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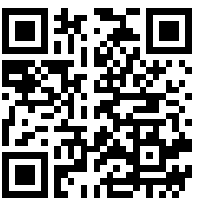

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CYCLOPÆDIA

OF

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

THE REV. JOHN M'CLINTOCK, D.D.,

AND

JAMES STRONG, S.T.D.

VOL. IX.—**RH–ST.**

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PREFACE TO VOL. IX.

THE design of this work, as stated in the prospectus and successive prefaces, is to furnish, not only a complete Bible Dictionary, but a universal reference-book on all subjects of religious interest, including non-Christian faiths and characters, and especially the biography of deceased persons in public positions in the various churches and schools of philosophy and sacred art. In the present volume that plan, as carried out in its predecessors, has been steadily maintained. The progress has been more rapid as the task approaches its completion. Volume X is already well in hand, and its appearance may be expected in about one year from this time. The Supplement, for which much material is even now ready, will immediately follow thereafter, bringing up all arrearages from the beginning. The Supplement will include everything of value found in the new edition of Herzog's *Real-Encyklopädie* not already given in this *Cyclopædia*.

The large colored Map of the *Peninsula of Sinai*, which is folded in a pocket in the cover, has been carefully drawn under the immediate eye of the editor, and embraces all the latest topographical information, including the observations made during his recent visit to that region.

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RH.

Rhabanus (more properly **Rabanus**) MAURUS, a distinguished German theologian and prelate, was born of French parents, named *Raban*, at Mentz, about 776. On the completion of his early studies at Fulda, in Hesse, he was there made a deacon in 801; and he betook himself to Tours the following year to enjoy the tuition of the famous Alcuin, who is said to have surnamed him *the Moor*, from his dark complexion. It is also apparent from his writings that he had in his youth made a pilgrimage to Palestine. In his twenty-fifth year he became head of the convent school at Fulda, where his successful teaching drew around him many pupils, and not a few of the nobility intrusted him with the education of their sons. In 822 he was consecrated abbot; but he still directed the seminary, which supplied many able teachers for the Frankish and German churches. On a complaint of the monks that his absorption in literary pursuits hindered the discharge of his more active conventual duties, he retired in 842. He was, however, drawn out of this voluntary seclusion, in 847, by being made archbishop of Mentz, whence he is supposed by some to have received the epithet of *Magnentius*. In this situation he was the opposer and persecutor of Gottschalk (q. v.), who advocated the doctrine of predestination. Rabanus founded the monastery of Mont St. Pierre, and rebuilt that of Klingemunster. In 850 he showed great devotion in relieving the poor who had suffered from a flood. In 852 he presided at a council held in his metropolis. He died Feb. 4, 856. His influence was great among the churches in the diffusion of practical piety, and he had several illustrious disciples. His erudition and general attainments were respectable for the age in which he lived, and, as a lecturer, he instructed his scholars in general literature and science as well as theology. He wrote commentaries on all the canonical books and many of the Apocryphal ones, and left behind him numerous treatises, sermons, and letters. His *Opera Omnia* were edited by Henin and Colvener (Cologne, 1627, 6 vols. fol.). See Herzog, *Real-Encyklop.* s. v.; Hoefer, *Nour. Biog. Générale*, s. v.; Darling, *Cyclop. Bibliog.* s. v., and the literature there cited; also, Johann, *De Vita ac Doctrina Rhab. Mauri Magn.* (Jen. 1724); Schwarz, *De Rabano Mauro* (Heidelb. 1811); Dahl, *Leben. u. Schr. d. Rab. Maur.* (Fulda, 1828); Kunstmann, *Ueb. Hraban. Maur.* (Mainz, 1841).

Rhabdos EK TĒS RHIZĒS (Ῥάβδος ἐκ τῆς ῥίζης, *a stem out of the root*) is the beginning of one of the odes of St. Cosmas, surnamed "the Melodist," also "Hierosolymitanus," and sometimes "Hieropolites." Like his foster-brother John of Damascus, Cosmas became a monk of St. Sabas, and, against his will, was consecrated bishop of Maiuma, near Gaza, by John, patriarch of Jerusalem, about A.D. 745. He led a holy life, and died in good old age about 760. Cosmas was the most learned of the Greek poets. He wrote on the Nativity, the Transfiguration, and the Purification, and on Gregory Nazianzen. His fondness for types, boldness in their application, and love of aggregating them make him the Oriental Adam of St. Victor. His hymns are much used and praised in the Eastern Church, and he is commemorated on Oct. 14. We subjoin the first stanza of this ode in Neale's translation:

"Rod of the Root of Jesse,
Thou, Flower of Mary born,
From that thick shady mountain
Cam'st glorious forth this morn:
Of her, the ever Virgin,
Incarnate wast thou made,
The immaterial Essence—
The God by all obeyed!
Glory, Lord, thy servants pay
To thy wondrous might to-day!"

Comp. Neale, *Hymns of the Eastern Church*, p. 127 sq.; Miller, *Singers and Songs of the Church*, p. 16. (B. P.)

Rhanatōsan HEMIN ANŌTHEN (Ῥανάτωσαν ἡμῖν ἄνωθεν) is the beginning of the sixth ode by St. Joseph of the Studium, or the "Hymnologist" (q. v), of which the following stanza is the translation of Neale:

"Rain down, ye heav'ns, eternal bliss!
The cherub-cloud to-day
Bears Jesus where his Father is,
Along the starry way."

See Neale's *Hymns of the Eastern Ch.* p. 229 sq. (B. P.)

Rhea, SAMUEL AUDLEY, a Presbyterian missionary, was born in Blountville, East Tenn., Jan. 28, 1827. He graduated at the University of East Tennessee in 1847, after which he entered the Union Theological Seminary, New York, at which institution he graduated in 1850, and was ordained Feb. 2, 1851. After his ordination he was appointed missionary to Gawar, Persia, where he labored faithfully for eight years, at the expiration of which time he removed to Seir, another part of the Persian field, where he remained but a year in consequence of declining health. Being advised by his physician to return to the United States, he came to his former home, and on recovering his health returned to his post. From this place he went to Oroomiah, where he labored with zeal and success till his death, Sept. 2, 1865. (W. P. S.)

Rhees, Morgan John (1), a Baptist minister, was born in Glamorganshire, Wales, Dec. 8, 1760. He devoted himself at first to teaching; but having studied theology in the Baptist College at Bristol, he entered the ministry. His liberal views led him to France at the beginning of the revolution in that country, but, disappointed by its excesses, he came back and began expounding his particular views in a quarterly entitled *The Welsh Treasury*. This brought him into some difficulties with the authorities, and he emigrated to the United States in 1794 as the protector of a Welsh colony. Here he travelled through the Southern and Western states, preaching with remarkable success. Having, in connection with Dr. Benjamin Rush, purchased a tract of land in Pennsylvania, to which he gave the name of Cambria, he planned the capital of the county, which he called Beulah, and settled there with a company of Welsh emigrants in 1798. He remained for several years, acting as pastor of the church at Beulah, but finally removed to Somerset, Somerset Co., where he died, Sept. 17, 1804. One of his sons was M. J. Rhees, D.D. (q. v.). His earlier productions were published in the Welsh language, and but few of them have been

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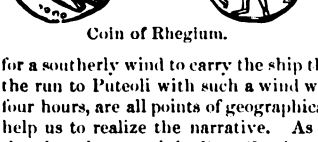
translated. He published a few *Orations* and *Discourses* in this country, which evince great vivacity and eloquence.—Sprague, *Annals of the Amer. Pulpit*, vi, 344.

Rhees, Morgan John (2), D.D., a Baptist minister, was born at Somerset, Somerset Co., Pa., Oct. 25, 1802. He devoted himself at first to law, began practicing in May, 1826, and gave promise of great success in that profession; but, directing his attention to the study of theology, he acted for a time as temperance agent, and was finally ordained Sept. 9, 1829, and on April 1, 1830, became pastor of the churches at Bordentown and Trenton, N. J. Here he was also one of the founders of the New Jersey State Convention for missionary purposes in 1829, of which he became secretary, besides being chairman of the executive committee of the State Temperance Society, and editing for a time the *Temperance Reporter*. He closed his connection with the church at Bordentown in 1833, retaining that at Trenton. In 1840 he also resigned the latter to become corresponding secretary of the American Baptist Publication Society, in which position his services proved very useful. In 1843 he became pastor of the Second Baptist Church at Wilmington, Del., where he remained until 1850, when he accepted a call from the First Baptist Church of Williamsburgh, L. I., and here, still acting as recording secretary of the Board of the Missionary Union and the American and Foreign Bible Society, death closed his useful career, Jan. 15, 1853.—Sprague, *Annals of the Amer. Pulpit*, vi, 780.

Rhe'gium (Ῥήγιον, prob. from ῥήγνυμι, alluding to the *abrupt* character of the coast). The mention of this Italian town (which was situated on the Bruttian coast, just at the southern entrance of the Strait of Messina) occurs quite incidentally (Acts xxviii, 13) in the account of Paul's voyage from Syracuse to Puteoli, after the shipwreck at Malta. But, for two reasons, it is worthy of careful attention. By a curious coincidence the figures on its coins are the very "twin-brothers" which gave the name to Paul's ship. See CASTOR AND POLLUX. Again, the notice of the intermediate position of Rhegium; the waiting there for a southerly wind to carry the ship through the strait; the run to Puteoli with such a wind within the twenty-four hours, are all points of geographical accuracy which help us to realize the narrative. As to the history of the place, it was originally a Greek colony: it was miserably destroyed by Dionysius of Syracuse; from Augustus it received advantages which combined with its geographical position in making it important throughout the duration of the Roman empire. It was prominently associated, in the Middle Ages, with the varied fortunes of the Greek emperors, the Saracens, and the Romans; and still the modern *Reggio* is a town of 10,000 inhabitants. Its distance across the strait from Messina is only about six miles, and it is well seen from the telegraph station above that Sicilian town.—Smith. See Conybeare and Howson, *St. Paul*, ii, 349; Lewin, *St. Paul*, ii, 217; Smith, *Dict. of Class. Geog.* s. v.



Coin of Rhegium.

Rhemish Testament, a Romish version of the New Test., printed at Rheims, France, in 1582, accompanied with copious notes by Roman Catholic authors. This version, like the Douay Old Test., with which it is generally bound up, was translated from the Latin Vulgate. See DOUAY BIBLE.

Rhenferd, JAKOB, a German Orientalist, was born at Mühlheim, in the duchy of Berg, Aug. 15, 1654. The son of a Protestant minister, he studied theology at Ham, Groningen, and at Amsterdam. From 1678 to 1680 he was rector of the gymnasium at Franeker, and then returned to Amsterdam to perfect his knowledge of Hebrew, Arabic, and Persian. In 1683 he became professor of Oriental languages at Franeker, which position he held during the remainder of his life. He was a man of great penetration, sound judgment, and possessed a great memory. Rhenferd died Oct. 7, 1712. Of his works we mention, *De Antiquitate Literarum Judaicarum* (Franeker, 1694):—*Observationes ad Loca Hebræa Novi Testamenti* (ibid. 1705–7):—*De Arabarchis Ethnarchis Judæorum* (ibid. 1702):—*Rudimenta Grammaticæ Harmonicæ Linguarum Hebrææ, Chaldaicæ, Syriacæ, et Arabicæ* (ibid. 1706).—Hoefer, *Nouv. Biog. Générale*, s. v. Besides editing a *Syntagma* of dissertations by different writers, *De Stylo Novi Testamenti* (1701, 4to), he published several learned dissertations. These have been collected and issued in one vol. 4to, with a preface by D. Mill, and an "Oratio Funebris" by professor Andala, under the title *Jac. Rhenferdi Opera Philologica, Dissertationibus Exquisitissimi Argumenti Constantia* (Traj. Rhen. 1722). Besides discussing such Biblical subjects as the style of the Apocalypse, the meaning of the phrase ὁ αἰὼν ὁ μέλλων in the New Test., the meaning of several passages in the same, the author treats largely on points of Jewish literature and archæology, and takes up the subject of the Palmyrene and Phœnician dialects, and other points of interest to Oriental scholars.—Kitto.

Rhe'sa (Ῥησά) is a name given in the genealogy of Christ (Luke iii, 27) as that of a son of Zorobabel and father of Joanna, being evidently the same with REPHAIAH (q. v.), given in the Old. Test. (1 Chron. iii, 19–21) as the son of Zerubbabel and father of Hananiah. Lord Hervey fancifully conjectures that Rhesa is no person, but merely the title *Rosh*, i. e. "prince," originally attached to the name of Zerubbabel, and gradually introduced as an independent name into the genealogy (*Genealogies*, etc., p. 111, 114, 356–360). See GENEALOGY OF JESUS CHRIST.

Rhesa, L. JEDEMIN, a German doctor and professor of theology, was born June 9, 1777, at Carwitha, near Memel. In 1800 he was appointed garrison chaplain at Königsberg; in 1807 he lectured as privat-docent at the university there, and in 1810 was appointed extraordinary professor of theology. From 1812 to 1815 he acted as army chaplain, and after 1818 he lectured as professor in ordinary and doctor of theology, being at the same time a member of the consistory in Königsberg. Rhesa died Aug. 30, 1840, leaving some very important pamphlets bearing on the Lithuanian version of the Scriptures, as, *Geschichte der litthauischen Bibel, ein Beitrag zur Religionsgeschichte der nordischen Völker* (Königsberg, 1816):—*Philosophisch-kritische Anmerkungen zur litthauischen Bibel* (ibid. 1816–24, 2 parts). Besides these, he wrote: *De Primis, quos dicunt Sacror. Reformatorib. in Prussia* (ibid. 1823):—and *De Primis Vestigiis Religionis Christ. inter Lithuanos Propagatæ* (ibid. 1819). See Winer, *Handb. der theolog. Literat.* i, 809, 837; ii, 731; Zuchold, *Bibl. Theol.* ii, 1061. (B. P.)

Rhetorians. An Alexandrian sect of this name is mentioned by Philaster as founded by Rhetorius, and maintaining the opinion that there was no harm in any heresy whatever (Philast. *Hær.* xci). Augustine remarks that this seems so absurd that he considers it incredible (Aug. *Hær.* lxxii). Philaster is the original authority for the existence of such a sect, but Prædestinatus speaks of them as if they were not unknown to him, adding to Philaster's statement that they advocated Christian fellowship with all who believed in the Incarnation (Prædest. *Hær.* lxxii). Even before Philaster's time Athanasius mentions a person named Rhetorius, whom he accuses of holding the opinion that doctrines are of no consequence, and that all heretics are right in their own way (*Contr. Apollin.* i, 6). And at a later date St. John Damascene enumerates the γνώσιμαχαι as the eighty-eighth in his catalogue of heresies, who, it seems probable, were "knowledge (or theology) haters" in the sense of being anti-dogmatists,

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who had arisen from reaction against the subtleties of the Gnostics, the Antiochean and the Alexandrian schools of theologians, and who are identical with the Rhetorians of Philaster.—Blunt, *Dict. of Sects*, s. v.

Rhinoceros. See UNICORN.

Rhinsbergers. See COLLEGIANTS.

Rho, Giacomo, brother of Giovanni, was born at Milan, Italy, in 1593. At the age of twenty he joined the order of St. Ignatius, and, after being ordained priest, he accompanied Nicolas Trigault to China. Being detained at Macao, he aided in defending the town against the Dutch, and in surrounding it with new fortifications (1622). He afterwards penetrated into the province of Shan-si, in 1624, where he preached in the native language with fluency. In 1631 he was ordered to Pekin, where he was employed, with P. Adam Schall, in drawing up the imperial calendar. Rho died in China, April 27, 1638. He left only one work, in Italian—an account of his voyage—entitled *Lettere della sua Navigazione e delle Cose dell' Indie* (Milan, 1620), but he is said to have composed many works in Chinese on religion, astronomy, and mathematics. See Kircher, *China Illustrata*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Rho, Giovanni, an Italian Jesuit, was born at Milan in 1590. In 1606 he was admitted to the Society of Jesus, taught rhetoric at Brera, and, after a time, desired to go as a missionary to India. But his superiors refused to grant his request, and he continued during his whole life to teach in the different cities of Italy. Rho was, near the close of his life, made superior of a convent at Milan, and finally died at Rome, Nov. 9, 1662. He left several works, among them, *Martyrium Trium Beatorum e Soc. Jesu, Pauli Michi, Joh. Goto, et Jac. Ghisai* (Florence, 1628):—*Interrogationes Apologeticæ* (Lyons, 1641):—and orations on various ecclesiastical subjects.—Hoefer, *Nouv. Biog. Générale*, s. v.

Rho'da (Ῥόδη, *Rose*), the name of a servant-maid who announced Peter's arrival at the door of Mary's house after his miraculous release from prison (Acts xii, 13). A.D. 44. See PORTER.

Rhodes (Ῥόδος, *rosy*), an island in the Mediterranean, near the coast of Asia Minor, celebrated from the remotest antiquity as the seat of commerce, navigation, literature, and the arts, but now reduced to a state of abject poverty by the devastations of war and the tyranny and rapacity of its Turkish rulers.

I. *Scriptural Notices.*—The Sept. translators place the Rhodians among the children of Javan (Gen. x, 4), and in this they are followed by Eusebius, Jerome, and Isidore; but Bochart maintains that the Rhodians are too modern to have been planted there by any immediate son of Javan, and considers that Moses rather intended the Gauls on the Mediterranean towards the mouth of the Rhone, near Marseilles, where there was a district called Rhodanusia, and a city of the same name. They also render Ezek. xxvii, 15, "children of the Rhodians," instead of, as in the Hebrew, "children of Dedan." Calmet considers it probable that here they read "children of Redan, or Rodan," but that in Gen. x, 4 they read "Dedan," as in the Hebrew. In the time of the consolidation of the Roman power in the Levant we have a notice of Jewish residents in Rhodes (1 Macc. xv, 23). Paul touched there on his return voyage to Syria from the third missionary journey (Acts xxi, 1). It does not appear that he landed from the ship. The day before he had been at Cos, an island to the northwest; and from Rhodes he proceeded eastwards to Patara, in Lycia. It seems, from all the circumstances of the narrative, that the wind was blowing from the north-west, as it very often does in that part of the Levant. Two incidents in the life of Herod the Great connected with Rhodes are well worthy of mention here. When he went to Italy, about the close of the last republican struggle, he found that the city had suffered much from Cassius, and gave liberal sums to restore it (Josephus, *Ant.* xiv, 14, 3). Here, also, after the battle of Actium, he met Augustus and secured his favor (*ibid.* xv, 6, 6).

II. *History.*—Rhodes was an ancient Dorian settlement made, probably, soon after the conquest of Peloponnesus; but in process of time the different races became fused together and were distinguished for commercial enterprise. They built the superb city of Rhodes at the northern extremity of the island, and thus took advantage of the magnificent harbor which the earlier settlers had overlooked. After this it prospered greatly and passed through various fortunes in a political respect, becoming for a time connected with the Carian dynasty, then with the Persian empire, and at a later period it became famous for a memorable siege it sustained against the arms of Demetrius Poliorcetes, from whom it obtained honorable terms of peace. The citizens now set themselves to clear the Ægean Sea of pirates, an enterprise in which they completely succeeded; and it was to their exertions that merchants owed the safety of their ships and the possibility of extending their commerce. The mercantile tastes and honorable character of this people procured them the goodwill of all the civilized world. They possessed in perfection those virtues in which the rest of the Greeks were so lamentably deficient. They were upright, conscientious, and prudent. While they cultivated trade they did not neglect science, literature, and art; and, though the time of their prosperity was subsequent to the decline of the intellectual supremacy of Greece, the Rhodian æra was a long and a happy one. The people formed an alliance with Rome, and maintained throughout the Roman period their independence; and, while they faithfully kept every article of their treaties, they avoided anything like servility. In the time of Antoninus Pius Rhodes was not only free itself, but extended the advantages of its free constitution to many of the surrounding islands and a considerable district in Caria on the opposite coast. Nor was Rhodes by any means despicable in literary reputation. Cleobulus, reckoned among the seven sages, was a Rhodian; Callimachus and Apollonius were eminent as poets; and eloquence was understood and cherished in Rhodes when it was all but extinct in every other part of Greece. Cicero went to study here, and the young Roman nobles made Rhodes their university as they had formerly done with Athens.

Under Constantine it was the metropolis of the "Province of the Islands." It was the last place where the Christians of the East held out against the advancing Saracens; and subsequently it was once more famous as the home and fortress of the Knights of St. John. The most prominent remains of the city and harbor are memorials of those knights.

In modern times Rhodes has been chiefly celebrated as one of the last retreats of this military order, under whom it obtained great celebrity by its heroic resistance to the Turks; but in the time of Soliman the Great a capitulation was agreed upon and the island was finally surrendered to the Turks, under whom it has since continued. It is now governed by a Turkish pasha, who exercises despotic sway, seizes upon the property of the people at his pleasure, and from whose vigilant rapacity scarcely anything can be concealed. Under this iron rule the inhabitants are ground to poverty and the island is becoming rapidly depopulated.

III. *Description and Remains.*—Rhodes is immediately opposite the high Carian and Lycian headlands at the south-west extremity of the peninsula of Asia Minor. It is of a triangular form, about forty-four leagues in circumference, twenty leagues long from north to south, and about six broad. In the centre is a lofty mountain named Artemira, which commands a view of the whole island; of the elevated coast of Carmania, on the north; the archipelago, studded with numerous islands, on the north-west; Mount Ida, veiled in clouds, on the south-west; and the wide expanse of

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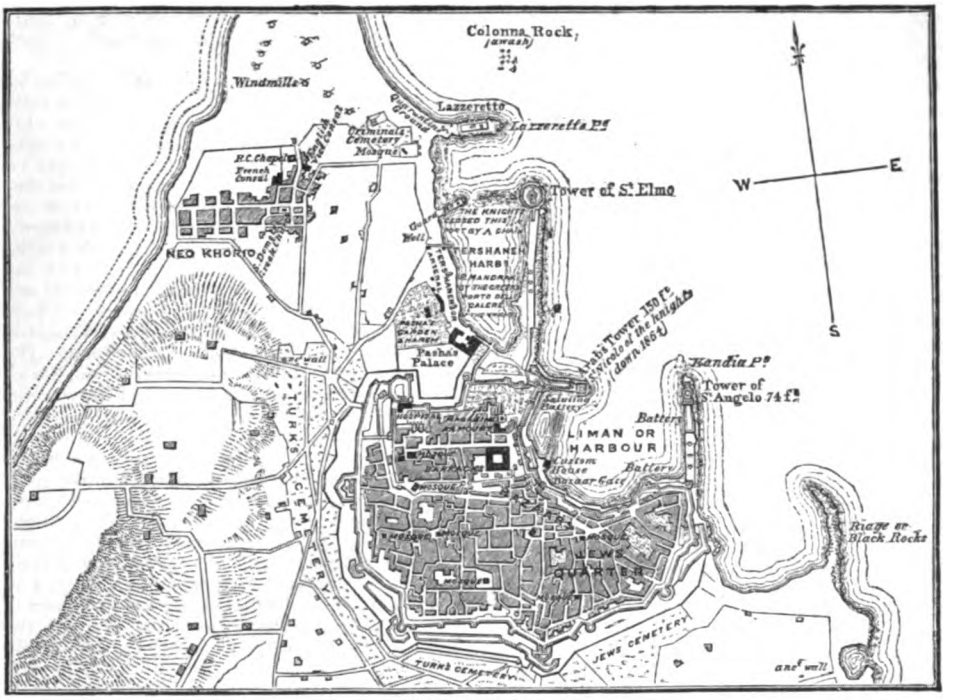

Plan of Rhodes.

waters that wash the shores of Africa on the south and south-east. It was famed in ancient times and is still celebrated for its delightful climate and the fertility of its soil. The gardens are filled with delicious fruit, every gale is scented with the most powerful fragrance wafted from the groves of orange and citron trees, and the numberless aromatic herbs exhale such a profusion of the richest odors that the whole atmosphere seems impregnated with spicy perfume. It is well watered by the river Candura and numerous smaller streams and rivulets that spring from the shady sides of Mount Artemira. It contains two cities—Rhodes, the capital, inhabited chiefly by Turks and a small number of Jews; and the ancient Lindus, now reduced to a hamlet, peopled by Greeks who are almost all engaged in commerce. Besides these there are five villages occupied by Turks and a small number of Jews, and five towns and forty-one villages inhabited by Greeks. The whole population was estimated by Savary at 36,500; but Turner, a later traveller, estimates them only at 20,000, of whom 14,000 were Greeks and 6000 Turks, with a small mixture of Jews residing chiefly in the capital.

The city of Rhodes is famous for its huge brazen statue of Apollo, called Colossus, which stood at the mouth of the harbor, and was so high that ships passed in full sail between its legs. It was the work of Chares of Lindus, the disciple of Lysippus; its height was one hundred and twenty-six feet, and twelve years were occupied in its construction. It was thrown down by an earthquake in the reign of Ptolemy III, Euergetes, king of Egypt, after having stood fifty-six years. The brass of which it was composed was a load for nine hundred camels. Its extremities were sustained by sixty pillars of marble, and a winding staircase led up to the top, whence a view might be obtained of Syria and the ships proceeding to Egypt in a large looking-glass suspended to the neck of the statue. There is not a single vestige of this celebrated work of art now remaining. The present antiquities of Rhodes reach no further back than the residence of the Knights of St. John of Jerusalem. The remains of their fine old fortress, of great size and strength, are still to be seen. The cells of the Knights are entire, but the sanctuary has been converted by the Turks into a magazine for military stores. The early coins of Rhodes bear the conventional rose-flower, with the name of the island, on one side, and the head of Apollo, radiated like the

Early Coin of Rhodes.

sun, on the other. It was a proverb that the sun shone every day in Rhodes.

See Meursius, *De Rhodo* (Amst. 1675); Coronelli, *Isola di Rodi* (Ven. 1702); Paulsen, *Descriptio Rhodi* (Gott. 1818); Rost, *Rhodus* (Alton. 1823); Menge, *Vorgeschichte von Rhodus* (Cologne, 1827); and especially Rottier, *Les Monuments de Rhodes* (Brussels, 1828); Ross, *Reisen nach Rhodos* (Halle, 1852); Berg, *Die Insel Rhodus* (Brunswick, 1861).

Rhodes, Alexandre de, a French missionary, was born at Avignon, March 15, 1591. In 1612 he was admitted to the Order of Jesuits at Rome, and after long solicitation received permission to go to India as a missionary. In the spring of 1619 he left Lisbon, but on arriving at Goa was detained under various pretexts until 1623, when he went on to Macao. He desired to penetrate into Japan, and devoted a year to the study of the language; but the great severity which was exercised against Christians obliged him to abandon his project. He went into Cochin-China, and at the end of six months began to preach in the native idiom. In 1627 he passed into Tonquin, and gained the confidence of the king; but the jealousy of courtiers destroyed the fruits of his labor. An edict was launched against the Christian religion, and Rhodes was expelled. He re-

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turned to Macao and remained ten years, teaching and travelling through the province of Canton. He still desired to return to Cochin-China, and was again met by persecution—this time barely escaping with his life, being sentenced to perpetual banishment (1646). On his way to Europe he was imprisoned at Java, which changed his plan of travel. He embarked for Macassar, visited Bantam and Savata, and in 1648 travelled through the whole kingdom of Persia as well as Armenia, and finally left Smyrna for Genoa. The three years following he spent quietly at Rome, but his passion for travel caused him to start on a second expedition to Persia at the head of a new missionary enterprise. He died in that country Nov. 5, 1660. Rhodes's writings are chiefly narratives of travel, and are generally correct. We may mention, *Relazione di Felici Successi della Santa Fide nel Regno di Tunchino* (Rome, 1650):—*Dictionarium Annamiticum, Lusitanum, et Latinum* (ibid. 1651):—*Sommaire des divers Voyages et Missions Apostoliques du P. A. de Rhodes*, etc. (Paris, 1653). See Sotovel, *Bibl. Script. Soc. Jesu.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Rhodes, Georges de, brother of Alexandre, was born at Avignon in 1597. He embraced the rule of St. Ignatius at Lyons in 1613, taught rhetoric in the College of Notre Dame in that city, and was its director for twenty-seven years. He died May 17, 1661. Of his writings we have, *Disputationes Theologiæ Scholasticæ* (Lyons, 1661, 1671, 1676):—*Philosophia Peripatetica* (ibid. 1671).—Hoefer, *Nouv. Biog. Générale*, s. v.

Rhod'ocus (Ῥόδοκος), a Jew who betrayed the plans of his countrymen to Antiochus Eupator. His treason was discovered, and he was placed in confinement (2 Macc. xiii, 21).

Rhodon. See Rose.

Rho'dus (1 Macc. xv, 23). See Rhodes.

Rhœtus, in Greek mythology, (1) was king of the Marrubians, a son of Phorcys, and father to Anehemolus, of whom Virgil says that he defiled the bed of his stepmother Casperia. (2) A centaur present at the wedding of Pirithous, who was wounded by Dryas, and fled. (3) A giant who was killed by Bacchus.

Rhopălus, in Greek mythology, was one of the numerous sons of Hercules. His son was named Phæstus, and built a city in Crete, to which he gave his own name.

Rhythia, in Greek mythology, was a nymph beloved of Apollo, by whom she became the mother of the Corybantes. An ancient town on the north-east coast of Crete derives from her its name—Rhytion.

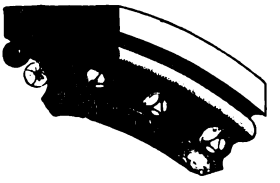
Riario, Raphael Galeotto, an Italian prelate, better known as *cardinal Riario*, was born at Savona, May 3, 1451. He was in great favor with Sixtus IV, who raised him to the rank of cardinal in 1477, and afterwards conferred upon him several bishoprics and archbishoprics, together with the abbeys of Monte-Casino and Cava. During the fêtes which celebrated his elevation to the cardinalate, Lorenzo de' Medici and his son were assassinated. The new cardinal did not escape the wrath of the Florentines, though he knew nothing of the plot, and was obliged to take refuge near the altar at which he was officiating. Under Alexander VI he took refuge in France, in his see of Tréguier, but returned to Italy on the election of Pius III. He afterwards entered into a conspiracy with cardinal Petrucci against Leo X, who generously pardoned his offence. It is said that cardinal Riario was the first to introduce theatrical representations in Rome. He died July 7, 1521. See *Annal. Eccl.* 1472-84; Panvinio, *Vita di Sisto IV*; Infessura, *Diario Rom.*; Ammanati, *Epistola* 548 *ad Fr. Gonzagam*, p. 821.—Hoefer, *Nouv. Biog. Générale*, s. v.

Rib, in architecture, is a projecting band on a ceiling, etc. In Middle-age architecture ribs are very extensively employed to ornament ceilings, both flat and

Oxford Cathedral, cir. 1180.

vaulted; more especially the latter, when groined. In the earliest *Norman* vaulting the ribs generally consist of mere flat bands crossing the vault at right angles, the groins as well as the apex being left perfectly plain. As the style advances the ribs become moulded, and are also applied to the groins, and are sometimes enriched with zigzags and other ornaments peculiar to the style, with carved bosses at the intersections, as in the churches of Iffley, Oxfordshire, and Elkstone, Gloucestershire.

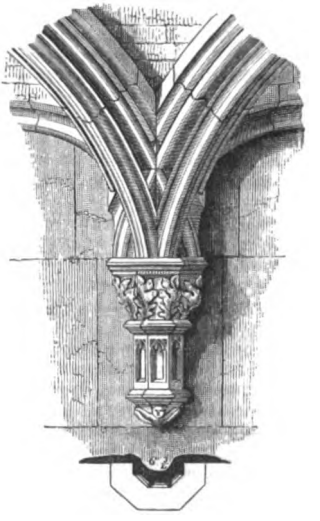
Westminster Abbey, cir. 1220.



Gloucester Cathedral, cir. 1320.

In *Early English* vaulting, and that of all subsequent periods, the groins are invariably covered by ribs, and the intersections are generally ornamented with bosses or other decorations, as is the case in the chapter-house at Oxford. In the Early English style it is seldom that more ribs are used than those which cross the vault at right angles (cross-springers) and the (diagonal) ribs upon the groins, with sometimes one at the apex.

In the *Decorated* style additional ribs are introduced between the diagonal and cross-springers following the curve of the vault, and frequently also in other parts running in different directions, and uniting the whole into a kind of net-work, as at Tewkesbury Abbey, Gloucestershire. The apex of the vault is almost invariably occupied by a rib, which is often slightly curved upwards between the bosses. When they are numerous, it is not unusual to find that the more important ribs are of larger size than the others. In this style the



Thornton Abbey, Lincolnshire, cir. 1420.

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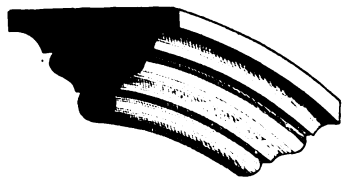
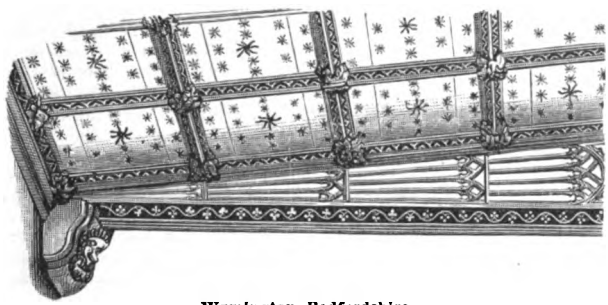
ribs are sometimes ornamented with the characteristic ornament, the *ball-flower*.

In ordinary *Perpendicular* vaulting, ribs are applied much in the same way as in the preceding style, but they are sometimes employed in greater profusion and in more complicated arrangements, by which the effect is by no means always improved, as at St. Mary Redcliffe Church, Bristol. In *fan-tracery* vaulting the ribs radiate from the springing of each pendentive, and generally become multiplied as they rise upwards, so that the whole surface is covered with tracery, which is usually enriched with featherings and other decorations.



Divinity School, Oxford.

Many churches, and some other ancient buildings, have raised ceilings, of wood or plaster, formed on the undersides of the timbers of the roof. A few of these, which are as old as the Decorated and Early English styles, are sparingly ornamented with small ribs; there is generally one along the top and others crossing it at considerable intervals. In some instances the ribs are more numerous in both directions, so as to divide the surface into rectangular compartments, or panels.



Wymington, Bedfordshire.

In the Perpendicular style ceilings of this kind are almost invariably formed in *cants*, which are divided into squares by small ribs with bosses, shields, or flowers at the intersections. Flat ceilings also, which are common in this style, are frequently divided into squares, and sometimes into other patterns, by moulded ribs. In the time of queen Elizabeth and James I, ribs were much used on plaster ceilings, and were often arranged with considerable intricacy: at this period the intersections were usually either plain, or ornamented with small pendants. In some districts the purlins of a roof are called ribs.—Parker, *Glossary of Architecture*, s. v.

RIB (צֵלָע, *tselá*, Gen. ii, 21, 22, a *side*, as often rendered; Chald. צֶלַע, Dan. vii, 5), the part of Adam taken to form his wife (Gen. ut sup.). See Eve.

In the expression "fifth rib" (2 Sam. ii, 23; iii, 27; iv, 6; xx, 10), the original has simply *fifth* (חֹמֶשׁ, *chómesh*, "fifth part" in Gen. xlvii, 26).

Ribadeneira, Pedro, a zealous Jesuit, pupil of Loyola, and industrious writer, was born at Toledo, Nov. 1, 1527. He was sent to Rome while young, and received by Loyola into his order in 1540, before it had been confirmed by the pope. In 1542 Ribadeneira removed to Paris for further studies in philosophy and theology, and three years later to Padua, where he completed his studies. In 1549 he became teacher of rhetoric at Palermo. In 1552 he returned to Rome and labored effectively for the instituting of the Collegium Germanicum. Loyola sent him to Belgium in 1555, in order to promote the interests of Jesuitism, more particularly to secure permission of Philip II to introduce the order. He succeeded in his mission, and contributed by direct labors as a preacher at Louvain, and by defending the order against attacks of the Sorbonne, towards the realizing of that project. In 1559 he was appointed *præpositus* of the Collegium Germanicum, and in 1560, after having taken the four vows of his order, *præpositus* for the province of Tuscany. In 1563 he was commissary of the order in Sicily, and afterwards assistant to the generals Lainez and Francis Borgia. He attended the second general assembly of his order as the representative of Sicily, and the third as the representative of Rome, and subsequently was made overseer of all the houses of the Jesuits in Rome. Physical sufferings led to his return to Spain in 1584, and to the occupation of a writer in behalf of his order as his chief work. He was engaged in collecting the materials for a work intended to describe the services of the Jesuits in Spain and India when he died, at Madrid, Oct. 1, 1611. His head was found in an uninjured state, it is said, as late as 1633. As a thinker, Ribadeneira was characterized by credulity; as a writer, by a diffuse story-telling style in the manner of the old legends, whence his name was sarcastically transformed into *Peter de Badineria*, i. e. "chatterer." His works were numerous, and are fully given in Zettler's large *Universal-Lexikon*. They are ascetical or biographical in nature, though frequently devoted specifically to the interests of his order. We mention his *Lives* of Ignatius de Loyola, Borgia, Lainez, and Salmeron:—the *Flos Sanctorum* (transl. into English, 1669)—all in numerous editions:—the *Hist. du Schisme de l'Angleterre* (Valencia, 1588):—*Le Prince Chrétien*, a defence against Machiavelli (Antw. 1597, etc.):—*Catalogus Scriptorum Soc. Jesu*—a catalogue of Jesuit writers, their provinces, colleges, houses, etc. (ibid. 1608); also translations from Albert the Great and Augustine into Spanish.—Herzog, *Real-Encyklop.* s. v. See Alegambe.

Rib'ai (Heb. *Ribay'*, רִבַּי, *pleader* [with Jehovah]; Sept. Ῥαβάι, Ῥηβάι), the father of Ittai, one of David's mighty men of the tribe of Benjamin (2 Sam. xxiii, 29; 1 Chron. xi, 31). B.C. ante 1020.

Ribalta, Francisco, an eminent Spanish painter, was born at Castellon de la Plana in 1551. He studied the works of Raphael and Sebastian del Piombo in Rome, and settled in Valencia. His design, color, and composition are highly commended. Among his works are a *Last Supper*, a *Holy Family*, and *The Entombment of Christ*. He died in 1628.

Riband (Numb. xv, 38). See Lace.

Ribas, Juan de, a Spanish ecclesiastic, was born at Cordova in 1612. He belonged to the Order of Dominicans, and taught for many years in the convent of St. Paul at Cordova. His death occurred Nov. 4, 1687. Besides sermons and some ascetic treatises, he wrote, *Sueldo al Cesar y á Dios su Gloria* (1663, fol.): this appeared under the name of José de Zais. Many writers have attributed to Ribas the work entitled *Teatro Jesuítico*, etc. (Coimbra, 1654, 4to), which bears the name of Francisco de la Piedad. This treatise speaks with great severity of the Jesuits, and was burned by order of the Inquisition. Ribas denied the authorship of the work, but was known to have written others against the Jesuits, one of which is entitled *Barragan botero*. See Échard, *Script. Ord. Prædicat.*; Goujet, in Moréri's *Dict. Hist.*; Peignot, *Dict. des Livres Condamnés*, ii, 154; Brunet,

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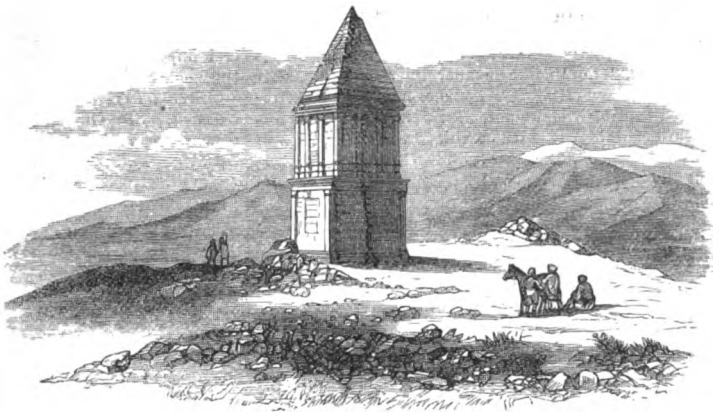
Manuel du Libraire.—Hoefer, *Nouv. Biog. Générale*, s. v.

Ribash. See ISAAC BEN-SHESHETH.

Ribera, Francisco, a Spanish Jesuit and commentator, was born at Segovia in 1537, and was educated at Salamanca. He became a Jesuit in 1570, and from that time was employed in interpreting the Scriptures, filling the chair of professor of divinity in the seminary at Salamanca until his death, in 1591. He wrote commentaries on the minor prophets, on John (Gospel and Epistles), Apocalypse, and Epistle to Hebrews; also a treatise *De Templo*, etc.; and a *Life of St. Theresa.*



The *Kamoa el-Hermel* on the plain of Riblah.

Ribera, José, called *Spagnoletto*, a Spanish painter and engraver, was born at San-Felipe, Jan. 12, 1588. In his youth he was sent to the capital of his native province to receive a classical education, but did not give himself to that exclusively. His love for art gradually drew him away from all else, and he studied painting under various masters. It is supposed that his peculiar and rather harsh style was gained while under the instruction of Michael Angelo Caravaggio at Naples. Later he went to Rome, to Parma, and other cities of Italy, studying and working with diligence. He finally settled in Naples, was made court painter, and received many favors. In 1630 he was made member of the Academy of St. Luke, and in 1644 received from the pope the decoration of the Order of Christ. He died at Naples in 1656. The works of Ribera deserve a place among those of the best engravers and etchers. Of his works in this style may be mentioned, *The Martyrdom of St. Bartholomew*: — *Silenus*, and a portrait of John of Austria. His paintings are numerous; in the Louvre is *The Adoration of the Shepherds*, and among many in Naples a *Deposition from the Cross:* this is remarkable for a harmony and vigor of tone hardly equalled by his other works. See Céan [Bermudez], *Diccionario Historico;* Quillet, *Dict. des Peintres Espagnols;* Caballero, *Observaciones sobra la Patria de Ribera* (Valencia, 1824, 4to).—Hoefer, *Nour. Biog. Générale*, s. v.

Rib'lah (Heb. *Riblah'*, רִבְלָה, *fertility;* Sept. Δεβλαθᾶ or Βηλά, v. r. Ῥεβλαθᾶ, Ῥαβλαάμ, Ἀβλαᾶ, etc.), the name probably of two places.

1. One of the landmarks on the eastern boundary of the land of Israel, as specified by Moses (Numb. xxxiv, 11). Its position is noted in this passage with much precision. It was between Shepham and the sea of Cinnereth, and on the "east side of the spring." There is but one other incidental notice in Scripture tending to fix the site of Riblah; it is said to be "in the land of Hamath" (2 Kings xxiii, 33; xxv, 21; Jer. lii, 9). The land of Hamath lay on the north of the ancient kingdom of Damascus. See HAMATH. It embraced the plain on both sides of the Orontes, extending from the city of Hamath southward to the fountain of the Orontes. This position, however, seems inconsistent with the preceding, inasmuch as Hazar-enan, the starting-point from the extreme north of the east border, lay at a considerable distance to the east of Hamath (the order given being thus: "entrance to Hamath, Zedad, Ziphron, Hazar-enan," Numb. xxxiv, 8, 9), so that a line drawn towards the Sea of Cinnereth (Lake of Tiberias) should have gone (one would think) a good deal to the east of Riblah; and the Riblah of the boundary-line also seems to have been greatly nearer the Galilæan lake than the Riblah on the Orontes was, since Riblah was the town in the list nearest to the lake. The renderings of the ancient versions and the Targums only serve to confuse the passage. In the Sept. the division of the Hebrew words is even mistaken. Thus משפם הרבלה is rendered ἀπὸ Σεπφαμὰρ Βηλά, joining the two first letters of the second word to the first word. The Vulg., too, without any authority, inserts the word *Daphnim;* and Jerome affirms that Riblah is identical with Antioch (*Onomast.* s. v. "Reblatha"). In his commentary on Ezekiel he is still more explicit. He says, "From the end, therefore, of the northern side—that is, from the temple (*atrio*) Enan—the border extends, according to the book of Numbers, to Sepham, which the Hebrews call Apamia, and from Apamia to Rebla, which is now called Antioch of Syria. And that it may be known that Rebla means that city which is now the noblest in Cœle-Syria, the words *contra fontem* are added, which, it is manifest, signify *Daphne*" (*Opera*, v, 478, ed. Migne). This singular view appears to be taken from the Targums (Bochart, *Opera*, i, 431). Some suppose that the Daphne here mentioned was the place near the Lake of Merom of which Josephus speaks (*War*, iv, 1, 1); and that therefore *Ain* may mean one of the fountains of the Jordan. With this agrees Parchi, the Jewish traveller in the 13th and 14th centuries, who expressly discriminates between the two (see the extracts in Zunz, *Benjamin*, ii, 418), and in our own day J. D. Michaelis (*Bibel für Ungelehrten; Suppl. ad Lexica*, No. 2313) and Bonfrerius, the learned editor of Eusebius's *Onomasticon.* So likewise Schwarz (*Palest.* p. 28). But Dr. Porter has endeavored to draw the boundary-line in consistency with the position of the Riblah or Ribleh above described (*Hand-book for Syria*, p. 580); and Winer, Gesenius, Van de Velde, and others seem to have found no difficulty in identifying the Riblah of Numbers with that of Jeremiah and the later historical books. But Palestine never actually extended thus far north, and the arguments of Keil (*ad loc.*) appear to us conclusive that another Riblah must there be meant south of Mt. Hermon, perhaps the site afterwards called *Leshem* and *Dan*, the present *Tell el-Kady.* See TRIBE.

2. Riblah of Hamath lay on the great road between Palestine and Babylonia, at which the kings of Babylonia were accustomed to remain while directing the operations of their armies in Palestine and Phœnicia. Here Nebuchadnezzar waited while the sieges of Jerusalem and of Tyre were conducted by his lieutenants; hither were brought to him the wretched king of Judæa and his sons, and after a time a selection from all ranks and conditions of the conquered city, who were put to death, doubtless by the horrible torture of

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impaling, which the Assyrians practiced, and the long lines of the victims to which are still to be seen on their monuments (Jer. xxxix, 5, 6; lii, 9, 10, 26, 27; 2 Kings xxv, 6, 20, 21). In like manner Pharaoh-necho, after his victory over the Babylonians at Carchemish, returned to Riblah and summoned Jehoahaz from Jerusalem before him (2 Kings xxiii, 33). Riblah is probably mentioned by Ezekiel (vi, 14), though in the present Hebrew text and A. V. it appears as *Diblah* or *Diblath* (q. v.).

This Riblah has no doubt been discovered, still retaining its ancient name, *Ribleh*, on the right (east) bank of el-Asy (the Orontes), upon the great road which connects Baalbek and Hums, about thirty-five miles north-east of the former and twenty miles south-west of the latter place. It lies about twelve miles east by north of its great fountain, which still bears the name *el-Ain*. The advantages of its position for the encampment of vast hosts, such as those of Egypt and Babylon, are enumerated by Dr. Robinson, who visited it in 1852 (*Bib. Res.* iii, 545). He describes it as "lying on the banks of a mountain stream in the midst of a vast and fertile plain yielding the most abundant supplies of forage. From this point the roads were open by Aleppo and the Euphrates to Nineveh, or by Palmyra to Babylon . . . by the end of Lebanon and the coast to Palestine and Egypt, or through the Bukâa and the Jordan valley to the centre of the Holy Land." It appears to have been first alluded to by Buckingham in 1816 (*Arab Tribes*, p. 481). The most singular object in this neighborhood is a monument called *Kamoa el-Hermel*, which stands on a high mound several miles farther up the Orontes than Riblah (that is, farther south), but distinctly visible from it. It stands on a pedestal of three steps, and in the form of two quadrilateral masses rising one above another, the lower ornamented with figures of dogs, stags, hunting-instruments, etc., and terminating in a kind of pyramid, it reaches the height of about sixty feet (as given by Robinson), but Van de Velde makes it about twenty more (ii, 469). One of the corners, the south-west, is in a dilapidated state; in other respects it is entire, and forms a solid mass of masonry built of large square stones. It is known to be of great antiquity; but its precise date and object are unknown; and Abulfeda is the first writer who is known to have mentioned it. Dr. Thomson, who was the first to draw attention to it, would connect it with the ancient Babylonian dynasty (*Bib. Sacra*, May, 1847).

Riccaltoun, Robert, an eminent divine of the Church of Scotland, minister of Hobkirk, was born near Jedburgh in 1691, and died 1769. He wrote, *A Sober Inquiry into the Ground of the Present Differences in the Church of Scotland* (1723, 12mo):—*An Inquiry into the Spirit and Tendency of Letters on Theron*, etc. (Edin. 1762, 12mo). After his death, 1771, three volumes of his writings were published, edited by Rev. R. Walker: vol. i, *Essays on Human Nature*, etc.; vol. ii, *Treatise on the General Plan of Revelation;* vol. iii, *Notes*, etc., *on Galatians*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Riccardi, Niccolo, an Italian theologian, was born at Genoa in 1585. He studied in Spain, joined the Order of Dominicans, and in 1613 was chosen to occupy the chair of theology at Valladolid. He soon became noted as a preacher, and was called to court. Philip III, charmed with his eloquence, called him a prodigy; from this he was familiarly called *Il Padre Mostro*. In Rome his success was equally great; he was in favor with Urban VII, who made him professor in the college of Minerva in 1621, and in 1629 master of the palace. He died at Rome, May 30, 1639. As a preacher he was characterized by great passionateness, grandeur of imagery, and vigor of thought. His writings are, *Ragionamenti sopra le Litanie di Nostra Signora* (Rome, 1626, 2 vols. fol.):—*Historiæ Concilii Tridentini Emaculatæ Synopsis* (ibid. 1627, 16mo), and several minor treatises. He had also gathered materials for several important works, among them a *Commentary* on the whole Scriptures:—*De Christiana Theologia*, 3 vols.:—*Adversaria Sacra:*—*Antiquæ Lectiones:*—besides his *Sermons*. See Oldoino, *Athenæum Ligusticum;* Erythræus, *Pinacotheca;* Échard and Quetif, *Bibl. Script. Ord. Prædicat.* ii, 503; Tiraboschi, *Storia della Letter. Ital.* viii.—Hoefer, *Nouv. Biog. Générale*, s. v.

Ricchini, Tommaso Agostino, a learned Italian ecclesiastic, was born at Cremona in 1695. At the age of fifteen he entered the Dominican order, devoted himself to poetry, and published at Milan several religious pieces. He afterwards taught theology in the principal houses of his order in Lombardy, and filled the office of prior at Cremona. Called to Rome in 1740, he became in 1749 secretary of the Congregation of the Index and examiner of the bishops. He enjoyed the favor of Benedict XIV, who often made use of his learning in literary work. In 1759 Ricchini became one of the masters of the pope's palace. He died at Rome in 1762. Among his numerous works are, *In Funere Benedicti XIII* (Rome, 1730, 4to):—*De Vita Vinc. Gotti* (ibid. 1742, 8vo):—*Patris Monetæ adversus Catharos et Valdenses* (ibid. 1743, fol.); the first edition of this work was accompanied with notes and a life of the author:—*De Vita et Cultu B. Alberti Villaconiensis* (ibid. 1784, 8vo):—*De Vita ac Rebus Cardinalis Gregorii Barbidici* (ibid. 1761, 4to), translated into Italian by Fr. Petroni. See Arisi, *Cremona Litterata;* Catalan, *De Secretario S. Congr. Indicis Lib. II.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Ricci, Antonio, called *Barbelunga*, a painter of the Neapolitan school, was born at Messina in 1600. He went to Rome and studied under Domenichino; in that city he left several fine paintings. On his return to his native country he executed numerous works which now decorate its churches. Among them we mention, the *Conversion of St. Paul:*—an *Ascension:*—*St. Charles Borromeo:*—and a very beautiful picture of *St. Cecilia* in a church in Palermo. See Domenici, *Vite de' Pittori Napolitani;* Lanzi, *Storia Pittorica;* Ticozzi, *Dizionario;* *Guida di Messina;* Mortillaro, *Guida di Palermo.* —Hoefer, *Nouv. Biog. Générale*, s. v.

Ricci, Bartolomeo (1), an Italian scholar, was born at Lugo, in Romagna, in 1490. He studied at Bologna, Padua, and Venice, and in the last-named city had charge of the education of Luigi Cornaro, afterwards cardinal. He subsequently taught at Ravenna. His reputation as instructor gained for him in 1539 the position of tutor to Alfonso and Luigi d' Este, sons of the duke of Ferrara. In 1561 he received from Alfonso letters of nobility with the title of *lord of Vendina*. Ricci wrote with elegance, but his style has been criticised as harsh and unequal. He died in 1569. His works have been collected into three volumes, *Opera* (Padua, 1748). See G. della Casa, *Discorso sulla Vita di B. Ricci.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Ricci, Bartolomeo (2), an Italian Jesuit, was born at Castelfidardo. He was master of the novices at Nola and at Rome, afterwards provincial of his order in Sicily. He died at Rome, Jan. 12, 1613. His works are, *Vita Jesu Christi ex Evangeliorum Contextu* (Rome, 1607, 8vo), translated into Italian (ibid. 1609, 4to):—*Triumphus Christi Crucifixi* (Antwerp, 1608, 4to):—*Monotessaron Evangelicum* (Poitiers, 1621, 4to). See Tiraboschi, *Storia della Letter. Ital.* vii.—Hoefer, *Nouv. Biog. Générale*, s. v.

Ricci, Lorenzo, an Italian Jesuit, was born at Florence, Aug. 2, 1703. He was of a noble family, and at a very early age joined the Society of Jesus. He was employed in various ways, and finally became secretary-general under Luigi Centurione. At the death of his superior, Ricci was elected to fill his place, May 21, 1758. But there soon arose those difficulties which finally destroyed the order. Its members were ban-

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ished from the principal courts of Europe, and Ricci received from France proposals of reform. To all such he replied haughtily that there was nothing to be reformed in the society, *Sint ut sunt, aut non sint.* In January, 1769, several of the states of Europe solicited the abolishment of the order from Clement XIII. This pope died soon after, and his successor, Clement XIV, was also appealed to. He finally yielded, and on July 21, 1773, signed an edict which suppressed the entire order. Ricci, with his assistants, was transferred to the Castle of St. Angelo at Rome, where he died Nov. 24, 1775. See Carracioli, *Vie du P. Ricci;* Ch. Sainte-Foi, *Vie du P. Ricci* (2 vols. 12mo); *Ami de la Religion.*—Hœfer, *Nour. Biog. Générale*, s. v.

Ricci, Matteo, one of the earliest and most successful missionaries of the Romish Church. He was born at Macerata, in Ancona, in 1552, and was early devoted to a clerical life. After a thorough instruction in languages and the sciences, he entered the Order of Jesuits in 1571. His comprehensive learning, together with his shrewdness, led to his being selected some years later to undertake the work of re-establishing the missions of his Church in China. The Minorite Monte Corvino had founded them so long ago as A.D. 1294; but the hostility of the resident Nestorian Christians, and the opposition of the native religions, Confucianism, Taoism, and Buddhism, followed by the persecutions of the Ming dynasty, had destroyed all the fruits of his labors. The Capuchin Gaspar de Cruz had attempted to reintroduce Christianity into China in about A.D. 1522, but without success. Ricci arrived with two companions in 1583 and was permitted to settle at Tsao-King-Fo. Aided by the Jesuit Roger, he was even permitted to build a Christian church in the immediate vicinity of a Chinese temple. His method was to gain the confidence of the people by conforming to their manners and prejudices. He assimilated his first teachings, for example, to the religious and moral tenets of Confucianism; and he constructed a map of the world in which he grouped all other states about China as their centre. The Chinese priests were eventually successful, however, in exciting suspicion against him, from which he was compelled to flee to the seaport Chow-chu. In 1595 he attempted a visit to Pekin, but, being considered a Japanese in disguise, he was unable to secure a presentation at court. Five years later he repeated the undertaking, and was fortunate enough to be selected by the Portuguese as the bearer of presents to the emperor; and he so improved the opportunity that he was thereafter permitted to reside with the other missionaries of his company in Pekin itself. Ricci now labored with increased energy in his mission. He acquired the respect of the imperial family and of prominent mandarins through his mathematical proficiency and through the arts of painting and music. Having given much attention to the vernacular, he was able to write a number of books in the Chinese language, and to adapt all his sayings and writings to the promotion of Christianity. His influence extended, in course of time, beyond the precincts of the court and the capital, and was felt to the advantage of his cause in several provinces of the empire. The foundations for a durable work appeared to have been definitely laid when Ricci died, in 1609. The mission immediately felt his loss in the withdrawal of the emperor's favor, and in being obliged to remove from the capital for a time. But the services rendered by the missionaries to the cause of mathematical science, and even to the State, were so valuable that they were soon permitted to resume their appropriate labors. The Jesuits Schall, Verbiest, Pereira, and others are prominent in the subsequent history of Roman Catholic missions to China, and the successes realized were large; but the entrance of other orders upon this work, e. g. the Dominicans and Franciscans, introduced an element of discord among the missionaries themselves which impaired their usefulness and brought them into disfavor with the Chinese rulers. Incessant persecutions followed, extending from 1722 to 1845, which have almost obliterated the traces of the work of Ricci and his colleagues. See the art. China in this *Cyclopædia.* See Trigault, *De Christ. Exped. apud Sinas ex Comm. Ricci* (Augsburg, 1615, 4to); Wertheim, *Ricci*, in Pletz's *Neue theol. Zeitschr.* (Vienna, 1833), No. 3; Schall, *Relatio de Initio et Progr. Missionis Soc. Jesu apud Chinenses* (Ratisbon, 1672, and with Notes by Mannsegg, Vienna, 1834); Du Halde, *Descript. de l'Emp. de la Chine* (Paris, 1736; German, with Mosheim's introd., Rostock, 4 vols. 4to); Gutzlaff, *History of China* (Canton, 1833; German by Bauer, Quedlinb. 1836, 2 vols.; and with continuation by Neumann, Stuttgart, 1847); Wittmann, *Herrlichkeit d. Kirche in ihren Missionen* (Augsburg, 1841, 2 vols.); *Gesch. d. kathol. Missionen bis auf unsere Zeit* (Vienna, 1845); Huc, *Chines. Reich* (Leipsic, 1856, 2 vols.). Comp. Giesceler, *Lehrb. d. Kirchengesch.* III, ii, 658 sq.—Herzog, *Real-Encyklop.* s. v.

Ricci, Michael Angelo, a learned Italian ecclesiastic, was born in Rome in 1619. He was created a cardinal in 1681, and died in 1683. He was skilled in mathematical sciences, and published at Rome (4to) *Exercitatio Geometrica*, which was reprinted in London, and annexed to Mercator's *Logarithmotechnia.* See Landi, *Hist. Lit. d'Italie;* Fabroni, *Vitæ Ital.* vol. ii.

Ricci (Lat. Ricius), **Paul,** was a convert from Judaism in the 16th century. For a time he was professor at Padua, in Italy, when the emperor Maximilian I appointed him as his physician. Ricci was especially famous as a Cabalist, and translated a large portion of Joseph Gikatilla's cabalistic work entitled שערי אורה (*The Gates of Light*), which he dedicated to Maximilian, and which Reuchlin used very largely. Erasmus was his special friend, whom he also defended against Stephen the Presbyter, who had attacked the Cabala, as can be seen from a letter of Erasmus, dated March 10, 1516: "Paulus Riccius sic me proximo colloquio rapuit, ut mira quædam me sitis habeat cum homine sæpius et familiarius conserendi sermones." To his former coreligionists he endeavored to prove the truth of Christianity philosophically. Living in a time when the Turks were the terror of the European nations, he used his influence to bring about a union between the Christians against their common foe by publishing his *In Virulentam Immanissimamque Turcarum Rabiem, ad Principes, Magistratus, Populosque Germaniæ* (Augsburg, 1546). Of his numerous writings we only mention, *Statera Prudentium*, a mystical treatise on Moses, the Law, Christ, and the Gospels (s. loc. 1532):—*Opuscula Varia* (printed by Burgfrank, Pavia, 1510, and often). See Fürst, *Bibl. Judaica*, iii, 155; Wolf, *Biblioth. Hebr.* i, 966; Jöcher, *Gelehrten-Lexikon*, s. v.; Adams, *Hist. of the Jews*, i, 346; Bayle, *Dictionnaire*, s. v. "Riccio;" Kalkar, *Israel u. die Kirche*, p. 87; Levita, *Massoreth ha-Massoreth* (ed. Ginsburg), p. 9; Grätz, *Gesch. d. Juden*, ix, 193 sq.; Pick, *Mission among the Jews*, in the *Quar. Rev.* (Gettysburg, 1876; reprinted in the *Jewish Intelligencer*, Lond., Nov. and Dec., 1876), p. 368. (B. P.)

Ricci, Scipione, bishop of Pistoja and Prato, in the duchy of Tuscany, was born at Florence Jan. 9, 1741, of parents belonging to an ancient and honorable family. He was early brought under Jansenistic influence, and developed the tendencies so received while pursuing his theological studies with the Florentine Benedictines. In 1766 he became a priest, and soon afterwards a canon and auditor at the nunciature of Florence. In 1775 he visited Rome, on the occasion of the enthronement of pope Pius VI, and became acquainted with the intrigues of the papal court, which sought in vain to secure his adhesion. He returned to Florence, and became vicar-general to the archbishop, in which capacity he introduced a Jansenist Catechism. In 1780 he was made bishop. In connection with duke Leopold of Tuscany, he now attempted to carry through reforms similar to those effected by Joseph II in the empire of Austria.

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The inquiries instituted with reference to the state of nunneries, etc., revealed scandalous irregularities and crimes against morality carried to even unnatural lengths; but the removal of Leopold to ascend the throne of the German empire, soon after the Synod of Pistoja (q. v.), brought the reformatory career of Ricci to a close by depriving him of his protector. The opposition of the populace caused him to resign his bishopric, and the papal bull *Auctorem Fidei* annulled the decrees of the Synod of Pistoja (Aug. 28, 1795). He submitted to the papal decision, after a long struggle, in 1799, was subsequently imprisoned on political grounds, and died in 1810. See De Potter, *Vie de Sc. de Ricci* (Brussels, 1825, 3 vols.; German, Stuttg. 1826, 4 vols.). —Herzog, *Real-Encyklop.* s. v.

Ricci, Sebastiano, a painter of the Venetian school, was born at Belluno in 1659. At the age of twelve he entered the studio of Cervelli, who took him to Milan. He there studied under Lisandrino, and afterwards went to Bologna. Receiving the patronage of the duke of Parma, Ricci was enabled to go to Rome to study design. He remained there until 1694, and spent several subsequent years in travelling through Europe, leaving his pictures in many of the most important cities. He finally settled in Venice, where he remained during the rest of his life. He died in 1734. The paintings of Ricci are noted for the nobility of the figures, grace of attitude, correctness of design, and brilliancy of coloring. Nevertheless, he never seemed able to rid his works of a certain disagreeable mannerism. Among those in Florence are a *St. Charles* and *St. Gregory Celebrating Mass;* at the Museum of Dresden, an *Ascension* and *Christ Giving to Peter the Keys of Paradise.* See Orlandi, *Abbecedario;* Lanzi, *Storia Pittorica;* Ticozzi, *Dizionario;* Bertoluzzi, *Guida di Parma.*—Hoefer, *Nour. Biog. Générale*, s. v.

Ricciarelli, Daniele (called *Daniel of Volterra*), a painter and sculptor of the Florentine school, was born at Volterra, in Tuscany, in 1509. He studied design under Sodoma, and afterwards under Peruzzi at Siena. On going to Rome, he became a pupil of Pierino del Vaga, and assisted his master in adorning the Vatican and other buildings. He became a friend of Michael Angelo, who procured for him the patronage of pope Paul III, and continued his work in the Vatican after the death of his master Pierino. A great deal of the success of Ricciarelli was due to Angelo, who often furnished designs for his paintings and gave him valuable advice. The *Descent from the Cross*, considered one of the three finest paintings in Rome, owes much of its renown to the assistance which Ricciarelli received from his friend. Were this his only work, he would have ranked among the greatest of Italian masters, but many of his other pictures have a sad lack of expression. On the death of Paul III, Ricciarelli lost his position as superintendent of the works of the Vatican, and gave himself thenceforth to sculpture. He modelled the sculptures of Michael Angelo in the chapel of St. Lorenzo in Florence; and while engaged upon an equestrian statue of Henry II of France, he died suddenly, in 1566. In the Louvre is a bas-relief of *Christ Placed in the Tomb*, attributed to Ricciarelli. Among his minor paintings are *Massacre of the Innocents* and *Martyrdom of St. Cecilia* at Florence; at Dresden, a *Holy Family* (after Michael Angelo); and in the Louvre, *David Killing Goliath.* See Vasari, *Vite;* Lanzi, *Storia Pittorica;* Pistolesi, *Descrizione di Roma.*—Hoefer, *Nour. Biog. Générale*, s. v.

Riccio, Domenico, a painter of the Venetian school, was born at Verona in 1494. After receiving the instructions of Giolfino, he went to Venice to study the works of Giorgione and Titian. He decorated the ducal palace at Mantua, and at Verona left many celebrated frescos. He died in 1567. Among his works are *Conversion of St. Paul:—Marriage of St. Catharine:—Resurrection of Lazarus:—The Samaritan*, and *The Resurrection of Christ.* See Ridolfi, *Vite degli Illustri Pittori Veneti;* Bennasuti, *Guida di Verona.*—Hoefer, *Nour. Biog. Générale*, s. v.

Riccio, Felice, an Italian painter, son of the preceding, was born at Verona in 1540. A pupil of his father, he continued his studies at Florence under Jacopo Ligozzi. Here he acquired an entirely different style from that of his father. His Madonnas have much grace and delicacy, and he excelled in portrait-painting. He painted many small pictures upon stone. His larger paintings are almost innumerable; among them are *Adoration of the Magi:—Descent from the Cross:—St. Lucia and St. Catharine:*—a colossal *St. George*, and a fresco on the façade of a house at Verona. See Ridolfi, *Vite degli Illustri Pittori Veneti.*—Hoefer, *Nour. Biog. Générale*, s. v.

Riccioli, Giovanni Battista, an Italian astronomer and Jesuit, was born at Ferrara in 1598, and was professor of philosophy, theology, etc., at Bologna and Parma. By authority of his superiors, he devoted himself to astronomy, that he might confute the Copernican system, which he attempted to do in his *Almagestum Novum* (1651, 2 vols.). According to his theory, the sun, moon, Jupiter, and Saturn revolve around the earth; while Mercury, Venus, and Mars are satellites of the sun. He also published an able treatise on mathematical geography and hydrography in 1661, and *Astronomia Reformata* in 1665. He died in 1671. See Fabroni, *Vitæ Italorum Doc. Excel.;* Tiraboschi, *Storia della Letteratura Italiana.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Rice, Aaron, a Methodist preacher, was a native of Green County, Ky. Of his early history and his conversion, little is known. He became a member of the Louisville Conference of the Methodist Episcopal Church, South, and was long esteemed as an able and reputable minister. He died Sept. 9, 1846.—*Minutes of Annual Conf. M. E. Church, South*, 1846.

Rice, David, a Presbyterian minister, was born in Hanover County, Va., Dec. 20, 1733. He began his classical studies under the Rev. John Todd, and went to New Jersey College in 1759, becoming a member of the junior class. He graduated in 1761; was licensed to preach by the Presbytery of Hanover, Nov., 1762; and was ordained and installed pastor of Hanover Church, Va., Dec., 1763. Giving up this charge, he afterwards preached for about ten years in Bedford County, Va., migrating to Kentucky in Oct., 1783, where he labored for fifteen years. In 1798 he removed to Green County, but did not take any pastoral charge. Mr. Rice assisted in the establishment of Hampden Sidney College, was one of the trustees of the Transylvania University, and president of the board from 1783 to 1787. The following is a list of his publications: *Essay on Baptism* (1789):—*Lecture on Divine Decrees* (1791):—*Slavery Inconsistent with Justice*, etc. (1793, 12mo):—*An Epistle* (1805):—*Second Epistle* (1808):—*Letters* and *Sermons.*—Sprague, *Annals of the Amer. Pulpit*, iii, 246.

Rice, Edward, D.D., an English clergyman, was educated at Christ's Hospital, whence he was elected as an exhibitioner to Trinity College, Cambridge, in 1813. He was one of the classical masters of Christ's Hospital in 1820; vicar of Horley, Surrey, in 1827; head-master of Christ's Hospital in 1836; and died in 1853. He published several sermons: *On Liturgies* (Lond. 1820, 8vo):—*On the Coronation of George IV* (ibid. 1821, 8vo):—*Two Sermons on the Romish Church*, etc. (ibid. 1829, 8vo). See *Lond. Gent. Mag.* March, 1853, p. 316. See Allibone, *Dict. of Brit. and Amer. Auth.* s. v.; Darling, *Cyclop. Bibliog.* s. v.

Rice, Henry Leffler, a Dutch Reformed minister, was the son of Henry and Elizabeth (Leffler) Rice, and was born in Washington County, Ky., June 25, 1795. His early education was conducted by the Rev. James Vance, of Kentucky, who took young Rice for some years into his own home. After spending three years in Transylvania University, Ky., he was graduated from

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that institution in the class of 1818. Having early experienced the renewing grace of God, in his sixteenth year he united, by a public profession of his faith, with the Presbyterian Church at Corydon, Ind. Immediately after leaving the university, he entered the theological seminary at Princeton, N. J., whence he was regularly graduated in three years, after passing through the full course of study. He was licensed by the Presbytery of New Brunswick, Oct. 3, 1821, and was ordained as an evangelist by the same presbytery, Oct. 2, 1822. After his ordination he spent two years in mission work in new portions of the West, and then returned to New Jersey, where he accepted a call to become pastor of the Dutch Reformed Church at Spottswood, and was installed in September, 1825. Here he labored faithfully and successfully about eight years, until he was released by his classis, April 16, 1834, in order that he might accept a call to the German Reformed Church in Chambersburg, Pa., over which latter charge he was installed in May, 1834, and in which he continued until his death. While residing in Chambersburg, he became profoundly interested in the literary and theological institutions of the German Reformed Church located at Mercersburg, and in the fall of 1836 he was induced to undertake an agency on their behalf, his pulpit being supplied, meanwhile, by neighboring ministers. For a considerable time he was president of the Board of Trustees of Marshall College at Mercersburg. After his removal to Mercersburg he studied the German language, and so thoroughly mastered it as to preach occasionally in that tongue to the German people in his vicinity, to their great delight. While prosecuting the above-mentioned agency with great energy and success, he was stricken down by fever, and died at Chambersburg, May, 3, 1837. Mr. Rice married, in 1821, Miss Gertrude Van Dyke, youngest daughter of Matthew Van Dyke, of Mapleton, four miles from Princeton, N. J. She was a woman of estimable character and fervent piety. She died June 9, 1837, about a month after her husband. Mr. Rice was a man of large culture and of extraordinary piety, energy, and influence. (W. P. S.)

Rice, John H. (1), a Presbyterian minister, was born at Sharon, N. Y., March 9, 1800. He received a good academical education, studied theology in Auburn Seminary, N. Y., was licensed and ordained in 1832, and subsequently became pastor of the following churches: Cambria, N. Y.; Beamsville and Grimsby, C. W.; Rutland, N. Y.; Barton, C. W.; Grand Haven, Mich.; Gowanda and Sheridan, N. Y.; Wattsburg and Wayne, Pa.; Clymer, N. Y.; Middlebrook and Green, Pa. He died in the latter place, June 21, 1858. Mr. Rice was at one time an agent for the American Tract Society. He was a faithful laborer and devoted servant of Christ. See Wilson, *Presb. Hist. Almanac*, 1860, p. 122. (J. L. S.)

Rice, John H. (2), a minister of the Methodist Episcopal Church, South, was born in Middle Tennessee, Dec. 26, 1826. He professed religion and joined the Methodist Episcopal Church in 1839. He was admitted on trial into the Arkansas Conference Nov. 9, 1849, ordained deacon Nov. 9, 1851, and elder Nov. 20, 1853. He continued in active service until 1857, when he located. He joined the Confederate army in 1863, was readmitted into the Arkansas Conference Oct. 21, 1863, and appointed chaplain of Colonel Shaver's regiment. He was killed in a skirmish with United States troops, March 25, 1864. For many years he had been a faithful minister, an able defender of the doctrines of his Church, and a bold dispenser of truth. See *Minutes of Annual Conferences, M. E. Church, South*, 1864, p. 529.

Rice, John Holt, D.D., a Presbyterian minister, was born near New London, Bedford County, Va., Nov. 28, 1777. He became tutor in Hampden Sidney College, Va., in October, 1796, and on Sept. 12, 1803, was licensed to preach. On Sept. 29, 1804, he was ordained and installed pastor of the church at Club Creek, still retaining his connection with the college until the latter end of the year, when he resigned his tutorship and removed to a small farm in Charlotte County. Here, his salary being insufficient, he also opened a school, and thus continued until 1812, when he became pastor of Mason's Hall, Richmond, Va. In May, 1816, he came to New York as a representative of the Bible Society of Virginia at the formation of the American Bible Society. He afterwards attended the meeting of the General Assembly at Philadelphia, where he was often sent again as a delegate from his presbytery. He was elected president of the College of New Jersey Sept. 26, 1822, as well as professor in the Union Theological Seminary in Prince Edward County, Va., on Nov. 16 of the same year: he only accepted the latter and resigned his pastoral charge. He entered upon his professorship Jan. 1, 1824. In May, 1830, he came to New York, where he delivered one of the series of the Murray Street Lectures. After this his health gradually declined until his death, Sept. 3, 1831. Dr. Rice started, in 1815, and published for a time the *Christian Monitor*, the first weekly religious newspaper which appeared in Richmond. In January, 1818, he published the first number of the *Virginia Evangelical and Literary Magazine*, which he continued till 1829. His other writings are, a memoir of S. Davies and of Rev. J. B. Taylor; also a number of occasional sermons, addresses, and pamphlets, among which we will notice his *Historical and Philosophical Considerations on Religion, addressed to James Madison, Esq.* (the ex-president), which, after being first published as successive articles in the *Southern Religious Telegraph* in 1830, appeared in a small volume in 1832. See Sprague, *Annals of the Amer. Pulpit*, iv, 325.

Rice, John Jay, a Presbyterian minister, was the son of Gabriel and Phebe (Garrard) Rice, and brother of Rev. Nathan L. Rice, D.D. He was born in Garrard County, Ky., Sept. 7, 1804, and received his early education wholly in the country schools in the neighborhood of his father's residence. At the age of fourteen he entered Centre College at Danville, Ky., but, after staying a short time, he returned home. Subsequently he again entered Centre College and remained two years, but did not graduate. While at college he and his brother Nathan were both converted during a glorious revival which occurred in Danville. Soon after, having devoted himself to the work of the ministry, he began to study theology under Rev. James C. Barnes, a widely known pastor and preacher of Kentucky, at the same time laboring in Mr. Barnes's and neighboring churches. He was licensed by the Transylvania Presbytery, April 2, 1827, but soon became convinced that he was not so well furnished as to make full proof of his ministry, and went as a licentiate to Princeton Theological Seminary, where he studied two years, 1829–31. While a student in the seminary he resided at Dutch Neck, about four miles south of Princeton, and statedly supplied the Church at that place, with frequent help from his brother Nathan. The preaching of the two brothers made a deep impression upon the people of Dutch Neck. Many were hopefully converted. The brothers were regarded with strong affection, and their names are held in tender and loving remembrance to this day among the people of the region. Having returned to Kentucky at the end of his second year in the seminary, Mr. Rice was ordained April 5, 1833, by the Presbytery of Ebenezer, and soon became widely popular as a preacher. In the years 1832–34 he preached as stated supply to the Church at Millersburg, Ky., and from 1834–35 at Maysville, Ky. But, alas! the hand of a fatal pulmonary disease was soon laid upon the zealous and eloquent preacher. After aiding his brother Nathan for two or three years in editing a religious paper which the latter had started, he felt constrained to try a milder climate, and went to Florida. There, from Tallahassee as a centre, he travelled much in Central Florida, and his soul was aroused at sight of the ignorance

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of the people and their destitution of Gospel privileges. Although sick, he *must* preach; and he *did* preach until he had utterly exhausted his remaining strength. He was at length seized with a high congestive fever, and died at Quincy, Fla., Sept. 19, 1840. He was a bright and shining light. His abilities were extraordinary. His pulpit gifts were highly attractive. His spirit was Christ-like, tender, loving, full of zeal. Mr. Rice married, May 5, 1829, Miss Emily Craig Welsh, of Lincoln, Ky., and at his death left only one child, a little daughter, who still survives (1878). Had he lived to a good old age, Mr. Rice would unquestionably have been one of the most prominent and illustrious ornaments of the American pulpit. (W. P. S.)

Rice, Luther, a Baptist minister, was born in Northborough, Mass., March 25, 1783, graduated at Williams College in 1810, and immediately entered the Congregational Theological Seminary at Andover. He was ordained as a foreign missionary Feb. 6, 1812, and sailed a few days after for Calcutta; but his views on baptism having, in the meantime, undergone a change, he joined the Baptist Church on his arrival there, and came back to this country for the purpose of waking up the Baptist churches to an effort in behalf of foreign missions. He was the chief motor of the formation of the Baptist General Convention in 1814. He afterwards became agent of the Columbian College, for the establishment of which he had zealously labored, and with which he remained connected until his death, Sept. 25, 1836.—Sprague, *Annals of the Amer. Pulpit*, vi, 602.

Rice, Nathan, a Methodist minister, was born June 10, 1792, in Coventry, R. I. His mother was a member of the Freewill-Baptist Church, and the first sermon he heard by a Methodist minister was from Rev. William Jewett. He united with the Methodist Episcopal Church in Lee, Mass., at the age of seventeen years. In 1819 he joined the New York Conference, and continued in active service until 1854, when, worn down with labor, he took a superannuated relation. Mr. Rice was a true patriot, an example of simplicity, unmurmuring, of a kind and sympathetic nature which delighted in the welfare of others. His death, which occurred at Washingtonville, N. Y., Feb. 21, 1864, was very happy, a fit closing of such a life.—*Minutes of Annual Conferences, M. E. Church*, 1864.

Rice, Nathan Lewis, D.D., a Presbyterian minister, was born in Garrard County, Ky., Dec. 29, 1807; died June 11, 1877. To procure funds to enable him to obtain an education preparatory to the study of law, he taught a school at the early age of sixteen. At the age of eighteen he united with the Presbyterian Church. He entered Centre College, Danville, Ky., in the fall of 1826, and during a part of his course was a teacher of Latin in the preparatory department. After remaining some years, without graduating he entered upon the study of theology, and at the close of the year was licensed to preach by the Transylvania Presbytery. Feeling the need of a more thorough preparation for the work of the ministry, he entered Princeton Theological Seminary, where, during his course, he became known for his large attainments and extraordinary ability. He accepted a call to the Presbyterian Church at Bardstown, Ky., and was ordained and installed in 1833. The more effectually to counteract the efforts at proselyting by the Roman Catholic college at that place, he established an academy for girls, and subsequently one for boys, and also founded a newspaper called the *Western Protestant*, which was afterwards merged in the *Presbyterian Herald* of Louisville. He continued in this pastoral relation for eight years, and became, in 1841, stated supply for the Church at Paris, Ky. While here he entered into a discussion with Alexander Campbell, the president of Bethany College, Va., on the subject of baptism. The debate was held in Lexington, Ky. The moderators consisted of some of the most eminent lawyers of the state, among whom was Henry Clay. This discussion created a wide and intense interest throughout the country, and brought out the full power of Dr. Rice as a disputant, and gained for him the reputation of being the greatest polemic of the age. The debate was written out by the disputants and published in a large octavo volume, which was extensively circulated. Soon after, Dr. Rice received a call to the Central Presbyterian Church, Cincinnati, O., and entered upon his duties as its pastor in 1844. He was installed June 12, 1845. He was in labors more abundant, and in connection with his work as pastor he wrote several volumes, taught classes of candidates for the ministry, held a debate with the now archbishop Purcell of Cincinnati, which was published in a volume, also a debate with the Rev. Mr. Pingree of the Universalist Church of that city. Calls came to him from every quarter, so extensive had become his fame. In 1853, on the death of Dr. Potts, he accepted a call to the Second Presbyterian Church of St. Louis, Mo., and was installed Oct. 9 of the same year. He edited, besides his other labors, the *St. Louis Presbyterian*, and published several books. At the meeting of the General Assembly in Nashville, Tenn., in 1855, he was elected moderator. In 1858 he accepted a call to the North Presbyterian Church, Chicago, Ill. The Church was small and weak, but under his labors it grew strong and flourishing. While there he edited the *Presbyterian Expositor*. In May, 1859, he was elected by the General Assembly to the professorship of didactic and polemic theology in the North-west Theological Seminary at Chicago, which duties he performed in addition to pastoral work. In 1861 he was called to the Fifth Avenue Church in the city of New York, to succeed Dr. J. W. Alexander, deceased. Here his labors proved too great for his strength, and he sought release in 1867, and retired to a farm near New Brunswick, N. J. After resting a year, he was called to the presidency of Westminster College, Mo., where he remained until 1874, when he was elected to the chair of didactic and polemic theology in the theological seminary at Danville, Ky. Here he performed his last earthly labors; and at the close of the session in 1877, having become greatly impaired in health, he sought retirement and rest at the residence of his brother-in-law in Bracken County, Ky., where within the brief space of one month, with a mind full of peace and holy joy, he left earth for heaven. (W. P. S.)

Rice, Phineas, D.D., an eminent Methodist preacher, was born in the State of Vermont in 1786. Having been converted when about sixteen years of age, he was soon called to publicly exercise his gifts. He was received on trial in the New York Conference in 1807, and was sent to labor as junior preacher on the Granville Circuit. The ministry of Dr. Rice extended over a period of fifty-four years, and each year during all that long period he was returned effective, and received regularly his appointment. He labored on circuits sixteen years, in stations eleven, and in the presiding elder's office twenty-eight years, excepting the last year, which was not completed at the time of his death. He was a member of every General Conference from 1820 to 1856, inclusive. He received the degree of D.D. from Wesleyan University. Dr. Rice was a marked man in every respect. His piety was deep, fervent, and abiding, and he was eminently a man of prayer. Scrupulously punctual, industrious, and self-sacrificing, he was a wise counsellor and a true friend. He had a natural vein of pleasantry, and his conceptions were not unfrequently quaint, and quaintly expressed. Even when in the pulpit, at times a facetious remark, evidently unpremeditated, would cause his hearers to smile. These smiles were not seldom suddenly followed by tears as the preacher passed from one phase of his subject to another. His pathos and tenderness were strangely blended with his wit and humor; and if one could have wished that there had been less of the latter qualities, it was

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nevertheless evident that there was in them no bitterness, no harshness, no undue severity. As an expounder of ecclesiastical law and an administrator of the discipline Dr. Rice had few equals. During the last months of his life he suffered greatly but patiently, and calmly contemplated the approach of death, which came Dec. 4, 1861. See *Minutes of the Conferences, Meth. Episc. Church*, 1862, p. 70.

Rice, William H., a Presbyterian minister, was born in Shelby County, Ky., July 15, 1827. His early education was thorough; his collegiate studies were pursued in Wabash College, Ind., and Hanover College, Ind. He spent one year in the theological seminary at New Albany, Ind., was licensed to preach in April, 1853, and ordained the same year by Vincennes Presbytery, and preached as stated supply for the Church at Rockport, Ind. In 1854 he removed to Texas, in the hope of restoring his health by a warmer climate. While there he preached for the churches at Palestine and Mound Prairie, in the bounds of the Eastern Texas Presbytery. In 1858 he resigned his charge, went to Alabama, and finally, in 1859, returned to Indiana, where he died, Sept. 27, 1859. Mr. Rice had a mind that was clear and penetrating, and his preaching powers were excellent. See Wilson, *Presb. Hist. Almanac*, 1861, p. 106. (J. L. S.)

Rich, Claudius James, an Oriental traveller, was born March 28, 1787. His researches as a pioneer explorer of Oriental countries were patient and protracted, and, though not able to sink his shafts as deep as Layard and other modern explorers, his labors are equally worthy of regard. Even as scientists have been supplanted by after-discoveries, so the time may come when Wilkinson and Layard, and Schliemann and Cesnola, may be outdone by future explorers. The works of Rich are entitled, *Mémoires sur les Ruines de Babylon* (1812): —*Narrative of a Residence in Koordistan* (1836). He died Oct. 5, 1821. (W. P. S.)

Rich, Edmund, *St.* (French *Saint-Edme*), archbishop of Canterbury, was born in Abingdon, Berkshire, about 1190. Having studied at Oxford, he graduated in theology at the University of Paris, and lectured there for some time on Scripture. He taught philosophy at Oxford from 1219 to 1226, enjoying also a prebend in Salisbury. On April 2, 1234, he was consecrated archbishop of Canterbury, enforcing discipline, by authority given by the king, in spite of the opposition of clergy and others. Pope Gregory IX appointing Italians to vacancies, Edmund deemed this an abuse of the papal power, and, about 1239, retired to the Cistercian abbey of Pontigny, in France. Being in feeble health, he went to Soissy, in Champagne, where he died. He was canonized in 1246 by Innocent IV. Among his works are, *Constitutions*, in thirty-six canons, found in Labbé's edition of the *Councils*:—*Speculum Ecclesiæ*, in vol. iii of *Bibliotheca Patrum*. A manuscript *Life* of St. Edmund, by his brother Robert, is preserved in the Bodleian library; another by Bertrand, his secretary, was published in Martène's *Thesaurus Anecdotorum*. See *Appletons' Cyclopædia*, s. v.

Rich, John, a minister of the Methodist Episcopal Church, South, was born in Davie County, N. C., Oct. 10, 1815. His conversion took place in 1837, he was licensed to preach in 1839, and was received into the North Carolina Conference in 1840. During the succeeding ten years of his laborious and useful life he filled many of the most important appointments in the conference with great acceptability. At the conference of 1850 he was superannuated, and on Oct. 25, 1851, he died. His distinguishing traits were clearness and penetration of thought, childlike simplicity, and unaffected piety.—*Minutes of Annual Conf. M. E. Church, South*, 1851, p. 345.

Rich, Obadiah, an American bibliopole, was born in 1783. He published several works bearing on bibliography, but that for which he was most distinguished was the *Bibliotheca Americana Nova*. He died Jan. 20, 1850. (W. P. S.)

Richard OF ARMAGH—whose real name was *Fitz-Ralph*, and whose historical name is *Armachanus*—was born in Devonshire, England, or, according to some, at Dundalk, in Ireland. He was educated at Oxford —first at University and then at Baliol College. He graduated as doctor of divinity, and in 1333 was commissary-general of that university. His first Church promotion was to the chancellorship of the Church of Lincoln, July, 1334; he was next made archdeacon of Chester, in 1336; and dean of Lichfield, April, 1337. At Oxford he opposed the affectation and irregularities of the mendicant friars. In 1347 he was advanced to the archbishopric of Armagh, and still continued his opposition to the friars, who became so incensed at his exposure of them that they had him cited before Innocent VI at Avignon, where he defended his opinions with great firmness, but was decided against by the pope. He died at Avignon, Nov. 16, 1360, not without suspicion of poison. He was unquestionably a man of great talents and sound judgment. Perhaps his best panegyric is his being ranked, by some Catholic writers, among heretics. He is said by Bale to have translated the New Test., by Fox, the whole Bible, into Irish. His published works are, *Defensio Curatorum adversus Fratres Mendicantes* (Paris, 1496):—*Sermones Quatuor ad Crucem* (Lond. 1612).

Richard OF BURY, an English prelate, was born at St. Edmundsbury, Suffolk, in 1281. His family name was *Richard Angerville*, or *Angarville*. He was educated at Oxford, and became tutor to prince Edward (afterwards Edward III). Having been sent on a mission to the pope, he formed a friendship with Petrarch, and was appointed bishop of Durham in 1333. He was made high chancellor of England in 1334; treasurer of England in 1336; co-ambassador to France twice in 1338. He died in 1345. Richard was a man of great erudition, for his day, and a liberal patron of learning, as well as a great collector of books, which he devised to a company of scholars at Oxford, and which were deposited in a hall once occupying the site of Durham (now Trinity) College. For an estimate of his character, see Jortin, *Remarks on Eccles. Hist.* ii, 394. His *Philobiblon de Amore Librorum* (Cologne, 1473, 4to) was translated into English (Lond. 1832, 8vo); the American edition was collated and corrected, with notes, by Samuel Haud (Albany, 1861, 12mo and 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Richard OF CIRENCESTER (so called from his birthplace, in Gloucestershire, England)—in Latin *Ricardus Corinensis*—was born in the first half of the 14th century. Nothing is known of his family or circumstances. In 1350 he entered the Benedictine monastery of St. Peter, Westminster (whence he is sometimes called the "Monk of Westminster"), and remained there the rest of his life. His leisure was devoted to the study of British and Anglo-Saxon history and antiquities. In the prosecution of these studies Richard is said to have visited numerous libraries and ecclesiastical establishments in England, and it is certain that in 1391 he obtained a license from his abbot to visit Rome. He died in 1401 or 1402. The work to which he owes his celebrity is his *De Situ Britanniæ*, a treatise on the ancient state of Great Britain. This work was brought to light by Dr. Charles J. Bertram, professor of English at Copenhagen (1747), who sent a transcript of it, together with a copy of the map, to Dr. Stukely, the celebrated antiquarian. From this transcript Dr. Stukely published an analysis of the work, with the itinerary (1757, 4to; London, 1809):—*Historia ab Hengista ad Annum* 1348: —*Tractatus super Symbolum Majus et Minus*:—and *Liber de Officiis Ecclesiasticis*.—Chalmers, *Biog. Dict.* s. v.; *Chambers's Encyclop.* s. v.

Richard OF DEVIZES was a monk of the priory of St. Swithun, at Winchester, in the 12th century, who

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wrote a history of the first years of the reign of Richard I—1189-92: *Chronicon Ricardi Divisiensis de Rebus Gestis Ricardi Primi Regis Anglice* (Lond. 1838, 8vo):—also Richard of Cirencester's *Description of Britain;* translated and edited by J. Giles (Lond. 1841, 8vo):—*Chronicles of the Crusades* (1848, sm. 8vo). See Wright, *Biog. Brit. Lit.* etc.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Richard OF HEXHAM was the first prior of his house before 1138. He compiled a short history of the last two years of the reign of Henry I, and of the more remarkable events of that of Stephen, and a history of the Church of Hexham. Tanner also attributes to him—probably on slender foundation—a history of the reign of Henry II. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Richard OF ST. VICTOR, a celebrated mystic and writer of the 12th century, concerning whose life but little is known. He was of Scottish extraction, and at an early age entered the Augustinian convent of St. Victor at Paris, where he became the pupil of the learned and pious Hugo (q. v.). He was made sub-prior of the abbey in 1159 and prior in 1162, and in the latter capacity contended persistently against the bad administration and the unedifying life of the abbot Ervisius, until he effected the removal of the latter from his office. Nothing further has been handed down with reference to the circumstances of his life, save that he was a friend of St. Bernard, and died in 1173. A number of writings from his hand have been preserved, divided, as respects character, into exegetical, ethical, dogmatical, and mystical, or contemplative, works. As the exegesis is little more than mystical allegory, the works in which it is contained possess simply historical value; but those which deal with other subjects have much higher merit, though the mystical element is everywhere apparent. Of his ethical works, mention is made of his tracts, *De Statu Interioris Hominis:—De Eruditione Interioris Hominis:—De Exterminatione Mali et Promotione Boni:—De Differentia Peccati Mortalis et Venialis.* Of his dogmatic writings the following are prominent, *De Verbo Incarnato*, where, in imitation of Augustine, sin is praised as *felix culpa*, because it necessitated the incarnation of Christ:—two books, *De Emmanuele*, against the Jews:—and, very particularly, six books, *De Trinitate*, with which compare *De Tribus Appropriatis Personis in Trinitate.* In these works the author appears as one of the most skilful dialecticians and experienced psychologists of his time. Like his master Hugo, he aims to unite knowledge and faith, scholasticism and mysticism. He acknowledges the right of philosophical inquiry, but insists that for the Christian thinker faith is the necessary prerequisite of knowledge. This principle governs him in the work on the Trinity, which is perhaps the most remarkable product of his mind. He first shows that reason proves the existence of but one supreme substance, which is God. An examination of the divine attributes follows, particularly of power and knowledge, and it is argued that in their perfection they can belong only to the one Absolute Being. The idea of love is then introduced, in order to effect the transition to the subject of the Trinity. As love, like all the attributes of the Deity, must be perfect, it implies necessarily a plurality of Persons. Abstract love (*amor*) cannot become concrete (*caritas*) without an object upon which it may fasten. The Supreme Love can only be expended on a Supreme Object; and as it is eternal, its object must be so likewise. But as it is a proof of weakness not to allow society in love, these two Persons, who love each other, desire a third Person whom they may love with equal fervor. As there can be no inequality in the divine nature, these Persons differ simply in their origin—one being self-originated, and the others deriving their origin from him, though in an eternal sense. In his mystical writings Richard appears as the first to undertake a scientific theory of contemplation, on which account he bore the name of *Magnus Contemplator.* He begins with a sober psychological analysis, by which he shows that reason (*ratio*) and inclination or will (*affectio*) are the fundamental powers, and that they are aided, the former by the imagination, the latter by the senses. Reason needs to perceive the forms of visible things before it can ascend to the contemplation of the invisible, and the will needs sensual objects in order to the exercise of its powers. The human spirit is the reflection of the divine, and the recognition of self and the purification of the heart are necessary to an apprehension of God, though even then supernatural help and revelation are needed. The highest aim of contemplation can only be realized "per mentis excessum," caused by the direct operation of grace, or brought about by practice, and consisting in a widening (*dilatatio*) of the spirit to greater keenness and comprehension, in an elevation (*sublevatio*) by which it is exalted above itself, but retains its consciousness of external things, or in an alienation or transport (*alienatio*) in which such consciousness is lost, and a trance-like state ensues, in which present and future are seen in visions. This entire process of contemplation rests on the idea of love to God, and has for its object the recognition of God. There is no hint of an absorption into the Divine Being. The influence of this theory is seen in the tendency of the more distinguished of the scholastics to rate the objects of contemplation above those of dialectics from this time, and in the more or less complete reproduction of the theory itself in the writings of Bonaventura and in the mysticism of Gerson. With Richard of St. Victor the glory of that school came to an end. The first edition of his works appeared in Paris in 1528; reprinted at Lyons in 1534; at Cologne in 1621. The best edition is that of Rouen (1650, fol.). Concerning the MSS. of unprinted works, see the *Hist. Lit. de la France*, xiii, 486. See Schmid, *Mysticismus d. Mittelalters* (Jena, 1824), p. 308 sq.; Engelhard, *R. von St. Victor u. Joh. Ruysbröck* (Erlangen, 1838); Liebner, *R. a Sto. V. de Contempl. Doctrina* (Gött. 1837 and 1839, 4to), pt. i, ii; Helfferich, *Christl. Mystik* (Gotha, 1842), ii, 373 sq.; Noack, *Christl. Mystik* (Königsb. 1853), i, 91 sq.; Baur, *Christl. Lehre v. d. Dreieinigkeit*, ii, 521 sq.—Herzog, *Real-Encyklop.* s. v.

Richard I, king of England, surnamed COEUR DE LION, was the third son of Henry II by his queen, Eleanor. He was born at Oxford in September, 1157. In the treaty of Montmirail, entered into Jan. 6, 1169, between Henry and Louis VII of France, it was stipulated that the duchy of Aquitaine should be made over to Richard, and that he should do homage for it to the king of France; also, that he should marry Adelais, youngest daughter of Louis. In 1173 Richard joined his mother and his brothers Henry and Geoffrey in their rebellion against the king. The rebels submitted in September, 1174, when two castles in Poitou were allotted to Richard. In 1183 a second family feud broke out in consequence of Richard refusing to do homage to his elder brother, Henry, for the duchy of Aquitaine. In this war his father sided with Richard against Henry and Geoffrey. It was ended by the death of prince Henry, when Richard, actuated probably by jealousy of his youngest brother, John, declared himself the liegeman of France for his possessions in that country. This step led to a war between the king of England and Philip of France, in which Richard fought against his father. The balance of success being decidedly with France, a treaty in accordance with this fact was about to be executed, when, by the death of Henry II, on July 6, 1189, Richard became king of England. He landed in his own country on Aug. 15, 1189, and was crowned in Westminster Abbey on Sept. 3 following. In the hope of gaining salvation, and with the certainty of following the occupation which he loved best, he now set out with an army to join the third Crusade, then about to leave Europe. He united his forces to those of France on the

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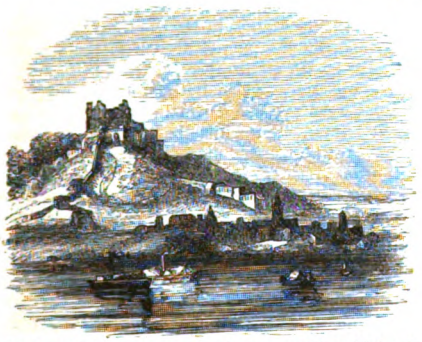
plains of Vezelay, and the two armies (numbering in all 100,000 men) marched together as far as Lyons, where they separated, and proceeded by different routes to Messina, where they again met. Here Richard betrothed his nephew Arthur to the infant daughter of Tancred, king of Sicily, with whom he formed a close alliance. The Sicilian throne was at that time claimed by the emperor Henry VI; and the alliance with Tancred, from this cause, afterwards turned out a very unlucky one for Richard. Having settled a difference which now arose between him and Philip respecting his old engagement to Philip's sister Adelais, the English king, on April 7, 1191, sailed from Messina for Cyprus, carrying along with him Berengaria, daughter of Sancho VI, king of Navarre. He had fallen in love with this princess, and he married her in the island of Cyprus, where he halted on his way to Palestine. But even love did not make him forget his favorite pastime of war: he attacked and dethroned Isaac of Cyprus, alleging that he had ill-used the crews of some English ships which had been thrown on his coasts. Having then presented the island to Guy of Lusignan, he set sail on June 4, 1191, and on the 10th of the same month he reached the camp of the Crusaders, then assembled before the fortress of Acre. The prodigies of personal valor which he performed in the Holy Land have made the name of Richard the Lion-hearted more famous in romance than it is in history. The man was the creation and impersonation of his age, and the reader who follows his career may perhaps be more interested than he would be by the lives of greater men, or by the history of a more important period. On Oct. 9, 1192, he set out on his return to England. After some wanderings and adventures, he became the captive of the emperor Henry VI, who shut him up in a castle in the Tyrol. John, meanwhile, ruled in England, and he and



Castle of Tiernsteigen, the Prison of King Richard.

Philip of France had good reasons for wishing that Richard should never return to his kingdom. He disappointed them; not, however, until he had paid a heavy ransom, and even, it is said, agreed to hold his kingdom as a fief of the empire. On March 13, 1194, he found himself once more in England. His brother John, who had acted so treacherously towards him, he magnanimously forgave, but with Philip of France he could not deny himself the pleasure of a war. In the contest which followed he was generally victorious, but in the end it proved fatal to himself. He was killed by an arrow shot from the castle of Chaluz, which he was besieging, on March 26, 1199. If Richard had the vices of an unscrupulous man, he had at least the virtues of a brave soldier. See Stubbs, *Chronicles and Memorials of Richard I*, from a MS. in the library of Corpus Christi College (1864).—*Chambers's Encyclop.* s. v. See CRUSADES.

Richard, Charles-Louis, a French ecclesiastic, was born at Blainville sur l'Eau, Lorraine, in April, 1711. At the age of sixteen he entered the Dominican convent at Blainville, and took the vows of that order at Nancy. He taught theology at Paris, was made doctor, and in various ways showed himself the champion of his sect. In 1778 he was obliged to retire to Flanders in consequence of the part he had taken in a controversy concerning the marriage of a converted Jew. When the Revolution occurred, he went into Belgium, and at the time of the second French invasion, in 1794, was living at Mons. On account of his great age he was unable to flee, and, though he remained some time in concealment, was at last discovered, brought before a military commission, and sentenced to be shot. The sentence was executed on Aug. 16, 1794. His crime was that of publishing, before the entrance of the French, a treatise entitled *Parallèle des Juifs qui ont Crucifié Jésus-Christ avec les Français qui ont Exécuté leur Roi* (Mons, 1794, 8vo); and not, as Barbier pretends, one entitled *Des Droits de la Maison d'Autriche sur la Belgique* (ibid. 1794, 8vo). The works of father Richard are numerous; among them are, *Dissertation sur la Possession des Corps et l'Infestation des Maisons par les Démons* (1746, 8vo):—*Bibliothèque Sacrée*, etc. (Paris, 1760, 5 vols. fol.); in this work he was assisted by several other Dominicans; the supplement bears his name and that of Giraud; a new edition, with additions and corrections, appeared early in the present century (ibid. 1821–27, 29 vols. 8vo):—*Examen du Libelle intitulé Histoire de l'Établissement des Moines Mendiants* (Avignon, 1767, 12mo):—*Analyse des Conciles Généraux et Particuliers* (Paris, 1772–77, 5 vols. 4to):—*La Nature en Contraste avec la Religion et la Raison* (ibid. 1773, 8vo):—*Annales de la Charité et de la Bienfaisance Chrétienne* (ibid. 1785, 2 vols. 12mo):—*Voltaire de Retour des Ombres*, etc. (Brussels and Paris, 1776, 12mo):—*Sermons* (Paris, 1789, 4 vols. 12mo). He also wrote many treatises and brochures, all relative to the civil oath required of the priests and the Revolution. See Guillon, *Les Martyrs de la Foi;* Carron, *Les Confesseurs de la Foi*, vol. iv; *Ami de la Religion*, 1822, vol. xxx; *Notice* in vol. i of the new edition of the *Bibliothèque Sacrée*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Richard, Jean-Pierre, a French preacher, was born at Belfort, Feb. 7, 1743. In 1760 he was admitted to the Order of Jesuits, and on its dissolution he went to Lorraine, where he superintended the education of the nephew of the prince-bishop. About 1786 he returned to France, and preached in Paris, but did not take the oath. In 1805 he became canon of Notre Dame. He died at Paris Sept. 29, 1820. His *Sermons* were published in 1822 (Paris, 4 vols. 12mo). See *L'Ami de la Religion*, xxxiv, 65, 77.—Hoefer, *Nouv. Biog. Générale*, s. v.

Richardot, François, a French prelate, was born in 1507 at Morey-Ville-Église, Franche-Comté. While very young he joined the Order of Augustines at Champlitte, and was sent in 1529 to Tournay to teach theology. He afterwards taught in Paris. During his visit to Italy, which occurred a little later, he obtained from the pope a release from the vows of his order, with permission to wear the secular dress. He was made canon of Besançon, and in this capacity rendered such efficient service to his bishop that he was made suffragan, with the title of bishop of Nicopolis. On Nov. 11, 1561, he was installed bishop of Arras, but had scarcely taken possession of the see when he obtained from Philip II the creation of the University of Douai. He founded this institution in 1562, and taught there till his death. He was a member of the Council of Trent in 1563, assisted at the provincial Council of Cambrai in 1565, and held several synods. At the taking of Malines by the duke of Alba he was made prisoner, but regained his liberty a month after. He died at Arras July 26, 1574. Of his writings we have, *Ordonnances Synodales* (Antwerp, 1588, 4to):—*Traité de Controverse, Sermons*, translated into Latin by François (Schott, 1608, 8vo):—*L'Institution des Pasteurs* (Arras, 1564, 8vo):—*Oraisons Funèbres*, of Isabella of France, wife of Philip II. His

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works are all remarkable for great erudition. See Stapleton, *Oraison Funèbre de Richardot*, in his *Œuvres* (1620, 4 vols. fol.); Valère André, *Bibl. Belgica;* Gazet, *Hist. Eccles. des Pays-Bas; Gallia Christiana*, vol. iii; Dom Berthod, *Vie MSS. de Fr. Richardot*, in the *Mémoires de la Société Royale d'Arras*, p. 170.—Hoefer, *Nouv. Biog. Générale*, s. v.

Richardot, Jean, a French prelate, was born at Arras in the 16th century. His father sent him to the best schools in Spain, and his precocity attracting the attention of Philip II, he was admitted to the privy council of that monarch. While in Flanders, somewhat later, he was made ambassador to Clement VIII, and received in 1602 the bishopric of Arras. He was afterwards prior of Morteau, and in 1610 was made archbishop of Cambrai, which office he held till his death, Feb. 28, 1614. See Le Carpentier, *Hist. de Cambrai et du Cambrésis.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Richards, Elias Jones, D.D., a Presbyterian minister, was the son of Hugh and Jane Ellis Jones Richards, and was born in the valley of the Dee, England, Jan. 14, 1813. While he was yet a child his parents came to the United States, and settled in the State of New York. He was prepared for college at Bloomfield Academy, in the town of Bloomfield, N. J., and was graduated at the college of New Jersey at Princeton in 1834. In early life he gave evidence of conversion, and at about seventeen years of age united with the Brick Church in the city of New York. After leaving college he spent one year in teaching as tutor in a private family at Fredericksburg, Va. In 1835 he entered Princeton Theological Seminary, and passed through a full course of three years. He was licensed by the Presbytery of New York in 1838, and ordained by the same presbytery, *sine titulo*, in New York city in the same year. For one year (1839-40) Mr. Richards preached as stated supply to the Presbyterian Church at Ann Arbor, Mich. From 1840 to 1842 he was pastor of the Second Presbyterian Church at Paterson, N. J., and from 1842 to 1846 he was pastor of the Western Presbyterian Church in the city of Philadelphia. On Oct. 14, 1846, he was installed as pastor of the First Presbyterian Church of Reading, Pa. Here he really began the best and greatest work of his life—a work which was prosecuted with fidelity, zeal, and perseverance to the end of his life. Dr. Richards was a man of great gentleness and amiability of character, yet was endowed with unusual tenacity of purpose. As a scholar, he was far above the average of his profession. As a preacher, he was pleasing, attractive, persuasive, logical, and thoroughly evangelical. As a pastor, he was faithful, kind, and dignified. In all the relations of life he was lovely and beloved, and had a strong hold upon the affections of those who knew him well. Dr. Richards was twice married: the first time to Miss Emily Theresa Ward, of Newark, N. J.; the second time to Elizabeth F. Smith, of Reading, Pa. After more than twenty-five years of active and earnest pastoral labors in Reading, he was attacked by that frightful malady known as Bright's disease of the kidneys, and, after much suffering, departed to be with Christ, March 25, 1872. His last utterance was, "My faith is in Christ." (W. P. S.)

Richards, George, D.D., an English divine, was born at Halesworth, Suffolk, in 1769. He was educated at Christ's Hospital, matriculated at Trinity College, Oxford, in 1785, and obtained a scholarship. He was made fellow of Oriel College in 1790, vicar of Bampton in 1796, and rector of St. Martin's-in-the-Fields in 1820. He died in 1837. His principal work is *The Divine Origin of Prophecy Illustrated and Defended*, in a course of sermons preached in 1800 (Oxford, 1800, 8vo). He also published several *Sermons* and *Poems*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Richards, James (1), D.D., a Presbyterian minister, was born at New Canaan, Conn., Oct. 29, 1767. His early education was limited. Having finally succeeded in entering Yale College in 1789, his health soon compelled him to leave it; yet, having afterwards gone through the academical and theological course with untiring energy, the corporation of Yale College conferred upon him the degree of B.A. in 1794. In 1793 he was licensed to preach, and, having been called as pastor by the Church in Morristown, N. J., he was ordained and installed in May, 1797. In 1801 he was made M.A. by Princeton College, and in 1805, when but thirty-seven years of age, he was chosen moderator of the General Assembly of the Presbyterian Church. His ministrations at Morristown were particularly successful, but having in 1809 received a call to the congregation of Newark, he accepted it, and removed there. Here his influence gradually increased. In 1815 he preached the annual sermon before the American Board of Commissioners for Foreign Missions. The theological seminary at Auburn having been established by the Synod of Geneva in 1819, he was appointed its professor of theology in 1820. This he at first declined, but, having been re-elected in 1823, he finally accepted, and entered upon his duties Oct. 29, 1823. His rare qualities fitted him for this service, and he filled the situation with great credit to himself and benefit to others until his death, Aug. 2, 1843. Dr. Richards published a number of occasional *Sermons*, *Addresses*, and *Lectures*. After his death there were published from his MSS. a volume of *Lectures on Mental Philosophy and Theology*, with a sketch of his life by the Rev. Samuel H. Gridley (1846, 8vo), and some twenty *Discourses* (1849, 12mo).—Sprague, *Annals of the Amer. Pulpit*, iv, 99. See also the *Meth. Quar. Rev.* Jan. 1850; Plumley, *Presbyterian Church*, p. 371.

Richards, James (2), a Congregational minister, was born at Abington, Mass., Feb. 23, 1784. He graduated at Williams College in 1809, entered the ministry in 1812, and, having offered himself to the American Board, sailed, with eight others, Oct. 23, 1815, for Ceylon. He was stationed at Batticotta, but, his health failing, he went to Cape Town in 1818, and returned the next winter, after which he was able to labor a year from April, 1820, and died Aug. 3, 1822.—Sprague, *Annals of the Amer. Pulpit*, ii, 596.

Richards, John J., a minister of the Methodist Episcopal Church, South, was born July 16, 1816. He united with the Church in his thirteenth year, and for several years filled the office of class-leader, Sunday-school teacher, and exhorter. In 1837 he was licensed to preach, and admitted on trial in the Georgia Conference in 1839, in which connection he remained until 1844, when he was transferred to the Florida Conference. There he labored until 1860, when, because of failing health, he was superannuated, and held that relation until his death—Sept. 4, 1863—in Madison County, Fla. Mr. Richards was a sound and practical preacher, devoting his time and talents to the service of the Church. —*Minutes of Annual Conf. M. E. Ch. South*, 1863, p. 467.

Richards, John W., D.D., a Lutheran minister, was born in Reading, Pa., April 18, 1803, and made a public profession of religion in his sixteenth year. His classical studies were pursued chiefly under the instruction of Rev. Dr. J. Grier. In 1821 he commenced the study of theology under the direction of his pastor, Dr. Muhlenburg, remaining with him until 1824, when the Synod of Pennsylvania licensed him to preach. He resigned his first charge (New Holland, Lancaster County, Pa.) in 1834, and removed to Trappe, Montgomery County. In 1836 he accepted a call to Germantown, Pa., where he remained till 1845, when he became pastor of St. John's Church, Easton, Pa. While here he held the professorship of German language and literature in Lafayette College. In 1851 he took charge of Trinity Church, Reading, Pa., and died Jan. 24, 1854. He was made doctor of divinity by Jefferson College in 1852.

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He published two *Sermons*, and left in MS. a translation of *Hallische Nachrichten*, and a *History of the American Lutheran Church*.—Sprague, *Annals of the Amer. Pulpit*, ix, 165.

Richards, Jonas De Forest, LL.D., a Congregational minister, was born at Hartford, Vt., Dec. 28, 1809. After attending a grammar school, he entered Dartmouth College, where he graduated in 1836, and became tutor in Marietta College, O., where he remained but a short time, and then entered Lane Theological Seminary, at Cincinnati, O. From thence he went to New York and entered Union Theological Seminary, where he remained one year, and then matriculated at Andover Theological Seminary, where he graduated in 1840, staying long enough at each of these institutions to become acquainted with their policy and modes of instruction. On May 28, 1841, he was ordained and installed pastor of a Church in Charlestown, N. H. After remaining ten years, his pastoral relation was dissolved, and he accepted a call from Chester, Vt., where he remained four years as a stated supply. His next pastorate was Weathersfield, Vt., where he continued five years, at the end of which time he removed to Monroe, Mich., where he remained without charge for three years and returned to Weathersfield. After remaining one year in this place, he went South, and was elected a member of the Alabama Senate, which post he occupied four years, in the meantime being elected to a professorship in the University of Alabama. He died during his professorship, Dec. 2, 1872. (W. P. S.)

Richards, Lewis, a Baptist minister, was born in 1752, in the parish of Llanbadarn Fawr, Cardiganshire, South Wales. At the age of nineteen years he made a public profession of religion, and joined a society of Independents and studied for a short time in Lady Huntingdon's College. He then came to America, intending to pursue his studies at the Orphan House in Georgia. He was ordained in Charleston in 1777, and after travelling about a year in various parts of South Carolina and Georgia he removed to Northampton County, Va. In 1784 he became the pastor of the First Baptist Church in Baltimore. He continued alone in this pastorate till 1815, when Rev. E. J. Reis was elected co-pastor. Mr. Richards resigned his charge in 1818, but continued a member of the Church until his death, Feb. 1, 1832.—Sprague, *Annals of the Amer. Pulpit*, vi, 201.

Richards, Robert R., a Methodist preacher, joined the Methodist Episcopal Church in Thomaston (now city of Rockland), Me., in 1838. Of his birth and early life we have no information. In 1841 he was admitted into the Maine Conference as a probationer, was ordained deacon in 1843, and elder in 1848. For twenty-three years he sustained an effective relation in the conference, but in 1864 failing health compelled him to take a superannuated relation, which relation he sustained until Aug. 9, 1866, the date of his death. He was a man of sound understanding and great perseverance; as a friend, true and faithful; as a preacher, clear, logical, and instructive.—*Minutes of Annual Conf. M. E. Church*, 1867, p. 138.

Richards, Thomas T. S., a minister of the Methodist Episcopal Church, was born in Baltimore, Md., Sept. 13, 1834. He professed conversion when in his thirteenth year, and in due time entered the ranks of the local ministry. In 1864 he was received on trial in the East Baltimore Conference, and continued in active service until the fall of 1868, when failing health compelled him to seek relief in rest. In the spring of 1869 he was transferred to the Baltimore Conference and given a supernumerary relation. He died Dec. 26, 1869. Mr. Richards was a preacher of creditable abilities, and, as a Christian, was ardent and devout.—*Minutes of Annual Conferences*, 1870, p. 19.

Richards, William (1), LL.D., a Baptist minister of distinction, was born in 1749, in South Wales. His early advantages for obtaining an education were very limited. At the age of twenty-four he entered the academy at Bristol, England, where he remained two years. He became pastor of the Church in Lynn, England, July 7, 1776, and continued his residence in that place the remainder of his life, about half the time as pastor of the Church. He died in 1818. In English and Welsh history and in the Welsh language and literature Dr. Richards was well versed. He wrote, *History of Lynn:—A Review of Noble's "Memoirs of the Protectoral House of Cromwell:"*—and a *Dictionary of Welsh and English*. At his death he bequeathed his library—consisting of not far from 1300 volumes—to Brown University. "The library thus bequeathed is in many respects valuable; it contains a considerable number of Welsh books, a large collection of works illustrating the history and antiquities of England and Wales, besides two or three hundred bound volumes of pamphlets, some of them very ancient, rare, and curious. The collection is particularly valuable for its treatises on civil and religious liberty" (Guild, *Manning and Brown University*, p. 145–147). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. C. S.)

Richards, William (2), a Congregational minister, was born in Plainfield, Mass., Aug. 22, 1792. He graduated at Williams College in 1819, and in Feb., 1822, offered himself to the American Board as a missionary to the Sandwich Islands. He was accepted, ordained Sept. 12, and sailed on Nov. 19, with two others, and four natives of the islands who had been instructed in this country. Mr. Richards was stationed at Lahaina, on Mani Island, and labored with great success until 1837, when he came to the United States, but returned in 1838, and occupied the posts of king's counsellor, interpreter, and chaplain. In 1842—after the organization of an independent government on the islands—he was sent as ambassador to England, where he remained three years. After his return he lived in Honolulu with the king, and died there Dec. 7, 1847.—Sprague, *Annals of the Amer. Pulpit*, ii, 688.

Richards, William I., a minister of the Methodist Episcopal Church, was born in Fulton County, N. Y., July 30, 1815. He was converted when nineteen years of age, and for several years served as a local preacher, but entered the Black River Conference in 1850. He continued in active service (with the exception of one year) until his death—in Clarkson, Monroe County, N. Y.—May 22, 1875. He was a man of piety and great usefulness.—*Minutes of Annual Conferences*, 1875, p. 137.

Richards, William K., a minister of the Methodist Episcopal Church, was born in Tennessee. Aug. 20, 1816, and in the same year his parents removed to Indiana. In 1837 he professed conversion; he was licensed to preach on Aug. 13, 1844; was employed by the presiding elder in 1851, and the next fall was admitted into the Indiana Conference. He labored until a few weeks previous to April 6, 1861, the date of his death. He was a good man and a strong preacher.—*Minutes of Annual Conferences*, 1861, p. 197.

Richards, William Lyman, a native Indian missionary, was born in Lahina, Southern India, Dec. 2, 1823. He was sent to America to be educated with a view to the ministry. He accordingly entered Jefferson College, Va., where he graduated in 1841. Soon after he left college he became teacher of a classical school in Woodlington, Va., where he remained one year, and then entered the Union Theological Seminary, where he graduated in 1846. He received license to preach at the same time, and was ordained to the Gospel ministry in Oct., 1847, and sent as a missionary to Fuh Chau, China, at which place he remained until 1851, when, on account of declining health, he was released and advised to return to the United States for its recovery, but died at sea near St. Helena, in the South Atlantic, June 5 of the same year. (W. P. S.)

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Richardson, Chauncey, a Methodist minister, was born in Vermont in 1802. When nineteen years of age he professed conversion, and in 1823 was licensed to preach. In 1826 he was received on trial by the New England Conference, and in 1832, because of impaired health, was obliged to locate. His first residence in the South was at Tuscumbia, Ala., where he labored to build up an educational institution. He was elected president of Rutersville College, Texas, in 1839, and became a member of the first Annual Conference in Texas, 1840. He was also a member of the convention held in Louisville, 1845, to organize the Methodist Episcopal Church, South; and of its General Conference in 1850. He served the Church as presiding elder, as editor of the Church paper, the *Texas Wesleyan Banner*, and as conference secretary for several years. He died April 11, 1852. Mr. Richardson was a good, gifted, trusty man.—Sprague, *Annals of the Amer. Pulpit*, vii, 721; *Minutes of Annual Conf. M. E. Church, South*, 1852, p. 423.

Richardson, James, D.D., fourth bishop of the Methodist Episcopal Church in Canada after the separate organization of 1828, was born at Kingston, Upper Canada, Jan. 29, 1791. He was trained as a sailor on the lakes; in the war of 1812–15 he served as a lieutenant in the provincial marine, and subsequently as principal pilot of the royal fleet. In the capture of the fort of Oswego he lost his left arm. At the close of the war he settled at Presque Isle, and became magistrate and collector of customs. He was converted in 1817, and joined the Methodist Episcopal Church the following year, serving the Church as steward and local preacher. In 1825 he was admitted on trial into the Conference, and was ordained deacon at Hamilton Conference, 1827, but was not ordained elder till 1830. In 1831 Mr. Richardson was appointed presiding elder of the Niagara district, and in 1832 editor of *The Christian Guardian*. He opposed the union with the British Wesleyans in 1833, but finally acceded to it and accepted appointments under it. But afterwards, being dissatisfied, he removed to the United States, and was preacher in charge at Auburn. In 1837 he returned to Toronto and joined those who continued to adhere to Episcopal Methodism. In 1840 he became agent for the Upper Canada Bible Society, and held the office for eleven years. In 1852 he was appointed presiding elder, and in 1858, at St. Davids, he was elected and consecrated bishop, which office he held until his death, in March, 1875. See Simpson, *Cyclop. of Methodism*, s. v.

Richardson, James J., a minister of the Methodist Episcopal Church, was born in Tennessee in 1808. He experienced religion in 1822, and in 1827 emigrated to Illinois. He was admitted on trial in the Illinois Conference in 1837, and served the Church in active work until 1856, when, because of failing health, he took a superannuated relation. In 1859 he became effective, but in 1862 he was again superannuated. In 1865 he was appointed to Spring Garden Circuit, which he served three years. He then travelled Benton Circuit one year, at the close of which the active labor of his life ceased. His death occurred Sept. 21, 1872, in Marion County, Ill. Mr. Richardson was a plain, practical, and earnest preacher, and a prudent disciplinarian.—*Minutes of Annual Conf.* 1872, p. 136.

Richardson, James Monroe, a Presbyterian minister, was born in Carroll County, Miss., in 1829. He went to Mississippi College, where he graduated in 1849, and entered the Union Theological Seminary and passed through the full course, graduating in 1852. He was ordained in 1853, and became a stated supply of the Church at Marion, Miss., where he remained five years, and began the profession of teacher in Enterprise, Miss. In 1860 he supplied the Church at Flower's Place, Miss. After this he entered the Confederate army as an officer, and was killed in battle in Georgia in 1864. (W. P. S.)

Richardson, J. Clark, a Presbyterian minister, was born in East Windsor, Conn., in 1822. He spent some time in Yale College, but was compelled to discontinue because of sickness. Subsequently he passed a year, in the double character of pupil and tutor, in the University of Knoxville, Tenn. In 1847 he acted as colporteur in Kentucky and Tennessee; in 1849 he was licensed by the Presbytery of Tennessee, and was associated with James G. Fee as a missionary until 1860, when he accepted an invitation to Oramel, Alleghany Co., N. Y., where he was ordained by Genesee Valley Presbytery, and where he continued his acceptable labors until his removal to Ossian, N. Y., in 1865. He died Sept. 30, 1865. Mr. Richardson was a devoted, self-denying minister of the Gospel; in spirit, humble and retiring; in the maintenance of truth and the discharge of duty, extremely conscientious. See Wilson, *Presb. Hist. Almanac*, 1866, p. 222. (J. L. S.)

Richardson, John, bishop of Ardagh, was a native of Chester, England, but took his degree of D.D. at the University of Dublin. Of his early life we know nothing, save that he was appointed preacher to the state in 1601. He was consecrated bishop of Ardagh in 1633, and held the archdeanery of Derry, the rectory of Ardstra, and the vicarage of Granard for a year after. In 1641, being in dread of the rebellion which broke out in October, he removed to England, and died in London, Aug. 11, 1654. He was a man of profound learning, well versed in the Scriptures, and skilled in sacred chronology. His works are, *Choice Observations and Explanations upon the Old Testament* (1655, fol.):—*Sermon of the Doctrine of Justification* (Dublin, 1625, 4to). He also wrote the "Assembly's Annotations" on Ezekiel. See Harris, *Ware;* Lloyd, *Memoirs*, p. 607.—Chalmers, *Biog. Dict.* s. v.

Richardson, John P., a minister of the Methodist Episcopal Church, South, was born in Virginia, 1829, and was admitted into the Memphis Conference in 1848 or 1849. After five or six years his health failed; he located, studied medicine, and graduated as a physician. He was readmitted into the Mississippi Conference in 1860, and after a year's successful labor volunteered as a soldier in the Confederate army, receiving the appointment of chaplain. At the fall of Fort Donaldson, he was taken prisoner and carried to Camp Chase, Ohio, where he died, March 4, 1862. Mr. Richardson was a superior preacher, a close and indefatigable minister, and active and zealous as a Christian. — *Minutes of Annual Conf. M. E. Church, South*, 1862, p. 384.

Richardson, Lyman, a Presbyterian minister, was born in Attleborough, Mass., in 1790. In 1806 his parents removed to Harford, Pa.; he had at this time a fair education, with some knowledge of Latin, and in the winter of 1807–8 he taught his first school, which employment he continued in subsequent years. He was converted in 1809, and immediately turned his attention to the ministry. A friend secured for him the position of assistant in the academy at Wilkesbarre, Pa., of which he subsequently became principal; he remained there three years, devoting all his spare time to his classical studies, and then returned to Harford, Pa., and opened a select school for youths pursuing the higher branches of study. He remained at Harford three years, during which he studied theology under Rev. Ebenezer Kingsbury, and in 1820 was licensed by Susquehanna Presbytery, and soon after entered upon his ministry at Louisville, now Franklin, Pa. Subsequently he was ordained as an evangelist, and as such he preached at Wyalusing, Pike, and Orwell, Pa.; at Windsor, N. Y., three years; at Mount Pleasant and Bethany, Pa.; and at Wysox, Pa. In 1840 he returned to Harford, Pa., to take charge of the academy, then a

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very popular institution. This work suited him exactly, and he entered into it with great zeal and success, until 1865, when disease and old age induced him to give it up. He died Dec. 1, 1867. As a preacher, Mr. Richardson was characterized by the power of glowing representations of truth and earnest love for souls; as a teacher, by kindness of manner and spirit, and by his wise counsel. See Wilson, *Presb. Hist. Almanac*, 1868, p. 225. (J. L. S.)

Richardson, Manoah, a Methodist preacher, was born in Lincoln County, Tenn., June 21, 1814; went to Missouri in early life, and settled in Chariton County. He joined the Church in 1831; was licensed to preach Jan. 16, 1841; entered the itinerancy Oct. 16, 1841; and was ordained deacon Oct. 1, 1843; elder Oct. 7, 1845. He did effective work for six years, when he superannuated, owing to failing health, and located at the end of a year. In 1868 he was readmitted into the Missouri Conference, and labored until about four weeks previous to his death, which occurred in Bloomington, Macon Co., Mo., April 18, 1871. He was a good man and a faithful preacher.—*Minutes of Annual Conf. M. E. Church, South*, 1871, p. 606.

Richardson, Marvin, D.D., a prominent Methodist minister, was born in Stephentown, Rensselaer Co., N. Y., June 10, 1789, but went, with his parents, in early youth to Brooklyn. He professed conversion in May, 1806, and united with the Sands Street Methodist Episcopal Church in that city. On Oct. 1, 1808, he was appointed to fill a vacancy on Croton Circuit, and was admitted into the New York Conference in 1809, of which he continued to be a member for sixty-seven years. He received his regular appointment as an effective minister forty-two consecutive years. He was a member of eight successive General Conferences—1820–52. Mr. Richardson in his early ministry endured the hardship, deprivation, and toil of pioneer life. The record of his life is one of early and deep religious experience, of consistent piety, of ardent love to God and the Church, of a successful ministry, and at the close a record of patient waiting and holy triumph. His last words were, "I have no fear." He died at Poughkeepsie, N. Y., June 14, 1876.—*Minutes of Annual Conferences M. E. Church*, 1877, p. 41.

Richardson, Robert Hugh, a Presbyterian minister, was born at Liberty, Va., March 13, 1834. After receiving a preparatory education, he entered the Union Theological Seminary in 1860, and, taking the full course, graduated in 1863. He was appointed—after he had been duly licensed by the New York Presbytery—a city missionary of New York, and remained in that office till he died, Oct. 6, 1863. Though his ministerial life was brief, it was not without its usefulness or good fruits. (W. P. S.)

Richardson, William, D.D., an English clergyman, was born in 1698, at Wilshamstead, near Bedford, and educated at Westminster and Emmanuel colleges, Cambridge. He was appointed curate of St. Olave's, Southwark; and lecturer in 1727. He was collated to the prebend of Welton-Rivall, Lincoln, in 1724; was made master of Emmanuel College in 1736, and its vice-chancellor in 1738, and again in 1769; in 1746 he was appointed chaplain to the king. He died in 1775. He published four sermons on *The Usefulness and Necessity of Revelation* (Lond. 1730, 8vo):—a fifth on *Relative Holiness* (1733).—Hook, *Eccles. Biog.* s. v.

Richelieu, Alphonse-Louis du Plessis de, called the *cardinal of Lyons*, elder brother of the great French marshal, was born at Paris in 1582. At the age of twenty-two he became bishop of Luçon, but about 1605 he resigned the see in favor of his brother Armand. In 1606 he entered the convent of Grande-Chartreuse, and for twenty years led a life of great austerity. He was prior of Bonpas when his brother obliged him to leave the cloister to occupy the archbishopric of Aix. In 1628 he was transferred to Lyons, and was made cardinal by Urban VIII, Aug. 21, 1629. Honors were heaped upon him, and he became, successively, grand almoner of France in 1632; dean of St. Martin's of Tours in the same year; abbot of St. Victor's, at Marseilles, and of St. Stephen's, at Caen, in 1640; of the Chaise-Dieu in 1642; and, on the death of his brother, was elected master of the Sorbonne. Meanwhile he was engaged in the work of his diocese, and, during the ravages of an epidemic in Lyons, was untiring in his efforts to aid the suffering. Louis XIII had several times engaged him in ecclesiastical affairs, but after the death of this monarch Richelieu seldom left Lyons, and gave little attention to the court intrigues of the day. He died March 23, 1653. In the Imperial Library are to be found letters written by Richelieu to Louis XIII and the most illustrious persons of his court. See Abbé de Pure, *Vie de Richelieu, Cardinal de Lyon;* Du Tems, *La Clergé de France*, t. iv; Aubéry, *Dict. des Cardinaux.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Richelieu, Armand-Jean du Plessis de, a noted French ecclesiastic and statesman, was born at Paris, Sept. 5, 1585, and was educated for the military profession at the College de Navarre. His eldest brother resigning the bishopric of Luçon, Richelieu decided to take holy orders in order to succeed to that office. In 1607 he was consecrated bishop of Luçon, and for some time devoted himself zealously to the duties of his office. At the States-General, 1614, being appointed one of the representatives of the clergy, he secured the favor of the queen-mother—Marie de Médicis—by an address delivered in the presence of the young king, Louis XIII. He was appointed almoner to the queen-mother, and in Nov., 1616, entered the council as secretary of state. In 1617 Mary was banished to Blois, and he followed her thither, but was ordered to retire to Avignon. When the queen-mother was recalled to the court she reinstated Richelieu in favor, and from that time he grew in power. Having strengthened his position by the marriage of his niece with the nephew of the duke De Luynes, he received the cardinal's hat in 1622, re-entered the state council, and soon after rose to the premiership. The administration of Richelieu was memorable for several great measures, of which the first and most lasting was that by which the remains of feudalism were swept away and the absolute authority of the sovereign was established. In the pursuit of this object his most powerful adversary was Gaston, the duke of Orleans, brother of the king. But Richelieu triumphed over him, and even the queen-mother was obliged to bow before his unbending spirit and to withdraw into exile at Cologne. Another enterprise was the overthrow of the Huguenots as a political party and a rival of the throne of France. He conducted in person (1628) the siege of Rochelle, but is said to have secured for the Huguenot party a certain measure of toleration, and to have used his success against them with moderation. In 1631 Richelieu was raised to the dukedom and peerage. In the external relations of France the great object of Richelieu's measures was the abasement of Austria. With this view he did not hesitate to foment the internal disaffections of Germany, even allying himself with the German Protestants, and assisted Gustavus Adolphus of Sweden, the great champion of Protestantism. He also took part with the disaffected Spanish provinces in the Netherlands, and favored the Catalonians and Portuguese when they shook off the Spanish yoke. At last Austria was humbled, Portugal was separated from Spain (1640), French influence predominated in Catalonia, England was in full revolution, and France quiet and prosperous. His administration was again threatened by intrigues at court or treason in the camps. Richelieu, however, vindicated his power, and in 1642 came into Paris in triumph, carried on a litter, escorted by an army, and surrounded by the utmost pomp. Two months afterwards—Dec. 4, 1642—he died, and was buried at the Sorbonne, where

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his mausoleum (the celebrated Girardon's masterpiece) may be seen. Busy with affairs of state, with war abroad, and dissension, plots, and treason at home, Richelieu nevertheless promoted arts and sciences, founded the Jardin du Roi (now Jardin des Plantes), also the French Academy and the royal printing-office, built the Palais Royal, and rebuilt the Sorbonne. He also found time to write several works and two plays—*Mirame*, a comedy, and *La Grande Pastorale*. He is regarded as the author of *Mémoires du Cardinal de Richelieu* (first published complete by Petitot [Paris, 1823]):—*Le Testament Politique* (1764, 2 vols.):—and of *Le Journal de M. le Cardinal de Richelieu* (Amst. 1649, 2 vols.). His theological works are, *La Défense des Principaux Points de la Foi Catholique*, etc. (1617):—*L'Instruction du Chrétien* (1619). See Aubéry, *Mémoires du Cardinal de Richelieu* (1660); Jay, *Histoire du Ministère de Richelieu;* Capetigue, *Richelieu et Mazarin* (1836); Martin, *Histoire de France;* Michelet, *Histoire de France;* Violart, *Histoire du Ministère de Richelieu* (1649); Caillet, *L'Administration en France sous Richelieu* (1861, 2 vols.); Robson, *Life of Cardinal Richelieu* (1854); Sully, *Mémoires;* Retz, *Mémoires.*—Hoefer, *Nouv. Biog. Générale.*

Richer, EDMUND, a noted defender of the liberties of the Gallican Church against papal absolutism, was born, of poor parents, in a village in Champagne in 1560. He became doctor in theology in 1590, and for a time devoted his energies to pulpit labors; but in 1594 he was made president of the College of Cardinal Lemoine, and soon afterwards censor of the University of Paris, in whose faculty he filled a theological chair. He undertook an edition of Gerson's works in 1605, the publication of which was defeated by the papal nuncio Barberini (subsequently pope Urban VIII), and which called forth the violent condemnation of Gerson's works by Bellarmine. Richer's defence (*Apologia pro J. Gersonio* [1606]) was not published until after his death (Leyden, 1674, 4to); but Gerson's writings appeared in 1607. Appointed syndic of the theological faculty in the following year, he opposed the public defence of the theses on the infallibility of the pope; and, in response to the request of Nicholas de Verdun, the first president, he wrote the book *De Ecclesiastica et Politica Potestate*, in which he developed the idea—always held by the University of Paris—of the superiority of councils over the pope, and of the independence of secular governments in temporal things. This book brought on him the rage of the ultramontane party. He was dismissed from the university, his teachings were condemned by several provincial synods and the papal court, and he was prohibited from replying to the charges promulgated against him. He was even apprehended, but again liberated on the demand of the university. A protracted contest with his enemies ensued, in which he was finally conquered by cardinal Richelieu. He signed a retraction at the point of the dagger of assassins hired to take his life. His death took place in 1631. See Baillet. *La Vie d'Edm. Richer* (Amst. 1715, 12mo).—Herzog, *Real-Encyklop.* s. v.

Riches (the rendering in the A. V. of several Heb. and Gr. words, especially עֹשֶׁר, πλοῦτος). The wealth of a pastoral people, such as the Hebrews in the patriarchal age, consisted chiefly in flocks and herds. Hence we find it assigned as a cause of the separation of Esau and Jacob that "their riches were more than they might dwell together; and the land wherein they were strangers could not bear them because of their cattle" (Gen. xxxvi, 8). It was not until the reign of Solomon that the Jews possessed any abundance of the precious metals; and as the nation never became commercial, its rich men must in all ages have been the great land-holders. Throughout the East the holders of land have ever been remarkable for exacting very disproportionate shares of the profit from the actual cultivators of the soil, and this is the reason why we find "the rich" so often and so severely denounced in Scripture. Riches is frequently used in a metaphorical sense for intellectual endowments, and for the gifts and graces of God's Holy Spirit, which constitute the treasure to be "laid up in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Richey, DANIEL, a Methodist minister, was born in New Jersey in 1797, and moved when quite young to the neighborhood of Cayuga Lake, N. Y. His connection with the travelling ministry began in the Pittsburgh Conference, 1829, and continued up to the time of the Erie Annual Conference, July, 1845, when he was placed in a superannuated relation, which continued until his death, March 25, 1855. In point of zeal, integrity, and fidelity to duty and principles, he had few equals. See *Minutes of Annual Conferences*, 1855.

Richmond, Francis M., a Methodist preacher, was born in Herkimer County, N. Y., in 1803, and emigrated to Indiana in 1817. Although reared under Baptist influence, he united with the Methodist Episcopal Church at the age of twenty-five years. In 1836 he was admitted on trial into the travelling connection, and, with the exception of a temporary location under pressure of domestic circumstances, he labored faithfully to the close of life. His last appointment was to Greenfield Circuit, North Indiana Conference, but, after laboring a few months, was smitten down in the prime of life, in 1853. He was a sound theologian, and a powerful, practical, and experimental preacher.—*Minutes of Annual Conferences*, 1853, p. 283.

Richmond, Legh, an English clergyman, was born in Liverpool, Jan. 29, 1772. He graduated at Trinity College, Cambridge, in 1794, and was ordained in 1797. He became curate of Brading and Yaverland, in the Isle of Wight, in 1798, and, in 1805, chaplain to the Lock Hospital, London. In the same year he was presented to the rectory of Turvey, Bedfordshire, which he held until his death, May 8, 1827. Mr. Richmond was the author of several tracts—*The Dairyman's Daughter, The Negro Servant, The Young Cottager*—published separately at first, but afterwards (1814) collected into two volumes 12mo, under the title of *Annals of the Poor*. Of *The Dairyman's Daughter* four millions of copies, in nineteen languages, had been circulated before 1849. He also edited *The Fathers of the English Church* (Lond. 1807–12, 8 vols. 8vo), and published *Domestic Portraiture:—Memoirs* of his three children (9th ed. Lond. 1861, 8vo):—a *Missionary Sermon* (1809, 8vo), and a *Memoir of Miss H. Sinclair.*

Richmond, Paul C., a minister of the Methodist Episcopal Church, was born in Barnard, Vt., where he passed his early manhood. He received license to preach in March, 1825, and soon after was received on trial into the New England Conference. After filling several appointments in Vermont, he was in 1829 transferred to Maine Conference, where he did effective work until 1855, when failing health compelled him to take a superannuated relation. He resided in Frysburgh, and continued to labor as his strength allowed. He died there, May 29, 1875. He was well versed in Scripture, apt in illustration, an able and successful minister. See *Minutes of Annual Conferences*, 1876, p. 87.

Richter, Aemilius Ludwig, a distinguished teacher of jurisprudence in Germany, who rendered especially meritorious services in the department of ecclesiastical law. Richter was born at Stolpen, near Dresden, on Feb. 15, 1808, and entered Leipsic University in 1826. After graduating, he became an advocate, and at once began to write in the field of ecclesiastical jurisprudence; and he added to these functions those of a teacher in the university, at first as a tutor, and subsequently, in 1835, as extraordinary professor. His labors were already attracting notice by that time, and obtained for him the doctorate of laws from the University of Göttingen, to which the University of Greifswald, twenty years later, added that of divinity. In 1838,

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Richter was made professor of ecclesiastical and civil law in the University of Marburg. Eight years of quiet but productive labors were spent in that station, and he was then transferred to the High-school at Berlin, where he entered on a career which made him felt throughout Germany within the limits of his chosen field. His studies were given to the world in numerous writings, and the conclusions reached by him were brought to bear in the administration of the Department of Religion, under whose ministry he held various important posts; and his thorough learning, and fair yet conscientious spirit, gave him a commanding position with reference to Church laws and methods of administration, not only in Prussia, but in many other German lands. Few laws were passed relating to the churches, and few changes in their administration introduced, during the period of his connection with the government, in respect to which he did not exert a more or less determining influence. He died, after a long and severe illness, May 8, 1864.

The attitude of Richter towards the ecclesiastical issues of his time was largely determined by the principle, fundamental in his view, that the *jus circa sacra* belongs inseparably to the State as a moral power. He believed it wise that the State should allow freedom of action to the Church within its own appropriate field; but insisted that for the regulation of mixed questions, for the restraining of ecclesiastical intrusions into the secular realm, for the repression of notoriously aggressive and thoroughly organized religious parties, e. g. the Order of the Jesuits; for the protection of the rights of one ecclesiastical organization as against the encroachments of others, etc., the right of sovereignty must be retained by the State. He was accordingly opposed to the course of the Raumer ministry, which simply ignored the necessity for restraining the unconstitutional demands of the Roman Catholic Church, in consequence of which the Jesuits flooded the western provinces of Prussia, and formed settlements without corporate titles as required by law, and even without coming under any kind of legal supervision. He was also opposed to the concordats concluded between several states and the pope, as being radically wrong. With regard to the evangelical churches of Germany, Richter condemned the territorial no less than the episcopal system, and favored that in which the sovereign prince is endowed with authority, while the Church itself is thoroughly organized into congregations (not *parishes*), presbyteries, and synods. The merit of Richter as a writer on ecclesiastical law consists in his having based his works on a wide collection of previously unused material as well as that to which reference was ordinarily made, and on a profound investigation of all the sources at command, and also in the absolute fairness of his spirit. These qualities appear as clearly in his works on Roman Catholic law as elsewhere. His earliest publication, the *Corpus Juris Canonici* (1833–39), is the best edition of that book extant. Other early books are, *Beiträge zur Kenntniss d. kanon. Rechts* (Leips. 1834):—*De Inedit. Decretal. Coll. Lipsiensi* (Lips. 1836). In connection with Schulte he also published a large edition of the *Canones et Decret. Conc. Tridentini* (ibid. 1853). An epochal book in its department was his *Lehrbuch des kathol. und evangel. Kirchenrechts*, etc. (Leips. 1842; 6th posthumous ed. 1865); and similar importance attaches to the collection entitled *Die evangel. Kirchenordnungen d. 16ten Jahrhunderts*, etc. (Weimar, 1846, 2 vols.).—Herzog, *Real-Encyklop.* s. v.

Richter, Christian Friedrich, a German hymnologist, was born at Sorau, in Silesia, Oct. 5, 1676. He studied medicine and theology at Halle, and after the completion of his studies was appointed by Francke superintendent of the academy. After the death of his brother, he was also appointed medical attendant of the Orphan-house there. In conjunction with his brother, Dr. Christian Sigismund Richter, he discovered the celebrated Halle medicine, prepared from gold, and called *essentia dulcis*, and which gave a great name to the Orphan-house at Halle. The profits of this medicine he devoted to the benefit of the institution. From his twentieth year he composed hymns, and thirty-three excellent and deeply spiritual Christian hymns are attributed to him. Knapp, in his *Liederschatz*, gives fourteen of his hymns, some of which have also been translated into English, as, *Mein Salomo! dein freundliches Regieren*, by Dr. Bomberger, in Schaff's *Kirchenfreund*, ii, 337 ("Jesus my king! thy mild and kind control"); *Hüter wird die Nacht der Sünden*, in *Sacred Lyrics*, p. 32 ("O watchman, will the night of sin"); *Hier legt mein Sinn vor dir sich nieder*, in the *Moravian Hymn-book*, No. 437 ("My soul before thee prostrate lies"); *Gott, den ich als Liebe kenne*, by Cox, in *Hymns from the German*, p. 190 ("O God, whose attributes shine forth in turn"). Richter was also the author of a remarkable medical treatise on the Crucifixion of Christ. He died October 5, 1711. See Koch, *Geschichte des Kirchenliedes*, iv, 296, 355 sq.; viii, 246 sq., 297, 434, 515; Miller, *Singers and Songs of the Church*, p. 141 sq.; Jöcher, *Gelehrten-Lexikon*, s. v.; *Richter's Leben und Wirken als Arzt, Theolog und Dichter* (published by the Haupt-Verein für christl. Erbauungsschriften in den preussischen Staaten, Berlin, 1865). (B. P.)

Richter, Henry, an English painter, of German extraction, was born in 1772. He resided mostly in London, where he died in 1857. His most important historical work is *Christ restoring Sight to the Blind*, now in a church at Greenwich, England. See Thomas, *Biog. Dict.* s. v.

Richter, Johann Heinrich, inspector in the missionary institute at Barmen, Germany, under whose administration the missions of the Rhenish Missionary Society were established, was born at Belleben Dec. 11, 1799, and entered on the duties of the station in which he spent his life May 28, 1827. The Barmen Missionary Society did not as yet send out missionaries, nor even own a house, but a number of young men were trained under its direction for work among the heathen. Richter subsequently, aided by his brother William, became their instructor, and after about eighteen months was able to report the readiness of four of his pupils to begin their expected labors. The poverty of the Barmen association now induced them to invite other local societies to aid in forwarding the candidates to their foreign fields, and as a result the Rhenish Missionary Society was organized. Its first mission was among the slaves of the Boers in South Africa, which, in course of time, extended over five stations. Another was begun on the island of Borneo in 1834, but failed to achieve successful results while Richter lived; and a third, among the Indians of North America, was likewise unsuccessful; but the latter gave rise to a flourishing mission among the evangelical Germans of America. Richter's ardent soul was continually employed in devising new means for the extension of Christianity. He was incessantly busy with his pen, issuing reports, spreading information through the periodical press, editing the *Monatsberichte d. rhein. Missions-Gesellschaft*, etc., and with public appeals in sermons and addresses in every section of the land. The institution of a society to preach the Gospel to the Jews was his work, and also the establishing of a German mission in China, which came to pass but a short time previous to his death. Richter was twice married, and became the father of a large family. A brief sickness ended his life April 5, 1847. As an author, Richter gave to the world a number of works; e. g. *Erklärte Hausbibel*, a commentary on the entire Bible (6 vols.), decidedly orthodox according to the Lutheran standard, and everywhere confidently accepting the literal meaning:—*Evangel. u. römische Kirchenlehre* (1844), a polemical work:—a *Life of Gützlaff*, the Chinese missionary, and others. In personal intercourse he was vivacious, stimulating, witty, and yet dignified. A man of scientific

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culture, he was an accomplished botanist, mineralogist, etc.; but his writings are characterized by freshness of statement rather than by depth of thought.—Herzog, *Real-Encyklop.* s. v.

Richthofen, CHARLES, *Baron von,* canon of Breslau, was born of evangelical parents Jan. 31, 1832, in Hartwigswaldau, Silesia. In 1838 his father quietly joined the Roman Catholic Church, while his mother remained firm in her belief, and the sons, by law, had to follow the father. From 1845 to 1852 he attended the Matthias Gymnasium at Breslau, and decided to prepare himself for the office of woods and forests. He entered the academy at Neustadt-Eberswalde, and finished his course there, but was not satisfied with the step he had taken. He decided to study theology, attended the theological course at the Breslau University, and in 1860 received holy orders. In 1869 he was stationed at Hohenfriedberg, but would not accept the decisions of the Vatican Council. The government had appointed him canon of Breslau, but bishop Förster, of that city, pressed by the chapter, wished to have the canon sign a paper, according to which he accepted the Vatican decrees. Richthofen refused to sell his conscience to Rome, and the bishop excommunicated him in 1873. He then joined the Old-Catholic party, and acted as priest till 1875. But finding no satisfaction or peace of conscience and mind even in this party, he joined the Lutheran Church at Leipsic, being received by Dr. Ahlfeld as member Dec. 11, 1875. He died March 7, 1876, in the house of his brother at Berlin. Dr. Besser delivered the funeral oration. See Schneider, *Theol. Jahrbuch,* 1877, p. 227 sq.; *Carl Freiherr von Richthofen, früher Domherr in Breslau, ein Lebensbild aus den kirchlichen Kämpfen der Gegenwart* (Leipsic, 1877); Schürer, *Theologische Literaturzeitung,* 1877, p. 616 sq. (B. P.)

Ricius, PAUL. See RICCI.

Rickards, SAMUEL, an English clergyman, was born in 1795; entered Oriel College, Oxford, in 1814; obtained the Newdigate prize for English verse in 1815, and graduated in second-class honors in 1817. He was fellow of Oriel College in 1819 to 1823, and vicar of Stow, Langtoft, Suffolk, from 1832 until his death, in 1865. He was the author of the *Christian Householder, or Book of Family Prayers* (1849, 12mo):—*Short Sermons for Family Reading* (1849, 8vo):—several other *Prayer-books:*—also *Religious Tracts,* etc. See Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

Rickman, THOMAS, a distinguished English architect, was born at Maidenhead in 1776. Although unsettled in early life, he seems always to have had a love for architecture, and to have studied it carefully. In 1808 he began to give his full attention to it, and wrote the *Classification of Gothic Styles,* which has rendered him famous. He afterwards resided in Birmingham, and acquired great celebrity by his Gothic churches and other structures. He died in March, 1841. He is well known as an author by his *Gothic Architecture, an Attempt to Discriminate the Styles of Architecture in England,* etc. (Lond. 1817, 8vo). There is a later and better edition by Parker (Oxford, 1862, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

Riculphus (Fr. *Riculfe*), bishop of Soissons, died about 902. He entered upon this see between 883 and 892, and assisted in the council of Verberie in 892 and of Rheims in 893. In 900, in the latter city, he consecrated archbishop Hervé, and excommunicated the murderers of archbishop Foulques. He made himself celebrated by the constitution which he established in his church in 889. This had for its object the correction of the ignorance of the clergy, and has been reprinted several times since 1615. It may be found in the supplement to the *Conciles des Gaules* of Pierre de la Lande, and in vol. ix of the *Conciles* of Labbé. See *Gallia Christiana; Hist. Littér. de la France.*—Hoefer, *Nouv. Biog. Générale,* s. v.

Rid. See ISAIAH DI TRANI.

Riddha, in Arabic mythology, is coincidence with the divine will; one of the five principal virtues which swim about on the sea of passions and tribulations.

Riddle (חִידָה, *chidah'*; lit. *complication,* Judg. xiv; Ezek. xvii, 2; Sept. *αἴνιγμα, πρόβλημα*; Vulg. *problema, propositio;* A. V. elsewhere "dark saying," "dark speech," "dark sentence," "hard question;" once [Hab. ii, 6] "proverb"). The Hebrew word is derived from a root cognate to an Arabic one meaning "to bend off," "to twist," and is used for artifice (Dan. viii, 25), a proverb (Prov. i, 6), a song (Psa. xlix, 4; lxxviii, 2), an oracle (Numb. xii, 8), a parable (Ezek. xvii, 2), and in general any wise or intricate sentence (Psa. xciv, 4; Hab. ii, 6, etc.), as well as a riddle in our sense of the word (Judg. xiv, 12–19). In these senses we may compare the phrases *στροφὴ λόγων, στροφαὶ παραβολῶν* (Wisd. viii, 8; Ecclus. xxxix, 2), and *περιπλοκὴ λόγων* (Eurip. *Phœn.* 497), and the Latin *scirpus,* which appears to have been similarly used (Aul. Gell. *Noct. Att.* xii, 6). Augustine defines an enigma to be any "obscura allegoria" (*De Trin.* xv, 9), and points out, as an instance, the passage about the daughter of the horse-leech in Prov. xxx, 15, which has been elaborately explained by Bellermann in a monograph on the subject (*Ænigmata Hebraica* [Erf. 1798]). Many passages, although not definitely propounded as riddles, may be regarded as such—e. g. Prov. xxvi, 10, a verse in the rendering of which every version differs from all others. The riddles which the queen of Sheba came to ask of Solomon (1 Kings x, 1; 2 Chron. ix, 1) were rather "hard questions" referring to profound inquiries. Solomon is said, however, to have been very fond of the riddle proper, for Josephus (*Ant.* viii, 5, 3) quotes two profane historians (Menander of Ephesus, and Dius) to authenticate a story that Solomon proposed numerous riddles to Hiram, for the non-solution of which Hiram was obliged to pay a large fine, until he summoned to his assistance a Tyrian named Abdemon, who not only solved the riddles, but propounded others which Solomon was himself unable to answer, and consequently in his turn incurred the penalty. The word *αἴνιγμα* occurs only once in the New Test. (1 Cor. xiii, 12, "darkly," *ἐν αἰνίγματι*; comp. Numb. xii, 8; Wettstein, *N. T.* ii, 158); but, in the wider meaning of the word, many instances of it occur in our Lord's discourses. Thus Erasmus applies the term to Matt. xii, 43–45. In the Apocrypha we find (Wisd. xlvii, 15) *παραβολαῖς αἰνιγμάτων.* The object of such implicated meanings is obvious, and is well explained by Augustine: "Manifestis pascimur, *obscuris exercemur*" (*De Doct. Christ.* ii, 6). The word *αἴνιγμα,* taken in the extensive meaning of its root, *αἶνος,* certainly applies to an immense portion of the sacred writings—viz. as a narrative or tale, having an application to present circumstances; *Odyss.* (xiv, 508), a fable, bearing moral instruction; Hesiod, *Oper.* (p. 202), which nearly approaches to the nature of a parable [see PARABLE]; a pointed sentence, saying, or proverb (Theocritus, xiv, 13). See PROPHECY; PROVERB. According to Lennep, the word *αἴνιγμα,* taken substantively, means "*anything* obscure."

We know that all ancient nations, especially Orientals, have been fond of riddles (Rosenmüller, *Morgenl.* iii, 68). We find traces of the custom among the Arabs (Koran, xxv, 35), and, indeed, several Arabic books of riddles exist—as *Ketab el-Alguz* in 1469, and a book of riddles solved, called *Akd el-Themin.* But these are rather emblems and devices than what we call riddles, although they are very ingenious. The Persians call them *Alguz* and *Muamma* (D'Herbelot, s. v. "Algaz"). They were also known to the ancient Egyptians (Jablonski, *Pantheon Ægypt.* p. 48). They were especially used in banquets both by Greeks and Romans (Müller, *Dor.* ii, 392; Athen. x, 457; Pollux, vi, 107; Gell. xviii, 2), and the kind of witticisms adopted may be seen in

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the literary dinners described by Plato, Xenophon, Athenæus, Plutarch, and Macrobius (see Zorn, *De Ænigmatibus Nuptialibus* [Lips. 1724]). Some have groundlessly supposed that the proverbs of Solomon, Lemuel, and Agur were propounded at feasts, like the parables spoken by our Lord on similar occasions (Luke xiv, 7, etc.).

Riddles were generally proposed in verse, like the celebrated riddle of Samson, which, however, was properly (as Voss points out, *Instt. Oratt.* iv, 11) no riddle at all, because the Philistines did not possess the only clue on which the solution *could* depend. For this reason Samson had carefully concealed the fact, even from his parents (Judg. xiv, 14, etc.). Other ancient riddles in verse are that of the Sphinx, and that which is said to have caused the death of Homer by his mortification at being unable to solve it (Plutarch, *Vit. Hom.*).

The pleasure of the propounder is derived from perplexing his hearers, and theirs from overcoming the difficulty, which is usually renewed by their proposing another enigma. This kind of amusement seems to have been resorted to, especially at entertainments, in all ages among different nations, and has even been treated as an art and reduced to rules. The chief writers on this curious subject are Nic. Reusner (*Ænigmatograph.*) and F. Menestrier. The principal rules laid down for the construction of an enigma are the following: that it must be obscure, and the more obscure the better, provided that the description of the thing, however covered and abstract, and in whatever remote or uncommon terms, be really correct; and it is essential that the thing thus described be well known. Sometimes, and especially in a witty enigma, the amusement consists in describing a thing by a set of truisms, which tell their own meaning, but which confound the hearer through his expectation of some deep and difficult meaning.

Franc. Junius distinguishes between the *greater* enigma, where the allegory or obscure intimation is continuous throughout the passage (as in Ezek. xvii, 2, and in such poems as the *Syrinx* attributed to Theocritus), and the *lesser* enigma or *ὑπαίνιγμα*, where the difficulty is concentrated in the peculiar use of some one word. As specimens of the enigmatical style of the former kind in the Old Test., Winer points out Prov. xxx, 12-19; Isa. xxi, 12. The speech of Lamech to his wives Adah and Zillah (Gen. iv, 23, 24) is possibly an enigmatic mode of communicating some painful intelligence. In the New Test. we may adduce our Lord's discourse with Nicodemus (John iii, 3), and with the Jews (vi, 51, etc.), where the enigmatical style is adopted for the purpose of engaging attention in an unrivalled manner (Stuck, *Antiq. Concic.* iii, 17). It may be useful to refer to one or two instances of the latter kind, since they are very frequently to be found in the Bible, and especially in the prophets. Such is the play on the word שֶׁכֶם ("a portion," and "Shechem," the town of Ephraim), in Gen. xlviii, 22; on מָצוֹר (*matzór*, "a fortified city") and מִצְרַיִם (*Mizraim*, Egypt), in Mic. vii, 12; on שָׁקֵד (*Shakéd*, "an almond-tree") and שָׁקַד (*shakád*, "to hasten"), in Jer. i, 11; on דּוּמָה (*Dumáh*, meaning "Edom" and "the land of death"), in Isa. xxi, 11; on שֵׁשַׁךְ, *Sheshach* (meaning "Babylon," and perhaps "arrogance"), in Jer. xxv, 26; li, 41. The description of the Messiah under the name of the "Branch" (נֵזֶר, *nézer*), when considered in regard to the occasion and context, may be taken as a specimen of the lesser enigma (see Lowth upon the passage). See NAZARITE.

It only remains to notice the single instance of a riddle occurring in the New Test.—viz. *the number of the beast*. This belongs to a class of riddles very common among Egyptian mystics, the Gnostics, some of the fathers, and the Jewish Cabalists. The latter called it *Gematria* (i. e. *γεωμετρία*), of which instances may be found in Carpzov (*App. Crit.* p. 542), Reland (*Ant. Hebr.* i, 25), and some of the commentators on Rev. xiii, 16-18. Thus נָחָשׁ (*nachâsh*), "serpent," is made by the Jews one of the names of the Messiah, because its numerical value is equivalent to מָשִׁיחַ; and the names Shushan and Esther are connected together because the numerical value of the letters composing them is 661. Thus the Marcosians regarded the number 24 as sacred from its being the sum of numerical values in the names of two quaternions of their æons, and the Gnostics used the name *Abraxas* as an amulet because its letters amount numerically to 365. Such idle fancies are not infrequent in some of the fathers. Instances occur in the mystic explanation by Clem. Alexandrinus of the number 318 in Gen. xiv, 14, and by Tertullian of the number 300 (represented by the letter T or a *cross*) in Judg. vii, 6, and similar instances are supplied by the Testimonia of the Pseudo-Cyprian. The most exact analogies, however, to the enigma on the name of the beast are to be found in the so-called Sibylline verses. We quote one which is exactly similar to it, the answer being found in the name Ἰησοῦς = 888, thus: Ι = 10 + η = 8 + σ = 200 + ο = 70 + υ = 400 + ς = 200 = 888. It is as follows, and is extremely curious:

> ἥξει σαρκοφόρος ζηνοῖς ὁμοιούμενος ἐν γῇ
> τέσσερα φωνήεντα φέρει, τὰ δ' ἄφωνα δύ' αὐτῷ
> δισσὼν ἀστραγάλων (?), ἀριθμὸν δ' ὅλον ἐξονομήνω·
> ὀκτὼ γὰρ μυριάδας, ὅσσας δεκάδας ἐπὶ τούτοις,
> ἠδ' ἑκατοντάδας ὀκτὼ ἀπιστοτέροις ἀνθρώποις
> οὔνομα δηλώσει.

With examples like this before us, it would be absurd to doubt that John (not *greatly* removed in time from the Christian forgers of the Sibylline verses) intended some *name* as an answer to the number 666. The true answer must be settled by the Apocalyptic commentators. Most of the fathers supposed, even as far back as Irenæus, the name Λάτεινος to be indicated. A list of the other very numerous solutions, proposed in different ages, may be found in Elliott's *Horæ Apocalypticæ* (iii, 222-234), from which we have quoted several of these instances.—Smith; Kitto. See NUMBER OF THE BEAST.

Riddle, John, D.D., a minister of the Associate Reformed Church, was born in Monaghan County, Ireland, in 1758. He graduated at the University of Glasgow April 10, 1782, and entered upon the study of theology, under the supervision of John Brown, of Haddington. He was licensed to preach June 14, 1788, and was installed pastor of the congregation in Donaghloney, County Down, Nov. 18. In this connection he remained till the spring of 1794, when he came to the United States. In August of the same year he was installed at Robinson Run as pastor of the united congregations of Robinson Run and Union, in the vicinity of Pittsburgh. After a few years the congregations so increased that, at his request, he was released from Union, and settled for the whole of his time at Robinson Run. Here he continued to labor the remainder of his life, and died, after a month's illness, Sept. 4, 1829. Dr. Riddle took an active part in the management of the affairs of the Associate Reformed Church, which was in its infancy when he became a member of it. He was among those who opposed the proceedings of the General Assembly Reformed Synod, and who finally, in 1820, resolved to constitute themselves into an independent synod, to be known as the "Associate Reformed Synod of the West." He was a close student, argumentative in his preaching, and an excellent pastor. None of the productions of his pen were ever printed, though he left behind a large MS. on the subject of *Religious Covenanting*, which, had he lived a little longer, it is thought he would have published. See Sprague, *Annals of the Amer. Pulpit*, ix, 57.

Riddle, Joseph Esmond, an English clergyman, of St. Edmund's Hall, Oxford, was curate of Harrow, and subsequently incumbent of St. Philip's, Leckhampton. His death occurred Aug. 27, 1859. He was the author of many works, both theological and educa-

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tional, among which are, *Luther and his Times* (Lond. 1837, 12mo):—*Ecclesiastical Chronology, or Annals of the Christian Church* (ibid. 1840, 8vo):—*Manual of Christian Antiquities* (ibid. 1839, 8vo; 2d ed. 1843):—*Natural History of Infidelity* (eight Bampton Lectures; 1852, 8vo):—besides *Sermons, Manuals*, etc.:—also a *Complete English-Latin and Latin-English Dictionary* (ibid. 1836, 8vo), of which several editions have been published. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

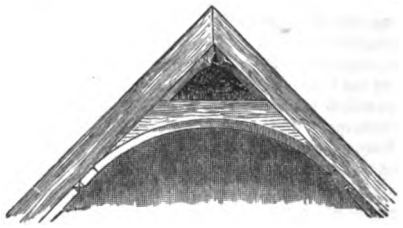
Riddoch, JAMES, a minister of the Episcopal Church, Scotland, during the last century, was born at Grange, Bamffshire. He was first minister of a chapel at Glasgow, and afterwards became one of the ministers of St. Paul's Chapel, Aberdeen, in 1757, in which charge he continued twenty years. His sermons are distinguished for pathos, persuasion, eloquence, and piety. He published *Sermons on Several Subjects*, etc. (Lond. 1799, 3 vols. 8vo; a fifth edition was published in 1831, 2 vols. 8vo). See Darling, *Cyclop. Bibliog.* s. v.

Rideout, URIEL, a minister of the Methodist Episcopal Church, was born in Bowdoin, Me., July 26, 1816. He joined the Maine Conference in 1846, and labored until 1849, when he located for the purpose of attending the Concord Biblical Institute. He resumed his place in conference in 1850, and continued in active service until the session of 1868, when he received a supernumerary relation. After an illness of ten days, he died at Cape Elizabeth Ferry Aug. 30, 1868. His labors were characterized by zeal and discretion, by ability and ministerial fidelity. See *Minutes of Annual Conferences*, 1869, p. 141.

Rider (רוֹכֵב, *rokéb*). It is uncertain at what time, or in what place, horses were first used for riding, but there is every reason to believe that it was not until a period long after their having been employed for draught. Instead of cavalry, the Egyptians and Babylonians, and the Greeks of the Homeric age, used war-chariots, the drivers of which are in the earlier books of the Old Test. called "riders," as in Miriam's song of triumph for the overthrow of the Egyptian host (Exod. xv). The book of Job, however, clearly intimates a "rider," in our acceptation of the word, in the description of the chase of the ostrich: "She scorneth the horse and his rider" (Job xxxix, 18). White asses were used as steeds by the nobles in the land under the Judges, and instead of these we find that mules were used in the age of the Kings, horses being almost exclusively reserved for chariots. The Persians appear to have been the first Oriental nation that discovered the superiority of a flexible body of cavalry over a cumbrous and unwieldy corps of chariots. Many of their early victories may fairly be ascribed to their skill in horsemanship. On the other hand, the Jewish armies were always deficient in cavalry, and their alliances with foreign states were generally designed to obtain a supply of auxiliary horse. It is not one of the least proofs of Solomon's political wisdom that he exerted himself to supply this national deficiency. See HORSE.

Rider, JOHN, an Irish prelate, was born at Carrington, in Cheshire, about 1562, and entered Jesus College, Oxford, in 1576, where he took his degree of A.M., and continued in the university for some years, teaching grammar chiefly. He was preferred to the living of Waterstock, Oxfordshire, in 1580, but resigned it in 1581. In 1583 he was admitted to that of South Wokingdon, which he resigned in 1590. He was also rector of St. Mary Magdalen, Bermondsey, and of Winwick, in Lancashire. He was afterwards archdeacon of Meath, in Ireland, dean of St. Patrick's, Dublin, and in 1612 bishop of Killaloe. He died in 1632, and was buried in his cathedral. He was much respected for his piety and learning. His principal work is, *A Dictionary, English-Latin and Latin-English* (Oxf. 1589, 4to). It was the first Latin dictionary in which the English part was placed before the Latin part. In addition are given, *A Letter Concerning the News out of Ireland* (Lond. 1601, 4to):—*Caveat to Irish Catholics* (Dublin, 1602, 4to):—*Claim of Antiquity in Behalf of the Protestant Religion* (Lond. 1608, 4to). See Chalmers, *Biog. Dict.*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Ridge, the upper angle of a roof. It has usually, though by no means always, a piece of timber running along it, called the ridge-piece, upon which the upper ends of the rafters rest; the tiles with which it is covered are called *ridge-tiles*. These are sometimes made ornamental, good instances of which are found at Great Malvern and Lincoln.—Parker, *Glossary of Architecture*, s. v. See RIB.



Ridge-piece, Llan Tysilio.

Ridgley, THOMAS, D.D., an eminent English Independent minister, was born in London about 1667, and educated at an academy in Wiltshire. Entering the ministry, he was in 1695 chosen assistant to Mr. Thomas Gouge, near the Three Cranes, London, and about four years afterwards became his successor. In 1712 he, with Mr. John Eames, began to conduct an Independent academy in London as divinity tutor. He died March 27, 1734. His principal work is, *A Body of Divinity*, an exposition of the Assembly's Larger Catechism (1731–33, 2 vols. fol.; new edition, with notes, by John M. Wilson, Edinb. 1844, 2 vols. 8vo; Lond. 1845, 2 vols. 8vo; N. Y. 1855, 2 vols. 8vo). He also published *Sermons*, etc. (Lond. 1701–25). See Chalmers, *Biog. Dict.*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Riding Committees were committees of the General Assembly sent to supersede a presbytery which had refused to ordain a presentee over a reclaiming parish. The first instance occurred in 1717, when a presbytery refused to ordain a Mr. John Hay in the parish of Peebles, and the General Assembly passed an act "appointing certain brethren to correspond with the Presbytery of Peebles, and to act and vote in their meetings at their next ensuing diet, and thereafter, until the settlement of Mr. John Hay in the parish of Peebles be completed, and to concur with them in his ordination." By this device both the opposition of the people and the conscientious reluctance of the presbytery were surmounted. The last instance of a settlement effected by means of a riding committee was that of Mr. Watson in the Presbytery of Linlithgow, May 30, 1751.—Eadie, *Eccles. Cyclop.* s. v.

Ridley, Gloucester, D.D., a learned English divine, was born at sea, on board the Gloucester, an East-Indiaman, 1702. He received his education at Winchester and New College, receiving the degree of B.C.L. April 29, 1729. For a great part of his life he had no other preferment than the small college living of Weston, in Norfolk, and the donative of Poplar, in Middlesex, where he resided. To these his college added, some years after, the donative of Romford, in Essex. In 1761 he was presented by archbishop Secker to a golden prebend at Salisbury. He published, *Eight Sermons on the Holy Ghost* (1740–41; Lond. 1742, 8vo; new ed. Oxf. 1802, 8vo):—*De Syriacarum Novi Fœderis Versionum Indole atque Usu Dissertatio*, etc. (Lond. 1761, 4to):—*Life of Nicholas Ridley* (1763, 4to):—besides *Letters*, etc. See Chalmers, *Biog. Dict.*; Hook, *Eccles. Biog.*; Allibone, *Dict. of Brit. and Amer. Auth.* s. v.

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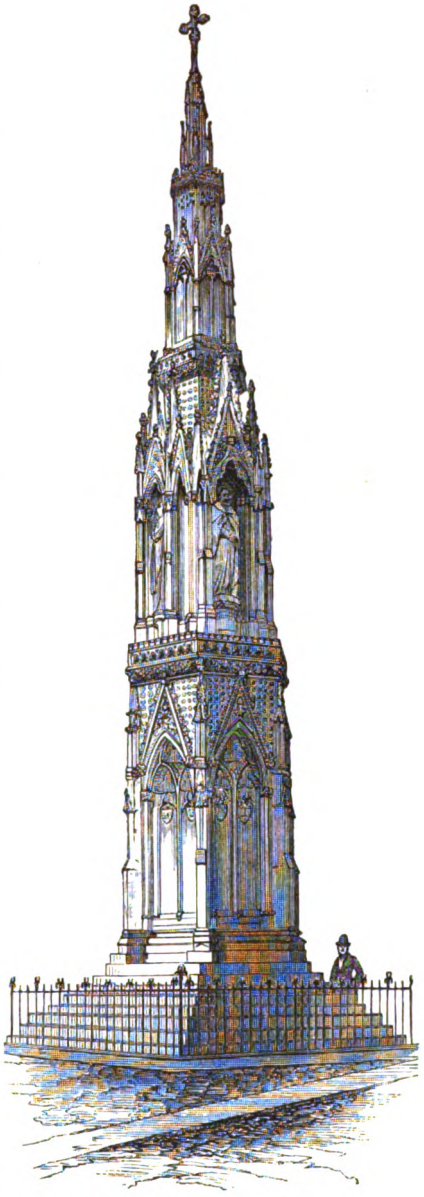
Ridley, Nicholas, an eminent English prelate and martyr, was descended from an ancient family in Northumberland, and was born early in the 16th century, in Tynedale, at a place called Wilmontswick. He was educated in a grammar school at Newcastle-upon-Tyne, and entered Pembroke Hall, Cambridge, about 1518. Here he was taught Greek by Richard Crook, who about that time began to teach it in Cambridge. His religious sentiments were those of the Romish Church, in which he had been brought up. In 1522 he took the degree of A.B., in 1524 was chosen fellow of his college, and in 1525 received the degree of A.M. Directing his attention to the study of divinity, his uncle, Dr. Robert Ridley, who had thus far paid for his education, sent him for further improvement to the Sorbonne at Paris, and thence to Louvain. In 1530 he was chosen junior treasurer of his college, and at this time paid great attention to the study of the Scriptures. For this purpose he used to walk in the orchard at Pembroke Hall, and there committed to memory almost all the epistles in Greek. The walk is still called Ridley's Walk. In 1533 he was chosen senior proctor of the university, and while in that office the question of the pope's supremacy came before the university to be examined on the authority of Scripture. The decision was that "the bishop of Rome had no more authority and jurisdiction derived from God, in this kingdom of England, than any other foreign bishop," and was signed by the vice-chancellor, and by Nicholas Ridley and Richard Wilkes, proctors. In 1534 he took the degree of B.D., and was chosen chaplain of the university and public reader. In 1537, Cranmer, archbishop of Canterbury, appointed him one of his chaplains, and as a further mark of his esteem collated him, April, 1538, to the vicarage of Herne, in Kent. In 1539, when the act of the Six Articles was passed, Mr. Ridley bore his testimony against it in the pulpit, although he was in no danger from its penalties; still believing in transubstantiation, unmarried, and leaning to the practice of auricular confession, although not insisting upon it as necessary to salvation. In 1540 he went to Cambridge and took the degree of D.D., and about the same time was elected master of Pembroke Hall, having been also, through Cranmer's influence, appointed chaplain to the king, and appointed a prebend in the cathedral of Canterbury. At Canterbury he preached with so much zeal against the abuses of popery that the other prebendaries and preachers of the *old learning* brought articles against him at the archbishop's visit in 1541, but the attempt failed. Gardiner, bishop of Winchester, next caused articles to be exhibited against him before the justices of the peace in Kent, and afterwards before the king and council, charging him with preaching against auricular confession and with directing the *Te Deum* to be sung in English. The accusation was referred to Cranmer, and immediately crushed by him. The greater part of 1545 was spent by Dr. Ridley in retirement, and he employed himself in carefully examining the truth and evidence of the doctrine of transubstantiation, of which he had been an unsuspecting believer. He consulted the Apology of the Zwinglians and the writings of Bertram (q. v.), and concluded that the doctrine had no foundation, and found that Cranmer and Latimer both joined him in the same opinion. At the close of the year Cranmer gave him the eighth stall in St. Peter's, Westminster. When Edward VI ascended the throne, in 1547, Dr. Ridley, being appointed to preach before the king on Ash-Wednesday, took that opportunity to discourse concerning the abuses of images in churches, and ceremonies, particularly the use of holy-water for driving away devils. About this time the fellows of Pembroke Hall presented Dr. Ridley to the living of Soham, in the diocese of Norwich; but the presentation being disputed by the bishop, he was admitted to the living by command of the king. On Sept. 25 he was consecrated bishop of Rochester, and in 1548 was employed with Cranmer and others in reforming and compiling the Book of Common Prayer. On the suspension of bishop Bonner, bishop Ridley was transferred to London, and was installed April, 1550. In 1551 the sweating-sickness prevailed in London, and although it was fatal to hundreds, yet bishop Ridley remained faithfully at his post. In June, 1550, the bishop directed that the Romish altars should be taken down, and tables substituted, in order to take away the belief of the people that an altar was necessary to the celebration of the sacrament. He was soon after engaged with Cranmer in drawing up the Forty-two Articles. In 1552 he visited his old college at Cambridge, and on his return called at Hansdon, to pay his respects to the princess Mary. The arrogance, insolence, and bitterness of her nature she displayed on this occasion in the insults she



Martyrs' Monument at Oxford.

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offered Ridley. In 1553 the bishop preached before Edward VI, and so aroused the benevolence of the king that the latter sent to him to inquire how he might best put into practice the duties he had so strongly enforced. The result was the founding and endowment of Christ's, Bartholomew's, Bridewell, and St. Thomas's hospitals. Upon the death of Edward VI, Ridley strove to put lady Jane Grey upon the throne; but failing, he went to Mary, as was expected of the bishop of London, and did her homage. By her command he was sent back from Framingham on a lame horse and committed to the Tower, July 26, 1553, to be proceeded against for heresy. It has been thought that bishop Ridley might have recovered the queen's favor by countenancing her proceedings in religion. But he was too honest to act against his convictions, and, after eight months' imprisonment in the Tower, was taken to Oxford, where he was, Oct. 1, 1555, condemned to death for heresy. The evening before his execution he supped with some of his friends, showing great cheerfulness; and refused the offer of one of them to sit up with him, saying, "I mean to go to bed, and, by God's will, to sleep as quietly as ever I did in my life." The next morning, arrayed in his episcopal habit, he walked to the place of execution between the mayor and one of the aldermen of Oxford. Seeing Latimer approach, he ran to meet him, and, embracing him, exclaimed, "Be of good heart, brother, for God will either assuage the fury of the flames, or else give us strength to endure them." Going to the stake, they both kissed it and prayed earnestly. Refused permission to speak unless he recanted, he said, "Well, so long as the breath is in my body, I will never deny my Lord Christ and his known truth. God's will be done in me." Fire was then applied, and after suffering intensely for a long time Ridley expired. Bishop Ridley, in his private life, was a pattern of piety, humility, temperance, and regularity. The following works are ascribed to him by Anthony Wood: *Treatise concerning Images:—Brief Declaration of the Lord's Supper* (1555 and 1586, 8vo):—*A Friendly Farewell*, written during his imprisonment at Oxford (1559, 8vo):—*Account of the Disputation held at Oxford* (1688, 4to):—*A Treatise of the Blessed Sacrament*. Additions are made by other authorities. Many of his letters are in Fox's *Acts and Monuments*, and in Dr. Gloster's *Life of Bishop Ridley*.

Ridolphus (Ital. *Ridolfi*), CLAUDIO, a painter of the Venetian school, was born at Verona in 1574. He was descended from a noble family, and in his youth made great progress in his art. He worked in Verona, Urbino, and other cities of Italy. He died in 1644. The works of Ridolphus show a purity of design and simplicity of composition which are seldom found in the works of the Venetian school. Among his best are, *Presentation of the Virgin at the Temple:—The Assumption:*—a *Virgin*, and several Saints. See Bumassuti, *Guida di Verona*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Riegger, Joseph Anton Stephan von, an eminent teacher of jurisprudence, who was also author, imperial councillor, censor of books, etc., and whose principal field of labor was the University of Freiburg, was born at Innspruck, Feb. 13, 1742. He wrote his first work—a review of the works of Plautus and Terence—when scarcely fifteen years of age, became master in philosophy in 1761, and in 1764 entered on his first position as a teacher in the *Theresianum*. During his preliminary studies he had published a *Bibliotheca Juris Canonici* (1761):—an edition of August. Archiep. Taracon. *De Emend. Gratiani Dialogi*, and a new edition of the canonist Cironius, and had also written verses in German and Latin. In 1765 he was called to a professorship at Freiburg, and for the first time delivered lectures on jurisprudence in the German tongue. His promotions were now so rapid that scarcely a year passed without bringing to him new honors of this kind, and his reputation secured for him the charge of repeated government commissions of importance and delicacy; but the payment of debts incurred by his father and by an insolvent brother so impaired his fortune that a removal from Freiburg became desirable. He became professor of civil law at Prague and government councillor of Bohemia, and died Aug. 5, 1795. He had been actively connected with the reform movements of his age, and had given books to the world which excited much attention in their time, e. g. one on the right of a prince to tax persons of clerical rank. A work on the decretals of popes, etc., in which unpublished MSS. were largely introduced, would have been his crowning labor, but an instalment issued under the title *Bernardi Breviarium Extravagantium* (1778) failed to secure the sympathy of the public and caused him to renounce the undertaking. His numerous writings in the departments of belles-lettres, jurisprudence, and canon-law are given in Mensel, *Lexikon d. v. Jahre* 1750–1800 *verstorb. deutsch. Schriftsteller* (Leips. 1811), vol. xi; and in Weidlich, *Biogr. Nachrichten*, etc. (Halle, 1751), part ii. See Grünwald, *Biographie d. beid. Ritter von Riegger* (Prague, 1798); Schlichtegroll, *Necrolog auf d. Jahr.* 1795, 1st half.—Wetzer u. Welte, *Kirchen-Lex.* s. v.

Riegger, Paul Joseph von, father of J. A. S. Riegger (q. v.), and professor of canon-law in the University of Vienna from 1753 to 1775, was born at Freiburg, June 29, 1705, and received his education in his native town. At the age of sixteen years he obtained the degree of master in philosophy, and at the age of twenty-eight he became doctor of both civil and ecclesiastical law. Soon afterwards he was called to the chair of jurisprudence and German history at Innspruck, where he subsequently attained to the highest honors, being twice elected rector and eight times dean of the university, frequently acting as its chosen agent in transactions with the imperial court, and also serving as counsel to the courts of Lower Austria. The empress Maria Theresa placed him over the Imperial Theresa School and the Academy of Savoyard Knights as teacher of public and canonical law in 1749, and in 1753 he became professor of ecclesiastical law in the University of Vienna, though retaining the positions he already held. His *Institutiones Jurisprudentiæ Ecclesiasticæ* (4 vols.) were generally introduced into the schools of Austria. His next preferment was to the posts of imperial councillor and censor of books, and in 1764 to the knighthood and to the Bohemian branch of the government. Many laws relating to the establishing and execution of spiritual functions owe their origin to him, as does the abolition of trials for magical practices and witchcraft. He is the father of the ecclesiastical system of Austria as subsequently taught in all its schools. The liberal influence exerted by him crowded the ultramontane theories out of use, and caused him to be regarded at Rome as an important promoter of reforms in the Church. It is said that he was threatened with excommunication in consequence, and that his works were placed in the *Index*. He died Dec. 8, 1775. A list of his works is given in Mensel and Weidlich. See *Biographie d. beid. Ritter von Riegger* (Prague, 1798).—Wetzer u. Welte, *Kirchen-Lex.* s. v.

Rienzo, COLA DI (*Nicolo di Lorenzo*), Rome's "last tribune," was born of humble parentage, in the year 1313, at Rome. He was endowed with an ambitious and daring spirit, and, as the event proved, with an overweening vanity, and he possessed the gift of a fiery eloquence. His first public appearance was in 1343, in the character of notary to an embassy of Roman citizens sent to greet pope Clement VI and persuade him to return to Rome, where the families of Colonna and Ursini were then contending against each other—the power of the nobles generally having grown to excessive proportions—and the oppression of the people and their sinking into immorality were keeping equal pace. Rienzo became acquainted with Petrarch—subsequently his en-

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thusiastic supporter—while at Avignon, and he there received the appointment of papal notary. After his return to Rome he devoted himself to the work of inflaming the passions of the people through the means of popular and patriotic addresses, and with such success that he was proclaimed tribune of Rome and clothed with dictatorial powers in May, 1347. The pope at first confirmed Rienzi's elevation in the hope of securing the people and humbling the nobility, and the tribune's good fortune, power, and just administration recommended him even to princes, e. g. the emperor Lewis and the king of Hungary, who sought his friendship; but the height he had attained made him dizzy. He knighted himself; declared Rome the sovereign of the world; commanded the pope and cardinals to return to Rome; cited the emperor and the king of Bohemia before him in order to restore peace between them; ordered the electors to furnish evidence of their right to elect the emperors, etc. Warnings and outbreaks of discontented factions failed to restrain him, and pope Clement interfered with what was rapidly becoming a reign of terror by issuing (Dec. 3, 1347) a bull against the tribune. The people immediately forsook Rienzi, and he was compelled to flee in disguise from Rome in January, 1348. He subsequently returned secretly to Rome, but soon went to Prague, where he was apprehended by the emperor Charles IV, who delivered him to the pope at Avignon in 1351. Innocent IV soon afterwards became pope, and Rienzi succeeded in disproving the charges raised against him of heresy and tyranny, and even in securing the pope's favor and confidence. In the meantime the conflict of factions had broken out again with fresh fury at Rome, and a papal notary named Baroncelli (or Baracelli) had assumed the rôle of tribune. It was seen at Avignon that Rienzi might defeat the projects of that agitator, and he was accordingly attached to the suite of the cardinal Ægidius Albornoz, to whom was intrusted the pacification of Italy. The vacillating populace received him with enthusiasm; but no sooner was he in the possession of power than he began once more to abuse it. He disregarded the hatred of the house of Colonna, imposed unwise taxes, and left his body-guard unpaid; and when it became apparent that his firmness had departed and that his administration was undecided and fluctuating, a popular outbreak was brought about by some means, Rienzi's house was burned, and Rienzi himself was slain by the people who just before had almost worshipped him. The date of his death is Oct. 4, 1354 (others, Oct. 7 or 8). The estimates of Rienzi's life and services differ greatly, some (as Schlosser, *Weltgesch.*) representing him as a fantastical charlatan, and others finding in him noble traits, especially an enthusiasm for republican institutions and for justice. Still others deny to him all greatness of character, but find an explanation of his career in the extraordinary conditions of his time and the circumstances of his life. Nationalism, based on the renewed familiarity with the conditions of antiquity, was certainly the leading element in the rapid drama of his life. See Baluzii *Vitæ Pap. Avenion.*; Bzovius, *Annal. Eccl. ad Ann.* 1353, No. 2; Villani, *Col. di Rienzo*; Schlosser, *Weltgesch.* vol. iv, pt. i; *Hist.-polit. Blätter*, vol. xx; Papencordt, *Col. di Rienzo u. seine Zeit* (Hamb. and Gotha, 1841); and others; also Bulwer's novel, *Rienzi, the Last of the Tribunes.*—Wetzer u. Welte, *Kirchen-Lex.* s. v.

Riëti, Moses ben-Isaac di, *of Perugia*, a noted Jewish writer, was born in 1388 and died after 1451. He was a physician and philosopher of some renown, and wrote very elegant verses in Hebrew and Italian. He is the author of מקרש מעט, *a Great Paradiso in Terza Rima*, with literary and historical notes. It consists of two parts, viz. the חלק האולם and חלק התיכל, which again are separated into divisions. The first part contains in the first division a prayer to God, and speaks of the plan, name, division, and grouping of the work; in the second the author treats of theology, revelation, the thirteen articles of faith, the phases of philosophy among Greeks and Hebrews, of the Cabala and its study; in the third he treats of the other sciences, the liberal arts, etc.; in the fourth he speaks of the introduction of Porphyry, the ten categories, the commentary of Ibn-Roshd, and the philosophical labors of Levi ben-Gershon, or Ralbag; in the fifth he continues to speak of philosophy. The second part, which is composed of eight divisions, speaks in the first of Paradise, with its patriarchs, prophets, Sanhedrim, the wise and pious; the second, which is also entitled תפלה למשה, is a grand confessional, penitential, and admonitory prayer; in the third, which is called עיר אלהים, *The City of God*, the bright abode of Ezra, Daniel, Zerubbabel, Zechariah, etc., is described; in the fourth, called אגרות הנפש, the author of the Mishna and his work in the domain of the blessed are described; the fifth speaks of the chapters of the six orders of the Mishna and their contents; the sixth treats of the writings of the Tanaim, Amoraim, Saboraim, Geonim, etc., down to the author's own time; the seventh descants upon the teachers of the Talmud, the theology of the Midrashim, etc.; and, finally, the eighth narrates the exiles of the Jews and their sufferings. In the *Paradiso*, Di Riëti excludes Immanuel of Rome (q. v.) from the regions of the blessed, and he is also said to have repented of his own poetry as a waste of time. "This would show that he possessed more judgment than those who have published this unattractive work as the production of the 'Hebrew Dante'" (Steinschneider). This *Divina Commedia* was first edited after three MSS., by Jacob Goldenthal, with an Italian and Hebrew introduction (Vienna, 1851). Di Riëti wrote some other works, which, however, are yet in MS. See Fürst, *Bibl. Jud.* iii, 158 sq.; Bartolocci, *Bibl. Rabb.* iii, 945 a; Grätz, *Gesch. d. Juden* (Leips. 1875), viii, 143–145; Delitzsch, *Gesch. d. jüdischen Poesie*, p. 54, 145; *Moses Riëti*, in the *Jewish Messenger* (N. Y.), May 18, 1876. (B. P.)

Rietschel, Ernst Friedrich August, an eminent German sculptor, was born in Pulsnitz, Saxony, Dec. 15, 1804. He studied under Rauch at Berlin, and in Italy. Settling in Dresden, he became professor in the Academy of Arts. Among his works are, *Mary Kneeling over the Dead Body of Christ*:—a bust of *Luther*:—the *Four Hours of the Day*:—colossal statues of *Goethe* and *Schiller* (at Weimar), and the *Christ-angel*. He died at Dresden in 1861.

Rietter, Anton, a German Roman Catholic theologian, was born at Stadt-am-Hof in 1808. He studied at Regensburg and Munich; was appointed professor of moral philosophy at Amberg in 1835, at Regensburg in 1842, and at Munich in 1852. He died at Stadt-am-Hof, Nov. 6, 1866. He wrote, *Das Leben, das Werk und die Würde Jesu Christi* (Regensburg, 1846):—*Der Weg der Liebe* (ibid. 1856):—*Der heil. Liebe natürliches Licht*, etc. (Munich, 1857):—*Die Moral des heil. Thomas von Aquin* (ibid. 1858):—*Breviarium der christlichen Ethik* (Regensburg, 1866). (B. P.)

Rigand, Stephen Jordan, D.D., the eldest son of John Francis Rigand, was educated at, and afterwards fellow and tutor of, Exeter College, Oxford. He became second master of Westminster School, and headmaster of Ipswich School, Suffolk; mathematical examiner in 1845, and one of the select preachers of Oxford University in 1856. He was appointed bishop of Antigua in 1857, and died there, of yellow fever, May 16, 1859. He published *Sermons on the Lord's Prayer* (Ipswich, 1852, 8vo), and edited vol. i, and published vols. i and ii, of the *Correspondence of Scientific Men*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Rigby, Alfred A., a Methodist Episcopal minister, of whose early history nothing is known. He fought in the Union army during the Rebellion, and it was while in military service that he connected himself with the

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Church. He was licensed to preach soon after his return from the war, and in 1870 was received on trial in the Des Moines Conference and appointed to Wheeling Circuit. But overwork and overstudy brought on disease, and he died at New Vernon, July 9, 1872. See *Minutes of Annual Conferences*, 1872, p. 103.

Riggen, JOHN WESLEY, a minister of the Methodist Episcopal Church, South, was born in Maryland Aug. 26, 1794. His parents migrated to Mason County, Ky., and, being poor and in a new country, were unable to give him a proper education. In 1816 he was converted, and joined the Methodist Episcopal Church. He commenced as a local preacher in 1823, and in 1827 was ordained deacon. He joined the travelling connection in 1834, and was ordained elder in 1835. He was a member of the Kentucky Conference until his death, Sept. 30, 1845. See *Minutes of Annual Conferences, M. E. Church, South*, 1846, p. 56.

Riggs, Adam S., a minister of the Methodist Episcopal Church, South, was born in Williamson County, Tenn., near Rigg's Cross Roads, June 6, 1816, and professed conversion June 19, 1836. He united with the Church on the 25th of the same month; was licensed to preach Sept. 21, 1839; was received on trial in the Tennessee Conference in 1839, and served as an itinerant preacher thirty-one years. After an illness of a little over three weeks, he died Oct. 29, 1870. Mr. Riggs was an able and judicious officer of the Church; a wise counsellor; modest, firm, and faithful. He was honored by his brethren, and was chosen several times as a delegate to the General Conference. See *Minutes of Annual Conferences, M. E. Church, South*, 1870, p. 586.

Riggs, Joseph L., a Presbyterian minister, was born at New Providence, N. J., March 19, 1809. He graduated at Amherst College, Mass.; studied theology in Andover Seminary, Mass., and in Princeton Theological Seminary, N. J., and was licensed and ordained Aug. 27, 1845. His fields of labor were, Wells, Bradford Co., Pa.; Millerstown, Pa.; Cumberland, Ill.; and as city missionary in Elmira, N. Y., where he died, Aug. 20, 1865. Mr. Riggs was a faithful preacher, and he loved the work to which he had devoted himself. See Wilson, *Presb. Hist. Almanac*, 1866, p. 223.

Righiel Lambo, in Mongol mythology, is the sacred mountain, in the main identical with the Hindû *Meru*, and varying from it only in minor particulars which grow out of the fancy of the worshippers of the Lama.

Right, as an *adjective*, describes the quality of an action as in conformity with moral law; as a *substantive*, the claim of a person upon others consequent upon the equal subjection of all to moral law. A *right* action (rectum) is an action agreeable to our duty, but *a man's right* (jus) has a very different meaning. What I have a *right* to do, it is the *duty* of all men not to hinder me from doing, and what I have a *right* to demand of any man, it is his *duty* to perform. A man's *right* is that which is vested in him by society, and because its laws may not always be conformable to the supreme rule of human action, viz. the Divine Law, the two words may often be properly opposed. We may say that a poor man has no *right* to relief, but it is *right* that he should have it. A rich man has a *right* to destroy the harvest of his fields, but to do so would not be *right*. See Fleming and Krauth, *Dict. of Phil. Science*, s. v.

Right, Divine. See JURE DIVINO.

Righteousness (צֶדֶק, δικία, the quality of *being right* morally). The righteousness of God is the essential perfection of his nature, and is frequently used to designate his holiness, justice, and faithfulness (Gen. xviii, 25; Deut. vi, 25; Psa. xxxi, 1; cxix, 137, 142; Isa. xlv, 23; xlvi, 13; li, 5–8; lvi, 1). The righteousness of Christ denotes not only his absolute perfection (Isa. li, 11; 1 John ii, 1; Acts iii, 14), but is taken for his perfect obedience unto death as the sacrifice for the sin of the world (Dan. ix, 24; Rom. iii, 25, 26; v, 18, 19; Jer. xxiii, 6; John i, 29). The righteousness of the law is that obedience which the law requires (Rom. iii, 10, 20; viii, 4). The righteousness of faith is the justification which is received by faith (Rom. iii, 21–28; iv, 3–25; v, 1–11; x, 6–11; 2 Cor. v, 21; Gal. ii, 21). Righteousness is sometimes used for uprightness and just dealing between man and man (Isa. lx, 17), also for holiness of life and conversation (Dan. iv, 27; Luke i, 6; Rom. xiv, 17; Eph. v, 9). The saints have a threefold righteousness: (1.) The righteousness of their persons, as in Christ, his merit being imputed to them, and they accepted on the account thereof (2 Cor. v, 21; Eph. v, 27; Isa. xlv, 24); (2.) The righteousness of their principles, being derived from, and formed according to, the rule of right (Psa. cxix, 11); (3.) The righteousness of their lives, produced by the sanctifying influence of the Holy Spirit, without which no man shall see the Lord (Heb. xiii, 24; 1 Cor. vi, 11). See Dickinson, *Letters*, let. 12; Witherspoon, *Essay on Imputed Righteousness;* Hervey, *Theron and Aspasio;* Owen, *On Justification;* Watts, *Works*, iii, 532, 8vo ed.; Jenks, *On Submission to the Righteousness of God.* Comp. JUSTIFICATION; SANCTIFICATION.

Righter, CHESTER N., an agent of the American Bible Society in the Levant, was a native of New Jersey. He graduated at Yale College in 1846; studied at New Haven and Andover, and afterwards spent a year or two in foreign travel for the benefit of his health. He sailed for the Levant in 1854, and died at Diarbekir, Turkey, in December, 1856, aged about thirty. Extracts from his letters and journals will be found in *The Bible in the Levant*, by Samuel I. Prime. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Rigorists, a name given to the Jansenists by their adversaries. They made repentance to consist in the voluntary sufferings which the transgressor inflicts upon himself, in proportion to the nature of his crimes and the degree of his guilt. They went so far as to call those who had shortened life by excessive abstinence and labor the sacred victims of repentance, and said that they were consumed by the fire of divine love; that their conduct was highly meritorious in the sight of God; and that by their sufferings they not only appeased the wrath of God, but drew down abundant blessings upon their friends and upon the Church. See JANSEN.

Rigr, in Norse mythology, was a name of the god *Heimdal*, under which he became the ancestor of the four ranks of men — servants, peasants, nobles, and princes. Two of his descendants likewise bear this name.

Rig-Veda, the first and principal of the four Vedas. See VEDA.

Riley, Henry Augustus, a Presbyterian minister, was born in the city of New York Nov. 21, 1801. In 1815 he was sent to the Jesuit College at Georgetown, D.C., but left in 1817, and, under a private tutor in Philadelphia, he was prepared for the University of Pennsylvania, from which institution he graduated in July, 1820. After this he entered the law-office of Horace Binney, Esq., and continued in the study of the law until the fall, when a severe attack of illness moved him to the study of medicine. To this end he entered a private class of Prof. Nathaniel Chapman, M.D., and attended medical lectures in the University of Pennsylvania, and graduated from its medical department in April, 1825. Returning to his home in New York, he entered upon the practice of medicine, and continued for about three years. In June, 1828, he united with the Rutgers Street Presbyterian Church, then under the pastoral care of the Rev. Thomas M'Auley, D.D., and soon after determined to devote his life to the work of preaching the Gospel. With this end in view, he entered Princeton Theological Seminary Feb. 5, 1829, and, after taking the full course, graduated in 1832. He was licensed by the Presbytery of New York in October of the same year, and ordained by the said presbytery in 1835.

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After his licensure he went to Philadelphia, and laid the foundation of the Third Church of that city in January, 1833, and labored there until April following. From that time until August he supplied the Presbyterian Church at Mattewan, N. Y., and in April, 1835, took charge of the Eighth Avenue Church—now West Twenty-third Street Church—in New York city, at which time, as above stated, he was ordained. He labored in this field until January, 1839, when he went to Montrose, Pa., and was installed, and there he had a long, most useful, and successful pastorate of nearly a quarter of a century, from which he was released only on account of the loss of his voice, which occurred in 1863. After his resignation, he resumed for a limited time the practice of medicine, and continued to reside in Montrose, where he died, March 17, 1878. (W. P. S.)

Riley, Isaac, a minister of the Presbyterian Church, son of H. A. Riley, was born in the city of New York Feb. 2, 1835. After receiving a preparatory education he entered Yale College, and was graduated, having written the class poem. He next entered the Union Theological Seminary, and, after graduation, was admitted to the ministry. His first pastorate was at Middletown, Del., where he labored three years. He then accepted a call to Pottsville, Pa., and from there went to Newark, where he spent some time as associate pastor with his father-in-law, the Rev. Joel Parker. His next pastoral duties were in New York, where for seven years he occupied the pulpit of the Thirty-fourth Street Church, filling the position with signal ability and success. In 1875 he was called to the pastorate of the Westminster Church, Buffalo, preaching his first sermon on Oct. 20. His work was remarkably fruitful, and during his pastorate the Church enjoyed an uninterrupted prosperity. He was a man of very decided ability, and in him were united qualities very rarely combined in the same individual. His reasoning faculty was strong, and so also was his imagination. He was exact and mathematical, and at the same time poetical and rhetorical. All the varied powers of a disciplined intellect, and also of a strong emotional nature, were imbued with divine love, so that the whole man was consecrated to the work of the ministry. He wrote carefully and spoke fluently, and the best work was what he gave to his people and the public. He was one of the most useful men in Buffalo. In his last illness he suffered much, but bore it uncomplainingly, and sank into the peaceful slumber of death. He died at Buffalo Oct. 23, 1878. (W. P. S.)

Rimah. See WORM.

Rimmon. See POMEGRANATE.

Rim'mon (Heb. *Rimmon'*, רִמּוֹן, *a pomegranate*, as often), the name of an idol, of a man, and also of several places; all probably having some allusion to the pomegranate, especially the localities, which were doubtless so named from the abundance of that fruit in the vicinity. (In our account of them, and of those immediately following, we largely use the articles in the Dictionaries of Kitto and Smith.) See also RIMMON METHOAR; RIMMON PAREZ.

1. (Sept. Ῥεμμάν.) A deity worshipped by the Syrians of Damascus, where there was a temple or house of Rimmon (2 Kings v, 18). Traces of the name of this god appear also in the proper names Hadadrimmon and Tabrimmon, but its signification is doubtful. Serarius, quoted by Selden (*De Dis Syris*, ii, 10), refers it to the Heb. *rimmôn*, a pomegranate, a fruit sacred to Venus, who is thus the deity worshipped under this title (comp. *Pomona*, from *pomum*). Ursinus (*Arboretum Bibl.* cap. 32, 7) explains Rimmon as the pomegranate, the emblem of the fertilizing principle of nature, the personified *natura naturans*, a symbol of frequent occurrence in the old religions (Bähr, *Symbolik*, ii, 122). If this be the true origin of the name, it presents us with a relic of the ancient tree-worship of the East, which we know prevailed in Palestine. But Selden rejects this derivation, and proposes instead that Rimmon is from the root רוּם, *rûm*, "to be high," and signifies "most high;" like the Phœnician *Elium*, and the Hebrew עֶלְיוֹן. Hesychius gives Ῥαμάς, ὁ ὕψιστος θεός. Clericus, Vitringa, Rosenmüller, and Gesenius were of the same opinion. Movers (*Phön.* i, 196, etc.) regards Rimmon as the abbreviated form of Hadadrimmon (as Peor for Baal-Peor), Hadad being the sun-god of the Syrians. Combining this with the pomegranate, which was his symbol, Hadadrimmon would then be the sun-god of the late summer, who ripens the pomegranate and other fruits, and, after infusing into them his productive power, dies, and is mourned with "the mourning of Hadadrimmon in the valley of Megiddon" (Zech. xii, 11).

2. (Sept. Ῥεμμών.) A Benjamite of Beeroth, and the father of Rechab and Baanah, the murderers of Ishbosheth (2 Sam. iv, 2, 5, 9). B.C. ante 1053.

3. (Sept. Ῥεμμών v. r. Ἐρεμώθ, etc.) A town in the southern portion of Judah (Josh. xv, 32), allotted to Simeon (xix, 7; 1 Chron. iv, 32: in the former of these two passages it is inaccurately given in the A. V. as "Remmon"). In each of the above lists the name succeeds that of Ain, also one of the cities of Judah and Simeon. In the catalogue of the places reoccupied by the Jews after the return from Babylon (Neh. xi, 29) the two are joined, and inaccurately appear in the A. V. as "En-Rimmon" (q. v.). It is grouped with Ziklag and Beersheba, and must consequently have been situated near the southern border of the tribe. Rimmon would appear to have stood towards the western extremity of Simeon, and thus south of the plain of Philistia; for Joshua, in enumerating "the uttermost cities of the tribe of the children of Judah," begins at the coast of Edom on the east, and Rimmon is the last of twenty-nine, and therefore must have been near the western extremity. The only other notice of it in the Bible is in the prophecies of Zechariah: "All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem" (xiv, 10). The land referred to is the kingdom of Judah; Geba lay on the northern and Rimmon on the southern border. Though both Eusebius and Jerome mention Rimmon, their notices are so confused, and even contradictory, that they evidently knew nothing of it. They appear to have confounded three towns of the same name. In one place Jerome calls it a town "of Simeon or Judah;" and yet he locates it "fifteen miles *north* of Jerusalem." In the very next notice he writes, "Remmon, in tribu Simeonis, vel Zabulon" (*Onomast.* s. v. "Remmon"). Under the name *Eremmon* (Ἐρεμβών, *Onomast.* s. v.) both Eusebius and Jerome appear to give a more accurate account of the site of this city. They state that it is a "very large village" (*vicus prægrandis*), sixteen miles south of Eleutheropolis. This was no doubt pretty nearly its true position (see Reland, *Palæst.* p. 973). About thirteen miles south of Eleutheropolis (now Beit Jibrîn) is a ruined village called *Khurbet Um er-Rumanim* ("Mother of Pomegranates"), which in all probability marks the site, as it bears the name, of Rimmon of Simeon. On the top of the hill there are the foundations of an important square building of large well-dressed stones, and lower down there are the bases of three columns *in situ* (*Quar. Statement* of "Pal. Explor. Fund," Jan. 1878, p. 13). A short distance (about a mile) south of it are two tells, both of which are covered with ruins; and between them, in the valley, is "a copious fountain, filling a large ancient reservoir, which for miles around is the chief watering-place of the Bedouin of this region" (Van de Velde, *Memoir*, p. 344). As fountains are extremely rare in this southern district, it seems probable that this one may have given the name of Ain to the ancient town on the adjoining tell; and the proximity of Ain and Rimmon led to their being always grouped together.

4. (Heb. *Rimmono'*, רִמֹּנוֹ, *his pomegranate*; Sept. ἡ

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Ῥεμμών.) A city of Zebulun belonging to the Merarite Levites (1 Chron. vi, 77). There is great discrepancy between the list in which it occurs and the parallel catalogue of Josh. xxi. The former contains two names in place of the four of the latter, and neither of them the same. But it is not impossible that DIMNAH (Josh. xxi, 35) may have been originally Rimmon, as the D and R in Hebrew are notoriously easy to confound. At any rate there is no reason for supposing that Rimmono is not identical with Rimmon of Zebulun (xix, 13), in the A. V. Remmon-methoar (q. v.). The redundant letter was probably transferred, in copying, from the succeeding word—at an early date, since all the MSS. appear to exhibit it, as does also the Targum of Joseph.

5. THE ROCK RIMMON (Heb. *Séla ha-Rimmôn*, הַסֶּלַע רִמּוֹן [also without the article]; Sept. ἡ πέτρα τοῦ Ῥεμμών; Josephus, πέτρα Ῥοά; Vulg. *petra cujus vocabulum est Remmon; petra Remmon*), a cliff (such seems rather the force of the Hebrew word *séla*) or inaccessible natural fastness, in which the six hundred Benjamites who escaped the slaughter of Gibeah took refuge, and maintained themselves for four months until released by the act of the general body of the tribes (Judg. xx, 45, 47; xxi, 13). It is described as in the "wilderness" (*midbâr*), that is, the wild, uncultivated (though not unproductive) country which lies on the east of the central highlands of Benjamin, on which Gibeah was situated — between them and the Jordan valley. This is doubtless the Rimmon which Eusebius and Jerome mention, locating it fifteen miles north of Jerusalem (*Onomast.* s. v. "Remmon"). About ten miles north of Jerusalem, and nearly four east of Bethel, is a very conspicuous white limestone tell, rising like a cone above the neighboring hill-tops, and overlooking the whole wilderness down to the Jordan valley. Upon it stands a large modern village called *Rummon*. This is unquestionably the "Rock Rimmon" on which the Benjamites took refuge. It is admirably adapted for the purpose. A deep and wild ravine cuts off the approach from the south, and others skirt its western and northern sides, rendering it a natural fortress of great strength. The sides of the tell are steep, bare, and rocky, and could be defended by a few resolute men against a host. The top is rounded, affording ample space for the refugees, while along the sides are some large caverns (Robinson, *Bib. Res.* iii, 290; Van de Velde, *Memoir*, p. 344; Porter, *Handbook*, p. 217; Schwarz, *Palest.* p. 129).

Rim'mon Metho'ăr (Heb. *Rimmon' ham-Methoär'*, רִמּוֹן הַמְּתוֹאָר, i. e. *Rimmon the extensive;* Sept. Ῥεμμωνὰ Μαθαραζᾶ v. r. Ῥεμμωνὰμ μαθαρίμ; Vulg. *Remmon, Amthar;* A. V. "Remmon-methoar"), a place which formed one of the landmarks of the eastern boundary of the territory of Zebulun (Josh. xix, 13 only). It occurs between Eth-Katsin and Neah. *Methoar* does not really form a part of the name, but is the *Pual* of תָּאַר, *to stretch*, and should be translated accordingly (as in the margin of the A. V.)—"Rimmon which reaches to Neah." The object of the sacred writer is to describe as minutely as possible the exact course of the border-line. This is the judgment of Gesenius, *Thesaur.* col. 1292 a; Rödiger, *ibid.* 1491 a; Fürst, *Handwb.* ii, 512 a; and Bunsen, as well as of the ancient Jewish commentator Rashi, who quotes as his authority the Targum of Jonathan, the text of which has, however, been subsequently altered, since in its present state it agrees with the A. V. in not translating the word. The latter course is taken by the Sept. and Vulg. as above, and by the Peshito, Junius and Tremellius, and Luther. Symmachus rendered רחטאר, a descriptive epithet attached to Rimmon, "Rimmon the Renowned" (Rosenmüller, *ad loc.*). This Rimmon does not appear to have been known to Eusebius and Jerome, but it is mentioned by the early traveller Parchi, who says that it is called *Rumaneh*, and stands an hour south of Sepphoris (Zunz, *Benjamin*, ii, 433). If for south we read north, this is in close agreement with the statements of Robinson (*Bib. Res.* iii, 110) and Van de Velde (*Memoir*, p. 344), who place *Rummâneh* on the south border of the plain of Buttauf, three miles north-northeast of Seffurieh (comp. Pococke, *Trav.* ii, 62; Thomson, *Land and Book*, ii, 123; De Saulcy, *Dead Sea*, i, 69).

Rimmon is not improbably identical with the Levitical city which in Josh. xxi, 35 appears in the form of *Dimnah*, and again, in the parallel lists of Chronicles (1 Chron. vi, 77) as *Rimmono* (A. V. "Rimmon").

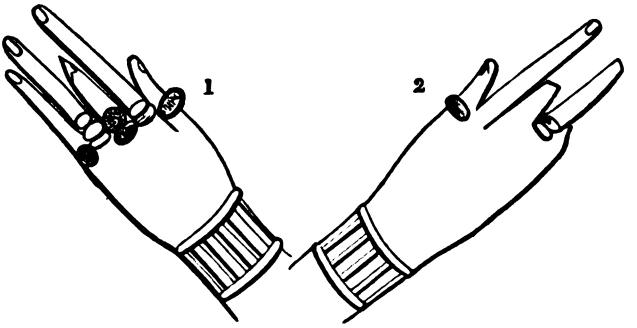
Rim'mon Pa'rez (Heb. *Rimmon' Pe'retz*, רִמּוֹן פֶּרֶץ [in pause, *Pa'rets*, פָּרֶץ], *pomegranate of* the *breach*, so called probably from some local configuration; Sept. Ῥεμμὼν Φαρές), the second-named station of the Israelites in the desert after leaving Hazeroth, and located between Rithmah and Libnah (Numb. xxxiii, 20). It was somewhere in the northern interior of the Desert et-Tîh, west of Kadesh-Barnea. See EXODE.

Rin, in Norse mythology, was the name of one of the rivers of hell.

Rinaldi, ODORIC, a learned Italian ecclesiastical historian of the 17th century, was a native of Treviso, and was educated at Parma by the Jesuits. He became an Oratorian at Rome in 1618. After the death of cardinal Baronius (who was also a member of the Congregation of the Oratory), Rinaldi wrote a continuation of his *Ecclesiastical Annals* from 1198 (where the former left off) to 1564, when the Council of Trent was dissolved. Rinaldi's addition to the work consists of ten large folio volumes, published at different periods from 1646 to 1677. Rinaldi was also the author of a sufficiently copious abridgment in Italian of the whole *Annals*, compiled by Baronius and himself.—Chalmers, *Biog. Dict.;* Hook, *Eccles. Biog.* s. v.

Rinda, in Norse mythology, was one of Odin's wives, the mother of Wali, who became so strong in a single night that he was able to slay Hoeder, the murderer of Balder.

Ring (usually טַבַּעַת, *tabba'ath;* δάκτυλος, occasionally גָּלִיל, *galil*, a *circlet* for the fingers, Esth. i, 6; Cant. v, 14. גַּב, *gab*, a *rim* of a wheel, Ezek. i, 18). The ring was regarded as an indispensable article of a Hebrew's attire, inasmuch as it contained his signet, and even owed its name to this circumstance, the term *tabbâath* being derived from a root signifying "to impress a seal." It was hence the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen. xli, 42), by Ahasuerus to Haman (Esth. iii, 10), by Antiochus to



Hands of a Wooden Figure of a Woman (on the lid of a mummy-case in the British Museum). 1, the left; 2, the right hand.

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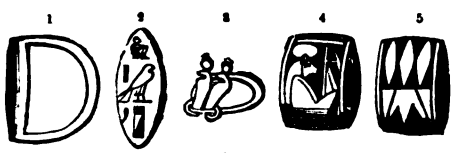
Philip (1 Macc. vi, 15), and by the father to the prodigal son in the parable (Luke xv, 22). It was treasured accordingly, and became a proverbial expression for a most valued object (Jer. xxii, 24; Hagg. ii, 23; Ecclus. xlix, 11). Such rings were worn not only by men, but by women (Isa. iii, 21; Mishna, *Sabb.* 6, § 3), and are enumerated among the articles presented by men and women for the service of the tabernacle (Exod. xxxv, 22). The signet-ring was worn on the right hand (Jer. *loc. cit.*). We may conclude, from Exod. xxviii, 11, that the rings contained a stone engraven with a device, or with the owner's name.—Smith. See ORNAMENT.

The ancient Egyptians wore many rings, sometimes two and three on the same finger. The left was considered the hand peculiarly privileged to bear those ornaments; and it is remarkable that its third finger was decorated with a greater number than any other, and was considered by them, as by us, *par excellence* the ring finger, though there is no evidence of its having been so honored at the marriage ceremony. They even wore a ring on the thumb. Some rings were very simple; others were made with a scarabæus, or an engraved stone; and they were occasionally in the form of a shell, a knot, a snake, or some fancy device. They were mostly of gold, and this metal seems to have always been preferred to silver for rings. Silver rings, however, are occasionally met with. Bronze was seldom used for rings, though frequently for signets. Some have been discovered of brass and iron (the latter of a Roman time); but ivory and blue porcelain were the materials of which those worn by the lower classes were usually made. The



Ancient Egyptian Finger-rings.

1, a gold ring; 2, the engraved face of it; 3, gold ring with two asps; 4, 5, rings of porcelain or blue glazed pottery.

scarabæus was the favorite form for rings; in some the stone, flat on both faces, turned on pins, like many of our seals at the present day, and the ring itself was bound round at each end, where it was inserted into the stone, with gold wire. This was common not only to rings, but to signets, and was intended for ornament as well as security. Numerous specimens of Egyptian rings have been discovered, most of them made of gold, very massive, and containing either a scarabæus or an engraved stone (Wilkinson, *Anc. Egypt.* ii, 337). The ancient Assyrians seem to have been equally fond of similar ornaments. The same profusion was exhibited also by the Greeks and Romans, particularly by men

Ancient Assyrian Finger-rings (now in the British Museum). 1, of glass; 2, of bronze.

(Smith, *Dict. of Antiq.* s. v. "Rings"). It appears also to have prevailed among the Jews of the apostolic age; for in James ii, 2, a rich man is described as χρυσοδακτύλιος, meaning not simply "with a gold ring," as in the A. V., but "golden-ringed" (like the χρυσόχειρ, "golden-handed," of Lucian, *Timon*, 20), implying equally well the presence of several gold rings. See JEWEL.

The principal information we have about ancient rings is derived from Pliny. He says that Alexander the Great sealed all important documents in Europe with his own ring, and in Asia with that of Darius. He states that the Romans derived the custom of wearing rings from the Sabines, and they from the Greeks; hence there occurs no mention of Roman rings earlier than the reign of Numa Pompilius. The rings then worn were generally of iron, and sometimes engraved. In process of time silver rings were adopted by free citizens, and those of iron were abandoned to slaves. Gold rings could, in the earlier ages of the republic, only be worn by senators; and even in their case the use of the gold ring was to be confined to public occasions. Marius, in his third consulate, is said to have worn one habitually; but if this account be correct, it must have been a ring of some special kind, for more than a century earlier the equestrian order had the privilege of wearing gold rings, since Hannibal, after the battle of Cannæ, sent as a trophy to Carthage three bushels of gold rings, taken from the fingers of the Roman knights slain in the battle. It is clear that the equestrian ring was not allowed to be indiscriminately worn, for Horace informs us that he did so himself by the express permission of Augustus (Horace, *Sat.* II, vii, 54). It may be that the passage in James's epistle refers to the equestrian ring as a token of Roman rank. The ring was generally worn on the fourth finger of the left hand, and Aulus Gellius gives as a reason for this that there is a vein from that finger running directly to the heart. To wear rings on the right hand was regarded as a mark of effeminacy, but they were not unfrequently worn in considerable numbers on the left. This was a practice among men of fashion at Rome (Martial, *Epig.* xi, 60), as it had been at Athens so far back as the age of Aristophanes (Aristoph. *Nubes*). Lampridius informs us that Heliogabalus, whose fingers were always covered with rings, never wore the same twice; and a part of the foppery of the age consisted in having rings of different weights for summer and winter. Wedding-rings, often of large size, were in use among the Jews, and from them Christians have borrowed the practice; and the ring has from a very early period formed a part of the episcopal costume, as indicating that the bishop was wedded to his Church. So long ago as the Council of Toledo (A.D. 633), a deposed bishop was restored by returning to him his episcopal ring.—Fairbairn. See SIGNET.

RING (*in Attire*). The practice of wearing rings has been widely prevalent in different countries and at different periods. They have been used to decorate the arms, legs, feet, toes, fingers, nose, and ears. The most general and most distinguished use of rings is on the finger. In ancient times the ring was a symbol of authority, and power was delegated by means of it. Finger-rings are alluded to in the books of Genesis and Exodus; Herodotus mentions that the Babylonians wore them; and from Asia they were probably introduced into Greece, doubtless subsequent to Homer's time, as he makes no mention of them. Rings worn in early times were not purely ornamental, but had their use as signet-rings. The devices in the earlier rings were probably cut in the gold; but at a later period the Greeks came to have rings set with precious stones. Among the Romans the signs engraved on rings were very various, including portraits of friends or ancestors and subjects connected with mythology or religion. Rings entered into the groundwork of many Oriental superstitions, as in the legend of Solomon's ring, which, among its other marvels, sealed up the refractory Jinn in jars and cast them into the Red Sea. The Greeks mention various rings endowed with magic power, as that of Gyges, which rendered him invisible when its stone was turned inwards; and the ring of Polycrates, which was flung into the sea to propitiate Nemesis and found by its owner inside a fish. Wedding and other rings have been thought to possess curative powers. Sometimes they owed their virtue to the stones with which they were set; thus diamond was believed to be an antidote against poison, etc. The Gnostics engraved ring gems with mystic symbols, names, monograms, and legends. In early times the names of Jesus, Mary, and Joseph on rings were deemed to be preservatives against the plague.

The early Christians adopted the use of rings, being

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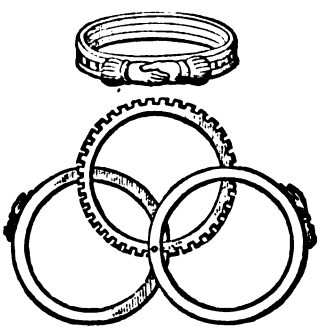
at first simple circles of ivory, bronze, iron, or some other cheap material. Many of them were adorned with symbols connected with their faith, such as the cross, the monogram of Christ, the dove, anchor, ship, palm-branch, etc.; others had simple religious phrases, among the most common of which was *Vivas in Deo* or *Spes in Deo*. Rings to be used as seal-rings alone were fitted with a plate of metal, often of the form of the bottom of a sandal or of the human foot, this, according to ancient tradition, being the symbol of possession. Among the rings found in the catacombs are some with a key, and some with both a key and a seal, the latter for both locking and sealing a casket. See *Appletons' Cyclop.* s. v.; *Chambers's Encyclop.* s. v.; Gardner, *Faiths of the World*, s. v.

RING (*in Espousals*). In early times it was customary for the man, together with other espousal gifts, to give the woman a ring as a further token and testimonial of the contract. This ceremony was used by the Romans before the introduction of Christianity, and in some measure admitted by the Jews, whence it was adopted among the Christian rites of espousal without any opposition. That the ring was used in espousals, and not in the solemnity of marriage itself, seems evident from the account given by pope Nicholas, A.D. 860 (*Nicol. Respons. ad Consulta Bulgarorum, Conc.* t. viii, p. 517). "In the espousals," says he, "the man first presents the woman with the *arræ*, or espousal gifts; and among these he puts a ring upon her finger," etc. St. Ambrose (*Ep.* 34) and Tertullian (*Apol.* cap. 6) also speak of the *annulus pronubus*, or ring of espousal. Pliny mentions an iron ring as worn by a person betrothed. In the ancient Greek Church a special ceremony was observed in presenting the ring. With a golden ring the priest made the sign of the cross upon the head of the bridegroom, and then placed it upon the finger of his right hand, thrice repeating these words: "This servant of the Lord espouses this handmaid of the Lord, in the name of the Father, and of the Son, and of the Holy Ghost, both now and forever, world without end, Amen." In like manner and with the same form of words he presents the bride with a silver ring. The groomsman then changes the rings while the priest, in a long prayer, sets forth the import of the rings; after which the whole is closed with a prescribed form of prayer. The *Gimmel*, or betrothal-ring, was used in later



The *Gimmel*, or Linked Espousal-ring.

times. The upper figure shows the three parts brought together; the lower figure, the parts separately. In Iceland the ceremony of betrothal used to be accompanied by the bridegroom passing his four fingers and thumb through a large ring and in this manner receiving the hand of the bride (Bingham, *Christ. Antiq.* xxii, 35; Gardner, *Faiths of the World*, s. v.; *Chambers's Encyclop.* s. v.).

RING (*in Investitures*). A ring was anciently given to bishops on their consecration with these words: "Accipe annulum discretionis et honoris, fidei signum," etc. The ring was emblematical of his espousal to the Church, in imitation of the ancient ceremony of presenting a ring on the espousal of parties in marriage. It was called the ring of his espousals, *annulus sponsalitius pronubus*, and sometimes *annulus palatii*. The ring was formerly worn on the middle finger of the right hand, as indicative of silence and discretion in communicating the mysteries, in giving the benediction, but was shifted to the annular finger in celebrating mass. The ring is mentioned by the Councils of Orleans, 511; Rome, 610; fourth of Toledo, 633; Hincmar of Rheims, Isidore of Seville, and the sacramentaries of Gelasius and Gregory the Great, 590. These rings usually had monograms (*siglæ*), or engraved subjects, and were used as signets till the 11th century in official correspondence, and for sealing a neophyte's confession of faith, and, by pope Sergius's order (687–701), for sealing the font from the beginning of Lent to Easter-eve in France and Spain. They were, in consequence, sometimes called church rings. Every bishop had also a jewelled pontifical ring. This ring represented fidelity to Christ; the duty of sealing and revealing; and, lastly, the gifts of the Holy Spirit. The best rings of suffragans at their decease were the perquisite of the primate, and, in the vacancy of the archiepiscopal chair, of the crown. Priests, as friends only of the bridegroom, did not wear rings (Coleman, *Christ. Antiq.*; Walcott, *Sacred Archæol.* s. v.).

RING (*in Matrimony*). Originally the gift of the ring was made at the time of espousal, and not at the solemnization of marriage. Calroer (*Ritual. Eccles.*) traces the origin of the marriage ring to the 10th century. He supposes it to have been introduced in imitation of the ring worn by bishops, and to have been regarded as a kind of phylactery, or charm. According to Rome, the delivery of the ring by the husband to the wife indicated that she was admitted into his confidence. Another explanation is that the ring symbolizes eternity and constancy; and it has been alleged that the left hand was chosen to denote the wife's subjection to her husband, and the third finger because it thereby pressed a vein which was supposed to communicate directly with the heart (Riddle, *Christ. Antiq.* vii, 1; *Chambers's Encyclop.* s. v.). See RING (*in Espousals*).

RING, THE DECADE, a modern substitute for the rosary during the existence of the penal laws, being more easily concealed. It has on it ten knobs, on each of which, as it passed under the fingers, an Ave was said, and on the eleventh, which is distinguished by a cross, a Paternoster.—Walcott, *Sacred Archæol.* s. v.

RING, FISHERMAN'S, is that worn by the pope as the descendant of Peter, with an engraving of Peter casting his net.

Ring, MELCHIOR, a prominent Anabaptist leader in the landgravate of Hesse in the period of the Reformation, was at first a school-teacher and chaplain at Hersfeld. Having become a zealous disciple of Thomas Münzer (q. v.), he appeared in Sweden in 1524 in company with M. Hoffmann and Knipperdolling (q. v.), and by the fanaticism of his sermons excited a riot in Stockholm against images, which he justified as being the work of the Spirit of God. Towards the close of 1524 he returned to Germany in order to participate as a leader in the Peasants' War; and, after the bloody catastrophe at Frankenhausen, he fled to Switzerland, where he found a fruitful soil and a cordial reception. A murder committed by one of his adherents, professedly in obedience to the inspiration of God, obliged Ring, in 1527, to flee to the neighborhood of his early home. He now became a peripatetic preacher, made the teaching of Luther the subject of bitter attack, characterized the evangelical preachers as the expounders of a corrupt and dead faith, and by such means secured a large following. Disputations held with him failed to convince, and a threat of expatriation failed to alarm him. He eventually fled to East Friesland, which had become a rallying-place for Anabaptists generally, and while there employed every method to inspire his fol-

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lowers with a fanatical contempt for Scripture and the Lord's supper. It was difficult to restrain the fanatical tendencies thus implanted in the populace; but the Lutherans finally secured a preponderating influence, and Ring was compelled to flee once more. He labored in his characteristic method in Hesse and Saxony and met with some success, but was repeatedly imprisoned. He would seem to have died in connection with the Münster revolt. The teaching of Ring may be briefly stated as follows. Original sin involves no condemnation for persons of immature mind, etc. The curse in Gen. iii imposes spiritual death only, consequently death does not come to children on account of sin. Infant baptism is blasphemous, and cannot be justified on scriptural grounds. Christ is not God according to his nature, and does not derive human nature from Mary. He died and suffered, not for purposes of redemption and forgiveness of sins, but simply as an example and type; and they who would profit by his work must follow him with like works and sufferings. Christ's body and blood are not present in the sacrament. Man has the ability by nature to prepare himself to believe and come to the Spirit of God. See Krohn, *Gesch. d. fanat. u. enthus. Wiedertäufer*, etc. (Leips. 1758); *Mittheilungen aus d. prot. Sektengesch. in Hessen*, in Niedner's *Zeitschr. f. d. hist. Theologie*, 1858, p. 541-553, and 1860, p. 272 sq.—Herzog, *Real-Encyklop.* s. v.

Ringgli, Gotthard, an excellent Swiss artist, was born at Zurich, Jan. 27, 1575. Of his early life, education, and progress we are not informed. He was chosen by the magistracy of Berne to decorate with paintings of large size the senate-house and minster of that metropolis, and had the freedom of the city conferred on him. For the public library of Zurich he painted the arms of the state and its dependencies, supported by Religion and Liberty. Death lies at the feet of Religion, but to the usual allegorical implements in her hands he added a bridle, to distinguish her from Fanaticism and Superstition. One of the most remarkable of his easel pictures, in the house of Werdmüller, is *Job Listening to his Wife's Invectives*. Perhaps his most valuable remains are designs, generally drawn with a pen and washed with India-ink. Among these are *Our Saviour's Burial:—Susannah with the Elders:—Faith Sheltered from Persecution*. He died in 1635.—Chalmers, *Biog. Dict.* s. v.

Ringoraldt, Bartholomew, a German hymnologist, born at Frankfort-on-the-Oder in 1530, was preacher at Langenberg, in Neumark; but his principal fame was achieved as a writer of spiritual hymns, some of which are still in common use (e. g. *Es ist gewisslich an der Zeit*). His writings other than hymns are nearly all lost from sight. He believed that the end of the world was near, and had even calculated its date to fall in the year 1684; and his first book, *Die lautere Wahrheit* (1585), expresses his yearning for the eternal world and warns against the condemnation of hell; while his second book, *Christliche Warnung des treuen Eckert* (Frankfort-on-the-Oder, 1588), serves as a guide to the mysteries of heaven and hell, which places Eckert traverses in a trance. See Koch, *Gesch. d. deutsch. Kirchenliedes*, 2d ed. i, 156 sq.; Langbecker, *Das deutsch-evang. Kirchenlied* (1830), p. 201 sq.; Vörkel, *Ehrengedächtniss evang. Glaubenshelden u. Sänger* (1830), ii, 98; Wendebourg, *B. Ringoraldt's geistl. Lieder*, etc.—Herzog, *Real-Encyklop.* s. v.

Ring-streaked is the rendering of the English Version ("ring-straked") of the Heb. עָקֹד, *akód* (Gen. xxx; xxxi), as applied to the parti-colored rams of Jacob's flock. The Hebrew word literally means *banded*, or *striped*, and seems to refer especially to a variegation of color in the feet (Symmachus λευκόποδες, Saadias similarly).

Rinkart, Martin, preacher and archdeacon at Eilenburg, in Saxony, was born there, April 23, 1586. His official life began at Leipsic, where he obtained the master's degree, and at Eisleben and Endeborn, where he first engaged in the duties of the ministry of the Word. His pastorate in his native town extended over thirty-two years, and covered the entire period of the Thirty Years' War. It is related that a forced contribution of 30,000 thalers having been demanded from the town, Rinkart held a prayer-meeting on Feb. 21, 1639, to invoke God's help in the emergency, with the result that the sum demanded was reduced to 8000 florins, then to 4000, and finally to 2000. Pastor Rinkart was also a poet, and wrote hymns which are sung in the churches of Germany to-day, and are worthy of note because of their jubilant spirit, e. g. *Nun danket Alle Gott*, etc. Of his writings in other departments, though they were once numerous, but few have been preserved, and they contain nothing that possesses importance at this day. He died Dec. 8, 1649. See Plato, *M. Martin Rinkart*, etc. (Leips. 1830); Vörkel, *Ehrengedächtniss evang. Glaubenshelden u. Sänger* (ibid. 1830), ii, 21 sq., 127 sq.; Koch, *Gesch. d. deutsch. Kirchenliedes*, 2d ed. i, 144 sq.; iv, 567 sq.—Herzog, *Real-Encyklop.* s. v.

Rin'nah (Heb. *Rinnah'*, רִנָּה, *a shout;* Sept. Ῥαννών v. r. Ἀνά), a son of Shimon, of the tribe of Judah (1 Chron. iv, 20). B.C. prob. ante 1618.

Riper Years. In one of the offices for baptism, this phrase is used to designate those who are beyond the age of children and "able to answer for themselves." This definition is not only that given by the Church, but is implied in the words themselves, which embrace both adults and those in age between the latter and children. In the ordinal this and kindred terms are used, as in the exhortation of priests, "that by daily reading and weighing the Scriptures ye may wax *riper* and stronger in your ministry."—Staunton, *Church Dict.* s. v.

Riphæus, in Greek mythology, was the largest of the centaurs, whose monstrous head towered far above the tallest trees of the forest. He was killed by Theseus while present at the marriage of Pirithous.

Ri'phath (Heb. *Riphath'*, רִיפַת, perhaps *spoken;* Sept. Ῥιφάθ v. r. Ῥιφαί; Vulg. *Riphath*), the second son of Gomer and the brother of Ashkenaz and Togarmah (Gen. x, 3). B.C. cir. 2450. The Hebrew text in 1 Chron. i, 6 gives the form *Diphath* (q. v.); but this arises out of a clerical error similar to that which gives the forms Rodanim and Hadad for Dodanim and Hadar (vers. 7, 50; Gen. xxxvi, 39). The name Riphath occurs only in the genealogical table, and hence there is little to guide us to the locality which it indicates. The name itself has been variously identified with that of the Rhipæan Mountains (Knobel); the river Rhebas, in Bithynia (Bochart); the Rhibii, a people living eastward of the Caspian Sea (Schultess); and the Riphæans the ancient name of the Paphlagonians (Joseph. *Ant.* i, 6, 1). This last view is certainly favored by the contiguity of Ashkenaz and Togarmah. The weight of opinion is, however, in favor of the Rhipæan Mountains, which Knobel (*Volkert.* p. 44) identifies etymologically and geographically with the Carpathian range in the north-east of Dacia. The attempt of that writer to identify Riphath with the Celts or Gauls is evidently based on the assumption that so important a race ought to be mentioned in the table, and that there is no other name to apply to them; but we have no evidence that the Gauls were for any lengthened period settled in the neighborhood of the Carpathian range. The Rhipæan Mountains themselves existed more in the imagination of the Greeks than in reality; and if the received etymology of that name (from ῥιπαί, "blasts") be correct, the coincidence in sound with Riphath is merely accidental, and no connection can be held to exist between the names. The later geographers, Ptolemy (iii, 5, § 15, 19) and others, placed the Rhipæan range where no range really exists, viz. about the elevated ground that

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separates the basins of the Euxine and Baltic seas.—Smith. See ETHNOLOGY.

Ripidium (Gr. ῥιπίδιον, *a bellows*) was a fan made of parchment, peacocks' feathers, or linen, and was used in the ancient churches to drive away all such insects as might drop into the cups or infest the altar. The author of the *Fasti Siculi* or *Chronicum Alexandrinum* (p. 892), calls them τιμία ῥιπίδια, and reckons them among the holy utensils of the altar which were laid up among the rest in the scenophylacium, or vestry of the church. Suicer thinks that in most of the writings the word *ripidia* signifies one of their holy vessels, a basket or the like, in which they used to carry the sacred elements to and from the altar. In the liturgies of Chrysostom and Basil it is taken in the common sense of Greek authors, and it is used in the *Constitutions* for a fan to blow with: for in Chrysostom's liturgy the deacon is to ventilate, or blow over, the elements with a fan; or, if there be no fan, then to do it with the covering of the cup.—Bingham, *Christ. Antiq.* viii, 6, 21; xv, 3, 6.

Ripley, Ezra, a Unitarian minister, was born at Woodstock, Conn., May 1, 1751. He followed farming until he was sixteen, when he began to study, and was admitted into Harvard College, July, 1772. After his graduation he taught in Plymouth, and studied theology under Rev. Jason Haven, of Dedham. He was ordained pastor of the Church in Concord, Mass., Nov. 7, 1778. He was honored with the degree of D.D. in 1816. Dr. Ripley was an ardent advocate of the temperance cause, and was a member of the old Massachusetts Society for the Suppression of Intemperance. His death took place Sept. 18, 1841. His publications are *Sermons* and *Charges* (1791–1829):—*History of the Concord Fight* (1827). See Sprague, *Annals of the Amer. Pulpit*, viii, 112.

Ripley, Henry Jones, D.D., a distinguished Baptist divine and Biblical scholar, was born in Boston, Jan. 28, 1798. He entered Harvard University, a medal scholar from the Boston Latin School, at the early age of fourteen, and graduated with the class of 1816. He took the full course of theological study at Andover, where he graduated in 1819. He was ordained as an evangelist Nov. 7, 1819, and spent some time in Georgia, devoting himself especially to the religious welfare of the colored people in the section of the state where he labored. The length of his ministerial service at the South was not far from seven years, 1819–1826. One year during this period he spent in Eastport, Me. Soon after the founding of the Newton Theological Institution, Dr. Ripley was elected, in 1826, professor of Biblical literature and pastoral duties, which office he held until 1832, when the election of another officer allowed him to direct his whole attention to Biblical interpretation. In 1839 he was transferred to the chair of sacred rhetoric and pastoral duties, which position he occupied with ability for seventeen years. The last three years of his connection with the institution he was associate professor of Biblical literature. After a service of thirty-four years, he resigned his professorship. After his resignation he was occupied some five years in literary work, and for a time was engaged in evangelical labors among the freedmen of Georgia. Returning to the institution at Newton, he accepted an appointment as librarian, which position he held during the remainder of his life. He died at Newton Centre, Mass., May 21, 1875. Prof. Ripley made diligent use of his pen during his life. He published quite a number of carefully prepared articles in the *American Baptist Magazine*, the *Christian Review*, and the *Bibliotheca Sacra*. He was also the author of the following works: *Memoir of Rev. Thomas S. Winn:—Christian Baptism*, an examination of Prof. Stuart's essay on the mode of baptism:—*Notes on the Four Gospels:—Notes on the Acts of the Apostles:—Notes on the Epistle to the Romans:—Notes on the Epistle to the Hebrews*, with new translation:—*Sacred Rhetoric*, composition and delivery of sermons:—*Exclusiveness of the Baptists*, a review of Rev. A Barnes's pamphlet on exclusivism:—*Church Polity*, a treatise on Christian churches and the Christian ministry. He prepared also an edition of *Campbell's Lectures on Systematic Theology*, and edited the *Karen Apostle* by Rev. Francis Mason. See Stearns, Hovey, and Clarke, *Funeral Addresses*. (J. C. S.)

Ripley, Hezekiah, D.D., a Congregational minister, was born at Windham, Conn., Feb. 3 (O. S.), 1743. He graduated at Yale College in 1763, and was ordained, Feb. 11, 1767, pastor at Green's Farms, where he labored until his death, December, 1831. He was made a member of Yale College Corporation in 1790, and remained such for twenty-seven years. See Sprague, *Annals of the Amer. Pulpit*, i, 647.

Ripley, John Bingham, a Presbyterian minister, was born in Ellsworth township, Mahoning Co., O., April 18, 1824. He was converted when eighteen years of age; graduated at Jefferson College, Pa., in 1846, and at the Theological Seminary at Princeton, N. J., in 1850. His labors in the ministry began in Burlington, N. J., where he was invited to settle, but did not do so. He subsequently accepted an agency from the American and Foreign Christian Union, and labored in Ohio and Michigan. He was ordained and installed by the Philadelphia Presbytery as pastor of the Mariners' Church, Philadelphia, in 1854, and here he continued to labor until his death, March, 1862. This was a very interesting charge. The sailors were his friends, and nothing that he could do for them by the instrumentality of books, visits, letters of entreaty, and prayer was ever omitted. He sought the mariner at the tavern, the cellar, the refectory, the boarding-house, the sailors' home, and on board of ship. Besides many articles in the religious press, he was the author of several works, viz.: *Thoughts for the Forecastle:—Seven Diamonds:—Plain Words for Young Men*, besides several *Tracts*. See Wilson, *Presb. Hist. Almanac*, 1863, p. 200. (J. L. S.)

Ripley, Lincoln, a Congregational minister, was born at Woodstock, Conn., in 1761. Late in life he entered Dartmouth College, where he graduated in 1796. He soon after entered the ministry and settled at Waterford, Me., then a wilderness. His life was identified with the early history of the Church and town of Waterford. He severed his connection with that Church in 1821, and died July 14, 1858. See *Amer. Cong. Yearbook*, 1859, p. 128.

Ripley, Samuel, son of Ezra, was born in Concord, Mass., March 11, 1783, and graduated from Cambridge in 1804. He was ordained, Nov. 22, 1809, pastor of the Church at Waltham. After the death of Rev. B. Whitman, it was proposed to unite the two Unitarian societies; but Mr. Ripley, thinking it too great a burden, resigned shortly before (Oct. 27, 1841), and soon after took the pastoral charge of the Unitarian Church in Lincoln. In 1846 he removed to Concord, where he died, Nov. 24, 1847. See Sprague, *Annals of the Amer. Pulpit*, viii, 116.

Ripley, Thomas B., a Baptist minister, and brother of Dr. H. J. Ripley, was born in Boston Nov. 20, 1795, and was a graduate of Brown University, in the class of 1814. He studied theology with the Rev. Dr. Staughton, of Philadelphia, and was ordained as pastor of the First Baptist Church in Portland, Me., July 24, 1816, where he remained till March, 1828. He removed to Bangor, Me., and was pastor of the First Baptist Church in that city from Sept. 10, 1829, until, in 1834, he resigned. After supplying two churches for a time, he removed to Tennessee, teaching and preaching in several places in that state, and performing ministerial service at Holly Springs, Miss. He returned to Portland, Me., in 1852, and acted as city missionary for several years. He died May 4, 1876. (J. C. S.)

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Rippon, JOHN, D.D., an English Baptist minister of distinction, was born in Tiverton, Devonshire, in 1751, and was the son of a Baptist minister. He pursued his studies at Bristol, and for many years was the successor of the Rev. Dr. Gill in the pastorate of the Baptist Church on Grange Road, Southwark. The testimony of Dr. Rippon with regard to the stand taken by the Baptist ministers of London and vicinity in the War of the Revolution is interesting. "I believe," he remarks, in a letter to Pres. Manning, of Brown University, dated May 1, 1784, "all our Baptist ministers in town except two, and most of our brethren in the country, were on the side of the Americans in the late dispute. But sorry, very sorry, were we when we heard that the college was a hospital, and the meeting-houses were forsaken, and occupied for civil or martial purposes. We wept when the thirsty plains drank the blood of your departed heroes, and the shout of a king was among us when your well-fought battles were crowned with victory. And to this hour we believe that the independence of America will for a while secure the liberty of this country; but that if the continent had been reduced, Britain would not long have been free." Dr. Rippon died in 1836. (J. C. S.)

Ripundshaya, in Hindû mythology, was a mythical king, in whose reign great religious changes are said to have been brought about. It would seem that Buddhism took root, and under his protection spread throughout all India.

Risabha, in Hindû mythology, was the oldest of the twenty-three Buddhas who have appeared in India, belonging to the race of king Ikswara. He is frequently represented as an ox, though more generally as a man with the head of an ox, or as a man with horns. The ox, as a symbol of wisdom, is peculiar to him, and always accompanies him, even when he is simply represented on the altar by a variously colored head.—Vollmer, *Wörterb. d. Mythol.* s. v.

Risco, MANUEL, a learned Spanish ecclesiastic of the Augustinian Order, was born at Haro about 1730, and died about the close of the century. He acquired such reputation for knowledge in ecclesiastical history that he was appointed by the king, Charles III, to continue the history of which Florez published 29 vols. 4to. To these he added six volumes, written with equal ability and liberality of sentiment. The work was entitled *España Sagrada.* See Chalmers, *Biog. Dict.* s. v.

Rishis, in Hindû mythology, are ten sons of Brahma, who are infinitely wise and pious, and thus resemble the gods, with whom they share the power to create men and gods. All things owe their existence immediately to these Rishis in common with the gods, and they are accordingly termed the ten ancestors, or lords, of all created beings. Their names are Daksha, Pulastya, Agni, Wasishta, Atri, Maritshi, Brigu, Narada, Pulagen, and Kratu. The seven Menus—Suagarabhara, Svaroshisha, Anttami, Tamasa, Raivatta, Chakshusha, and Vaivasvata—are sometimes classed with the Rishis.—Vollmer, *Wörterb. d. Mythol.* s. v.

Rishton, EDWARD, a Roman Catholic writer, was born in Lancashire, and died in 1586 at Louvain of the plague. He published *Synopsis Rerum Ecclesiasticarum ad Annum Christi* 1577, and a *Profession of Faith.* He was the first publisher of Nicholas Sanders's *De Origine et Progressu Schismatis Anglicani* (1585, 8vo), to which he added a third part; and a fourth part, by way of appendix, appeared in 1628. See Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

Rising IN THE AIR, the name of a belief (prevalent in the Middle Ages) that the bodies of holy persons were sometimes lifted up and suspended in the air during the continuance of a religious ecstasy. Calmet states in his work on apparitions that this singular phenomenon might be produced by the fervor of the Holy Spirit, by the ministry of good angels, or by a miraculous favor of God, who desired thus to honor his servants in the eyes of men. Numerous instances are recorded in the *Acta Sanctorum,* and their relation accounts for the frequency with which representations of saints are exhibited in an aerial position in mediæval paintings, etc. This belief falls in with one of the alleged phenomena of modern spiritualism.—*Chambers's Encyclop.* s. v.

Risler, JEREMIAH, a distinguished bishop and writer of the Moravian Church, was born at Mühlhausen, in Upper Alsace, Nov. 9, 1720. He was a graduate of the University of Basel, and entered the ministry of the Reformed Church, laboring at Lübeck and St. Petersburg, from 1744 to 1760. In the latter year he joined the Moravian Church, and took charge of a parish at Neuwied, on the Rhine, where he remained for twenty-five years. In 1782 he was consecrated to the episcopacy, and in 1786 was elected to the executive board of the *Unitas Fratrum,* known as the Unity's Elders' Conference, of which body he continued a member until his death. His ministerial career embraced a period of sixty-six years, fifty of which he devoted to the Moravian Church. He was a zealous servant of Christ, an eloquent preacher, and a faithful overseer of the flock. He died at Berthelsdorf, Saxony, Aug. 23, 1811. The following are his principal works: *A French Translation of Zinzendorf's Discourses,* and a new edition of the *French Hymnal* of the Church (1785):—*La Sainte Doctrine* (1769), translated into German and English:—*Historischer Auszug aus den Büchern des A. T.* (1794):—*Leben von A. G. Spangenberg* (1794):—*Spangenberg's Reden an die Kinder,* two collections (1792 and 1797):—*Zinzendorf's Gedanken über verschiedene evangelische Wahrheiten* (1800):—*Betrachtungen der Weisheit Gottes im dem Kreuzestod Jesu:*—and three volumes of *Erzählungen aus der Brüdergeschichte.* (E. de S.)

Risley, ASHABEL LINN, a minister of the Methodist Episcopal Church, was born in Bullitt County, Ky., Feb. 14, 1804. He united with the Church Sept. 5, 1825, although he did not find peace until the 11th of the same month. He was licensed to preach July 27, 1827, and entered the itinerant ministry Sept. 16, 1827. He labored in the Kentucky, Rock River, and Southern Illinois Conference until 1866, when he took a superannuated relation, and removed to Lebanon, where he remained until the time of his death, Aug. 24, 1874. See *Minutes of Annual Conferences,* 1874, p. 126.

Ris'sah (Heb. *Rissah',* רִסָּה, *a ruin;* Sept. Ῥησσά v. r. Ῥησσάν and Δεσσά), the twentieth station of the Hebrews in the desert (Numb. xxxiii, 21, 22). It lies, as there given, between Libnah and Kehelathah, and has been considered identical with *Rasa* in the *Peuting. Itiner.,* thirty-two Roman miles from Ailah (Elah), and 203 miles south of Jerusalem, distinct, however, from the Ῥῆσσα of Josephus (*Ant.* xiv, 15, 2). See EXODE.

Ristubgrad, in Norse mythology, was a pentagon known as Druid's-foot or pentagram. It was a sacred symbol among the ancient Celts and Germans.

Risus, in Roman mythology, i. e. *laughter,* is said to have been venerated as a deity by several tribes of Italy.

Rite (Lat. *ritus*) is, in general, an external sign or action employed in religious services, and designed either to express or to incite a corresponding internal religious feeling. Such are, for instance, the uplifting or outstretching of the hands in prayer, the imposition of hands, etc. The name *rite* is sometimes used to signify the aggregate of all the ceremonies used in a particular religious office, as a "rite of baptism" or of the eucharist. In a still wider sense, it is used of the whole body of distinctive ceremonial, including the liturgy employed by a particular community of Christians. In this way we speak of the "Roman rite," the "Greek rite," or the "Slavonic rite."—*Chambers's Encyclop.* s. v. See CEREMONY.

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Rites OF BAPTISM. See BAPTISM, CEREMONIES OF.

Rites, CONGREGATION OF, the name of a committee of cardinals in the Roman Catholic Church, founded by pope Sixtus V. It was originally composed of six cardinals, with a number of secretaries and consulters. The reigning pope decides the number of members. In 1875 it comprised seventeen cardinals, twenty-five consulters, and eleven officials, including secretary, promoters of the faith, assessors, and masters of ceremonies. The matters of which it has cognizance are the liturgy, the rites of the administration of the sacraments, the rubrics of the missal and breviary, the ceremonial of the Church in all public functions, and the proceedings in the beatification and canonization of saints. The congregation meets once a month at the residence of the prefect, who is always the senior cardinal of the board. See *Appletons' New Amer. Cyclop.* s. v.

Rith'mah (Heb. *Rithmah'*, רִתְמָה, *heath;* Sept. Ῥαθαμά), the seventeenth station of the Hebrews in the wilderness (Numb. xxxiii, 18, 19). About half a day's journey south from Wady Kiseima (see AZMON) is found a valley called Wady Rithimath, or Wady Abu-Retemat. *Rothem* literally is a broom-bush; hence *Rithmah*, the region of the *brush* or *heath*, and near this wady the broom-bushes are abundant. So Schwarz (*Palest.* p. 212), who identifies Rithmah with Kerdesh-Barnea. It probably lay immediately west of that place. See EXODE.

Ritschl, GEORG KARL BENJAMIN, an eminent minister of the evangelical Church of Prussia, was born Nov. 1, 1783, at Erfurt. He studied theology at Erfurt and Jena, was licensed to preach in 1802, and came to Berlin in 1804, serving first as a private tutor, next as an adjunct professor in a gymnasium, and finally as a preacher in St. Mary's Church. 'Eighteen years were given to the duties of that station, during which he approved himself both as a pulpit speaker and an instructor of the young. In 1816, Ritschl was made a member of the consistory having supervision over Brandenburg, and distinguished himself in the conduct of the examination of candidates for the ministry to a degree that secured for him the title of doctor of divinity. He also aided in the preparation of the *Berliner Gesangbuch* of 1829, a task for which he was qualified by the possession of musical talent and thorough musical culture. In August, 1827, Ritschl was appointed bishop of the evangelical Church and general superintendent of Pomerania, etc., and in the spring of the following year he entered on the duties of his high station. The plan of *union* in the Prussian evangelical Church was successfully introduced during his administration, and the visitations devolved on the superintendency were so efficiently performed that he sustained direct and personal relations with the entire clergy of the province, and was acquainted with the character of each individual in its membership. Having reached the age of seventy years, and having completed a public career of half a century, Ritschl resigned his position in 1854. He was, however, constituted an honorary member of the Supreme Ecclesiastical Council of Prussia, and thus induced to give his thought and labors to the Church down to the close of his life. He died June 18, 1858.—Herzog, *Real-Encyklop.* s. v.

Rittangelius, or **Rithangel,** JOHN STEPHEN, a German writer of the 17th century, was a native of Forchheim, in the bishopric of Bamberg, and is said by some writers to have been born a Jew; but others assert that he was first a Roman Catholic, then a Jew, and lastly a Lutheran. This, however, is certain—that he published several books containing Judaical learning, was professor of Oriental languages in the Academy of Königsberg, and died about 1652. His works are, *Commentary on Jezirah* (Amsterd. 1642, 4to):—*De Veritate Religionis Christianæ* (Franeker, 1699):—*Libra Veritatis* (1698):—*Letters:*—*German Translation of Prayers used by Jews in their Synagogues*, etc. Rittangelius maintained this paradox, that the New Testament contains nothing but what was taken from the Jewish antiquities. See Chalmers, *Biog. Dict.* s. v.

Ritter, Erasmus, a Bavarian, the Reformer of Schaffhausen, lived in the middle of the 16th century. He was at first opposed to the Reformation, and, being possessed of oratorical talents, was invited to Schaffhausen in 1522 to confront Seb. Hofmeister (q. v.); but being led to study the Scriptures in the progress of his work, he was converted, and at once entered on the work of strengthening the evangelical cause. He displayed great prudence and moderation, but nevertheless his Zwinglian principles involved him in angry disputes with Burgauer (1528 sq.), the successor of Hofmeister, in consequence of which it was found advisable to dismiss both the controversialists. Ritter went to Berne, where new troubles awaited him. The condition of his later life is not known. He married in 1529 the sister of the abbot of All-Saints in Schaffhausen, and was long in steady correspondence with Zwingli.—Herzog, *Real-Encyklop.* s. v.

Ritter, Joseph Ignaz, a Roman Catholic divine, was born at Schweinitz, in Silesia, April 12, 1787. In 1811 he received his first orders; in 1813 he was chaplain at Grottkau; in 1818 at Berlin; and from thence he was called, in 1823, as ordinary professor of theology to Bonn. In 1830 he was created doctor of divinity and appointed professor of theology and member of the chapter at Breslau, and advanced in 1846 as cathedral dean, which position he occupied till his death, Jan. 5, 1857. He wrote, *Manual of Church History* (5th ed. Bonn, 1854, 2 vols.):—*Irenikon, or Letters for Promoting Peace and Concord between Church and State* (Leips. 1840):—*History of the Breslau Diocese* (Breslau, 1845):—*Popular Lectures on the History of the Church in the First Four Centuries* (Paderborn, 1849):—*On Bunsen and Stahl* (Breslau, 1856, etc.). See Zuchold, *Bibliotheca Theologica*, ii, 1073; Winer, *Handbuch der theol. Literatur*, i, 543, 586, 598, 607, 887; ii, 736; Supplement, p. 156, 296; Niedner, *Kirchengeschichte*, p. 864. (B. P.)

Ritter, Karl, an eminent German geographer, was born Aug. 7, 1779, in Quedlinburg, Prussia. He studied at Halle, and after travelling in Switzerland, France, and Italy, was appointed professor extraordinary of geography at the University of Berlin in 1820. He was also director of studies of the military school. Ritter was the founder of general comparative geography, and exercised a decisive influence on its study, remodelling the whole science, and attracting general attention to its problems and results. He died at Berlin, Sept. 25, 1859. His chief works are, *Die Erdkunde im Verhältnisse zur Natur und Geschichte des Menschen* (Berlin, 1822–54, 17 vols. [19 pts.]):—*Europa, ein geographisch-historisch-statistisches Gemälde* (Frankfort, 1807, 2 vols.):—*Die Stupas, oder die architect. Monumente*, etc. (Berlin, 1838):—*Die Colonisirung von Neu-Zealand* (ibid. 1842):—*Blick auf das Nilquelland* (ibid. 1844):—*Der Jordan und die Beschiffung des Todten Meeres* (ibid. 1850):—*Ein Blick auf Palästina und die christliche Bevölkerung* (ibid. 1852). Parts of his works have been translated into English by Gage: *Comparative Geography* (Edinb. 1865), and *The Comparative Geography of Palestine and the Sinaitic Peninsula* (ibid. 1866, 4 vols.). See Gage, *Life of Karl Ritter*, in the *For. Quar. Rev.* Oct. 1837; Hoefer, *Nouv. Biog. Générale*, s. v.

Ritu, the *seasons* of the Hindûs, which are six in number—two summers, two springs, and two winters. Their names are *Sisar*, the season of dew; *Himant*, of cold; *Vassant*, of bloom; *Grishna*, of heat; *Varsa*, of rain; and *Sarat*, of thaw.

Ritual (from *ritus*, a ceremony) has been defined as "the external body of words and action by which worship is expressed and exhibited before God and man;" also "the book containing the particular ordinances of

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any single Church." The necessity of ritual, whether of a more or less elaborate kind, may be supported (1) *on historical grounds.* Its traces may be found in all ages; and every form of religion, true or false—Christianity, Mohammedanism, Buddhism, and the different forms of idolatry—has had a ritual of its own. (2) *On internal grounds.* From the twofold constitution of man as body and spirit. As long as the body is an essential element of man, so long, it is urged, will ritual be a necessary feature in his worship. Objection is made that the Jewish system of external observances, and, by inference, all worship of a similar kind, was abolished by our Lord when he said, "God is a Spirit, and they that worship him must worship him in spirit and in truth" (John iv, 24); and that all attempts to reintroduce a system of ritual are a violation of the genius and intention of the Founder of Christianity. This was the basis of the teaching of George Fox (A.D. 1647). But it appears, from Christ's own conduct in the institution of baptism and the Lord's supper, and those recorded acts of worship (Luke xviii, 13; xxi, 2, 3; xxii, 4) which secured his sanction or approval, that the real object of his animadversion was a permanent external worship from which the heart and affections were absent. The special objects of Christian ritual are (1) to impart the historic truths of religion. By the various festivals (e. g. Easter, Whit-Sunday) of the Church and their attendant ceremonies, Christians have their attention drawn to the divine origin of their religion. (2) A constant witness to moral and doctrinal truth. Thus baptism shows the corruption of human nature and the necessity of purity, and is a symbol of the inward "washing of regeneration." Mosheim (*Eccles. Hist.* [Amer. ed.] i, 84) states that Christ only "established two rites, which it is not lawful either to change or abrogate, viz. *baptism* and the *Lord's supper*," and infers from this that "ceremonies are not essential to the religion of Christ, and that the whole business of them is left by him to the discretion and free choice of Christians." In the 2d century ceremonies were much increased, for which Mosheim (i, 132) assigns the following reasons: (1) To conciliate the Jews and pagans; (2) to rebut the charge of atheism made against the Christians, because they had not the external paraphernalia of religion; (3) imitation of language in the New Test., such as terms borrowed from the Jewish laws. The bishops were first innocently called *high-priests*, the presbyters *priests*, etc. These titles were abused by those to whom they were given, who claimed that they had the same rank and dignity, and possessed the same rights and privileges, with those who bore them under the Jewish dispensation. Hence the splendid garments, and many other things. (4) Among the Greeks and other people of the East nothing was considered more sacred than the *Mysteries.* This circumstance led the Christians, in order to impart dignity to their religion, to claim similar mysteries. Without discussing the general subject further, we present the rituals of the various prominent Christian churches.

1. *Church of Rome.*—The ceremonial of the offices of the Roman Church administered by bishops is contained in the books entitled *Pontificale* and *Ceremoniale Episcoporum.* The priestly offices are detailed in the Ritual. In its present form it dates from the Council of Trent, which directed a revision of all the different rituals then extant. An authoritative edition was published by Paul V in 1614, which has been frequently reprinted, and of which a revision was issued by Benedict XIV. Besides the Roman Ritual, there are many diocesan rituals, some of which are of much historical interest. The most approved commentary on the Roman Ritual is that of Barrufaldo (Florence, 1847, 2 vols.). See BREVIARY; MISSAL; RITUALE ROMANUM.

2. *English Church.*—Originally each bishop had the power to form his own liturgy, and to regulate its attendant ritual, provided that the essential features of Christian worship were retained, and that nothing commanded in Scripture or derived from apostolic times was omitted. St. Basil (A.D. 329–379) composed a liturgy for the Church of Cæsarea, which received the sanction of its bishop, Eusebius (Greg. Naz. *Orat.* 20). As a consequence, great variety existed, with a tendency to increase. Two early but unsuccessful attempts were made to introduce a uniformity of worship throughout England. The Council of Cloveshoe (A.D. 747) recommended the adoption of the Roman liturgy to all the English dioceses, but its recommendation was never more than partially carried out. In 1085 St. Osmund compiled the Sarum Breviary and Missal, which obtained a wide circulation, but were never universally accepted to the exclusion of those previously existing. It was, in a great measure, to remedy the inconveniences resulting from this variety that the First Book of Common Prayer, compiled by a committee of Convocation (first appointed in A.D. 1542), was issued in the second year of king Edward VI (A.D. 1549). This book, after receiving various additions and alterations in A.D. 1552, 1560, 1604, and 1662, is still the guide of the English Church in all matters connected with the performance of divine service and ritual. See COMMON PRAYER, BOOK OF.

3. *Greek Church.*—In the Greek Church, as in the other Eastern communions, the ritual forms part of the general collection (which contains also the eucharistic service) entitled EUCHOLOGION (q. v.).

4. *The Methodist Churches.*—The ritual of these churches embraces directions for public worship, for the administration of baptism and the Lord's supper, for solemnizing matrimony, burial of the dead, reception of members, laying corner-stones, dedication of churches, consecration of bishops, and ordination of deacons and elders. The chief part of this ritual was prepared by Mr. Wesley, and was adopted by the General Conference of 1784. Methodists do not believe that any precise form of ritual is essential, but that, as far as practicable, a uniform system should be adopted for the sake of propriety and order. See Blunt, *Dict. of Theol.*; *Chambers's Encyclop.*; Simpson, *Cyclop. of Methodism*, s. v.; Mosheim, *Church Hist.* vol. i; Barnum, *Romanism.*

Ritual Choir. The part of the church actually used for the choir, and distinct from the architectural or constructional choir.—Walcott, *Sac. Archæol.* s. v.

Rituâlè ROMĀNUM. Various rituals (*ordines Romani*) had been issued from time to time in behalf of the worship of the Roman Catholic Church [see ORDO ROMANUS]; but the later popes, since the Council of Trent (comp. sess. XXV, *De Indice Librorum*) were concerned to promote ecclesiastical unity by introducing a common ritual. Pius V accordingly published the *Breviarium* and the *Missale Romanum*, and Clement VIII the *Pontificale* and *Ceremoniale* (see the respective articles); and Paul V followed their example by causing certain cardinals to compile a new service-book from several of the older rituals, especially that of cardinal Julius Antonius (*Sanctæ Severinæ*), which was issued under the title *Rituale Romanum*, June 16, 1614, and its use made obligatory. It contains the sacraments to be administered by priests, *sacramentalia*, processions, forms for use in records of the Church, etc. Other service-books gradually gave way before it in the general use of the Church, though special books were still prepared, particularly for use in the churches of the city of Rome. See Catalani, *Sacrarum Cæremoniarum*, etc. (Rome, 1750, 2 vols. fol.).—Herzog, *Real-Encyklop.* s. v.

Ritualism, a term popularly applied to a movement in the Church of England, and in the Protestant Episcopal Church. The revival of ecclesiastical learning, which was so conspicuous a feature of the *Tractarian* (q. v.) movement, necessarily made the clergy better acquainted with the primitive liturgies, and with the ancient service-books of the Church of England. This study of ecclesiology, as the science came to be

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called, was soon brought to bear upon the restoration of old churches and the construction of new ones, as well as upon the service of the Church. There was also the feeling that prayer, praise, and the holy eucharist are offered to God, as well as used for the spiritual advantage of man. It was under such circumstances, and under such influences, that "Ritualism" took its rise.

The principles of Ritualism, according to its advocates, are three. They say, in the first place, that it rests on the declaration of the Convocation of Canterbury (1571), "that preachers should, in the first place, be careful never to teach anything from the pulpit, to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testaments, and collected out of that very doctrine by the catholic fathers and ancient bishops." This was thought to establish the doctrinal identity of the Church of England with the primitive Church. Consequently the apostolic episcopate and sacramental grace are specially insisted on, baptismal regeneration is strenuously asserted, and the holy eucharist has been made the central object of teaching and the highest object of worship. The voluntary use of private confession and absolution as a preparation for the reception of the holy communion has also made considerable progress. The second great principle of the Ritualist is stated in the thirtieth canon: "So far was it from the purpose of the Church of England to forsake and reject the churches of Italy, France, Spain, and Germany, or any such-like churches, in all things which they held and practiced, that, as the apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God nor offend the minds of sober men." This principle, it is alleged, establishes the fraternal readiness of the Church of England for visible union with other branches of the apostolic Church, and the Ritualists assert a willingness to do any and every thing lawful to approximate towards the Continental Church. The third principle is found in the Ornaments Rubric: "The chancels shall remain as they have done in times past . . . that such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be retained and be in use as they were in this Church of England, by the authority of Parliament, in the second year of the reign of king Edward VI." This was interpreted to mean that the chancels, vestments, ornaments of the church and ministers, should be the same as before the Reformation. This principle was fully developed at several churches in London, Oxford, Leeds, and elsewhere. Depending upon the above-mentioned principles, there are six chief points insisted upon by the Ritualists: 1, the eastward position of the celebrant in the sacrament of the holy communion, with his back to the people; 2, the eucharistic vestments; 3, lights, burning at the time of celebration; 4, incense; 5, the mixed chalice, a little water being mixed with the wine; 6, unleavened (or wafer) bread. The *Directorium Anglicanum*, being a manual of directions for the right celebration of a holy communion, for the saying of matins and evensong, and for the performance of other rites and ceremonies of the Church, according to ancient uses of the Church of England, by the Rev. John Purchas, was published in 1858. A full development of ritualistic usages on the principle thus indicated was established at St. Alban's Church, Holborn, and at a later date at a Brighton chapel, of which Mr. Purchas became incumbent. The ceremonial of divine service was raised to a much higher standard than had been contemplated by the older school of Ritualists, and provoked opposition from them, for it was chiefly copied from modern Continental customs, and was much mixed up with a sentimentalism about candles and flowers, as well as with an excessive minuteness in regard to postures and gestures, which made it easy to charge the school with trifling and want of manliness.

There have been a number of legal cases arising out of the teaching and practices of the Ritualists. The Church of Barnabas, Pimlico, was opened in 1850 for the purpose of carrying out completely and honestly the principles of Ritualism. This led to litigation, which ultimately brought both advocates and opponents before the Privy Council in 1857. The council considered some portions of the furniture of the church to be unsanctioned by the existing law, but the principle then contended for by the Ritualists was affirmed by their interpretation of the Ornaments Rubric, respecting the various forms of which they decided that "they all obviously mean the same thing, that the same dresses and the same utensils or articles which were used under the First Prayer-book of Edward VI may still be used." This decision left the Ritualists in possession of the field. Suits were also instituted against Mr. Mackonochie, vicar of St. Alban's, and Mr. Purchas, incumbent of St. James's Chapel, Brighton, which were carried up to the Privy Council, and all the six above-mentioned usages, and some others, were condemned. Of more importance than these cases was that of the Rev. W. J. E. Bennett, vicar of Frome, who published a sermon in which he taught "the real and actual presence of our Lord, under the form of bread and wine, upon the altars of our churches." The Court of Arches, through Sir Robert Phillimore, decided in Mr. Bennett's favor, and the appeal to the judicial committee of the Privy Council was dismissed by them (1872). In 1867 a royal commission was appointed "to inquire into and report upon different practices which had arisen, and varying interpretations which were put upon the rubrics, orders," etc.; also to reconstruct the tables of lessons used at morning and evening prayer. Its reconstructed lectionary was authorized for use by Parliament and Convocation (1871). The Ritualists have paid great attention to the study of the liturgies and rituals of all ages, and to that of hymnology. They have encouraged the revival of religious orders, and have communities of women devoted to labor in hospitals and like institutions. The ritualistic movement of England has received more or less sympathy in the United States, but with much less development of detail. In 1874 a general canon was passed, which was regarded as a nearly unanimous expression of opinion unfavorable to ritualistic extremes, but no occasion has arisen for putting it in force. See *Appletons' Cyclop.*; Blunt, *Dict. of Sects*, s. v. Comp. OXFORD TRACTS.

Ritualist. See RITUALISM.

Ritzema, JOHANNES, one of the leading ministers of the Reformed (Dutch) Church during the last century. He was born in Holland, 1710, and thoroughly educated in that country. He was pastor of the Collegiate Reformed (Dutch) Church in New York from 1744 to 1784. His sermons were "of a high order." He is represented as a man of great prudence, and of most estimable character in the Church and in the community. Although at first he was regarded as "a conservative cœtus man" in the great controversy which rent the Church, he soon, with his colleague Rev. Lambertus De Ronde, went over to the Conferentie and became an active partisan with those who opposed the ordination of ministers in this country. His consistory remained neutral. He wrote several pamphlets in opposition to Rev. John Leydt, who favored independence. During the Revolutionary war, he and De Ronde were compelled to leave the city, and remained in their old age in their places of exile. His last four years (1784–88) were spent at Kinderhook, N. Y. He was a trustee of Kings, now Columbia College, N. Y.; and at one time, when it was proposed to establish a divinity professorship in that institution, he was prominently named for that office by his friends. See De Witt, *Historical Discourse*; Gunn, *Life of J. H. Livingston*; Corwin, *Manual of the Reformed Church*. (W. J. R. T.)

River. In the sense in which we employ the word,

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viz. for a perennial stream of considerable size, a river is a much rarer object in the East than in the West. See WATER. The majority of the inhabitants of Palestine at the present day have probably never seen one. With the exception of the Jordan and the Litâny, the streams of the Holy Land are either entirely dried up in the summer months, and converted into hot lanes of glaring stones, or else reduced to very small streamlets deeply sunk in a narrow bed, and concealed from view by a dense growth of shrubs. The cause of this is twofold: on the one hand, the hilly nature of the country —a central mass of highland descending on each side to a lower level—and on the other the extreme heat of the climate during the summer. There is little doubt that in ancient times the country was more wooded than it now is, and that, in consequence, the evaporation was less, and the streams more frequent; yet this cannot have made any very material difference in the permanence of the water in the thousands of valleys which divide the hills of Palestine.

"River" is the rendering in the A. V. of seven distinct Hebrew words. These are not synonymous. Most of them have definite significations, and were used by the sacred writers to set forth certain physical peculiarities. When these are overlooked, the full force and meaning of the Scriptures cannot be understood; and important points of physical geography and topography fail to be apprehended.

1. אוּבָל (or אֻבָל), *ubâl*, used only in three passages of Daniel (viii, 2, 3, 6). "I was by the *river* of Ulai." It comes from the root יבל, which, like the corresponding Arabic, signifies *to flow copiously*. Its derivative, מַבּוּל, is the Hebrew term for *deluge*.

2. אֲפִיק, *aphik*, from אפק, *to hold* or *restrain*. It thus comes to signify "a channel," from the fact of its "holding" or "restraining" within its banks a river. It is said in 2 Sam. xxii, 16, "The *channels* of the sea appeared, the foundations of the world were discovered" (comp. Psa. xviii, 15). The psalmist gives it very appropriately to the glens of the Negeb (south), which are dry during a great part of the year: "Turn again our captivity, O Lord, as *the channels* in the Negeb." The beauty of this passage is marred by the present translation, "streams in the south" (Psa. cxxvi, 4). The word is rightly translated "channels" in Isa. viii, 7. It ought to be rendered in the same way in Ezek. xxxii, 6: "And the *channels* (rivers) shall be full of thee." But the most striking example of a wrong rendering is in Joel iii, 18: "And all *the rivers* of Judah shall flow with waters." See APHIK.

3. יְאוֹר (or יְאֹר), *yeôr*, is an Egyptian word, which is applied originally, and almost exclusively, to the river Nile, and, in the plural, to the canals by which the Nile water was distributed throughout Egypt, or to streams having a connection with that country. It properly denotes a *fosse* or *river* (it was expressed by *iero* in the dialect of Memphis, and by *iero* in that of Thebes, while it appears as *ior* in the Rosetta inscription). It was introduced into the Hebrew language by Moses, and is used more frequently in the Pentateuch than in all the rest of the Bible. As employed by him it has the definiteness of a proper name. Thus, "Pharaoh stood by *the river*" (Gen. xli, 1; comp. ver. 2, 3, 17, etc.): "Every son that is born ye shall cast into *the river*" (Exod. i, 22). The Nile was emphatically *the river* of Egypt. Subsequent writers, when speaking of the river of Egypt, generally borrow the same word (Isa. vii, 18; xix, 6; Jer. xlvi, 7; Ezek. xxix, 3; Amos viii, 8, etc.). In a few places it is employed to denote a large and mighty river, not like the rivulets or winter torrents of Palestine. Thus in Isa. xxiii, 10: "Pass through the land as *a river*, O daughter of Tarshish" (comp. xxxiii, 21). The usual rendering of this word in the A. V. is "river;" but it is translated "streams" in Isa. xxxiii, 21; "flood" in Jer. xlvi, 7, 8; Amos viii, 8, etc.; and "brooks" in Isa. xix, 6, 7, 8, where reference is manifestly made to the "canals" which convey the water of the Nile to different parts of Egypt. See NILE.

4. יוּבָל, *yubâl*, is found only in Jer. xvii, 8: "He shall be as a tree . . . that spreadeth out her roots by *the river*." The word is radically identical with אוּבָל (No. 1), and its meaning is the same.

5. נָהָר, *nahâr*, from the root נהר, which signifies *to flow;* and it may be regarded as the proper Hebrew equivalent for our word *river*. The cognate Arabic *nahr* has the same meaning, in which language also, as in Hebrew, it includes canals, as the "*Nahar*awan of Khuzistan;" and the Scripture must mean the Euphrates *and its canals*, where it speaks of "the rivers (*naharoth*) of Babylon" (Psa. cxxxvii, 1). It is always applied to a perennial stream. It is possibly used of the Jordan in Psa. lxvi, 6; lxxiv, 15; of the great Mesopotamian and Egyptian rivers generally in Gen. ii, 10; Exod. vii, 19; 2 Kings xvii, 6; Ezek. iii, 15, etc. It is often followed by the genitives of countries, as "*the river* of Egypt" (Gen. xv, 18), that is, the Nile; "*the river* of Gozan" (2 Kings xvii, 6); "*the rivers* of Ethiopia" (Isa. xviii, 1); "*the rivers* of Damascus" (2 Kings v, 12). With the article, הַנָּהָר, *han-nahâr*, the word is applied emphatically to the *Euphrates;* thus in Gen. xxxi, 21, "He rose up, and passed over *the river;*" and Exod. xxiii, 31, "I will set thy bounds . . . from the desert unto *the river*" (Numb. xxiv, 6; 2 Sam. x, 16, etc.). The Euphrates is also called "the great *river*" (Gen. xv, 18; Deut. i, 7, etc.). In one passage this word, without the article, evidently signifies the Nile (Isa. xix, 5); though in poetry, when thus used, the Euphrates is meant (vii, 20; Psa. lxxii, 8; Zech. ix, 10). In a few passages the word is translated "flood" (Josh. xxiv, 2; Job xiv, 11; Psa. lxvi, 6); but with a few exceptions (Josh. i, 4; xxiv, 2, 14, 15; Isa. lix, 19; Ezek. xxxi, 15), *nahâr* is uniformly rendered "river" in our version, and accurately, since it is never applied to the fleeting fugitive torrents of Palestine. See TOPOGRAPHICAL TERMS.

6. נַחַל, *nâchal*, is derived from the root נָחַל, which signifies *to receive* or *to possess*. Its usual meaning is *a valley*, probably from the fact of its receiving the surface-water after rains, and affording a bed for a stream. Sometimes it is applied to a valley or glen, apart altogether from the idea of a stream. Thus in Gen. xxvi, 17, Abraham "pitched his tent in *the valley* of Gerar." As many of the valleys of Palestine were the beds of winter streams, the word was sometimes applied to the stream itself, as in Lev. xi, 9, 10; the "valley," the "brook," and the "river" Zered (Numb. xxi, 12; Deut. ii, 13; Amos vi, 14); the "brook" and the "river" of Jabbok (Gen. xxxii, 23; Deut. ii, 37), of Kishon (Judg. iv, 7; 1 Kings xviii, 40). Comp. also Deut. iii, 16, etc. Jerome, in his *Quæstiones in Genesim*, xxvi, 19, draws the following curious distinction between a valley and a torrent: "Et hic pro valle torrens scriptus est, nunquam enim in valle invenitur puteus aquæ vivæ." Sometimes, however, the rendering is incorrect, and conveys a very wrong impression. In Numb. xiii, 23 "the *brook* Eshcol" should manifestly be "the *valley* of Eshcol;" and in Deut. iii, 16 the same word is rendered in two ways—"unto *the river* Arnon half *the valley*" (comp. Josh. xii, 2). Again, in Josh. xiii, 6 the sacred writer is represented as speaking of "a city that is in the midst of *the river;*" it means, of course, *valley* (comp. 2 Sam. xxiv, 5). Frequent mention is made of the "*brook* Kidron" (2 Kings xxiii, 6, 12; 2 Chron. xv, 16; xxix, 16; xxx, 14); but *valley* is the true meaning. In Psa. lxxviii, 20 is the following: "He smote the rock, that the waters gushed out, and *the streams* overflowed."

Neither of these words expresses the thing intended; but the term "brook" is peculiarly unhappy, since the pastoral idea which it conveys is quite at variance with

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the general character of the wadys of Palestine. Many of these are deep abrupt chasms or rents in the solid rock of the hills, and have a savage, gloomy aspect, far removed from that of an ordinary brook. For example, the Arnon forces its way through a ravine several hundred feet deep and about two miles wide across the top. The Wady Zerka, probably the Jabbok, which Jacob was so anxious to interpose between his family and Esau, is equally unlike the quiet "meadowy brook" with which we are familiar. And those which are not so abrupt and savage are in their width, their irregularity, their forlorn arid look when the torrent has subsided, utterly unlike "brooks." Unfortunately, our language does not contain any single word which has both the meanings of the Hebrew *náchal* and its Arabic equivalent *wady*, which can be used at once for a dry valley and for the stream which occasionally flows through it. Ainsworth, in his *Annotations* (on Numb. xiii, 23), says that "bourne" has both meanings; but "bourne" is now obsolete in English, though still in use in Scotland, where, owing to the mountainous nature of the country, the "burns" partake of the nature of the *wadys* of Palestine in the irregularity of their flow. Burton (*Geog. Journ.* xxiv, 209) adopts the Italian *fiumana*. Others have proposed the Indian term *nullah*. The double application of the Hebrew *náchal* is evident in 1 Kings xvii, 3, where Elijah is commanded to hide himself in (not by) the *náchal* Cherith, and to drink of the *náchal*. This word is also translated "flood" in 2 Sam. xxii, 5; Job xxviii, 4, etc. See BROOK.

The frequent use of the word *náchal* in Scripture, and the clear distinction drawn between it and *nahâr* by the sacred writers, are indicative of the physical character of Palestine—"a land of hills and *valleys*;" a land in which nearly all the valleys are dry in summer, and the beds of torrents during the winter rains. The Arabic word *wady* is the modern equivalent of the Hebrew *náchal*. It means a valley, glen, or ravine of any kind, whether the bed of a perennial stream or of a winter torrent, or permanently dry. Like its Hebrew equivalent, it is also sometimes applied to the river or stream which flows in the valley; but not so commonly as *náchal*. In reading the Hebrew Scriptures the context alone enables us to decide the meaning attached by the writer in each passage to the word *náchal*. In a few instances it appears to be used in two senses in the very same sentence (comp. 1 Kings xvii, 3–7, etc.). See a picturesque allusion to such brooks in Job vi, 15. When the word stands alone it seems to denote a mere winter torrent, a permanent stream being indicated by the addition of the word אֵיתָן, "perennial," as in Psa. lxxiv, 15; Deut. xxxi, 4; Amos v, 24. See VALLEY.

A few brooks are specially designated (in addition to the above), as the Brook of Willows (Isa. xv, 7), a stream on the east of the Dead Sea, probably the present Wady el-Ahsy, which descends from the eastern mountains and enters the eastern end of the Dead Sea; the Besor (*the cold*), a torrent emptying itself into the Mediterranean near Gaza (1 Sam. xxx, 9, 10, 21); and the Kanah, a stream on the borders of Ephraim and Manasseh (Josh. xvi, 18; xvii, 9). "The brook of Egypt," mentioned in Numb. xxxiv, 5; Josh. xv, 4, 47; 1 Kings viii, 65; 2 Kings xxiv, 7; Isa. xxvii, 12, which is also called simply "the brook" (Ezek. xlvii, 19; xlviii, 28), and described as on the confines of Palestine and Egypt, is unquestionably the Wady el-Arish, near the village of that name, which was anciently called Rhinocorura. The "river (*yeor*) of Egypt" is, however, the Nile; and it is unfortunate that the two are not so well distinguished in the A. V. as in the original. Other examples are the valley of Gerar (Gen. xxvi, 17) and the valley of Sorek (Judg. xvi, 4), so called probably from its vineyards, which Eusebius and Jerome place north of Eleutheropolis and near to Zorah. The valley of Shittim ("acacias") was in Moab, on the borders of Palestine (Joel iv, 18; comp. Numb. xxv, 1; Josh. ii, 1; iii, 1; Mic. vi, 5).—Kitto. See each name in its place.

7. פֶּלֶג, *péleg*. The root of this word appears to be the same as that of φλέω, φλύω, *fleo*, *fluo*, *pluo*, and the English *flow*; its meaning is "to gush" or "flow over." Peleg is equivalent to the Arabic *palg*, "a stream," and is always given to something *flowing*. Thus in Job xxix, 6, "The rock poured me out *rivers* of oil;" and Lam. iii, 48, "Mine eye runneth down with *rivers* of water." In the Bible it is used ten times, and is translated "rivers," except in Psa. xlvi, 4, where it is rendered "streams," and in Judg. v, 15, 16, "divisions," where the allusion is probably to the artificial streams with which the pastoral and agricultural country of Reuben was irrigated (Ewald, *Dichter*, i, 129; Gesen. *Thesaur.* col. 1103 *b*); or perhaps to the *gullies* that intersect that high table-land.—Kitto; Smith. See MOAB.

8. What is commonly rendered "conduit" (2 Kings xviii, 17; xx, 20; Isa. vii, 3; xxxvi, 2), once a "watercourse" (Job xxviii, 25), is in one verse transformed into "little rivers," but with "conduits" on the margin (Ezek. xxxi, 4). The word is תְּעָלָה, *t'alâh*, and means simply a channel or conduit for the conveying of rain or water of any sort. See CONDUIT.

Rivers were worshipped by many nations of antiquity (Spanheim, on *Callim. Apol.* 112; *Cerer.* 14; Voss, *Idololat.* ii. 79 sq.), and especially in the East. Comp. Herod. i, 138; Strabo, xv, 732; Arnob. *Adv. Gent.* vi, 11. On the Persians, see Heliodor. *Æth.* ix, 9; so the Egyptians. Some trace of the reverence for them so generally felt has been supposed by some to have existed among the idolatrous Hebrews (from Isa. lvii, 6; Bosseck, *De Cultu Fluminum* [Lips. 1740]; Van Speren, in *Biblioth. Hag.* IV, i, 81 sq.), but without ground (see Rosenmüller and Gesen. *in Jes.* ad loc.).—Winer. The principal rivers mentioned in the Bible are the Euphrates, the Nile, and the Jordan (see each). See Swedie, *Lakes and Rivers of the Bible* (Lond. 1864). See PALESTINE.

RIVER OF EGYPT. This term occurs eight times in the Old Test. (Gen. xv, 18; Numb. xxxiv, 5; Josh. xv, 4, 47; 1 Kings viii, 65; 2 Kings xxiv, 7; Isa. xxvii, 12, in the last passage translated "the stream of Egypt"). In the first of these the word translated *rirer* is נָהָר, *nahâr*, while in all the others it is נַחַל, *náchal*. The preceding remarks on these two terms, and the clear distinction drawn between them by the sacred writers, will show that in the above passages they can scarcely be regarded as identical in meaning, and that in all probability *Nehár Mitzráyim* is to be regarded as distinct from *Náchal Mitzráyim*. To determine this point, it will be necessary to examine critically the several passages in which the words occur, and the light that may be thrown upon them by parallels. Geographically, the question is of importance, as determining the southern border of "the land of promise" and of "the land of possession."

1. *Nehár Mitzráyim* (נְהַר מִצְרַיִם, "The river of Egypt"). The land which the Lord gave in covenant promise to Abraham is thus described in Gen. xv, 18: "Unto thy seed have I given this land, from *the river of Egypt* unto the great river, the river Euphrates." The Sept. renders the phrase, ἀπὸ τοῦ ποταμοῦ Αἰγύπτου; and the Vulg., *a flurio Ægypti*. The word נָהָר, as has been stated, like ποταμός and *flurius*, means *river*. But the Nile is the only river of Egypt, and hence it is natural to conclude that the Nile is meant, and here—as the western border of the promised land, of which the eastern border was the Euphrates—the Pelusiac or easternmost branch. So it is understood by most commentators (Kalisch, Delitzsch, etc., *ad loc.*). It is true the extent of territory thus defined was never actually occupied by the seed of Abraham; nor was it possessed except, perhaps, during the reigns of David and Solomon. See PALESTINE.

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2. *Náchal Mitzráyim* (נַחַל מִ) occurs seven times in the Bible. In six of these the A. V. translates "river," and in one "stream" (Isa. xxvii, 12). The Sept. has χειμάρροος in Numb. xxxiv, 5; Josh. xv, 47; 2 Kings xxiv, 7; and 2 Chron. vii, 8; φάραγξ in Josh. xv, 4; ποταμός in 1 Kings viii, 65; and Ῥινοκορούρων in Isa. xxvii, 12. The Vulg. has *rivus* in 1 Kings viii, 65 and 2 Kings xxiv, 7, but *torrens* in the others. The proper meaning of *náchal* is "valley," though it is sometimes, as has been stated (see above), applied to the winter streams of Palestine. It could not with any propriety be applied to a large permanent river like the Nile. What, therefore, do the sacred writers mean by *Náchal Mitzráyim?*

In describing to Moses the land of Canaan, which the Israelites were about to enter and possess, the Lord stated that the southern boundary should extend from Kadesh-Barnea to "*the river of Egypt*," or more correctly "*the wady* (valley) of Egypt" (Numb. xxxiv, 5). After the conquest, the southern border of Judah extended to the same points (Josh. xv, 4, 47). The country over which the Israelites had spread in the time of Solomon was "from the entering-in of Hamath unto *the river of Egypt*" (1 Kings viii, 65; 2 Chron. vii, 8). In all these passages it will be observed that the country described is much smaller than that given in covenant-promise to Abraham, extending only on the north as far as the entrance of Hamath. This has already been explained in the article PALESTINE.

Two other passages in which the term is employed are more difficult. In 2 Kings xxiv, "the river of Egypt" is mentioned as the proper boundary of that country; and it is said of the king of Babylon, that he had taken "from *the river of Egypt* to the river Euphrates all that pertained to the king of Egypt." The expression nearly resembles that in Gen. xv, 18, where the river Nile is meant (see above). A similar form is used by Isaiah (xxvii, 12); and there the Sept. has rendered *Náchal Mitzráyim* by *Rhinocorura*, which was the name of a town now called el-Arish. If this be correct, then *Náchal Mitzráyim* must be identified with *Wady el-Arish*, a valley and small winter stream which falls into the Mediterranean near this town. This is the view adopted by most of the old commentators (see in Gesenius, *Thesaur.* p. 872; Reland, *Palæst.* p. 969, and authorities there cited). Jerome states that Rhinocorura was situated on the borders of Palestine and Egypt, and that the "river (*torrens*) of Egypt" was near it (*Comment. ad Jes. xix et xxvii; ad Amos vi*). Ancient geographers and historians describe Egypt as extending to this city (Eusebius, *Onomast.* s. v.; Diod. Sic. i, 60; Strabo, xvi, p. 780; Reland, p. 286). This torrent, or valley, derived its notoriety from being the boundary of two great countries; and hence in Ezek. xlvii, 19 and xlviii, 28 it is called emphatically "*the valley*" (A. V. "the river").

There is nothing, therefore, in any of the passages of Scripture in which this term occurs, nor in the geographical notices in other passages, nor is there anything in the old geographers or historians tending to identify *Náchal Mitzráyim* with the Nile. This appears more clearly when the proper distinction is drawn between the country given in covenant promise to Abraham, and that actually allotted to the Israelites (Bochart, *Opera*, i, 62).

It may be inferred that the first term, *Nehár Mitzráyim*, ought to be translated "the river of Egypt;" and that it was the designation of the Nile in Abraham's time, before the Egyptian word *yeôr* became known. The other term, *Náchal Mitzráyim*, might be rendered "torrent, or wady, of Egypt." It was applied to Wady el-Arish, which acquired its importance and notoriety from the fact of its marking the boundary between Palestine and Egypt. — Kitto. See EGYPT, BROOK OF.

River Brethren, a sect deriving their origin from the Mennonites. A revival of religion occurred during the Revolutionary war in Lancaster Co., Pa., and a number of Germans being converted, some of them associated with United Brethren, and others were organized into a body called *the River Brethren*. The name is applied to them partly from the locality in which they were first found—near the Susquehanna and Conestoga —and chiefly from their baptizing only in rivers. They now extend into Ohio, Canada, and elsewhere. They recognise three orders of clergy—bishops, elders, and deacons. Their preachers—generally uneducated men, engaged in secular pursuits during the week, and receiving no salary for services—are chosen by votes, and in case of a tie they have recourse to the lot. Their services are generally in the German language, and held in private houses. This denomination reject infant baptism, and baptize adults by trine immersion. They hold to feet-washing, baptism, the Lord's supper, and communion (love-feast), and wear their beards unshorn. They have never published a confession of faith. They are opposed to war, and cannot therefore serve in the army.—Gardner, *Faiths of the World*, s. v.; Porter, *Handbook of Religions*, s. v.

Rivet, André, a celebrated French Protestant theologian, was born at Saint-Maxent, Aug. 5, 1573. He studied theology at the Academy of Orthez under Lambert Daneau, and afterwards at La Rochelle under Rotan. He was ordained in 1595, and went to Thouars as chaplain to the duke de la Tremoille. After the death of his patron he remained in Thouars, and his reputation as a preacher and theologian steadily increased. In 1620 he was called to the chair of theology in the University of Leyden. He married, in 1621, the sister of the celebrated Pierre du Moulin, and while in England received a fellowship at Oxford. The Synod of Castres endeavored to persuade Rivet to return to France and devote his talents to the work of building up the Protestant Church in his native country, but nothing could induce him to leave Holland. He received from prince Frederick Henry a most distinguished mark of esteem, being chosen tutor and adviser for the young prince William. In 1632 he left Leyden to become director of the College of Orange, at Breda. Here he remained till his death, which occurred Jan. 7, 1651. Rivet was a firm Calvinist, and always ready to combat any of the foes of orthodoxy. He left a great number of works, a complete list of which may be found in *La France Protestante*. Among the most important are, *Comment. in Hoseam* (Leyden, 1625, 4to):—*Catholicus Orthodoxus*, etc. (ibid. 1630, 2 vols. 8vo):—*Isagoge, seu Introductio Generalis ad Scripturam Sacram* (ibid. 1627, 4to):—*Theologicæ et Scholasticæ Exercitationes in Genesim* (ibid. 1633, 4to):—*Commentarii in Librum Secundum Mosis* (ibid. 1634, 4to). The theological works of Rivet have been published in three volumes (*Opera Theologica* [Rotterdam, 1651-60, fol.]).—Hoefer, *Nouv. Biog. Générale*, s. v.

Rivet (DE LA GRANGE), **Antoine**, a learned French Benedictine, was born at Confolens in 1683. He opposed the bull *Unigenitus* uttered by Clement XI, for which he was punished by confinement in the monastery at Mans. His death occurred in 1749. He projected a great work entitled *The Literary History of France*, of which he composed nine volumes (1733-50), and which was continued by Clémencet and others.

Rivet (DE CHAMPVERNON), **Guillaume**, brother of André, was born at Saint-Maxent, May 2, 1580. He was ordained in 1601, and was pastor of the church at Saillebourg. He was member of various synods, and assisted at the political assembly of Saumur. He died in 1651. Rivet was a man of great prudence; and though his learning was not so extensive as that of his brother, his mind was fully as clear and forcible. Of his writings we mention, *Libertatis Ecclesiasticæ Defensio* (Geneva, 1625, 8vo):—*De la Défense des Droits de Dieu* (Saumur, 1634, 8vo):—*Vindiciæ Evangelicæ de*

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Justificatione (Amst. 1648, 4to). These works are very rarely to be found.—Hoefer, *Nouv. Biog. Générale*, s. v.

Rixa, i. e. *strife*, in Roman mythology, is the same as the Greek *Eris*, the goddess of discord.

Riz'pah (Heb. *Ritspah'*, רִצְפָּה, *a live coal*, as in Isa. vi, 6; Sept. Ῥεσφά v. r. Ῥεφφάθ; Josephus, Ῥαισφά [*Ant.* vii, 1, 4]), a concubine of king Saul, and mother of two of his sons, Armoni and Mephibosheth. B.C. cir. 1080. Like many others of the prominent female characters of the Old Test.—Ruth, Rahab, Jezebel, etc.—Rizpah would seem to have been a foreigner, a Hivite, descended from one of the ancient worthies of that nation, Ajah or Aiah, son of Zibeon, whose name and fame are preserved in the Ishmaelitish record of Gen. xxxvi. After the death of Saul and the occupation of the country west of the Jordan by the Philistines, Rizpah accompanied the other inmates of the royal family to their new residence at Mahanaim; and it is here that her name is first introduced to us as the subject of an accusation levelled at Abner by Ishbosheth (2 Sam. iii, 7)—a piece of spite which led first to Abner's death through Joab's treachery, and ultimately to the murder of Ishbosheth himself. The accusation, whether true or false—and from Abner's vehement denial we should naturally conclude that it was false—involved more than meets the ear of a modern and English reader; for among the Israelites it was considered "as a step to the throne to have connection with the widow or the mistress of the deceased king" (see Michaelis, *Laws of Moses*, art. 54). We hear nothing more of Rizpah till the tragic story which has made her one of the most familiar objects to young and old in the whole Bible (2 Sam. xxi, 8–11). Every one can appreciate the love and endurance with which the mother watched over the bodies of her two sons and her five relatives, to save them from an indignity peculiarly painful to the whole of the ancient world (see Psa. lxxix, 2; Homer, *Il.* i, 4, 5, etc.). But it is questionable whether the ordinary conception of the scene is accurate. The seven victims were not, as the A. V. implies, "hung;" they were crucified. The seven crosses were planted in the rock on the top of the sacred hill of Gibeah—the hill which, though not Saul's native place, was, through his long residence there, so identified with him as to retain his name to the latest existence of the Jewish nation (1 Sam. xi, 4, etc.; and see Josephus, *War*, v, 2, 1). The whole or part of this hill seems at the time of this occurrence to have been in some special manner dedicated to Jehovah, possibly the spot on which Ahiah the priest had deposited the ark when he took refuge in Gibeah during the Philistine war (1 Sam. xiv, 18). The victims were sacrificed at the beginning of barley-harvest—the sacred and festal time of the Passover—and in the full blaze of the summer sun they hung till the fall of the periodical rain in October. During the whole of that time Rizpah remained at the foot of the crosses on which the bodies of her sons were exposed—the *mater dolorosa*, if the expression may be allowed, of the ancient dispensation. She had no tent to shelter her from the scorching sun which beats on that open spot all day, or from the drenching dews at night, but she spread on the rocky floor the thick mourning garment of black sackcloth which as a widow she wore, and crouching there she watched that neither vulture nor jackal should molest the bodies.—Smith.

Road occurs but once in the A. V. of the Bible, viz. in 1 Sam. xxvii, 10, where it is used in the sense of "raid" or "inroad," the Hebrew word (פָּשַׁט) being elsewhere (e. g. ver. 8; xxiii, 27; xxx, 1, 14, etc.) rendered "invade" and "invasion." A road in the sense which we now attach to the term is expressed in the A. V. by "way" and "path," for which the most general words in the original are דֶּרֶךְ, ὁδός.

In the East, where travelling is performed mostly on some beast of burden, certain tracks were at a very early period customarily pursued; and that the rather as from remote ages commerce and travelling went on by means of caravans, under a certain discipline, and affording mutual protection in their passage from city to city and from land to land. Now, wherever such a band of men and animals had once passed they would form a track, which, especially in countries where it is easy for the traveller to miss his way, subsequent caravans or individuals would naturally follow; and the rather inasmuch as the original route was not taken arbitrarily, but because it led to the first cities in each particular district of country. Thus at a very early period were there marked out on the surface of the globe lines of intercommunication running from land to land, and in some sort binding distant nations together. These, in the earliest times, lay in the direction of east and west, that being the line on which the trade and the civilization of the earth first ran. The purposes of war seem, however, to have furnished the first inducement to the formation of made, or artificial, roads. War, we know, afforded to the Romans the motive under which they formed their roads; and doubtless they formed them not only to facilitate conquest but also to insure the holding of the lands they had subdued; and the remains of their roads show us with what skill they laid out a country and formed lines of communication.

From the nature of the soil in the Holy Land, the roads must have been sometimes mountainous and rocky, sometimes level and sandy. The former were the most difficult, and in the rainy season the torrents made them dangerous (Schulz, *Leitung*, v, 350). Yet they had a firmness which was important, since little was known of road-making in the East. (The ancient Indians [*Hindûs*] must be excepted, according to the accounts of trustworthy historians; see Strabo, xv, 689, and the remains of ancient artificial roads which are still extant [see Von Bohlen, *Indien*, ii, 199 sq.]. The Persians may have learned the art from India.) In Deut. xix, 3 (comp. Mishna, *Maccoth*, ii, 5) it seems that the minds of the Israelites were early familiarized with the idea, "Thou shalt prepare thee a way . . . that every slayer may flee thither;" and other passages, when taken in connection with it, seem to prove that to some extent artificial roads were known to the Hebrews in the commencement of their commonwealth. In Isa. xl, 3 are these words: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." Nor is the imagery unusual (comp. Isa. xi, 16; xix, 23; xxxiii, 8; xxxv, 8; xlix, 11; lxii, 10). In 1 Sam. vi, 12 we read: "The kine went along the highway, lowing as they went, and turned not aside to the right hand or to the left." In Numbers also (xx, 17): "We will go by the king's highway," etc. (xxi, 22; Deut. ii, 27; Lev. xxvi, 22). Indeed, it is highly probable that the Hebrews had become acquainted with roads during their sojourn in Egypt, where, in the Delta especially, the nature of the country would require roads and highways to be thrown up and maintained. Josephus (*Ant.* viii, 7, 4) expressly says, "Solomon did not neglect the care of the ways, but he laid a causeway of black stone (basalt) along the roads that led to Jerusalem, both to render them easy for travellers and to manifest the grandeur of his riches." (See the Mishna, *Maccoth*.) To the Romans, however, Palestine was greatly indebted for its roads. On this subject Reland (*Palæstina*) has supplied useful information. In the East generally, and in Palestine in particular, the Romans formed roads and set up mile-stones in imitation of what they had done in Italy. Eusebius, in his *Onomasticon*, frequently alludes to their existence in Palestine. To the present day traces of these roads and fragments of the mile-stones remain.

1. The first road in Palestine which we mention ran

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from Ptolemais, on the coast of the Mediterranean, to Damascus. This road remains to the present day. Beginning at Ptolemais (Acco), it ran eastward to Nazareth, and, continuing south and east, passed the plain of Esdraelon on the north; after which, turning north and east, it came to Tiberias, where, running along the Sea of Galilee, it reached Capernaum, and, having passed the Jordan somewhat above the last place, it went over a spur of the Anti-Libanus (Jebel Heish), and, keeping straight forward east by north, came to Damascus. This road was used for the purposes both of trade and war. In the history of the Crusades it bears the name of Via Maris. It connected Europe with the interior of Asia. Troops coming from Asia over the Euphrates passed along this way into the heart of Palestine. Under the Romans it was a productive source of income. It was on this road, not far from Capernaum, that Jesus saw Matthew sitting "at the receipt of custom" and gave him his call to the apostleship. (See, in general, Ritter, *Erdkunde*, ii, 379 sq.)

2. Another road passed along the Mediterranean coast southward into Egypt. Beginning at Ptolemais, it ran first to Cæsarea, thence to Diospolis, and so on through Ascalon and Gaza down into Egypt. (Comp. Josephus, *War*, iv, 11, 5; *Ant.* xiv, 8, 1; Pliny, vi, 33; Arrian, *Alex.* iii, 1. See Appian, *Cir.* v, 52. The stations are given as above, rather differently from Josephus, in Antonin. *Itiner.* p. 149.) This was also an important line of communication, passing as it did through cities of great importance, running along the coast and extending to Egypt. A glance at the map will show how important it was for trade by land and by sea as well as for the passage of troops. A branch of this road connected the sea with the metropolis, leading from the same Cæsarea through Diospolis to Jerusalem. Down this branch Paul was sent on his way to Felix (Acts xxiii, 23, 26; comp. Josephus, *War*, iv, 8, 1; Jerome, *Ep.* 108). The band went through Antipatris, and thence on to Cæsarea.

3. A third line of road connected Galilee with Judæa, running through the intervening Samaria (Luke xvii, 11; John iv, 4; Josephus, *Ant.* xx, 6, 1; *Life*, § 52). The journey took three days. Passing along the plain of Esdraelon, the traveller entered Samaria at Ginæa (Jenin) and was thence conducted to Samaria (Sebaste), thence to Shechem (Nablûs), whence a good day's travel brought him to Jerusalem. This last part of the journey (comp. Isa. x, 28 sq.) has been described by Maundrell (*Journey*, p. 85 sq.).

In the time of the Romans there was also a road from Jerusalem to the lake Gennesareth through Shechem and Scythopolis. The same road sent a branch off at Scythopolis in a westerly direction through Esdraelon to Cæsarea; and another branch across the Jordan to Gadara, on to Damascus, along which line of country there still lies a road, southward of the Sea of Galilee, to the same celebrated city (see Reland, *Palæst.* p. 416; *Itin. Hieros.* p. 585 sq.; also Antonin. *Itiner.* p. 198). This road was even traversed by armies (Josephus, *Ant.* xiv, 3, 4).

4. There were three chief roads running from Jerusalem. One passed in a north-easterly direction over the Mount of Olives, by Bethany, through openings in hills and winding ways on to Jericho (Matt. xx, 29; xxi, 1; Luke x, 30 sq.; xix, 1, 28 sq.; comp. Russegger, *Reis.* iii, 102 sq.), near which the Jordan was passed when travellers took their way to the north if they wished to pass through Peræa, which was the road the Galilean Jews, in coming to and returning from the festivals in the capital, were accustomed to take, thus avoiding the unfriendly territory of Samaria; or travellers turned their faces towards the south if they intended to go towards the Dead Sea. This road was followed by the Israelites when they directed their steps towards Canaan. Through Peræa the Syrian and Assyrian armies made their hostile advances on Israel (2 Kings viii, 28; ix, 14; x, 32 sq.; 1 Chron. v, 26).

A second road led from Jerusalem southward to Hebron, between mountains, through pleasant valleys (Russegger, *Reis.* iii, 78), whence travellers went through the wilderness of Judæa to Aila, as the remains of a Roman road still show; or they might take a westerly direction on to Gaza, a way which is still pursued and is of two days' duration (Crome, *Paläst.* i, 97 sq.). The ordinary way from Jerusalem to Gaza appears, in the Roman period, to have lain through Eleutheropolis and Ascalon. From Gaza through Rhinocorura and Pelusium was the nearest road down into Egypt from Jerusalem (Josephus, *Ant.* xiv, 14, 2). Along this road many thousand prisoners, made by Vespasian in his capture of Jerusalem, were sent to Alexandria in order to be shipped for Rome. Of these two roads from Jerusalem to Gaza one went westward by Ramlah and Ascalon, the other southward by Hebron. This last road Raumer (*Paläst.* p. 191; see also his *Beiträge*, published after Robinson's work on Palestine—namely, in 1843—correcting or confirming the views given in his *Palästina*, 1838) is of opinion was that which was taken by Philip (Acts viii, 26 sq.), partly because tradition states that the eunuch was baptized in the vicinity of Hebron, and this road from Jerusalem to Hebron runs through the "desert" Thekoa (Thecua) in the *Onomasticon*. And here he finds the reason of the angel's command to go "towards the south"—for Hebron lay south of Jerusalem—whereas but for this direction Philip might have gone westward by Ramlah. Robinson, admitting that there is a road from Jerusalem to Hebron, maintains (i, 320; ii, 640) that Philip went by a third road, which led down Wady Musurr to Betogabra (Eleutheropolis); and thinks that he has found at Tell el-Hasy the spot where the eunuch received baptism. But, says Raumer (*Beiträge*, p. 41), this road ran in a south-westerly direction, and Philip was commanded to go towards the south, for which purpose he must have gone by Hebron. Raumer then proceeds to confirm his original position. Jerome, in his *Life of Paula*, testifies that a road from Jerusalem to Gaza went through Hebron. Paula travelled from Jerusalem to Bethlehem, which lay south of the city: "When she reached Bethlehem, she quickened the pace of her horse and took the old road which leads to Gaza." This road conducted to Bethsur (a little north of Hebron), "where," says Jerome, "while he read the Scriptures, the eunuch found the Gospel fountain." "This," adds Raumer, "is the same Bethsur of which Jerome, in the *Onomasticon*, says, 'As you go from Ælia to Hebron, at the twentieth mile-stone, you meet Bethsoron, near which, at the foot of a mountain, is a fountain bubbling out of the soil. The Acts of the Apostles state that the chamberlain of queen Candace was baptized in it by Philip.' From Bethsur Paula proceeded to Hebron. The *Itinerarium Hierosolymitanum* (of the year 333) mentions Bethsur as the place where the baptism was performed." Raumer concludes by remarking: "Robinson rightly rejects tradition when it contradicts the Sacred Scriptures, but he must also reject those pretended scientific theories which contradict Holy Writ. Such hypotheses may easily become the groundwork of scientific legends. To fix the baptismal place of the chamberlain at Tell el-Hasy contradicts the Scripture; but Bethsur, which has from the earliest ages been so accounted, agrees with the passage in the Acts of the Apostles."

There only remains for us to mention what Winer reckons the third of the three great roads which ran from Jerusalem; this third road went to the Mediterranean at Joppa (Jaffa), a way which, from the time of the Crusades, has been taken by pilgrims proceeding to the holy city from Egypt and from Europe. Its principal station, Ramleh, seems to have been founded by the Saracens. See De Wette, *Archäologie;* Scholz, *Archäologie:* Heeren, *Ideen*, i, 740; Ritter, *Erdkunde;* Crome, *Palästina*, i, 8; Burckhardt, *Syria*, ii, 547; Rosenmüller, *Alterth.* II, ii, 338; Raumer, *Beiträge*, p. 30 sq.; also the articles GEOGRAPHY; PALESTINE.

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Roan, JOHN, a Presbyterian minister, was born in Ireland about 1716, and was brought up a weaver. He came to the United States in his youth, studied at the New College, and was licensed to preach by the "New Side" Presbytery of Newcastle. As early as 1741 he taught in a grammar-school on the Neshaminy, and in 1744 was sent by his presbytery on a missionary tour in Virginia. He inveighed so strongly against the clergy of the Established Church that charges were brought against him, before the grand jury, of proselytism and of blasphemy. Mr. Roan returned to Pennsylvania before the court met; but when the trial came on, Oct. 19, the indictment was dropped. In 1745 Mr. Roan was settled over the united congregations of Paxton, Derry, and Mountjoy, and continued to labor among them until his death, Oct. 3, 1775. See Sprague, *Annals of the Amer. Pulpit*, iii, 129.

Roast. The oldest, and still the usual, form of dressing meat in the East is by roasting it (Jahn, I, ii, 193 sq.); boiling is a process which marks some antecedent progress in civilization, and many nations are ignorant of it at the present day. The culinary preparations of the patriarchs were the most simple that could well be imagined: the animal was killed at the moment that the flesh was required, and the joints, after some part had been selected for sacrifice, were then roasted or broiled over the glowing embers of a wood-fire. Roasting is mentioned but casually in the Bible, and is called in Heb. *tsalah'*, צָלָה (1 Sam. ii, 15; Isa. xliv, 16). A roast is called *tsali'*, צָלִי (Exod. xii, 8 sq.; Isa. *loc. cit.* Comp. Arvieux, *Voyage*, iii, 233). See COOK.

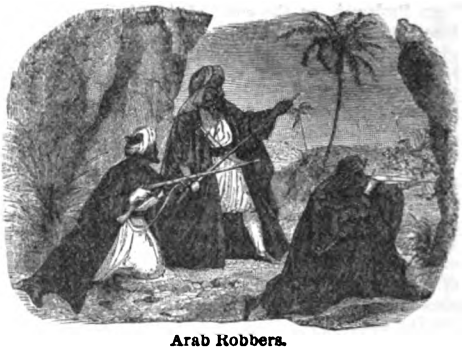
Rob. I. The following are the Heb. and Gr. words rendered by this and its derivatives in the A. V.:

1. *Rob:* (1) בָּזַז (Sept. διαρπάζω; Vulg. *depopulor*); (2) גָּזַל (ἁφαιρέω; *violenter aufero*); (3) צוּר, "return," "repeat;" hence in Pi. to surround, circumvent (Psa. cxix, 61; περιπλακῆναι; *circumplecti*), usually affirm, reiterate assertions (Gesen. *Thesaur.* p. 997); (4) קָבַע, "cover," "hide" (πτερνίζω; *affigo* [Gesen. *Thesaur.* p. 1190]); (5) שָׁסָה (διαρπάζω; *diripio*); (6) שָׁסַס, same as last (προνομεύω; *deprædor*); (7) נָגַב (κλέπτω; *furor*; A. V. "steal"); (8) συλάω, *to strip.* See STEALING.

2. *Robber:* (1) בּוֹזֵז, part. from בָּזַז, "rob" (προνομεύων; *vastans*); (2) פָּרִיץ, part. of פָּרַץ, "break" (λοιμός; *latro*); Mic. ii, 13, "breaker;" (3) צַמִּים, Job xviii, 9 (διψῶντες; *sitis.* Targum, with A. V., has "robbers;" but it is most commonly rendered as Sept. Job v, 5, *sitientes*); (4) שֹׁדֵד (λῃστής; *latro*), from שָׁדַד, "waste;" (5) שֹׁסֶה (ἐχθρός; *deripiens*; A. V. "spoiler"); (6) גַּנָּב (κλέπτης; *fur*; A. V. "thief"); (7) λῃστής. See THIEF.

3. *Robbery:* (1) גָּזֵל (ἁρπαγή, ἁρπάγματα; *rapinæ*); (2) פֶּרֶק, from פָּרַק, "break" (ἀδικία; *dilaceratio*); (3) שֹׁד, from שָׁדַד, "waste" (ὄλεθρος; *rapinæ*); (4) שָׁלָל (προνομή; *præda*; A. V. "prey," "spoil;" (5) ἁρπαγμός. See THIEFT.

II. Whether in the larger sense of plunder or the more limited sense of theft systematically organized, robbery has ever been one of the principal employments of the nomad tribes of the East. From the time of Ishmael to the present day, the Bedouin has been a "wild man" and a robber by trade; and to carry out his objects successfully, so far from being esteemed disgraceful, is regarded as in the highest degree creditable (Gen. xvi, 12; Burckhardt, *Notes on Bed.* i, 137, 157). An instance of an enterprise of a truly Bedouin character, but distinguished by the exceptional features belonging to its principal actor, is seen in the night foray of David (1 Sam. xxvi, 6–12), with which, also, we may fairly compare Homer, *Il.* K. 204, etc. Predatory inroads on a large scale are seen in the incursions of the Sabæans and Chaldæans on the property of Job (Job i, 15, 17), the revenge coupled with plunder of Simeon and Levi (Gen. xxxiv, 28, 29), the reprisals of the Hebrews upon the Midianites (Numb. xxxi, 32–54), and the frequent and often prolonged invasions of "spoilers" upon the Israelites, together with their reprisals, during the period of the Judges and Kings (Judg. ii, 14; vi, 3, 4; 1 Sam. xi, xv; 2 Sam. viii, x; 2 Kings v, 2; 1 Chron. v, 10, 18–22). Individual instances, indicating an unsettled state of the country during the same period, are seen in the "liers-in-wait" of the men of Shechem (Judg. ix, 25), and the mountain retreats of David in the cave of Adullam, the hill of Hachilah, and the wilderness of Maon, and his abode in Ziklag invaded and plundered in like manner by the Amalekites (1 Sam. xxii, 1, 2; xxiii, 19–25; xxvi, 1; xxvii, 6–10; xxx, 1). See WAIT, LIER-IN-.



Arab Robbers.

Similar disorder in the country, complained of more than once by the prophets (Hos. iv, 2; vi, 9; Mic. ii, 8), continued more or less through Maccabæan down to Roman times, favored by the corrupt administration of some of the Roman governors in accepting money in redemption of punishment, produced those formidable bands of robbers so easily collected and with so much difficulty subdued who found shelter in the caves of Palestine and Syria, and who infested the country, even in the time of our Lord, almost to the very gates of Jerusalem (Luke x, 30; Acts v, 36, 37; xxi, 38). See BARABBAS; CAVE; JUDAS OF GALILEE. In the later history, also, of the country the robbers, of *sicarii*, together with their leader, John of Gischala, played a conspicuous part (Josephus, *War*, iv, 2, 1; 3, 4; 7, 2).—Smith. In Asia Minor, likewise, the native tribes gave the Roman government much trouble, so that the roads were often unsafe for travellers (2 Cor. xi, 26). See SPOIL.

ROBBER OF CHURCHES (ἱερόσυλος, Acts xix, 37). Sacrilege took many forms in antiquity (1 Macc. vi). The plundering of heathen temples was indirectly forbidden to the Jews (Deut. vii, 25; Josephus, *Ant.* iv, 8, 10). The Roman law held it as a sacrilege to be punished by forfeiture of goods, to steal the holy books of the Jews or their money out of places of worship (*ibid.* xvi, 6, 2).—Winer. See SACRILEGE.

Robber Council OF EPHESUS. See EPHESUS, ROBBER COUNCIL OF.

Robbia, Andrea della, an Italian sculptor and nephew of Luca, was born at Florence in 1444, and died in 1527. He worked both in marble and terra-cotta, and his productions may be found in many Italian cities. There are three in the Louvre, *The Virgin Adoring the Infant Jesus*, a head of *St. Ann*, and *Christ Healing a Sick Man.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Robbia, Luca della, an Italian sculptor, was born at Florence in 1388. His first instructor was a goldsmith named Leonardo, from whom he learned to model in wax; but as soon as he had gained some proficiency, he gave himself wholly to sculpture. So great was his progress that at the age of fifteen he was employed to design the bas-reliefs for a tomb at Rimini. Similar work at Florence occupied him for several years, but he

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found that the compensation he received was in no way adequate, as the works required great skill and much time. He therefore turned his attention to working in terra-cotta. He invented a peculiar enamel, composed of tin, antimony, and other minerals, by which, after baking, this material was rendered more durable. He afterwards found that his bas-reliefs could be colored, and this improvement rendered him famous throughout Europe. The demand for his work was universal, and to supply it, Luca employed his brothers to aid him. Their subjects in bas-reliefs, plaques, and other forms were principally religious, as, an *Annunciation*, in the Academy of Fine Arts at Florence, and a very beautiful medallion in the Louvre, *The Virgin Adoring the Infant Jesus*. He also decorated many churches and tombs. Robbia died at Florence in 1463. See Vasari, Baldinucci, and Barbet di Jouy [H.], *Della Robbia*, etc.—Hoefer, *Nouv. Biog. Générale*, s. v.

Robbin, Alvin, a minister of the Methodist Episcopal Church, was born in Coeyman's, N. Y., July 5, 1816. He was converted at a camp-meeting in New Baltimore, N. Y., in 1832, and in 1841 was received on trial in the Black River Conference, within the bounds of which he labored for ten years. In 1851 he was transferred to the Troy Conference, received a supernumerary relation in 1870, and made his home in Osseo, Mich., where he died, April 10, 1874. See *Minutes of Annual Conferences*, 1874, p. 66.

Robbins, Ammi Ruhamah, a Congregational minister, was born at Branford, Conn., in September, 1740. He was fitted for college by his father, and was first entered at Nassau Hall, but was transferred to Yale at the beginning of his sophomore year. He graduated in 1760, and spent some time in teaching at Plymouth, Mass., and then engaged in the study of theology under Dr. Bellamy; was licensed by the Litchfield Association, and ordained at Norfolk, Oct. 28, 1761. When the Revolution came on, he enlisted as a chaplain, joining general Schuyler's brigade (March, 1776), and went to Canada, whence he returned in ill-health after an absence of nearly half a year. He continued laboring in his Church with great fidelity, at the same time fitting young men for college, until May, 1813, when a cancer began to develop, which rapidly carried him to the grave. He published *An Ordination Sermon* (1772): —*Election Sermon* (1789):—*A Half-Century Sermon* (1811). See Sprague, *Annals of the Amer. Pulpit*, i, 369.

Robbins, Chandler, D.D., a Congregational minister, was born at Branford, Conn., Aug. 24, 1738. He graduated at Yale College in 1756, studied under Dr. Bellamy, and was ordained Jan. 30, 1760, pastor at Plymouth, Mass., where he continued until his death, June 30, 1799. He was made D.D. by the University of Edinburgh in 1793. His publications were, *A Reply to John Cotton's Essays on Baptism* (1773):—*Some Brief Remarks on a Piece Published by John Cotton, Esq.* (1774): —*An Address at Plymouth to the Inhabitants Assembled to Celebrate the Victories of the French Republic over their Invaders* (1793), and a few occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, i, 573.

Robbins, Onesiphorus, a minister of the Methodist Episcopal Church, was born in Harvard, Mass., Aug. 19, 1792. He was converted in South Carolina at the age of twenty-six, was licensed to preach in 1825, and in 1826 was received into the New England Conference. In 1841 the Providence Conference was set off, and he became one of its members. He continued in active service until 1850, when he was returned superannuated, and so continued until his death, which took place in Woodstock, Conn., April 9, 1872. Mr. Robbins was a man of retiring habits and slow of speech—a clear and strong thinker, and excelling as a pastor. See *Minutes of Annual Conferences*, 1873, p. 39.

Robbins, Philemon, a Congregational minister, was a native of Charlestown, Mass. He was graduated at Harvard College in 1729, and settled in Branford, Conn., Feb. 7, 1732. About 1740 the Legislature of Connecticut, with a view to arrest the progress of New-Lightism, passed a law forbidding any minister to preach within the limits of any other minister's parish. The people of Wallingford applied to Mr. Robbins to hold meetings for them. He consented, was arraigned by the Consociation, and formally deposed. The mass of his congregation adhered to him, and he continued to preach. There was some interference of the civil authority, but he pleaded his case so well before the Legislature that his penalty was remitted. He died Aug. 13, 1781. His publications are, *A Plain Narrative of the Proceedings of the Rev. Association and Consociation of New Haven*, etc. (1743):—*Ordination Sermons* (1760–61). See Sprague, *Annals of the Amer. Pulpit*, i, 367.

Robbins, Royal, a Congregational minister, was born at Wethersfield, Conn., in 1787, graduated at Yale College, and settled in the ministry at Kensington, a parish of Berlin, Conn., in 1816. He continued to hold this post until his death, in 1861. His works are, *The World Displayed; Outlines of Ancient and Modern History* (last ed. Hartford, 1851, 2 vols. in 1). He was also the author of *History of American Contributions to the English Language*, etc. (ibid. 1837, 12mo), besides several *Sermons* and articles for periodicals. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Robbins, Thomas, D.D., secretary and librarian to, and benefactor of, the Connecticut Historical Society, was a native of Norfolk, Conn. He graduated at Yale College in 1796, was minister at East Windsor, 1809–27, of Stratford, 1830–31, and subsequently at Mattapoisett and Rochester, Mass. He died in 1856. He published, *Historical View of the First Planters of New England* (Hartford, 1815, 12mo), also a number of *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Robe (the rendering of several Heb. and Gr. words, but especially of מְעִיל, *meïl'*, στολή), a long garment with fringed or flowered borders, usually white, though sometimes purple, and worn by the great as a mark of distinction (Luke xv, 22; xx, 46). The ancient Assyrians and Babylonians were celebrated for their manufactures of beautiful garments of divers colors (Josh. vii, 21; Ezek. xxvii. 24). Their splendid robes appear to have been embroidered with figures of animals and flowers. According to Plutarch, Cato received as a legacy a Babylonian garment, and sold it because it was too costly for a citizen to wear. Some suppose that a sacred robe was preserved from early times, and handed down among the patriarchs as a badge of the birthright, and that "the goodly raiment" which Rebekah put upon Jacob was the birthright robe. This view is given in the Targum of Jonathan on Gen. xxvii, 15: "And Rebekah took the desirable robes of her elder son Esau, which had belonged to Adam the first parent." The coat of Joseph, the possession of which excited the envy of his brethren, is thus regarded, like the good raiment of Jacob, as a badge of the birthright, which, we are expressly taught, having been forfeited by Reuben, was transferred to Joseph (xxxvii, 3; 1 Chron. v, 1). The *robe* appears also to have been, among the Hebrews, a species of vestment appropriated to the sacerdotal office, the holy garment. It was made entirely of blue, woven throughout, and on which neither knife nor needle was to be used; on the lower border was a row of artificial pomegranates and golden bells, alternating with each other (Exod. xxviii, 2, 4, 31–33). The robes of Aaron symbolized the dignity and glory of our great high-priest, "the heir of the whole creation" (Rev. iii, 4, 5; vi, 9–11; vii, 9–14). See Dress.

ROBE, Ecclesiastical. See Robes.

Robert (*Abbé*), a French historian, was born near Rheims, about 1055. He was educated in the Abbey of St. Remi at Rheims, and in 1095 became its abbot; but on account of a dispute with the abbot of Mannoutiers,

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retired to the Priory of St. Oricle de Senuc, where he remained till he joined the Crusaders in 1096. On his return from Palestine, the Council of Poitiers (Nov. 23, 1100) declared his deposition from Rheims unjust and his life irreproachable; but he was not reinstated, and remained at Senuc. He was accused of maladministration, and Calixtus II deprived him of his office (April 16, 1121). He died at Senuc Aug. 23, 1122. He left two works, entitled *Historia Hierosolymitana Libris VIII Explicata* (Cologne, 1470–74; Basle, 1533):—and *La Chronique et Histoire faite par le R. P. en Dieu Turpin*, etc. (Paris, 1527). See Rivet, *Hist. Littér. de la France; Gallia Christiana.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Robert (*St.*), founder of the Order of Citeaux, was born at Champagne in 1018. At the age of fifteen he entered the Convent of Moutier-la-Celle, near Troyes, of which he afterwards became prior. Later he was abbot of St. Michel de Tonnerre; and while prior of St. Ayrul de Provins, Alexander II ordered him to take charge of the hermits of Colan. Finding this solitude very unhealthful, Robert conducted the recluses to the desert of Molesne, where in 1075 he founded a convent in honor of the Virgin. The laxity of discipline and decline of piety, however, caused him to leave Molesne, with twenty companions, and establish himself at Citeaux, near Dijon. In 1098 he erected a monastery, and was its first abbot. He was recalled to Molesne, and succeeded in reviving the spirit of asceticism. He died March 21, 1110. *Sermons, Letters*, and a *Chronicle of Citeaux* are attributed to Robert. His festival is celebrated April 29.—Hoefer, *Nouv. Biog. Générale*, s. v.

Robert OF BAVARIA; OF DEUTZ. See RUPERT.

Robert OF GENEVA, antipope against Urban VI and Boniface IX, was the son of count Amadeus of Geneva. He was chosen by the French cardinals, who asserted that the election in Rome at which Urban VI was successful had not been free, and he reigned at Avignon under the title of CLEMENT VII from Sept. 21, 1378, to Sept. 26, 1394. He was recognised by France, Naples, Castile, Aragon, Navarre, Scotland, Lorraine, and Cyprus, while the other nations of Europe preferred the claims of Urban. This schism in the Church gave rise to serious complications in the intercourse of nations. The popes anathematized each other, and Urban especially caused a crusade against France and his rival to be preached in England, and had the death-penalty inflicted on a number of the cardinals who had conspired to dethrone him. The election of Boniface IX in 1389 protracted the schism in all its bitterness, until the Sorbonne decided that both popes ought to resign, and that a compromise should be effected by means of arbitrators or a council of the Church. Clement was so affected by this decision that he died of apoplexy (Sept. 26, 1394). The peace desired was not, however, finally reached until 1428.—Wetzer u. Welte, *Kirchen-Lexikon*, s. v.

Robert OF GLOUCESTER, an English chronicler, lived in the latter half of the 13th century. He was a monk in the Abbey of Gloucester, and does not appear to have lived long after 1265. He composed a rhymed chronicle of more than ten thousand verses, written in Anglo-Saxon, containing the history of England from the time of the Romans till Edward I. It is a philological curiosity, but is full of the most absurd fables. It was published entire by Hearne (Oxford, 1724, 2 vols.), and reprinted in 1810.—Hoefer, *Nouv. Biog. Générale*, s. v.

Robert OF LINCOLN. See GROSSETESTE.

Robert OF MELUN, an English theologian, was probably born in the latter part of the 11th century. But little is known of his life. Du Boulay supposes that he taught for some time in Paris, and then went to Melun to pursue the same vocation. At any rate, one of his pupils—John of Salisbury—reports that he taught physics in the former city, and afterwards devoted himself to theology. He died Feb. 28, 1167. His principal treatise is entitled *Summa Theologiæ*, fragments only of which have been published. It contains very valuable matter on the origin of scholastic theology. One other work is attributed to Robert, *Quæstiones de Epistolis Pauli*. See *Hist. Littér. de la France;* Du Boulay, *Hist. Univers. Par.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Robert LE POULE, or ROBERTUS PALLUS, chancellor of the Church of Rome, flourished about 1150. He was perhaps archdeacon of Rochester, and certainly a distinguished lecturer on the Scriptures at Oxford. He was the author of *Sententiæ*, or *Libri Sententiarum*, or *Sententiæ de Trinitate* (in MS. in the British Museum): —twenty *Sermons:*—probably a treatise *Super Doctorum Dictis:*—and two or three other works (late edition by Hugo Mathout, Paris, 1655, fol.). See Allibone, *Dict. of Brit. and Amer. Auth.* s. v.

Robert, Christopher R., an eminent Presbyterian layman, was born in 1801, near Moriches, L. I. He was engaged for the greater part of his life in mercantile pursuits, but early took a warm and active interest in the religious and philanthropic enterprises which have marked the present century. He contributed largely in organizing and supporting several of the churches in New York city. He founded the German Presbyterian Church in Rivington Street, and sustained its pastoral work for many years at an annual expense of $2000. Taking a deep interest in the education of young men for the ministry, he assumed for many years the entire expense of a number of students at Auburn and other theological seminaries. While on a visit to Illinois in 1829, which at that time was one of the extreme Western states, he became deeply impressed with the importance of home missionary work in those regions, and became a large contributor to the funds of the Home Missionary Society, of which he was treasurer for a number of years, conducting all its financial business without fee or reward. Near the close of our late civil war he visited Tennessee, and with his own funds purchased a tract of land on Lookout Mountain, and established a college for the education of young men for the ministry in the South, having special reference to the wants of the colored race. In 1864 Mr. Robert made an extensive tour in the East, and while at Constantinople was so deeply impressed with the educational wants of the Turkish empire that he resolved on founding a college at that place. To this end he took into his counsel that eminent missionary the Rev. Cyrus Hamlin, D.D., then a resident of Constantinople, whom he appointed president of the college, and to whom he intrusted the great work of laying its foundations. For years the Turkish government, true to its narrow-minded and bigoted policy, placed every obstacle in the way of the enterprise, refusing to give its sanction to the purchase of a site for the buildings. Dr. Hamlin, not to be daunted, pressed his way through all the difficulties, finally purchased the ground, erected the buildings, and placed the enterprise on a firm foundation at a cost to Mr. Robert of $200,000. Contrary to his desire and expressed wishes, the college was called after his name. During the recent war in the empire, the revenue of the college having been diminished, Mr. Robert supplied the deficiency, amounting to $25,000 a year, from his own resources. Largely as Mr. Robert's efforts were put forth in building up the cause of Christ, they did not consist merely of munificent contributions of money, but from the time of his conversion he was personally engaged in every good work, actively and earnestly seeking to promote the spirituality of the Church and the conversion of his fellow-men. Being deeply affected with the worldliness and want of spirituality witnessed among professors of religion, he prepared with his own hand a letter to Christians on the subject, and had it published in pamphlet form and circulated by the thousand. Early in June, 1878, he left his home to seek the re-

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newal of his health in one of the valleys of Switzerland, whose sanitary climate he had before enjoyed. He was returning much improved, but only lived to reach Paris, where he died Oct. 27 of the same year. The will of Mr. Robert provides that at the death of his wife a large part of his property shall inure to the benefit of the college at Constantinople. (W. P. S.)

Robert, Claude, a French ecclesiastical writer, was born at Chesley in 1564 or 1565. He studied at the College of Paris, and became preceptor of the son of Benigne Fremyot. After the education of his pupil was completed and he was made bishop of Bourges, Robert continued to aid him in the administration of his diocese. He filled the same office under the bishop of Chalons-sur-Saône. This prelate rewarded his preceptor by making him archdeacon and his grand vicar. He died at Chalons-sur-Saône, May 16, 1637. He left, besides three Latin treatises, the *Gallia Christiana* (Paris, 1626), with a geographical chart. This work, the result of thirty years' labor, is an ecclesiastical history of all the dioceses of France from their origin to the 17th century. The documents which he had collected for a second edition were given into the hands of Scévole and Louis de Sainte-Marthe, and the book was published with many additions in 1656. A third edition was undertaken by the Benedictines of Saint-Maur in 1715, and remained unfinished at the thirteenth volume. It was continued in 1856 by M. B. Hauréau. See *Gallia Christiana;* Perry, *Hist. de Chalons-sur-Saône;* Socard, *Notice Hist. sur Claude Robert;* Fouqué, *Du Gallia Christiana et de ses Auteurs.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Roberti, JOHN, a learned and laborious Jesuit, was born at Hubert, in the Ardennes, in 1569. He studied at Liege and Cologne, and became professor of theology at Douay and other colleges, gaining a great reputation. He died at Namur in 1651. His published work is entitled *Mysticæ Ezechielis Quadrigæ, id est, IV Evangelia Historiarum et Temporum serie Vinculata* (Greek and Latin, Mogunt. 1615).

Robertines, an English order of eremites, founded by Robert of Knaresborough about 1169.—Walcott, *Sac. Archæol.* s. v.

Roberts, Charles Dillard, a Presbyterian minister, was born at Danville, Va., Feb. 15, 1838. He pursued his studies at Louisburg, Va., and subsequently, under the Rev. James H. Leps, at Parkersburg, Va., where, at the age of eighteen, he united with the Church. Soon thereafter he entered Princeton College, and, after graduation, entered the Theological Seminary in 1862, whence he graduated after a three years' course. He was licensed by the Presbytery of Elizabethtown, N. J., Jan. 10, 1865, and in April following was ordained at Rahway by the same presbytery as an evangelist for Western Virginia. He labored about a year and a half at Grafton, in that state, in connection with the Board of Domestic Missions. After serving a Church at Ridley, near Philadelphia, Mr. Roberts went to Plattsmouth, Neb., where he joined the Presbytery of Missouri, and labored as a stated supply until 1869. Thence he went to Smartville, Yuba Co., Cal., and became a member of the Presbytery of Stockton, which, after the reunion, was merged in that of Sacramento. After preaching a year or two at Smartville, he became a stated supply at Elko, Nev., where he remained until his death, which occurred at the former place Oct. 12, 1875. He was held in high esteem by all who knew him as an earnest, laborious, self-denying missionary in the frontier fields of the Church. (W. P. S.)

Roberts, David, a British artist, was born at Stockbridge, near Edinburgh, Oct. 24, 1796. He was apprenticed as a house-painter in his native place, but, going to London in 1822, he found employment as a scene-painter for Drury Lane Theatre. In 1832-33 he went to Spain, and in 1838-9 made a tour through Syria, Egypt, and other Eastern countries. In 1841 he was elected a member of the Royal Academy. Mr. Roberts died in London, Nov. 25, 1864. Among his paintings are, *Ruins of the Great Temple of Karnak:—Jerusalem from the Mount of Olives:—Interior of the Cathedral at Burgos:—Chancel of the Collegiate Church of St. Paul*, Antwerp. Among his books, the following are the principal: *Picturesque Views in Spain and Morocco* (Lond. 1835-38):—*The Holy Land, Egypt, Nubia, Arabia*, etc. (1842-48, 4 vols. fol.). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Appletons' Cyclop.* s. v.

Roberts, Francis, a Puritan divine, the son of Henry Roberts, of Aslake, Yorkshire, was born in that county in 1609. He entered a student of Trinity College, Oxford, in 1625, completing his studies and being ordained in 1632. On the breaking-out of the Rebellion he went to London, took the covenant, and was appointed minister of St. Augustine's, Watling Street, in room of Ephraim Udal, ejected for his loyalty. In 1649 he was presented to the rectory of Wrington, Somersetshire, by lord Capel. At the Restoration he conformed, and in 1672 went to Ireland as chaplain to lord Capel, and while there received the degree of D.D. He died at Wrington in 1675. His principal work is *Clavis Bibliorum* (Lond. and Edinb. 1649, 2 vols. 8vo; 4th ed. 1675, fol.):—also, *Synopsis of Theology* (1644, fol.):—*Believer's Evidence for Eternal Life* (1649, 1655, 8vo):—*Communicant Instructed* (1651, 8vo). See Chalmers, *Biog. Dict.;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Roberts, John L., a minister of the Methodist Episcopal Church, was born at Strafford, Vt., March 18, 1818. He was converted and united with the Church in 1845, joining the Vermont Conference in 1849. In this conference he continued to labor until October, 1862, when he became chaplain of the Fourth Regiment Vermont Volunteers. In 1866 he took a supernumerary relation to the Troy Conference, and took up his residence in Washington, D. C., filling several important government offices. He died at Ocean Grove, N. J., June 24, 1873. See *Minutes of Annual Conferences*, 1874, p. 70.

Roberts, John Wright, missionary bishop of the Methodist Episcopal Church for Africa, was born of colored parents at Petersburg, Va., and was converted and joined the Church while in the United States. He early emigrated to Liberia, where he was admitted among the missionaries. The Liberia Conference elected him to elder's orders in 1841, and in the same year he came to the United States and was ordained. In 1866 he was elected to the office of missionary bishop, and was ordained in St. Paul's Methodist Episcopal Church, New York, June 20, 1866. He left for Liberia June 25. From that time on he labored faithfully for the edification and enlargement of the Church in the republic of Liberia and the adjacent territory. He died Jan. 30, 1875. Bishop Roberts was endowed with excellent mental gifts, which, under the circumstances of his early condition, were exceedingly well trained. He was a gentleman by nature and culture, a Christian in faith and life. See Simpson, *Cyclop. of Methodism*, s. v.

Roberts, Joseph, a missionary to India, who went out to that country in 1818, under the patronage of the Wesleyan Missionary Society. After nearly fourteen years' residence among the Hindûs, he returned to England, and gave to the public *Oriental Illustrations of the Sacred Scriptures, collected from the Customs, Manners, Rites, Superstitions, etc., of the Hindûs*, and noted on the spot by himself (Lond. 1835, 1844, 8vo). The work was published under the patronage of the Royal Asiatic Society of Great Britain and Ireland, of which the author was a corresponding member. His *Illustrations* are arranged in the order of the books, chapters, and verses of the Bible, and contain satisfac-

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tory explanations of many doubtful or obscure passages. See most of these in Bush's *Scripture Illustrations*.

Roberts, Palmer, a minister of the Methodist Episcopal Church, was born March 15, 1780, and was converted in September, 1804. He commenced travelling under the presiding elder in 1810, and joined the East Genesee Conference in 1811. He located in 1834, but was readmitted to conference in 1837. In 1839 he was supernumerary, and since about that time was superannuated until his death, at Seneca Falls, N. Y., April 19, 1858. See *Minutes of Annual Conferences*, 1858, p. 207.

Roberts, Peter, a clergyman of the Church of England, was a native of North Wales, and was educated at Trinity College, Dublin. On entering into orders he became rector of Halkin, Flintshire, where he died in 1819. Among his works are, *Observations on Christian Morality* (Lond. 1796, 8vo):—*Christianity Vindicated against Volney* (ibid. 1800, 8vo):—*Harmony of the Epistles* (ibid. 1800, 4to):—*Manual of Prophecy* (ibid. 1818, 8vo):—*Review of the Policy, etc., of the Church of Rome* (ibid. 1809, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Roberts, Robert, a minister of the Methodist Episcopal Church, was born in Lincolnshire, England, in 1832. He experienced religion at the age of fifteen years, and at eighteen became a local preacher, and four months after a travelling preacher, among the Primitive Methodists. He travelled four years until received into full connection, and then came to the United States. He was received into the New York East Conference as a probationer in 1856. His last appointment was Cook Street, Brooklyn, in which he died, January, 1865, after an illness of two weeks. See *Minutes of Annual Conferences*, 1865, p. 82.

Roberts, Robert Richford, bishop of the Methodist Episcopal Church, was born in Frederick County, Md., Aug. 2, 1778. He removed while a child to Ligonier Valley, Pa., and was converted when he was about fifteen years old. He was admitted on trial in the Baltimore Conference in 1802, and was ordained deacon in 1804. He was soon placed in charge of important stations in Baltimore, Alexandria, Georgetown, and Philadelphia. In 1815 he was appointed presiding elder of Schuylkill district, embracing the city of Philadelphia; and owing to the death of bishop Asbury, he was elected to preside over the Philadelphia Conference in the spring of 1816. At the following session of the General Conference (May, 1816) he was elected to the office of bishop, being the first married man in America who filled that position. He made his first residence in Chenango (now Mercer) County, Pa., but in 1819 settled in Lawrence County, Ind. The record of his last year's service will serve to give an idea of the extent of his labors while bishop. In that year he preached in six different states and among four Indian tribes in the West, presided at four annual conferences, and travelled nearly 5500 miles. In the spring of 1843 his disease, the asthma, greatly increased upon him, and he died March 26. His body was buried on his own farm, but in January, 1844, in pursuance of a resolution of the Indiana Conference, it was removed to Green Castle. Bishop Morris writes of him: "He possessed by nature the elements of an orator—an imposing person, a clear and logical mind, a ready utterance, a full-toned, melodious voice. . . . He was always patient and pleasant; above all, unpretending." See Simpson, *Cyclop. of Methodism*, s. v.; Sprague, *Annals of the Amer. Pulpit*, vii, 387.

Roberts, Thomas W., a Presbyterian minister, was born in Montgomeryshire, North Wales, Oct. 10, 1830. His early education was good, and his parents emigrating to the United States, he graduated at the Theological Seminary at Auburn, N. Y., and was licensed and ordained at New York Mills Nov. 14, 1856. He exercised his gifts as a minister among the Welsh Congregationalists until 1860, when he joined the Cayuga Presbytery, with a view of laboring within the bounds of that presbytery; and it was while travelling in behalf of his mission that he was injured on the New York and Erie Railroad, and died soon after (Sept. 26, 1860). Mr. Roberts was a humble, unassuming man, and a devoted, energetic minister of the Gospel. See Wilson, *Presb. Hist. Almanac*, 1862, p. 191. (J. L. S.)

Roberts, William Hayward, D.D., a clergyman of the Church of England, was born in 1745, and educated at Eton and King's College, Cambridge. He was for some time undermaster at Eton, became provost of King's College in 1781, chaplain to the king, and rector of Farnham Royal, Bucks, and died in 1791. His works are, *Poetical Essay* (Lond. 1771, 4to):—*Judah Restored*, a poem in six books (ibid. 1774, 2 vols. 8vo):—besides other *Poems, Sermons*, etc. See Allibone, *Dict. of Brit. and Amer. Auth.* s. v.

Robertson, Frederick William, an English clergyman, was born in London, Feb. 3, 1816. At the age of nine he was sent to a grammar-school in Beverley, Yorkshire, where he remained a few years, and then accompanied his parents to the Continent. In 1832 he entered the Edinburgh Academy, and the next year proceeded to the Edinburgh University. He was originally designed for the bar, but the study of law did not please him, and he would gladly have been a soldier. Certain difficulties intervening in the way of obtaining a commission, Mr. Robertson entered Brasenose College, Oxford (1836), to study for the Church. The purity of his life and the depth of his religious feeling prepared him to enter upon this new career without regret. His first appointment was to the curacy of St. Maurice and St. Mary Calendar; but his health failed in the course of a year, and he was compelled to visit the Continent. On his return to England, he was for a time curate to the incumbent of Christ Church, Cheltenham. In the beginning of 1847 he removed to St. Ebbes, Oxford, and was just attracting the notice of the undergraduates, when he was offered the incumbency of Trinity Chapel, Brighton. Here his eloquence and originality always attracted large and intellectual audiences. He was accused of not being very orthodox in his belief and teaching. This is supposed to have hastened his death, which took place Aug. 15, 1853. He was the author of *Lectures and Addresses on Literary and Social Topics* (Lond. 1858, 1861):—*Expository Lectures on Corinthians* (ibid. 1859):—*Sermons*, four series (1855-63; new ed., with *Memoir*, Boston, 1870, 2 vols.). His *Life and Letters* have been edited by S. A. Brooke (1865, 2 vols.). See *Chambers's Encyclop.* s. v.; *Appletons' Cyclop.* s. v.; *Meth. Quar. Rev.* Oct. 1866; *Boston Rev.* July, 1866.

Robertson, James (*of Ellon*), D.D., a minister of the Established Church, Scotland, was born in Pitsligo, a parish in the north of Aberdeenshire, in 1803. He graduated in due time at Marischal College, Aberdeen, and afterwards served as private tutor, as parish schoolmaster in his own parish, and eventually as head-master of a hospital in Aberdeen for the education of boys. In 1832 he was appointed minister of the parish of Ellon, where he remained until 1843, caring for his parish with assiduity and thoroughness. In the great controversy in the Scottish Kirk he was an earnest and indefatigable "Moderate," opposed to the Veto Act and to Drs. Chalmers, Candlish, Cunningham, and the other Non-intrusionists. When these withdrew in the great secession of the Free Church, it was natural that Mr. Robertson should be designated to occupy some one of the posts they left empty. In 1843—the year of the disruption—Dr. Robertson became professor of divinity and Church history in the University of Edinburgh. He was one of the central minds of the Established Church, and toiled indefatigably in a great endowment scheme—a kind of adaptation or revival of the Church-extension scheme of Dr. Chalmers. He died in Edinburgh, Dec.

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2, 1860. He published pamphlets on *The Moderate Side of the Scotch Church Controversy*. See Allibone, *Dict. of Brit. and Amer. Auth.* s. v.; Charteris, *Life of Robertson* (Edinb. 1863, 8vo); *The Reader*, May 9, 1863.

Robertson, John Jay, a Presbyterian minister, was born in Washington, Ga., in 1822. He graduated at the University of East Tennessee in 1845, entered the Union Theological Seminary in 1846, and graduated in 1848. He was ordained in 1850, and filled the pulpit of the Presbyterian Church at Maryville, Tenn., as a stated supply. In the years 1851-52 he was professor in the Maryville College, and from the last date until 1862 he was chaplain in the Confederate army. From 1862 to 1865 he was a stated supply of the church in Rogersville, Tenn. He died in August, 1866, while in that relation. (W. P. S.)

Robertson, Joseph, a learned English divine, was born at Knipe, Westmoreland Co., Aug. 28, 1726. He entered Queen's College, Oxford, in 1746, where he took his degree of arts. Receiving orders, he was for some time curate to Dr. Sykes at Rayleigh, and in 1758 received the living of Herriard, Hampshire. In 1770 he became rector of Sutton, in Essex, and in 1779 he was presented to the living of Horncastle, in Lincolnshire. He died Jan. 19, 1802. Among his principal publications are, a tract on *Culinary Poisons* (Lond. 1781):—*Introduction to Study of Polite Literature* (ibid. 1782):—*Education of Young Ladies* (ibid. 1798, 8vo). Besides other miscellaneous works, he contributed to *The Critical Review* from August, 1764, to September, 1785, over 2620 criticisms on theological, classical, poetical, and miscellaneous publications. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Auth.* s. v.

Robertson, Wesley, a minister of the Methodist Episcopal Church, was born in New Providence, N. J. He was converted in 1828, and united with the Church. In 1834 he received license as a local preacher, and in 1836 was received on probation in the Philadelphia Conference. He labored with great acceptability, being instrumental in the conversion of large numbers and successful in the building of churches. In the spring of 1857 he took a supernumerary relation, and made Newark his residence, where he remained until August, 1864. He then went to Jacksonville, Fla., to labor under the direction of the Christian Commission, where he died Nov. 2, 1864. See *Minutes of Annual Conf.* 1865, p. 49.

Robertson, William, D.D., often called *Principal Robertson*, a celebrated Scottish historian, was born at Borthwick, county of Mid-Lothian, Scotland, Sept. 19, 1721. His father, the Rev. William Robertson, was minister at Borthwick when his son was born, and afterwards at the Grey Friars' Church, Edinburgh. After a preparatory course at the school of Dalkeith, and when only twelve years of age, young Robertson obtained admission into the University of Edinburgh, where his subsequent progress in learning was rapid, in proportion to the astonishing acquirements of his childhood. In 1741, before he was twenty years old, he was licensed by the Presbytery of Edinburgh to preach; in 1743 he was appointed minister of Gladsmuir, in Haddingtonshire, where he acquired a high reputation as an eloquent pulpit orator; in 1751 he married, and soon after became leader of the Moderate party in the Church of Scotland, in which capacity he is said to have evinced in the General Assembly a readiness and eloquence in debate which his friend Gibbon might have envied in the House of Commons. In 1759 he first became known as a historian by the publication of his *History of Scotland*, which benefited his fortune to the extent of £600, and his fame was by one effort placed on an imperishable basis. No first work was ever more successful. It was extolled by Hume, Burke, and other eminent critics. About the same time he removed to Edinburgh, and became chaplain of Stirling Castle; in 1761 he was nominated one of the king's chaplains-in-ordinary for Scotland; in 1762 he was elected principal of the University of Edinburgh, and in 1764 was made historiographer for Scotland, with a salary of £200 per annum. Stimulated by such success, as well as by an ardent devotion to literature, he continued his studies, and in 1769 produced his *History of the Reign of Charles V*, which raised his then increasing reputation still higher, and which is considered his capital work. The introductory part consists of an able sketch of the political and social state of Europe at the time of the accession of Charles V, a most important period, which forms the connection between the Middle Ages and the history of modern European society and politics. In 1777 he published his *History of America*, which was followed in 1788 by *Additions and Corrections to the former Editions;* and in 1791 he published his *Historical Disquisition concerning the Knowledge which the Ancients had of India*, a slight work, to which he had been led by major Rennel's *Memoir of a Map of Hindostan*. After spending a life of equal piety, usefulness, and honor, he died, June 11, 1793. His remains were followed to their resting-place in Grey Friars' Church-yard by a large concourse of the most illustrious magnates of the kingdom, the famous professors of the ancient university, the chiefs of the learned professions, and by many private citizens—all anxious to testify their respect to the memory of one whose intellectual productions cast so bright a lustre on the record of Scottish letters. "A month or two previous to his decease he was removed to Grange House, near Edinburgh, where his friend Dugald Stewart enjoyed those visits which, fortunately for the world, led to the composition of that charming memoir of the principal which has been so often praised and so seldom equalled." Dr. Robertson was a man of dignified and pure personal habits. His conduct as a Christian minister, as a member of society, as a relation, and as a friend was wholly without a stain. Lord Brougham, a relative of his, in his *Lives of the Men of Letters of the Time of George III*, says, "His affections were warm; they were ever under control, and therefore equal and steady. His conversation was cheerful, and it was varied. Vast information, copious anecdote, perfect appositeness of illustration—narration or description wholly free from pedantry or stiffness, but as felicitous and as striking as might be expected from such a master—great liveliness, and often wit, and often humor, with a full disposition to enjoy the merriment of the hour, but in the most scrupulous absence of everything like coarseness of any description—these formed the staples of his talk." Most of the works of Dr. Robertson relate to that important period when the countries of Europe were beginning to form constitutions and act upon the political systems which were for centuries preserved. His style is elegant, clear, and vigorous, with occasional passages of great beauty. It seems to have completely surprised his contemporaries; and Horace Walpole, in a letter to the author, expresses the feeling with his usual point and vivacity: "But could I suspect that a man I believe much younger, and whose dialect I scarce understood, and who came to me with all the diffidence and modesty of a very middling author, and who, I was told, had passed his life in a small living near Edinburgh—could I then suspect that he had not only written what all the world now allows to be the best modern history, but that he had written it in the purest English, and with as much seeming knowledge of men and courts as if he had passed all his life in important embassies?" Gibbon also has borne ample testimony to his style. In his *Memoirs* (ch. v), he says: "The perfect composition, the nervous language, the well-turned periods, of Dr. Robertson inflamed me to the ambitious hope that I might one day tread in his footsteps; the calm philosophy, the careless, inimitable beauties, of his friend and rival Hume often forced me to close the volume with a mixed sensation of delight and despair." Robertson is more uniform and measured than Hume. He has few salient

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points, and no careless beauties. Of grandeur or dignity there is no deficiency; and when the subject awakens a train of lofty or philosophical ideas, the manner of the historian is in fine accordance with his matter. When he sums up the character of a sovereign, or traces the progress of society and the influence of laws and government, we recognise the mind and language of a master of historical composition. There have been, however, various criticisms as to his accuracy in details of fact—the research and import of his histories. We quote from a single critic: "In plain terms, Dr. Robertson appears to have studied grace and dignity more than usefulness. He has chosen those features of every figure which he could best paint, rather than those which were most worthy of the pencil. The charms of Robertson's style, and the full flow of his narration, which is always sufficiently minute for ordinary readers, will render his works immortal in the hands of the bulk of mankind. But the scientific reader requires something more than periods which fill his ear, and general statements which gratify by amusing; he even requires more than a general text-book—a happy arrangement of intricate subjects, which may enable him to pursue them in their details. When we repair to the works of Robertson for the purpose of finding facts, we are instantly carried away by the stream of his narrative, and forget the purpose of our errand to the fountain. As soon as we can stop ourselves, we discover that our search has been vain, and that we must apply to those sources from which he drew and culled his supplies" (Dr. Thomas Brown, in the *Edinb. Rev.* April, 1803, p. 240, 241). See Brougham, *Lives of Men of Letters*, etc. (ed. 1855), p. 206, 280–283; Dugald Stewart, *Account of the Life and Writings of Robertson* (1801 and 1802); Cockburn, *Memorials of his Time;* Suard, *Notice sur la Vie et les Écrits de Dr. Robertson;* *Memoirs of Adam Smith, W. Robertson, and Thomas Reid* (1811); Chambers, *Biog. Dict. of Eminent Scotsmen;* Allibone, *Dict. of Brit. and Amer. Authors;* Mackintosh, *Journal*, July 13 and 16, 1811; id. *Life*, vol. i, ch. ii; vol. v; Chalmers, *Biog. Dict.;* Macaulay, *Life of Johnson*, in the *Encyc. Britan.* (8th ed.); *Europe during the Middle Ages; Lardner's Cyclop.* i, 278, 280; *Gentleman's Mag.* 1836, ii, 19; 1846, i, 227, n.; 1847, ii, 3, 4, n.; Maitland, *Dark Ages*, p. 10, 13, 25, 52; Gibbon, *Decline and Fall*, ch. xiii, n.; ch. xxxi, xlix, lviii, lxi; also *Miscell. Works* (ed. 1837), p. 373; Green, *Diary of a Lover of Literature* (1810, 4to), p. 18, 19; Alison, *Blackwood's Mag.* Dec. 1844; Smyth, *Lectures on Modern History*, lect. i–iv, vii–ix, xi; Humboldt, *Researches in America*, ii, 248; Southey, *Hist. of Brazil*, i, 639; *For. Quar. Rev.* No. xvii, p. 108–110; Irving, *Life and Voyages of Columbus* (ed. 1850), iii, 364, 419; Prescott, *Conquest of Mexico*, vol. i. pref. vi. p. 37, 103, 320, 333, 335, 348, 365, 376; ii, 64, 95, 112, 203, 204, 222; iii, 304, n., 379; id. *Conquest of Peru*, vol. i, pref. xii, p. 17, 338, 423; id. *Ferdinand and Isabella*, iii, 409; *Lond. Quar. Rev.* Dec. 1843, p. 187, 188; Sept. 1847, p. 317, 318; xii, 369, 370; lxxvi, 91–97; *Lond. Athenæum*, 1843, p. 973, 1005; *English Cyclop.* s. v.; *North Amer. Rev.* Oct. 1847, p. 370, 371; lxi, 405–410; lxxxvi, 347; Walpole, *Letter to the Countess of Ossory*, Nov. 23, 1791; id. *Letters* (ed. 1861), ix, 361; Schlegel, *Lectures on the Hist. of Literature* (Engl. transl.), lect. xiv; Schlosser, *Hist. of the 18th Century*, p. 664, 917, *supra;* Shaw, *Outlines of English Literature*, ch. xv; *Edinb. Rev.* ii, 245; lvi, 220; Meuselius, *Bibliotheca Historica; Beauties of Dr. Robertson* (N. Y. 1810, 8vo); De Chastellux, *Essays* (Lond. 1790, 2 vols. 8vo); *Illustrious Biog.* (Edinb. 1808, 12mo); Croker, *Boswell's Life of Johnson*, years 1756, 1767, 1768, 1772–74, 1777–79, 1781, 1784; Disraeli, *Miscell. of Literature* (ed. 1855), p. 466. (J. L. S.)

Robes, a term denoting, in general, the ecclesiastical garments worn by the clergy when performing the offices of the Church. More strictly it applies to the black gown and the dress worn by a bishop. In early times this badge was so essential that writers often use the robe to denote both the person and the office of the bishop. It was at first worn by all bishops, but afterwards became the distinctive badge of archbishops, metropolitans, and patriarchs. Tradition narrates that Mark the evangelist, as bishop of Alexandria, first assumed the robe and left it for his followers. Nothing is known of the form and quality of the robe in the first centuries, save that it was a seamless garment made of white linen, and hung loosely from the shoulders. It was made afterwards of woollen. In the 12th century it was made of white woollen, having a circular gathering on the shoulders and two scarfs hanging over it behind and before. On the left side it was double, and single on the right. Previous to the 8th century it had also four purple crosses upon it, one before and behind, and one on either side. It was fastened by three golden pins. The robe itself was styled πολυσταύριον. See Coleman, *Christ. Antiq.* p. 83.

Robigus, in Roman mythology, was a deity who averted *mildew* from growing harvests, and was venerated by the rustic population.

Robing-room, a room attached to a church for the keeping of the vestments and sacred vessels, called also Vestry (q. v.).

Robins, Sanderson, an English clergyman, was rector of St. James's Church, Dover, afterwards vicar of St. Peter's, in the isle of Thanet, and rural dean. He died in 1862. His principal works are, *The Church Schoolmaster* (Lond. 1850, 12mo):—*Argument for the Royal Supremacy* (ibid. 1851, 8vo):—*Evidence of Scripture against the Claims of the Romish Church* (ibid. 1853, 1854, 8vo):—*The Whole Evidence against the Devices of the Romish Church* (ibid. 1858, 8vo):—*A Defence of the Faith* (ibid. 1861, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Robinson, Benjamin, a learned Presbyterian minister, was born at Derby, England, in 1666. He became pastor at Findern, Derbyshire, in 1688, from which place he removed to Hungerford, Berkshire. He was settled at Little St. Helen's, London, in 1700, and died in 1724. He wrote, *A Review of the Causes of Liturgies*, etc. (Lond. 1710, 8vo):—*Letter to Thomas Bennet in Defence of the Review* (ibid. 1710, 8vo). See Allibone, *Dict. of Brit. and Amer. Auth.* s. v.; Darling, *Cyclop. Bibliog.* s. v.

Robinson, Charles G., a minister of the Methodist Episcopal Church, was born in Newville, N. Y., in 1822, and when nineteen years of age was converted. Although early impressed that it was his duty to preach, he endeavored by diligent attention to other duties to pacify his conscience. At length he yielded, and was received on trial in the Oneida Conference in 1852. He was ordained deacon in 1854, and elder in 1856; but the condition of his health forbade active service, and, taking a supernumerary relation, he went in October, 1856, to Mansfield, O., where his parents resided, and failing rapidly, died on the 24th of the same month.—See *Minutes of Annual Conferences*, 1857, p. 293.

Robinson, David, a Presbyterian minister, was born in Croppuck Township, Washington Co., Pa., about the year 1808. He graduated at Washington College, studied theology in the Western Seminary, Allegheny City, was licensed by Washington Presbytery in 1841, and ordained and installed as pastor of Mill Creek Church, Hookstown, April 19, 1842. This relation existed until 1854, when it was dissolved, and in 1856 he joined New Lisbon Presbytery and was installed pastor of Madison Church, at Calcutta, O., where he remained until 1858, when he returned to Hookstown, Pa., where he died, March 17, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 117. (J. L. S.)

Robinson, Edward, D.D., LL.D., the most German among English-speaking scholars, whose classical and invaluable work on Palestine has made his name

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as well known in Germany and England as in his native land, was of Puritan descent, and inherited the piety, energy, love of liberty, and high moral principle of the settlers of New England. He was the son of a Congregational minister, was born at Southington, Conn., April 10, 1794, and from 1812 to 1816 attended Hamilton College at Clinton, N. Y., where he distinguished himself chiefly in mathematics and the ancient languages, and was at the head of his class. In the fall of 1817, after studying law for some time at Hudson, N. Y., he was called to a tutorship at Hamilton College and accepted. A year later he married Eliza Kirkland, daughter of the Rev. Samuel Kirkland, known as missionary to the Oneidas. Though somewhat older than her husband, she was a woman of uncommon intellect and cultivation, and very attractive in appearance. She died, however, within a year after her marriage. Mr. Robinson remained at Clinton until 1821, when he went to Andover, Mass., to publish an edition of eleven books of the *Iliad*, with notes and a Latin introduction, which appeared in 1822. This stay at Andover, however, destined him to the service of theology and the Church. He entered into intimate relations with Prof. Moses Stuart, the patriarch of Biblical scholarship in America, and became assistant professor of the Hebrew language and literature at the Andover Theological Seminary (1823–26). He assisted Prof. Stuart in preparing the second edition of his *Hebrew Grammar* (which was founded on that of Gesenius), and in the translation of Winer's *Grammar of the New Testament Greek* (1825). At the same time he prepared alone a translation of Wahl's *Clavis Philologica Novi Testamenti* (Andover, 1825), which, in later editions, grew to be a much more important, independent work. These labors determined his future career, as well as the whole character of modern exegetical theology in America, of which Stuart and Robinson must be considered the founders and representatives. Stuart was brilliant and enthusiastic; Robinson, calm, sober, and critical; the former fresher and more animating, the latter more thorough and scholarly. The school of exegesis originated by them consists in an independent elaborating of the results of modern German investigation on the basis of Anglo-American orthodoxy and practical piety. By this process many excrescences and extravagances of German research were done away with, but at the same time the old Puritan severity was largely modified. Since then it has become a necessity for every American theologian who would keep up with the times to make himself thoroughly acquainted with the German language and literature; and this necessity will long continue to exist, even after most of the classical works of German theology have been made accessible to the Anglo-American literary world by translations.

In the year 1826, Robinson, then thirty-two years of age, undertook a voyage to Europe in order there to complete his theological education at the fountain-heads of German learning and research. He spent his time chiefly at the universities of Göttingen, Halle, and Berlin, and became, in point of persevering industry, a German among Germans. He was particularly intimate with Gesenius, Tholuck, and Rödiger in Halle, and with Neander and Ritter in Berlin. To the celebrated Berlin geographer, who elevated geography to the dignity of a science, constituting it the indispensable companion of ethnography and history, and who united with depth of learning sincere piety and a child-like faith, he was allied during his whole life by the closest bonds of esteem and affection, which were fully reciprocated by Ritter. He considered Ritter, as he assured the writer of this article on presenting, in 1844, a letter of introduction from him, the greatest man of his time. In 1828 he was married in Halle to Therese Albertine Luise, youngest daughter of L. A. von Jacob, professor of philosophy and political science at the University of Halle, a highly gifted lady of thorough culture, who has acquired, under the *nom de plume* of Talvj, a well-merited reputation as a writer, and who, with German love and fidelity, was a true helpmeet to her American husband, in his literary labors, until he died.

After his return to America in 1830, Robinson was appointed professor extraordinary of Biblical literature and librarian at the Theological Seminary in Andover. Soon after, in 1831, he founded and edited a learned theological quarterly, the *Biblical Repository*, which subsequently (in 1851) was united with the *Bibliotheca Sacra*, founded in 1844, and edited by himself in conjunction with the Andover professors Edwards and Park, and as such still exists. This flourishing periodical contained in its first volumes, besides valuable independent articles, particularly by Robinson and Stuart, many translations and reviews of German works, and was thus a means of transferring the best results of foreign biblical and theological research to American soil. In the year 1832 Robinson published an improved and enlarged edition of Calmet's *Dictionary of the Bible*, which proved very successful. A year later he issued a smaller *Dictionary of the Bible*, for popular use, of which thousands of copies were spread abroad through the American Tract Society. At the same time he published in Halle a translation, by himself, of Buttmann's *Greek Grammar*, which has since then repeatedly reappeared in new and improved editions, and was, and is still, largely used as a text-book in American colleges.

These severe labors, in connection with his daily duties as instructor, undermined his health, and forced him, in 1833, to resign his position. He removed to Boston, and there devoted himself to his studies. In 1834 he published a revised edition of Newcome's *Greek Harmony of the Gospels*, which was far superior to the earlier editions, and a valuable contribution to the literature on Gospel harmony. It was based on Knapp's text of the New Test., and did not possess the advantages of the later researches of Lachmann, Tischendorf, Alford, and Tregelles in the field of textual criticism. At the same time Robinson completed an English translation of Gesenius's *Hebrew-Latin Lexicon*, which first appeared in 1836, met a great want, and contributed much to the advancement of the study of Hebrew in America. The second and later editions were enriched by many additions from the *Thesaurus* of Gesenius. The most important fruit, however, of this season of leisure in Boston was the preparation of an independent *Greek and English Lexicon of the New Test.*, which at once took the place of the author's translation of Wahl's *Clavis*. He made frequent use of his predecessors—Bruder, Schleussner, Wahl, Bretschneider, and all exegetic sources of importance; and, in the later editions particularly, of the commentaries of De Wette and Meyer, which he preferred on account of their great philological advantages and concise brevity, without, however, allowing them to disturb his American orthodoxy in any important point. This extremely valuable and sterling work first appeared in 1836, and was at once welcomed as the best English lexicon of the New Test., and reprinted in three different editions in England. A new edition, greatly improved and, in part, entirely altered, appeared in 1850, and made it the first work of its kind to the present time. It is likewise an almost complete concordance, and enables the student to nearly dispense with Bruder. This work is a monument of labor and industry. Its motto is, "Dies diem docet," and "Nulla dies sine linea." The exegetical point of view of the author belongs to the historico-grammatical school founded by Winer, so far as it agrees with a stricter conception of inspiration and a decidedly Protestant-orthodox acceptation of all important doctrines. He kept equally aloof from rationalism and from mysticism, and was a progressive supernaturalist.

In the year 1837, Prof. Robinson received a call as professor of Biblical literature to the Union Theological

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Seminary of New York, a Presbyterian institution recently founded, which since then, and chiefly through Prof. Robinson, has risen to the first rank of theological seminaries in America, and stands side by side with Andover and Princeton; and which, by his efforts, was enriched, at an early day, by the Van Ess library and other literary treasures. He accepted the call on condition of his being permitted to devote some years (at his own expense) to the investigation of the Holy Land on the spot itself before entering upon his duties. On July 17, 1837, he sailed for Europe with his family, left the latter in Germany, and travelled by way of Athens and Egypt to Palestine. In conjunction with the Rev. Eli Smith, a highly esteemed missionary of the American Board, who was an accomplished Arabic scholar, he explored, with the acute judgment of a critical scholar and the devout heart of a believer in the Bible, all the important places of the Holy Land. In October, 1838, he returned to Berlin, after having been detained at Vienna by a severe illness, contracted during his travels, which nearly proved fatal. The two following years, spent in the metropolis of German science in the preparation of his *Biblical Researches in Palestine*, were among the happiest of his life. This pioneer work, which since then has been consulted and quoted on all questions of Biblical geography and topography by all the scholars of America, England, and Germany, appeared simultaneously in America and England in the original, and in Germany in a translation revised by Mrs. Robinson, in 1841, and secured the immortality of the author's name, placing him, in Biblical geography, in the same rank with Bochart, Reland, Ritter, Raumer, and Burckhardt; as in Biblical philology he stands side by side with Wahl, Gesenius, and Winer. The *Biblical Researches* are based throughout on personal inspection and investigation by the aid of the telescope, compass, and measuring-tape; on keen observation, strict regard to truth, and sound and wholly independent judgment, which allowed itself to be dazzled by no mediæval traditions or venerable monkish legends, but was guided by the principle, "Prima historiæ lex est, ne quid falsi dicere audeat, ne quid veri non audeat." Though necessarily dry in many details, his simple and massive style rises at times to true eloquence. The work was immediately received with great favor in Germany, England, and America, and still continues to be quoted as the first authority in its department. We give as examples three criticisms upon it.

Ritter says of it (*Die Erdkunde von Asien*, viii, div. ii, 73):

"The union of the acutest observation of topographic and local conditions, like that of Burckhardt, with much preparatory study, particularly the erudite study of the Bible, and of philological and historical criticism as well as that of the language of the country by the author's travelling companion, the Rev. Eli Smith (whom a residence of many years in Syria as a missionary had made practically at home there), distinguish this work, which is carried through in the most conscientious manner and with great vigor of body and of mind, from all former ones of its kind, whereby the scientific treatment of the subject has only now gained firm ground upon which the future will be able to build up with more success than the past. The competent Olshausen remarks that no previous work has brought to light a richer fund of new and important researches on Palestine. The admirable principles of investigation developed and acted up to therein will remain a guiding-star for all future travellers who would undertake to contribute to the investigation of Biblical antiquity in the Holy Land itself, wherefore the work marks a new æra in Biblical geography."

The committee of the Palestine Exploration Fund, in its publication *Our Work in Palestine* (Lond. 1873), p. 7, expresses itself as follows:

"The first real impulse, because the first successful impulse, towards scientific examination of the Holy Land, is due to the American traveller Dr. Robinson. He it was who first conceived the idea of making a work on Biblical geography to be based not on the accounts of others, but on his own observations and discoveries. He fitted himself for his ambitious undertaking by the special studies of fifteen years, mastering the whole literature of the subject, and, above all, clearing the way for his own researches by noticing the deficiencies and weak points of his predecessors. . . . We shall not go into the question here of his theories and his reconstruction of the old city, on which he has had both followers and opponents. Let it, however, be distinctly remembered that Dr. Robinson is the *first* of scientific travellers. His travels took him over a very large extent of ground, covering a large part of the whole country from Sinai north; and his books are still, after thirty years, the most valuable works which we possess on the geography of Palestine."

Dean Stanley (*Addresses and Sermons delivered in the United States*, October, 1878, p. 26) says:

"Dr. Robinson, I believe it is not too much to say, was the first person who ever saw Palestine with his eyes open as to what he ought to see. Hundreds and thousands of travellers had visited Palestine before—pilgrims, seekers after pleasure, even scientific travellers—but there was no person before his time who had come to visit that sacred country with all the appliances ready beforehand which were necessary to enable him to understand what he saw; and he also was the first person who came there with an eye capable of observing, and a hand capable of recording, all that with these appliances he brought before his vision."

The Royal Geographical Society of London awarded to the author, in 1842, their Patron's Gold Medal; in the same year the University of Halle conferred upon him the degree of D.D.; and Yale College, in 1844, that of LL.D.

On his return to America, in 1840, Dr. Robinson devoted himself to his labors in the Union Theological Seminary, at the same time not neglecting his literary work. He wrote numerous articles and essays, revised his former works for new editions, and in 1845 published a new and independent *Greek Harmony of the Gospels*, with notes of his own, which, with other important changes, made it far superior to any former work of the kind and won it general acknowledgment. This was followed in 1846 by an *English Harmony*, with the notes adapted for popular use.

In 1851 Dr. Robinson made a second visit to Germany and Palestine, in which he included Damascus. The valuable results of his new investigations were laid down in an improved and enlarged edition of his *Biblical Researches*, in 1856, which was at the same time published in Germany with a translation of the additional matter by Mrs. Robinson. Nevertheless, this invaluable work was, in the eyes of Dr. Robinson, merely a preparation for a complete physical, historical, and topographical geography of the Holy Land, which he considered the chief labor of his life. Unfortunately, he was not permitted to finish it; only the first part, the *Physical Geography of Palestine*, was fully prepared in manuscript, and his faithful helpmeet translated it into German after his death, and published it in both languages in 1865. Repeated attacks of illness undermined his constitution, and an incurable disease of the eyes obliged him, in the year 1861, to lay down his pen. In May, 1862, he set out on his fifth and last voyage to Europe, in order to consult the celebrated oculist Dr. von Gräfe, in Berlin, who, however, could promise him no permanent cure. Nevertheless, he greatly enjoyed the intercourse with his learned friends in Halle and Berlin, and refreshed his soul once more by a clouded view of the Swiss Alps. On his return in November of the same year, he resumed his usual duties at the Union Theological Seminary, but was forced to cease with the Christmas vacation. After a short illness, he died in the bosom of his family, Jan. 27, 1863, universally esteemed and lamented, most so by his wife, son, and daughter, his colleagues, and a large number of students in the seminary, the learned ornament and crown of which he had been for a quarter of a century.

Dr. Robinson was a man of athletic form and imposing figure, though somewhat bent in later years; of strong, sound good sense; reserved and dry, though, when in the society of his learned brethren, often very entertaining and with a strong sense of humor. He was thorough and indefatigable in his investigations, somewhat sceptical by nature, but bowing in reverence to God's revelation; outwardly cold, but warm inwardly; of great kindness of heart and tender sympathy; a plain, serious, solid, thoroughly honorable character; and a pious, orthodox,

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evangelical Christian. Though a dangerous opponent when attacked, he was a lover of peace, avoided theological controversy, and adhered strictly to his task in life, which he accomplished faithfully. He is the most distinguished Biblical theologian whom America has brought forth, and one of the most distinguished of the 19th century. His *Harmony of the Gospels*, his popular *Dictionary of the Bible* (published by the Amer. Tract Society), his *Greek and English Lexicon of the New Test.*, his *Hebrew and English Lexicon* based on Gesenius, and, above all, his *Biblical Researches in Palestine*, belong to the most useful works of modern Protestant theology, and will long continue to exert their influence, under the blessing of God, particularly in America.

Sources.—Next to the works quoted above in chronological order, particular reference is had to two excellent addresses by his two colleagues in the Union Theological Seminary—Profs. Henry B. Smith and Roswell D. Hitchcock—which appeared soon after his death under the title *The Life, Writings, and Character of Edward Robinson, D.D., LL.D., read before the N. Y. Historical Society, published by request of the Society* (N. Y. 1863). Dr. Hitchcock's address gives, at the same time, a thoroughly trustworthy biographical sketch, partly founded on the communications of the family. See also the noble tribute which dean Stanley of Westminster paid to Dr. Robinson in an address before the students of the Union Theological Seminary, New York, Oct. 29, 1878, published in his *Addresses and Sermons delivered during a Visit to the United States and Canada* (Lond. and N. Y. 1879, pp. 23–34). He holds him up as the noblest specimen of an American scholar. The original MS. of Robinson's *Biblical Researches* and a part of his library are in possession of the Union Theological Seminary in New York. (P. S.)

Robinson, George C., a Methodist Episcopal minister, was born at Hartwick, near Cooperstown, N. Y., Aug. 9, 1833, and was educated first at the village academy in Wellsboro, Pa.; next at Lima, N. Y.; and finally graduated with distinction at Yale College in 1856. He then studied at the Union Theological Seminary, New York, till the spring of 1857, when he entered the New York East Conference and took charge of the First Place M. E. Church, Brooklyn, N. Y. He was transferred in 1859 to the Cincinnati Conference, and served the Union Chapel in Cincinnati; but his declining health induced his generous society to send him to Europe in 1860. In Germany he studied thoroughly the latest results of theological inquiry and became master of the best learning of its evangelical teachers, enjoying the personal friendship and admiration of professors Tholuck, Jacobi, etc. He extended his travels through France and Italy, and returned to the United States in June, 1862, with rich acquisitions of knowledge and improved health. But his frail constitution soon yielded again to our precarious climate, and, after a persistent conflict with pulmonary disease, he fell at last, greatly lamented, Sept. 21, 1863. Although so young, he had laid the broadest and deepest foundation for the future. To the Latin, Greek, German, French, and Italian languages he had added a knowledge of the Hebrew, Syriac, and Chaldee. He was familiar even with much of the literature of these languages—especially of the German. Several erudite and critical articles on the present state of opinion and criticism in Germany respecting the Pentateuch were given by him in the periodical journals. To great geniality of disposition he added remarkable strength of intellect. Originality marked the whole structure of his mind, and it amounted to genius. A brief conversation could not fail to convince the hearer that he was not only capable of original and precious thought on almost any subject susceptible of it, but that this power was spontaneous to his affluent mind. His preaching was characterized by it remarkably; and thus presented a singular fascination, especially to thoughtful hearers. His congregation at Union Chapel in Cincinnati established "The Robinson Mission" in his memory. See *Record of the Yale Class of* 1856, p. 60 sq.; *The* (N. Y.) *Methodist*, Oct. 3, 1863.

Robinson, George Marshall, a Baptist minister, was born in Bucktield, Me., July 13, 1821. He was a graduate of Waterville College in the class of 1850. He studied theology at Newton, and was ordained pastor of the Church in Sidney, Me., in the summer of 1853. On leaving Sidney in 1854, he preached in several churches, chiefly as a temporary supply, the state of his health not allowing him to take a regular pastorate. For several years before his death he gave up preaching entirely, and was engaged in business. He died at Livermore, Me., April 29, 1873. (J. C. S.)

Robinson, Hastings, D.D., an English clergyman, was born in 1793, graduated at Cambridge as sixteenth wrangler in 1815, and was fellow of St. John's College from 1816 to 1827. He then took the college living of Great Warley, Essex. In 1821 he was appointed assistant tutor of his college, in 1823 Whitehall preacher, and in 1836 select preacher before the university, honorary canon of Rochester, and rural dean. His death took place May 18, 1866. He published *Euripidis Electra, Gr. emendavit et Annotationibus* (Lond. royal 8vo):—Πράξεις τῶν Ἀποστόλων, *Acta Apostolorum* (Cambridge, 1824, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Robinson, Hugh, D.D., an English clergyman, was born in St. Mary's parish, in the county of Anglesea. He was educated at Winchester School, was admitted a probationer fellow of New College, Oxford, in 1603, and perpetual fellow in 1605. He completed his master's degree in 1611, and about three years after became chief master of Winchester School. He was afterwards archdeacon of Winchester, canon of Wells, and archdeacon of Gloucester. Having sided with the party that was reducing the Church to the Presbyterian form, he lost the advantages of his canonry and archdeaconry, but obtained the rectory of Hinton, near Winchester. He died March 30, 1655, and was buried in St. Giles-in-the-Fields, London. He wrote for the use of Winchester School, *Preces; Grammaticalis quædam; Antiquæ Historiæ Synopsis* (Oxford, 1816, 8vo), printed together:—*Scholæ Wintoniensis Phrases Latinæ* (Lond. 1654 and 1664):—*Annales Mundi Universales*, etc. (ibid. 1677, fol.). See Chalmers, *Biog. Dict.* s. v.

Robinson, Isaac, D.D., a Congregational minister, was born at Hudson, N. H., in August, 1779. Having studied under his own minister, he commenced a course of classical and theological study with Rev. Reed Paige, of Hancock. He received a call to become pastor of the Church in Stoddard, Aug. 30, 1802, and, having accepted it, was ordained Jan. 5, 1803. Here he remained until the close of his ministry and life. Mr. Robinson continued to labor with vigor until within a few weeks of his death, which occurred July 9, 1854. He published, about 1809, a pamphlet in opposition to Universalism, a sermon on the *Supreme Divinity of Jesus Christ*, and others. See Sprague, *Annals of the Amer. Pulpit*, ii, 463.

Robinson, John (1), pastor of the "Pilgrim Fathers" of New England, was born in 1575. The Independents, as they were called, had their origin in a protest, not against popish intolerance and persecution, but against Protestant usurpation and bigotry connected with a persecution equal in atrocity to the darkest period of papal domination; not in the dark ages, but in the bright and golden age of Henry VIII and good queen Bess. While renouncing the supremacy of the pope and his title to headship in the Church of Christ, the king assumed ecclesiastical supremacy, and the change was from priestcraft to kingcraft, both eternally incompatible with the teachings of Christ. A little band whose consciences no chains could bind, and whose judgments no sophisms could pervert, rose up and mildly, but firmly, protested against such infringement of the rights of conscience and private judgment, and,

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rather than submit to the same, suffered imprisonment, torture, and death. An attempt was made in 1602 to seek refuge in Holland, but the vile treachery on the part of the captain of the ship on which they were embarked prevented. The next year, Robinson, the pastor of the little flock, made another effort; but they were again thwarted by untoward providences. Finally, a company arrived at Leyden in 1608. The Church was enlarged by additions mostly from English exiles, and numbered more than three hundred. Robinson was greatly respected by the clergy of Leyden, and also by the professors in the university. He gave proof not only of his piety, but of his scholarship. The Church was not allowed to rest in quiet in this asylum of conscience, but was pursued by the prelatic rage of the bigoted Laud. Holland was not allowed by Providence to be their rest, and they turned their thoughts across the ocean to the New World, where they might enjoy freedom to worship God in a heathen land. An appeal was made to king James as to whether they would be granted liberty of conscience in America. They made a full statement of their religious principles, keeping nothing back. The king promised to connive as to their religious principles and practices, but could not grant them toleration under the great seal.

In the beginning of the year 1620 they kept a day of solemn fasting and prayer; Robinson delivered a discourse from 1 Sam. xxiii, 3-4. It was decided that part of the Church should emigrate and prepare the way, and the remainder follow when their pastor could go with them; but many could not get ready, and had to remain. Mr. Brewster, a ruling elder, was appointed to go as a leader. They were constituted as much an absolute Church as the portion that remained. In July they held another season of prayer, and the pastor preached from Ezra viii, 21. On June 21 they left Leyden to embark at Delftshaven, and went on board ship the day after they arrived. All having assembled on deck, their beloved founder knelt and poured out his soul to God in prayer for the divine protection. They believed thoroughly not only in a general, but a special, providence, extending to the minutest events. The proceeds of their estates were put into a common stock, and, with the assistance of the merchants to whom they mortgaged their labor and trade for seven years, two vessels were provided—the *Speedwell*, of sixty tons, and the *Mayflower*, of one hundred and eighty tons. They expended seven thousand pounds in provisions and stores. The ships, carrying one hundred and twenty passengers, sailed from Southampton on Aug. 5, 1620. The *Speedwell*, proving leaky, had to put into port at Dartmouth for repairs. On Aug. 21 they put to sea again, and by still another providential interference, both ships proving unseaworthy, they were obliged to put back to Plymouth. About twenty left the *Speedwell*, and, taking with them their provisions, went on shore; the remainder, one hundred and one in number, went on board the *Mayflower*, and the shores of England were lost sight of forever. The company had entered into a solemn covenant to be faithful to God and each other. But little remarkable occurred during the voyage. There was one death, and one birth—a son of Stephen Hopkins, who was named Oceanus. On Nov. 9 they caught sight of the sandy cliffs of Cape Cod, and the next day entered the harbor. Before going ashore, they founded a democratic government, and elected John Carver to serve one year as governor of the colony. They named the place Plymouth. The first religious service held on land was on Dec. 31. Robinson had charged them to "follow him only so far as he followed Christ." They were faithful to the charge—a noble band of God-fearing and God-loving men; and they left unchanged to posterity

"What here they found—
Freedom to worship God."

The only book of Robinson's writing was entitled *Justification of Separation from the Church of England*, published in 1851. He died March 11, 1625. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.; Sprague, *Annals of the Amer. Pulpit*, i, 1. (W. P. S.)

Robinson, John (2), bishop of London, was born at Cleasby, Yorkshire, in 1650, and was educated at Oriel College, Oxford. He was chaplain to the English ambassador to Sweden in 1683, and subsequently ambassador there himself. He returned to England in 1708, in 1710 became bishop of Bristol, and in 1714 was transferred to London. He was minister plenipotentiary at the Treaty of Utrecht, and one of the commissioners for finishing St. Paul's Cathedral. He died in 1723. He published, *An Account of Sweden* (3d ed. 1717, 8vo):—*Sermon on Benefits, etc., of Christ's Kingdom* (Lond. 1714, 8vo), and others. See Allibone, *Dict. of Brit. and Amer. Auth.* s. v.; Darling, *Cyclop. Bibliog.* s. v.

Robinson, John (3), D.D., a Presbyterian minister, was born in Mecklenburg County, N. C., Jan. 8, 1768. His college course was pursued at Winnsborough, S. C. He studied under the care of the Orange Presbytery, was licensed to preach April 4, 1793, and was by the presbytery directed to visit Dupin County, where he remained seven years. In 1800 he became minister of the Church in Fayetteville, but removed in 1801 to Poplar Tent. In 1806 he was induced to return to Fayetteville, where he resumed pastoral labors and his classical school. In December, 1818, he returned to Poplar Tent, where he passed the rest of his life, dying Dec. 14, 1843. Dr. Robinson was a man of consistent and elevated piety, large benevolence, firmness of purpose, courage, and punctuality. He published a *Eulogy on Washington*. See Sprague, *Annals of the Amer. Pulpit*, iv, 113.

Robinson, John (4), D.D., an English clergyman, was graduated at Christ College, Cambridge, and was minister of Ravenstondale, Westmoreland, and master of the free grammar-school there. He published, a *Theological, Biblical, and Ecclesiastical Dictionary* (Lond. 1815, 8vo):—*The Proper Names of the Bible* (ibid. 1804, 12mo):—besides a number of works for schools. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Robinson, John (5), a minister of the Methodist Episcopal Church, was born in County Wicklow, Ireland, Aug. 14, 1801. He was converted in his fourteenth year, and came to the United States in 1818, uniting soon after with the Church in Fishkill, N. Y. In 1823 he moved with his parents to South Sodus, Wayne Co., where he labored, with a great revival as a result. After working under the presiding elder for two years, he was in 1832 received on trial as an ordained deacon in the Genesee Conference. In this and in the East Genesee Conference he labored a short time previous to his death, in Starkey, Yates Co., Jan. 9, 1868. See *Minutes of Annual Conferences*, 1868, p. 155.

Robinson, Jonathan N., a minister of the Methodist Episcopal Church, was born in Suffolk County, Long Island, N. Y., Sept. 27, 1816. He joined the Church April 10, 1838, was licensed to preach March 14, 1840, and after a course of preparatory study was received on trial in the New York Conference, June 16, 1844. He went to his last charge in 1853, was attacked with hemorrhage of the lungs, which became so aggravated that he died, Nov. 6, 1858. See *Minutes of Annual Conferences*, 1859, p. 153.

Robinson, Moses, a Presbyterian minister, was born in Burlington, Vt., April 26, 1815. His parents were poor, and he was dependent upon his own exertions to gain an education. He graduated at Middlebury College in 1839, studied theology in Union Seminary, New York city, was licensed by New York Third Presbytery in 1842, and was ordained by Salem Presbytery in 1843 as pastor of the church at Washington, Ind. He labored subsequently at Wadsworth, O., then at

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Enosburg, Vt., and for the last ten years of his life at Steamboat Rock, Ia. He died Aug. 31, 1865. See Wilson, *Presb. Hist. Almanac*, 1866, p. 223. (J. L. S.)

Robinson, Ralph, a Presbyterian minister, was born in Scotland, Windham Co., Conn., March 12, 1780. His father and family removed to Dorset, Vt., where Ralph spent the earlier part of his life at agriculture. He pursued his preparatory studies under the care of Rev. William Jackson, of Dorset, paying his board and tuition by his labor; graduated at Middlebury College in 1808; studied theology with Rev. Holland Weeks, of Pittsford; was licensed to preach by the Rutland Association in 1809, and for about a year acted as home missionary, preaching in Malone, N. Y., and in two or three towns in Vermont. In 1810 he was ordained and installed as pastor of two churches, viz. the Congregational Church in Granville, Vt., and the First Congregational Church in Hartford, N. Y. In 1822 he was settled as pastor of the Congregational Church, Marshal, Oneida Co.; in 1828 of the Church in New Haven; in 1830 of the Church in Pulaski, where he remained sixteen years; in 1846 he returned to the New Haven Church and remained seven years; in 1854 he went to the Church in East Mexico, and in 1858 to the Presbyterian Church in Constantia. Thus we have fifty years of uninterrupted ministerial labor—a life itself, which, from its nature, must have made a mark for eternity on hundreds of souls. He died May 14, 1863. Mr. Robinson was an intelligent and earnest preacher and defender of the New England or Edwardian theology, a pioneer in temperance and anti-slavery reform, and an earnest promoter of all the benevolent causes of the Church. See Wilson, *Presb. Hist. Almanac*, 1864, p. 317; also *The Congregational Quarterly*, Boston, July, 1863; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v. (J. L. S.)

Robinson, Richard, archbishop of Armagh and lord Rokeby, was born in the North Riding of Yorkshire, England, in 1709. He was educated at Westminster School and Christ Church, Oxford, where he took his master's degree in 1733. Dr. Blackburn, archbishop of York, appointed him his chaplain, and collated him first to Elton, Yorkshire, and next to prebend of Grindal, Cathedral of York. In 1751 he went to Ireland, and was promoted to the bishopric of Killala in the same year. In 1759 he was translated to the united sees of Leighlin and Ferns, and in 1761 to Kildare. In 1765 he was advanced to the primacy of Armagh, and made lord-almoner and vice-chancellor of the University of Dublin. He was created baron Rokeby of Armagh in February, 1777, and in 1783 he was appointed prelate to the Order of St. Patrick. He succeeded to the title of baronet upon the death of Sir William, his brother, in 1785. Bishop Robinson died at Clifton, near Bristol, in October, 1794. He was very watchful over the legal rights of the Church in Ireland. The acts of the 11th and 12th of the then reigning sovereign, securing to bishops and ecclesiastical persons repayment for expenditures in purchasing and building glebes and houses, originated with him. See Chalmers, *Biog. Dict.* s. v.

Robinson, Robert, a distinguished minister of the Baptist denomination in England, was born at Swaffham, Norfolk, Jan. 8, 1735. In 1749 he was apprenticed to a hair-dresser in London. Becoming a hopeful Christian under the preaching of Whitefield, his master released him from his indentures, and he returned to his native county and began to preach as a Calvinistic Methodist. He soon joined the Baptists, and in 1759 became pastor of the Baptist Church in Cambridge, where he was very popular with all classes of people. Enjoying peculiar facilities for study at Cambridge, he improved every opportunity to add to his store of knowledge. He was a fine linguist, and easily learned both the ancient and modern languages. Between the years 1770 and 1782 he prepared and published a translation of *Saurin's Sermons*. He also published in 1776 *A Plea for the Divinity of Our Lord Jesus Christ, in a Pastoral Letter Addressed to a Congregation of Protestant Dissenters at Cambridge*. It is said that this "*Plea* excited the most singular attention, and the highest dignitaries of the Church of England pronounced that it was the best defence of the divinity of Christ that had ever been published. He was invited to become a clergyman of the Establishment, to which, however, he refused to listen." Robinson was the author of several other works which, in their day, enjoyed a good degree of popularity. Among them was a translation of the celebrated essay of Claude, *On the Composition of a Sermon*, and an elaborate work on which he spent years of labor—*History of Baptism*. Close and long-continued application to study at length produced its effect on his constitution, and he died June 9, 1790. Although he was thought at one time to lean somewhat towards Socinianism, he never lost the affection and confidence of his Church in Cambridge. See Dyer, *Robinson's Life and Writings* (Lond. 1796, 4to); Flower, *Robinson's Miscellaneous Works*, etc.; also the *Annual Review*, 1805, p. 464; *Eclectic Review*, September, 1861; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v. (J. C. S.)

Robinson, Thomas (1), an English clergyman, was born at Wakefield, in the county of York, Aug. 29, 1749. He was educated at the grammar-school of his native place, the governors of which, when it was determined to send him to the university, unanimously agreed to allow him a double exhibition (pension). He was admitted a sizar into Trinity College, Cambridge, in October, 1768. In 1772 he was elected fellow of the college, and soon after presented to the curacies of Witcham and Witchford. About two years afterwards he accepted the curacy of St. Martin's in Leicester, was chosen afternoon lecturer of All-Saints', and in 1774 chaplain to the Infirmary. In 1778 he was appointed weekly lecturer of St. Mary's, Leicester, and in the same year was presented to the living of this church. Mr. Robinson died of apoplexy, March 24, 1813, after preaching thirty-nine years in Leicester. Among his works are, *Scripture Characters* (Lond. 1789, 12mo; last ed. 1860, 8vo): —*The Christian System Unfolded* (ibid. 1805, 3 vols. 8vo; last ed. 1848, 8vo):—*Prophecies of the Messiah* (ibid. 1812–25, 8vo):—besides *Addresses*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Robinson, Thomas (2), an English clergyman, was born about the middle of the last century, and became rector of Ruan Minor and vicar of St. Hilary, Cornwall. He died in 1814. He was the author of, *A Few Plain Reasons for the Belief of a Christian* (1800, 8vo):—*Inquiry into the Nature, Necessity, and Evidences of Revealed Religion* (1803, 8vo).

Robinson, William (1), a Presbyterian minister, was born near Carlisle, England, in the beginning of the 18th century. Having plunged into the dissipations of London, he was ashamed to return to his father, and resolved to seek his fortune in America. On his arrival, he began to teach school in Hopewell, N. J., living the life of a correct and sober man. Soon after his conversion, he determined to enter the ministry, and pursued his studies at the Log College. He was received under the care of the New Brunswick Presbytery on April 1, 1740, and was licensed to preach May 27 following. On Aug. 14, 1741, he was ordained in New Brunswick *sine titulo*. Until 1746 he labored as missionary in Virginia, and on March 19 was dismissed from the Presbytery of New Brunswick to that of New Castle, with a view of his becoming pastor of the congregation at St. George's, Del. But in April following, before he had been installed, his death occurred. There remains little documentary testimony concerning him; but there is a uniform tradition that he was an eminently devout and benevolent man, and one of the most vigorous and effective preachers of his day. See Sprague, *Annals of the Amer. Pulpit*, iii, 92.

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Robinson, William (2), a Congregational minister, and father of Dr. E. Robinson, was born at Lebanon, Conn., Aug. 15, 1754. He was fitted for college in the school of Mr. Tisdale in Lebanon, entered the sophomore class in Yale College in 1770, and graduated in 1773. In 1775 he returned to New Haven to study theology, united with the Church in Yale College, May 5, 1776, and was licensed to preach May 29. In the summer of 1778, Mr. Robinson was chosen to a tutorship in Yale College, and held that office one year, preaching in the towns adjacent. He was invited in December, 1778, to settle in Southington, which call he accepted, but was not ordained until June 13, 1780. So limited was his income that he was obliged to devote considerable of his time to agricultural pursuits. He was retired from active duties in September, 1820, after a ministry of forty-one years and two months, and died in 1825 on the anniversary of his birth. See Sprague, *Annals of the Amer. Pulpit*, ii, 131.

Robinson, William S., a minister of the Methodist Episcopal Church, was born in Harrison County, Ky., in 1825. He joined the Church in his eighteenth year, was licensed to preach in August, 1851, and was received on trial in the North Indiana Conference in 1852. In 1854 he was admitted into full membership, but was obliged to give up his work in May, and on July 11, 1855, he died. See *Minutes of Annual Conferences*, 1855, p. 619.

Rob'oäm (Ῥοβοάμ), the Greek form (Ecclus. xlvii, 23; Matt. i, 7) of the name of king Rehoboam (q. v.).

Roc. See Rok.

Rocaberti, Juan Tomas de, a Spanish prelate, was born at Perelada, Catalonia, March 4, 1627. While very young, he took the habit of St. Dominic at the Convent of Gerona, but later removed to that of Valencia. In 1666 he was provincial of Aragon, was elected general of the order in 1670, and in 1676 was nominated archbishop of Valencia by Charles II. This prince twice made him viceroy of that province, and in 1695 gave him the title of "grand inquisitor of the faith." He died at Madrid June 13, 1699. The following are his principal works: *Alimento Espiritual, Cotidiano Exercicio de Meditaciones* (Barcelona, 1668)·—*Teologia Mistica* (ibid. 1699):—*De Romani Pontificis Auctoritate* (Valencia, 1691-94). The last-named work, though held in great esteem in Spain and Italy, was not so regarded in France, where it was considered contrary to the doctrines of the fathers, and the Parliament of Paris forbade its sale in 1695. Rocaberti also collected and printed at his own expense all the works which upheld the pontifical authority and infallibility. This collection is entitled *Bibliotheca Pontificia Maxima* (Rome, 1695-99). As general of his order, he edited the works of several Dominicans which had never before appeared. See Antonio, *Bibl. Hispana Nova.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Rocca, Angiolo, a learned Italian prelate, was born in Rocca Contrada, Naples, in 1545. In 1552 he took the habit among the Hermits of St. Augustine, and afterwards continued his studies at Rome, Venice, Perugia, and Padua, receiving the title of doctor of divinity at the University of Padua in September, 1577. In 1579, Fivizani, vicar-general of the Augustinians, invited him to become his secretary. Pope Sixtus V placed him in the Vatican in 1585, and confided to his superintendence those editions of the Bible, the councils, and the fathers issued from the apostolical press during his pontificate. In 1595 Clement VIII made him apostolical sacristan and titular bishop of Tagaste, in Numidia. He presented his large and excellent library to the Augustinian monastery at Rome (Oct. 23, 1614), on condition that it should always be open to the public. He died April 8, 1620. Among his works are, *Bibliotheca Apostolica Vaticana:—Bibliotheca Theologica et Scripturalis:—Notæ in Novum Testamentum:—De Patientia:—De Cometis:—Observationes in VI Libros Elegantiarum*, etc.: and *Observationes de Lingua Latina*, etc. (1719, printed together, 2 vols. fol.).

Roch, St., a wonder-worker of the Romish Church, respecting whom there is evidence to show that he was born at Montpellier, about A.D. 1295; that he visited the towns of Italy during an epidemic to nurse the sick, and effected cures by the might of his prayers; that he subsequently returned to his native city, and was there imprisoned during several years on the charge of being a spy; and that he died in 1327. It is said that while himself sick of the plague, and lying in a hovel in the neighborhood of Piacenza, he was saved from starvation by a hound, who brought him bread from time to time. The stories of his descent from a royal stock and of his having attained the cardinalate are wholly fabulous. Various miracles are said to have been wrought by him after his death. A plague which broke out at Costnitz during the sessions of a council was stilled by invoking the aid of "the blessed confessor and physician Rochus." It is said that his body was stolen in 1485 and brought to Venice; but Montpellier, Turin, Antwerp, and other towns boast that they possess genuine relics of St. Roch, and churches and chapels bearing his name are found in all the important towns of Roman Catholic Europe. A *Confraternitas S. Rochi, a Morbo Epidemiæ Liberatoris*, has existed in Rome since the close of the 15th century, and was endowed with rich privileges and exemptions by popes Alexander VI, Leo X, and Pius IV; and associations bearing similar names were formed at Bologna, Venice, Turin, Arles, and Antwerp—one having been founded in the place last named so late as 1685. St. Roch is commemorated Aug. 16. See *Acta Sanctorum*, Aug. iii, 380-414.—Herzog, *Real-Encyklop.* s. v.

Rochechouart (Mortemart), Marie Madelaine Gabrielle de, abbess of Fontevrault, was born in 1645. The daughter of the duke of Mortemart, she was possessed of a great degree of the beauty which rendered her sister, Madame de Montespan, so famous. At the age of twenty she took the veil at Bois, and in 1670 became abbess and superior of the Order of Fontevrault. She was well read, and conversant with the literature of the Italian, Spanish, Greek, and Latin languages, as well as of her own. After her death, which occurred Aug. 15, 1704, there were found among her papers several dissertations on piety, morals, and criticism. One is entitled *Question sur la Politesse*, which may be found in the *Recueil de Divers Ecrits*, by Saint-Hyacinthe (Brussels, 1736). See *Gallia Christiana.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Rochemore, Pierre Joseph, was bishop of Montpellier in 1802. He refused to exercise his ecclesiastical functions in order to avoid leaving Nismes, where he was vicar-general. He died in 1811.

Rochet, a linen garment worn by bishops under the chimere (q. v.). The word appears first about the 13th century, being called *sarcos* at Cambrai and *saroht* by John of Liege. The Council of Buda (1279) mentions it as the white *camisia*, or *rosetta*, worn under the *cappa*, or mantle, when walking or riding. Between 1305 and 1377 the popes introduced it at Avignon, but it was of far earlier date, having been in common use in the 7th century, and identified with the *linea* prescribed by the *Ordo Romanus*. In the following ages the bishops were obliged by the canon law to wear their rochet whenever they appeared in public; and this practice was long kept up in England, but has been abandoned since the Reformation, except in Parliament and in Convocation, over the scarlet habit. Secular prelatic prothonotaries, and canons who had the right to use it, put it on over the *vestis talaris* before robing for mass. The rubric of the First Common-Prayer Book of Edward VI prescribes that the bishop shall wear the rochet at communion. The rochet, according to Lyndwood, was sleeveless, and worn by the server to the priest, and by the latter in baptizing. The chief difference between this garment and the surplice was that its sleeves were nar-

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rower than those of the latter. The modern full sleeve is not earlier than the time of bishop Overall. Before and after the Reformation, till Elizabeth's time, the rochet was always of scarlet silk, but bishop Hooper changed it for a chimere of black satin. Bale describes the clergy wearing white rochets of raines (linen of Rennes or Rheims), or fine linen cloth.—Walcott, *Sac. Archæol.*; Hook, *Church Dict.*; Eden, *Theol. Dict.*; Gardner, *Faiths of the World*, s. v. See ORNAMENTS.

Rochus, a carver of San Lucar, Spain, whose principal business was to make images of saints and other popish idols. Convinced of the errors of Romanism, he embraced the Protestant faith, and followed the business of seal-engraver only. An image of the Virgin had been retained as a sign, and a papal inquisitor passing asked him if he would sell it, and the price. Rochus gave the price, and the inquisitor offered him half the money; upon which Rochus replied, "I had rather break it in pieces than take such a trifle." "Break it in pieces if you dare," said the inquisitor. Rochus took a chisel and cut off the nose of the image, for which offence he was burned.

Rock (properly סֶלַע, or צוּר, πέτρα). Palestine is a mountainous and stony country, abounding in caves and fastnesses where the inhabitants sought shelter from sudden invasions of enemies, and where bands of robbers frequently formed their dens. Thus when the Benjamites were overcome, they secured themselves in the rock Rimmon, and David hid himself from Saul in the caves of Adullam, Engedi, and Maon. These ravines furnish a great number of defensible positions, which have been the scene of many deadly struggles, from the days of the Canaanites down to the present hour. The prevailing rock is a dark-gray limestone, which, though it has a most saddening aspect of barrenness and desolation, is very susceptible of cultivation, being easily worked into terraces, which give support to the soil, and facilitate the fertilizing process of irrigation. Travellers who now visit the land are disposed, at the first view, to doubt the ancient accounts of its fertility; they can scarcely bring themselves to believe that these barren wastes were the promised land "flowing with milk and honey;" but a more attentive examination of the country affords abundant evidence that its present sterility is owing to the nature of its government, which, affording no security either for life or property, prevents the husbandman from tilling the soil when he is uncertain whether he shall reap its fruits. Indeed, it may be generally said that a country of limestone rock will be found one of the best in rewarding the labor of cultivation, and one of the worst in spontaneous produce. See CAVE; HILL.

Rock is frequently used in Scripture in a figurative sense of the ancestor of a nation, the quarry whence it was derived (Isa. li, 1). It is also used in a metaphorical sense of God, as the "Rock," i. e. the strength and refuge of his people (Deut. xxxii, 4; 2 Sam. xxiii, 3; Psa. xviii, 2). The rock from which the Hebrews were supplied with water in the desert was a figure or type of Christ (1 Cor. x, 4). So the term *rock* is used of the grand doctrine of Christ's eternal supremacy, which is the foundation of the Christian system (Matt. xvi, 18). See STONE.

Rock, DANIEL, a learned Roman Catholic, was born at Liverpool, England, in 1799, and educated at Old Hall, Herts, and in the English College, Rome. After serving the mission in London for two years, he became domestic chaplain to the earl of Shrewsbury, and in 1840 took charge of the Church at Buckland, Berks, which he resigned in 1854. On the reintroduction into England of the Roman hierarchy (1852), he was one among those first made canons of Southwark. He died Nov. 28, 1871. Rock published, *Hierurgia, or the Holy Sacrifice of the Mass* (Lond. 1833, 2 vols. 8vo; 2d ed. 1850, 8vo):—*The Church of our Fathers*, etc. (vol. i, ii, ibid. 1849, 8vo; vol. iii, 1853–54):—*Transubstantiation Vindicated:*—*The Mystic Crown of Mary;* also minor publications. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Rockwood, LUBIM BURTON, a Congregational minister, was born at Wilton, N. H., April 8, 1816. He graduated at Dartmouth College in 1839, and entered the Andover Theological Seminary, where he remained two years, and then entered the Union Theological Seminary, where he also remained two years, graduating in 1843. He was ordained to the Gospel ministry in 1845, and became the financial agent of Union Theological Seminary. He was called to the pastorate of the Congregational Church at Rocky Hill, Conn., in 1850, and continued in charge of the same until 1858, when he accepted the position of district secretary of the American Tract Society of New York, and subsequently of that of Boston, Mass. He died while engaged in this work, May 7, 1872. (W. P. S.)

Rocóco, a name given to the very debased style of architecture and decoration which succeeded the first revival of Italian architecture. It is ornamental design run mad, without principle or taste. This style prevailed in Germany and Belgium during last century, and in France during the time of Henry IV. The following figure is an example from an altar in the Church of St. James, Antwerp.

Rococo Ornament.

Rod stands in the A. V. as the representative of several different Hebrew words, and consequently has various significations in the Scriptures (חֹטֶר, *chôter*, a *shoot*, Prov. xiv, 3; Isa. xi, 1; מַקֵּל, *makkél*, a *twig*, Gen. xxx, 37–39, 41; xxxii, 10; Exod. xii, 11; Numb. xxii, 27; 1 Sam. xvii, 40, 43; Jer. i, 11; xlviii, 17; Ezek. xxxix, 9; Hos. iv, 12; Zech. xi, 7, 10, 14; elsewhere מַטֶּה, *mattéh*, a *stick*, especially for walking or smiting, or שֵׁבֶט, *shébet*, the *baton* of office; ῥαβδός). It signifies a wand or walking-staff: as Moses' rod (Exod. iv, 2, 4), Aaron's rod (vii, 9), Jonathan's rod (1 Sam. xiv, 27). The rods of Moses and Aaron were the visible means chosen by the Almighty for the instrument of his wonders in Egypt, at the Red Sea, and in the wilderness. The rod of Moses is sometimes called "the rod of God" (Exod. iv, 20; vii, 9, 12, 19, 20; viii, 5, 17; ix, 23; x, 13). Aaron's rods, which miraculously blossomed and brought forth almonds, was laid up as a memorial in the holy place (Numb. xvii, 8, 10; Heb. ix, 4). As the wonders wrought by the instrumentality of Moses' and Aaron's rods attracted the attention of neighboring nations, it is not extraordinary if, in course of time, these personages were interwoven with mythology (see Willemer, *De Baculo Mosis* [Viteb. 1680]). It has been plausibly conjectured that Aaron's rod, which in its serpent state devoured the serpent-rods of the Egyptian magicians, was the prototype of the caduceus, or wonder-working rod of Mercury, which was fig-

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ured as entwined with two serpents. Aaron's rod was caused to blossom miraculously and bring forth almonds (Numb. xvii, 8) to show God's election for the priesthood. Parkhurst thinks that the rods of the chiefs among the Israelites were of the almond-tree, to denote vigilance, that being an early tree, flowering before all others. The shepherd's staff is called "a rod;" and the tithe of the herd, or of the flock, was to be taken from "whatsoever passed under the rod," i. e. from whatsoever required the shepherd's care (xxvii, 32; Jer. xxxiii, 13; Ezek. xx, 37; Mic. vii, 14). The term "rod" also means a shoot or branch of a tree, and in this sense is applied figuratively to Christ as a descendant of Jesse (Isa. xi, 1). "Rod" is used to designate the tribes of Israel as springing from one root (Psa. lxxiv, 2; Jer. x, 16). It is used as the symbol of power and authority (Psa. ii, 9; cxx, 2; cxxv, 3; Jer. xlviii, 17; Ezek. xix, 11; Rev. ii, 27); of that which supports and strengthens, a stay or staff (Psa. xxiii, 4; Isa. iii, 1; Ezek. xxix, 6); and of the afflictions with which God disciplines his people (Job ix, 34; Heb. xii, 6, 7). (See Cooper, *Hist. of the Rod in all Countries and Ages* [2d ed. Lond. 1877].) See SCEPTRE; STAFF.

A peculiar use of rods is afforded in the instance of those of poplar and hazel (more properly the wild almond) which Jacob partially peeled, and set in the water where Laban's cattle drank, and by looking at which they brought forth speckled and ring-streaked young. Commentators are not agreed as to the effect thus produced: whether it was natural or miraculous; whether the sight of the rods had naturally such an effect on the animals' perceptions as to influence the markings of their offspring, in the manner that children often receive marks before birth, from some object that has impressed itself on the mother's mind, or whether it was a special operation of God in Jacob's favor, which, in fact, seems clearly intimated in Gen. xxxi, 10, 12, where Jacob declares himself to have been guided on this subject by God in a dream. The Latin fathers considered the case as natural, the Greek as miraculous, which is also the prevailing opinion of modern commentators, who consider it very doubtful whether the same cause (the use of variegated rods) would now certainly produce the same effects. See POPLAR.

Rhabdomancy, or divining by rods, became a common superstition or idolatrous custom among the Jews, arising, doubtlessly, from the ideas of supernatural agency attached to the rods of Moses and Aaron. It is alluded to in Hos. iv, 12: "My people ask counsel at their stocks, and their staff declareth unto them." It was performed, first, by inscribing certain characters on small rods, and then drawing them, like lots, out of a vessel; secondly, by measuring the rod in spans, and saying, alternately, words expressing a negative and an affirmative, and then determining, according to the last span, whether negative or affirmative, to do the intended action or not; thirdly, by erecting two sticks, repeating a charm, and then determining by certain rules, according as the sticks fell backward or forward, to the right or to the left. See DIVINATION.

Rodanim. See DODANIM.

Rodburne. See RUDBORNE.

Rodgers, Ebenezer, a Baptist minister, was born March 16, 1788, in the Blaina valley, Monmouthshire, England. He studied with the Rev. Samuel Kilpin of Leominster, Herefordshire, for two years, and was then admitted into the Baptist College at Stepney, London, where he spent four years. Soon after the completion of his studies, he came to America on secular business, intending to return in a few months. He was persuaded by some of his friends to visit the State (then Territory) of Missouri, and for a time relinquished his purpose of returning to his native land. A Baptist church was soon formed at Chariton, about 175 miles west of St. Louis, and Mr. Rodgers was ordained its pastor, though he did not confine his labors to this one locality. He engaged in teaching in order to defray expenses of living. This itinerant life continued for about sixteen years, during which he assisted in the organization of about fifty churches. In 1832 he visited Wales, and in 1834 became pastor of the churches in Alton and Upper Alton, Ill., but after a year gave his undivided service to the latter. He then resigned, but immediately became pastor of two or three other churches. He continued preaching and acting as trustee of Shurtleff College until his death, May 25, 1854. See Sprague, *Annals of the Amer. Pulpit*, vi, 681.

Rodgers, James, a Presbyterian minister, was born in Roxburghshire, in the South of Scotland, in 1785. His parents were in humble circumstances, and his education was limited to that which could be acquired in the common school. He owed much to his early religious training, and in childhood he had been so thoroughly drilled in the doctrines of the Shorter Catechism that in later years, planted on this foundation, he stood unmoved amid hosts of heresies. He dated his conversion from his fourteenth year. In 1819 he emigrated to this country, and settled in the then new colony of Hammond, St. Lawrence Co., N. Y. He was licensed March 23, 1823, and ordained as an evangelist June 9, 1824. For a number of years he continued to labor in Hammond and some of the adjoining churches. He also gave a partial supply to a church in the township of Oswegatchie, where he finally settled as stated supply in 1827, and was installed as the regular pastor May 13, 1839. In 1848 failing health rendered regular labor impossible, and he resigned this charge, although he continued to labor for short periods in other fields. He died Aug. 20, 1863. Mr. Rodgers was a remarkable man, and he proved himself an efficient and successful workman. His pulpit services were characterized by rich scriptural knowledge, great earnestness, and deep spirituality. See Wilson, *Presb. Hist. Almanac*, 1865, p. 114. (J. L. S.)

Rodgers, John, D.D., a Presbyterian minister, was born in Boston, Aug. 5, 1727. After studying theology, he was licensed by the Presbytery of Newcastle in October, 1747. After this he went to Virginia, but not being permitted to preach there, he went to Maryland, and early in 1748 returned to Pennsylvania, where on March 16, 1749, he was installed pastor of the congregation of St. George, where his ministrations proved very acceptable. In 1754 he spent some months in Virginia as substitute of Rev. Samuel Davies during the latter's absence in England. In 1762 he was himself appointed by the Synod of New York and Philadelphia to visit England to solicit subscriptions to a fund for the benefit of the Presbyterian ministry, but family reasons obliged him to decline. In 1765 he was elected one of the trustees of the College of New Jersey, which office he resigned in 1807. In 1765 he dissolved his relation with the Church of St. George, and became pastor of a congregation in New York. In 1768 he was made doctor of divinity by the University of Edinburgh. During the Revolutionary war he showed himself devoted to the cause of his country, and was several times consulted by Washington. In May, 1776, he removed with his family to Greenfield, Conn., but being appointed chaplain to general Heath's brigade on York Island, he at once entered upon his duties. He was obliged to resign in November of the same year, however, business calling him to Georgia. On his return, in April, 1777, he was appointed chaplain of the New York State Convention in session at Esopus, and afterwards served the Council of Safety in the same capacity, as well as the first Legislature of the State under the new constitution. In 1780 he removed to Danbury, Conn., and in 1782 accepted a call from the church of Lamington, N. J., when, in 1783, the close of the war permitted him to return to New York, where he resumed his former connection, with the aid of an assistant after April, 1785. Shortly after, he was appointed vice-chancellor of

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the Board of Regents of the University of New York, and in 1789 he was chosen moderator of the General Assembly at Philadelphia. In 1809 his health became greatly impaired, and he died May 7, 1811. Besides some miscellaneous articles in connection with the Episcopal controversy, and several *Sermons* in the *American Preacher*, Dr. Rodgers published *A Sermon before a Masonic Lodge*, at Stockbridge, Mass. (1779):—*A National Thanksgiving Sermon* (1783):—*A Sermon on the Death of Dr. Witherspoon* (1794):—and *A Sermon at the Opening of the Cedar Street Church* (1808). See Sprague, *Annals of the Amer. Pulpit*, iii, 154.

Rodgers, Ravaud Kearney, D.D., a Presbyterian minister, was born in New York, Nov. 3, 1796. He was the son of John R. B. Rodgers, M.D., surgeon in the Revolutionary army, practicing physician, and professor in the medical department of Columbia College, New York city. His grandfather, John Rodgers, D.D., was minister of the First Church, in New York, founder of the Brick Church, and the first moderator of the General Assembly in 1789. In the year 1815 Ravaud K. graduated at Princeton College, and in 1818 he graduated at the Princeton Theological Seminary. In 1820 he was ordained and installed pastor of the Sandy Hill and Glenn's-Falls Presbyterian churches, N. Y. He remained ten years in that field. He was an ardent, noble, earnest young preacher, and associated with Drs. Bullions, Proudfit, Prime, and others in the Bible cause, education, and all great works of social improvement and philanthropy. With a voice of trumpet power and glowing eloquence, he was a favorite at all great public meetings and anniversaries, and a leader in every good work. Genial, warm-hearted, and generous, he was a general favorite. In the year 1830 he received a call from the Presbyterian Church at Bound Brook, N. J., and, accepting the same, was installed pastor; and at that place, and in the Synod and the State of New Jersey, he left the impress of a pure and useful life. No minister of that State was more generally known or more universally respected. On all social occasions his presence was indispensable as the most agreeable and entertaining of men. As a member and officer of ecclesiastical bodies—whether General Assembly, Synod, or Presbytery—his great excellence of character and peculiar executive ability were illustrated. For a long time he was stated clerk of the New Jersey Synod, and a more faithful, popular, and accomplished servant never filled that office. His assiduity in the discharge of official duty, his punctuality in attendance, his perfect knowledge of the law and practice of the Church, and his clear, incisive, and able exposition of the constitution, which was always at his command, rendered him an authority in the courts of the Church. He was a model pastor, knowing all his people and their families. He called his own sheep by name; he carried them in his heart, and went about among them to do them good, for he was their trusted counsellor and confidential friend. He entered his pulpit with sermons thoroughly prepared, which he delivered with energy, life, and power. Even down to old age he was strong in the work of the ministry, and at seventy-five could outwork many of his younger brethren. As he drew near to fourscore, he resigned his pastoral charge, which he had held unbroken for forty-five years. In 1874 he removed to Athens, Ga., where in the home of his daughter he spent the calm and beautiful evening of a long, laborious, and honored life. He was a philosopher as well as a Christian, the divine presence being as real to him as the light of the sun; and living in that light, he was as ready to die as to live; for, "whether living or dying, he was the Lord's." He died at Athens, Ga., Jan. 13, 1879. (W. P. S.)

Rodigast, Samuel, rector of the gymnasium of the Gray Convent in Berlin from 1698 to 1708, and previously adjunct professor in the University of Jena. He was intimately acquainted with Philip J. Spener to the time of his death, in 1705. His claim to recognition in this place lies in his having composed the hymn *Was Gott thut, das ist wohlgethan* (1675), which has become a classic, and is used wherever the German tongue is known. It was a favorite with Frederick William III of Prussia, and was rendered on the occasion of his funeral, June 11, 1840.—Herzog, *Real-Encyklop.* s. v.

Rödiger, Emil, doctor and professor of the Oriental languages at the University of Berlin, was born Oct. 13, 1801, at Sangerhausen. In 1821 he left the gymnasium at Halle, and entered the university for the study of theology and philology. In 1828 he commenced his lectures; in 1830 he was made extraordinary, and in 1835 ordinary, professor of Oriental languages. In 1860 he was called to Berlin, where he died, June 15, 1874. He was one of the first editors of the *Zeitschrift der deutschen morgenländischen Gesellschaft*, which review also contains a great many of his articles pertaining to Oriental literature. He wrote, *Commentatio, quo Vulgata Opinio de Interpretibus Arab. Libr. V. T. Histor. Refut.* (Halle, 1828):—*Chrestom. Syr. c. Gloss.* (ibid. 1838):—*De Origine et Indole Arabicæ Librorum V. T. Historicorum Interpretationis Libri Duo* (ibid. 1829). But his main work is his continuation of Gesenius's great *Novus Thesaurus Philolog.-criticus Linguæ Hebr. et Chald. V. T.* (Lips. 1853). He also edited several editions of his *Teacher's Hebrew Grammar*. See *Literarischer Handweiser*, 1874, p. 236; Schneider, *Theologisches Jahrbuch*, 1875, p. 375 sq.; Winer, *Theologisches Handbuch*, i, 58; ii, 737; Fürst, *Bibliotheca Judaica*, iii, 162; Steinschneider, *Bibliographisches Handbuch*, p. 52 sq.; and Index to vol. i–xxx of the *Zeitschrift der deutschen morgenl. Gesellschaft*. (B. P.)

Rodon. See Derodon.

Rodriguez, Girão, called *Father João*, a Portuguese missionary, was born near Lisbon in 1559. He entered the Jesuit order in 1576, and in 1583 went to Japan, where he gave himself to the study of the language. He soon spoke the dialect of Nagasaki with fluency, received the protection of the government, and consequently escaped the persecutions to which the other missionaries were subjected. He returned to Europe late in life, and died in 1633. His principal work was printed at Nagasaki, and was entitled *Arte da Lingua do Japão* (1604). It was translated into French by Landresse and annotated by Rémusat (1825). Rodriguez also wrote letters on the persecutions to which Christians were subjected in Japan, entitled *Cartas Annuas de Nangazachi dos Annos* 1604 *e* 1605, transl. into Latin (Antw. 1611-12) and into Italian (1808-10):—*Annuas de* 1609 *e* 1610 (Rome, 1615). Some smaller works of Rodriguez appeared at Rome in 1615 and 1632. See Antonio, *Bibl. Hispana*; Pagès, *Bibliogr. Japonaise.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Roe is properly the rendering in the A. V. of צְבִיָּה, *tsebiyah* (Cant. iv, 5; vii, 3), which is the fem. of צְבִי, *tsebi*, the Roe-*buck* (so called from its *beauty*, Deut. xii, 15, 22; xiv, 5; xv, 22; 1 Kings iv, 23; elsewhere improperly "roe," 2 Sam. ii, 18; 1 Chron. xii, 8; Prov. vi, 5; Cant. ii, 7, 9, 17; iii, 5; viii, 14; Isa. xiii,14; "beauty," 2 Sam. i, 19). These are the masculine and feminine appellations of an antelope, which was considered the very impersonation of beauty; and so, in the later Hebrew Scriptures, i. e. from Isaiah downward, it is always used in an abstract sense, and is rendered by such terms as "glory," "beauty," "ornament," "delight," etc. The word was not only found in the various Aramæan dialects of Western Asia, but has spread to nations where we should have little expected to find it, as those of the extreme south of Africa. Thus the elegant springbok of the Cape Colony (*Antilope euchore*), an animal nearly allied to the gazelles of Asia, is named *tsebi* by the Bechuanas, and *tesbe* by the Caffres. The Sept. generally renders the word by δορκάς; and this is given in the New Test. as the Greek equivalent of the Syriac *tabitha*

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(Acts ix, 36), which is but the feminine form with the *ts* softened to *t* by the dropping of the sibilant.

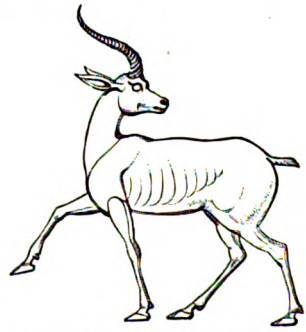
The animal in question is the dorcas gazelle of the modern Orientals (*Antilope dorcas*), the most abundant of all the ruminants inhabiting Palestine and its vicinity in a state of freedom. It appears to be replaced in the surrounding regions by what some naturalists consider as distinct, though closely allied, species, and others are disposed to view as only local varieties of the same. Thus in Asia Minor, extending southward into Syria and eastward into Central Asia, there is the ahu (*Antilope subgutturosa*), with rather stouter horns than the

Roebuck (*Antilope dorcas*).

gazelle; in Western India the kalsepi (*A. Bennettii*, Sykes; *A. cora*, H. Smith), closely like the gazelle, but higher on the limbs, with the tail entirely black, and scarcely gregarious; all along the eastern shore of the Red Sea lives the ariel gazelle (*A. Arabica*), scarcely to be distinguished from *A. dorcas* except by being somewhat darker in color, and usually a little slighter in form. On the continent of Africa we have, in the north of Abyssinia, the *A. Sœmmeringii* of Rüppel, an animal considerably larger than the gazelle, with boldly lyrate horns, and associating in pairs; on the western side of the desert, the kevel (*A. kevella*), nearer the gazelle, but with the horns compressed, more annulated, and lyrate; and, finally, in the southern half of the continent, the springbok (*A. euchore*) and the blessbok (*A. pygarga*), large species with lyrate horns, and the sides and flanks marked with conspicuous dark bands, which enclose a white patch on the buttocks. These merge into another group, chiefly inhabiting North Africa, containing the mhorr and the addra. See PYGARG. Of all these species the *tsebi* properly includes only the *A. dorcas* and *A. Arabica;* and in all probability these were not distinguished, but supposed. Stanley (*Syr. and Palest.* p. 207) says that the signification of the word Ajalon, the valley "of stags," is still justified by "the gazelles which the peasants hunt on its mountain slopes." Thomson (*Land and Book*, i, 252) says that the mountains of Naphtali "abound in gazelles to this day." See ANTELOPE.

So elegant is the form, so light and slender the limbs, so graceful the movements, so shy and timid the disposition, of the gazelle that the Oriental genius has ever delighted to make it the representative of female loveliness. The eye in particular is large, soft, liquid, languishing, and of the deepest black—qualities which are so admired in the eyes of an Oriental woman that to say "she has the eyes of a gazelle" is the most flattering compliment that can be paid to beauty. The poetry of the Arabs and Persians is full of such allusions, while the lightness and fleetness of the creature afford similes by which to illustrate the activity and grace of the youthful man. David, in his exquisite elegy on the death of Saul and Jonathan, calls his friend "the gazelle of Israel" (2 Sam. i, 19); and in the Song of Songs the comparison is frequently interchanged between the bridegroom and the bride. What can be more exquisite than the compound simile in ch. iv, 5? Ashael, the brother of Joab, was "as light of foot as one of the gazelles in the field" (2 Sam. ii, 18); and the Gadites who gathered to David in the wilderness were "men of might, . . . whose faces were like the faces of lions, and who were as swift as gazelles upon the mountains" (1 Chron. xii, 8). The gentle Tabitha of Joppa, the loving and beloved (Acts ix, 36), was doubtless so named because of her beauty, real or fancied. The gazelle was permitted to be eaten by the law of Moses, as it is a typical ruminant. It seems to have even been a standard of lawful and proper food—"Thou mayest eat flesh, . . . even as the gazelle . . . is eaten" (Deut. xii, 15, 22). Whereas hitherto they had eaten the flesh of their flocks and herds only on occasions of these being offered in sacrifice, now that they were about to become a settled and an agricultural people, they might kill and eat their domestic animals without any such restriction, as freely as they had been accustomed to eat the gazelles which they took in hunting. It is probable that this animal formed a considerable portion of the animal food of the Hebrews, not only in their desert wanderings, but before and after their captivity in Egypt. The venison which Isaac loved, and which Esau took with his quiver and his bow, and which could not be distinguished from kid when this latter was suitably dressed (Gen. xxvii), was doubtless the flesh of the gazelle. To this day the valley of Gerar and the plains of Beersheba are the haunts of vast flocks of these agile creatures, and still the pastoral Arabs hunt them there and make savory meat. See GAZELLE.

The paintings of ancient Egypt present us with numerous examples of gazelle-hunting. Sometimes a battue is depicted, in which all the game of the country is driven before the hounds. In such scenes the great predominance given to the gazelle shows how large a proportion this animal bore to other quarry. Sometimes the capture of the wild animal alive was the object desired; in this case it was either trapped or snared in some way, or shot with blunt-headed arrows, and the hunter is seen leading home the gentle gazelle by the horns. Occasionally, too, this was accomplished by throwing the lasso, as wild horses are now taken on the South American pampas. Large herds of gazelles were kept by the Egyptian land-holders in their parks and preserves, like deer with us. Frequently, however, the hounds, which were held two or three in leash, were loosed after the fleet-footed antelope, and pulled it down by sheer running, the hunter running on foot, which implies that the course could not have been long. At present, however, though large herds of gazelles are common enough, and the sport of chasing them is as keenly relished as ever, no breed of dogs cultivated in the East has a chance of bringing one down in a fair open run. They are hunted by the Arabs with a falcon and a greyhound. The repeated attacks of the bird upon



Roebuck (from the Assyrian Sculptures, British Museum).

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the head of the animal so bewilder it that it falls an easy prey to the greyhound, which is trained to watch the flight of the falcon. Many of these antelopes are also taken in pitfalls, into which they are driven by the shouts of the hunters. (See Addison, *Damascus and Palmyra*, ii, 340; Kitto, *Phys. Hist. of Palest.* p. 392; and Burckhardt, *Notes*, p. 220.) The group of antelopes to which this article is devoted, generically named *Gazella* by some naturalists, is thus characterized: the horns, which are permanent, and present in both sexes, are lyrate, with solid bony cores. The lachrymal sinuses are distinct and movable, the interdigital pits and inguinal pores are large. The knees are generally furnished with tufts of hair. A dark streak runs through the eye. The inside of the ear is marked with lines, occasioned by the alternation of bands of white hair; the color of the sides and flanks, some hue of warm brown, is separated from the white of the belly by a dark line. The nose is sheep-like.—Fairbairn. See Tristram, *Nat. Hist. of the Bible*, p. 127 sq.; *Bible Educator*, ii, 135. See Deer.

In Prov. v, 19, the word Roe represents the Heb. *yaalah'*, יַעֲלָה, properly the female *ibex* or *young she-goat*; here used as an epithet for a lovely woman (Bochart, *Hieroz.* i, 899; Gesen. *Thesaur.* s. v. יָעַל). See Goat.

Young Roe in the Song of Solomon (iv, 5) stands for the Heb. *o'pher*, עֹפֶר (from the root *aphar'*, עָפַר, *to be whitish*), the Arabic *algophro*, which denotes the calf or fawn of a stag (*ail*). It occurs in no other book of Scripture, is unknown in the Syriac and Chaldee, and appears to be only a poetical application of a term more strictly belonging to fawn-like animals; for in the above passage it is applied to couples feeding in a bed of lilies—indications not descriptive of young goats or stags, but quite applicable to the Antilopine groups which are characterized in Griffith's Cuvier, in subgenus X *Cephalophus*, and in XI *Neotragus*, both furnishing species of exceeding delicacy and graceful diminutive structures, several of which habitually feed in pairs among shrubs and geraniums on the hilly plains of Africa. And as they have always been, and still are, in request among the wealthy in warm climates for domestication, we may conjecture that a species designated by the name of Opher (עֹפֶר, perhaps alluding to אוֹפִיר, Ophir, or even Africa) was to be found in the parks or royal gardens of a sovereign so interested in natural history as Solomon was, and from the sovereign's own observation became alluded to in the truly apposite imagery of his poetical diction (Cant. iv, 12). Among the species in question, in which both male and female are exceedingly similar, and which might have reached him by sea or by caravan, we may reckon *Cephalophus Grimmia*, *C. perpusilla*, *C. philantomba*, all marked by a small black tuft of hair between their very short horns; as also the *Neotragus pygmea*, or guevei, the smallest of cloven-footed animals; and the madolka, with speckled legs; all these species being natives of Central Africa, and from time immemorial brought by caravans from the interior for sale or presents.—Kitto. See Hind.

Roe, Azel, D.D., a Presbyterian minister, was born at Setauket, Long Island, N. Y., Feb. 20, 1738. He was graduated at the College of New Jersey in 1756, and studied theology under Rev. Caleb Smith, of Newark Mountains (now Orange), N. J. He was licensed to preach by the New York Presbytery in 1759 (or 1760), and was ordained *sine titulo* by the same presbytery about two years after. In the autumn of 1763 he was installed pastor at Woodbridge, N. J. During the Revolution he proved himself an earnest friend of the colonies. Mr. Roe was trustee of the College of New Jersey for twenty-nine years (1778-1807), a member of the first General Assembly in 1789, and moderator of that body in 1802. He was made doctor of divinity by Yale College in 1800. He died of an affection of the throat, Dec. 2, 1815. See Sprague, *Annals of the Amer. Pulpit*, iii, 232.

Roe, Charles A., a minister of the Methodist Episcopal Church, was converted at an early age, and received his license to preach when about twenty-three years old. In 1853 he was received on probation in the Rock River Conference, in which he labored until the conference of 1857 granted him a superannuated relation, which he sustained until his death by consumption, Sept. 27, 1859. See *Minutes of Annual Conf.* 1860, p. 330.

Roebuck. See Roe.

Roebuck, J. H., a minister of the Wesleyan Methodist Association, was born in Leeds, England, Feb. 14, 1816. He was awakened at about the age of fifteen years, and when nineteen years of age he was appointed to the Sheffield circuit. While laboring in Manchester he had a public debate with Robert Owen, the founder of socialism, in which he showed great skill. Removing to Glasgow, he still continued his services against Owenism, and was very successful in his ministerial labors. He died Dec. 20, 1840, of disease of the throat. He conducted for a time *The Temperance Journal*. See Simpson, *Cyclop. of Methodism*, s. v.

Roëh. See Haroëh.

Roell, Herman Alexander, a celebrated Protestant divine, was born in 1653 at Doëlberg, Westphalia. He studied first at Unna and then at Utrecht, but upon the breaking-out of the war he was obliged to go to Göttingen. This place becoming unsafe, he returned to Germany, studied at Marburg, and afterwards at Heidelberg. He then went to Basel and Zurich, and in 1676 he again visited the United Provinces, spending two years at the universities of Utrecht and Leyden. He became chaplain to Elizabeth, abbess of Hervorden, and held that position until her death in 1680, when he was appointed preacher to Albertine, princess of Orange. In 1686 he was elected professor of divinity at the University of Franeker, and in June, 1704, was appointed to the divinity chair of Utrecht, which he retained with great reputation until his death, July 12, 1718. Among his publications are, *Commentarius in Principium Epistolæ Pauli ad Ephesos* (Utrecht, 1715, 4to):—a *Continuation*, with *An Exegesis on Colossians* (ibid. 1731, 4to):—*Explicatio Catecheseos Heidelbergensis* (ibid. 1728):—*Exegesis in Psalmum lxxxix* (Duisburg, 1728, 8vo):—*Gulichii Analysis et Compendium Librorum Propheticorum*, etc. (Amherst, 1683, 4to):—*Oratio Inauguralis de Religione Rationali*. See Chalmers, *Biog. Dict.* s. v.; Hook, *Eccles. Biog.* s. v.

Roeska, in Norse mythology, was the sister of Thialfe and servant of Thor.

Rogatiāni, one of the numerous sects into which Donatism subdivided itself. They took their name from their leader, Rogatus, and flourished in Mauritania Cæsariensis (A.D. 372-373).

Rogation Days (Lat. *rogare*, to beseech) are the three days immediately before the festival of Ascension. About the middle of the 5th century, Mamertus, bishop of Vienna, upon the prospect of some particular calamities that threatened his diocese, appointed that extraordinary prayers and supplications should be offered up with fasting to God for averting those impending evils upon the above-mentioned days; from which supplications (called by the Greeks *litanies*, by the Latins *rogations*) these days have ever since been called *Rogation days*. The calamity referred to was a terrible fire which raged in the city of Vienne, Dauphiny, and which suddenly went out in answer to the prayers of the bishop. The same result followed his supplications on the occurrence of a second great fire. Such is the assumed miracle (Thompson, *Philos. of Magic*, ii, 291). At the time of the Reformation these days were continued for the purpose of retaining the *perambulation* (q. v.) of the circuits of parishes. In the Church of England it has

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been thought fit to continue the observance of these days as private fasts. There is no office, or order of prayer, or even a single collect, appointed for the Rogation days in the Prayer-book; but there is a homily appointed for Rogation week, which is divided into four parts, the first three to be used on the three Rogation days, and the fourth on the day when the parish make their procession. The days were called in Anglo-Saxon *gang daegas;* the old form of the name, "gang days," still lingering in the north of England. There was considerable opposition to the observance of rogations during the fifty days between Easter and Pentecost—a time which was one continued festival in the early Church. The Eastern Church does not keep Rogationtide, and even drops the fasts of Wednesday and Friday during the fifty days. See Bingham, *Christian Antiq.* xxi, 2, 8; Blunt, *Dict. of Theol.* s. v.; Eden, *Theol. Dict.* s. v.; Hook; *Church Dict.* s. v.

Rogation Sunday, the Sunday immediately preceding Rogation days (q. v.).

Rogation Week, the next week but one before Whit-Sunday. See ROGATION DAYS.

Rogda, in Slavic mythology, was a Russian hero who slew the serpent's son Tugarin of Bulgaria, invincible to any person born of a woman. Tugarin intended to challenge the prince Vladimir to mortal combat because he had married Lepa, daughter of the king of the Bulgarians, against her father's will, and Lepa made known the secret of Tugarin's invulnerability to her husband. Rogda, who had been taken from his mother's womb by means of an incision made after her death, went forth and successfully encountered the giant.—Vollmer, *Wörterb. d. Mythol.* s. v.

Rogel. See EN-ROGEL.

Ro'gelim (Heb. *Rogelim'*, רֹגְלִים, *treaders,* i. e. *fullers;* Sept. Ῥωγελλίμ), a place in Gilead, the residence of Barzillai (2 Sam. xvii, 27; xix, 31). It is possibly the present *Ajlûn,* the principal village of Jebel Ajlûn, on a wady of the same name, between Jerash and ed-Deir (Jabesh-Gilead).

Roger OF HEXHAM. See RICHARD.

Roger OF HOVEDEN, an English historian and professor of theology, was born in Yorkshire, and lived beyond 1204, but the exact periods of his birth and death are not known. He is said to have been employed by Henry II in confidential services, such as visiting monasteries. He was by profession a lawyer, but was in the Church, and also a professor of theology at Oxford. After Henry's death he applied himself diligently to the writing of history, and composed annals from 731, where Bede left off, to 1202, the third year of king John. These annals were first published by Saville among the *Historici Anglici* (1595; reprinted, Frankfort, 1601, fol.). Vossius says that he wrote also a history of the Northumbrian kings and a life of Thomas à Becket. See Chalmers, *Biog. Dict.* s. v. "Hoveden."

Roger OF WENDOVER, an ancient English historian, of whom little is known, embraced the monastic life in the Abbey of St. Alban's, and died May 6, 1237. He published *Rogeri de Wendover Chronica, sive Flores Historiarum* (formerly ascribed to Matthew Paris), translated from the Latin by J. A. Giles (Lond. 1849, 2 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors,* s. v.; Darling, *Cyclop. Bibliog.* s. v.

Roger, ABRAHAM, a Protestant minister, who embarked for the East Indies about 1640, and was pastor at the Dutch factory, Palicat, on the Coromandel coast, for ten years. He died about 1670. From the intercourse he had with the Brahmins he has given a valuable account of their religion and customs—*La Vraye Représentation de la Religion des Bramines* (Amherst, 1670, 4to). See Darling, *Cyclop. Bibliog.* s. v.

Rogereens, so called from John Rogers, their chief leader. They appeared in New England about 1677. The principal distinguishing tenet of this denomination was, that worship performed the first day of the week was a species of idolatry which they ought to oppose. In consequence of this they used a variety of measures to disturb those who were assembled for public worship on the Lord's day.—Buck, *Theol. Dict.* s. v.

Rogers, Daniel, a Puritan divine, was born in 1573, and was educated at Christ's College, Cambridge, of which he was chosen fellow. He became minister of Haversham, Buckinghamshire, and afterwards of Weathersfield, Essex. His death took place in 1652. His publications are: *David's Cost* (Lond. 1619, 8vo):—*Practical Catechism* (ibid. 1633, 4to; 1640):—*Baptism and the Lord's Supper* (3d ed. ibid. 1635, 4to; again, 1636):—*Matrimonial Honor* (ibid. 1642, 4to):—*Naaman the Syrian* (lectures on 2 Kings v, 9–15) (ibid. 1642–50, fol.):—*Prediction concerning King Charles I and Archbishop Laud* (ibid. 1692). See Allibone, *Dict. of Brit. and Amer. Authors,* s. v.; Darling, *Cyclop. Bibliog.* s. v.

Rogers, Elymas P., a Presbyterian minister, was born in Madison, Conn., Feb. 10, 1815. Though reared in humble life, he had devoted Christian parents; they being poor, however, and unable to support their large family, when nine years of age he was sent to live with strangers, and, being the only colored boy in the neighborhood, was looked down upon by those who were prejudiced against his race. His meagre advantages for gaining an education were thereby lessened and his difficulties increased. He returned home in his fifteenth year, and labored with his father until he accepted a situation in the family of major Caldwell, of Hartford, Conn., who wanted a person who would work for his board and have an opportunity of going to school. In 1833 he became a communicant of the Talcott Street congregation in Hartford, Conn. Now he determined to study for the ministry, and in 1836 entered the Oneida Institute in Whitesborough, N.Y., where he remained five years, teaching for his support during the winter, and studying for the ministry during the other portions of the year, until he graduated in 1841. He immediately removed to Trenton, N. J., as principal of the public school for colored children, and there he continued the study of theology under the care of the late Rev. Dr. Eli F. Cooley and the Rev. Dr. John Hall. He was licensed by New Brunswick Presbytery Feb. 7, 1844, and in 1845 was ordained and installed as pastor of the Witherspoon Street Church, Princeton, N. J. In 1846 he became pastor of the Plane Street Church, Newark, N. J., where he continued to preach until Nov. 5, 1860, when he went to Africa, with the object of travelling in the interests of the African Civilization Society, and while engaged in this work, died at Cape Palmas, Jan. 20, 1861. Mr. Rogers was a man of fine gifts, and remarkable poetic talent. Dr. Maclean, ex-president of the College of New Jersey, says of him, "This truly good man ought to be held in respect by all who have any regard for simple and unaffected piety. My estimate of his character was a high one." He wrote a large number of temperance hymns and two poems, one, *The Repeal of the Missouri Compromise Considered;* the other, on *The Fugitive-Slave Law.* He published a *Thanksgiving Sermon,* and *Dangers and Duties of Men of Business* (Phila. 1835, 8vo). See Wilson, *Presb. Hist. Almanac,* 1862, p. 191. (J. L. S.)

Rogers, Ezekiel, a Congregational minister, was born at Weathersfield, Essex, England, in 1590. He took the degree of B.A. at Benet College in 1604, and that of M.A. at Christ's College in 1608, becoming the chaplain of Sir Francis Barrington at Hatfield, Essex. After five or six years, Sir Francis bestowed upon him the benefice of Rowley, Yorkshire, where he exercised his ministry for about twenty years, when he was silenced for nonconformity, though he was allowed the profits of his living for two years longer, and the privilege of nominating his successor. Restless under the

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restraints upon his liberty, Mr. Rogers came to America in 1638, where he commenced a new settlement in April, 1639, and was ordained in the following December. He continued to labor in this parish until his death, Jan. 23, 1660. Mr. Rogers gave his library to Harvard College, and his house and lands to the town of Rowley for the support of the Gospel. See Sprague, *Annals of the Amer. Pulpit*, i, 120.

Rogers, George, an English clergyman, was born in 1741, and was for more than fifty years rector of Sproughton, near Ipswich. He published a *Sermon* (1790, 8vo):—*Five Sermons* (1818, 12mo); and edited, with a memoir, the *Sermons of Rev. Edward Evanson* (1806, 2 vols. 8vo). See *Gentleman's Mag.* 1836, i, 555; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Rogers, George W. T., a minister of the Methodist Episcopal Church, was born in Holderness, N. H., Feb. 2, 1812, and was converted March, 1830, joining the Church in 1832. He preached his first sermon as local preacher in 1838, and, after preparation, entered the regular work in 1843. In 1864 he became supernumerary, in 1865 effective, in 1867 superannuated, and died at the house of his son in Salem the next year. See *Minutes of Annual Conferences*, 1869, p. 104.

Rogers, Hester Ann, an eminent saint in the early annals of Methodism, was born in Macclesfield, England, in 1756. Her father, a pious man, died when she was but nine years old, and his peaceful end made an indelible impression upon her mind. She was at first greatly prejudiced against the Methodists; but her interest in them was aroused by hearing one of their preachers, and, although her mother threatened to turn her out of doors in consequence, deepened, until, on a visit of Mr. Wesley to her native place in her twentieth year, she fully joined them. Her maiden name was Roe, and in 1784 Wesley promoted her marriage with James Rogers, one of his most effective preachers, with whom she lived happily, occupied in all evangelical labors, until her death, in 1794, soon after the birth of her fifth child. She was a model of Christian purity and zeal, filling the office of female class-leader, and often addressing public congregations with remarkable pathos and power. For twenty years she had been a witness of the experience of perfect love. Her *Journal* has been published, also her *Life*, as a part of Methodist literature. See also Stevens, *Women of Methodism*, p. 98 sq.; Simpson, *Cyclop. of Methodism*, s. v.

Rogers, Isaiah P., a minister of the Methodist Episcopal Church, was converted in the autumn of 1840, and soon after joined the Church. In July, 1846, he was received on trial in the Maine Conference; and when the conference was divided, August, 1848, he became a member of the East Maine Conference. He was superannuated June 20, 1849, and held that relation until his death, at Benton, Me., June 20, 1852. See *Minutes of Annual Conferences*, 1852, p. 80.

Rogers, John (1), an English divine and martyr, was born about 1500. He was educated at Cambridge, where he entered holy orders, and was appointed chaplain to the English factory at Antwerp, where he remained several years. There he met Tyndale and Coverdale, through whom he was led to renounce popery. He married at Antwerp, and became pastor of a congregation at Wittenberg, which office he retained until the accession of Edward VI. In 1548 he returned to England, invited by bishop Ridley, and was presented with the rectory of St. Margaret Moyses and the vicarage of St. Sepulchre's, both in London, May 10, 1550. Bishop Ridley made him a prebendary of St. Paul's, St. Pancras, and rector of Chigwell, Aug. 24, 1551, and, later, divinity-reader. On the Sunday after the entry of queen Mary into London (Thursday, Aug. 3, 1553), he denounced Romanism at St. Paul's Cross, urging the people to continue steadfast in the doctrines taught in king Edward's day. For this he was summoned before the privy council, but defended himself so ably that he was released. On Aug. 18 he was ordered to remain a prisoner in his own house at St. Paul's, from which he refused to make his escape, though frequently urged. After six months he was removed to Newgate, where his confinement was aggravated by every species of severity. In January, 1555, he was tried before Gardiner, bishop of Winchester, and condemned to be burned at Smithfield, Feb. 4, which sentence he bore with great constancy and patience. He translated from Melancthon, *A Weighing and Considering of the Interim* (Lond. 1548, 16mo); and was compiler of the first authorized English Bible prepared from Tyndale's MSS., Coverdale's translation, published under the assumed name of Thomas Matthew: *The Byble, in which is contained the Olde and Newe Testaments*, etc., *by Thomas Matthew* (1537, fol.). It was printed by Grafton and Whitchurch, and copies are in the British Museum, Lambeth, Bodleian, St. Paul's, and other libraries. During his imprisonment, he wrote an account of his examinations, and also other papers, which were providentially preserved, and have been transmitted to the present time. They may be found in Fox's *Martyrology*, p. 415. See Chester, *Life of Rogers* (Lond. 1861, 8vo); Strype, *Cranmer; British Reformers*, vol. ix; also Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Rogers, John (2), an English divine, was born probably in 1565, and is supposed to have been a grandson of the preceding. He was minister of Chacomb, Northamptonshire, from 1587 to 1620, the year of his death. His published work is a *Discourse on Christian Watchfulness*, etc. (Lond. 1620, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Rogers, John (3), an English Puritan divine, was educated at Cambridge. He became vicar of Hemmingham in 1592, minister of Haverhill in 1603, and was afterwards minister of Dedham, Essex, where he died in 1630. His works are: *Sixty Memorials of a Godly Life:—Treatise of Love:—Doctrine of Faith* (Lond. 2d ed. 1627; 6th ed. 1634, 12mo):—*Exposition of First Epistle of Peter* (ibid. 1650, fol.). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclopædia Bibliographica*, s. v.

Rogers, John (4), a Congregational preacher, was born probably at Assington, England, and came with his father to New England in 1636. He was graduated at Harvard College in 1649, having studied medicine and theology. He was invited to preach at Ipswich in 1656, where he remained until he became president of Harvard College, August, 1683. He died July 2, 1684. See Sprague, *Annals of the Amer. Pulpit*, i, 147.

Rogers, John (5), a Congregational minister, and son of the preceding, was born July 7, 1666, was graduated at Harvard College in 1684, was ordained at Ipswich, Oct. 12, 1692, and died Dec. 12, 1745. His works are: *Death the Wages of Sin* (1701):—*Election Sermon* (1706):—*Sermon on the Death of J. Appleton* (1739). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Sprague, *Annals of the Amer. Pulpit*, i, 147.

Rogers, John (6), D.D., an English divine, was born at Ensham, Oxfordshire, in 1679, was educated at New College school, Oxford, and in 1693 was elected scholar of Corpus Christi College. After taking his degree in arts and entering orders, he waited for a fellowship, which he secured in 1706, but in the meantime had become vicar of Buckland, Berkshire. He took the degree of B.D. in 1710, was made lecturer of St. Clement's Danes in 1712, afterwards becoming lecturer of the united parishes of Christ Church and St. Leonard's, Foster Lane. In 1716 he became rector of Wrington, Somersetshire; prebend of Wells in 1718; subdean of the same in 1721; chaplain to George II, then prince of Wales; and vicar of St. Giles's, Cripplegate, London, October, 1728. He died May 1, 1729. He wrote, *The Visible and Invisible Church of Christ* (2d ed. Lond. 1719, 8vo):—*Necessity of Divine Revelation* (1727, 8vo):—*Sermons* (4 vols. 8vo). See Allibone, *Dict. of Brit. and*

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Amer. Authors, s. v.; Chalmers, *Biog. Dict.* s. v.; Darling, *Cyclop. Bibliog.* s. v.

Rogers, Joseph, a Presbyterian minister, was born in Wiveliscombe, Somersetshire, England, June 11, 1815. He emigrated to the United States at an early age, and settled in New York city. He was converted when about twenty-two years old, pursued his preparatory studies under Dr. Owen, of New York city, graduated at Princeton College in 1845, and at the Theological Seminary at Princeton in 1848, and was licensed to preach the same year by the Presbytery of New York. After leaving the seminary, he labored at May's Landing and Pleasant Mills, Atlantic Co., N. J., in the employment of the Board of Domestic Missions, until 1850, when he received an appointment to the Church of Round Prairie, Ia., over which he was installed pastor in 1851. In 1853, because of failing health, he returned East, and spent the succeeding four years in preaching and teaching in Attleboro', Pa.; Bridgeton, N. J.; the vicinity of Fredericksburg, Va.; and at Newtown, Pa. In 1857 he received a call to, and was installed pastor of, the churches of Kingwood and Frenchtown, N. J., where he continued to labor till his death, Aug. 20, 1863. Mr. Rogers was a diligent student, a ripe scholar, and of fine attainments in the different branches of a liberal education, especially in the Greek language and English literature. As a preacher he was naturally eloquent. See Wilson, *Presb. Hist. Almanac*, 1864, p. 192. (J. L. S.)

Rogers, Lorenzo, a minister of the Methodist Episcopal Church, was born in Orange County, Vt., March 12, 1804, and was converted in 1828. He entered the ministry in 1834, was superannuated by the Erie Conference in 1854, and died in Cleveland, O., Feb. 17, 1865. He was greatly influential in winning men to Christ. See *Minutes of Annual Conferences*, 1865, p. 131.

Rogers, Nathaniel, a Congregational minister, was born at Haverhill, Suffolk, England, in 1598. He was educated at Emmanuel College, Cambridge, and, after serving for two years as a domestic chaplain, became Dr. Barkham's assistant at Bocking, Essex, where he remained for five years; and obtaining the living of Assington, Suffolk, he continued there until June 1, 1636, when he sailed for New England, and arrived Nov. 16. He was ordained, Feb. 20, 1638, pastor at Ipswich; and died July 3, 1655. He published, *A Letter to the Hon. House of Commons at Westminster on the Subject of Reformation* (1643). See Sprague, *Annals of the Amer. Pulpit*, i, 87.

Rogers, Nehemiah, an English divine (said by some to have been a great-grandson of John Rogers the martyr), was born in 1594. He was minister of Doddinghurst, Essex, and died in 1660. He published, *Expositions of the Parables* (1620-62):—*Exposition of St. Luke x*, 5-11 (1658, 4to), and other works.

Rogers, Thomas (1), an English divine, was a native of Chelsea, and entered Christ Church in 1568. He was A.M. in 1576; chaplain to Bancroft, bishop of London, and in 1581 rector of Horinger, Suffolk, where he was held in great esteem. He died Feb. 22, 1616. Among his many works are, *The Anatomie of the Minde* (Lond. 1576, 8vo):—*Of the End of the World* (ibid. 1577, 4to; 1582, 1583, 8vo):—*The English Creede* (ibid. 1579, fol.):—*A Golden Chain Taken out of the Rich Treasure-house of the Psalms of David* (ibid. 1579, 1587, 12mo):—*Historical Dialogue touching Antichrist and Popery*, etc. (ibid. 1589, 8vo):—besides *Sermons*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Rogers, Thomas (2), an English clergyman, was born in Warwickshire, Dec. 27, 1660, and was educated at the free school there. In Lent term, 1675, he entered Trinity College, Oxford, but soon after removed to Hart Hall, where he took the degree of A.M. and entered holy orders. In July, 1689, he became rector of Slapton, near Towcester, Northamptonshire. He died of small-pox, while on a visit to London, June 8, 1694, and was buried at St. Saviour's, Southwark. His writings were mostly poetical and published anonymously, and were not at all becoming his character as a clergyman. We mention only, *Lux Occidentalis*, or *Providence Displayed in the Coronation of King William*, etc. (Lond. 1689):—*The Loyal and Impartial Satyrist* (ibid. 1693, 4to):—*A True Protestant Bridle* (ibid. 1694, 4to):—*Commonwealth Unmasked*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Rogers, Timothy (1), an English clergyman, was born in 1589, became preacher of Essex, and died in 1650. He wrote, *Righteous Man's Evidences* (Lond. 1619, 8vo; 12th ed. 1637):—*Roman Eucharist* (ibid. 1621, 4to; 1631, 24mo):—*Good News from Heaven:—A Faithful Friend True to the Soul:—Christian's Jewel of Faith*. See Chester, *John Rogers* (1861), p. 275; also Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Rogers, Timothy (2), a Dissenting minister, was born at Barnard Castle, Durham, England, about 1660. He was educated at one of the Scotch universities, became evening lecturer at a chapel in Crosby Square, London, and afterwards one of the ministers of a Dissenting congregation in Old Jewry, which office he resigned in 1707. He died in 1729. Among his works we notice, *Practical Discourses* (Lond. 1690, 8vo):—*Discourse concerning Trouble of Mind and the Disease of Melancholy* (ibid. 1691). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Rogers, William, D.D., a Baptist minister, was born at Newport, R. I., July 22, 1751. He entered the Rhode Island College in 1765, and was licensed to preach in August, 1771. In May following he was ordained pastor of the Baptist Church in Philadelphia. In 1776 he became chaplain of the army of Pennsylvania, and from 1778 to 1781 he served as brigade chaplain in the Continental army. In March, 1789, he was appointed professor of English and oratory in the College and Academy of Philadelphia, and in April, 1792, was elected to the same office in the University of Pennsylvania. He was made D.D. by the latter institution in 1790, having previously received the degree of A.M. from Yale College in 1780, and from the College of New Jersey in 1786. From April, 1803, to February, 1805, he also acted as pastor of the First Baptist Church in Philadelphia. In January, 1812, he resigned his professorship and received a call from the Church in Newark, N. J., but finally declined it. In 1816 and 1817 he became a member of the General Assembly of the State of Pennsylvania. The latter years of his life were spent in retirement. He died April 7, 1824. Dr. Rogers published a number of sermons, letters, essays, etc. See Sprague, *Annals of the Amer. Pulpit*, vi, 145.

Rogers, William Matticks, a Congregational minister, was born on the island of Alderney, Sept. 10, 1806. His name was *Samuel M. Ellen Kittle*, which was changed to Rogers after he became a preacher. When ten years of age he was brought to the United States, and lived with his uncle, Capt. W. M. Rogers, at Dorchester. He graduated at Harvard College in 1827, studied theology at the Andover Seminary, became pastor of the Evangelical Congregational Church, Townsend, Mass., where he remained five years, and was installed, Aug. 6, 1835, pastor of the Franklin Street Church, Boston, and died Aug. 11, 1851. He published *An Address at the Dedication of the New Hall of Bradford Academy* (1841), and a couple of occasional sermons. See Sprague, *Annals of the Amer. Pulpit*, ii, 730.

Roh, Peter, a famous Roman Catholic missionary, was born in 1811 at Aven, in the canton Valais, in Switzerland. When eighteen years of age, he entered the Society of Jesus, and after completing his philosophical and theological studies at Fribourg he was appointed professor of dogmatics at the Seminary of Lucerne. Having received holy orders in 1840, he went to France, where he remained one year, at Notre Dame d'Ay. He

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returned to Fribourg, where he lectured on dogmatics; and in 1847 he was appointed to a professorship at Lucerne, which he held only for a short time, being obliged to leave the country. He now went from place to place as a missionary preacher, finding everywhere a large congregation eager to listen to his powerful oratory. In 1856 he occupied the theological chair at Paderborn and Maria-Laach, and in 1860 he represented the bishop of Paderborn at the provincial council at Cologne. In 1866 he again resumed preaching, and in 1869 he accompanied the bishop of Paderborn to the Vatican council at Rome. He died May 17, 1872. He wrote, *Die Grundirrthümer unserer Zeit* (Fribourg, 1865):—*Das alte Lied: der Zweck heiligt die Mittel* (ibid. 1869, etc.). See *Regensburger Conversations-Lexikon*, s. v.; *Literarischer Handweiser*, 1872, p. 212. (B. P.)

Rohan, Armand de, called the *Cardinal de Soubise*, grand-nephew of Gaston, was born at Paris, Dec. 1, 1717. In 1736 he became abbé of St. Epore, and in 1737 abbé of Lure and Murback. March 21, 1739, he was elected rector of the faculty of arts at Paris, and in 1741 he was made doctor of the Sorbonne and member of the French Academy. Cardinal Rohan procured his appointment as his own coadjutor, with the title of bishop of Ptolemais. Benedict XIV created him cardinal April 10, 1747, when he took the title of Cardinal de Soubise, to distinguish himself from his grand-uncle; but he never went to Rome to receive the cardinal's hat. At the death of cardinal Rohan, he succeeded him in the see of Strasburg and in the office of grand almoner. He died at Saverne June 28, 1756. This prelate was distinguished for his charity, zeal, and sweet and simple manner.—Hoefer, *Nouv. Biog. Générale*, s. v.

Rohan, Armand-Gaston-Maximilien de, *Cardinal*, was born at Paris, June 26, 1674. In 1690 he was canon of Strasburg, and in 1701 was chosen coadjutor of the prince-bishop Egon of Furstenberg, with the title of bishop of Tiberias *in partibus*. After the death of his superior he was titulary of the diocese, in 1712 became cardinal, and grand almoner in 1713. He held several rich abbeys, and, without any literary qualifications whatever, was elected member of the French Academy. He was also master of the Sorbonne. By virtue of his birth, fortune, and high office, he took an important part in the negotiations for peace in the Church of France which occupied the latter part of the reign of Louis XIV; and his connection with father Tellier, confessor to the king, and with the cardinal de Bissy, bishop of Meaux, made him one of the chiefs of the Molinist party. In the assembly of the clergy of 1713 he used all possible means to gain their acceptance of the papal bull *Unigenitus*, and gained his cause during the next year. During the regency he endeavored to bring about a reconciliation among the bishops, and persuaded forty to sign an accommodation, which ended their quarrels. His library was one of the greatest in France, and was under the charge of the learned abbé Oliva. Cardinal Rohan died at Paris July 19, 1749. The only work of any account which he left is *Rituale Argentinense* (Strasburg, 1742). See *Gallia Christiana*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Rohan, Armand Jules de, archbishop of Rheims, was born at Paris, Feb. 10, 1695. At an early age he entered the chapter of Strasburg, received in 1715 the abbey of Gard, and in 1730 that of Gorze. As the conclavist of cardinal Rohan, he assisted in the election of Innocent XIII, and was afterwards made bishop of Rheims (May 22, 1722). He was very active in favor of the bull *Unigenitus*. After consecrating Louis XV, he took a seat in Parliament as the first ecclesiastical peer, and gradually gave over the care of his diocese to vicars under the title of bishops *in partibus*. He died at Saverne Aug. 28, 1762. He published *Breviarium Remense* (Charleville, 1759).—Hoefer, *Nouv. Biog. Générale*, s. v.

Rohan, Ferdinand-Maximilien-Meriadec, *Prince of Guemené*, brother of Louis, was born at Paris, Nov. 7, 1738. He studied at the Sorbonne, was prior of the faculty of theology, and received the degree of doctor. He was grand provost of the chapter of Strasburg and abbé of Mouzon, when in 1759 Louis XV gave him the archbishopric of Bordeaux. In 1781 he was transferred to the diocese of Cambrai, in 1790 was made regent of the principality of Liege, and took the civil oath. He returned to Cambrai in 1791, where he remained until 1801, when he resigned the archbishopric and became grand almoner to the empress Josephine. He died at Paris Oct. 30, 1813.—Hoefer, *Nour. Biog. Générale*, s. v.

Rohan, Louis-René-Edouard, *Prince of Guemené*, a French prelate, was born at Paris, Sept. 25, 1734. His education was carried on at the College of Plessis and the Seminary of Saint-Magloire. In 1760 he was elected coadjutor to his uncle, the bishop of Strasburg, with the title of bishop of Canopus *in partibus*, in which position he showed more love for pleasure than zeal in religious exercises. Made member of the French Academy in 1761, he was in 1772 sent as ambassador to Vienna. Here he was at first received with great favor, but by his extravagant mode of life and interference in political affairs he fell under the displeasure of Maria Theresa, and at her request was recalled to France in 1774. After his return he was appointed grand almoner, in 1778 was made cardinal, and later master of the Sorbonne and bishop of Strasburg. In addition to these honors, he held several rich abbeys, but his large fortune was not in any way adequate to his scandalous luxury. In 1785 he was arrested and imprisoned in the Bastile for the part he had taken in the affair of the diamond necklace, which so gravely compromised Marie Antoinette. The friends of Rohan were indignant at the government, the clergy protested against his imprisonment, and at his trial he was finally acquitted, without even an expression of blame for his evident misconduct. But he could not recover from the disgrace of his dismissal from court, and retired to his diocese of Strasburg, where he lived in comparative quiet for a few years. In 1789 he was deputy of the clergy of Hagenau to the States-general, but, being accused of disloyal conduct, resigned his seat. In order to be out of the jurisdiction of the French government, he retired to a part of his diocese beyond the Rhine, and finally, in 1801, in consequence of the concordat, resigned the bishopric of Strasburg entirely. He died at Ettenheim, Feb. 17, 1803. The cardinal de Rohan was a man of fine appearance and agreeable manners. It is not to be denied that he had a fine mind and great amiability, but he possessed no judgment, put no check upon his passions or conduct, and was weak and easily led by favorites. See *Mémoire de l'Abbé Georgel;* Levis, *Souvenirs*.—Hoefer, *Nour. Biog. Générale*, s. v.

Roh'gah (Heb. *Rohgah'*, רֹהָגָה, also written רוֹהָגָה, *clamor;* Sept. Ῥοογά v. r. Οὐραογά), the second named of the four sons of Shamer, of the tribe of Asher (1 Chron. vii, 34), and fifth in descent from that patriarch. B.C. perhaps cir. 1658.

Rohini, in Hindû mythology, is the name of one of the daughters of Daksha, said to be the favorite wife of Chandra (or the Moon, which in Sanscrit, as in German, is masculine). She is the bright star of the Bull's eye, called in Arabic Aldebarân (or Al Dabarân). Other stars regarded as the sisters of Rohini are also numbered among the wives of Chandra.

Röhr, JOHANN FRIEDRICH, a prominent rationalist, was born July 30, 1777, at Rossbach, on the Saale, of humble parents, and early displayed mental qualities which induced his friends to provide him with opportunities for study. He was thus enabled to enter Leipsic University as a student of theology, and while there attended the lectures of Platner and Keil, and employed his mind in the examination of Kant's philosophy. Reinhard examined him for ministerial license, and recommended

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him as assistant preacher to the University Church. Transferred in 1802 to Pforta, he engaged in the study of modern languages, particularly English, and published a tabular view of English pronunciation (1803). Unpleasant relations with his colleagues led to his removal in the following year (1804). He next became pastor at Ostrau, near Zeitz, and remained in that station during sixteen years, at the end of which period he was called to be chief minister at Weimar; and to that position the government added the dignities of court preacher, ecclesiastical councillor, and general superintendent for the principality of Weimar, his duties, in addition to those connected with his relation to his parish, including general visitations, examinations, inspection of the Weimar Gymnasium, and the filling of appointments. He held these positions from 1820 to 1848, when he died.

Röhr's historical significance grows out of the energy with which he asserted the theological position of vulgar rationalism. His views were for the first time presented in a connected scheme in *Briefe über den Rationalismus*, etc. (Zeitz, 1813), whose train of ideas may be summarized as follows: Religious truth may be ascertained from revelation or from reason, the latter term denoting the natural, not cultured, judgment of the mind. If such truth is grounded on reason, the system of rationalism or naturalism will result, which is the only tenable system. This rationalism rejects all religious teachings which have not universal authority and a strict adaptation to moral ends; for the ultimate end of religion is a pure morality. There is in Christianity a theology or doctrine respecting God, and an anthropology or doctrine respecting man in his intelligent and moral nature, and also in his sensuality and consequent depravity; but it does not properly include a Christology, since opinions respecting the first expounder of a universal religion can form no part of that religion. Stripped of all additions to his personality made by the evangelists, Christ is simply a man, though the greatest, and even a unique, man. A subsequent work, entitled *Grund- und Glaubenssätze d. evang.-prot. Kirche* (1832), was intended to unite the Church for its protection against its Roman Catholic, and still more against its pietistic, adversaries, and to that end was sent to a number of theological faculties for their approval. The effort failed, however, even Röhr's fellow-rationalists refusing to endorse his purpose. In the second and third editions (1834, 1844), he gave a summary of the essential teachings of the Gospel in specifically Christian language. There is a true God, who is proclaimed to us by Jesus Christ, the only begotten Son, and who deserves our profound veneration because of his perfections. This veneration can be truly rendered only by the cultivation of a sincerely virtuous character and life, and for this work we may hope for the aid of the Divine Spirit. As God's children, we may confidently look for his help in earthly troubles, and in the consciousness of moral weakness and unworthiness we may look for grace and mercy through Christ; while in death we may be assured of undying continuance and a better, retributive life.

It is needless to add that throughout his official life Röhr was engaged in controversy with the orthodox theologians of his time, e. g. Reinhard, Harms, Hahn, Hengstenberg, Sartorius, etc., whom he accused of literalism, want of progressiveness, and similar offences. He was utterly incapable of appreciating the aims of such spirits as Schleiermacher, Twesten, etc., in the direction of a higher development within the limits of Protestant freedom; and in consequence of this incapacity, he blundered into a dispute with Hase on the occasion of the appearance of the *Hutterus Redivivus* written by the latter, which Hase ended by clearly demonstrating that the "rationalism of sound reason" is utterly unscientific and has no regard for the facts of history. His peculiar views and tempers are reflected also in his sermons. The moral element predominates, of course, and the supernatural is reduced to natural proportions. His *Christologische Predigten* (Weimar, 1831, 1837) are not Christological in character, exhibiting Jesus simply as "the pattern and example of true culture," etc. His casual sermons, however, sometimes present all the characteristics of truly religious discourse. His published homiletical works are very numerous.

In addition to the works already mentioned, we notice the *Kritische Prediger-Bibliothek*, which under various names he edited from 1810 to 1848:—*Palästina zur Zeit Jesu* (Zeitz, 1816; 8th ed. 1845):—*Luther's Leben u. Wirken* (ibid. 1817; 2d ed. 1828):—*Die gute Sache d. Protestantismus* (Leips. 1842), and others.—Herzog, *Real-Encyklop.* vols. xiii and xx, s. v.

Rohumon, the great serpent, an idol of the Caribbeans.

Ro'imus (Ῥώιμος), a Jew who returned to Jerusalem from Babylon with Zerubbabel (1 Esdr. v, 8); evidently the REHUM (q. v.) of the Heb. texts (Ezra ii, 2; Neh. vii, 7).

Rok, or Roc, in Persian mythology, was an immense bird, so large that it bore elephants to its young in the nest. An egg of this monster once fell from its nest on the Albordshi, and with its fluid overflowed thirty-six towns and villages. Legends resembling this fable are met with everywhere; but it is remarkable that the inhabitants of Greenland are said to make use of very powerful bows, each formed of two claws of some gigantic bird, which are often found in the ice. It would accordingly seem that not everything said with regard to the rok is fable. There have been mammalia and amphibia whose size far exceeded that of any similar animals of our æra; and there may, in like manner, have been birds which could as readily bear away a camel as the condor can a young llama.—Vollmer, *Wörterb. d. Mythol.* s. v.

Roland, in Frankish legends, was a celebrated hero belonging to the circle of Charlemagne's paladins. He was of enormous size, and so strong that he could pull up the tallest pine by the roots, and use it as a walking-stick and club. His sword split a block of marble without injuring its edge. The numerous Roland columns found in the towns of North Germany are said to have been erected by Charlemagne in honor of this hero; but they are probably of much later origin, and served to designate the place where justice was administered in the emperor's name, so that they were in some sense his representatives.—Vollmer, *Wörterb. d. Mythol.* s. v.

Roldan, Luisa, daughter of the following, was born in 1654, and became a distinguished artist. She assisted her father in many of his works, was pensioned by Philip IV, and confided with much of the work upon the Escurial. Her principal productions are the statues of *Mater Dolorosa*, *John the Evangelist*, and *St. Thomas*. She died at Madrid in December, 1704.

Roldan, Pedro, a Spanish sculptor, was born in 1624 at Seville. He studied at Rome, where he was a member of the Academy of St. Luke. Roldan executed a great number of works in Madrid and at Seville, the best of which is a *Christ on the Cross*. He died in 1700.

Rolf, in Norse mythology, was one of the most celebrated kings of Denmark, who was induced to adopt the surname *Kraki* by the following occurrence. A poor youth named Voeggur went to the palace and looked steadily at the king, until asked why he gazed so long, when he responded that he had heard that Rolf was the greatest man in Northland, but that he found the throne occupied by a Kraki (diminutive wight). Rolf responded, "Thou hast given me a name, now give me a present" (which always accompanied the bestowal of a name). Voeggur declared that he had nothing to give. "Then," said Rolf, "I, who have possessions, will give a present," and he handed over a ring of gold, on receiving which Voeggur joyfully exclaimed, "Lord, I will avenge thee should any come near to thee in malice!"

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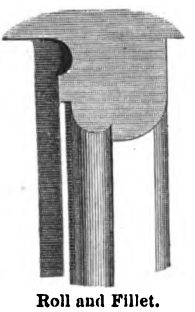
The king's reply to this—"Voeggur is pleased with a little matter"—became proverbial. The armies of Rolf Kraki were celebrated, especially the twelve Berserkers (according to others, eleven, himself being the twelfth), whom he once sent to assist his stepfather Adils, king of Sweden, against Ali, king of Norway. After gaining the victory, Adils refused to give the promised reward to either the Berserkers or king Rolf. The latter, accompanied by the Berserkers, accordingly visited the court of Adils and reminded him of his pledge. Adils invited the guests to a friendly banquet in the largest hall of his palace, in the centre of which he caused an immense fire to be built, and then reminded Rolf and the Berserkers that they had vowed never to flee from either fire or water. The fire eventually seized Rolf's clothing, on which he rose, threw his shield into the flames, and passed through them with his companions, while he exclaimed, "He, surely, does not dread the fire who voluntarily rushes into it!" He then seized the servants who had kindled the fire and threw them into it, and emphatically demanded his pay. He obtained the ring Sviagris and a mighty horn filled with gold, and departed; but Adils rapidly assembled his warriors and followed in pursuit. To distract his pursuers, Rolf, having reached the heath of Fyriswall, scattered pieces of gold over the ground, and so actually delayed the pursuit; and when Adils approached him, he threw down the costly ring also. Adils dismounted from his horse to get the ring, and at this moment Rolf inflicted on the rear of his person a shameful wound, as he cried, "I have bent like a hog the richest man in Sweden." He then picked up the ring himself, and while the king's wound was bound up by his followers, succeeded in gaining the ships with his treasure and his mother, and returned to Denmark. From this incident gold was called Fyriswall seed, or Kraki's seed.—Vollmer, *Wörterb. d. Mythol.* s. v.

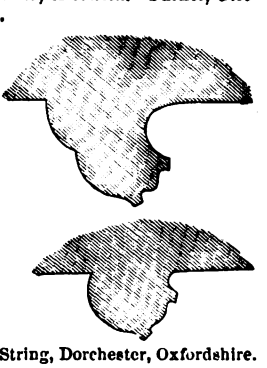
Rolin, Jean, *Cardinal*, was born in 1408. At twenty-two he was canon and archdeacon. In 1431 he became bishop of Chalons, which see he exchanged in 1436 for that of Autun. He obtained the purple in 1449, and continued to add to the number of his benefices and lived in luxury. He gained possession by fraudulent means of the abbey of St. Martin at Autun in 1451, built the cathedral in that place and also the one at Chalons, both of which he enriched with works of art. He was confessor to the dauphin, afterwards Louis XI. He died at Auxerre July 1, 1483. See Perry, *Hist. de Chalons.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Roll (מְגִלָּה, *megillah'*; Sept. κεφαλίς: but in Ezra vi, 1, the Chald. סִפַּר, *sephár*, a *book*, as elsewhere rendered: in Isa. viii, 1, גִּלָּיוֹן, *gillayón*, a *tablet*, once of a mirror, iii, 23). A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick, and was unrolled when a person wished to read it. See Book. Hence arose the term *megillâh*, from *galál*, "to roll," strictly answering to the Latin *volumen*, whence comes our *volume;* hence also the expressions, "to spread" and "roll together" (in Heb. פָּרַשׂ [2 Kings xix, 14] and גָּלַל [Isa. xxxiv, 4]: in Gr. ἀναπτύσσειν and πτύσσειν [Luke iv, 17, 20]), instead of "to open" and "to shut" a book. The full expression for a book was "a roll of writing," or "a roll of a book" (Jer. xxxvi, 2; Psa. xl, 7; Ezek. ii, 9), but occasionally "roll" stands by itself (Zech. v, 1, 2; Ezra vi, 2). The κεφαλίς of the Sept. originally referred to the ornamental knob (the *umbilicus* of the Latins) at the top of the stick or cylinder round which the roll was wound. The use of the term *megillâh* implies, of course, the existence of a soft and pliant material: what this material was in the Old-Test. period we are not informed; but, as a knife was required for its destruction (Jer. xxxvi, 23), we infer that it was parchment. The roll was usually written on one side only (Mishna, *Erub.* 10, § 3), and hence the particular notice of one that was "written within and without" (Ezek. ii, 10). The writing was arranged in columns, resembling a door in shape, and hence deriving their Hebrew name (דַּלְתוֹת, *leaves*), just as "column," from its resemblance to a *columna*, or pillar. It has been asserted that the term *megillah* does not occur before the 7th century B.C., being first used by Jeremiah (Hitzig, *in Jer. xxxvi*, 2); and the conclusion has been drawn that the use of such materials as parchment was not known until that period (Ewald, *Gesch.* i, 71, *note;* Gesenius, *Thesaur.* p. 289). This is to assume, perhaps too confidently, a late date for the composition of Psa. xl, and to ignore the collateral evidence arising out of the expression "roll together" used by Isaiah (xxxiv, 4), and also out of the probable reference to the Pentateuch in Psa. xl, 7, "the roll of the book," a copy of which was deposited by the side of the ark (Deut. xxxi, 26).—Smith. The book of Esther is specially designated by the Hebrew term *Megillâh*. See Megilloth.

Roll-moulding. This term has been popularly, but very incorrectly, given to a moulding much used in Decorated and late Early English work, especially in strings and dripstones. Its varieties are numerous, and though some of them bear resemblance to a roll of parchment, others are very different. Some of these varieties, in which the square fillet is more decidedly marked, have been called the "roll and fillet moulding." It is sometimes called the *scroll-moulding*, from its resemblance to a scroll of paper or parchment with the edge overlapping. The name of roll-moulding is often applied to the common *round*, or *bowtell*.—Parker, *Glossary of Architecture*, s. v.



Roll and Fillet.



String, Dorchester, Oxfordshire.

Rolle, Johann Heinrich, a German composer of church music, was born at Quedlinburg in 1718. He was the successor of his father as director of music at Magdeburg in 1752. He died in 1785. Among his principal works are the oratorios *Death of Abel* and *Abraham on Mount Moriah*.

Roller (Ezek. xxx, 21), *chittûl*, חִתּוּל, a *bandage*, so called from being *wrapped* around a broken limb to keep the fractured parts in place till healed. So Rosenmüller explains the figure (*Scholia*, ad loc.). The roller, in surgery, is a long fillet or strip of muslin or other webbing rolled upon itself in a cylindrical form, employed to give mechanical support in many of the diseases and injuries to which the human body is liable. In the case of a broken arm, the surgeon brings the fragments of the bone together in normal position, and next places the limb in splints or stays lined with cotton, wool, or other soft material, to protect the flesh against unequal pressure, and then secures the whole by firmly winding the roller round and round the limb over the stays, so as to maintain the broken ends of the bone in coaptation until the process of ossific reunion is completed. The familiar manner of this incidental reference shows that the practice of the present enlightened surgery was known to the profession in the days of Ezekiel. The name used to designate this bandage not only implies the form giving the greatest facility to

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its ready application, but is the very word which scientific works of the present day employ to express the same thing. The object of this revelation, as it would seem, was not to impart information respecting the special contrivances of the healing art, but to present to the mind of the prophet the great prospective fact that the predicted disability of Pharaoh would be permanent, as one of the essentials to restorative treatment would be wanting.

Rollin, CHARLES, a French historian, who formerly enjoyed, if he did not merit, an extensive popularity, was the son of a cutler, and was born in Paris, Jan. 30, 1661. He studied at the Collége du Plessis, where, in 1683, he became assistant to the professor of rhetoric, and four years later obtained the chair for himself. In 1688 he was called to the chair of eloquence at the Collége Royal de France, and for some ten years he discharged the duties of his office with remarkable zeal and success. In 1694 he was chosen rector of the University of Paris, a dignity which he held for two years, and signalized his brief tenure of office by many useful reforms, both in regard to discipline and study, and by his warm defence of the privileges of the university. His efforts to revive the study of Greek, then falling back into neglect, were particularly creditable to him, although his career as rector constitutes perhaps his best claim to the regard of posterity, and has certainly left a more permanent impression than his writings, for its influence is perceptible even to the present day. In 1699 he was appointed coadjutor to the principal of the College of Beauvais; but was removed from this situation in 1712 through the machinations of the Jesuits, for Rollin was a strenuous Jansenist. For the next three years he devoted himself exclusively to learned study, the fruit of which was his edition of Quintilian (Paris, 1715, 2 vols.). In 1720 he was re-elected rector of the university, and in the same year published his *Traité des Études*, which M. Villemain has pronounced "a monument of good sense and taste," and which is justly regarded as his best literary performance, for his *Histoire Ancienne* (ibid. 1730–38, 12 vols.), though long prodigiously popular, and translated into several languages (the English among others), is feeble in its philosophy, jejune in its criticism, and often inaccurate in its narrative. Nevertheless, to multitudes both in this country and in France it has formed the introduction to the study of ancient history. Frederick the Great, then the prince royal of Prussia, among other princely notabilities, wrote to compliment the author, and opened up a correspondence with him. In 1738 Rollin published his *Histoire Romaine* (ibid. 9 vols.), a much inferior work, now almost forgotten. He died Sept. 14, 1741.—*Chambers's Encyclop.* s. v.

Rolling-thing, גַּלְגַּל, *galgal'*, Job xvii, 13; rendered by the A. V. "wheel" in Psa. lxxxiii, 13. Gesenius (*Thesaur.* s. v.) prefers *chaff, stubble*, in both passages. The same word is used for *wheel* (q. v.) in Isa. v, 28; Ezek. x, 2, 6; xxiii, 24, and for *whirlwind* (q. v.) Psa. lxxvii, 19 ("heaven"); Ezek. x, 13 ("wheel"). There is, however, a *wild artichoke* (Arab. *akkûb*) in Palestine which the Arabs chew with relish, and which in growing throws out branches of equal size and length in all directions, forming a globe a foot or more in diameter. In the autumn this becomes dry and light, breaks off at the ground, and flies before the wind. Thousands of them leap and roll over the plain, and often disturb travellers and their horses. This plant is thought by Thomson to correspond better with the *galgal'* of Isaiah and the Psalmist than anything before suggested (*Land and Book*, ii, 357 sq.). Some (Smith, *Bible Plants* [Lond. 1877]) have held the *galgal'* to be the so-called "Jericho rose" (*Anastatica Hierichuntina*), a small, ligneous, cruciform plant, which has the singular property of reviving and expanding when placed in water. In the summer it dries up into a ball, which might readily roll before the wind, except that it is held fast to the earth by its strong tap-root.

Rollock, ROBERT, first principal of the College of Edinburgh, was born in 1555 in the vicinity of Sterling, Scotland. From the school at Sterling he went to the University of St. Andrew's, and became a student of St. Salvator's College. As soon as he had taken his degree he was chosen professor of philosophy, and began to read lectures in his own college. He left St. Andrew's in 1583, having been chosen in 1582 to be the principal and professor of divinity of the new Edinburgh University. In 1593 he with others was appointed by Parliament to confer with the popish lords. In 1595 he was appointed one of the visitors of the colleges, and in 1597 was chosen moderator of the General Assembly. He died at Edinburgh, Feb. 28, 1598. His only English work is, *Certain Sermons on Several Places of St. Paul's Epistles* (Edinb. 1597, 8vo). The rest of his works are in Latin—commentaries on Daniel, St. John's Gospel, Psalms, and on most of the epistles. He also published *Prolegomena in Primum Librum Quæs. The. Bezæ:—Tractatus de Vocatione Efficaci* (Edinb. 1597):—*Quæstiones et Responsiones Aliquot de Fœdere Dei*, etc. (ibid. 1596, 8vo):—*Tractatus Brevis de Providentia Dei*:—and *Tractatus de Excommunicatione* (Lond. 1604; Geneva, 1602, 8vo). See Adam [Melchior], *Life of Rollock* (supplement to *Encyclop. Brit.*); Spottiswood, *Hist. Book*, vi; Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Roma, the personification of the city of Rome, and as such called *Dea Roma*. She was represented clad in a long robe, and with a helmet, in a sitting posture, strongly resembling the figures of the Greek Athena. She was in reality the genius of the city of Rome, and was worshipped as such from early times, though no temple was erected to her till the time of Augustus. After this their number increased throughout the empire. See Smith, *Dict. of Biog. and Mythol.* s. v.

Romaic (or MODERN GREEK) **Version.** Romaic, or Modern Greek, is the vernacular language of about 2,000,000 descendants of the ancient Greeks dispersed throughout the Turkish empire, as well as of the inhabitants of the modern kingdom of Greece. In this vernacular several versions of the New Test. exist. The earliest was printed at Geneva in 1638, in parallel columns with the inspired text, and was executed by Maximus Calliergi (or Calliopoli, as he is sometimes called), at the solicitation of Haga, the ambassador of the then United Provinces of Constantinople. This translation, which is remarkable for its close and literal adherence to the Greek original text, is preceded by two prefaces, one by the translator, and the other by Cyrillus Lucaris, patriarch of Constantinople. This edition, which had the title Ἡ Καινὴ Διαθήκη τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, διγλωττος, ἐν ᾗ ἀντιπροσώπως τότε θεῖον πρωτότυπον καὶ ἡ ἀπαραλλάκτως ἐξ ἐκείνου εἰς ἁπλὴν διάλεκτον διὰ τοῦ μακαρίτου Κυρίου Μαξιμου Καλλιουπολίτου γενομένη μετάφρασις ἅμα ἐτυπώθησαν. Ἔτει ΧΗΗΔΔΔΠΙΙΙ, was reprinted with corrections in 1703 in London by the Society for Propagating the Gospel in Foreign Parts, and another edition was issued by the same society in 1705. A reprint of this version, in 12mo, was published at Halle, in 1710, at the expense of Sophia Louisa, queen of Prussia, under the title, Ἡ Καινὴ Διαθήκη τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τοῦτ' ἔσω τὸ θεῖον ἀρχέτυπον καὶ ἡ αὐτοῦ μετάφρασις εἰς κοινὴν διάλεκτον. Μετὰ πάσης ἐπιμελείας διορθωθέντα, καὶ νεωστὶ μετατυποθέντα ἐν Ἁλα τῆς Σαξονίας, ἐν τῷ Τυπογραφείῳ Ὀρφανοτροφείου. Ἔτει

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ἀπὸ τῆς ἐνσάρκου Οἰκονομίας τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. α. ψ'. ι'. From this edition the British and Foreign Bible Society published an impression, under the superintendence of the Rev. J. F. Usko, in 1808, with the ancient and modern Greek in parallel columns. As this edition was very favorably received, another was published in 1812. A strict and thorough revision of the text being deemed necessary, the archimandrite Hilarion (subsequently archbishop of Ternovo), with two assistants, was accordingly appointed, in 1819, to execute a new version of the entire Scriptures. In 1827 Hilarion's version of the New Test. was completed, and was printed at the national printing-office in the patriarchate, under the eye of the Greek Church. This version, although faithful and accurate as a translation, is considered rather stiff. About the same time, Hilarion completed his translation of the Old Test. from the Sept., which, in 1829, was submitted to the committee of the British and Foreign Bible Society. After mature deliberation, it was concluded to circulate a version prepared from the Hebrew text itself, rather than a mere translation of a translation. The Rev. H. D. Leeves was therefore appointed to reside in Corfu, where, with the assistance of natives, he commenced a translation of the Hebrew Scriptures into Modern Greek. In conjunction with the Rev. J. Lowndes (an agent of the London Missionary Society), he engaged the services of Profs. Bambas and Tipaldo, to which, for a short period, were added those of Prof. Joannides. In the fifty-first report (1855) Mr. Lowndes wrote thus: "The first edition of the Old Test. was printed in England in 1840. Select parts had been published previously, as the work advanced. The New Test. followed, and was printed at Athens in 1844. It was not long before it was considered desirable that the whole should be submitted to a general revision, with the view of having the Old and New Tests. printed in one uniform volume; and Mr. Leeves, Prof. Bambas, and Mr. Nicolaides, a native of Philadelphia, undertook to do it. In 1845 Mr. Leeves was removed from the land of the living, and in that year I was appointed agent of the British and Foreign Bible Society. In 1846 I went to Athens to carry on the work of revision that had been just commenced, and between that year and 1850, at different times, Prof. Bambas, Mr. Nicolaides, and myself went over the whole of the Old and New Tests. Editions of the Old Test. were printed again in England in 1849 and 1850, succeeded by a new edition of the New Test. in 1851, when the whole Bible was prepared for dissemination in one uniform volume for the first time." From that time on several issues of the Bible in Modern Greek were made, making a total up to March 30, 1878, of 446,435. That there is a great demand for the Word of God may be seen from the fact that, according to the seventy-fourth report (1878), the British and Foreign Bible Society has decided to print a portable edition of 6000 copies of the reference Bible in Modern Greek, for which edition Dr. Sauerwein is arranging the poetical parts in accordance with the Bible Society's paragraph English Bible. Having before us the latest edition of the New Test. with the title Ἡ Καινὴ Διαθήκη τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, παραφρασθεῖσα ἐκ τοῦ Ἑλληνικοῦ. Κατὰ τὴν ἐν Ἀθήναις ἔκδοσιν τοῦ 1855–1874, we will give a specimen from the Gospel of St. John (i, 1, 2) of the three versions, that the reader may judge for himself as to the value of each:

Calliopolitan.

1. Εἰς τὴν ἀρχὴν ἦτον ὁ λόγος,
καὶ ὁ λογος ἦτον μετὰ Θεοῦ,
καὶ Θεὸς ἦτον ὁ λόγος.
2. Ἐτοῦτος ἦτον εἰς τὴν ἀρχὴν μετὰ Θεοῦ.

Hilarion.

1. Ἀπ' ἀρχῆς ἦτον ὁ λόγος,
καὶ ὁ λόγος ἦτον ὁμοῦ με τὸν Θεόν,
καὶ ὁ λόγος ἦτον Θεός.
2. Αὐτὸς ἦτον ἀπ' ἀρχῆς ὁμοῦ μὲ τὸν Θεόν.

Bible Society's Version.

1. Ἐν ἀρχῇ ἦτο ὁ λόγος,
καὶ ὁ λογος ἦτο παρὰ τῷ Θεῷ,
καὶ Θεὸς ἦτο ὁ λόγος.
2. Οὗτος ἦτο ἐν ἀρχῇ παρὰ τῷ Θεῷ.

See *The Bible of Every Land*, and the *Annual Reports of the British and Foreign Bible Society*. (B. P.)

Romaine, William, an English divine and writer, was born at Hartlepool, county of Durham, Sept. 25, 1714, and was the son of a French Protestant who took refuge in England upon the revocation of the Edict of Nantes. Romaine attended school at Houghton-le-Spring for seven years, and then entered Hertford College, Oxford, in 1730 (or 1731), and thence removed to Christ Church. He took his degree of A.M. Oct. 15, 1737, having been ordained deacon the year before. He became curate of Loe Trenchard, Devonshire, in 1737; was ordained priest in 1738, and the same year curate of Banstead and Horton, Middlesex. In 1741 Daniel Lambert, lord-mayor of London, appointed him chaplain. In 1748 he became lecturer of St. George's, Botolph Lane, and St. Botolph's, Billingsgate; and in the following year (1749) lecturer of St. Dustan's-in-the-West, which position he held until his death. In 1750 he was appointed assistant morning preacher at St. George's, Hanover Square, and continued until 1756; in 1752 professor of astronomy in Gresham College; curate and morning preacher at St. Olave's, Southwark, in 1756–1759; morning preacher at St. Bartholomew the Great, near West Smithfield, 1759, for nearly two years; chosen rector of St. Andrew Wardrobe, and St. Ann's, Blackfriars, 1764, an election which was disputed, but confirmed by the Court of Chancery in 1766. In the duties of this office he continued faithfully employed until his death, July 26, 1795. Romaine's best-known works are, *Practical Commentaries on Psalm cvii* (Lond. 1747):—*The Lord our Righteousness*, two sermons (ibid. 1757, 8vo):—*Twelve Sermons on Solomon's Song* (ibid. 1758–59, 8vo):—*The Life of Faith* (ibid. 1763):—*Scripture Doctrine of the Sacrament of the Lord's Supper* (ibid. 1765):—*Walk of Faith* (ibid. 1771, 2 vols.):—*Essay on Psalmody* (ibid. 1775). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Romam'ti-e'zer (Heb. *id.* [for *Romamti' E'zer*], רֹמַמְתִּי עֶזֶר, or "רוֹמַמְתִּי ע, *heights of help*; Sept. Ῥωμεμθιέζερ, v. r. Ῥωμετθιέζερ, Ῥωμεθμιέζερ), the tenth named of the fourteen sons of Heman, the king's seer in the time of David. He was chief of the twenty-fourth section of the singers, and his family, consisting of twelve persons, were among those engaged in the music of the tabernacle service (1 Chron. xxv, 4, 31). B.C. cir. 1014.

Roman (Ῥωμαῖος), a citizen of the Roman empire (q. v.) (1 Macc. viii, 1, 23-29; xii, 16; xiv, 40; xv, 16; 2 Macc. viii, 10, 36; xi, 34; John xi, 48; Acts ii, 10; xvi, 21, 37, 38; xxii, 25–29; xxiii, 27; xxv, 16; xxviii, 17). Such persons, wherever born, were entitled to special privileges. See Citizenship.

Roman Art. The ancient Romans were characterized by a strong practical feeling. They had immense organizing, governing power; but they had little of that fine æsthetic sensitiveness which is necessary as the foundation of an indigenous, native art with a people. Still, the position of Rome with reference to the general history of art is very important. It is marvellous, indeed, that a people who seemed originally to have had so little native talent for art should have become the most extensive patrons of art in all history. The inability of the Roman people to originate works of high art was recognised by their own writers. Virgil wrote: "To others it is granted to give life to marble and to lend breath to bronze, but the art of Rome is to govern nations, to conquer the proud, and to spare the weak." The Romans may be compared to rich people in our day who desire to possess works of art without knowing how to appreciate or understand them,

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or who wish to use them as a means of displaying their ostentatious luxury. The presence of works of high art also created a proud rivalry among the aristocratic and wealthy which is altogether distinct from the patronage to art which comes from native, artistic impulse. During the first two hundred and fifty years of her existence, Rome might be considered as an Etruscan city, so fully did the Etruscan spirit prevail in all her temples and other works of art. During the first two centuries of the republic, almost no works of art were executed within this great capital, though the names of a few Greek artists in Rome are recorded as early as five hundred years before Christ.

With the conquest of Carthage first, followed by the conquest of Greece and Egypt, a new epoch was opened in the artistic life of the Roman people. Rome now became the great storehouse of the art treasures of the entire world. Greece especially was despoiled to enrich the private palaces and majestic public buildings of the great metropolis. With this gathering of the art treasures of the world into the great capital commences what may with propriety be called the beginning of the development of a true Roman art. The chief development of Roman art lay in the department of architecture. Profusely as painting and sculpture were employed in ornamenting public and private buildings of all grades, both in Rome itself and in all the remotest cities of the vast empire, these arts were practiced exclusively by Greek sculptors and painters. The great majority of architects, also, in the Roman dominions were Greeks, though their work was characterized by Roman elements and was executed in the Roman spirit.

The Romans used both stone and brick with extraordinary skill in their buildings. These materials were employed with great ingenuity and variety, both with and without mortar. The Romans adopted from the Etruscans the round arch and its consequence, the round vault. Arching and vaulting are the chief characteristics of Roman architecture. By using these they were able to erect massive and lofty structures of pleasing lightness and with economy of material. Indeed, without the arch Roman architecture would not have had an existence. By the use of the arch and the vault Roman architecture has given rise to the Byzantine style, and, through this, has inspired all subsequent architecture. Through the arch Roman architecture forms the connecting-link and the transition medium from the art of antiquity to the art of mediæval and modern times. The Romans used the vault as the transition to the dome, and thus, through half-domes, to the light and airy architecture of the Byzantines. They also built circular temples, which, originally at least, were more usually consecrated to Vesta, with a simple circular cell, surmounted by a dome, as in the Pantheon. From the traditions of their early Etruscan neighbors they preferred the square cell to the Greek rectangular oblong cell in their rectangular temples. Especially was this the case in Rome itself. The temples they built in other parts of the empire, especially in Greece and the former Greek colonies, were built after the plan of Greek originals; but these were decorated after the modified Greek manner, which the Romans adopted at the metropolis.

The Romans greatly modified all the styles of Greek architecture. To the Doric they added the Tuscan base. This gave the order much wider adaptability to the uses for which the Romans wished to employ the style; that is, in forming colonnades and pilasters to many kinds of buildings, whether circular, elliptical, or rectangular. They were less fortunate in the modification of the Ionic order, which they adopted from a single known Greek original, making volutes face all four sides of the capital. As half-columns or pilasters this modification was more fortunate. The Ionic order was only used by them as an intermediate style, in the second story of buildings, never in temples or other buildings a single story in height. The Corinthian order, which had hardly obtained its full capacity of development under the Greeks, was most happily used by the Romans. The Ionic volute, in a modified form, was introduced in the midst of the Acanthus. Thus was taken the first step to the complete union of the Ionic and Corinthian styles in the so-called composite order, which is the most characteristic and original decorative feature in Roman architecture, though it was doubtless elaborated by the hands of Greek workmen under the Roman rule. The capitals of columns and the entablatures were often covered with an amount of elaborate decoration which finally became overpowering, and almost destructive of good architectural effect. See ORDER.

In considering the classes of buildings erected by the Romans, the student of Egyptian or Greek art is surprised at the small number of temples constructed by the Romans in comparison with other edifices. The noblest monument of Roman architecture is the Pantheon, which is preserved almost in its entirety. Of other famous temples, as that of Jupiter Capitolinus, there are now no remains. The most magnificent temple built under the Roman dominion was that of Jupiter Olympus at Athens. The temples at Palmyra and Baalbec surprise by their size and the magnitude of the blocks of stone used in their erection, but in architectural elegance and purity they are very defective.

Of buildings of civil architecture the forum may first be considered. The forum was used, as by the Greeks, as a place for marketing, for assembling the people for the transaction of public business, for the election of officers, and for other purposes. The forum was surrounded by colonnades. These were frequently richly decorated. Besides the original Roman forum, various emperors laid out others, which served similar purposes. In the further development of the public life, the transaction of a portion of public affairs was transferred to special buildings, of which the basilicas are the most important. In the basilicas were held the courts of justice and the exchange for merchants: finally shops and libraries were added, and the basilicas almost served the varied purposes of the forums. The basilicas were generally rectangular and oblong in shape, though some were nearly square and were vaulted. The oblong basilicas usually had a round apsis at one end. These two forms furnished the starting-points for the two great early styles of Christian architecture —the oblong, for the so-called basilican churches in Italy: and the vaulted ones, for the Byzantine style in Constantinople. Thus we find in the Roman basilica the most important specific connecting-link between classical and Christian architecture. See BASILICA.

Triumphal arches form a most important feature of Roman architecture. They were very stately in form and costly in execution. This use of the arch they had doubtless derived from the Etruscans. The most important arches to signalize victories are those of Septimus Severus, Titus, and Constantine. The arch of Titus has peculiar interest to Christians, inasmuch as upon a bas-relief on the inside of the arch are cut models of the seven-branched candlestick and other vessels of the Temple service which Titus carried with him to Rome after his conquest of Jerusalem. Arches were erected in many cities to commemorate also the erection of public works of great extent by the emperors or other public officials. See ARCH.

Originally, the Roman theatres, like those of Greece, were semicircular in form. But, while the Greek theatres were cut in the solid rock on the side of some lofty hill with a beautiful landscape for the scene, the Roman theatre was built up, like other edifices, in the midst of the most populous cities, and the walls were decorated with colonnades, with vaulted arcades leading through the different stories to the seats. Theatres of vast size were built in Rome and in many provincial cities. The best preserved is at Orange, in France. But the amphitheatre was the specially characteristic form of theatre-building with the Romans. This was

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built of vast size in even the most distant provincial cities. The largest are the Colosseum at Rome and the amphitheatres at Capua, Verona, Pola, Nismes, and Constantine in Africa. It is estimated that the Colosseum could contain over sixty thousand spectators. In its arena gladiatorial sports of the most cruel character took place, and by their ferocity hastened the depravation of manners and morals which largely caused the downfall of the empire. See THEATRE.

The public baths form another characteristic feature in Roman architecture. These were laid out upon a scale of immense grandeur. The baths of Caracalla covered thirty-six acres. The vast edifices in this structure were highly decorated, and contained almost innumerable works of sculpture and painting. Several thousand bathers could be accommodated at one time. Elegant halls were also provided for reading, conversation, music, boxing, and other lighter games of various sorts. Other baths of vast size were built by various emperors, as Diocletian, Agrippa, Titus, and Vespasian. See BATHE.

The arch was most successfully applied to the erection of bridges and aqueducts. Many of these were erected with surprising boldness, and of a size and length to excite the wonder of the modern beholder. Though frequently without much architectural decoration, the aqueducts generally have graceful outlines, and by their long lines, as they sweep for miles over the plain, mark the power of the people who ruled the world. See BRIDGE.

The lack of perfect artistic taste was manifested by the Romans in the erection of columns of victory, which received long sculptured portrayals of the achievements of victors. As the sculpture is thus placed utterly out of the reach of the eye, its effect is lost upon the beholder. See COLUMN.

The history of the Roman domestic residence is to be traced in the progress of Roman luxury. In the early career of the state, private houses were extremely simple. During the empire, all the luxurious richness of decoration that wealth and art could supply was employed in adorning the houses of the wealthy. Good taste was soon overwhelmed in costly decoration. The houses in the provincial city of Pompeii indicate what may have been the luxurious decoration of the capital. Even greater profligate expenditures were made upon the villas of the rich on beautiful mountain-sides or by the coasts of the sea. See HOUSE. The palaces of the emperors presented the climax of luxurious domestic architecture. These palaces, especially in provincial summer resorts, were built on an immense scale, and were rather a vast group of edifices within a fortified enclosure, all laid out and decorated with the fullest luxury of the period. Two of the most famous of these imperial palaces were that of Diocletian at Spalatro, and that of Adrian at Tivoli. See PALACE.

The tumular architecture of the Romans is very striking, both with reference to the number and the style of the monuments. Of the tombs of the kingly period, there remain only the monuments attributed to the Curiatii. Of the republic, there remain only the tomb and sarcophagus of Scipio. The tombs of the period of the empire seem to have been decidedly of Etruscan style, both in shape and construction. The earliest of these is that of Cecilia Metella, on the Appian Way; but the grandest and most splendid was that of Adrian, now known as the Castle St. Angelo. The basement was three hundred and forty feet square; the height to the pine cone on the summit was three hundred feet. It was decorated with an immense number of statues. The building called the tomb of Santa Helena, mother of Constantine, shows how the feeling for interior decoration had in that period displaced the earlier feeling for exterior decoration in all classes of structures. Parallel to these tombs erected above the ground are the columbaria, or underground tombs, with niches for containing a number of cinerary urns. In general structure, these have their antitype in the subterranean tombs, or catacombs, of the Etruscans. Many of these columbaria are exquisitely decorated with arabesques of stucco, which have been the delight of mediæval and modern artists. Tumular monuments of more slender upright form, often with highly appropriate architectural decoration, and evidently with a marked Greek impress, are found in a few provincial cities in the north and west of the empire. But in Cyrene in Africa and in Petra in Arabia are found a large number of elaborate and imposing tombs. Those at Petra are deeply cut in the rock, like many Egyptian tombs, but with elaborate Corinthian decorations. Of this same Roman period are a large number of tombs in Palestine, Mesopotamia, and other countries in the Orient. See TOMB.

The catacombs of the Etruscans were imitated by the Jews and Christians in Rome, as these classes, like the Etruscans, did not burn their dead. But the Romans themselves, so far as is known, did not imitate fully the Etruscan catacombs for their own dead. See CATACOMB.

The Romans invented almost no original sculpture, but they brought from the conquered cities and colonies of Greece countless statues of the first rank. They also had marble copies of many masterpieces made for the decoration of their baths, forums, circuses, palaces, and tombs. See SCULPTURE.

Painting, both in tempera and in mosaic, they employed very extensively in decorating the floors and walls of the interiors of all rooms, even of those of shops and smaller houses. See PAINTING.

The objects of daily use of every kind, even down to the utensils of the kitchen or the shop, were richly decorated. Artistic decoration had become a necessity in all material objects. But, withal, it is remarkable that they should have depended upon foreign workmen to supply them with all their artistic objects, both large and small. See ROME.

In more ways than can be traced, the art of Rome, or rather the art in Rome, furnished the channel for the transmission of the art of classical antiquity, in modified forms, to mediæval Christianity. See ROMANESQUE ART. (G. F. C.)

Roman Catholic Church, the name usually given to that organization of Christians which recognises the Roman pope as its visible head and is in ecclesiastical communion with him. The name may be found in a number of Roman Catholic writers, and is generally used in the constitution of those states in which the Roman Catholic Church is designated as one of the recognised or tolerated State churches. It is, however, not the official name used by the authorities of the Church — who rather dislike it, and substitute for it the name "Catholic" or "Holy Catholic" Church. The name "Roman Church" is applied, in the language of the Church, to the Church or diocese of the bishop of Rome. The views which the members of the Roman Catholic Church, on the one hand, and all other Christians, on the other, take of the doctrine and the history of this Church widely and irreconcilably differ. To the former, the Church is the only form of Christianity that was founded by Christ; all other denominations of Christians are looked upon as deviations from genuine Christianity, and the history of the Church is to the Roman Catholic identical with the progress and development of Christianity. All other Christians agree in viewing the doctrinal system of Rome as abounding in erroneous and antichristian admixtures to the Christianity of the Bible, and its history as the gradual growth of a central and absolute power, which is without a scriptural basis, and prefers and enforces claims for which there is no warrant whatever in the teaching of Christ or the words of the Bible.

I. *History.*—The Catholic historian begins the history of his Church with the life of the Lord Jesus Christ. While living on this earth, he gathered around him those who were to rule the Church after his ascen-

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sion. He provided for a complete organization of the Church by designating Peter as its head. The foundation of the Church was externally completed on the day of Pentecost by the effusion of the Holy Spirit. Several Church fathers have called this day the birthday of the Christian Church; accordingly the Catholic historian claims it as the actual beginning of the Catholic Church. Many of the traditions and legends which formerly embellished the histories of the early Catholic Church have now been quite generally abandoned by Catholic writers: they continue, however, to insist that the Scriptures in many places attest the supremacy of Peter as the first among the apostles and the head of the Church. While admitting and lamenting the insufficiency of authentic information on the early history of the Church, Catholic writers emphatically defend, in opposition to modern criticism, a Roman episcopate of the apostle Peter, the exercise of supremacial powers by several bishops of Rome in the first three centuries, and the actual acquiescence of the Church in the Roman decisions. The pictures of the early Christian congregations, as they are drawn by Catholic writers, bear but little resemblance to the Roman Catholic Church of the present day; but it is contended that all that was subsequently developed in the Catholic system existed as a germ in the primitive Church, and that modern criticism has been unable to prove any irreconcilable difference between the creed of the early Church and the Roman Catholic Church as it now exists.

The growth of an "Old Catholic Church" with an episcopal constitution in the 2d and following centuries is generally recognised by Church historians. It is also quite generally admitted that the bishops of Rome, the imperial city of the West, successfully claimed a greater and greater influence; but only Roman Catholics defend these claims as the exercise of a divine right, while all other writers look upon them as the gradual development of a usurpation which was attended by the most dangerous results. Christianity, in the meanwhile, spread rapidly through all the parts of the Roman world-empire, and, by the conversion of the emperor Constantine, entered into the novel position of the ruling Church. The transfer of the imperial residence to Constantinople led to a rivalry between the bishops of Rome and Constantinople, which gradually became fatal to the unity of the Church. The bishops of Rome steadily enlarged their predominant influence in the whole of Western Europe, and rapidly increased their power by the conversion of the Germanic tribes, which gradually grew up to be the most powerful nations of the Christian world. The establishment of the temporal power at the close of the 8th century gave to the popes of Rome both greater influence and greater prestige, and enabled them to gradually convert the episcopal into a papal Church. The pontificate of Hildebrand, who succeeded to the papal throne in 1073 under the name of Gregory VII, completed the papal system and the Roman Catholic Church in their most essential features. Even before his election as pope, he had prevailed upon his immediate predecessors, as their most influential adviser, to make the election of popes in future wholly independent of secular influence, and thus to secure a continuity of pontiffs whose sole aim would be the progress and complete victory of the Church, not only over all other ecclesiastical and religious organizations, but also over all temporal governments. Under his influence, a council held at Rome in 1059 had decreed that the pope was to be only elected by the cardinals. After he had ascended the papal throne himself, he enforced in 1074 the priestly celibacy, and took the final step for emancipating the Church from the State by forbidding bishops and abbots, through a synod held at Rome (1075), to accept the investiture from secular governments. For nearly fifty years this prohibition remained the subject of a violent controversy between the pope and the secular princes, and though it was finally settled by a compromise (1122), it secured to the pope a general recognition of the important right of confirming the election of all the bishops. One of the leading features of the Roman Catholic system—the absolute supremacy of the pope as vicar of Jesus Christ and head of the Church in all ecclesiastical affairs—is largely due to the influences proceeding from Gregory VII and his successors. The fundamental idea of Gregory VII, however, was never fully carried out. He had clearly conceived the plan of converting the Roman Catholic Church into a universal theocracy, with the pope at its head as sole sovereign in temporal affairs as well as spiritual. According to this view, all states of the Christian name were to be bound together in the unity of the papal theocracy as members of one body. The princes receive their consecration and divine sanction through the ecclesiastical power; they are appointed "by the grace of God;" but the Church mediates between them and God. Royalty sustains to the papacy the same relation as the moon to the sun, receiving from it its light and its heat. The divine authority with which secular powers are clothed by the Church can therefore be again withdrawn by the Church when the secular powers misuse it. With the withdrawal of this authority ceases also the liability of the subjects to obedience. The gigantic efforts made by the mediæval popes, from Gregory VII to Boniface VIII, to enforce these views fill some of the most interesting pages of the history of the Middle Ages. By the semi-military organization of the religious orders, the popes had a well-disciplined and trustworthy corps of officers at their disposal, who frequently fought their battles even when bishops ceased to side with them. The Crusades, though in the first place aiming at the deliverance of the holy sepulchre, repeatedly supplied the popes with a willing army for coercing hostile princes. None of the successors of Gregory attained so great a power and came so near realizing the establishment of the papal theocracy as Innocent III. In the struggle against his successors, the noble house of Hohenstaufen perished; but soon the kings of France checked the theocratic aspirations of the popes, and the imprisonment of Boniface VIII by the French made a breach in the theocratic edifice reared by Gregory VII and his successors which has never been repaired. The right to depose princes and release their subjects from the oath of allegiance was not expressly disowned by the popes, but it ceased to involve any practical danger, and was clearly repudiated by the Church. The transfer of the papal residence, which made the popes disgracefully dependent upon the French kings, and, still more, the papal schism, during which two, or at times three, popes hurled against each other the most terrible anathemas, undermined to a large extent the respect which Catholic countries had thus far had for the papal authority, and rapidly diffused the belief that the Church was pervaded by corruption, and that it needed a thorough reformation in its head and members. Such a reformation was sincerely attempted by the great councils of Pisa, Constance, and Basle, which not only endeavored to eradicate many flagrant abuses in the practical life of the Church, but to reduce the constitution of the Church from a papal absolutism to an episcopal constitutionalism by expressly declaring the superiority of a general council over the pope. The success of this scheme would have shaped the subsequent development of the Roman Catholic Church very different from what it has been; but the astuteness of the popes knew how to thwart the manifest reformatory desires of the majority of the bishops, to stifle the cries for a Church reformation, and to reimpose upon a reluctant Church the papal authority, at least in matters of an ecclesiastical nature.

While Western Europe became politically reorganized under Teutonic leadership, and ecclesiastically centralized as the Roman Catholic Church under the leadership of the bishops of Rome, the Eastern churches retained substantially the constitution of the Old Catholic Church of the early centuries. The Council of Nice rec-

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ognised the higher authority of the metropolitan bishops of Rome, Antioch, and Alexandria. This higher authority was subsequently expressed in the title "patriarch." Later, the bishops of Constantinople and Jerusalem were added to the number of patriarchs, and the growing importance of the city of Constantinople gradually made the bishop of the city the first among the Eastern patriarchs, a distinction which was expressly sanctioned by the *Concilium Quinisextum* of 692. The Church of those times was greatly agitated by controversies relating to the Person and Work of Christ. East and West united in the wish to preserve the doctrinal unity of the Church on those important subjects; and œcumenical councils, in which both sections were represented, defined the creed of the Church and expelled the dissenters from her communion. Whether at these councils any prerogative, honorary or otherwise, was conceded to the patriarchs of Rome continues to be a subject of theological controversy; but even Roman Catholic writers do not claim that the bishops of Rome can be proved to have asserted any superior jurisdiction in any of the other patriarchal dioceses. Gradually some different views sprang up between the East and West relating to questions of constitution, doctrine, and worship. The most important of these controversies was that relating to the procession of the Holy Ghost. See FILIOQUE. In the course of the 9th century the controversy grew into a serious dissension, and in the course of the 11th it led to a formal and permanent schism. Many attempts at reconciliation and reunion have since been made, but they were either unsuccessful, or, if successful for a time, without duration. See GREEK CHURCH.

In Western Europe, the Roman Catholic Church retained her unity until the 16th century. The leaders of that reformatory party which controlled the councils of Pisa, Constance, and Basle were anxious not to disturb the unity of the Church, and co-operated in the condemnation of men like Wycliffe and Huss, who wanted first of all a scriptural reformation of the doctrine, and who showed no concern about external unity if it stood in the way of a doctrinal reformation. At the beginning of the 16th century, the stifled clamors for a radical revision of the doctrine of the corrupt Church and the restoration of a pure scriptural doctrine burst irresistibly forth in the German and Swiss reformation. See REFORMATION. The whole of England, Scotland, Holland, Denmark, Sweden, Norway, and large portions of Germany and Switzerland, permanently severed their connection with the Roman Catholic Church. The Church rallied, from a sense of self-preservation, for extraordinary conservative, and recuperative efforts. Although the Council of Trent (1545–63) did not succeed in bringing back the seceders, it exerted an important normative influence upon the subsequent history of the Roman Church. While it reasserted, in opposition to the Protestants, those doctrines which had been developed by the mediæval theologians, and promulgated them as parts of the Church doctrine, and thus made a return of those who regarded many Roman Catholic doctrines as an apostasy from pure Biblical Christianity impossible, it issued, on the other hand, decrees for the reformation of the constitution and discipline of the Church, which retained within its pale large numbers who, though favoring a purification of the Church, laid also great stress upon the preservation of its unity and its unbroken historical connection with the apostolic age. For the vast territories lost in Europe, the Church received some compensation in the New World, where the monastic orders, conjointly with the Spanish government, subjected the larger portion of the native population to the Church, and fully secured the permanent ascendency of Roman Catholicism. The desire to concentrate the energy of the ablest men within the Church for an effectual arrest of a further advance of Protestantism led to the peculiar organization of the Order of the Jesuits, which plays a prominent part in the subsequent history of the Church. By dint of its extraordinary efforts, it not only checked the further progress of Protestantism in a number of countries, but recovered some that already appeared to be lost. Within the Church its influence was no less remarkable, and it succeeded, like no other community of men before, in strengthening and enlarging, in opposition to the adherents of the episcopalian system, and especially to the Gallicans, the absolute authority of the popes. The rejection by the popes of doctrinal opinions designated as heretical repeatedly called forth very exciting dogmatical controversies, which in one case led to the organization of a separate ecclesiastical community, the so-called Jansenists, or Old Catholics of Holland, who recognised the authority of the pope as the head of the Church, but denied the infallibility of his dogmatical decisions, and consequently their obligation to yield to them an unconditional submission. In the second half of the 18th century, extraordinary tempests came down upon the Church. In France and other countries of Southern Europe, an antichristian literature undermined, in the educated classes of the population, not only the attachment to the Church, but a belief in Christianity. The Bourbons of Spain, Portugal, and France, under the influence of freethinking statesmen, forced a pliant pope who had been elected by their influence to abolish the Order of the Jesuits, in their opinion the strongest bulwark of the Church against the advance of a new, freethinking æra. In Germany, the episcopal electors of the empire united with the emperor Joseph II on a plan to establish a National German Catholic Church, which was to be almost independent of Rome. The French Revolution took from the pope his temporal possessions, confiscated the property of the Church, and for a time decreed the abolition of Christianity. Napoleon desired to secure the co-operation of the Church for the execution of his ambitious schemes and the confirmation of his power and his dynasty. He concluded in 1801 with the pope a concordat, which was to restore to the pope his temporal possessions and his ecclesiastical powers; but as a complete agreement was not arrived at, Napoleon once more (1808) occupied the States of the Church, and declared the "donation of his predecessor Charlemagne" revoked. When he was thereupon excommunicated, he imprisoned the pope, and for several years deprived the Church of her head. In 1814 the allied princes of Europe restored the temporal power of the pope, and Pius VII was enabled to resume the full functions of the papacy as they were exercised before the French Revolution. An agreement, however, between the pope and the princes assembled at the Congress of Vienna was not attained, and the pope entered through his legate a protest against the work of the congress. In 1816 the Order of the Jesuits was restored for the whole Church, and soon displayed again, as in former times, an extraordinary activity for strengthening and enlarging the papal authority in opposition to episcopal and liberal tendencies still manifesting themselves within the Church, as well as to the legislation of the secular governments. The growth of the liberal and revolutionary party in most of the European countries, which aimed at either curtailing or wholly abolishing the power of the princes, was not only very distasteful to the Roman Catholic Church, but led in most countries to vehement conflicts, especially in regard to the public schools. In Italy, the national tendencies for a political union led to the establishment of a united kingdom of Italy, to which the larger portion of the States of the Church was annexed in 1860, and the remainder, including the city of Rome, in 1870. Though not a few Catholics, including even some of the most prominent members of the Order of the Jesuits, were inclined to look upon the destruction of the temporal power of the popes as favorable to the spiritual interests of the Church, the pope (Pius IX) pronounced an excommunication against the king of Italy and all statesmen who had aided in the conquest of the Papal

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States. The successor of Pius (Leo XIII), though believed to be more mildly disposed, has not yet receded from the standpoint of his predecessor. The pontificate of Pius IX became of exceeding importance in the inner history of the Catholic Church. The promulgation of the doctrine of the immaculate conception of the Virgin Mary, and of a syllabus which characterized a number of doctrines and views commonly held in civilized countries as heretical or erroneous, indicated a determination on the part of the pope and his advisers to force a belief in, and submission to, the extreme theories concerning the papal authority upon the entire Catholic Church. This victory of the extremest papal party within the Catholic Church became complete when, in 1870, the Vatican Council proclaimed the infallibility of the doctrinal decisions of the pope as a tenet of the Catholic Church. A considerable number of bishops, chiefly from Germany, Austria, and France, made a determined opposition to the adoption of the new doctrine, chiefly on the ground of its being inopportune. After its adoption by the council, however, the opposing bishops gradually submitted to the demand of the pope to have the doctrine promulgated in their dioceses. Several did so with undisguised reluctance; some (as bishop Beckmann of Osnabrück) were said by their intimate friends to have secretly remained opponents of the innovation even on their death-bed; but externally all yielded, and not one of the bishops separated from the Church in consequence of the great change which had been made by the Vatican Council. The lower clergy quite generally followed the example of the bishops. A number of professors of Catholic theology at the German universities continued, however, to refuse their submission, and were therefore excommunicated. As many thousands of laymen sympathized with them, the necessity of providing for their religious wants gradually led to the organization of "Old Catholic" congregations in Germany, Switzerland, and Austria, and even the election of Old Catholic bishops in Germany and Switzerland. In France, a distinguished pulpit orator, father Hyacinthe, has been active in the interest of Old Catholicism, but thus far (1879) without effecting any organization. In Italy, the friends of an Old Catholic reformation have a secret organization, with a bishop elect at its head. The numerical strength which the Old Catholic Church had attained after eight years of hard and incessant labors was far from meeting the expectations of its founders. The total number of the population which expressly and formally severed their connection with what was called, by the Old Catholics, the Vatican Church did not exceed 200,000 persons, an insignificant number if compared with the 200,000,000 who remain nominally connected with Rome. But the reluctance of the bulk of the Catholic population to sever their nominal connection with the Church of their ancestors cannot be taken as a proof that the Catholic Church retains its control over the nations which refused to separate from her in the 16th century. The history of the Catholic nations during the last century furnishes, on the contrary, ample proof that the influence of the national Church in all these countries has to a very large extent been undermined. In *Spain* the Cortes frequently defied the authority of the Church. In 1835 nearly all the convents were abolished, and only a few of them have ever been restored. In 1837 the Cortes abolished tithes and confiscated the entire property of the Church. In 1840, during the provisional regency of Espartero, the papal nuncio was expelled from the country; and in 1841 the union of the Spanish Church with Rome was declared to have ceased. Repeatedly the Cortes decided in favor of religious toleration, especially during the short time when Spain was a republic. King Amadeo I, and still more Alphonso XII (since 1874), deemed it expedient to seek a reconciliation with the pope; but even they have been unable to grant all the demands of the Church.—*Portugal* has been, almost without interruption, at variance with the claims of the popes. All the religious orders of men, and nearly all those for women, have been suppressed. In the Cortes a liberal, anti-Roman party is invariably in the ascendency; even the majority of the priests and bishops sympathize more with the government than with the pope, and up to the end of 1878 the government had forbidden and prevented the promulgation of the doctrine of papal infallibility.—In *France* the revolution of 1830 not only expelled the Bourbons from the throne, but stripped, to a large extent, the Church of its political power. According to the new constitution, the Roman Catholic Church was no longer the religion of the State, but only of the majority of Frenchmen. The affairs of the nation were for many years conducted by a Protestant prime minister, Guizot. Napoleon III endeavored to strengthen his dynasty by making extensive concessions to the hierarchy; and even after the establishment of the republic in 1871, the majority of the Legislative Assembly and one of the presidents of the republic (MacMahon) favored the Catholic restoration in order to check the confirmation and advance of republican principles; but in 1879 the success of the Republican party at the general election, in spite of its denunciation by all the bishops, placed the government of the country in the hands of statesmen who are fully determined to annihilate the influence of the Catholic priesthood upon the government of France and upon the education of the rising generation.—In the little kingdom of *Belgium*, which, in 1830, established its independence of Holland, the Catholic Church has, on the whole, exercised a greater influence upon legislation than in any other country of Europe; but, notwithstanding the immense power of the Church, the liberal party, which is in open and bitter enmity to the Church, secured at the general election in 1878 a majority in both chambers, and has since prepared a law on public education which will exclude the influence of the Church.—In *Austria* the close alliance between the absolute government and the popes for the suppression of all liberal tendencies was terminated by the introduction of a constitutional form of government in 1848. An attempt which was made in 1855 to re-establish this alliance by a new Austrian concordat, which gave to the Catholic bishops a far-reaching influence upon public affairs, was of short duration. The re-establishment of a parliamentary government has shown that the majority of both houses are adverse to the continuance of Church influence upon public affairs, and that they uphold the principles of religious toleration and of State education.—*Italy* has, like Spain and Portugal, expelled the religious orders and confiscated the property of the Church; it has fully secularized public instruction, and, more than any other government of the world, it is impelled to reject the claims of the Church, because these claims involve the destruction of Italian unity.—Among the states of *Spanish* and *Portuguese America* there is not one which has not had, from time to time, its conflicts with pope and bishops. The progress of religious toleration and of a secular school system, after the Protestant models of Germany and the United States, and in opposition to the bishops, proves that the Church has ceased to have a firm hold on any of these states. See OLD CATHOLICS.

In the Protestant countries of Europe the Roman Catholic Church has been greatly benefited since the beginning of the 19th century by the progress of religious toleration. The laws impeding the free exercise of the Roman Catholic form of worship, or its self-government, were quite generally repealed, or fell, at least, into disuse. Thus congregations were reorganized in *Sweden*, *Norway*, and *Denmark*, where the Church had been almost extinct since the 16th century, and vicars apostolic were appointed as an initial step towards the reconstruction of dioceses.—In *Holland*, where the Church had been for two hundred years without a hierarchical organization, although it had not ceased to

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have a considerable Catholic population, the constitution of 1848 proclaimed the principle of religious liberty. Thus even the Jesuits were allowed to return, and in 1853 the Catholic hierarchy was re-established by the erection of one archbishopric and four bishoprics.—In *Great Britain* the government had to yield, in 1829, to the agitation of the Irish Catholics for equal political rights, and to open both houses of Parliament to its Catholic subjects. This was followed by the restoration of the Catholic hierarchy in 1850, in which year pope Pius IX divided the kingdom into one archbishopric and twelve bishoprics. The ancient hierarchy of the Roman Catholic Church had become extinct in 1585, by the death of bishop Goldwell of St. Asaph. In Scotland, when the ancient hierarchy had become extinct by the death of archbishop Betoun of Glasgow, in 1601, the hierarchy was established by pope Leo XIII, who in 1878 established two archbishoprics and four bishoprics. As Ireland at the time of the Catholic emancipation numbered alone seven millions of Roman Catholics, and a tide of Irish emigration filled the cities of England and Scotland with a large Catholic population, the Catholic Church appeared at home and abroad as a great power; and the number of churches, of priests, and Catholic institutions rapidly increased. The indignation felt among Protestants at this revival of the Church of Rome induced Parliament, in 1851, to adopt a resolution declaring all papal edicts, and all jurisdictions, ranks, or titles created by them, null and void; and fining every person who, without legal authority, accepted any ecclesiastical title derived from the name of any place in the kingdom. But the new Catholic bishops knew how to evade the laws; and the liberal tendency of English legislation gave to the Roman Catholics a position which even Roman Catholic writers have often praised as the most favorable in Europe. The hopes awakened by this restoration for the future of Roman Catholicism in England were greatly strengthened by a movement within the Established Church of England, which aimed at a revival of the Catholic elements of this Church. Under the leadership of Pusey and Newman, this movement—sometimes called the Oxford movement because it had its chief centre in Oxford—gradually developed tendencies to Roman Catholicism and led a considerable number of graduates of English universities over to the Church of Rome. Among the new Catholics were many men of great reputation, influence, and wealth. The most prominent were, Dr. Henry Newman, one of the leaders of the movement, who, as superior of the religious order of the Oratorians (consisting almost wholly of former members of the Anglican Church), as rector of the Catholic University of Dublin, and by a number of literary works, displayed a great activity for the Roman Catholic Church, and, as a reward for his services, was raised, in 1879, to the cardinalate; archbishop Manning of Westminster, created cardinal in 1875; the marquis of Bute, one of the richest noblemen of the United Kingdom; the marquis of Ripon, a prominent English statesman and member of the Privy Council. The number of Anglican clergymen, members of the nobility, and literary persons who, since the beginning of the Oxford movement, have joined the Roman Catholic Church exceeds one thousand. By these accessions the Church has received a higher social standing and a greater influence upon English society than it had before. This is especially apparent in the colonies, where the government recognises the power of the Catholic bishops and missionaries to co-operate for the confirmation of the English rule, and is willing to secure this co-operation by favors and concessions. It is, however, a noteworthy fact that, in spite of all the accessions to the Church from the higher ranks of English society, the total Catholic population shows not only no notable progress, but the estimates by the most careful statisticians give even lower figures for it than were assumed some ten years ago. This would indicate that the losses sustained by the Church, especially among the lower classes of the population, must, at least, equal in number the gains.

On the other hand, the territorial rearrangement of *Germany* by the Congress of Vienna placed nearly all the German Catholics, except those of Austria and Bavaria, under Protestant governments. The great wars of 1866 and 1870 severed the connection between Catholic Austria and the German Catholics, and placed Protestant Prussia and a Protestant emperor at the head of the German nationality. The laws of all the German states place the Roman Catholics on a level with Protestants; but divergent opinions on the limits of the ecclesiastical and the secular powers have repeatedly led to fierce conflicts between the Church and the German governments, especially Prussia. The two Prussian archbishops of Cologne and Posen were imprisoned in 1837, and kept prisoners until 1840, for refusing obedience to royal ordinances concerning mixed marriages. A new conflict began in 1872, which occupies a prominent place in the modern history of Roman Catholicism, under the name *Kulturkampf*, and was not yet ended at the beginning of 1879. The Prussian government, alarmed at the increase of power which the Vatican Council had placed in the hands of the pope, deemed it necessary to divest the bishops of the influence which they had thus far exerted upon the national schools; to check the absolute control of the lower clergy by the bishops; and to extend the jurisdiction of the State over both bishops and lower clergy. The bishops regarded some of the laws adopted in Prussia for this purpose as inconsistent with their duties towards the Church, and refused to submit to them. In consequence of the conflicts which were caused by this attitude of the bishops, a number of the Prussian bishops were deposed from their sees; and several other sees which became vacant by the death of their occupants could not be filled on account of the insuperable disagreement between the Prussian government and the pope. At the beginning of 1879, of the twelve archbishoprics and bishoprics of Prussia, only two were actually filled. During the progress of this conflict, the bulk of the Catholic population of Germany showed a marked sympathy with the bishops; and the universal suffrage which has been adopted in Germany for the elections to the Reichstag yielded in no country of the world so compact a host of ultramontane deputies as in Germany. Thus the Catholic districts of Germany came to be looked upon as a bulwark of the Roman Catholic Church in general. Previously the German Church had won within the Catholic Church a great prestige for superiority in the province of literature; and not a few of its literary productions had been translated into the languages of most of the other Catholic nations. The elevation of Dr. Hergenröther, a university professor, to the cardinalate by pope Leo XIII, in April, 1879, was regarded as an encouraging tribute to the science of Catholic Germany by the head of the Church.—The Roman Catholic Church has suffered the greatest numerical losses in *Russia*. At the second partition of Poland, in 1793, nearly all the dioceses of the United Greeks in the former Polish empire were incorporated with Russia. The empress Catharine II made incessant efforts to reunite the United Greeks (who, during the Polish rule, had been induced to recognise the supremacy of the pope) with the Orthodox Greek Church; and it is said that, during her reign, no no less than seven millions of United Greeks separated from Rome. No exertions to this end were made by the emperors Paul I and Alexander I; but Nicholas I and Alexander II followed in the footsteps of Catharine. In 1839, 3 bishops and 1305 priests, representing a population of more than 2,000,000, declared, at a synod held at Plock, in favor of reunion with the Russian State Church. After this only one United Greek diocese remained (Chelm), with a population of 250,000, nearly all of whom, in the years 1877 and 1878, likewise joined the Russian Church. As the Russian government forbids secession from the State Church to any other

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religious denomination, a return of the United Greeks to the communion of Rome is for the present impossible. Roman Catholic writers unanimously assert that measures of the utmost severity and cruelty have been resorted to to bring about this separation from Rome; and their statements are fully confirmed by nearly all writers who are not Russians.—In the *United States of America* the Roman Catholic Church enjoys a degree of independence which it has hardly ever possessed in any other country. Owing to the rapid increase of the population in general, and to the large influx of immigrants, it has already attained a high rank among the national divisions of the Roman Catholic Church. See ROMAN CATHOLIC CHURCH IN THE UNITED STATES.

The missionary labors of the Catholic Church in *non-Christian countries* received a great impulse by the foundation of the Order of the Jesuits. The latter sent out a larger number of missionaries than any other religious order has done before or after its foundation. In some countries of Eastern Asia the Catholic missions appeared, at times, to become a complete success. In *Japan* the Church embraced, at one time, more than 200,000 Christians, and counted among her adherents several princes. In *China* the Jesuits obtained a great influence at the courts of several emperors, and the permission to establish missions throughout the empire. In *Hindostan, Corea, Anam*, and other countries, numerous congregations were collected, and many natives became priests and members of religious orders. Many of these missions have had to suffer bloody persecutions; but most of them have survived, though in a crippled form and with reduced numbers, to the present day. Pope Gregory XV established for the chief and central direction of the Catholic missions, in all parts of the world, the Congregatio de Propaganda Fide, which consisted of 15 cardinals, 3 prelates, and 1 secretary. Pope Urban VIII connected with this institution, in 1627, a seminary for the training of foreign missionaries (Collegium Urbanum de Propaganda Fide), which still exists, and has always been famous for the large number of nationalities represented among its pupils. Besides the seminary of the Propaganda, the Roman Catholic Church has seminaries specially devoted to the education of foreign missionaries at Paris, Lyons, and in several other places; and at present most of the religious orders educate some of their members in their own institutions for the missionary service. For the financial support of the Catholic missions, a central Society for the Propagation of the Faith was established in 1822 at Lyons, which has of late had an annual income of about 5,000,000 francs. This society has branches in nearly all countries of the world; only Austria and Bavaria have preferred to establish their own societies for the support of foreign missions. A children's missionary society, called the "Society of the Holy Childhood of Jesus," devotes its revenue chiefly to the efforts for the baptism and Catholic education of pagan children. It has branches in all countries. It is admitted by all Catholic writers that the sums annually contributed for the support of the Catholic missionaries fall far below the aggregate annual income of the Protestant missionary societies.

II. *Doctrines.*—As the Roman Catholic Church agrees with the Greek and the Protestant churches in regarding the Holy Scriptures as divinely inspired, and as an authority in matters of faith and morals, she holds many points of Christian belief in common with these large divisions of the Christian Church. Conjointly with them, she believes in the unity of divine essence, the Trinity of the divine persons (Father, Son, and Holy Ghost), and the creation of the world by the will of God out of nothing for his glory and the happiness of his creatures. Among other points of belief which are common to the Roman Catholic, Greek, and Evangelical Protestant churches are the following: the original innocence of man; his fall in Adam, and redemption by Christ; the incarnation of the Eternal Logos and Second Person in the Holy Trinity; the divine human constitution of the Person Christ. In regard to the procession of the Holy Ghost, the Roman Catholic Church has added to the Nicene Creed the "Filioque" ("and from the Son"), and accordingly believes that the Holy Ghost proceeds from the Father and the Son; while the Greek Church believes, in strict accordance with the original Nicene Creed, that the Holy Ghost proceeds from the Father only. The Roman Catholic Church holds, in common with the Greek, but in opposition to evangelical Protestants, the following doctrines: The authority of ecclesiastical tradition as a joint rule of faith with the Scriptures; the veneration of the Virgin Mary, the saints, their pictures and relics; the infallibility of the Church; justification by faith and works as joint conditions; the seven sacraments or mysteries; baptismal regeneration, and the necessity of water baptism for salvation; priestly absolution by divine authority; transubstantiation and the adoration of the consecrated elements; the sacrifice of the mass for the living and the dead; prayers for the departed. The infallibility of the Church was formerly lodged by the Roman Catholic Church in the general councils conjointly with the pope, but since 1870 also in all the doctrinal decisions of the popes; by the Greek Church it is attributed to the seven œcumenical councils, and the patriarchal oligarchy as a whole. The immaculate conception of the Virgin Mary, which was proclaimed as a dogma by the pope in 1854, is rejected by the Greek Church as blasphemous, although it practices the veneration of the Virgin no less than the Roman Catholic. In regard to the Holy Scriptures, the Roman Catholic Church includes in its canon the Apocrypha of the Old Test., which are excluded from the Protestant canon. The Latin (Vulgate) translation of the Bible is placed on a par with the Hebrew and Greek Scriptures, while Protestantism claims divine authority only for the original Scriptures of the inspired authors. As regards the popular use and circulation of the Bible, the Roman Catholic Church has generally discouraged the reading of unannotated Bibles in the native tongues, and commanded her members to seek on this subject the previous advice of their pastors and spiritual guides.

With regard to the unity of the Church, the Roman Catholic Church teaches that Christ founded one, and only one, infallible visible Church which was to represent him on earth as the teacher of religious truth, and to which, therefore, all men ought to submit. The Roman Catholic Church claims to be this communion, and therefore asserts that outside of her there is no salvation ("extra ecclesiam nulla salus"). She does not admit the Protestant distinction between a visible and invisible Church, but demands that all should belong to the visible Church. She admits, however, that there may be cases when insurmountable difficulties prevent persons from joining her communion, and when God will save them though they have not been formally received into her pale. As there is, in the opinion of the Church, only one Church and one baptism, all persons, children or adult, to whom the ordinance of baptism is administered in due form are thereby received into the Catholic Church. The children of Protestants and other non-Catholics are therefore regarded as belonging to the Catholic Church until they cut themselves loose from it by their own erroneous belief.

In regard to the future life, the Roman Catholic Church admits a temporary middle place and state (lasting until the final judgment) between heaven and hell, for the purification of imperfect Christians, which may be advanced by prayers and masses in their behalf. The centre of Catholic worship is the mass, which the Church holds to be an actual, though unbloody, repetition of Christ's sacrifice on the cross, by the priests, for the sins of the living and the dead. It is offered, as a rule, daily by every priest. To the laity the eucharist is now administered in only one kind, the

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bread, the Church believing that Christ is wholly present in the consecrated bread as well as in the wine, and that therefore the reception of one kind is fully sufficient.

An important difference between Roman Catholic and Protestant ethics exists in the doctrine of good works, the Roman Catholic Church believing that works of supererogation, which are not commanded, but recommended (*consilia evangelica*), with corresponding extra merits, constitute a treasury at the disposal of the pope for the dispensation of indulgences. These indulgences are transferable to the souls in purgatory.

As the Church is the plenipotentiary and infallible representative of Christ, her commandments are no less binding upon the faithful than the divine commandments recorded in the Scriptures. Among the commandments given by the Church are the duty of the faithful to go once a year to confession, to receive once a year the eucharist, and to attend mass on every Sunday and holiday. Upon her clergy the Church has imposed the duty of celibacy; as this, however, is not a part of Church doctrine, the priests of those of the Eastern churches which recognise the supremacy of the pope are allowed to marry.

Paintings and images are quite commonly used in Catholic churches as fitting ornaments, and as objects calculated to excite and keep alive feelings of devotion. The crucifix may be mentioned as the principal among them. A number of ceremonies and vestments are used in the celebration of divine worship. They are intended to give a peculiar dignity to the sacred mysteries of religion; to raise the mind of the beholder to heavenly things by their various and appropriate import; to instruct the ignorant and keep alive attention; to give to the ministers of religion a respect for themselves and for the awful rites in which they officiate.

In the celebration of the mass and other services of the Church, the Latin language is used. The Church cherishes it as a bond of union which connects the churches of the present with each other, as well as with the primitive apostolic Church of Rome. For the use of the people, translations into the vernacular languages are made, and are in common use. The Eastern churches which have entered into a corporate union with Rome are allowed to retain at divine service the use of their old liturgical languages. Latin is also the language of the Breviary, which contains the prayers and religious readings prescribed by the Church for the daily devotional exercises of the priests.

III. *Constitution.*—The Roman Catholic Church believes in a special priesthood in which all the offices of the Church are vested. The powers conferred upon the priesthood are twofold—the priestly power, *potestas ordinis*, and the governing power, *potestas jurisdictionis*. The former is vested in its fulness in the bishops, who alone have the right to provide for the continuation of the hierarchy by means of ordination. Subordinate to the bishop are the orders of priest and deacon. These two orders, together with that of bishop, constitute the *ordines majores*, and form the keystone of the entire hierarchy. Several minor orders, *ordines minores*, the number of which has varied, are preparatory steps for the entrance into the hierarchy, and are no longer of any practical significance. The governing power is possessed in its fulness by the pope, who alone has apostolic authority, and may exercise it in any part of the Church. The bishop has governing power only over one diocese, and, according to the present Church law, can practically exercise it only with the sanction of the pope. A number of episcopal dioceses are commonly united in an ecclesiastical province, the head bishop of which bears the title of archbishop, presides at the provincial councils, but otherwise interferes but rarely and only in special cases in the administration of the suffragan dioceses. If a country has more than one ecclesiastical province, one of the archbishops has frequently the title of primate, and as such ranks the other archbishops and presides at national councils. As all the Eastern patriarchates have severed their connection with Rome, the name patriarch has totally lost the signification it had in the early Church. It is an honorary title which confers no degree of jurisdiction superior to that of archbishop or primate. The Church has at present, besides the pope, twelve patriarchs—namely, four of Antioch (for the Latin, Greek, Syrian, and Maronite rites respectively), and one each of Constantinople, Alexandria, Jerusalem, Babylon (of the Chaldæan rite), Cilicia (of the Armenian rite), the East Indies, Lisbon, and Venice. Those fragments of Eastern churches which in course of time had entered into a corporate union, with the privilege of retaining the use of their ancient liturgical languages, the marriage of priests, and other ancient customs, are technically designated as the Eastern or Oriental rite, in opposition to the Latin rite.

For the purpose of deliberating and legislating on ecclesiastical affairs, a system of councils or synods has gradually been developed, consisting of œcumenical, national, provincial, and diocesan synods. Œcumenical councils are such as represent the entire Church, and to which now all the ordained bishops of the Church are invited. The Church now numbers twenty of these councils, the latest of which—the Vatican Council—was held from Dec. 8, 1869, to Oct. 20, 1870. (For a list of the first nineteen, see COUNCILS.) Up to the Vatican Council, large portions of the Church, including many bishops and provincial synods, have asserted the superiority of an œcumenical council over the pope. After the proclamation of the infallibility of the pope, it is no longer possible for any Roman Catholic to claim for an œcumenical council any kind of superiority. A national council is one consisting of all the archbishops and bishops of a country, under the presidency of the primate. The Church law makes no provision for their regular periodicity, and they have generally been convoked for some special reason. Provincial synods are meetings of the bishops of an ecclesiastical province under the presidency of the metropolitan or archbishop. Diocesan synods are meetings of the clergy of a diocese under the presidency of the bishop. The Œcumenical Council of Trent desired to introduce these two classes of synods to a larger extent than had been the case before into the regular organism of the Church, and therefore provided that a provincial synod was to be held every third year in each ecclesiastical province, and a diocesan synod annually in each diocese. This provision, however, has been carried out but very imperfectly, and in the 18th century the diocesan synods fell into disuse in every country of Europe except Italy.

The pope is assisted in the government of the universal Church by the college of cardinals, which is divided into cardinal bishops, cardinal priests, and cardinal deacons. The bishops of every grade are, in a similar manner, aided in the government of their dioceses by a chapter, and frequently by an assistant bishop. The diocese is divided into parishes, a number of which is generally united into a deanery, at the head of which is a dean. The papal almanac (*La Gerarchia Cattolica*) for 1878 publishes the following summary of the Catholic hierarchy: The full number of the members of the college of cardinals is 73; namely, 6 cardinal bishops, 51 cardinal priests, and 16 cardinal deacons. Of patriarchal sees there are 12, 7 of which belong to the Latin and 5 to the Oriental rite. The number of archiepiscopal sees in December, 1877, was 172, of which 151 belonged to the Latin and the remainder to several Oriental rites. Of the Latin archbishops, 13 were immediately subject to the Holy See, and 138 were connected with ecclesiastical provinces. Of the Oriental archbishoprics, 1 Armenian, 1 Græco-Roumanian, and 1 Græco-Ruthenian are at the head of ecclesiastical provinces; 4 Græco-Melchite, 4 Syrian, 5 Syro-Chaldæan, 5 Syro-Maronite are subject to the patriarchs of the several rites. Of episcopal dioceses there were 719, of

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which 664 belonged to the Latin and 55 to several Oriental rites. If we add the six suburban sees of the cardinal bishops, the total number of episcopal sees would be 725, of which 670 belong to the Latin rite. Immediately subject to the Holy See are 87 Latin and 4 Eastern (3 Græco-Ruthenian, 1 Græco-Bulgarian) bishops; 577 Latin sees and 8 Oriental (1 Armenian, 3 Græco-Roumanian, and 4 Græco-Ruthenian) were suffragans in ecclesiastical provinces; 43 Oriental bishops (16 Armenian, 9 Græco-Melchite, 8 Syrian, 7 Syro-Chaldæan, and 3 Syro-Maronite) were subjects to the patriarchs of the several rites. There were also 18 sees not connected with a diocese (*nullius diœceseos*); their occupants are 12 abbots, 1 archabbot, 1 archimandrite, 1 archpriest, 1 provost, and 2 prelates.

Where it is found impracticable to establish dioceses in accordance with the provisions of the canonical law, vicars apostolic are appointed in place of bishops. They are placed under the immediate supervision of the Congregation of Propaganda, which is charged with a general superintendence of missionary districts. Besides vicars apostolic, the pope appoints for the superintendence of churches in non-Catholic countries apostolic delegates and apostolical præfects, both of whom are likewise placed under the Congregation of Propaganda. The aggregate of delegates, vicars, and præfects was (in 1878) 154, making a total of 1148 hierarchical titles. The total number of dignitaries composing the Catholic hierarchy, inclusive of the assistant bishops, was 1198. The Catholic hierarchy received a very large increase during the pontificate of Pius IX. The number of bishoprics raised to the rank of archbishoprics was 24; number of archbishoprics created, 5; number of bishoprics created, 132; of sees, *nullius diœceseos*, 3; of apostolic delegations, 3; of vicariates apostolic, 33; of præfects apostolic, 15; total, 215 hierarchical titles.

A large proportion of the new episcopal and archiepiscopal sees belong to English-speaking countries. The hierarchy of England and Wales, as restored Sept. 29, 1850, by letters apostolic of Pius IX, comprises the province of Westminster, consisting of the archiepiscopal see of Westminster and twelve suffragans. In the United States 34 new episcopal sees were established during the pontificate of Pius, and 10 sees raised to archbishoprics. The first addition made by pope Leo XIII to the Catholic hierarchy was the restoration of the hierarchy of Scotland on March 4, 1878. It comprises the archiepiscopal see of Glasgow, which is without suffragan sees, and the province of St. Andrew's and Edinburgh, which consists of the archiepiscopal see of St. Andrew's and Edinburgh, with four suffragan sees. At the beginning of 1879 the British empire had 14 archbishops, 76 bishops, 33 vicars apostolic, and 7 præfects apostolic. Of the archbishoprics, 1 was in England, 2 in Scotland, 4 in Ireland, 4 in British North America, 1 in the West Indies, 2 in Australia; of the bishoprics, 12 in England, 4 in Scotland, 24 in Ireland, 2 in the European colonies, 1 in Africa, 18 in North America, 1 in the West Indies, 11 in Australia, 3 in New Zealand; of the vicariates apostolic, two thirds are in the Asiatic possessions. Most of these vicariates are at present held by archbishops and bishops who take their title from their see *in partibus infidelium*. Including eight coadjutors or auxiliary bishops, the total number of archbishops and bishops holding office in the British empire at the beginning of 1879 was 123, a larger number than is at present found in any other country except only Italy. Adding to this the 63 archbishops and bishops holding office in the United States, the total number of episcopal dignitaries in the English-speaking world at the beginning of 1879 was 189, being about one sixth of the entire Catholic hierarchy of the world. The steady advance of British dominion in all parts of the world, and the rapid development of the United States, Australia, British North America, and other English-speaking territories, cannot fail to increase rapidly the numerical strength of the English-speaking bishops in the Roman Catholic hierarchy.

An important element in the Catholic hierarchy is the religious associations, orders of men and women whose members live together in convents. They are very numerous and have various organizations. They are more or less exempt from the jurisdiction of the bishops, and placed under the special jurisdiction of their own superiors, most of whom reside in Rome. While the aim of the oldest of these communities was the attainment, by retirement from the world, of a higher religious perfection, they have in the course of time regarded an active participation in the ministrations of the clergy as an important part of their duties. Their strict organization has especially enabled them to take the lead in the direction of the foreign missions of the Church, and display a remarkable activity in the province of education. Most of the popes have valued their services very highly, and conferred upon them extensive privileges.

IV. *Statistics.* — The Roman Catholic Church still continues to be by far the most numerous branch of Christianity. The following table gives an estimate of the Roman Catholic population of each of the large divisions of the world, and of the relation of Roman Catholics to the total population, the Eastern churches, and the Protestant churches, including in the last division all Christians not belonging to either the Roman Catholic or the Eastern churches:

	Population.	Roman Catholic.	Protestant.	Eastern Churches.
America, North	59,000,000	23,000,000	35,000,000	—
America, South	27,000,000	25,000,000	400,000	—
Europe	312,500,000	149,000,000	74,600,000	75,000,000
Asia (including the Indian Archipelago)	831,000,000	9,400,000	600,000	9,500,000
Africa	205,000,000	2,200,000	1,100,000	3,500,000
Australia and Polynesia	4,500,000	600,000	2,000,000	—
Total	1,439,000,000	209,200,000	113,700,000	88,000,000

It will be seen from the above table that the total number of Roman Catholics still exceeds the aggregate number of all other Christians. Among the large continents, South America is almost exclusively Catholic, only two territories (British and Dutch Guiana), together with the Falkland Islands, being under Protestant governments. Many of the other countries are gradually receiving a Protestant population by immigration. The largest number of immigrants is found in Brazil; a smaller number in Chili and the Argentine Confederation. In Europe, the Roman Catholics are about one half of the total population; they are increasing at a slower ratio than the Protestants and the Eastern churches, because in some of the largest Catholic countries, as France and Spain, the natural increase of the population is slower than in most countries of Europe. In North America, which very rapidly rises in the scale of continents, Roman Catholicism is in a decided minority, although in Mexico and Central America nearly the entire population is still connected with it. The same is the case with Australia, where the total population increases with still greater rapidity than in North America, and where the Roman Catholics are a decided minority in each of the colonies. A continuance of the rapid increase of the population of North America and Australia, together with a continuance of the numerical proportion between Protestants and Catholics, would materially change the relative position of both in the list of the prominent religions of the world. Outside

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of Europe, America, and Australia, the Roman Catholic Church predominates in the Spanish, Portuguese, and French colonies, the most populous of which, the Philippine Islands, have a Catholic population now estimated at about 6,000,000. In Western Asia, one entire Eastern communion, the Maronites, and fragments, more or less considerable, of all the others, have connected themselves with the Church of Rome. In Hindostan, Anam, and China, an aggregate population of about 2,000,000 has for several hundred years adhered to that Church, in spite of repeated and bloody persecutions; and even in Japan under the new æra of religious toleration which has been opened by the establishment of intercourse with the Christian nations of Europe and America, descendants of the former Catholics to the number of about 20,000 have openly declared themselves as still attached to the Church. Though this Church continues to make some progress in all her mission fields, no conquests have been made in the 19th century equal to the success of the Jesuit missionaries in Eastern Asia in the 16th and 17th centuries, or to that of the Protestant missionaries in the 19th century in Madagascar. It is a noteworthy fact that the Latin nations of Europe and America are almost a unit in their adhesion to the Roman Catholic Church. The Reformation having been suppressed in the 16th century by force in all the Latin countries, the Waldenses in Italy, and some of the French-speaking cantons of Switzerland, with a few hundred thousand Reformed Frenchmen, were, at the beginning of the 19th century, the only dissenters from Rome in Latin Europe and America. The introduction of religious toleration begins to make notable inroads upon the religious uniformity of some of these countries. Thus, the number of native Protestants was in 1878 estimated in Spain at 12,000, in Mexico at 12,000; Italy had 170 new evangelical congregations and 111 stations; and in France and Belgium a number of prominent men advised the liberal Catholics to sever their connection with Rome, and, even if they were not prepared to embrace fully the doctrines of one of the Protestant churches, to inscribe themselves in the civil registers as Protestants. The principality of Roumania, which became an entirely independent state in 1878, also speaks a language chiefly of Latin origin, and is, therefore, sometimes classed with the Latin nations. Of its population, no more than one per cent. belongs to the Roman Catholic Church. With the restoration of the German empire under Protestant rule, the Roman Catholic Church has almost wholly lost any controlling influence upon the Teutonic nations. Great Britain, with a number of inchoate colonial states, Germany, Sweden, Norway, Denmark, and Holland, are an unbroken phalanx of Protestant states. The government of polyglot Austria can hardly be called any longer Teutonic. In Belgium, a Teutonic nationality is united with a Latin into one state, which nominally is wholly Catholic, though it is now, like Austria, Italy, Portugal, and many other nominally Catholic states, under a liberal administration, which is in open conflict with the demands of the Catholic hierarchies. Of the Slavic nationalities, several, like the Poles and Czechs, are predominantly Roman Catholic; but there is now no Catholic Slavic state. The governments of all the Slavic states—Russia, Servia, Montenegro, and Bulgaria—belong to the Orthodox Eastern Church. To the same Church belongs nearly the entire population of the kingdom of Greece, in which the Roman Catholic Church numbers a population of only 12,000 souls, or less than one per cent.—The Roman Catholics constitute a majority in only six entirely independent states of Europe, viz. Portugal, Spain, Italy, France, Belgium, and the Austro-Hungarian monarchy. In the last-named state the Roman Catholics constitute, among the inhabitants of Austria proper, 92 per cent., and in the lands of the Hungarian crown 59 per cent. In France they are 98, and in each of the four other states more than 99 per cent. In North and South America the Roman Catholics are a majority in Mexico, the five states of Central America, in Brazil, and the nine republics of South America, constituting in each of these sixteen states more than 99 per cent.

V. *Literature.*—As the Roman Catholic Church is indissolubly connected with the history of the Christian religion, the manuals of Church history are the principal sources of information on its history. The most important works of this class have been enumerated in the article CHURCH HISTORY. The Creeds of the Roman Catholic Church may be found in Danz, *Libri Symbolici Ecclesiæ Romano-Catholicæ* (Weimar, 1835); Streitwolf and Klener, *Libri Symbolici Ecclesiæ Catholicæ, Conjuncti atque Notis Prolegomenis Indicibusque Instructi* (Gött. 1838, 2 vols., which contains the *Conc. Trid.*, the *Professio Fidei Tridentinæ*, and the *Catechismus Romanus*); Denzinger, *Enchiridion Symbolorum et Definitionum quæ de Rebus Fidei et Morum a Conciliis Œcumenicis et Summis Pontificibus Manarunt* (4th ed. Würzb. 1865, which includes the definition of the immaculate conception of the Virgin Mary [1854], and the *Papal Syllabus* [1864]); Schaff, *Creeds of Christendom* (N. Y. 1877; vol. ii includes all the Latin creeds from the Confession of Peter to the Vatican decrees). Bellarmin's *Disputationes*, Bossuet's *Exposition*, Möhler's *Symbolik*, and Perrone's *Prælectiones Theologicæ* are regarded as the ablest Roman Catholic expositions of the Roman Catholic system. Among Protestant expositions of the Roman Catholic doctrines, the most notable are the *Symboliks* of Marheineke, Köllner, and Baier, and Hase's *Handbuch der protestantischen Polemik* (3d ed. Leips. 1871). A full account of the constitution of the Roman Catholic Church is given in the manuals of Church law. Among the best works on this subject are Schulte, *Lehrbuch des kathol. Kirchenrechts* (3d ed. 1873); and Richter, *Lehrbuch des kathol. u. evangel. Kirchenrechts* (1877, 8th ed. by Dove). The largest work on the statistics of the Roman Catholic Church is Neher, *Kirchliche Geographie und Statistik* (1864-68, 3 vols.), containing Europe and America. A complete list of the Roman hierarchy is annually published at Rome under the title *La Gerarchia Cattolica.* (A. J. S.)

ROMAN CATHOLIC CHURCH IN THE UNITED STATES.—I. *Origin and Progress.*—1. As the discovery of America by Columbus occurred a quarter of a century before the first public appearance of Luther, the Roman Catholic Church was the first to occupy the newly discovered world. The attachment of Columbus to his Church was so strong that efforts have recently been made, though without success, to obtain from the pope his canonization. Many of the following explorers were equally fervid in their faith. Ojeda, who in 1510 settled the Isthmus of Darien, is said by Catholic historians to have been as pious as a monk. Balboa, governor of Darien, who in 1513 discovered the Pacific Ocean; Magellan, who first raised the cross on the most southern cape of America (1521); Cartier, the discoverer of Canada (1534); Champlain, the first governor of Canada; La Salle, the pioneer navigator of the Great Lakes—are all praised for their piety. The Upper Mississippi was discovered by the Jesuit Marquette. For more than a hundred years (1492-1607) no permanent settlement was made by Protestants in the New World. The few attempts which had previously been made by French Huguenots in South Carolina and Florida, and by the English on Roanoke Island (1585 and 1587), had failed. The Spaniards, in the meanwhile, not only laid the foundation of Catholic colonial empires throughout South America, Mexico, and Central America, but they also formed settlements in territory now belonging to the United States, the oldest of which, St. Augustine, was founded in 1565.

Nearly forty years before, in 1528, the first Catholic missionaries set foot within our present territory, forming part of the expedition of Narvaez to Florida. One of their number, John Juarez, had been appointed by the pope bishop of Florida. Bishop Juarez, and one of his companions, John of Palos, perished probably in

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the same year, either of hunger or at the hand of the Indians. In 1549 a Dominican friar, Louis Cancer, was slain by an Indian of Florida after he had barely landed. The first Catholic Church was erected in St. Augustine, soon after the foundation of the town by Melendez; and from this centre many Franciscan, Dominican, and Jesuit missionaries began to labor among the Indians of Florida, Alabama, Georgia, and Carolina. The most celebrated religious establishment of these missions was the Franciscan monastery of St. Helena at St. Augustine. The missions began to grow until the cession of Florida by Spain to England in 1763, which proved a fatal check, and gradually led to the entire destruction of the mission, which at the beginning of the Revolutionary War had become entirely extinct.

The first Catholic missionaries in New Mexico were two Franciscan monks, father Padilla and brother John of the Cross, who accompanied in 1542 the exploring expedition of Coronado. They began to preach in two Indian towns, but both soon perished. Three other Franciscans, who in 1581 erected a new mission, shared the same fate. The foundation of Santa Fé, in 1582, the second oldest city of the United States, laid the firm foundation of the Catholic Church at the headwaters of the Rio Grande, where gradually whole tribes embraced the Catholic religion. Texas was visited as early as 1544 by a Franciscan missionary, father de Olmos, but the real foundation of the Texan missions, which gradually became very extensive, was laid in 1688 by fourteen Franciscan priests and seven lay brothers.

The first Catholic mission of California was begun in 1601 by a band of Franciscan monks; but the real founder of the Church in that state was father Juniper Serra, an Italian Franciscan, who in 1769 established the first mission in San Diego, and in 1776, a few days before the declaration of the independence of the United States (June 27), founded the city of San Francisco. In 1570, father Segura and eight other Jesuit fathers landed in Chesapeake Bay, Maryland, with the son of an Indian chief whom Spanish navigators had brought away with them from that region, and who had received a good education in Spain. All of them were treacherously murdered at the instigation of this Indian youth. Sixty-four years later, in 1634, two English Jesuits, fathers Andrew White and John Altham, who accompanied Lord Baltimore, resumed the missionary labors among the Maryland Indians, and in 1639 they reported that many tribes had been visited, numerous converts made, and four permanent stations established.

The first Catholic chapel in New England was reared by French missionaries on Neutral Island, in Schoodic River, Maine, in 1609, eleven years before the foundation of Plymouth. In 1612, a new mission was established on Mount Desert Island, but it was soon after destroyed by the English. In 1646, father Druillettes, a Jesuit, who has been called by Catholic historians the apostle of Maine, established a mission on the Upper Kennebec, which gradually succeeded in converting the entire tribe of the Abnakis. The cession of Canada by the French to the English in 1763 interrupted for some time the Catholic mission among the Abnakis; but after the Revolutionary War it was reorganized, and has since then continued to exist until the present day.

The first Catholic missionary among the Indians in the State of New York was father Jogues, a Canadian Jesuit. He attempted in 1646 to found a mission among the Mohawks, and was massacred in the village of Caughnawaga (now Schenectady). The first Catholic church was established in November, 1655, among the Onondagas, on the site of the present city of Syracuse; but three years later the missionaries barely escaped with their lives from a plot to destroy them. The close of a bloody war between France and the Five Nations in 1666 led to the re-establishment of the old missions, and to the foundation of new ones among the Onondagas, Senecas, Cayugas, Oneidas, and Mohawks. In 1668 the cross, as a Catholic historian says, "towered over every village from the Hudson to Lake Erie," and the Mohawks especially "became firmly attached to the Church;" but the recognition by France of the English claims to the State of New York, in the treaty of Utrecht, 1713, was the death-knell of the Catholic missions among the Indians of New York. Among the Indians of Vermont mass was said for the first time in 1615.

The regions along the Great Lakes, in the present states of Michigan and Wisconsin, were first visited by Canadian Jesuits in 1641. The field proved ungrateful, and the missions terminated when the French government suppressed the houses of Jesuits and confiscated their property. All along the banks of the Mississippi, the shores of which were discovered by Marquette in 1673, the Jesuits preached and established missions. Among the Indians converted by them was Chicago, the chief of the Illinois. With the suppression of the Order of the Jesuits and the increase of English power, the Catholic missions among the Indians generally disappeared from the Gulf of St. Lawrence to the Gulf of Mexico. After the establishment of the independence of the United States, some of the Indian missions were gradually re-established, but their progress was slow. In 1833 the bishops of the United States assembled at the Council of Baltimore confided the Indian missions in the United States to the Jesuits. Catholic historians complain (Murray, *Popular Hist.* etc., p. 343) that "the Catholics of the United States have shown little interest in the Indian missions, and done little to cheer and support the missionaries." The latter had to look to Europe for the necessary means. The most famous among the Jesuit missionaries of the 19th century was father De Smet, a Belgian, who is compared by the historians of his Church to Francis Xavier, and is said "to have opened heaven to over 100,000 Indians."

2. The proper history of the Catholic Church in the English colonies begins with the immigration of Leonard Calvert, second son of Lord Baltimore, and about 200 English and Irish Catholics, into Maryland. Lord Baltimore, who had left the Anglican communion for the Church of Rome, had received (June 20, 1632) from king Charles I the grant of a large tract of land lying north of the Potomac, for founding a Catholic colony in the New World as a refuge from persecution. The charter drawn up by him guaranteed liberty of worship to all Christians, and secured a voice to all freemen in making the laws. He died soon after the charter had received the royal sanction, and his eldest son, Cecil Calvert, second Lord Baltimore, commissioned his brother Leonard Calvert to carry out their father's design, and appointed him governor of the new colony. Leonard Calvert, with his colonists, landed in 1634, and in the same year the city of St. Mary was founded. The colonists were accompanied by two Jesuits, who were soon followed by several more Jesuits and Capuchins. A civil contest between the new colonists, on the one hand, and Captain William Clayborne, who with a party of men from Virginia had settled, in 1631, on Kent Island, Chesapeake Bay, and a company of Puritans who had settled in Maryland in 1642, on the other hand, resulted in favor of Clayborne and the Puritans, who made themselves complete masters of the province. Thereupon the Catholics were in 1644 deprived of equal rights, but these were restored in 1646. In 1649 the General Assembly of Maryland, composed of eleven Catholics and three Protestants, passed the Toleration Act, which enacted that no person believing in Jesus Christ should be molested in the free exercise of his religion. The Toleration Act was repealed in 1654 by an assembly in which the Puritans had a majority, and which denied the protection of the law to the Catholics; but in 1660 the new king, Charles II, restored Lord Baltimore to his rights as proprietor, and thus the Catholics received back their rights. In 1692, after the expulsion of James II, an Anglican governor was sent to

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Maryland, and in 1704 a law was passed to prevent "the increase of popery." The stringent provisions of this act remained in force until the Revolution; only the first provision, which forbade bishops and priests to say mass or exercise their ministry, was so far modified that "Catholics were permitted to hear mass in their own families and on their own grounds."

The colony of Pennsylvania was founded by Penn on the basis of religious toleration, and the Catholic immigrants from Ireland and Germany were allowed to live in comparative peace, but their creed was regarded with contempt. In the Dutch colony of New Netherlands, Protestantism was declared to be the religion of the State, but actually the few Catholics appear not to have been troubled. In 1664 the colony passed into the hands of the Catholic duke of York, afterwards James II, and its name was changed to New York. In 1683 the colony received a Catholic governor, colonel Thomas Dongan; and in the same year the first legislative assembly of the colony granted, like Maryland, religious liberty to all "professing faith in God by Jesus Christ." After the expulsion of James, another assembly in 1691 repealed the Toleration Act of 1683, and passed stringent laws against the Catholics. In 1696 only seven Catholic families were found on Manhattan Island. New laws of extreme severity were passed against Catholics in 1700, 1701, and 1702; and at the beginning of the Revolutionary War the Catholic Church was almost unknown in New York, and the few Catholic inhabitants of New York city had to go to Philadelphia to receive the sacraments. The laws of the New England colonies, of Virginia, the Carolinas, and Georgia, retained rigid penal laws against Roman Catholics on their statute-books. At the beginning of the Revolutionary War, out of the 3,000,000 inhabitants in the American colonies, only about 25,000 were Roman Catholics, of whom 15,000 lived in Maryland. There were about twenty-five priests and about twice as many congregations.

3. On the eve of the War of Independence, the Continental Congress of Philadelphia, in 1774, pronounced for the broadest toleration. In 1776 the Catholics of Maryland were fully emancipated, owing largely to the influence of Charles Carroll, one of the signers of the Declaration of Independence. The other twelve original states, one after another, granted the Catholics liberty of conscience, the right to build churches and worship as they pleased; but full and unreserved equality of civil and political rights was withheld from them in some of the states much longer. The Federal Constitution, adopted in 1787, provides in art. vi, sec. 3: "No religious test shall ever be required as a qualification for any office or trust under the United States." Among the framers and signers of this Constitution were two Catholics — Daniel Carroll, of Maryland, and Thomas Fitzsimmons, of Pennsylvania. The right thus obtained was further secured by the enactment of the first article of the amendments to the Constitution, which declares "that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Until the close of the Revolutionary War, the Catholics of the United States were under the jurisdiction of the vicar apostolic of the district of London, England, who, during the whole of the war, held no kind of intercourse with the American churches. After the establishment of the independence of the United States, the clergy of Maryland and Pennsylvania were naturally impressed with the importance of having an American superior for American churches, and they asked the pope to allow the clergy to elect a superior, subject to the approbation and confirmation of the pope. In reply to the request, the pope, after consulting Benjamin Franklin through the nuncio in Paris, appointed in 1784 the Rev. Dr. Carroll prefect apostolic, with many of the powers of a bishop. In view of the extraordinary difficulties which the new prefect encountered from the vastness of his territory, and also from the insubordination of several priests and a part of the laity, it was soon deemed necessary to apply to Rome for a bishop. The request was granted, with the privilege of selecting the candidate and of locating the new see. Accordingly, Dr. Carroll was elected bishop, and Baltimore chosen as his see. On Aug. 15, 1790, Dr. Carroll was consecrated bishop in England. The number of Catholics at this time was estimated by Dr. Carroll himself at about 30,000, in a total population of 3,200,000. Of these, 16,000 lived in Maryland, 7000 in Pennsylvania, 3000 at Detroit and Vincennes, 2500 in Illinois, and in all the other states there were not more than about 1500. The arrival, between 1791 and 1799, of twenty-three French priests who fled from France in consequence of the Revolution, enabled bishop Carroll to extend and partly consolidate his vast diocese. Many of the immigrant priests were men of considerable ability; and six of them—Flaget, Cheverus, Dubois, David, Dubourg, and Maréchal—afterwards became bishops. Another important addition to the ranks of the priests was made in 1795 by the consecration of the young Russian prince Demetrius Augustine Gallitzin, who displayed great and successful activity for the extension of the Catholic Church in Western Pennsylvania. In 1787, the first priest appeared in Kentucky; in 1789, the first church was commenced in Charleston, S. C.; in 1803, the first church was consecrated in Boston. Several missionaries began to penetrate into the almost trackless wilds of Indiana, Ohio, and Michigan. Soon after the dawn of the 19th century, the great tide of immigration from the Old World began to set in, and as a large portion of it came from Catholic Ireland, the Catholic Church in the United States increased very rapidly in number. The city of New York, which had in 1790 a Catholic population of about 100, numbered 14,000 Catholics in 1807. At the same time there were about 70 priests and 80 churches in the United States, with a Catholic population of probably 150,000.

With the external expansion, the progress of internal organization kept pace. In Nov., 1791, bishop Carroll convened the first diocesan synod in Baltimore, which was attended by 22 clergymen. In 1800 father Leonard Neale was appointed his coadjutor, with the title of bishop of Gortyna *in partibus*. In 1808 Baltimore was raised to the rank of a metropolitan see, with four suffragan bishoprics—New York, Philadelphia, Boston, and Bardstown (this see was in 1842 transferred to Louisville). The purchase of Louisiana from France in 1803 added to the American Church a new diocese, New Orleans, which had been erected in 1793. As the see was vacant at the time of the purchase, Dr. Carroll was directed by Pius VII to administer its ecclesiastical affairs. He accordingly appointed a vicar-general, but the contentions which arose on the subject of jurisdiction led to protracted discords. Archbishop Carroll died Dec. 3, 1815, the last years of his episcopate having been marked by the continuance of a very rapid increase of the Catholic population, which at this time was estimated at 200,000. A number of religious orders, especially Jesuits, Sulpitians, Augustinians, Dominicans, and Carmelites, not only swelled the numbers of the clergy, but established a number of Catholic institutions of learning. Archbishop Carroll was succeeded by Dr. Ambrose Maréchal, after whose death, in 1828, Dr. James Whitfield became archbishop. Yielding to the urgent advice of the learned bishop of Charleston, Dr. England, archbishop Whitfield in 1829 assembled the first provincial council of Baltimore. Several new episcopal sees had in the meanwhile been established, and the provincial council was attended by the bishops of Charleston, Bardstown, Cincinnati, Boston, and St. Louis. As all the bishops had at this time numerous conflicts with the lay trustees, who claimed the right of electing the priests and administering the Church property, the council passed two decrees against the abuse of power

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by lay trustees. Another decree strongly recommended the establishment of a society for the diffusion of good books. The Catholic population of the United States was estimated by the assembled fathers at 500,000, the rapid increase being chiefly due to the stream of immigration from Ireland. The second provincial council of Baltimore, in 1833, was composed of ten prelates, and directed that the Indian tribes of the Far West and the Catholic negroes of Liberia should be confided to the care of the Jesuits. The mission of Liberia, which was begun in 1842, proved a complete failure, and was abandoned in 1845. At the date of the second council the Church consisted of 12 dioceses, with 308 priests, of whom 72 were Americans, 91 Irish, 73 French, 17 Italians, 39 Belgians and Germans, some English and Spanish, and 1 Pole. Archbishop Whitfield died in 1834, and was succeeded by Samuel Eccleston. During his administration five more provincial councils were held in Baltimore, in the years 1837, 1840, 1843, 1846, and 1849. Most of these councils recommended the erection of new episcopal sees, the number of which, therefore, received a large increase. While there were only sixteen in 1840, they numbered twenty-seven in 1850. The council of 1840 also recommended the formation of Catholic temperance societies; that of 1846 chose "the Most Blessed Virgin, conceived without sin, as the patroness of the United States;" and that of 1849, which was attended by twenty-five bishops, asked the pope for the definition of the immaculate conception as a doctrine of the Catholic Church, a request which a few years later was complied with by pope Pius IX.

Many dioceses during this period were greatly troubled by conflicts between the bishops and the lay trustees of the churches. The latter were often unwilling to abandon the control of the churches which had been built by the contributions of the faithful, and the bishops were inflexible in claiming the sole control over the entire Church property of their dioceses. Repeatedly priests and congregations were excommunicated. Sometimes excommunicated priests defied for years the authority of the bishops; but finally the bishops carried their point, and the trustee system was completely crushed out, chiefly through the efforts of John Hughes, bishop of New York. The steady progress of Roman Catholicism, which the majority of Americans continued to regard as a form of ecclesiastical despotism, irreconcilable with, and therefore dangerous to, the free political institutions of the country, led, from 1834 to 1844, in several cities to popular outbursts of Protestant indignation, and even to unlawful attacks upon Catholic church edifices and monasteries.

The immense influx of Catholic immigrants from Ireland and Germany during the decade from 1840 to 1850, which annually added more than 200,000 Catholics to the population of the country, and the great industrial advantages which the people generally derived from the more rapid development of the resources of the country, gradually softened the popular feeling with regard to a religious system which had so long been an object of intense aversion. The spread of the Roman Catholic Church in consequence of immigration was most rapid in the Middle Atlantic and the Western States, which could offer to immigrants the best prospects of material success. The Southern States, with their negro-labor system, offered the least inducement to immigrants, and consequently received the smallest increase of Catholic population. In 1846 Oregon City was raised to the rank of a metropolitan see; in 1847, St. Louis; in 1850, New Orleans, New York, and Cincinnati. Thus in 1850 the Catholic Church had 6 archbishoprics, with 27 episcopal sees, 1800 priests, 1073 churches, 600 stations, 29 ecclesiastical institutions, 17 colleges, and 91 female academies. The Catholic population, which had received a large increase not only by the continuance of immigration, but by the cession of California and New Mexico to the United States, was estimated at 3,500,000.

In May, 1852, archbishop Kenrick of Baltimore, who had succeeded in 1851 archbishop Eccleston, presided over the first plenary or national council of the United States. It was composed of six archbishops and twenty-six bishops, and, besides proposing to the pope the creation of several new dioceses, it strongly urged the necessity of establishing Catholic schools, and solemnly condemned secret societies, especially the Freemasons. In 1858 the pope conferred the rank of primacy on the see of Baltimore. Archbishop Kenrick died in 1864, and was succeeded by Dr. Spalding, formerly bishop of Louisville. In 1866 the second plenary council was held in Baltimore. It was presided over by archbishop Spalding, and seven archbishops, thirty-eight bishops, three mitred abbots, and over one hundred and twenty theologians took part in the deliberations. The council expressed a wish for the establishment of a Catholic university. The Vatican Council, which began in 1869, was attended by forty-nine prelates of the United States. Only a few of them were opposed to the promulgation of papal infallibility as a doctrine of the Catholic Church, and all readily acquiesced in the decision of the council. The Old Catholic movement in some countries of Europe found no echo in the United States. Archbishop Spalding of Baltimore died in 1872, and was succeeded by James Roosevelt Bayley, bishop of Newark. In 1875 archbishop McCloskey of New York was raised to the dignity of the cardinalate, and the dioceses of Boston, Philadelphia, Milwaukee, and Santa Fé were raised to the rank of metropolitan sees. Thus the number of archbishoprics in the United States rose to eleven. After the death of archbishop Bayley, in October, 1877, bishop James Gibbons of Richmond was appointed archbishop of Baltimore. The number of episcopal dioceses in 1879 was 49; of vicariates apostolic, 7; of prefectures apostolic, 1. The total number of dioceses (including archdioceses, vicariates apostolic, and prefectures apostolic) was 68. Many of the dioceses have a large Roman Catholic population. Sadlier's *Catholic Directory* for 1879 claims, according to reports furnished by the bishops for each of the following dioceses, a Catholic population exceeding 200,000: Baltimore, 300,000; Boston, 310,000; Cincinnati, 200,000; New Orleans, 250,000; New York, 600,000; Albany, 200,000; Brooklyn, 200,000; Philadelphia, 275,000; St. Louis, 250,000; Chicago, 230,000. The number of priests in 1876 was 5074; that of churches, 5046; that of stations, 1482.

II. The *religious orders* of men and women which have been since the beginning of the 19th century the object of hostile legislation in nearly every country of Europe, have never been legally interfered with in the United States. Consequently, their history shows a steady increase of number; and they have grown all the more rapidly, as the expulsion of many orders from European countries and the urgent applications of the American bishops, who have always been, and still are, in need of more missionaries, have frequently induced large numbers of European nuns and monks to settle in the United States. In 1877 there were, according to Murray's *Popular History of the Catholic Church in the United States* (N. Y. 1877), twenty-seven different religious orders of men in the United States. Three of these (the Franciscans, Dominicans, and Jesuits) worked as early as the 16th century among the Indians; the Augustinians and Sulpitians founded their first establishments in 1790 and 1791. The Trappists followed in 1805, the Priests of the Mission in 1816, the Redemptorists in 1832. Eight religious orders established themselves between 1840 and 1850, and eleven between 1850 and 1877. One of the orders, the Paulists, arose in the United States, opening its first house in New York in 1858. Among the orders which have the largest number of members and houses are the Jesuits, with 30 houses and 750 members; the Christian Brothers, with 49 houses and 700 members; the Augustinians, with 13 houses and 60 members; the Priests of the Mission,

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with 13 houses and 142 members; the Benedictines, with 12 houses and 300 members; the Brothers of Mary. In all, there are about 260 establishments of religious orders of men, with more than 3000 members. The religious orders of women are much more numerous than those for men. In all, there are forty-four religious orders of women, four of which (the Sisters of Charity, the Sisters of St. Joseph, the Sisters of Mercy, and the School Sisters of Notre Dame) have each more than one thousand members.

III. *Educational Establishments.* — As the Catholic Church is opposed to the principle of undenominational schools which prevails in all the states of the Union, strenuous endeavors have been made to gather the children of Catholic parents into parochial schools. The first council of Baltimore, held in 1829, expressed the wish that schools should be established where youth might imbibe principles of faith and morality along with human knowledge. The second plenary council of Baltimore warmly appealed to pastors and people to establish Catholic schools where the Catholic faith might be taught as a science. The bishops, accordingly, have endeavored to provide not only for the establishment of colleges, seminaries, and academies, which, as with other religious denominations, have a sectarian character, but to connect as much as possible with every parish church a Catholic parochial school. The number of schools of this character is at the present time very large, and in some of the older and more populous dioceses nearly every church has its parochial school. The number of Catholic schools in 1877 exceeded 1700, and the number of children educated in them was over 500,000. The teachers are to a large extent supplied by the religious orders. Though the expenses for supporting these schools are comparatively small, the aggregate amount which has annually to be raised by voluntary contributions is felt as a heavy burden, and incessant efforts are made, therefore, to obtain a part of the common-school fund of the states for the support of schools of a strictly Catholic character. Only in a few exceptional cases have these efforts been successful; as a general rule, the claims of the Church have been uncompromisingly rejected.

The number of Catholic female academies has grown with great rapidity. Towards the close of the last century, the Clarist Nuns, during a brief stay in America, opened a school at Georgetown, D. C., which subsequently passed into the hands of the Visitation Nuns, and grew into a flourishing academy which dates its foundation from 1799. The purchase of Louisiana from France gave to the Catholic Church of the United States an Ursuline academy at New Orleans, with 170 pupils. The foundation of St. Joseph's Academy at Emmettsburg, Md., in 1809, by mother Seton, marks an epoch in the history of Catholic education for young American women. In 1812 the Loretto Nuns of Kentucky entered the field; in 1818 the Ursuline Convent was opened at Boston, and the Ladies of the Sacred Heart began their labors at the South. The Sisters of St. Joseph founded their first establishment in 1836; the Sisters of Notre Dame, in 1840; the Sisters of the Holy Cross and the Sisters of Providence, in 1841; the School Sisters of Notre Dame (founded by Peter Fourier), in 1847. Other orders followed, and in 1877 the number of Catholic female academies exceeded 400, the best and most widely known of which were under the direction of the Ladies of the Sacred Heart, the Sisters of Charity, the Visitation Nuns, the Ursulines, the Sisters of St. Joseph, the Sisters of Mercy, the Sisters of the Holy Cross, the Sisters of Notre Dame, and the Sisters of Providence. It is maintained that in not a few of the convent boarding-schools one third, and in some cases even one half, of the pupils are Protestant and other non-Catholic young ladies.

In the 17th century an attempt to found a Catholic college in New York was made by three Jesuits during governor Dongan's term of office, but it did not find sufficient support. Several years after the Revolution, bishop Carroll founded Georgetown College. Some time later, St. Mary's College, Baltimore, was established. It was chartered in 1805. Mount St. Mary's, Emmettsburg, stands next in point of age. In 1878 there were in the United States seventy-eight Catholic colleges and seminaries with power to confer degrees. Among the largest colleges are St. John's College, Fordham, N. Y.; the University of Georgetown, D. C., with a literary, a medical, and a law department of forty professors, a library of 30,000 volumes, an astronomical observatory, a conservatory of plants, and cabinets; Mount St. Mary's College, Emmettsburg, Md.; St. Louis University, St. Louis, Mo.; St. Joseph's College, Alabama; St. Xavier's College, Cincinnati, O.; the College of the Holy Cross, Worcester, Mass.; the College of St. Francis Xavier, New York; and Santa Clara College, California.

The first theological seminary in the United States was opened in 1791 in Baltimore. Mount St. Mary's Seminary, Emmettsburg, was founded in 1809; St. Joseph's Seminary, near Bardstown, Ky., in 1811. In 1878 there were 23 theological seminaries, with about 1300 ecclesiastical students.

Catholic normal schools have been established at St. Francis, Wis., and at Baltimore, Md. The following table gives the number of higher Catholic schools, and the number of pupils of parochial schools, in each of the ecclesiastical provinces:

Ecclesiastical Provinces.	Higher Schools.	Pupils in Catholic Parish Schools.
1. Baltimore	59	18,000
2. Boston	43	30,000
3. Cincinnati	111	80,000
4. Milwaukee	27	38,000
5. New Orleans	82	12,000
6. New York	122	80,000
7. Oregon City	14	?
8. Philadelphia	68	43,000
9. St. Louis	88	68,000
10. San Francisco	24	?
11. Santa Fé	10	?
Total	648	about 500,000

IV. *Statistics.*—Owing to the large influx of Catholics from Ireland and Germany, and the acquisition of large Catholic territories from France and Mexico, the Roman Catholic population of the United States has increased at a much more rapid rate than the total population of the United States. The following table, giving the estimated Roman Catholic and the total population of the United States at different periods of our history, is instructive:

Year.	Total Population.	Roman Catholic Population.	Fractional Part of Total Population Formed by Roman Catholics.
1776	3,000,000	25,000	$\frac{1}{120}$
1790	3,200,000	30,000	$\frac{1}{107}$
1800	5,300,000	100,000	$\frac{1}{53}$
1810	7,200,000	150,000	$\frac{1}{48}$
1820	9,600,000	300,000	$\frac{1}{32}$
1830	13,000,000	600,000	$\frac{1}{21}$
1840	17,000,000	1,500,000	$\frac{1}{11}$
1850	23,300,000	3,500,000	$\frac{1}{7}$
1860	31,500,000	4,500,000	$\frac{1}{7}$
1876	40,000,000	6,500,000	$\frac{1}{6}$

It is the unanimous opinion of the foremost Catholic writers on the history of the Catholic Church in the United States that their Church has suffered from its first organization to the present time very large losses; and that though many accessions have been received from other religious denominations, the losses by far exceed the gains. Bishop England of Charleston remarked in 1836: "We ought, if there were no loss, to have five millions of Catholics; and as we have less than one million and a quarter, there must be a loss of three millions and a quarter at least. We may unhes-

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itatingly assert that the Catholic Church has within the last fifty years (1786–1836) lost millions of members in the United States." Bishop Spalding of Peoria (in his *Life of Archbishop Spalding*) likewise states: "To confine ourselves to the period in which the hierarchy has been in existence (1790–1870), we have lost in numbers far more than we have gained, if I may express an opinion beyond all doubt." The same opinion is often and forcibly expressed by Dr. O. Brownson and other prominent Catholic writers. Some of the writers referred to (as bishop Spalding) console themselves with the hope "that the number of those who are here lost to the faith is, in proportion to the Catholic population of the country, continually decreasing, while the number of converts each year grows larger." From some dioceses accessions are reported to the Church of persons born of non-Catholic parents which are larger than those reported from any other country save England. Archbishop Spalding of Baltimore claimed that of 22,209 persons confirmed by him in five years, 2752 were "converts." Bishop Gibbons of Richmond (now archbishop of Baltimore) claimed that 14 per cent. of those who were confirmed by him since he came to the diocese of Richmond were "converts," and in North Carolina 35 per cent. A comparatively large number of men who have attained great prominence in the history of the Roman Catholic Church have entered that Church as adults, and as seceders from other religious communions. Among these men are archbishops Bayley of Baltimore, and Wood of Philadelphia; bishops Rosecranz of Columbus, and Wadhams of Ogdensburg; father Hecker, the superior of the Paulists; Dr. Ives, a bishop of the Protestant Episcopal Church; Dr. O. Brownson; and mother Seton, the foundress of the Sisters of Charity.

The following tables give the lists of the archbishoprics, bishoprics, and vicariates apostolic, with the number of priests, churches, and members in each, the year of their foundation and their territorial extent. Thus it not only presents a summary of the Church at the beginning of 1879, but it exhibits its gradual growth and its comparative strength in different parts of the Union:

1. Ecclesiastical Province of Baltimore.

	Established.	Priests.	Churches.	Roman Catholics.
1. Baltimore (Archbishopric, 1808.)	1789	258	127	300,000
2. Charleston	1820	16	15	10,000
3. Richmond	1821	27	22	18,000
4. Savannah	1850	27	25	25,000
5. St. Augustine	1870	10	20	10,000
6. Wheeling	1850	30	63	18,000
7. Wilmington (Del.)	1868	16	25	14,000
8. North Carolina (V. A.)	1868	7	13	1,700
Total		391	310	316,700

2. Ecclesiastical Province of Boston.

	Established.	Priests.	Churches.	Roman Catholics.
1. Boston (Archbishopric, 1875.)	1808	213	137	310,000
2. Burlington	1853	32	65	35,000
3. Hartford	1844	100	93	150,000
4. Portland	1855	65	77	80,000
5. Providence	1872	88	62	136,000
6. Springfield	1871	98	86	150,000
Total		596	520	861,000

3. Ecclesiastical Province of Cincinnati.

	Established.	Priests.	Churches.	Roman Catholics.
1. Cincinnati (Archbishopric, 1833.)	1822	168	197	200,000
2. Cleveland	1847	159	197	125,000
3. Columbus	1868	59	77	60,000
4. Covington	1853	56	52	40,000
5. Detroit	1832	127	194	175,000
6. Fort Wayne	1857	97	112	80,000
7. Louisville	1808	121	102	150,000
8. Vincennes	1834	122	154	85,000
Total		909	1085	915,000

4. Ecclesiastical Province of Milwaukee.

	Established.	Priests.	Churches.	Roman Catholics.
1. Milwaukee (Archbishopric, 1844.)	1844	228	260	195,000
2. Green Bay	1868	73	109	65,000
3. La Crosse	1868	48	94	46,000
4. Marquette and Sault Sainte Marie.	1857	19	28	24,000
5. St. Paul	1865	...	...	.....
6. Northern Minnesota (V. A.)	1858	108	168	115,000
Total	1875	44	42	18,500
		520	701	463,500

5. Ecclesiastical Province of New Orleans.

	Established.	Priests.	Churches.	Roman Catholics.
1. New Orleans (Archbishopric, 1870.)	1793	162	94	250,000
2. Galveston	1847	41	35	25,000
3. Little Rock	1843	16	23	4,000
4. Mobile	1824	35	26	6,000
5. Natchez	1837	25	41	12,500
6. Natchitoches	1853	15	17	30,000
7. San Antonio	1874	37	47	45,000
8. Brownsville (V. A.)	1874	22	10	30,000
Total		353	293	402,500

6. Ecclesiastical Province of New York.

	Established.	Priests.	Churches.	Roman Catholics.
1. New York (Archbishopric, 1850.)	1808	250	150	600,000
2. Albany	1847	163	164	200,000
3. Brooklyn	1853	135	79	200,000
4. Buffalo	1847	150	135	100,000
5. Newark	1853	178	134	100,000
6. Ogdensburg	1872	53	81	88,000
7. Rochester	1868	60	79	65,000
Total		989	822	1,325,000

7. Ecclesiastical Province of Oregon.

	Established.	Priests.	Churches.	Roman Catholics.
1. Oregon (Archbishopric, 1845.)	1846	23	22	20,000
2. Nesqually	1850	15	23	11,500
3. Idaho (V. A.)	1868	13	14	5,650
Total		51	59	37,150

8. Ecclesiastical Province of Philadelphia.

	Established.	Priests.	Churches.	Roman Catholics.
1. Philadelphia (Archbishopric, 1875.)	1809	232	128	275,000
2. Erie	1853	61	81	45,000
3. Harrisburg	1868	100	93	150,000
4. Pittsburgh and Allegheny	1843	184	130	125,000
5. Scranton	1876	...	...	.....
Total	1868	57	70	50,000
		634	502	645,000

9. Ecclesiastical Province of St. Louis.

	Established.	Priests.	Churches.	Roman Catholics.
1. St. Louis (Archbishopric, 1847.)	1826	250	207	250,000
2. Alton	1857	140	165	100,000
3. Chicago	1844	204	194	230,000
4. Dubuque	1837	189	155	120,000
5. Leavenworth	1877	69	104	70,000
6. Nashville	1837	27	29	10,000
7. Peoria	1877	60	93	60,000
8. St. Joseph	1868	26	30	18,000
9. Nebraska (V. A.)	1859	54	59	39,000
Total		1019	1036	897,000

10. Ecclesiastical Province of San Francisco.

	Established.	Priests.	Churches.	Roman Catholics.
1. San Francisco (Archbishopric, 1853.)	1853	128	103	180,000
2. Grass Valley	1868	31	35	14,000
3. Monterey and Los Angeles	1850	38	35	24,000
Total		197	173	218,000

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11. Ecclesiastical Province of Santa Fé.

	Established.	Priests.	Churches.	Roman Catholics.
1. Santa Fé..... (Archbishopric, 1875.)	1850	52	29	109,000
2. Arizona (V. A.).....	1869	14	18	30,000
3. Colorado (V. A.).....	1868	21	41	20,000
4. Indian Territory (P. A.).....	1876	4	..	3,780
Total.....		91	88	162,780

V. *Periodicals.*—*The Shamrock*, an Irish-American paper established in New York in 1815, and edited by Thomas O'Conor, father of the distinguished jurist Charles O'Conor, is named as the first American journal to which the term Catholic may be applied, as it incidentally defended Catholic as well as Irish interests. The real founder of Catholic journalism in America was bishop England of Charleston, who in 1822 established the *United States Catholic Miscellany* at Charleston, S. C. It was discontinued in 1861. Among the Catholic journals still (1879) existing, the *Catholic Telegraph* of Cincinnati, established in 1831, and the *Pilot* of Boston, established in 1837, are the oldest. Since then the number has been largely increased. Among the weekly organs of the Church, besides those already named, the *Freeman's Journal* of New York, edited by James A. McMaster, and the *Tablet*, likewise of New York (which has counted among its frequent contributors Dr. O. Brownson, Mrs. J. Sadlier, and Dr. J. V. Huntington), are best known. The *Catholic World* of New York, established in 1865 by I. T. Hecker, the founder of the Order of the Paulists, stands at the head of the magazines in age and rank. When Dr. O. Brownson, a journalist of considerable note, became in 1844 a Roman Catholic, he of course turned the service of the periodical edited by him to the defence of the Catholic Church, and thus gave to the Romanists of the United States their first Quarterly Review. *Brownson's Review* was suspended in 1864, revived in 1873, but finally discontinued a short time before the author's death. It was succeeded by the *American Catholic Quarterly Review*, established in Philadelphia in 1876, and edited by Dr. James A. Corcoran. Among the daily papers of the United States the Roman Catholic Church is feebly represented. Murray, in his *Popular History of the Catholic Church in the United States* (5th ed. 1877, p. 553), says, "There is not a daily paper in the United States fit for a Catholic child to read." This remark, however, can only be applied to the daily papers published in the English language; for the German Catholics had at the same time five daily papers, expressly established for the defence of Catholic interests and fully under Catholic control. The *Weltrundschau über die kathol. Presse* ("Review of the Catholic Press of the World," Würzburg, 1878) enumerates 109 Roman Catholic papers of the United States, of which 36 were published in German, 2 in German as well as in English, 3 in French, 2 in Polish, 1 in Bohemian, and the others in English.

VI. *Literature.*—The principal works on the history of the Roman Catholic Church in the United States are the following: De Courcy, *Catholic Church in the United States* (transl. by Shea); M'Gee, *Catholic Hist. of North America*; Shea, *Hist. of the Catholic Missions in the United States*; Murray, *Popular Hist. of the Catholic Church in the United States* (5th ed. 1877), Clarke, *Lives of the Deceased Bishops of the Catholic Church in the United States* (2 vols.); Bayley, *Sketch of the Catholic Church on New York Island*; Fitton, *Hist. of the Church in New England*; Finotti, *Bibliographia Catholica Americana*; O'Connell, *Catholicity in the Carolinas and Georgia* (N. Y. 1879); Murray, *Catholic Education in the United States* (1879); Neher, *Kirchliche Geographie und Statistik von Amerika* (Ratisbon, 1868). The latest statistics from official reports of the bishops are annually published in Sadlier's *Catholic Directory, Almanac, and Ordo* (New York). (A. J. S.)

Roman Catholic Emancipation (or Relief) Acts. After the Reformation, both in England and in Scotland, Roman Catholics were subjected to many legal penal regulations and restrictions. As late as 1780, the law of England—which, however, was not always rigidly enforced—made it felony in a foreign Roman Catholic priest and high-treason in a native to teach the doctrines or perform the rites of his Church. Roman Catholics could not acquire land by purchase. If educated abroad in the Roman Catholic faith, they were declared incapable of succeeding to real property, which went to the next Protestant heir. A son or other nearest relation being a Protestant was empowered to take possession of the estate of his Roman Catholic father or other kinsman during his life. A Roman Catholic could not be guardian even of Roman Catholic children, he was excluded from the legal profession, and it was a capital offence for a Roman Catholic priest to celebrate a marriage between a Protestant and a Roman Catholic. In 1780 it was proposed to repeal some of the severest disqualifications in the case of those who would submit to the following test. This test included an oath of allegiance to the sovereign, an abjuration of the Pretender, and a declaration of disbelief in the several doctrines that it is lawful to put heretics to death, that no faith is to be kept with heretics, that princes may be deposed or put to death, and that the pope is entitled to any temporal jurisdiction within the realm. This bill eventually passed into law in England. In 1791 a bill was passed affording further relief to such Roman Catholics as would sign a protest against the temporal power of the pope and his authority to release from civil obligations. In the following year, by the statute 33 Geo. III, c. 44, the severest of the penal restrictions were removed from the Scottish Roman Catholics upon taking a prescribed oath and declaration. The agitation in Ireland caused by these restrictions led to the Irish rebellion of 1798, while the union of 1800 was brought about by means of pledges regarding the removal of the disabilities in question. The agitation upon the subject increased, and at last the duke of Wellington was brought to the conviction that the security of the empire would be imperilled by further resistance of the Roman Catholic claims, and in 1829 a measure was introduced by the duke's ministry for Catholic emancipation. An act having been first passed for the suppression of the Roman Catholic Asssociation—which had already voted its own dissolution—the celebrated Roman Catholic Relief Bill was introduced by Mr. Peel in the House of Commons on March 5, and, passing both houses, received the royal assent April 13. By this act (10 Geo. IV, c. 7) an oath is substituted for the oaths of allegiance, supremacy, and abjuration, on taking which Roman Catholics may sit or vote in either house of Parliament, and be admitted to most offices from which they were formerly excluded. Restrictions which existed on Roman Catholic bequests were removed by 2 and 3 Will. IV, c. 115, as regards Great Britain, and by 7 and 8 Vict. c. 60, with relation to Ireland. Later acts abolished a few minor disabilities. See *Chambers's Encyclop.* s. v.

Roman Empire, the government of the Romans as conducted by the emperors, of whom Augustus was the first. The history of the Roman Empire, properly so called, extends over a period of rather more than five hundred years, viz. from the battle of Actium, B.C. 31, when Augustus became ruler of the Roman world, to the abdication of Augustulus, A.D. 476. The empire, however, in the sense of the dominion of Rome over a large number of conquered nations, was in full force and had reached wide limits some time before the monarchy of Augustus was established. The notices of Roman history which occur in the Bible are confined to the last century and a half of the commonwealth and the first century of the imperial monarchy. But in order to appreciate these, some particulars of the condition of the Roman state is necessary. We have not, however, the

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intention of entering into an account of the rise, progress, state, and decline of the Roman power, but merely to set forth a few of the more essential facts, speaking a little less briefly of the relations formed and sustained between the Romans and the Jews. This we chiefly take from the dictionaries of Kitto and Smith. For a description of the capital city, see ROME.

I. *History.*—The foundations of Rome lie in an obscurity from which the criticism of Niebuhr has done little more than remove the legendary charm. Three tribes, however, according to the oldest account, formed the earliest population—namely, the Ramnenses (probably Romanenses, still further abbreviated into Ramnes), the Titienses (shortened into Tities, from Titus Tatius, their head), and the Luceres (probably an Etruscan horde, who migrated to Rome from Solonium, under Lucumo). In order to increase his population, and with a view to that conquest which he afterwards achieved, and which was only a small prelude to the immense dominion subsequently acquired, Romulus opened in Rome an asylum, inviting thereto those who, for whatever cause, fled from the neighboring cities. To Rome accordingly there flocked the discontented, the guilty, the banished, and the aspiring, freemen and slaves. Thus were laid the foundations of the future mistress of the world, according to the ordinary reckoning, B.C. 753, the number of inhabitants at the first not exceeding, it is supposed, four thousand souls. What it arose to in the period of its greatest extent we have not the means of ascertaining. (See below.)

Though the date of the foundation of Rome coincides nearly with the beginning of the reign of Pekah in Israel, it was not till the beginning of the 2d century B.C. that the Romans had leisure to interfere in the affairs of the East. When, however, the power of Carthage had been effectually broken at Zama, B.C. 202, Roman arms and intrigues soon made themselves felt throughout Macedonia, Greece, and Asia Minor. The first historic mention of Rome in the Bible is 1 Macc. i, 10, where it is stated that there arose "a wicked root, Antiochus, surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome." About the year B.C. 161, when Judas Maccabæus heard of the defeat of Philip, Perseus, and Antiochus, and of the great fame of the Romans, he sent an embassy to them to solicit an alliance, and to obtain protection against the Syrian government (1 Macc. viii, 1 sq.; comp. 2 Macc. xi, 34; Josephus, *Ant.* xii, 10, 6; Justin, xxxvi, 3). The ambassadors were graciously received, and Demetrius was ordered to desist from harassing the Jews; but before the answer arrived Judas was slain, having valiantly engaged the whole army of Bacchides sent by Demetrius into Judæa (1 Macc. xi, 1–18; Josephus, *Ant.* xii, 11, 1). In B.C. 143, Jonathan renewed the alliance with the Romans (1 Macc. xii, 1–4, 16; Josephus, *Ant.* xiii, 5, 8), the embassy being admitted before the senate (τὸ βουλευτήριον), and on his death, the same year, his brother Simon, who succeeded him, sent also to Rome to again seek a renewal of friendship. The Romans readily acceded to his request, and the valiant deeds of Simon and his predecessors were engraved on tables of brass. Shortly afterwards, Simon sent Numenius to Rome with a great shield of gold, of a thousand pounds' weight, to confirm the league with them. The senate at once consented to its re-establishment, and recognised him as high-priest and prince of Judæa. The tables of brass on which the league was written were set up in the Temple (1 Macc. xiv, 17 sq.; Josephus, *Ant.* xiii, 7, 3). Lucius, the consul of the Romans, wrote to several kings and nations requesting them to assist the Jews (1 Macc. xv, 16–23). See LUCIUS. Hyrcanus, the successor of Maccabæus, again sent (in B.C. 129) an embassy to Rome, which was favorably received, confirming the alliance already concluded (Josephus, *Ant.* xiii, 9, 2). In the year B.C. 66, Pompey arrived in the East to take command of the Roman armies, and sent his general, Scaurus, to Syria. While at Damascus, the latter received an offer of 400 talents from Aristobulus and Hyrcanus, who were both fighting for the kingdom, each one wishing to be aided. Scaurus accepted the offer of Aristobulus, and ordered Aretas, who was assisting Hyrcanus, to withdraw his forces, or he would be declared an enemy to the Romans (*ibid.* xiv, 2, 3). The following year Pompey came into Syria, and deprived Antiochus XIII (Asiaticus) of his kingdom, reducing it to a Roman province. Ambassadors were sent to Pompey from the rival princes, and in B.C. 64, when Pompey returned to Damascus from Asia Minor, their respective causes were heard by him. Notwithstanding the prejudices of the people in favor of Aristobulus, Pompey, perceiving the weakness of character and imbecility of Hyrcanus, seemed to incline towards the latter, knowing that it was better to have a weak man under the Roman control. He, however, left the matter undecided, and Aristobulus, seeing that his case was lost, withdrew to make preparations for defence (*ibid.* xiv, 2, 3). Pompey then occupied himself in reducing the forces of Aretas, and afterwards marched against Aristobulus, who fled to Jerusalem. Aristobulus, on his approach, met him, and offered him a large sum of money, and Pompey sent Gabinius to receive it; but on his arrival at Jerusalem he found the gates closed. Aristobulus was then thrown into prison, and Pompey marched to Jerusalem. Hyrcanus opened the gates to him, while the party of Aristobulus, including the priests, shut themselves up in the Temple and withstood a siege of three months. Pompey, observing that the Jews did not work on the seventh day, gained material advantage, and at last took the place by assault, killing, according to Josephus, as many as 12,000 persons, even desecrating the Temple by entering the holy of holies (comp. Tacitus, *Hist.* v, 9), though he did not touch any of the treasures. Hyrcanus was then appointed high-priest and governor of the country, but was forbidden to wear a diadem (comp. Josephus, *Ant.* xx, 10). Tribute was also exacted of him, and Pompey took Aristobulus and his two sons, Alexander and Antigonus, prisoners to Rome, whence they subsequently escaped (*ibid.* xiv, 3, 2; 4, 2; 3, 4; *War*, i, 7, 6; Strabo, xvi, p. 763).

The restoration of Hyrcanus was, however, merely nominal, as the Idumæan Antipater, an active friend of the Romans, was placed over him as governor of Judæa. "Now began the struggle which was destined to continue with little intermission for nearly two hundred years. It was nourished by feelings of the deadliest animosity on both sides; it was signalized by the most frightful examples of barbarity, in which each of the contending parties strove to outdo the other; but it was directed by a controlling Providence to a beneficial consummation, in the destruction of the Jewish nationality, and the dispersion throughout the world of the Christian communities." (See Merivale, *Romans under the Empire* [Lond. 1865, 8 vols. 8vo], vol. iii, ch. xxix, where the events of the period are admirably summed up). In the year B.C. 57, Alexander, the eldest son of Aristobulus, escaped from Pompey, and took up arms in Judæa. Hyrcanus upon this applied for assistance to Gabinius, the Roman proconsul of Syria, who thereupon sent Mark Antony with a large force into Judæa. Antony, being joined by Antipater with the forces of Hyrcanus, defeated Alexander, and compelled him to fly to Alexandrium. Gabinius soon after arrived, and, through the mediation of the mother of Alexander, made peace with him and allowed him to depart. After these matters were settled, Gabinius went to Jerusalem, and there committed the care of the Temple to Hyrcanus, thus changing the government from a monarchy to an aristocracy. At the same time, he instituted five councils (συνέδρια) instead of the two sanhedrims which had existed in every city, and he distributed these five among five cities. These were Jerusalem, Gadara, Amathus, Jericho, and Sepphoris, in Galilee (Josephus, *Ant.* xiv, 5, 4). In B.C. 54 Gabinius

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was superseded in the government of Syria by Crassus, who plundered the Temple of about 10,000 talents, notwithstanding that a beam of gold of immense value had been given him, on condition that he would touch nothing else in the Temple (*ibid.* xiv, 7, 1). All this time Antipater was gaining influence with the Romans; and after the death of Pompey, in B.C. 48, he was very useful to Julius Cæsar in his war against Egypt. In return for this, he made Antipater procurator of Judæa, gave him the privilege of a citizen of Rome, and freedom from taxes everywhere. Hyrcanus also was confirmed in the priesthood and ethnarchy, the claims of Antigonus, the only surviving son of Aristobulus, being set aside, and thus the aristocratical constitution of Gabinius was abolished (*ibid.* xiv). The ascendency and prosperity of Antipater were now insured. At this period he had four sons. Two of them, Phasael and Herod, were holding important posts, the former being governor of Jerusalem, and the latter governor of Galilee. Finally, Antipater's son, Herod the Great, was made king by Antony's interest, B.C. 40, and confirmed in the kingdom by Augustus, B.C. 30 (*ibid.* xiv, 14; xv, 6). The Jews, however, were all this time tributaries of Rome, and their princes in reality were mere Roman procurators. Julius Cæsar is said to have exacted from them a fourth part of their agricultural produce in addition to the tithe paid to Hyrcanus (*ibid.* xiv, 10, 6). Roman soldiers were quartered at Jerusalem in Herod's time to support him in his authority (*ibid.* xv. 3, 7). Tribute was paid to Rome, and an oath of allegiance to the emperor as well as to Herod appears to have been taken by the people (*ibid.* xvii. 2, 2). On the banishment of Archelaus, A.D. 6, Judæa became a mere appendage of the province of Syria, and was governed by a Roman procurator, who resided at Cæsarea. Galilee and the adjoining districts were still left under the government of Herod's sons and other petty princes, whose dominions and titles were changed from time to time by successive emperors. See HEROD.

The Jewish people, being at last worn out with the disputes and cruelties of the Herods, sent a mission to Rome, begging that Judæa might be made a Roman province. In the year A.D. 6, Archelaus was banished, and Judæa put under the government of Rome. The first procurator appointed was Coponius, who accompanied Cyrenius (the Greek form of the Roman name *Quirinus*) into Syria. The latter had been sent to take an account of their substance, and to make a census or ἀπογραφή [see CHRONOLOGY; CYRENIUS] of the inhabitants of Judæa (Luke ii, 1; Josephus, *Ant.* xvii, 13, 5; xviii, 1, 1; *War*, ii, 8, 1). In A.D. 9 Coponius was succeeded by Marcus Ambivius, who remained at the head of the government till A.D. 12, and was then replaced by Annius Rufus. On the accession of Tiberius, Valerius Gratus was made procurator, a post he filled for eleven years, and was succeeded (A.D. 26) by Pontius Pilate (Josephus, *Ant.* xviii, 2, 2), who entered Jerusalem with the military ensigns, on which were the effigies of the emperor. The Jewish law forbids the making of images, and a great tumult arose, and shortly Tiberius ordered him to withdraw them (*ibid.* xviii. 3, 1; *War*, ii. 9, 3). Pilate tyrannically governed the Jews till A.D. 36; and at last, owing to continual complaints, was ordered by Vitellius, the president of Syria, to proceed to Rome to give an account of his administration. Tiberius died before he arrived, and he put an end to his life at the commencement of the reign of Caius (Caligula) (Josephus, *Ant.* xviii, 3, 1–3; 4, 1; *War*, ii. 9, 2; Euseb. *H. E.* ii, 7). It was during his administration that our Lord was condemned and crucified (Matt. xxvii; Mark xv; Luke iii, 1; xxiii; John xviii, xix). On Pilate's departure, Marullus was appointed over Judæa by Vitellius (Josephus, *Ant.* xviii, 4, 2). The new emperor, Caius, however, superseded him, and appointed Marcellus procurator of Judæa (*ibid.* xviii, 6, 10). In A.D. 40 Vitellius was recalled, and Petronius sent as president of Syria, with orders from Caius to set up his statue in the Temple. This insult caused the whole nation to rise. The intercession of Agrippa, and ultimately the death of the tyrant, prevented this order from ever being executed (*ibid.* xviii; *War*, ii, 10; Philo, *Leg. ad Caium*, 26). In the Acts it is recorded that the churches had rest through all Judæa, Galilee, and Samaria (ix. 31), doubtless owing to the impious attempt of Caligula (Josephus, *Ant.* xviii, 8, 2–9). Under Claudius, who succeeded to the throne in A.D. 41, the Jews had some peace. Agrippa I was nominally king from that period to A.D. 44, when he died, leaving one son. Claudius wished to allow the young Agrippa to rule his father's kingdom, but, evidently by persuasion, sent a Roman procurator to govern the province (Tacit. *Hist.* v, 9). Cuspius Fadus was the first appointed (Josephus, *Ant.* xix, 9, 2: xx, 5, 1), A.D. 45. It was under his administration that a movement of the whole Jewish people broke forth, in consequence of the sacred vestments being placed under his charge. Longinus, the governor of Syria, interfered, an embassy was sent to Rome, and the matter ended in the Jews being permitted to retain these vestments under their care. Judæa was cleared of robbers by the care and providence of Fadus (*ibid.* xx, 1, 1, 2). He was succeeded by Tiberius Alexander, a renegade Jew, and nephew of Philo (*ibid.* xx, 5, 2; *War*, ii, 11, 6). In A.D. 49 Tiberius was recalled, and Ventidius Cumanus appointed in his stead. During his government a fearful tumult ensued, which would have spread far and wide had not Quadratus, the governor of Syria, interfered. The matter ended in the banishment of Cumanus and the appointment of Felix, the brother of Pallas, the favorite of Claudius, as procurator (*Ant.* xx, 6; 7, 1; *War*, ii, 12; comp. Tacit. *Ann.* xii, 54). Felix was procurator A.D. 53–55. Of his government Tacitus speaks: "Per omnem sævitiam ac libidinem jus regium servili ingenio exercuit" (*Hist.* v, 9), and his corruptness is shown by his expecting to receive money from St. Paul (Acts xxiv, 26). He had induced Drusilla, the daughter of Agrippa I. to live with him. She was with him when Paul preached "of righteousness, temperance, and judgment to come" (ver. 25). Felix, however, did some good services while he was in power; for, the country being infested with robbers and impostors, he cleared several parts of it. He also drove out the Egyptian impostor (comp. Acts xxi. 38). These are, doubtless, the very worthy deeds alluded to by Tertullus (xxiv, 2). Bearing ill-will against Jonathan, the high-priest, Felix had him barbarously murdered. By treachery, also, he put to death Eleazar, the captain of a company of robbers (Josephus, *Ant.* xx, 8, 5). At last his misgovernment caused his recall, and Porcius Festus succeeded. His government seems to have been milder (*ibid.* xxi, 8, 9; *War*, ii, 14, 1). He heard Paul with king Agrippa at Cæsarea (Acts xxv. xxvi). Festus died after two years. He was succeeded by Albinus, a bad and cruel man, who, on hearing that Gessius Florus was coming to succeed him, brought out all the prisoners who seemed most worthy of death, and put them to death, and at the same time released many of them, but only on receiving a bribe (Josephus, *Ant.* xx, 9, 5; *War*, ii, 14, 1). He was recalled in A.D. 65, and Gessius Florus appointed in his stead. He was the last and the worst of the Roman procurators (*Ant.* xx, 9, 1; 11, 1; *War*, ii, 14, 1). Josephus does not hesitate to accuse him of the most flagrant and horrid crimes (*Ant.* xx, 11, 1: *War*, loc. cit.); and even Tacitus says that the Jewish patience could endure the yoke no longer—"duravit patientia Judæis usque ad Gessium Florum" (*Hist.* v, 10). In A.D. 66, Cestius Gallus, the præfect of Syria, found it necessary to march a powerful army into Palestine. He was, however, defeated with great loss, and immediately sent word to Nero, laying the whole blame on Florus—Florus, likewise, laying the blame on him. He soon afterwards died, as some have supposed, from chagrin or disappointment (Josephus, *War*, ii, 19; Sueton. *Vesp.* 4;

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Tacit. *Hist.* v, 10). See GOVERNOR. The following year Nero sent Vespasian into Judæa (Josephus, *War*, iii, 1, 2). (Accounts of the war and siege of Jerusalem will be found in the article JERUSALEM.) In 68, Nero died; Galba, Otho, and Vitellius followed in quick succession; and Vespasian himself was elected emperor by the legions in Judæa. In A.D. 70, Titus was sent by his father to conduct the war; and after a four months' siege Jerusalem was taken. Josephus states that 1,100,000 were killed during the siege (*ibid.* vi, 9, 3), that several were allowed to depart, and an immense number sold to the army and carried captive. These numbers are of course exaggerated See Luke xxi, 24.

Under Trajan the Jews again broke out into open revolt, and the disturbances continued under Hadrian. At last, A.D. 131, one Bar-cocheba, *the son of a star*, was placed at the head of the Jews. Several times the Roman arms were defeated; but Julius Severus, by reducing their fortresses one by one, finally defeated him in A.D. 135. Dion Cassius says that 580,000 Jewish people were slain in these battles (lxix, 14). This statement is as extravagant as that of Josephus (*ut sup.*).

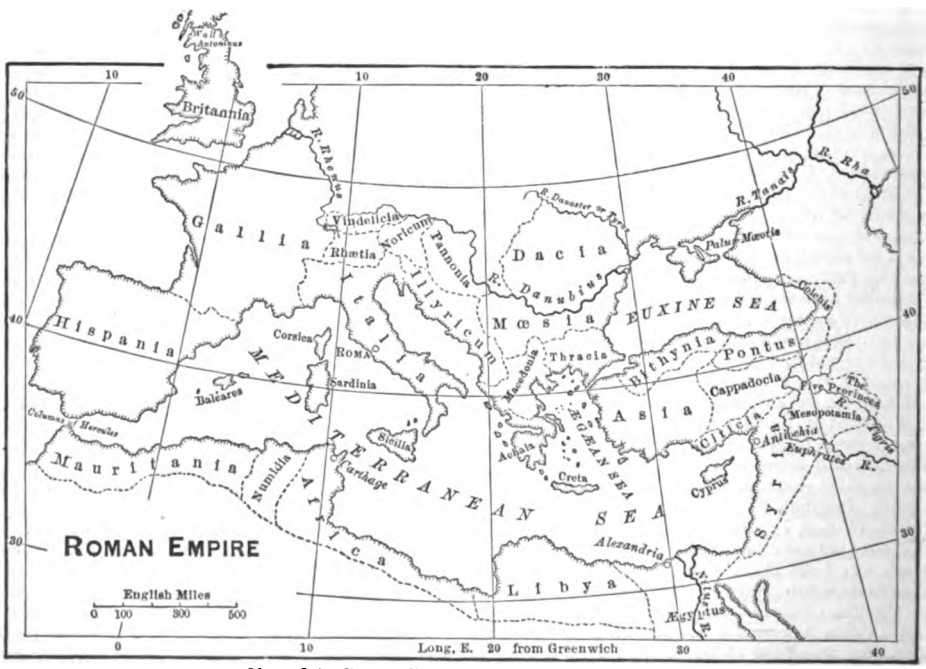
In A.D. 136 the emperor Hadrian founded a new city, under the name of Ælia Capitolina, to which he gave the privileges of a colony. None but Christians and pagans were allowed to enter (Dion Cass. lxix, 12; comp. Gibbon).

The New Test. history falls within the reigns of Augustus, Tiberius, Caligula, Claudius, and Nero. Only Augustus (Luke ii, 1), Tiberius (iii, 1), and Claudius (Acts xi, 28; xviii, 2) are mentioned; but Nero is alluded to in the Acts from ch. xxv to the end, and in Phil. iv, 22. The Roman emperor in the New Test. is usually called Cæsar (Acts xxv, 10, 11, 12, 21), though sometimes Augustus (Σεβαστός, ver. 21, 25), and once Lord (ὁ κύριος, ver. 26). We thus find many characteristics of the Roman rule constantly before us in the New Test.: we hear of Cæsar the sole king (John xix, 15) of Cyrenius, "governor of Syria" (Luke ii, 2); of Pontius Pilate, Felix, and Festus, the "governors," i. e. procurators, of Judæa; of the "tetrarchs" Herod, Philip, and Lysanias (iii, 1); of "king Agrippa" (Acts xxv, 13); of Roman soldiers, legions, centurions, publicans; of the tribute-money (Matt. xxii, 19); the taxing of "the whole world" (Luke ii, 1); Italian and Augustan cohorts (Acts x, 1; xxvii, 1); the appeal to Cæsar (xxv, 11). Several notices of the provincial administration of the Romans and the condition of provincial cities occur in the narrative of Paul's journeys (xiii, 7; xviii, 12; xvi, 12, 35, 38; xix, 38). See JUDÆA.

II. *Extent of the Empire.*—Cicero's description of the Greek states and colonies as a "fringe on the skirts of barbarism" (Cicero, *De Rep.* ii, 4) has been well applied to the Roman dominions before the conquests of Pompey and Cæsar (Merivale, *Rom. Empire*, iv, 409). The Roman empire was still confined to a narrow strip encircling the Mediterranean Sea. Pompey added Asia Minor and Syria; Cæsar added Gaul. The generals of Augustus overran the north-west portion of Spain and the country between the Alps and the Danube. The boundaries of the empire were now, the Atlantic on the west; the Euphrates on the east; the deserts of Africa, the cataracts of the Nile, and the Arabian deserts on the south; the British Channel, the Rhine, the Danube, and the Black Sea on the north. The only subsequent conquests of importance were those of Britain by Claudius, and of Dacia by Trajan. The only independent powers of importance were the Parthians on the east and the Germans on the north.

The population of the empire in the time of Augustus has been calculated at 85,000,000 (Merivale, *Rom. Empire*, iv, 442–450). Gibbon, speaking of the time of Claudius, puts the population at 120,000,000 (*Decline and Fall*, ch. ii). Count Franz de Champagny adopts the same number for the reign of Nero (*Les Césars*, ii, 428). All these estimates are confessedly somewhat uncertain and conjectural.

This large population was controlled, in the time of Tiberius, by an army of twenty-five legions, exclusive of the prætorian guards and other cohorts in the capital. The soldiers who composed the legions may be reckoned in round numbers at 170,000 men. If we add to these an equal number of auxiliaries (Tacit. *Ann.* iv, 5), we have a total force of 340,000 men. The prætorian guards may be reckoned at 10,000 (Dion Cass. lv, 24). The other cohorts would swell the garrison at Rome to 15,000 or 16,000 men. For the number and stations of the legions in the time of Tiberius, comp. Tacit. *Ann.* iv, 5.



Map of the Roman Empire, showing the Provinces.

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The navy may have contained about 21,000 men (*Les Césars*, ii, 429; comp. Merivale, iii, 534). The legion, as appears from what has been said, must have been "more like a brigade than a regiment," consisting, as it did, of more than 6000 infantry with cavalry attached (Conybeare and Howson, ii, 285).

III. *Home Rule.*—The Roman government was at first kingly. Romulus, the first monarch, was probably succeeded by six others, during a period of two hundred and forty-four years, till in the year B.C. 509 kingly government was abolished when in the hands of Tarquinius Superbus, in consequence of his arrogant and oppressive despotism. A consular form of government succeeded, which was at the first of an essentially aristocratic character, but was compelled to give way by degrees to popular influence, till men of plebeian origin made their way to the highest offices and first honors in the State, when the government became an oligarchy; then fell into anarchy, from which it was rescued by the strong hand of Octavius Cæsar, who became sole master of the world by defeating Antony at Actium on Sept. 2, A.U. 723 (B.C. 31), though it was not till the year 725 that the senate named Octavius Imperator, nor till the year 727 that he received the sacred title of Augustus I. When Augustus became sole ruler of the Roman world, he was in theory simply the first citizen of the republic, intrusted with temporary powers to settle the disorders of the State. Tacitus says that he was neither king nor dictator, but "prince" (*Ann.* i, 9), a title implying no civil authority, but simply the position of chief member of the senate (*princeps senatus*). The old magistracies were retained, but the various powers and prerogatives of each were conferred upon Augustus, so that while others commonly bore the chief official titles, Augustus had the supreme control of every department of the State—above all, he was the emperor (*imperator*). This word, used originally to designate any one intrusted with the *imperium*, or full military authority over a Roman army, acquired a new significance when adopted as a permanent title by Julius Cæsar. By his use of it as a constant prefix to his name in the city and in the camp he openly asserted a paramount military authority over the State. Augustus, by resuming it, plainly indicated, in spite of much artful concealment, the real basis on which his power rested—viz. the support of the army (Merivale, *Rom. Empire*, vol. iii). In the New Test. the emperor is commonly designated by the family name "Cæsar," or the dignified and almost sacred title "Augustus" (for its meaning, comp. Ovid, *Fasti*, i, 609). Tiberius is called by implication ἡγεμών in Luke iii, 1, a title applied in the New Test. to Cyrenius, Pilate, and others. Notwithstanding the despotic character of the government, the Romans seem to have shrunk from speaking of their ruler under his military title (see Merivale, *Rom. Empire*, iii, 452, and note) or any other avowedly despotic appellation. The use of the word ὁ κύριος, *dominus*, "my lord," in Acts xxv, 26, marks the progress of Roman servility between the time of Augustus and Nero. Augustus and Tiberius refused this title. Caligula first bore it (see Alford's note in *loc. cit.*; Ovid, *Fasti*, ii, 142). The term βασιλεύς, "king," in John xix, 15; 1 Pet. ii, 17, cannot be closely pressed.

The empire was nominally elective (Tacit. *Ann.* xiii, 4), but practically it passed by adoption (see Galba's speech in Tacit. *Hist.* i, 15); and till Nero's time a sort of hereditary right seemed to be recognised. The dangers inherent in a military government were, on the whole, successfully averted till the death of Pertinax, A.D. 193 (Gibbon, iii, 80); but outbreaks of military violence were not wanting in this earlier period (comp. Wenck's note on Gibbon, *loc. cit.*). The army was systematically bribed by donatives at the commencement of each reign, and the mob of the capital continually fed and amused at the expense of the provinces. We are reminded of the insolence and avarice of the soldiers in Luke iii, 14. The reigns of Caligula, Nero, and Domitian show that an emperor might shed the noblest blood with impunity, so long as he abstained from offending the soldiery and the populace.

Roman Emperor and Empress.

IV. *Foreign Dependencies.*—The subjugated countries that lay beyond the limits of Italy were designated by the general name of provinces. The first provisions necessary on the conquest of a country by the Roman arms were made with a view to secure the possession by the victorious general, in virtue of the power and authority (*imperium*) intrusted to him by the government at home. Accordingly the earliest object of attention was the ordering of the military power, and the procuring of suitable resources for subsisting the troops. These arrangements, however, were made not without a regard to the pacific relations into which the conquerors and the conquered had mutually entered. Acting on the principle that all unnecessary evil was gratuitous folly, the general availed himself of the aid afforded by existing institutions, and only ventured to give displeasure by establishing new ones in cases where the laws and customs of a country were insufficient for his purposes. The civil government was, however, recognised, modified, or remodelled by the conqueror, provisionally, and only until the Roman senate had made its behests known. Ordinarily, however, the general who had conquered the province constituted its government, in virtue of a law or decree of the senate in which the constitution (*forma provinciæ*) was set forth and established, or the provisional appointments already made were sanctioned and confirmed. In order to complete these structural arrangements, the general received special aid from ten senators appointed for the purpose, whose counsel he was obliged to make use of. In thus reforming the legal and social life of a province, the conquerors had the good sense to act, in general, with prudence and mildness, having regard in their appointments to local peculiarities and existing institutions, so far as the intended adjunction to the Roman power permitted, in order to avoid giving the provincials provocation for opposing their new masters. Under ordinary circumstances the government of the provinces was conducted by authorities sent for the purpose from Rome. Sometimes, however, as we have seen, petty sovereigns were left in possession of a nominal independence on the borders, or within the natural limits, of the province. Such a system was useful for rewarding an ally, for employing a busy ruler, for gradually accustoming a stubborn people to the yoke of dependence. There were differences, too, in the political condition of cities within the provinces. Some were free cities, i. e. were governed by their own magistrates, and were exempted from occupation by a Roman garrison. Such were Tarsus, Antioch in Syria, Athens, Ephesus, Thessalonica. See

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the notices of the "politarchs" and "demos" at Thessalonica (Acts xvii, 5–8); also the "town-clerk" and the assembly at Ephesus (xix, 35, 39 [Conybeare and Howson, *Life of St. Paul*, i, 357; ii, 79]). Occasionally, but rarely, free cities were exempted from taxation. Other cities were "colonies," i. e. communities of Roman citizens transplanted, like garrisons of the imperial city, into a foreign land. Such was Philippi (Acts xvi, 12). Such, too, were Corinth, Troas, the Pisidian Antioch. The inhabitants were, for the most part, Romans (ver. 21), and their magistrates delighted in the Roman title of Prætor (στρατηγός), and in the attendance of lictors (ῥαβδοῦχοι), Acts xvi, 35 (Conybeare and Howson, i, 315). See COLONY.

Augustus divided the provinces into two classes—(1) Imperial; (2) Senatorial—retaining in his own hands, for obvious reasons, those provinces where the presence of a large military force was necessary, and committing the peaceful and unarmed provinces to the senate. The imperial provinces, at first, were Gaul, Lusitania, Syria, Phœnicia, Cilicia, Cyprus, and Ægypt. The senatorial provinces were Africa, Numidia, Asia, Achæa and Epirus, Dalmatia, Macedonia, Sicily, Crete and Cyrene, Bithynia and Pontus, Sardinia, Bætica (Dion Cass. liii, 12). Cyprus and Gallia Narbonensis were subsequently given up by Augustus, who in turn received Dalmatia from the senate. Many other changes were made afterwards. The governors of those provinces which were assigned to the senate were called proconsuls (ἀνθύπατοι, deputies; A. V. Acts xiii, 7; xviii, 12; xix, 38), whatever their previous office may have been (Dion. Cass. liii, 13). The imperial provinces, on the other hand, were governed by a Legatus (πρεσβυτὴς) or proprætor (ἀντιστράτηγος), even if the officer appointed had been consul. The minor districts of the imperial provinces were governed by a procurator (ἐπίτροπος, Dion Cass. liii, 15, "steward," Matt. xx, 8). Augustus brought all the procurators under his control (Dion Cass. liii, 32). Under the republic they had managed the affairs of private citizens, but under the empire they discharged the duties performed by the quæstors in the senatorial provinces. They controlled the revenue and collected the taxes, and their power extended from these matters to justice and administration (Tacit. *Hist.* i, 11). The procurators of Judæa seem to have been under the control of the proconsul of Syria, as Quadratus condemned the indiscretion of the procurator Cumanus (Josephus, *Ant.* xx, 6, 3; Tacit. *Ann.* xii, 54). They are called "governors" (ἡγεμόνες) in the New Test. The verb ἡγεμονεύω is employed in Luke ii, 2 to show the nature of the government of Quirinus over Syria. Asia and Achaia were assigned to the senate, and in each case the title of the governor in the Acts is proconsul (ἀνθύπατος, xviii, 12; xix, 38). Dion Cass. (liii, 12) informs us that Cyprus was retained by the emperor; but Sergius Paulus is called in the Acts (xiii, 7) "proconsul." This is quite correct, as Dion adds that Augustus restored Cyprus to the senate in exchange for another district of the empire. Coins and inscriptions of Cyprus also bear the title "proconsul" (comp. Conybeare and Howson, *Life of St. Paul*, i, 173 sq.; Akerman, *Num. Ill. of New Test.* p. 41). See PROCONSUL.

The government of the senatorial provinces lay between the consuls, for whom, after they had completed their consular office, two provinces were appointed; the other provinces were allotted to the prætors. Suetonius adds (*Octav.* 47) that Augustus sometimes made changes in this arrangement. Quæstors, chosen by lot out of those who were named for the year, went with the proconsuls into the provinces of the senate. Into the provinces of the emperor, *legati*, or lieutenants, were sent, with proprætorial power, to act as representatives of their master: they wore the sword as an index of military authority, and had power of life and death over the soldiers — two distinctions which were not granted to the proconsuls, or governors of the senatorial provinces. The imperial lieutenants remained many years in the provinces; until, indeed, it pleased the emperor to recall them. Quæstors were not sent into the imperial provinces, but their place was supplied by "procuratores," called at a later period "rationales," who were generally taken from the equestrian order. They raised the revenue for the imperial treasury, and discharged the office of paymaster of the army. There was also in the senatorial provinces a procurator, who raised the income intended, not for the treasury, but for the emperor's privy purse: the smaller provinces, like Judæa, which belonged to Syria, were altogether governed by such. See PROCURATOR.

The proconsuls, proprætors, and proprætorial lieutenants, when about to proceed into their several provinces, received instructions for their guidance from the emperor; and in cases in which these were found insufficient, they were to apply for special directions to the imperial head of the State. A specimen of such application may be found in Pliny's letter to Trajan, with the emperor's rescript, regarding the conduct which was to be observed towards the already numerous and rapidly growing sect of Christians. The administration of justice, so far as it did not belong to the province itself, was in the governor or lieutenants assembled in a conventus; an appeal lay from this court to the proconsul, and from him to Cæsar. Criminal justice was wholly in the hands of the local governor, and extended not only over the provincials, but the Roman citizens as well: in important cases the governors applied for a decision to the emperor. The procurator sometimes had the power of life and death, as in the case of Pontius Pilate (Tacitus, *Ann.* xv, 44). See PROVINCE.

Roman Orator and Youth.

The procurator of Judæa resided principally at Cæsarea, and the military forces were generally stationed there (Josephus, *Ant.* xviii, 3, 1). During the Passover the troops were stationed at Jerusalem, in order to prevent any insurrection from the multitude of visitors at that festival (Acts xxi, 31; xxii, 24; xxiii, 23; Josephus, *Ant.* xx, 5, 3). The troops consisted of infantry and cavalry (Acts xxiii, 23), and were commanded by tribunes (χιλιάρχοι, ver. 17) and centurions (κεντυρίωνες, Mark xv, 39, 44, 45; ἑκατοντάρχοι, Matt. viii, 5; xxvii, 54; Acts x, 1, 22). The former were at the head of the cohorts (σπεῖραι), and the latter at the head of the centuria, of which two made a maniple. See ARMY. It was the duty of the soldiers to execute the sentence of death and to keep guard over the prisoners (Matt. xxvii, 27 sq.; John xix, 23 sq.; comp. Acts xxii, 25), and the garments of those who were executed became their perquisite (John xix, 23). They also guarded the prisoners (Acts xxiii, 23; xxvii, 31). In Acts x, 1 mention is made of the Italian band at Cæsarea. This was probably a cohort serving in Syria composed of natives of Italy, and called Ἰταλική to distinguish it from those

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which consisted of troops raised in Syria (Josephus, *Ant.* xiv, 15, 10; *War*, i, 17, 1), as we know from Gruter (*Inscr.* ccccxxxiv, 1) that Italian cohorts were serving in Syria. The Σπείρη Σεβαστή (Acts xxvii, 1) could not well be a *cohors Augusta*, for no legions were in Syria or Judæa bearing that title, nor could it be the band levied from Samaria (ἴλη ἱππέων καλουμένη Σεβαστηνῶν, Josephus, *Ant.* xix, 9, 2; xx, 6, 1; *War*, ii, 12, 5). Wieseler suggests that it was the *Augustani* mentioned by Tacitus (*Ann.* xiv, 15) and Suetonius (*Nero*, 20, 25). The first levying of this band by Augustus is recorded by Dion Cassius (xlv, 12).

The provinces were heavily taxed for the benefit of Rome and her citizens. In old times the Roman revenues were raised mainly from three sources: 1, the domain lands; 2, a direct tax (tributum) levied upon every citizen; 3, from customs, tolls, harbor duties, etc. The agrarian law of Julius Cæsar is said to have extinguished the first source of revenue (Cicero, *Ad Att.* ii, xvi; Dureau de la Malle, ii, 430). Roman citizens had ceased to pay direct taxes since the conquest of Macedonia, B.C. 167 (Cicero, *De Off.* ii, 22; Plutarch, *Æmil. Paul.* 38), except in extraordinary emergencies. The main part of the Roman revenue was now drawn from the provinces by a direct tax (κῆνσος, φόρος, Matt. xxii, 17; Luke xx, 22), amounting probably to from five to seven per cent. on the estimated produce of the soil (Dureau de la Malle, ii, 418). The indirect taxes, too (τέλη, *vectigalia*, Matt. xvii, 25; Dureau de la Malle, ii, 449), appear to have been very heavy (ibid. ii, 448, 452). Augustus, on coming to the empire, found the regular sources of revenue impaired, while his expenses must have been very great. To say nothing of the pay of the army, he is said to have supported no less than 200,000 citizens in idleness by the miserable system of public gratuities. Hence the necessity of a careful valuation of the property of the whole empire, which appears to have been made more than once in his reign. See CENSUS. Augustus appears to have raised both the direct and indirect taxes (ibid. ii, 433, 448).

The provinces are said to have been better governed under the empire than under the commonwealth, and those of the emperor better than those of the senate (Tacitus, *Ann.* i, 76; iv, 6; Dion, liii, 14). Two important changes were introduced under the empire. The governors received a fixed pay, and the term of their command was prolonged (Josephus, *Ant.* xviii, 6, 5). But the old mode of levying taxes seems to have been continued. The companies who farmed the taxes, consisting generally of knights, paid a certain sum into the Roman treasury, and proceeded to wring what they could from the provincials, often with the connivance and support of the provincial governor. The work was done chiefly by underlings of the lowest class (*portitores*). These are the publicans (q. v.) of the New Test.

On the whole, it seems doubtful whether the wrongs of the provinces can have been materially alleviated under the imperial government. It is not likely that such rulers as Caligula and Nero would be scrupulous about the means used for replenishing their treasury. The stories related even of the reign of Augustus show how slight were the checks on the tyranny of provincial governors. See the story of Licinius in Gaul (Smith, *Dict. of Gr. and Rom. Biog.* s. v.), and that of the Dalmatian chief (Dion, lv). The sufferings of Paul, protected as he was, to a certain extent, by his Roman citizenship, show plainly how little a provincial had to hope from the justice of a Roman governor.

V. *Roman Citizenship.*—Seeing how great the privileges of a Roman citizen were, the eagerness with which it was sought, and the earnestness with which it was pleaded in case of any unjust treatment, is not to be wondered at. The freedom of Rome was often obtained by purchase for great sums (Acts xxii, 28), though at the time of Claudius it is said that it became so cheap that it might be bought for a little broken glass (Dion Cass. lx, 17). A citizen under the republic could in criminal cases, if he were so minded, appeal from the magistrates to the people, for without the acquiescence of the whole Roman people no man could be put to death (Cicero, *Tusc. Quæst.* 4, 1; *In Verr.* 54, 57). At the commencement of the imperial period it was, however, necessary that the appeal should be made to the emperor, who had assumed the privilege of final adjudication. It was thus that Paul, when being tried before Festus, "appealed unto Cæsar" (Acts xxv, 11; xxvi, 32), fulfilling our Lord's words that he should "bear witness also at Rome" (xxiii, 11; xxvii, 23; xxviii, 14, 16, 17; 2 Tim. i, 17; iv, 17). The scourging of a Roman citizen was contrary to the law, and Paul, by the assertion of his Roman citizenship, prevented Claudius Lysias from ordering him to be scourged (Acts xxii, 26-29; xxiii, 27). At an earlier period Paul and Silas had been scourged (xvi, 37), and two Roman laws thereby violated (*Lex Valeria*, B.C. 508; *Lex Porcia*, B.C. 300). They were also illegally treated, being "uncondemned" (Cicero, *Verr.* i, 9; Tacitus, *Hist.* i, 6). See Sigonius, *De Antiquo Jure Civ. Rom.* (Paris, 1572); also in Grævii *Thesaurus*, vol. i; Spanheim, *Orbis Rom.* (Lond. 1703); Cellarii *Dissertatt.* p. 715 sq.; Fabricius, *Bibliograph. Antiq.* p. 724 sq. See CITIZENSHIP.

VI. *Religious Toleration.*—The treatment that the Jews received at the hands of the Romans was at times very moderate. Under Julius Cæsar they were not forbidden to live according to their customs even in Rome itself (Josephus, *Ant.* xiv, 10, 8), and Augustus ordered that they should have full freedom of worship, hold their assemblies, and make gifts to their Temple; they were even admitted with the citizens to a share in the largesses of corn (Philo, *Ad Cai.* p. 1015; comp. Horace, *Sat.* i, 9, 69); and when it fell upon the Sabbath day, Augustus allowed it to be put off to the next day. They were also exempted from military service on account of their religious prejudices (Josephus, *Ant.* xiv, 10, 11-19; xvi, 6; comp. xix, 5, 3). Suetonius (*Cæs.* 84) records that the Jews were in great grief at the death of Augustus. Tiberius and Claudius banished them from Rome, the latter on account of tumults caused by a certain Chrestus (Tacitus, *Ann.* ii, 85; Suetonius, *Tib.* 36; comp. Josephus, *Ant.* xviii, 3, 5; Suetonius, *Claud.* 25; Acts xviii, 2); but the expulsion by Claudius is contradicted by Dion Cassius (lx, 6), and a few years after the Jews were again at Rome in great numbers (Acts xxviii, 17 sq.). The interference of the Roman government was confined to keeping peace at the great festivals at Jerusalem; for which purpose a guard was stationed in the fortress of Antonia, overlooking the city (xxii, 24). The administration of religious ceremonies was committed to the high-priest and Sanhedrim; civil and criminal jurisprudence was retained by them, and they were allowed to pass the sentence of condemnation, but its execution depended upon the procurator (Josephus, *Ant.* xx, 9, 1; Mark xiv, 53-55, 62-65). They were also permitted to inflict lesser punishments, especially for infractions of the Mosaic law; but the power of life and death was taken from them (John xviii, 31). (See Alford's note on this passage, and Biscoe *On the Acts*, p. 134-167.) The stoning of Stephen probably took place during a tumult, and not with the sanction of the procurator (Acts vii, 28). Even beyond the borders of Palestine the Jews exercised among themselves the civil jurisdiction according to their laws. Josephus (*Ant.* xiv, 10, 17) gives a Roman decree to the city of Sardis sanctioning this privilege.

The Romans could not remain masters of the country so long without leaving many traces of their occupation: the Latin language became known, the imperial weights and measures as well as modes of reckoning time were adopted, many Latinisms passed into common use (occasionally met with in the New Test.), and judicial proceedings were conducted in that language. Yet Latin literature never exercised the same influence on the Jewish mind which the Greek philosophy did, of

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which we have the most remarkable example in the Jewish school of Alexandria. Indeed, the Romans carefully abstained from forcing their own language upon the inhabitants of the countries they conquered, though the strictness with which every official act, even to the farthest limits of the empire, was carried out in the Roman language was never relaxed, but the edicts were generally translated into Greek (Josephus, *Ant.* xiv, 10, 2). The better-educated Romans undoubtedly spoke Greek. The inscription on the cross was written in Hebrew, Roman, and Greek (Luke xxiii, 38; John xix, 20); the Hebrew for the common people, the Latin, the official language, and the Greek, that usually spoken (Alford, *ad loc.*). All the official inscriptions put up by the Romans were called *tituli* (comp. Suetonius, *In Calig.* 34; *In Dom.* 10); and John (*loc. cit.*) uses the same expression (ἔγραψε τίτλον).

The freedom of religious worship enjoyed by the nations subject to Rome was remarkably great, though foreign religions were not allowed to be introduced among the Romans (Livy xxxix, 16); and it is recorded by Dion Cassius (lii, 36) that Mæcenas advised Augustus not to permit such innovations, as they would only tend to destroy the monarchy. This rule was strictly maintained by all his successors. Judaism was an exception, though, as we have seen, the Jews were sometimes expelled from Rome.

VII. *The condition of the Roman empire at the time when Christianity appeared* has often been dwelt upon, as affording obvious illustrations of Paul's expression that the "fulness of time had come" (Gal. iv, 4). The general peace within the limits of the empire, the formation of military roads, the suppression of piracy, the march of the legions, the voyages of the corn-fleets, the general increase of traffic, the spread of the Latin language in the West as Greek had already spread in the East, the external unity of the empire, offered facilities hitherto unknown for the spread of a world-wide religion. The tendency, too, of a despotism like that of the Roman empire to reduce all its subjects to a dead level was a powerful instrument in breaking down the pride of privileged races and national religions, and familiarizing men with the truth that "God hath made of one blood all nations on the face of the earth" (Acts xvii, 24, 26). But still more striking than this outward preparation for the diffusion of the Gospel was the appearance of a deep and wide-spread corruption which seemed to defy any human remedy. It would be easy to accumulate proofs of the moral and political degradation of the Romans under the empire. It is needless to do more than allude to the corruption, the cruelty, the sensuality, the monstrous and unnatural wickedness of the period as revealed in the heathen historians and satirists. "Viewed as a national or political history," says the great historian of Rome, "the history of the Roman empire is sad and discouraging in the last degree. We see that things had come to a point at which no earthly power could afford any help; we now have the development of dead powers instead of that of a vital energy" (Niebuhr, *Lect.* v, 194). Notwithstanding the outward appearance of peace, unity, and reviving prosperity, the general condition of the people must have been one of great misery. To say nothing of the fact that probably one half of the population consisted of slaves, the great inequality of wealth at a time when a whole province could be owned by six landowners, the absence of any middle class, the utter want of any institutions for alleviating distress, such as are found in all Christian countries, the inhuman tone of feeling and practice generally prevailing, forbid us to think favorably of the happiness of the world in the famous Augustan age. We must remember that "there were no public hospitals, no institutions for the relief of the infirm and poor, no societies for the improvement of the condition of mankind from motives of charity. Nothing was done to promote the instruction of the lower classes, nothing to mitigate the miseries of domestic slavery. Charity and general philanthropy were so little regarded as duties that it requires a very extensive acquaintance with the literature of the times to find any allusion to them" (Arnold, *Later Roman Commonwealth*, ii, 398). If we add to this that there was probably not a single religion, except the Jewish, which was felt by the more enlightened part of its professors to be real, we may form some notion of the world which Christianity had to reform and purify.

Notwithstanding the attempts of Augustus to stop all tendencies to corruption by punishing immorality, it was chiefly immorality that undermined the empire. With a high civilization, a flourishing commerce, and general outward refinement was associated a terrible depravity of morals. Yet the prosperous state of the empire was confessed by the provinces as well as the Romans. "They acknowledged that the true principles of social life, laws, agriculture, and science, which had been first invented by the wisdom of Athens, were now firmly established by the power of Rome, under whose auspicious influence the fiercest barbarians were united by an equal government and common language" (Gibbon, ch. ii). The cruelties and exactions of the provincial magistrates were suppressed by Augustus and Tiberius (Tacitus, *Ann.* iv, 6). Roads were constructed and commerce increased, but all of no avail. Society would not be reformed, and Paul draws a striking picture of the corruption of the age (Rom. i, 14–23). But the spirit of Christianity was floating in the atmosphere, and "the wisdom of providence was preparing a knowledge which struck root as deeply as the literature of the Augustan age had been scattered superficially" (Arnold, *loc. cit.*).

The Roman empire terminated with the anarchy which followed the murder of Justinian II, the last sovereign of the family of Heraclius; and Leo III, or the Isaurian, must be ranked as the first Byzantine monarch (Finlay, *Greece under the Romans*, p. 433).

The chief prophetic notices of the Roman empire are found in the book of Daniel, especially in xi, 30–40, and in ii, 40; vii, 7, 17–19, according to the common interpretation of the "fourth kingdom" (comp. 2 Esdr. xi, 1). See DANIEL. According to some interpreters the Romans are intended in Deut. xxviii, 49–57. For the mystical notices of Rome in the Revelation, comp. ROME.

On the general subject of this article, consult Eschenberg, *Classical Manual*, § "Roman Antiquities" (Lond. 1844); Ruperti, *Handbuch der römisch. Alterthümer* (Hanover, 1841, 2 vols. 8vo); Maillott and Martin, *Recherches sur les Costumes, les Mœurs, etc., des Anciens Peuples.* See also Unger, *Sitten und Gebräuche der Römer* (Vienna, 1805); Arnold, *Hist. of Rome.* Much information may be found by the English reader on the state of manners in the first centuries after Christ in the following fictions: Lockhart, *Valerius;* Bulwer, *Pompeii;* Ware, *Palmyra;* and in Milman, *Hist. of Latin Christianity.* But especially consult Merivale, *Hist. of the Roman Empire* (Lond. 1864, 8vo).

ROMAN EMPIRE, THE HOLY, is the designation familiarly given to the mediæval and modern Roman Empire of the West, and especially to that empire after the imperial sceptre had passed into the hands of German sovereigns. For a whole millennium—from the coronation of Charlemagne to the abdication of Francis of Austria—the Roman empire occupied in Western Europe the first place, in dignity and prestige, of all secular governments. Though its actual power had continually fluctuated, and its influence on the affairs of the world had rapidly waned after the retirement of Charles V, it remained an imposing memorial of ancient grandeur and dominion, and was honored as a "clarum et venerabile nomen." "Heir of the universal sway of Rome, the holder of it claimed to be the suzerain of all earthly kings. First and oldest of European dignities, its very name had a sound of dignity."

Passing over the widely extended and thoroughly organized empire of Charlemagne, and the rapid decay

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of eminence and power, under his successors of the Carlovingian line, and confining attention to the Germanic dynasties, the Holy Roman Empire maintained a lofty and potent ascendency over all kings and temporal rulers in the West for three centuries, extending from the first Otho, the Great, to the death of that "stupor mundi," the dazzling, energetic, and lordly Frederick II. During this long and agitated period, the empire and the papacy marched abreast in constant discord and furious contention; the one acknowledged to be supreme in the secular order, the other reverenced as supreme in the spiritual order. The rivalries, the jealousies, the animosities, the virulent antagonisms, of these transcendent sovereignties—each endeavoring to secure its own position and predominancy by the depression of the other—filled the centuries with strife, with acrimonies, and with perplexities worse than the bloody warfare which they engendered. For one brief interval in the subsequent ages, after long and dreary eclipse, the Holy Roman Empire, under an emperor of the house of Hapsburg, threatened to regain a more arrogant control, a vaster domain, a more solitary domination, than it had possessed under the first Cæsars or had claimed under the first Constantine. But Charles V, the most powerful of emperors since Charlemagne, was the last of emperors crowned in Italy. He was frustrated of the dreams that had been nursed for him by both his grandfathers, and that had been eagerly cherished by himself throughout a long and busy reign. His energies were engrossed and wasted, his enormous resources consumed, and his authority paralyzed by discords in his numerous scattered kingdoms and principalities, and by the divisions and civil wars produced by the Protestant Reformation, and favoring its extension. Worn out and baffled, he renounced his thrones in despair. He retired—shattered in health, in spirit, and in confidence, to fritter away the last months of a grand existence—amid the lovely scenery around the monastery of Juste. Thenceforward the empire continued to wane and shrivel up, till finally extinguished by the conquests and confederations of the emperor Napoleon.

An institution of such long duration, of such splendid pretensions, of such intimate association with the ecclesiastical system of Christendom, of such profound influence upon both the temporal and the spiritual fortunes of humanity—an institution which transmitted the consummate result of all ancient civilization almost to our own day—merits careful appreciation, and requires it the more urgently because its name has already ceased to be familiar, and because its fortunes and vicissitudes are often slighted as the vanished "phantoms of forgotten rule."

I. *Origin of the Name.*—The name of The Holy Roman Empire cannot be distinctly traced in either its origin or its application. It is obscurely involved in the institution of the empire throughout all the phases of its existence. It may readily be discerned in pagan Rome. It is implied in the constitution of the reanimated Empire of the West. In more modern times it frequently appears in treaties and imperial documents, in diplomatic papers, and in the official transactions of the imperial chancery. But it was never of obligatory or habitual employment. It does not occur in the Act of Abdication of Francis I in 1806, nor in the earlier Pragmatic, which paved the way for the abdication and prescribed his official titles as emperor elect. It has not been found in any of the numerous chronicles, specially examined for the present inquiry, which record the coronations from Charlemagne to Rodolph of Hapsburg. It has not been detected by us in the capitularies and edicts, nor in the *Libri Feudorum*. There is nothing on the subject in Pfeffel's *Abrégé Chronologique*, notwithstanding the well-merited commendations bestowed by Gibbon upon that painstaking and useful treatise. There is no explanation in Muratori nor in Gibbon. It would be vain, of course, to expect the solution of any real difficulty from *The Middle Ages* of the superficial and blundering Hallam. It is strange, however, that no elucidation of its origin and use is given by Bryce in his work specifically entitled *The Holy Roman Empire*. All these European writers had ready access to authentic sources of information which are usually beyond the reach of inquirers in America.

The interpretation of the name is not far to seek, though a long, elaborate, and dubious research would be required to determine the times, conditions, and circumstances of its ordinary employment, if there ever was any fixed rule on the subject. The city of Rome and the *imperium Romanum* were always regarded as *sacrosanct*, even under the republic. The argumentation of Augustine, in his memorable treatise *De Civitate Dei*, revolves mainly upon the pagan allegation of the intimate dependence of Rome on the guidance of her gods. Under the empire, the city was fervently adored as *dea Roma*, *urbs divina*, and the sacred fire was kept ever burning in her honor. Such a perpetual fire was maintained in the imperial palace. Julius Cæsar was Pontifex Maximus, holding the holiest of offices at the time of his assassination, and had been chief of the religion many years previously. On his murder, he was deified, and became *Divus Julius*. On the death of Lepidus, Augustus united the office of Pontifex Maximus to his other titles. He, too, was deified. Subsequent emperors retained the pontificate, and many were worshipped as *Dei* while still alive. The pontificate was held even by Christian princes; and the epithet "sacred" was applied in both the Latin and the Greek vocabulary of the court to their persons, their families, their functions, their ministers, and all their surroundings. This practice was not weakened by the establishment of Christianity as the religion of the state. Comes *sacri* cubiculi, *sacri* fisci, *sacrarum* largitionum, *sacri* palatii, etc., were regular offices under the constitution of Constantine. We find even "the sacred inkstand" and "the sacred ink." It should be remembered, too, that the "tribunicia potestas," which was one of the principal constituents of imperial authority, had always been "sacrosanct" (Liv. IV, iii, 6, et *Not. Var.* ad xxvii, xxxviii, 3, ed. Drakenborch). The organization and ceremonial of the old Roman empire were habitually adopted or travestied by the barbarian kingdoms (see Cassiodor. *Epp. Var.*) before they were repeated by the Western emperors. In the attestation of the *Acta de Pace Constantiæ*, 1183, of Frederick Barbarossa, the notary signs himself, "Ego Odelinus, *sacri palatii* notarius," in exact correspondence with the language of Justinian in the confirmation of the code: "Vir gloriosissimus, quæstor sacri palatii nostri. . . ." Hence it is not surprising to find in the West, as in the East, the phrase "sanctus Imperator," though it does not become one of the formal titles.

When Charlemagne received the imperial crown at Rome on Christmas-day, 800, he received it with all the attributes of the imperial sovereignty of Rome. The sanctity of the office, derived from the several confluent tendencies which have been specified, was not the least marked of these attributes. This sanctity was further heightened by the circumstances and the purposes of his appointment, and by the relations of himself and his family to the orthodox Christianity of the West. One of his highest duties and honors was to be the "advocatus ecclesiæ," the protector of the pope against domestic and foreign enemies—the temporal sovereign of the Christian faith and of Christendom. He was solemnly anointed. It is stated by a late chronicler that he was hailed, in the acclamations of the people, as "a Deo coronato." So Justinian had declared: "Deo auctore nostrum gubernante imperium" (*De Concept. Dig.* § 1). When Otho I was crowned in 962, the pope conveyed the dignity "benedictione et consecratione." It is a mistake to suppose that when Charles merged the patriciate in the empire, he took merely a title of higher dignity. It is an equal mistake to suppose that he only revived or renewed the long-dormant Empire of the West. He was

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crowned sole emperor of the Roman world at the time of a supposed vacancy of the imperial throne, which had always been deemed elective, and of exclusively masculine tenure: "Quia mulier excœcato imperatore Constantino filio suo imperabat" (Sigebert Gemblacensis, *ad ann.*; comp. Palgrave, *English Commonwealth*, p. 489–493, who long preceded Fustel de Coulanges [*Rev. des Deux Mondes*, Jan. 1, 1870]).

The expediency, the propriety, or the necessity of this transference of the empire from the East to the West, though in three years restricted to the revival of the Western Empire, sufficed for the resurrection of the latter empire and for the distinct constitution of the Christendom (*Christi dominium*) of Western Europe. The epithet of "holy" does not seem to have been attached formally to either empire at this time, though probably in use. The title of the emperor, in the West as in the East, continued to be "Imperator Romanus, semper Augustus." But the idea of sanctity under the setting, as under the rising, sun seems to have been ever present to the minds of men. Hence the designation "Imperator sanctus" is found in the Edict of Verona, Oct. 29, 967, of Otho I, *Imp.*; and his son Otho II, *Rex* (Pertz, *Mon. Hist. Germ.* iv, 33). It was not until after the thorough feudalization of the empire under the Germanic successors of the Carlovingians, and the bitter conflicts and inveterate rivalries of emperors and popes, that the sanctity of the empire needed to be prominently asserted as the counterpart and counterpoise of the sanctity of the papal throne. But pagan and Christian, Eastern and Western, habits and associations had combined to invest emperor and empire with an air of recognised holiness. These influences and tendencies were preserved and augmented by the circumstances attendant on Charlemagne's coronation, and were increased by the ideal character which the empire subsequently assumed.

II. *Theory of the Holy Roman Empire.*—There would be manifest impropriety in entering here into the consideration of the constitution or the history of the second Western empire. But the theory of the empire, its great contention with the papacy, and the grave consequences thence resulting to the ecclesiastical and religious fortunes of Europe are apposite, and even indispensable, to the present *Cyclopædia*. The notices, however, must inevitably be both brief and jejune.

The significance of great historical events and institutions does not reveal itself till they have passed away or declined. It must be gathered by retrospection from the consequences—not expected from contemporaneous appreciation. Charlemagne was constituted emperor by the implied election of the Roman people, and by the consecration of the pope, as the ruler of the Christian world; as the official defender of the Church; as the upholder of orthodox Christianity against heresy and schism; as the champion of the faith and of the faithful against the infidel and the barbarian; as the patron, promoter, and guardian of missionary enterprise for the conversion of the heathen. In this character he was not merely the first among temporal princes, but supreme over them all. He was clothed with a religious character in order to act as the carnal instrument of the spiritual and ecclesiastical authority. He was chief of Christendom to preserve the Christian society from intestine disorders and external perils. He was head of the temporal order, but with distinct spiritual attributions. The pope was head of the spiritual order, but with some temporal jurisdiction, by the grant of Pepin and the confirmation of Charlemagne. Each, in his sphere, was the vicegerent of Heaven for the government and guidance of the world. This is very cogently presented by Bryce: "Thus does the emperor answer in every point to his antitype, the pope, his power being yet of a lower rank, created on the analogy of the papal, as the papal itself had been modelled after the empire. The parallel holds good even in its details; for just as we have seen the churchman assuming the crown and robes of the secular prince, so now did he array the emperor in his own ecclesiastical vestments—the stole and the dalmatic; gave him a clerical as well as a sacred character; removed his office from all narrow associations of birth and country; inaugurated him by rites, every one of which was meant to symbolize and enjoin duties in their essence religious" (*The Holy Roman Empire*, vii, 106–116).

It must, indeed, have been very evident, or must have been recognised by an instinct more profound than evidence, that the preservation of civilization; the protection of society against Saracen, Saxon, etc.; the perpetuation of Christian faith; the maintenance of religious order and civil discipline, of morality and culture among the nations, of unity in the brotherhood of faith, of tranquillity throughout the Christian realm—required, amid the still rampant paganism and the internal and external dangers of the time, that there should be consolidation of Christian government; that there should also be union between the temporal and spiritual authorities; and that agreement and harmony should prevail between the two orders of rule. This was exemplified by the coronation of the emperor in Rome by the pope, by the assent of the emperor to the election of the pope. It is equally evident that these two powers—each in some sort supreme, yet each, also, in some sort subordinate to the other—would decline into jealousies and discords and furious antagonisms when the great dangers which enforced their union had been mitigated or removed, and when causes of difference, which were sure to arise, should eventually arise.

The splendid dreams of humanity are visions of the night which are dissipated by the realities of the day. It was a magnificent, but never realized, conception that as there should be "one Lord, one faith, one baptism," so there should be a single Christendom, with one administrator of spiritual interests and one governor of temporal society, that all nations might be one realm of Christianity and all Christians might be secured by the combined might of all, under the guidance and disposition of one secular control. It was a brilliant dream. It has left but the cloud behind. It may afford a hope or a promise of accomplishment in very dissimilar form in future centuries. For brief periods there was a remote approximation to its achievement. For long periods it was frustrated and often, perhaps, forgotten ("breves et infaustos populi Romani amores").

III. *Relations of the "Holy Roman Empire" to the "Holy Roman Church."*—The Holy Roman Empire lasted for more than a thousand years. Its eminence and its relations to the papacy changed variously and greatly during this long lapse of time. Pfeffel, who is occupied with the history of Germany rather than with that of the empire, divides the former into nine periods, beginning with Sigovesus A.D. 600, and ending with the extinction of the male line of Hapsburg in 1740. Six of these periods must be left unnoticed for various reasons, which there is not room to state. The fourth, or Carlovingian, period has, indeed, been considered more fully than our space would justify. The great struggle between the emperor and the pope took place during the fifth, sixth, and seventh periods, under the Saxon, Franconian, and Suabian houses (962–1254); and from this struggle issued the religious and political complications of modern Europe and of the modern world. To these periods, then, attention will have to be confined, and to them it can be but inadequately directed.

When Otho I was crowned at Rome in 962, he was in a position which permitted, and almost necessitated, the revival of the imperial pretensions, which had long been dormant, while that supreme dignity was squabbled over by Burgundian or other princes. There was occasion for the coercion of a strong hand, external to Rome and free from papal affiliations. For three quarters of a century the papacy had been the spoil of factions, and had been held by the nominees, tools, or scions of turbulent nobles and depraved women. It was

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the age of Alberic and Marozia, and of that late fiction papissa Joanna. The interposition of some foreign control was imperatively required. The treachery of John VIII necessitated the assumption by Otho of the right to regulate papal elections, and the imposition of an oath upon the cardinals and the Roman people to admit the imperial supremacy. This was manifestly a usurpation by the secular authority, but the state of affairs demanded it. Naturally, as good order increased in the Church and the sense of spiritual duties and responsibilities revived, this subordination was impatiently borne; and a steady effort, ultimately successful under Gregory VII, was made to render the Church independent of the empire, and superior to it in dignity as in sanctity. Here, then, was a wager of battle, not likely to be forgotten or neglected by either party, which led to the humiliation of Henry IV at Canossa, and to the exile of Gregory VII.

While Henry was yet a child, and after Hildebrand had acquired predominance in the Roman curia, though not yet pope, Alexander II had been induced to issue a decree against the lay investiture of clerical beneficiaries. The decree was renewed by Hildebrand as pope, and became the chief ground of controversy with the empire after Gregory's death. The quarrel was not closed in Germany till the Diet of Worms in 1122, and in England till after the assassination of Thomas à Becket. It broke out afresh between Germany and the pope, but was merged in other contentions. The principles involved in the question merited the zeal and energy displayed on either side, but did not justify the spiritual or secular pretensions advanced or the procedures employed. Ambition, jealousy, and passion soon dominated over the war of parties.

The question, simply stated, was whether the Church or the empire—the ecclesiastical or the secular authority—should have the right of conferring ecclesiastical benefices. It would require an extended exposition of the political, social, and religious constitution of those times to furnish any satisfactory exhibition of the significance and bearings of this dispute. Such knowledge must be sought in the pontifical and imperial histories; the leading topics alone can be indicated here. The feudal system was in full vigor. Even the Church was feudalized. Society was moulded into a regular hierarchy of gradations from the lowest vassal to emperor and pope. The political and the ecclesiastical organizations were arranged on parallel lines. The political and the social system would be broken and rendered impotent by permitting the interference of an extrinsic power, in the bestowal of dignities, honors, and commands. If these were conferred by the pope or by his deputies, the occupants would be withdrawn from their allegiance to their temporal head and from their obligations to the State. But the experience of the age proved that if these appointments were received from the empire or secular government, they would be granted and sought for worldly motives and selfish considerations; would be lavished upon feudal nobles and their relatives; would be used for private feuds and temporal purposes; and would be severed from the due services of religion. Archbishoprics and bishoprics, abbacies and canonries, with their rich domains, would be grasped by warlike, rapacious, corrupt, and truculent barons who would scorn their religious vocation and the cure of souls. This is proved by the aspect of the Church in every country, and even in Rome, under the later Carlovingians and the earlier Germanic emperors. Neither of the co-ordinate powers could yield the point in issue without grave peril to itself and graver peril to society. The basis of settlement, which afforded a temporary or apparent solution of the problem, was very plausible, but could not be satisfactory in practice to either contestant. The settlement was that ecclesiastical dignities and offices should be conferred by the Church by delivery of the ring and crosier, and that the temporalities attached thereto should be bestowed by the sovereign *per sceptrum*. That this arrangement could not secure peace is demonstrated by the quarrel between Henry II and Thomas à Becket.

The vast importance of the dispute will appear more manifest if it be presented in its most abstract form: Should the clergy be dependent upon the State? In the condition of society at that time—still semi-pagan and more than semi-barbarous—morality, religion, civilization, and Christianity would have been ruined by being sacrificed to the worldly appetencies of princes and subjects; the reign of violence and blood would have been unchecked; the heathen invaders of the empire had been with patient effort brought into subjection to a higher law than force; the work of centuries would have been undone by the subjugation of the spiritual authority which alone enforced moral restraints. Should Church dignitaries be released from all subordination to the State and depend solely upon the head of the Church? Then would ensue chronic discord between the supreme regulators of society; utter impotence of the secular authority for the protection of the nations or for the maintenance of order; the most unrestrained license in the high places of the Church; neglect of Christian sentiment, precepts, duties; luxury, sensuality, and rottenness; with arrogant tyranny over thought and feeling on the part of the ruling caste; and with the abject servility of superstition and ignorance on the part of the laity, who would be lewd in every sense of the word. The question, in its ultimate tendency, was whether Christendom should be subjected to the tyranny of the sword or to the tyranny of the crosier. This was the dilemma. Its character is illustrated by the whole history of Europe from the 9th century to the 15th. See INVESTITURES.

The war between the two supreme powers was inevitable; it was even necessary. The question could not be settled without war; it could not be settled by war; but the bitter and long-continued contention prevented either power from becoming absolute, and finally paralyzed both. The conflict about investitures broke out afresh, as has been said, but soon changed its form. Under the Suabian emperors it was complicated with the resistance of the Lombard League to the empire; still later, with the effort of the popes to exclude the imperial supremacy from Italy, or, at least, to restrict it to the valley of the Po. Hence sprang the savage strife of Guelphs and Ghibellines, which extended its pernicious influence beyond the period of the Renaissance. But the second act of the great drama ended with the Council of Lyons in 1245, and with the death of Frederick II in 1250, leaving the papacy ostensibly possessed of resistless dominion, the empire crushed, shattered, mangled; introducing, at the same time, chronic wars into Italy, and anarchy and divisions into Germany, from which that great country has not yet recovered. Into the instructive details of these mighty and ominous transactions there is no time to enter. A few words on the effects of the struggle must terminate these summary and inadequate remarks.

IV. *Consequences of the Strife between the Church and the Empire.*—The disastrous issues of this unseemly contention were immediate, continuous, and progressive. None but the most prominent can be specified now, and they must be noted without being discussed. The deadly duel was ruinous to both combatants. It weakened fatally both the papacy and the empire; but it prevented the permanent predominance of either. It frustrated any harmonious agreement for the joint direction of the growing Christian community. It precluded the establishment of wholesome reciprocal restraint over the spiritual and the temporal authority. The imperial supremacy over the nations ceased to be anything more than a hollow pretence. The imperial control even over the Germanic principalities and municipalities was almost annihilated. There was neither unity nor union. The capacity of the empire to shield Christendom from attack was sacrificed. The proof of this was given by the great Mongol invasion, by the Ottoman conquest of

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Constantinople, by the fearful ravage and encroachment of the Turkish sultans. Germany was thrown into chronic convulsions and feudal anarchy till the accession of Rodolph of Hapsburg. These discords, which consumed the strength and divided the energies of the country, descended to the field of Sadowa. They have not been buried by the coronation at Versailles. Italy was lacerated and corroded by unceasing wars, under Hohenstauffen, Angevin, Arragonese, and Bourbon princes. City was arrayed against city, family against family, kinsman against kinsman. Lawlessness, rapine, murder, treachery, and the licentious usurpations and tyrannies of chiefs of Condottieri were domesticated throughout the beautiful peninsula.

The Church, though triumphant, was more disastrously injured: it was smitten in the house of its friends. There was a separate life in the bruised and dissevered members of the imperial system. They might recombine in altered relations, or be refashioned as distinct entities. Such change was incompatible with ecclesiastical unity or pontifical supremacy.

The papacy seemed to have asserted and assured its absolute dominion at the Council of Lyons. It was deluded. It lost, with the excommunication and death of its imperial opponent, prestige, influence, and respect. It fell into imbecility and corruption. The flight of Innocent IV from Rome was the prelude to the Babylonish captivity, and to the French pontificate at Avignon. This, again, generated the Great Schism, with the consequent alienation of the nations, especially of England and Germany, which had little share in the ecclesiastical spoils. As early as 1137, the emperor Lothaire II had overawed pope Innocent II by declaring that in case of the pope's continued opposition, "Imperium ab illo die et deinceps scissum a pontificio omnibus modis sciret." Twenty-four years afterwards—at the Council of Toulouse, held to decide between Alexander III and the anti-pope Victor—a party, favorable to neither, boldly proposed to "avail themselves of the present opportunity to shake off the yoke of the Roman Church." The great councils of the 15th century—Pisa, Constance, Basle, Ferrara, Florence—still further undermined the pontifical supremacy; and the last resulted in the final severance of the Greek and Latin churches, which rendered ecclesiastical unity impossible; and in the overthrow of Constantinople and the Byzantine empire.

During the two centuries of imperial impotence, avarice, vice, crime, tyranny, extortion, sensuality, had permeated the ecclesiastical hierarchy in all lands, rendering certain and necessary the religious reformation so often demanded, so earnestly required by the Council of Constance, so hopelessly sought within the pontifical fold.

The great revolutions of society are never due to a single cause, nor to a brief catalogue of causes. Many tendencies combine, in most complex and shifting modes, to determine the result; yet, certainly, the conflict between the *Holy Roman Empire* and the *Holy Roman Church* contributed most potently to the disintegration of both, to the dissipation of the wondrous mediæval dream, and to the religious and political constitution of our modern civilization.

V. *Literature.*—It would be absurd to present any *apparatus bibliographicus* for a subject such as The Holy Roman Empire, the literature of which embraces all the chronicles, all the secular and ecclesiastical historians, all the scholastic and diplomatic documents relative to the constitution and relation of Church and State for many centuries. It may suffice to mention some of the lighter and more accessible treatises which discuss important parts of the subject: Pfeffel, *Abrégé Chronologique de l'Histoire et du Droit Public d'Allemagne* (Paris, 1776, 2 vols. 4to); Pütter, *Dissertationes de Instauratione Rom. Imperii;* Butler, *Notes on the Chief Revolutions of the States composing the Empire of Charlemagne* (Lond. 1807, 8vo); Lehuëron, *Inst. Mérov. et Carlovingiennes* (Paris, 1843, 2 vols.); Milman, *Hist. Latin Christianity;* Greenwood, *Cathedra Petri;* Bryce, *The Holy Roman Empire* (4th ed. Lond. 1873); Waitz, *Deutsche Kaiser von Karl dem Grossen*, etc.; Döllinger, *Das Kaiserthum Karls des Grossen*, etc.; Höfler, *Kaiserthum und Papstthum;* Möser, *Römische Kayser.* (G. F. H.)

Roman Manner, the custom of building churches of stone, spoken of in 675, when Benedict Biscop, abbot of Wearmouth, went to France to engage masons. It was about the same time called the *Gallican mode.*—Walcott, *Sac. Archæol.* s. v.

Romanelli, Giovanni Francesco, a painter of the Roman school, was born at Viterbo in 1617. His first master was Domenichino, but his style was chiefly gained from Pietro di Cortona, under whom he afterwards studied. Later he adopted a manner more his own and less imposing, but more soft and pleasant. It is in this style that his best works are executed, as *The Descent from the Cross* in St. Ambrose's at Rome. Romanelli was employed by cardinal Barberini in the decoration of his palace, and also by Mazarin. He died in 1663. His works are very numerous in Rome, and are all on religious or mythological subjects.—Hoefer, *Nouv. Biog. Générale*, s. v.

Romanes, Francis, a convert from Romanism, was a native of Spain, but afterwards became a resident of Bremen, where he transacted business for Antwerp merchants. When convinced of the errors of papacy, he resigned his agency, informed his employers of the change in his religious belief, and devoted himself to the service of religion. While in Spain laboring for the conversion of his parents, he was informed against by his former employers, arrested, and after imprisonment was burned. In this torture, as long as he was able to speak, he continued to repeat the 7th Psalm. See Fox, *Book of Martyrs.*

Romanese (Romonsch, or Upper and Lower Engadine) Version of the Scriptures. This version is used in the Grisons, anciently a part of Rhætia, and constituting the south-eastern angle of Switzerland. The mountainous parts of this canton are inhabited by the little Romanese nation. The Engadine, or valley of the Inn, on the borders of the Tyrol, is inhabited by a section of this people, to whom a Romanese dialect called Churwelsche is the vernacular. The other Romanese dialect is called Ladiniche, and is spoken in the valley of the Rhine, on the confines of Italy. Both these dialects being derived from the Latin tongue, they preserve to this day the most striking characteristics of the Romance languages. The New Testament was printed in the former of these dialects in 1560 in the translation of Jacob Biffrun, and the whole Bible in 1679, prepared by Jac. Ant. Vulpio and others. In the latter, the Bible was published in 1718 under the title *La S. Bibla quei ei: Tut la Soinchia Scartira, ner tuts ils Cudischs d' ilg Veder a Nief Testament, cum ils Cudischs Apocrypha Messa giu Ent ilg Languaig Rumonsch da la Ligia Grischa Tras Anschins survients d' ilg Plaid da Deus d' ils venerands Colloquis sua-a sut il Guault. cum Privilegio* (illustrissimorum D. D. Rhætorum. Asquitschada en Coira tras Andrea Pfeffer, stampadur, En ilg On da Christi MDCCXVIII, fol. Coire, 1718). These editions, including an earlier one, by J. Gritti, of 1640, were all printed in the Grisons; but they were soon exhausted, and at the beginning of the present century a copy was scarcely attainable. A company of Christians at Basle, therefore, projected an edition for the use of these mountaineers, and under the auspices of the Basle Bible Society, and with the aid of the British and Foreign Bible Society, the New Testament in Churwelsche left the press in 1810. But when the poor Ladins heard what a treasure their neighbors on the Tyrolese frontier had got, they expressed a very strong desire to have the same in their dialect. The Bible societies of London and Basle promptly consented to grant them this boon, and in 1812 an edition of two thousand copies of the New

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Testament in Ladiniche had left the press under the title *Il Nouf Testament da nos Segner Jesu Christo* (tradüt in Rumansch d' Engadina Bassa. Stampâ in Basel da F. Schneider, 1812). Several subsequent editions of the New and Old Testament have been issued by the Basle Society, aided by the English Society, in both dialects. Thus, *Biblia o vero la Soinchia Scritüra del velg Testament* (Sün cuosti dellas beneficentas Societas Biblicas da London et Basel è tras Directiun della Societa Biblica in Coira promovüda all stampa. Coira, 1815. Stampà da Bernard Otto); *Ilg nieo Testament. Editiun nova, revedida a corregida, tont esco pusseivel, suenter ilg original Grec* (da Otto Carisch, a squitschada á cust da las Societads Biblicas da Quera a da Basel. Qera, Stamparia da Pargätzi a Felix. 1856); *Il nouv Testamaint, tradüt nel dialect Roumaunisch d'Engiadina* (ota tres J. Menni. Coira, 1861). See Reuss, in Herzog's *Real-Encyklop.* s. v. "Romanische Bibelübersetzungen;" id. *Geschichte der Heiligen Schriften Neuen Testaments* (Brunswick, 1874), § 489; *Theologisches Universal-Lexikon*, s. v. "Romanische Bibelübersetzungen;" *The Bible of Every Land*, p. 287 sq.; *Bibliotheca Biblica* (Braunschw. 1752), p. 174; Zuchold, *Bibliotheca Theologica*, i, 139; ii, 1310, 1315. (B. P.)

Romanesque Art. Some writers apply the term "Romanesque" to the period of Christian art in Italy and Western Europe which extended from the 3d to the 10th century; but it is more usually applied to the period extending from the 9th to the 12th or 13th century. Until the 9th century Christian art, especially architecture, had flowed in two main streams, which in locality and in characteristics were quite distinct from each other. The one is usually called the Basilican style [see BASILICA], which had its origin in Rome; the other is called the Byzantine style, which had its origin in Constantinople. See ARCHITECTURE.

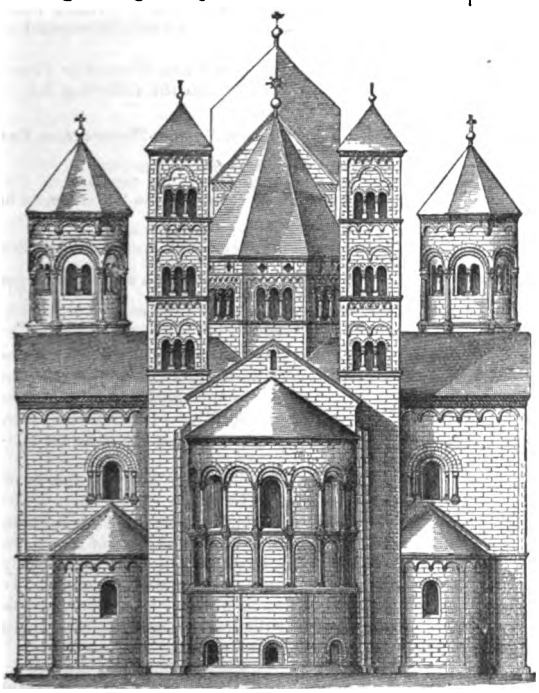
In the very active period of church erection which existed in Central and Western Europe from the 9th to the 12th century, the basilican and Byzantine styles were in a sense forced into a new style, which took on certain characteristics of these former styles, but which had many very marked original features.

The general ground-plan of the later basilicas, that of the Latin cross, was retained. For the convenience of the officiating clergy, a semicircular apsis, or choir, was placed at the farther end of the main nave and at the end of each arm of the transept. From this general typical ground-plan there were many variations, which were chiefly caused by the disconnected times and plans by which the different parts of the edifices were erected.

The round arch is a distinctive feature of the Romanesque style, which is termed, indeed, by many writers the Round-Arch style, in distinction from its successor the Pointed-Arch, or Gothic, style. See GOTHIC ARCHITECTURE. The round arch was inherited from both the basilican and the Byzantine style. During the latter part of the Romanesque period, the pointed arch began to be used in parts of the openings, and, indeed, in a few cases was almost entirely adopted; but the other features of these edifices mark them as distinctively Romanesque. The method of covering enclosed spaces by vaulting differed greatly from that in the preceding styles, and forms one of the most prominent features in this style.

During the early Romanesque period, especially in Italy, the campanile, or bell-tower, was built separate from the church, as in the leaning tower of Pisa; but later it was attached to the church edifice. Indeed, the single tower was expanded into a system of towers surmounted by spires, producing a balancing of parts around the entire structure. The towers were in many cases flanked by small turrets, which produced beautiful and picturesque effects. In many cases a lofty tower with turrets rose over the intersection of the transept and the nave. In the Cathedral of Bamberg four lofty towers rose, two on each side of the nave.

One of the most attractive features of the Romanesque architecture is the introduction of delicately formed arcades in various places on the exterior, where they produce pleasing effects, as under the cornices of the choirs, or apsides, or on the main façade. These arcades sometimes rose, like steps, up along the lines of the roof. Sometimes they were placed in successive tiers up the entire height of the façade, or even up the entire height of the campanile, as in the cathedrals of Lucca and Pisa.



Eastern Exterior of the Abbey Church at Lauch.

The portals of churches were often flanked by greatly variegated and deeply set clusters of columns. These were surmounted by capitals, and the same or similar clustered lines were carried in an arch over the doorway. In a few cases the inner lines over the doorway were thrown in round arches, while the arches gradually changed to pointed ones. These clustered arches were, in the Gothic style, replaced by rows of angels. The courts of cloisters were frequently surrounded by arcades of exquisite beauty, the columns usually being double, no two being alike, and more frequently one column being twisted. Clustered columns were also introduced in the interiors of churches. Indeed, the entire Romanesque architecture is marked by a rather too exuberant fancy, variety being considered necessary or desirable, even when more harmony could be secured by less varied types of decoration.

The capitals of pillars were manifestly modelled upon the type of the late Roman-Corinthian or the Composite capital; but independence of motive was soon manifested, and great variety was introduced in the capitals, which were generally managed in excellent harmony with the lines of the new style. Many new plant forms were conventionalized, and the foundation was laid for the subsequent luxurious Gothic foliation. Animal forms, both realistic and imaginary, were frequently introduced in the midst of plant forms or alone, in the capitals of pillars and elsewhere. These not unfrequently represented ogres and other hideous beasts,

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which were to frighten hypocrites and the wicked from entering the house of God, the precursors of the gargoyles of the Gothic. Not unfrequently the chief columns of portals rested on the backs of lions or massive dogs, typifying the strength and defences of the Church.

In truth and consistency of architectural character, the Romanesque style, in its best examples, takes very high rank among the historic styles. It is the only one of the great styles in history which did not pass into decadence through the perversion of architectural features or principles. It was cut off in the height of its career by its successor the Gothic — the pointed displacing the round arch, with all its entire new type of decoration. The finest examples of the Romanesque style are: in Italy, the cathedrals of Pisa, Lucca, Parma, Vercelli; in France, those of Avignon, Toulouse, Bayeux, Clermont, Périgueux, St.-Étienne, and other churches in Caen; in Germany, those of Worms, Bonn, Speyer, Treves, Hildesheim, and Bamberg; in England, those of Peterborough, Waltham, and Winchester. Many of the finest effects in this style are found in detached fragments, which were made in churches that were not finished until this style had been superseded by the Gothic.

During the Romanesque period there was some activity in sculpture. The chief works in this branch of art were in ivory. Many of them are extremely interesting from the fact that they show an earnest spirit, though with much naïveness and almost crudeness of execution. In painting, the chief works were in miniature, in the decoration of missals, and other MS. books of devotion. In France, more especially, many important compositions were executed in fresco, after the style current in the Orient, and probably done by Byzantine artists. See Lübke, *Hist. of Art*; Kugler, *Gesch. der Baukunst*; id. *Gesch. der Malerei*; Schnaase, *Gesch. der Künste*; Fergusson, *Hist. of Architecture*; Rosengarten, *Hand-book of Architectural Styles*. (G. F. C.)

Romanic Versions OF THE HOLY SCRIPTURES. Under this head we mention—

1. *The French Versions.*—As these versions have already been treated in this *Cyclopædia* s. v. FRENCH VERSIONS, we add the following as supplement. Arthur Dinaux has the merit of having pointed towards the first translator of the Bible, viz. Herman de Valenciennes, born about 1100. He was a priest and canon, and his version, free as it is for the greater part, was of the greatest importance for that time. He undertook it under the protection of the empress Mathilde, wife of the German emperor Henry V, and daughter of Henry I of England. His *Génésis* is preserved in the Harleian Library, MS. 222, and his *Livre de la Bible*, or *Histoire de l'Ancien et du Nouveau Testament en Vers*, in the Imperial Library, MS. 7986. The assertion made by A. Paulin Paris, in his *Manuscrits Français de la Bibliothèque du Roi*, that before the year 1170 no translation of any note had been made, and that Étienne de Hansa, or d'Ansa, of Lyons, was the first who undertook a work of this kind, has been proved erroneous by Arthur Dinaux; yet Paulin refers to Le Long and to a letter written by pope Innocent III to the bishop of Metz, published by Baluze, and translated into French by Le Roux de Lincy in his *Introduction* to the *Ancienne Traduction des Quatre Livres de Roi* (Paris, 1841). Although Herman de Valenciennes must be regarded as the first translator, the merits of Étienne de Hansa, who undertook a translation at the request of Peter Valdo, are not diminished thereby in the least. Étienne's translation, preserved in MS. 7268 [2.2.], and belonging to the first half of the 13th century, is a work of great value concerning the language and the letters. A. Paulin Paris saw many copies of that MS., which in part must be regarded as a revision. A version of this kind belongs to the beginning of the 14th century, and to judge from its style, it must have been made in England. This version we find in MS. 6701, and the following specimen will best illustrate the difference between the translation of 1170 (7268 [2.2.]) and the version from the beginning of the 14th century (6701):

MS. 7268 [2.2.]	MS. 6701.
Mes li serpenz estoit li plus voiseus de toutes les choses qui ont ame et que Dame Dex* avoit fet. Et il dist à la feme: Por quoi vous a Dex commandé que vos ne mengiez pas de tous les fuz de paradis (Gen. iii, 1).	Mes le serpent estoit plus coint de toties choses te terre que Dieu fist, lequel dit à la femme: Por quei vous comaunda Dieu que vous ne mengeassés de cheicun fust de paradis.

With regard to the translation of 1170, we only mention that Innocent III, not knowing its source, subjected it about the year 1200 to the censor, and many writers of the 13th century believed it to be a pernicious book. Its language bears the original Romanic stamp, and reminds one of the modern French. But it is striking that the translator, Étienne de Hansa, should be from Lyons. We may suppose that the northern French stamp of the translation of 1170, as we find it in the MS. 7268 [2.2.], for the greater part belongs to the copyist. A. Paulin Paris conjectures that the language of the MS. is the same as that which was used at Rheims or Sens in the 13th century. The translation of 1170 is known as that of the "Bible des Pauvres." Le Roux de Lincy pronounces the translation of the MS. 7268 [2.2.] an excellent one, although he believes it to have been made in the 13th century at the request of Louis the Saint. Étienne de Hansa's work is the more remarkable as it can be called with certainty the *first* which gives a correct and literal translation of the whole Bible. The MS. 6818 [2] contains a *second* literal translation, the author of which, according to the investigations of scholars, especially of Aimé Champollion, is said to have been Raoul de Presles. Le Roux de Lincy acquaints us also with translations of single parts of the Bible, the redaction of which he puts in the 12th century, while the MSS. belong to the 13th century. As such he mentions:

1. *Les Quatres Livres du Rois*; a MS. of which is in the Bibliothèque Mazarin.
2. *Les Psaumes*; MS. 1152 *bis Supplément Français*, 278 *Latin*, 7887 *fonds Français*.
3. *L'Apocalypse*; MS. 7013.

An ancient French translation of single psalms is given by Karl Bartsch in his *Chrestomathie de l'Ancien Français* (1872), according to Fr. Michel's *Libri Psalmorum Versio Antiqua Gallica*.

The catalogue of A. Paulin Paris, *Manuscrits Franç. de la Bibl. du Roi*, contains also the following list of translations and comments:

1. *Histoire de l'Ancien et du Nouveau Testament, en Vers Monorimes*; MS. 7268 [2].
2. *Traduction en Vers de la Bible*; MS. 7268 [3.3.].
3. *Histoire de l'Ancien Testament*; MS. 7268 [4.4.].
4. *Traduction en Vers du Psaume Latin* "Domine, ne in furore."
5. *Traduction des Psaumes*; MS. 7295 [5.5.].
6. *Commentaires sur les Psaumes, trad. d'un Ancien Texte Latin*; MS. 7295 [3.].
7. *Raisons de la Composition de Chacun des Psaumes*; par Jehan de Blois; MS. 7295 [5.5.].
8. *Commentaire Perpétuel sur les Psaumes*; MS. 7295 [5.6.].
9. *Exposition du Psaume Latin* "Miserere mei Deus."

According to Grisse, two Augustinian monks, Julien Macho and Pierre Farget, translated a Latin Bible into the Romanic. A poetical version of the Bible, belonging to the 14th century, was left by Mace of Charité-sur-Loire, and in MS. 6818 [3] an original copy of the *Bible des Pauvres* is preserved.

We give on the following page some specimens of different translations. The MSS. 7268 [2.2.] and 6818 [2] are copies of *one* text, which differ only in non-essentials, while the MS. 6818 [2] forms the basis of a *separate* version. In this supplementary article we have largely depended on Strümpell's *Ersten Bibelübersetzungen der Franzosen* (Brunswick, 1872), who also gives the following specimens; for the rest belonging to the French versions we refer to the art. *in loco*.

* *Dame Dex* means "Lord God." *Dame* is from the Latin *dominus*, and *Dex* (deus) is the ancient form for *Dieu*.

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JUXTAPOSITION OF TEXTS (ACCORDING TO A. PAULIN PARIS).

MS. 7268 2.2. *Bible des Pauvres.* (1170.) Copy of the 13th Century.	MS. 6701. *Anglo-Norman Copy.* (1350.)	MS. 6818 2. *Raoul de Presles.* (1375.)	MS. 6818 3. *Bible des Pauvres.* Copy of the 14th Century.
	Genèse, ch. iii.		
Mes li serpenz estoit li plus voiseus de toutes les choses qui ont ame et que Dame Dex avoit fet. Et il dist à la feme: Por quoi vous a Dex commandé que vos ne mengiez pas de tous les fuz de paradis.	Mes le serpent estoit plus quoint de tottes almeles choses de terre que Dieu fist. Le quel dist à la femme: Por quei vous comaunda Dieu que vous ne mengeasses de cheicun fust de paradis.	Or est vray que le serpent estoit le plus decevant de toutes les bestes, lequel s'adressa à la femme qui estoit de plus fraile sexe et ly disit: Pour quoy vous a Dieu commandé que vous ne mengiez de tous les fruits de Paradis.	Is wanting.
	Rois, liv. I, ch. iii.		
Samuel li enfes amenistroit à Dame-Deu devant Hely et la parole Dame-Deu estoit precieuse En cel tens n'estoit pas visiou aperte.	Et Samuel l'enfant ministra a Nostre Seignor devaunt Hély et la parole Nostre Seignor estoit precionse. — A ces jours n'estoit visioun aperte.	Samuel doncques admenistroit à Nostre Seigneur devant Hely et la parole de N. S. estoit precieuse, ne n'estoit point en ce temps de vision manifeste.	Is wanting.
	Psaume XIII ("Dixit insipiens in corde suo").		
Cil qui estoit néant sages dist en son cuer Dex n'est pas. — Il sont corrompu et font fet abhominable. Il n'est qui face bien de si à un seul.	Ly nient sage dist en son quer: Il n'y ad Deu. Cil sont corrupts et faitz sont abhominables.—En lour est udies, il n'y ad nul qui fait bien. Il n'y ad nul desques à un.	Le fol dit en son cuer Dieu n'est pas. Ils sont corrompus et sont fais abhominables en leurs estudes, il n'est qui face bien jusques à ung seul.	Cil quiestoit noient sage dist en son cuer Dieux n'est pas. Ilz sont corrompuz et leur feit abhominable, il n'est qui face bien de si à un seul.
	Evangile Saint-Mathieu, ch. ix.		
Lors monta Jhesus en la nacele. Ce est en la petite nef. Et passa la mer. Et vint en sa cité. Ce est en Nazareth.—Lors il aporterent il a curer i paralitique gisant en son lit.	Is wanting. Et cil avaunt passaunt vynt en lour citée. Et cil ly offrirent un paralyticz gisaut en un lyt.	Is wanting.	Is wanting.

Le Début du Premier Psaume.

MS. 7268 2. 2. *Bible des Pauvres.* (1170.) Copy of the 13th Century.	MS. 6818 3. *Bible des Pauvres.* Copy of the 14th Century.	MS. 6818 2. *Raoul de Presles.* (1375.)
Geai ma fiance en Nostre Seignor. Comment dites vos à m'ame trespasse en la montaigne comme moinel.—Por ce vez ci les pecheors qui ont tendu lor arc et ont appareillié lor saietes en lor coiore que il saietent cels qui ont cuer droiturier en lieu oscur.	J'ai ma fiance en Nostre S. Comant dites vous à m'ame trespasse en la montaigne moysnel.—Pour ce vées ci les pecheurs qui ont tendu leurs ars et ont appareilliés leurs saietes pour courre qu'il saietent ceulx qui ont cuer droiturier en lieu obscur.	J'ay ma fiance en Nostre Seigneur. Comment dictez vous a mon ame trespasse la montaigne comme un moinel. Car vecy les pecheurs qui ont tendu leur arc et ont appareillié leurs saiectes et leur tarquois tres forts ad ce qu'il saietent en lieu oscur ceux qui ont cuer droiturier.

In conclusion, we will only mention, from the seventy-third annual report of the British and Foreign Bible Society (1877), that "several new versions of the Scriptures in French have been urged on the committee, but they did not see their way to the adoption of any of them; they hope, however, that the present activity in Bible translating and revision may lead to the production of a version more accurate, and more acceptable to the French than any which they now possess."

2. *Italian Versions.*—See that art. in this *Cyclopædia*. We will only add an edition of the Hebrew Pentateuch with an Italian translation by S. D. Luzzatto, *Il Pentateucho colle Haftarot volgarizzato* (Trieste, 1858–60, 5 vols.):—*Job* (with an Italian translation) (Livorno, 1844); and *Il Profeta Isaia volgarizzato e commentato ad uso degl' Israeliti* (Padova, 1855–67).

3. *Portuguese Versions* (q. v.).

4. *Spanish Versions.*—It is very difficult to decide at what time the first Spanish version was made. If we may believe tradition, the oldest version would belong to the 13th century, made at the request of Alphonso of Castile and John of Leon. But as there is no confirmation of this statement, we must depend on the different data which we find in the printed editions themselves; and it is a remarkable fact that the versions were made either by Jews or Protestants.

(*a*) First in chronological order we mention *El Nuevo Testamento de nuestro Redemptor y Saluador Jesu Christo, traduzido de Grigo en lengua Castellana* por Francisco de Enzinas, dedicado a la Cesarea Magestad (En Anberes [i. e. Antwerp], Anno 1543, 8vo). Of this edition, which is also published by the British and Foreign Bible Society, we have no notice except what we find in Simon's *Nouvelles Observations sur le Texte et les Versions du Nouveau Testament*, ii, 151, where we are told that, in the dedication, different reasons are given for and against the usefulness of translations of the Bible. "I do not," says the translator, "condemn those who are of another opinion, but I believe such versions, when made by judicious and conscientious men, to be useful." He then speaks of the cause for this translation. Gamaliel, he says, pronounced that if Christianity be of God, men cannot overthrow it; but if it be of men, it will soon come to naught; and addressing the emperor Charles V, he says, "The controversy about the translations of the Bible has already lasted for about twenty years. All measures to prevent them are in vain; on the contrary, their number has increased among the Christians, and Gamaliel's judgment seems to be fulfilled."

The version of Enzinas is made from the Greek. Such words as "gospel," "scribe," "testament," etc., are retained. For the greater part he follows Erasmus's translation, e. g. John i, 1: *En el principio era la palabra, y la palabra estava con Dios, y Dios era la palabra.* Where a word is ambiguous he puts the Greek in the margin; thus he puts the word λόγος three times to *palabra*. He has no annotations excepting such as explain measures, coins, etc., thus: Matt. xviii, 24, *Diez mille talentos* (Note: "Cada talendo vale 600 ducados," i. e. each talent is worth 600 ducats); ibid. ver. 28, *cient dineros* (Note: "Cada dinero vale casi 30 maravedis," i. e. each denarius is worth 30 maravedis). Very seldom he has an addition, and yet his translation is intelligible even to the unlearned. Sometimes, in spite of all care, he translates rather according to the sense than to the word of the text: e. g. Rom. i, 28. παρέδωκεν αὐτοὺς ὁ θεός, Vulg. *tradidit illos Deus;* the translation of παρέδωκεν is "permitio caer," i. e. he suffered them to fall.

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(*b*) Next in chronological order is *Biblia en Lengua Española, traduzida palabra por palabra de la verdad Hebrayca, por muy excelentes Letrados. Vista y examinada por el officio de la Inquisicion.* Con Privilegio del Illustrissimo Señor Duque de Ferrara (En Ferrara, 5313 [i. e. 1553]). At the end we read, "A gloria y loor de nuestro Sennor se acabo la presente Biblia en lengua Espannola traduzida de la verdadera origen Hebrayca por muy excellentes letrados: con yndustria y diligentia de Abraham Usque, Portugues: Estampata en Ferrara á costa y despesa de Yom Tob Atias, hijo de Levi Atias Espannol: en 14. de Adar de 5313." In some copies we read at the end, "Con yndustria y diligencia de Duarto Pinel, Portugues: estampata en Ferrara a costa y despesa de Geronymo de Vargas, Espannol, en primero de Marzo de 1553." These copies were made for the use of Christians. That the Spanish translation of the Pentateuch is the same as that printed six years before in the so-called "Constantinople Polyglot-Pentateuch" has been proved beyond a shadow of doubt by Le Long, who also supposes that the Spanish translation, of which the Pentateuch only was printed at Constantinople, while the whole was published at Ferrara, had been in use before the expulsion of the Jews from Spain in 1492, and that the Jewish exiles brought it to Constantinople. The title is followed by (1) an index of Haphtarhas; (2) an index of the order of books among Jews and Christians; (3) an index and short synopsis of the chapters of the Old Test.; (4) an index of the judges, prophets, and high-priests of the Jewish people, together with a short chronology from Adam to the 452d year after the destruction of the Temple according to the Seder Olam (a Jewish chronology); (5) a lectionary for each day, in order to read the Old Test. in one year. The translation in the Ferrara edition is in two columns, and the editors or publishers were so conscientious as to indicate passages concerning which they were doubtful as to the correct translation by a star (*). Where the Hebrew reads *Jehovah*, an .A. with two dots is placed. The verses are not given in the text, but at the end of each book their number is given. The order of the book is, the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Hosea to Malachi, Psalms (divided into five books), Proverbs, Job, Daniel, Ezra, Nehemiah, Chronicles, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther. The translation, which follows the Hebrew very closely, is in that ancient Spanish which was used at that time in the synagogue.

A reprint of this translation was published at Amsterdam in the year 1611, also in folio, then in 1630, with the only change that the stars of the first edition are omitted in many places. According to the *Catalogue des Livres Imprimés de la Bibliothèque du Roi de France*, i, 14, No. 201, this edition was edited by Manasseh ben-Israel, as can also be seen from some copies, where we read, *A loor y gloria del Dio fue reformada por Menasseh ben-Israel* (a. 15. de Sebath 1630).

Another somewhat revised and altered edition is the *Biblia en lengua Espannola. Traduzida palabra por palabra de la verdad Hebrayca, por muy excelentes Letrados. Vista e examinada por el officio de la Inquisicion.* Con Privilegio del Illustrissimo Sennor Duque de Ferrara, y aora de nuevo corregida en casa di Joseph Athias, y por su orden impressa (En Amsterdam, Anno 5421 [1661], large 8vo, 1325 pp.). This edition is indeed an improvement upon the former; many corrections are made, obsolete expressions are removed and more intelligible ones introduced; besides, it is more convenient for use than the former editions in folio. The verses are numbered in the margin.

(*c*) *El Testamento Nuevo de Nuestro Senor Salvador Jesu Christo nueva e fielmente traduzido del Original Griego en Romance Castellano.* En Venecia, en casa de Juan (Philadelpho. M.D.LVI. 8vo). The anonymous translator follows the original Greek; here and there words are added for the better understanding.

(*d*) *A Spanish Translation of the Prophets Isaiah and Jeremiah* (Thessalonica, 1569), by Joseph ben-Isaac ben-Joseph Jabetz. From the lengthy title (which we do not give in full) we see that the editor intended to translate the whole of the Old Test., and that he commenced with the *later prophets*. But only *Isaiah* and *Jeremiah* were translated, as can be seen from Wolf (*Bibl. Heb.* iv, 137), who had a copy of this translation, which mostly follows that of Ferrara.

(*e*) *La Biblia, que es, los Sacros Libros del Viejo y Nuevo Testamento, Trasladada en Espannol.* דבר אלהים יקום לעולם *La Palabra del Dios nostro permanece para siempre*, Isa. xl. M.D.LXIX. On the last page we read "Anno del Sennor M.D.LXIX. en Septembre," large 4to. No name of the translator and no place of publication is given. It was probably published at Basle by Thomas Guarinus, which is not only evident from the signs of that printer found in the title-page, but also from a written postscript in the copy of this translation preserved in the library of the Basle University. From this notice we also see that Cassiodoro de Reyna, of Seville, was the translator of this Bible, and this is also corroborated by another copy of this translation found in the library at Frankfort-on-the-Main (Clement, *Biblioth. Curieuse*, iii, 453). The translation is preceded by 30 pages containing the principles which guided the translator—that, although he held the Vulgate in high esteem, yet he could not always follow it, but perused as many translations as he could find, especially that of Pagninus, which he followed for the most part. The Apocryphal books of the Old Test. are also translated: sometimes additions are inserted in the text and put in brackets for a better understanding, and short glosses are found in the margin. The New Test. of this translation was also republished by Hutter in his Polyglot (1599). Another edition with some slight changes was published by Ricardo del Campo (1596, 8vo), and an entirely revised edition of Reyna's translation is *La Biblia: que es, los Sacros Libros del Viejo y Nuevo Testamento; segunda edicion, revista y conferida con los Textos Hebreos y Griegos, y con diversas translaciones*, per Cypriano de Valera. En Amsterdam, én casa de Lorenço Jacobi (1602, fol.). The title is followed by two prefaces, one of Valera, the other of Reyna. In the first preface the editor tells us that of Reyna's edition 2600 copies were printed, and all were sold. This was the reason for a new revision and edition. Valera's edition is also published by the British and Foreign Bible Society. The New Test. of Valera's translation was also published separately in the year 1625, with the title, *El Nuevo Testamento, que es los Escriptos Evangelicos y Apostolicos, revisto y conferido con el Texto Griego* por Cypriano de Valera: en Amsterdam (1625, 8vo).

(*f*) *Humas de Parasioth y Aftharoth, traduzido palabra por palabra de la verdad Hebraica en Espannhol* (1627). This is Manasseh ben-Israel's translation of the Pentateuch, of which a second enlarged and revised edition was published in 1655.

(*g*) קדש חלולים *Las Alabanças de Santidad. Traducion de los Psalmos de David. . . .* Por el Haham Yahacob Yehuda, Leon Hebreo. . . . En Amsterdam (1671). This is Judah Leon's translation of the Psalms, with notes and introductions.

(*h*) Franco Serrano's translation of the Pentateuch, or *Los cinco Libros de la sacra Ley, interpretados en Lengua Espannola. . . .* En Amsterdam, en casa de Mosseh ben-Dias (1695, 4to). The translator was Joseph Franco Serrano, teacher of Hebrew at the school of the Spanish Jews in Amsterdam. The translation is made with great diligence and care.

(*i*) Acosta's translation of the historical books, or *Conjecturas sagradas sobre los Prophetas primores, colegidos de los mas celebres expositores. . . .* En Leyden, en casa de Thomas van Geel (Anno 1711, 4to). This translation contains Joshua, Judges, Samuel, and Kings. To each verse a paraphrase is added in place of a commentary.

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(*k*) *Biblia en dos Coluñas Hebr. y Espan.* Amsterdam, en casa y á costa de Joseph Jacob, y Abraham de Salmon Proops (Anno 1762, fol.). This is, according to Le Long, an "editio optima, splendida et æstimata." It was not until the end of the 18th century that a Roman Catholic divine undertook to give his Spanish countrymen a new translation, together with the Latin and a commentary. The author of this Bible-work (which was published at Madrid, 1794, in 19 parts) was Phil. Scio de S. Miguel. The translation of Scio has also been adopted by the British and Foreign Bible Society, which prints it since 1828. The latest translation of the New Test. is that by the bishop of Astorga, Fel. de Torres Amat (Madrid, 1837).

5. Besides these translations, we may also mention, under the head of Romanic versions, the New Test., the Pentateuch and Psalms in Catalan, published by the British and Foreign Bible Society for the provinces of Catalonia and Valencia. See Rosenmüller, *Handbuch der biblischen Literatur*, iv, 268 sq.; Le Long, *Bibl. Sac.* i, 180 sq.; Simon [Richard], *Hist. Crit. du V. T.* liv. ii, ch. xix, p. 311; Wolf, *Bibl. Heb.* iv, 137; Baumgarten, *Nachrichten von merkwürdigen Büchern*, ix, 204 sq.; the art. "Romanische Bibelübersetzungen" in Herzog's *Real-Encyklop.*; Reuss, *Gesch. der heil. Schriften des N. Test.* (5th ed. Brunswick, 1874), p. 217, 229; *Biblioth. Bib.* (ibid. 1752), p. 161 sq.; *Index Bibliorum* (Halæ), p. 41. (B. P.)

Romanism is the system of Church government which makes the pope the one head and centre of Christendom, with those doctrines and practices which are erroneously maintained as subsidiary to that headship. Thus the dogmas of papal infallibility, of temporal sovereignty, of the immaculate conception of the Blessed Virgin, of the seven sacraments, the celibacy of the clergy, and the system of indulgences are peculiar to the Church of Rome, and are known as supports of the papal power. They are therefore considered as parts of Romanism.

Again, *Romanism* may be used to describe the character of Latin Christianity, as distinguished from Teutonic Christianity. The former has a stricter sacerdotalism, more direction to the conscience, and in its subjects more implicit obedience, greater trustfulness, less of private judgment and of freedom, an inferior sense of personal responsibility, and (perhaps it must be added) a less keen sense of truth. There are also a more rigid ecclesiasticism, maintained by a celibate clergy subject to a foreign spiritual head; a fuller ritual; and a statelier ceremonial. This assumption of power, upon the one hand, and submission to it, on the other, necessitate the keeping of the people in a state of ignorance, and we therefore find Romanism to be the foe of intelligence, of free thought, free speech, and free action. It is a system craftily devised for the usurpation by the few of the rights of the many. See *Bib. Sacra*, i, 139; ii, 451, 757; viii, 64; xix, 432; Blunt, *Theol. Dict.*; Elliott, *Delineation of Romanism*; Hagenbach, *Hist. of Doctrines*; Marriott, *Testimony of the Catacombs*; *Meth. Quar. Rev.* Oct. 1854; April, 1855, 1856; Jan. 1877; Palmer, *Errors of Romanism*; Whately, *Essays on Romanism*. See POPERY.

Romann, ALBRECHT NATHANAEL, a convert from Judaism and missionary among the Jews, was born Nov. 3, 1819, at Kobylin, in the grand-duchy of Posen. He was educated in the school at Rawicz, afterwards at Lissa, and then at Breslau, where he also had the advantage of attending the lectures at the university. In the latter place he fell in with the so-called Reform party, and became a most zealous pupil of the late celebrated rabbi Dr. Geiger, who was then flourishing at Breslau. At the age of twenty-four he was appointed teacher in a Jewish industrial school in that city. Having exchanged his strict rabbinical orthodoxy for the hollowness of Reform Judaism, he was in a state—unsatisfied, perplexed, and longing for something better and more substantial—from which he was relieved through the acquaintance with Teichler and Caro, missionaries of the Berlin Society, and especially with Mr. Cerf, of the Scotch Society. Although at first vehemently opposing them, he finally submitted to his conviction, and on Nov. 28, 1847, he was baptized in the Reformed Church by the Rev. Consistorialrath Wachler, Mr. Cerf, Prof. Dr. Oehler, and the general superintendent Dr. Hahn being his sponsors. He now resolved to qualify himself as a Christian schoolmaster, and to effect this the Rev. C. Richter kindly received him into his own house at Rankam; and after having passed his examination at the seminary in Breslau, he obtained a situation as schoolmaster in Ziegenhals, near Neisse, in Silesia. In the year 1851 he was appointed assistant to the Rev. J. C. Hartmann, senior missionary of the London Society at Breslau. His time of probation being over, he was admitted to the society's college at London for further instruction in divinity and the English language, and returned in 1854 as a missionary to Breslau. In 1868 he was removed to Berlin to take charge of the mission there by the side of Prof. Dr. Cassel. For three years he was allowed to carry on the work of his Master in that city, and died Aug. 15, 1871. See *Jewish Intelligencer*, 1871, p. 247 sq.; *Dibre Emeth, oder Stimmen der Wahrheit*, 1871, p. 161 sq. (B. P.)

Romano, Giovanni Battista, a convert from Judaism, was a native of Alexandria, and flourished in the 16th century. His grandfather was the famous Elias Levita (q. v.), who instructed him while in Germany. He then went to Italy, and in Venice he tried to bring his brother back into the fold of the synagogue, in which he did not succeed; on the contrary, he became himself a convert to Christianity, and was baptized in 1551. For a long time he was professor of Hebrew and Arabic in Rome. In 1561, pope Pius IV sent him to the patriarch of the Copts, together with Roderich, a member of his order. He translated Giov. Bruno's catechism, which was written against the Oriental heretics, into three Shemitic languages, and translated into Arabic the decrees of the Council of Trent, for the sake of having them circulated in the East. He died at Rome, March 3, 1580. See Delitzsch, *Kunst, Wissenschaft u. Judenthum*, p. 291 sq.; Phil. Alegambe, *De Scriptor. Soc. Jesu*, p. 225 sq.; R. Simon, *Bibl. Selecta*, i, 148; Grätz, *Gesch. d. Juden*, ix, 356. (B. P.)

Romano, Jehudah Leone, BEN-MOSES, *of Rome*, was born about the year 1292. He was the teacher of king Robert of Naples, whom he instructed in the languages of the Bible. He was very well acquainted with scholastic literature, and translated the philosophical writings of Albertus Magnus, Thomas Aquinas, and others for his coreligionists. He also wrote *Elucidations* on passages of the Bible from a philosophical standpoint, excerpts of which have been published in Immanuel of Rome's *Commentary on Proverbs* (Naples, 1486). The date of Romano's death is not known. Most of his writings are still in MS. in Rome, Florence, Paris, Munich, Oxford, and London. See Fürst, *Bibl. Jud.* iii, 165 sq.; Delitzsch, *Kunst, Wissenschaft u. Judenthum*, p. 257; De Rossi, *Dizionario Storico degli Autori Ebrei*, p. 277 (Germ. transl.); Grätz, *Gesch. d. Juden* (Leips. 1873), vii, 298 sq.; more especially Zunz, *Jehuda b.-Moses Romano*, reprinted in Geiger's *Wissenschaftl. Zeitschr. für jüd. Theologie* (Frankfort-on-the-Maine, 1836), ii, 321–330; and Steinschneider, *Giuda Romano*, Notizia estratta del giorn. Romano *Il Buonarotti*, Gennaio, 1870 (Roma, 1870), mentioned in Kayserling's *Bibliothek jüdischer Kanzelredner*, ii, Beilage, p. 14 sq. (B. P.)

Romans, EPISTLE TO THE. This is naturally placed first among the epistles in the New Test., both on account of its comparative length and its importance. It claims our interest more than the other didactic epistles of Paul, because it is more systematic, and because it explains especially that truth which subsequently became the principle of the Reformation, viz. righteousness through faith. (In the following

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account we largely adopt the articles in the dictionaries of Kitto and Smith.)

I. *Authorship.*—Internal evidence is so strongly in favor of the *genuineness* of the Epistle to the Romans that it has never been seriously questioned. Even the sweeping criticism of Baur did not go beyond condemning the last two chapters as spurious. But while the epistle bears in itself the strongest proofs of its Pauline authorship, the external testimony in its favor is not inconsiderable. The reference to Rom. ii, 4 in 2 Pet. iii, 15 is indeed more than doubtful. In the Epistle of James, again (ii, 14), there is an allusion to perversions of Paul's language and doctrine which has several points of contact with the Epistle to the Romans; but this may perhaps be explained by the oral rather than the written teaching of the apostle, as the dates seem to require. It is not the practice of the apostolic fathers to cite the New-Test. writers by name, but marked passages from the Romans are found imbedded in the epistles of Clement and Polycarp (Rom. i, 29–32 in Clem. *Cor. xxxv*, and Rom. xiv, 10, 12, in Polyc. *Phil.* vi). It seems also to have been directly cited by the elder quoted in Irenæus (iv, 27, 2, "ideo Paulum dixisse;" comp. Rom. xi, 21, 17), and is alluded to by the writer of the Epistle to Diognetus (c. ix; comp. Rom. iii, 21 fol.; v, 20), and by Justin Martyr (*Dial.* c. 23; comp. Rom. iv, 10, 11, and in other passages). The title of Melito's treatise *On the Hearing of Faith* seems to be an allusion to this epistle (see, however, Gal. iii, 2, 3). It has a place, moreover, in the Muratorian Canon and in the Syriac and Old-Latin versions. Nor have we the testimony of orthodox writers alone. The epistle was commonly quoted as an authority by the heretics of the subapostolic age: by the Ophites (Hippol. *Adv. Hær.* p. 99; comp. Rom. i, 20–26), by Basilides (*ibid.* p. 238; comp. Rom. viii, 19, 22, and v, 13, 14), by Valentinus (*ibid.* p. 195; comp. Rom. viii, 11), by the Valentinians Heracleon and Ptolemæus (Westcott, *On the Canon*, p. 335, 340), and perhaps also by Tatian (*Orat.* c. iv; comp. Rom. i, 20), besides being included in Marcion's Canon. In the latter part of the 2d century the evidence in its favor is still fuller. It is obviously alluded to in the letter of the churches of Vienne and Lyons (Euseb. *H. E.* v, 1; comp. Rom. viii, 18), and by Athenagoras (p. 13; comp. Rom. xii, 1; p. 37; comp. Rom. i, 24) and Theophilus of Antioch (*Ad Autol.* p. 79; comp. Rom. ii, 6 fol.; p. 126; comp. Rom. xiii, 7, 8); and is quoted frequently and by name by Irenæus, Tertullian, and Clement of Alexandria (see Kirchhofer, *Quellen*, p. 198, and especially Westcott, *On the Canon;* passim).

II. *Integrity.*—This has not been so unanimously admitted as the genuineness. With the exception of Marcion's authorities, indeed, who probably tampered with the manuscripts of the epistles as he did with those of the gospels, and who considered the last two chapters of this epistle spurious, all the manuscripts and versions contain the epistle as we have it: it is in modern times that doubts have been thrown upon the authenticity of the concluding portion. By Heumann the epistle was considered to have originally ended with ch. xi; ch. xii–xv being a distinct production, though likewise addressed to the Romans, and ch. xvi a sort of postscript to the two. Semler (1762) confined his doubts to ch. xv and xvi, the former of which he regarded as a private encyclical for the use of the brethren whom the bearers of the larger epistle should meet on their way to Rome, the latter as a catalogue of persons to be saluted on the same journey. Schulz (1829) supposed that ch. xvi was addressed to the Ephesians from Rome, and Schott that it is made up of fragments from a short epistle written by Paul when at Corinth to an Asiatic Church. Baur has more recently (1836) followed on the same side; but, as usual, on merely internal grounds, and in favor of his peculiar theory of the relation of the parties of Paul and Peter in the apostolic age. These various hypotheses have long passed into oblivion; and by all recent critics of note the last two chapters have been restored to their place as an integral part of the epistle.

With greater semblance of reason has the genuineness of the doxology at the end of the epistle been questioned. Schmidt and Reiche consider it not to be genuine. In this doxology the anacolouthical and unconnected style causes some surprise, and the whole has been deemed to be out of its place (vers. 26 and 27). The arguments against its genuineness on the ground of style, advanced by Reiche, are met and refuted by Fritzsche (*Rom.* vol. i, p. xxxv). Such defects of style may easily be explained from the circumstance that the apostle hastened to the conclusion, but would be quite inexplicable in additions of a copyist who had time for calm consideration. The same words occur in different passages of the epistle, and it must be granted that such a fluctuation sometimes indicates an interpolation. In the Codex I, in most of the Codices Minusculi, as well as in Chrysostom, the words occur at the conclusion of ch. xiv. In the codices B, C, D, E, and in the Syrian translation, this doxology occurs at the conclusion of ch. xvi. In Codex A it occurs in both places; while in Codex D** the words are wanting entirely, and they seem not to fit into either of the two places. If the doxology be put at the conclusion of ch. xiv, Paul seems to promise to those Christians weak in faith, of whom he had spoken, a confirmation of their belief. But it seems unfit in this connection to call the Gospel an eternal mystery, and the doxology seems here to interrupt the connection between ch. xiv and xv; and at the conclusion of ch. xvi it seems to be superfluous, since the blessing had been pronounced already in ver. 24. We, however, say that this latter circumstance need not have prevented the apostle from allowing his animated feelings to burst forth in a doxology, especially at the conclusion of an epistle which treated amply on the mystery of redemption. We find an analogous instance in Eph. xxiii, 27, where a doxology occurs after the mystery of salvation had been mentioned. We are therefore of opinion that the doxology is rightly placed at the conclusion of ch. xvi, and that it was in some codices erroneously transposed to the conclusion of ch. xiv, because the copyist considered the blessing in xvi, 24 to be the real conclusion of the epistle. In confirmation of this remark, we observe that the same codices in which the doxology occurs in ch. xvi either omit the blessing altogether or place it after the doxology. (See § iv, 7 below.)

III. *Time and Place of Writing.*—The date of this epistle is fixed with more absolute certainty and within narrower limits than that of any other of Paul's epistles. The following considerations determine the time of writing. *First.* Certain names in the salutations point to Corinth as the place from which the letter was sent. (1.) Phœbe, a deaconess of Cenchreæ, one of the port towns of Corinth, is commended to the Romans (xvi, 1, 2). (2.) Gaius, in whose house Paul was lodged at the time (ver. 23), is probably the person mentioned as one of the chief members of the Corinthian Church in 1 Cor. i, 14, though the name was very common. (3.) Erastus, here designated "the treasurer of the city" (οἰκονόμος, ver. 23, A. V. "chamberlain"), is elsewhere mentioned in connection with Corinth (2 Tim. iv, 20; see also Acts xix, 22). *Secondly.* Having thus determined the place of writing to be Corinth, we have no hesitation in fixing upon the visit recorded in Acts xx, 3, during the winter and spring following the apostle's long residence at Ephesus, as the occasion on which the epistle was written. For Paul, when he wrote the letter, was on the point of carrying the contributions of Macedonia and Achaia to Jerusalem (xv, 25–27), and a comparison with Acts xx, 22; xxiv, 17; and also 1 Cor. xvi, 4; 2 Cor. viii, 1, 2; ix, 1 sq., shows that he was so engaged at this period of his life. (See Paley, *Horæ Paulinæ*, ch. ii, § 1.) Moreover, in this epistle he declares his intention of visiting the Romans after he has been at Jerusalem (xv, 23–25), and that such was his

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design at this particular time appears from a casual notice in Acts xix, 21.

The epistle, then, was written from Corinth during Paul's third missionary journey, on the occasion of the second of the two visits recorded in the Acts. On this occasion he remained three months in Greece (Acts xx, 3). When he left, the sea was already navigable, for he was on the point of sailing for Jerusalem when he was obliged to change his plans. On the other hand, it cannot have been late in the spring, because, after passing through Macedonia and visiting several places on the coast of Asia Minor, he still hoped to reach Jerusalem by Pentecost (xx, 16). It was therefore in the winter or early spring of the year that the Epistle to the Romans was written. According to the most probable system of chronology, this would be the winter of A.D. 54–55.

The Epistle to the Romans is thus placed in chronological connection with the epistles to the Galatians and Corinthians, which appear to have been written within the twelve months preceding. The First Epistle to the Corinthians was written before Paul left Ephesus, the Second from Macedonia when he was on his way to Corinth, and the Epistle to the Galatians most probably either in Macedonia or after his arrival at Corinth, i. e. after the epistles to the Corinthians, though the date of the Galatian epistle is not absolutely certain. See GALATIANS, EPISTLE TO THE. We shall have to notice the relations existing between these contemporaneous epistles hereafter. At present it will be sufficient to say that they present a remarkable resemblance to each other in style and matter—a much greater resemblance than can be traced to any other of Paul's epistles. They are at once the most intense and most varied in feeling and expression—if we may so say, the most Pauline of all Paul's epistles. When Baur excepts these four epistles alone from his sweeping condemnation of the genuineness of all the letters bearing Paul's name (*Paulus, der Apostel*), this is a mere caricature of sober criticism; but underlying this erroneous exaggeration is the fact that the epistles of this period—Paul's third missionary journey—have a character and an intensity peculiarly their own, corresponding to the circumstances of the apostle's outward and inward life at the time when they were written. For the special characteristics of this group of epistles, see a paper on the Epistle to the Galatians in the *Journal of Class. and Sacr. Phil.* iii, 289.

IV. *Occasion and Object of Writing.*—These evidently grew out of the position and character of the persons addressed, and therefore involve a consideration of the Church at Rome and of the apostle's purposes with relation to it.

1. The opinions concerning the *general design* of this letter differ according to the various suppositions of those who think that the object of the letter was supplied by the occasion, or the supposition that the apostle selected his subject only after an opportunity for writing was offered. In earlier times the latter opinion prevailed, as, for instance, in the writings of Thomas Aquinas, Luther, Melancthon, Calvin. In more recent times the other opinion has generally been advocated, as, for instance, by Hug, Eichhorn, and Flatt. Many writers suppose that the debates mentioned in ch. xiv and xv called forth this epistle. Hug, therefore, is of opinion that the object of the whole epistle was to set forth the following proposition: *Jews and Gentiles have equal claim to the kingdom of God.* According to Eichhorn, the Roman Jews, being exasperated against the disciples of Paul, endeavored to demonstrate that Judaism was sufficient for the salvation of mankind; consequently Eichhorn supposes that the polemics of Paul were not directed against Judaizing converts to Christianity, as in the Epistle to the Galatians, but rather against Judaism itself. This opinion is also maintained by De Wette (*Einleitung ins Neue Testament*, 4th ed. § 138). According to Credner (*Einleitung*, § 141), the intention of the apostle was to render the Roman congregation favorably disposed before his arrival in the chief metropolis, and he therefore endeavored to show that the evil reports spread concerning himself by zealously Judaizing Christians were erroneous. This opinion is nearly related to that of Baur, who supposes that the real object of this letter is mentioned only in ch. ix–xi. According to Baur, the Judaizing zealots were displeased that by the instrumentality of Paul such numbers of Gentiles entered the kingdom of God that the Jews ceased to appear as the Messianic people. Baur supposes that these Judaizers are more especially refuted in ch. ix–xi, after it has been shown in the first eight chapters that it was in general incorrect to consider one people better than another, and that all had equal claims to be justified by faith. Against the opinion that the apostle, in writing the Epistle to the Romans, had this particular polemical aim, it has been justly observed by Rückert (in the 2d ed. of his *Commentar*), Olshausen, and De Wette that the apostle himself states that his epistle had a general scope. Paul says in the introduction that he had long entertained the wish of visiting the metropolis, in order to confirm the faith of the Church, and to be himself comforted by that faith (i, 12). He adds (ver. 16) that he was prevented from preaching in the chief city by external obstacles only. He says that he had written to the Roman Christians in fulfilment of his vocation as apostle to the Gentiles. The journey of Phœbe to Rome seems to have been the external occasion of the epistle. Paul made use of this opportunity by sending the sum and substance of the Christian doctrine in writing, having been prevented from preaching in Rome. Paul had many friends in Rome who communicated with him; consequently he was the more induced to address the Romans, although he manifested some hesitation in doing so (xv, 15). These circumstances exercised some influence as well on the form as on the contents of the letter; so that, for instance, its contents differ considerably from the Epistle to the Ephesians, although this also has a general scope.

2. The *immediate circumstances* under which the epistle was written were these. Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain (i, 9–13; xv, 22–29). For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans, to supply the lack of his personal teaching. Phœbe, a deaconess of the neighboring Church of Cenchreæ, was on the point of starting for Rome (xvi, 1–2), and probably conveyed the letter. The body of the epistle was written at the apostle's dictation by Tertius (ver. 22); but perhaps we may infer from the abruptness of the final doxology that it was added by the apostle himself, more especially as we gather from other epistles that it was his practice to conclude with a few striking words in his own handwriting, to vouch for the authorship of the letter, and frequently also to impress some important truth more strongly on his readers.

3. The *Origin of the Roman Church* is involved in obscurity (see Mangold, *Die Anfänge der römischen Gemeinde* [Marb. 1866]). If it had been founded by Peter, according to a later tradition, the absence of any allusion to him both in this epistle and in the letters written by Paul from Rome would admit of no explanation. It is equally clear that no other apostle was the founder. In this very epistle, and in close connection with the mention of his proposed visit to Rome, the apostle declares that it was his rule not to build on another man's foundation (xv, 20), and we cannot suppose that he violated it in this instance. Again, he speaks of the Romans as especially falling to his share as the apostle of the Gentiles (i, 13), with an evident reference to the partition of the field of labor between himself and Peter, mentioned in Gal. ii, 7–9. More-

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over, when he declares his wish to impart some spiritual gift (χάρισμα) to them, "that they might be established" (i, 11), this implies that they had not yet been visited by an apostle, and that Paul contemplated supplying the defect, as was done by Peter and John in the analogous case of the churches founded by Philip in Samaria (Acts viii, 14-17). See PETER (*the Apostle*).

The statement in the Clementines (*Hom.* i, § 6) that the first tidings of the Gospel reached Rome during the lifetime of our Lord is evidently a fiction for the purposes of the romance. On the other hand, it is clear that the foundation of this Church dates very far back. Paul in this epistle salutes certain believers resident in Rome—Andronicus and Junia (or Junianus?)—adding that they were distinguished among the apostles, and that they were converted to Christ before himself (xvi, 7), for such seems to be the meaning of the passage, rendered somewhat ambiguous by the position of the relative pronouns. It may be that some of those Romans, "both Jews and proselytes," present on the day of Pentecost (*οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι*, Acts ii, 10), carried back the earliest tidings of the new doctrine, or the Gospel may have first reached the imperial city through those who were scattered abroad to escape the persecution which followed on the death of Stephen (Acts viii, 4; xi, 19). At all events, a close and constant communication was kept up between the Jewish residents in Rome and their fellow-countrymen in Palestine by the exigencies of commerce, in which they became more and more engrossed as their national hopes declined, and by the custom of repairing regularly to their sacred festivals at Jerusalem. Again, the imperial edicts alternately banishing and recalling the Jews (comp. e. g. in the case of Claudius, Josephus, *Ant.* xix, 5, 3, with Suetonius, *Claud.* 25) must have kept up a constant ebb and flow of migration between Rome and the East, and the case of Aquila and Priscilla (Acts xviii, 2; see Paley, *Hor. Paul.* c. ii, § 2) probably represents a numerous class through whose means the opinions and doctrines promulgated in Palestine might reach the metropolis. At first we may suppose that the Gospel was preached there in a confused and imperfect form, scarcely more than a phase of Judaism, as in the case of Apollos at Corinth (Acts xviii, 25), or the disciples at Ephesus (Acts xix, 1-3). As time advanced and better-instructed teachers arrived, the clouds would gradually clear away, till at length the appearance of the great apostle himself at Rome dispersed the mists of Judaism which still hung about the Roman Church. Long after Christianity had taken up a position of direct antagonism to Judaism in Rome, heathen statesmen and writers still persisted in confounding the one with the other (see Merivale, *Hist. of Rome*, vi, 278, etc.).

4. A question next arises as to the *composition of the Roman Church* at the time when Paul wrote. Did the apostle address a Jewish or a Gentile community, or, if the two elements were combined, was one or other predominant so as to give a character to the whole Church? Either extreme has been vigorously maintained, Baur, for instance, asserting that Paul was writing to Jewish Christians, Olshausen arguing that the Roman Church consisted almost solely of Gentiles. We are naturally led to seek the truth in some intermediate position. Jowett finds a solution of the difficulty in the supposition that the members of the Roman Church, though Gentiles, had passed through a phase of Jewish proselytism. This will explain some of the phenomena of the epistle, but not all. It is more probable that Paul addressed a mixed Church of Jews and Gentiles, the latter perhaps being the more numerous.

There are certainly passages which imply the presence of a large number of Jewish converts to Christianity. The use of the second person in addressing the Jews (ch. ii and iii) is clearly not assumed merely for argumentative purposes, but applies to a portion at least of those into whose hands the letter would fall. The constant appeals to the authority of "the law" may in many cases be accounted for by the Jewish education of the Gentile believers (so Jowett, ii, 22), but sometimes they seem too direct and positive to admit of this explanation (Rom. iii, 19; vii, 1). In ch. vii Paul appears to be addressing Jews, as those who, like himself, had once been under the dominion of the law, but had been delivered from it in Christ (see especially verses 4 and 6). And when in xi, 13 he says, "I am speaking to you — the Gentiles," this very limiting expression "the Gentiles" implies that the letter was addressed to not a few to whom the term would not apply.

Again, if we analyze the list of names in ch. xvi, and assume that this list approximately represents the proportion of Jew and Gentile in the Roman Church (an assumption at least not improbable), we arrive at the same result. It is true that Mary, or rather Mariam (xvi, 6), is the only strictly Jewish name. But this fact is not worth the stress apparently laid on it by Mr. Jowett (ii, 27); for Aquila and Priscilla (ver. 3) were Jews (Acts xviii, 2, 26), and the Church which met in their house was probably of the same nation. Andronicus and Junia (or Junias? ver. 7) are called Paul's kinsmen. The same term is applied to Herodion (ver. 11). These persons, then, must have been Jews, whether "kinsmen" is taken in the wider or the more restricted sense. The name Apelles (ver. 10), though a heathen name also, was most commonly borne by Jews, as appears from Horace (*Sat.* I, v, 100). If the Aristobulus of ver. 10 was one of the princes of the Herodian house, as seems probable, we have also in "the household of Aristobulus" several Jewish converts. Altogether it appears that a very large fraction of the Christian believers mentioned in these salutations were Jews, even supposing that the others, bearing Greek and Latin names, of whom we know nothing, were heathens.

Nor does the existence of a large Jewish element in the Roman Church present any difficulty. The captives carried to Rome by Pompey formed the nucleus of the Jewish population in the metropolis. See ROME. Since that time they had largely increased. During the reign of Augustus we hear of above 8000 resident Jews attaching themselves to a Jewish embassy which appealed to this emperor (Josephus, *Ant.* xvii, 11, 1). The same emperor gave them a quarter beyond the Tiber, and allowed them the free exercise of their religion (Philo, *Leg. ad Caium*, p. 568 M.). About the time when Paul wrote, Seneca, speaking of the influence of Judaism, echoes the famous expression of Horace (*Ep.* ii, 1, 156) respecting the Greeks—"Victi victoribus leges dederunt" (Seneca, in Augustine, *De Civ. Dei*, vi, 11). The bitter satire of Juvenal and indignant complaints of Tacitus of the spread of the infection through Roman society are well known (Tacitus, *Ann.* xv, 44; Juvenal, *Sat.* xiv, 96). These converts to Judaism were mostly women. Such proselytes formed at that period the point of coalescence for the conversion of the Gentiles.

Among the converts from Judaism to Christianity there existed in the days of Paul two parties. The congregated apostles had decreed, according to Acts xv, that the converts from paganism were not bound to keep the ritual laws of Moses. There were, however, many converts from Judaism who were disinclined to renounce the authority of the Mosaic law, and appealed erroneously to the authority of James (Gal. ii, 9; comp. Acts xxi, 25); they claimed also the authority of Peter in their favor. Such converts from Judaism, mentioned in the other epistles, who continued to observe the ritual laws of Moses were not prevalent in Rome: Baur, however, supposes that this Ebionitic tendency prevailed at that time in all Christian congregations, Rome not excepted. He thinks that the converts from Judaism were then so numerous that all were compelled to submit to the Judaizing opinions of the majority (comp. Baur, *Abhandlung über Zweck und Veranlassung des Römerbriefs*, in the *Tübinger Zeitschrift*, 1836). However, Neander has also shown that the Judaizing ten-

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dency did not prevail in the Roman Church (comp. Neander, *Pflanzung der christlichen Kirche* [3d ed.], p. 388). This opinion is confirmed by the circumstance that, according to ch. xvi, Paul had many friends at Rome. Baur removes this objection only by declaring ch. xvi to be spurious. He appeals to ch. xiv in order to prove that there were Ebionitic Christians at Rome: it appears, however, that the persons mentioned in ch. xiv were by no means strictly Judaizing zealots, wishing to overrule the Church, but, on the contrary, some scrupulous converts from Judaism, upon whom the others looked down contemptuously. There were, indeed, some disagreements between the Christians in Rome. This is evident from xv, 6–9, and xi, 17, 18: these debates, however, were not of so obstinate a kind as among the Galatians; otherwise the apostle could scarcely have praised the congregation at Rome as he does in ch. i, 8, 12, and xv, 14. From ch. xvi, 17–20 we infer that the Judaizers had endeavored to find admittance, but with little success.

On the other hand, situated in the metropolis of the great empire of heathendom, the Roman Church must necessarily have been in great measure a Gentile Church; and the language of the epistle bears out this supposition. It is professedly as the apostle of the Gentiles that Paul writes to the Romans (i, 5). He hopes to have some fruit among them, as he had among the other Gentiles (ver. 13). Later on in the epistle he speaks of the Jews in the third person, as if addressing Gentiles: "I could wish that myself were accursed for my brethren, my kinsmen after the flesh, who are Israelites," etc. (ix, 3, 4). Again: "my heart's desire and prayer to God for *them* is that they might be saved" (x, 1; the right reading is *ὑπὲρ αὐτῶν*, not *ὑπὲρ τοῦ Ἰσραήλ*, as in the Received Text). Comp. also xi, 23, 25, and especially xi, 30: "For as ye in times past did not believe God, . . . so did these also (i. e. the Jews) now not believe," etc. In all these passages Paul clearly addresses himself to Gentile readers.

These Gentile converts, however, were not, for the most part, native Romans. Strange as the paradox appears, nothing is more certain than that the Church of Rome was at this time a Greek, and not a Latin, Church. It is clearly established that the early Latin versions of the New Test. were made not for the use of Rome, but for the provinces, especially Africa (Westcott, *Canon*, p. 269). All the literature of the early Roman Church was written in the Greek tongue. The names of the bishops of Rome during the first two centuries are, with but few exceptions, Greek (see Milman, *Latin Christianity*, i, 27). In accordance with these facts, we find that a very large proportion of the names in the salutations of this epistle are Greek names; while of the exceptions, Priscilla, Aquila, and Junia (or Junias), were certainly Jews; and the same is true of Rufus, if, as is not improbable, he is the same mentioned in Mark xv, 21. Julia was probably a dependent of the imperial household, and derived her name accordingly. The only Roman names remaining are Amplias (i. e. Ampliatus) and Urbanus, of whom nothing is known, but their names are of late growth, and certainly do not point to an old Roman stock. It was therefore from the Greek population of Rome, pure or mixed, that the Gentile portion of the Church was almost entirely drawn. The Greeks formed a very considerable fraction of the whole people of Rome. They were the most busy and adventurous, and also the most intelligent of the middle and lower classes of society. The influence which they were acquiring by their numbers and versatility is a constant theme of reproach in the Roman philosopher and satirist (Juvenal, iii, 60–80; vi, 184; Tacitus, *De Orat.* 29). They complain that the national character is undermined, that the whole city has become Greek. Speaking the language of international intercourse, and brought by their restless habits into contact with foreign religions, the Greeks had larger opportunities than others of acquainting themselves with the truths of the Gospel; while, at the same time, holding more loosely to traditional beliefs, and with minds naturally more inquiring, they would be more ready to welcome these truths when they came in their way. At all events, for whatever reason, the Gentile converts at Rome were Greeks, not Romans; and it was an unfortunate conjecture on the part of the transcriber of the Syriac Peshito that this letter was written "in the Latin tongue" (רומאית). Every line in the epistle bespeaks an original.

When we inquire into the probable rank and station of the Roman believers, an analysis of the names in the list of salutations again gives an approximate answer. These names belong for the most part to the middle and lower grades of society. Many of them are found in the columbaria of the freedmen and slaves of the early Roman emperors (see *Journal of Class. and Sacr. Phil.* iv, 57). It would be too much to assume that they were the same persons; but, at all events, the identity of names points to the same social rank. Among the less wealthy merchants and tradesmen, among the petty officers of the army, among the slaves and freedmen of the imperial palace, whether Jews or Greeks, the Gospel would first find a firm footing. To this last class allusion is made in Phil. iv, 22, "they that are of Cæsar's household." From these it would gradually work upwards and downwards; but we may be sure that in respect of rank the Church of Rome was no exception to the general rule, that "not many wise, not many mighty, not many noble," were called (1 Cor. i, 26).

It seems probable, from what has been said above, that the Roman Church at this time was composed of Jews and Gentiles in nearly equal portions. This fact finds expression in the account, whether true or false, which represents Peter and Paul as presiding at the same time over the Church at Rome (Dionys. Cor. *ap.* Euseb. *H. E.* ii, 25; Irenæus, iii, 3). Possibly, also, the discrepancies in the lists of the early bishops of Rome may find a solution (Pearson, *Minor Theol. Works*, ii, 449; Bunsen, *Hippolytus*, i, 44) in the joint episcopate of Linus and Cletus—the one ruling over the Jewish, the other over the Gentile, congregation of the metropolis. If this conjecture be accepted, it is an important testimony to the view here maintained, though we cannot suppose that in Paul's time the two elements of the Roman Church had distinct organizations.

5. The heterogeneous composition of this Church explains *the general character of the Epistle to the Romans.* In an assemblage so various, we should expect to find not the exclusive predominance of a single form of error, but the coincidence of different and opposing forms. The Gospel had here to contend not specially with Judaism, nor specially with heathenism, but with both together. It was therefore the business of the Christian teacher to reconcile the opposing difficulties and to hold out a meeting-point in the Gospel. This is exactly what Paul does in the Epistle to the Romans, and what, from the circumstances of the case, he was well enabled to do. He was addressing a large and varied community which had not been founded by himself, and with which he had had no direct intercourse. Again, it does not appear that the letter was specially written to answer any doubts, or settle any controversies, then rife in the Roman Church. There were therefore no disturbing influences, such as arise out of personal relations, or peculiar circumstances, to derange a general and systematic exposition of the nature and working of the Gospel. At the same time, the vast importance of the metropolitan Church, which could not have been overlooked even by an uninspired teacher, naturally pointed it out to the apostle as the fittest body to whom to address such an exposition. Thus the Epistle to the Romans is more of a treatise than of a letter. If we remove the personal allusions in the opening verses, and the salutations at the close, it seems not more particularly addressed to the Church of Rome than to any

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other Church of Christendom. In this respect it differs widely from the Epistles to the Corinthians and Galatians, with which, as being written about the same time, it may most fairly be compared, and which are full of personal and direct allusions. In one instance alone we seem to trace a special reference to the Church of the metropolis. The injunction of obedience to temporal rulers (xiii, 1) would most fitly be addressed to a congregation brought face to face with the imperial government, and the more so as Rome had recently been the scene of frequent disturbances, on the part of either Jews or Christians, arising out of a feverish and restless anticipation of the Messiah's coming (Sueton. *Claud.* 25). Other apparent exceptions admit of a different explanation.

6. This explanation is, in fact, to be sought in its *relation to the contemporaneous epistles.* The letter to the Romans closes the group of epistles written during the second missionary journey. This group contains, besides, as already mentioned, the letters to the Corinthians and Galatians, written probably within the few months preceding. At Corinth, the capital of Achaia and the stronghold of heathendom, the Gospel would encounter its severest struggle with Gentile vices and prejudices. In Galatia, which, either from natural sympathy or from close contact, seems to have been more exposed to Jewish influence than any other Church within Paul's sphere of labor, it had a sharp contest with Judaism. In the epistles to these two churches we study the attitude of the Gospel towards the Gentile and Jewish world respectively. These letters are direct and special. They are evoked by present emergencies, are directed against actual evils, are full of personal applications. The Epistle to the Romans is the summary of what he had written before, the result of his dealing with the two antagonistic forms of error, the gathering together of the fragmentary teaching in the Corinthian and Galatian letters. What is there immediate, irregular, and of partial application is here arranged and completed and thrown into a general form. Thus, on the one hand, his treatment of the Mosaic law points to the difficulties he encountered in dealing with the Galatian Church; while, on the other, his cautions against antinomian excesses (vi, 15, etc.), and his precepts against giving offence in the matter of meats and the observance of days (ch. xiv), remind us of the errors which he had to correct in his Corinthian converts (comp. 1 Cor. vi, 12 sq.; viii, 1 sq.). Those injunctions, then, which seem at first sight special, appear not to be directed against any actual known failings in the Roman Church, but to be suggested by the possibility of those irregularities occurring in Rome which he had already encountered elsewhere.

7. Viewing this epistle, then, rather in the light of a treatise than of a letter, we are enabled to explain certain *phenomena in the text* above alluded to (§ ii). In the received text a doxology stands at the close of the epistle (xvi, 25-27). The preponderance of evidence is in favor of this position, but there is respectable authority for placing it at the end of ch. xiv. In some texts, again, it is found in both places, while others omit it entirely. The phenomena of the MSS. seem best explained by supposing that the letter was circulated at an early date (whether during the apostle's lifetime or not it is idle to inquire) in two forms, both with and without the two last chapters. In the shorter form it was divested, as far as possible, of its epistolary character by abstracting the personal matter addressed especially to the Romans, the doxology being retained at the close. A still further attempt to strip this epistle of any special references is found in MS. G, which omits ἐν Ῥώμῃ (i, 7) and τοῖς ἐν Ῥώμῃ (ver. 15); for it is to be observed, at the same time, that this MS. omits the doxology entirely, and leaves a space after ch. xiv. This view is somewhat confirmed by the parallel case of the opening of the Ephesian epistle, in which there is very high authority for omitting the words ἐν Ἐφέσῳ, and which bears strong marks of having been intended for a circular letter.

V. *Scope, Contents, and Characteristics.*—The elaborate argument and logical order observed in this epistle give it a very systematic character. Nevertheless, the bearing of many of its parts has often been greatly obscured or imperfectly understood, especially under the influence of polemical bias. On this account, as well as because of the great interest always attached to the fundamental doctrines so formally treated in it, we give an unusually full outline of its contents, even at the risk of some repetition.

1. In describing the *general purport* of this epistle we may start from Paul's own words, which, standing at the beginning of the doctrinal portion, may be taken as giving a summary of the contents: "The Gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek; for therein is the righteousness of God revealed from faith to faith" (i, 16, 17). Accordingly the epistle has been described as comprising "the religious philosophy of the world's history." The world in its religious aspect is divided into Jew and Gentile. The different positions of the two, as regards their past and present relation to God and their future prospects, are explained. The atonement of Christ is the centre of religious history. The doctrine of justification by faith is the key which unlocks the hidden mysteries of the divine dispensation.

It belongs to the characteristic type of Paul's teaching to exhibit the Gospel in its historical relation to the human race. In the Epistle to the Romans, also, we find that peculiar character of Paul's teaching which induced Schelling to call Paul's doctrine a philosophy of the history of man. The real purpose of the human race is in a sublime manner stated by Paul in his speech in Acts xvii, 26, 27; and he shows at the same time how God had, by various historical means, promoted the attainment of his purpose. Paul exhibits the Old-Test. dispensation under the form of an institution for the education of the whole human race, which should enable men to terminate their spiritual minority and become truly of age (Gal. iii, 24; iv, 1-4). In the Epistle to the Romans, also, the apostle commences by describing the two great divisions of the human race, viz. those who underwent the preparatory spiritual education of the Jews, and those who did not undergo such a preparatory education. We find a similar division indicated by Christ himself (John x, 16), where he speaks of one flock separated by hurdles. The chief aim of all nations, according to Paul, should be the *righteousness before the face of God*, or absolute realization of the moral law. According to Paul the heathen also have their νόμος, *law*, as well religious as moral internal revelation (Rom. i, 19, 32; ii, 15). The heathen have, however, not fulfilled that law which they knew, and are in this respect like the Jews, who also disregarded their own law (ch. ii). Both Jews and Gentiles are transgressors, or, by the law, separated from the grace and sonship of God (ver. 12; iii, 20); consequently, if blessedness could only be obtained by fulfilling the demands of God, no man could be blessed. God, however, has gratuitously given righteousness and blessedness to all who believe in Christ (ver. 21-31). The Old Test. also recognises the value of religious faith (ch. iv). Thus we freely attain to peace and sonship of God presently, and have before us still greater things, viz. the future development of the kingdom of God (v, 1-11). The human race has gained in Christ much more than it lost in Adam (v, 12, 21). This doctrine by no means encourages sin (ch. vi); on the contrary, men who are conscious of divine grace fulfil the law much more energetically than they were able to do before having attained to this knowledge, because the law alone is even apt to sharpen the appetite for sin and leads finally to despair (ch. vii); but now we fulfil the law by means of that new spirit which is given unto us, and the full development of our salvation is still before us (viii, 1-27). The sufferings of the present time cannot prevent this development, and must rather work for good to those

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whom God from eternity has viewed as faithful believers; and nothing can separate such believers from the eternal love of God (viii, 28–39). It causes pain to behold the Israelites themselves shut out from salvation; but they themselves are the cause of this seclusion, because they wished to attain salvation by their own resources and exertions, by their descent from Abraham, and by their fulfilment of the law. Thus, however, the Jews have not obtained that salvation which God has freely offered under the sole condition of faith in Christ (ch. ix); the Jews have not entered upon the way of faith, therefore the Gentiles were preferred, which was predicted by the prophets. However, the Jewish race, as such, has not been rejected; some of them obtain salvation by a selection made not according to their works, but according to the grace of God. If some of the Jews are left to their own obduracy, even their temporary fall serves the plans of God, viz. the vocation of the Gentiles. After the mass of the Gentiles shall have entered in, the people of Israel, also, in their collective capacity, shall be received into the Church (ch. xi).

2. The following is a more *detailed* analysis of the epistle:

Salutation (i, 1-7). The apostle at the outset strikes the key-note of the epistle in the expressions "*called* as an apostle," "*called* as saints." Divine grace is everything, human merit nothing.

I. Personal explanations. Purposed visit to Rome (i, 8–15).

II. Doctrinal discussion (i, 16; xi, 36).

The *general proposition*. The Gospel is the salvation of Jew and Gentile alike. This salvation comes by faith (i, 16, 17).

The rest of this section is taken up in establishing this thesis, and drawing deductions from it, or correcting misapprehensions.

(*a.*) All alike were under *condemnation* before the Gospel:

The heathen (i, 18–32).

The Jew (ii, 1–29).

Objections to this statement answered (iii, 1–8).

The position itself established from Scripture (iii, 9–20).

(*b.*) A *righteousness* (justification) is revealed under the Gospel, which being of faith, not of law, is also universal (iii, 21–26).

Boasting is thereby excluded (iii, 27–31).

Of this justification by faith Abraham is an example (iv, 1–25).

Thus, then, we are justified in Christ, in whom alone we glory (v, 1–11).

This acceptance in Christ is as universal as was the condemnation in Adam (v, 12–19).

(*c.*) The *moral consequences* of our deliverance.

The law was given to multiply sin (v, 20, 21). When we died to the law, we died to sin (vi, 1–14). The abolition of the law, however, is not a signal for moral license (ver. 15–23). On the contrary, as the law has passed away, so must sin, for sin and the law are correlative; at the same time, this is no disparagement of the law, but rather a proof of human weakness (vii, 1–25). So henceforth in Christ we are free from sin, we have the Spirit, and look forward in hope, triumphing over our present afflictions (viii, 1–39).

(*d.*) The *rejection of the Jews* is a matter of deep sorrow (ix, 1–5).

Yet we must remember—

(i.) That the promise was not to the whole people, but only to a select seed (ix, 6–13). And the absolute purpose of God in so ordaining is not to be canvassed by man (ver. 14–19).

(ii.) That the Jews did not seek justification aright, and so missed it. This justification was promised by *faith*, and is offered to all alike, the preaching to the Gentiles being implied therein. The character and results of the Gospel dispensation are foreshadowed in Scripture (x, 1–21).

(iii.) That the rejection of the Jews is not final. This rejection has been the means of gathering in the Gentiles, and through the Gentiles they themselves will ultimately be brought to Christ (xi, 1–36).

III. Practical exhortations (xii, 1; xv, 13).

(*a.*) To holiness of life and to charity in general, the duty of obedience to rulers being inculcated by the way (xii, 1; xiii, 14).

(*b.*) More particularly against giving offence to weaker brethren (xiv, 1; xv, 13).

IV. Personal matters.

(*a.*) The apostle's motive in writing the letter, and his intention of visiting the Romans (xv, 14–33).

(*b.*) Greetings (xvi, 1–23).

Conclusion. The letter ends with a benediction and doxology (xvi, 24–27).

3. While this epistle contains the fullest and most systematic exposition of the apostle's *teaching*, it is at the same time a very striking expression of his *character*. Nowhere do his earnest and affectionate nature, and his tact and delicacy in handling unwelcome topics, appear more strongly than when he is dealing with the rejection of his fellow-countrymen the Jews. See Paul.

VI. The *Commentaries* on this epistle are very numerous, as might be expected from its importance. For convenience, we divide them chronologically into two classes.

1. Of the many *patristic* expositions, but few are now extant. The work of Origen is preserved entire only in a loose Latin translation of Rufinus (*Orig.* [ed. De la Rue] iv, 458); but some fragments of the original are found in the *Philocalia*, and more in Cramer's *Catena*. The commentary on Paul's epistles printed among the works of Ambrose (ed. Ben. ii, App. p. 21), and hence bearing the name *Ambrosiaster*, is probably to be attributed to Hilary the deacon. Chrysostom is the most important among the fathers who attempted to interpret this epistle. He enters deeply and with psychological acumen into the thoughts of the apostle, and expounds them with sublime animation (ed. Montf. ix, 425, edited separately by Field, and transl. in the *Library of the Fathers* [Oxf. 1841], vol. vii). Besides these are the expositions of Paul's epistles by Pelagius (printed among Jerome's works [ed. Vallarsi], vol. xi, pt. iii, p. 135), by Primasius (*Magn. Bibl. Vet. Patr.* vol. vi, pt. ii, p. 30), and by Theodoret (ed. Schulze, iii, 1). Augustine commenced a work, but broke off at i. 4. It bears the name *Inchoata Expositio Epistolæ ad Rom.* (ed. Ben. iii. 925). Later he wrote *Expositio quarundam Propositionum Epistolæ ad Rom.*, also extant (ed. Ben. iii, 903). To these should be added the later *Catena* of Œcumenius (10th century), and the notes of Theophylact (11th century), the former containing valuable extracts from Photius. Portions of a commentary of Cyril of Alexandria were published by Mai (*Nov. Patr. Bibl.* iii, 1). The *Catena* edited by Cramer (1844) comprises two collections of Variorum notes, the one extending from i, 1 to ix, 1, the other from vii, 7 to the end. Besides passages from extant commentaries, they contain important extracts from Apollinarius, Theodorus of Mopsuestia, Severianus, Gennadius, Photius, and others. There are also the Greek *Scholia*, edited by Matthäi, in his large Greek Test. (Riga, 1782), from Moscow MSS. The commentary of Euthymius Zigabenus (Tholuck, *Einl.* § 6) exists in MS., but has never been printed. Abelard wrote annotations on this epistle (in *Opp.* p. 489), likewise Hugo Victor (in *Opp.* i), and Aquinas (in *Opp.* vi). See Commentary.

2. *Modern* exegetical helps (from the Reformation to the present time) on the entire epistle separately are the following, of which we designate the most important by an asterisk prefixed: Titelmann, *Collectiones* (Antw. 1520, 8vo); Melancthon, *Adnotationes* (Vitemb. 1522, and often, 4to); Bugenhagen, *Interpretatio* (Hag. 1523, 1527, 8vo); Œcolampadius, *Adnotationes* (Basil. 1526, 8vo); Sadoleto [Rom. Cath.], *Commentarii* (Lugd. 1535, fol.); Harescbe [Rom. Cath.], *Commentarii* (Par. 1536, 8vo); *Calvin, *Commentarius* (in *Opp.*; in English by Sibon, Lond. 1834, 8vo; by Rodsell and Beveridge, Edinb. 1844, 8vo; by Owen, ibid. 1849, 8vo; in German, Frankf. 1836–38, 2 vols. 8vo); Sarcer, *Scholia* (Francf. 1541, 8vo); Grandis [Rom. Cath.], *Commentarius* (Par. 1546, 8vo); Soto [Rom. Cath.], *Commentarius* (Antw. 1550; Salm. 1551, fol.); Hales, *Disputationes* (Vitemb. 1553, 8vo); Musculus, *Commentarius* (Basil. 1555, 1572, fol.); Valdes [Socinian], *Commentaria* (Ven. 1556, 8vo); Naclanti [Rom. Cath.], *Enarrationes* (ibid. 1557, 4to); Martyr, *Commentarius* (Basil. 1558, fol., and later; in English, Lond. 1568, fol.); Viguer [Rom. Cath.], *Commentaria* (Par. 1558, fol., and later); Ferus [Rom. Cath.], *Exegesis* (ibid. 1559, 8vo, and later); Bucer, *Metaphrasis* (Basil. 1562, fol.); Mal-

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thisius [Rom. Cath.], *Commentarius* (Colon. 1562, fol.); Cruciger, *Commentarius* (Vitemb. 1567, 8vo); Brent, *Commentarius* (Tüb. 1571, 8vo); Hesch, *Commentarius* (Jen. 1572, 8vo; also [with other epistles] Lips. 1605, fol.); Hemming, *Commentarius* (ibid. 1572, 8vo); Olevian, *Notæ* (Genev. 1579, 8vo); Wigand, *Adnotationes* (Francf. 1580, 8vo); Comer, *Commentarius* (Heidelb. 1583, 8vo); De la Cerda [Rom. Cath.], *Commentarius* (Vbyss. 1583. fol.); Mussi [Rom. Cath.], *Commentarius* (Ven. 1588, 4to); Pollock, *Analysis* (Edinb. 1594; Genev. 1596, 1608, 8vo); Pantusa [Rom. Cath.], *Commentarius* (Ven. 1596, 8vo); Hunn, *Expositio* (Marp. 1587; Francf. 1596; Vitemb. 1607, 8vo); Pasqual (R.) [Rom. Cath.], *Commentaria* (Barc. 1597, fol.); Chytræus, *Explicatio* (s. l. 1599, 8vo); Feuardent [Rom. Cath.], *Commentarius* (Par. 1599, 8vo); Toletus [Rom. Cath.], *Adnotationes* (Rom. 1602, 4to, and later); Pererius, *Disputationes* (Ingolst. 1603, 4to); Rung, *Disputationes* [includ. 1 Cor.] (Vitemb. 1603, 4to); Fay, *Commentarius* (Genev. 1608, 8vo); Pareus, *Commentarius* (Francf. 1608, 4to, and later); Mann, *Notationes* (ibid. 1614, 8vo); Wilson, *Commentary* (Lond. 1614, 4to; 1627, 1653, fol.); *Willet, *Commentaria* (Lond. 1620, fol.); Coutzen [Rom. Cath.], *Commentarius* (Colon. 1629, fol.); Parr, *Exposition* [on parts] (Lond. 1632, fol.); Crell [Socinian], *Commentarius* (Racov. 1636, 8vo); Heger, *Exegesis* (Francf. 1645, 8vo; 1651, 4to); Cundis, *Exercitationes* (Jen. 1646, 4to), De Dieu, *Animadversiones* [includ. other epistles] (L. B. 1646, 4to); Rudbeck, *Disputationes* (Aros. 1648, 4to); Brown (Sr.), *Explanation* (Edinb. 1651, 1759, 4to); Ferma, *Analysis* (ibid. 1651, 12mo; in English, ibid. 1849, 8vo); Elton, *Treatises* [on portions] (Lond. 1653, fol.), Weller, *Adnotationes* (Brunsw. 1654, 4to); Wandalin (Sr.), *Paraphrasis* (Slesw. 1656, 4to); Feurborn, *Commentarius* (Giess. 1661, 4to); Hipsted, *Collationes* (Brem. 1665, 4to); Gerhard, *Adnotationes* (Jen. 1666, 1676, 4to); De Brais, *Notæ* (Salm. 1670; Lips. 1726, 4to); Groenwegen, *Vytleggingc* (Gor. 1671, 4to); Mommas, *Meditationes* [includ. Gal.] (Hag. 1678, 8vo); Wittich, *Investigatio* (L. B. 1685, 4to); Alting, *Commentarius* (in *Opp.* vol. iii, iv; Amst. 1686, fol.); Van Leeuwen, *Verhandeling* (ibid. 1688, 1699, 4to); Schmid, *Paraphrasis* [in portions] (Hamb. 1691-94, 4to); Van Peene, *Nasporing* (Leyd. 1695, 4to; in German, Fr.-a.-M. 1697, 4to); Varen, *Exegesis* (Hamb. 1696, 8vo); Possalt, *Erklärung* (Zittau, 1696, 4to); Fibus [Rom. Cath.], *Interpretatio* (Col. Ag. 1696, fol.); Zierold, *Exegesis* (Starg. 1701, 1719, 4to); Locke, *Notes* (Lond. 1707, 4to); Dannhauer, *Disputationes* (Gryph. 1708, 4to); Fischbeck, *Explanatio* (Goth. 1720, 8vo); Streso, *Meditation* (Amst. 1721, 4to); Van Til, *Verklaring* [includ. Phil.] (Haarlem, 1721, 4to); Wirth, *Erklärung* (Nuremb. 1724, 8vo); Hasevoert, *Verklaring* (Leyd. 1725, 4to); Vitringa, *Verklaringe* (Franeck. 1729, 4to); Rambach, *Erklärung* (Brem. 1738, 4to); also *Introductio* (Hal. 1727, 8vo); Turretin, *Prælectiones* [on i-xi] (Lausan. 1741, 4to); Wandalin (Jr.), *Prælectiones* (Haf. 1744, 4to); Taylor [Unitarian], *Notes* (Lond. 1745, 1747, 1754, 1769, 4to; in German, Zur. 1774, 4to); Anton, *Anmerkungen* (Frankf. 1746, 8vo); Baumgarten, *Auslegung* (Hal. 1749, 4to); Carpzov, *Stricturæ* (Helmst. 1750, 1758, 8vo); Edwards, *Annotations* [includ. Gal.] (Lond. 1752, 4to); Semler, *Notæ* (Hal. 1767, 8vo); Mosheim, *Einleitung* (ed. Boysen, Quedlinb. 1771, 4to); Moldenhauer, *Erläuterung* (Hamb. 1775, 8vo); Richter, *Erklärung* (Frankf. 1775, 8vo); Cramer, *Auslegung* (Leips. 1784, 8vo); Schoder, *Anmerk.* (Frankf. 1785, 4to); Fuchs, *Erläuterung* (Steud. 1789, 8vo); Herzog, *Erläuterung* (Halle, 1791, 8vo); Reuss, *Anmerk.* (Giess. 1792, 8vo); Wunibald, *Annotationes* (Heidelb. 1792, 8vo); Francke, *Anmerk.* (Gotha, 1793, 8vo); Morus, *Prælectiones* (Lips. 1794, 8vo); Jones [Unitarian], *Analysis* (Lond. 1801, 8vo); Möbius, *Bemerk.* (Jen. 1804, 8vo); Böhme, *Commentarius* (Lips. 1806, 8vo); Stock, *Lectures* (Dubl. 1806, 8vo); Weingart, *Commentarius* (Goth. 1816, 8vo); Fry, *Lectures* (Lond. 1816, 8vo); *Tholuck, *Auslegung* (Berl. 1824, 1828, 1831, 1836, 1856, 8vo; in English, Edinb. 1842, 2 vols. 8vo; Phila. 1844, 8vo); Horneman, *Commentar* (Copenh. 1824, 8vo); Cox, *Notes* (Lond. 1824, 8vo); Flatt, *Vorlesungen* (Tüb. 1825, 8vo); Bowles, *Sermons* (Bath, 1826, 12mo); Terrot, *Notes* (Lond. 1828, 8vo); Stenerson, *Commentarius* (Lips. 1829, 8vo); Klee [Rom. Cath.], *Commentar* (Mainz, 1830, 8vo); Maitland, *Discourses* (Lond. 1830, 8vo); Moysey, *Lectures* (ibid. 1830, 8vo); *Rückert, *Commentar* (Leips. 1831, 1839, 2 vols. 8vo); Benecke, *Erläuterung* (Heidelb. 1831, 8vo; in English, Lond. 1854, 8vo); Paulus, *Erläuterung* (Heidelb. 1831, 8vo); Ritchie, *Lectures* (Edinb. 1831, 2 vols. 8vo); Geissler, *Erläuterung* (Nuremb. 1831-33, 2 vols. 8vo); *Stuart, *Commentary* (Andover, 1832, 1835; Lond. 1857, 8vo); Parry, *Lectures* (ibid. 1832, 12mo); Reiche, *Erklärung* (Gött. 1833-34, 2 vols. 8vo); Glöckler, *Erklärung* (Frankf. 1834, 8vo); Köllner, *Commentar* (Darmst. 1834, 8vo); *Hodge, *Commentary* (Phila. 1835, 1864. 8vo; also abridged, ibid. 1836); *De Wette, *Erklärung* (Leips. 1835, 1838, 1840, 1847, 8vo); Wirth, *Erläuterung* (Regensb. 1836, 8vo); Lossius, *Erklärung* (Hamb. 1836, 8vo); Stengel [Rom. Cath.], *Commentar* (Freib. 1836, 8vo); *Fritzsche, *Commentarius* (Hal. 1836-43, 3 vols. 8vo); Chalmers, *Lectures* (Glasg. 1837, 4 vols. 8vo, and later; N. Y. 1840, 8vo); Anderson, *Exposition* (Lond. 1837, 12mo); Bosanquet, *Paraphrase* (ibid. 1840, 8vo); Haldane, *Exposition* (ibid. 1842, 1852, 3 vols. 12mo; N. Y. 1857, 8vo; in German, Hamb. 1839-43, 3 vols. 8vo); Sumner, *Exposition* [includ. 1 Cor.] (Lond. 1843. 8vo); Allies, *Sermons* (Oxf. 1844, 8vo); Reithmayr [Rom. Cath.], *Commentar* (Regensb. 1845, 8vo); Walford, *Notes* (Lond. 1846, 8vo); *Philippi, *Commentar* (Frankf. 1848, 1852, 3 vols. 8vo; Erlang. 1855, 1867, 2 vols. 8vo); Vinke, *Verklaring* (Utr. 1848, 1860. 8vo); Whitwell, *Notes* (Lond. 1848, 8vo); Krehl. *Auslegung* (Leips. 1849, 8vo); Marriott, *Reflections* (Lond. 1843. 12mo); Ewbank, *Commentary* (ibid. 1850-51, 2 vols. 8vo); Steinhofer, *Erklärung* (Nördl. 1851, 8vo); Pridham, *Notes* (Bath, 1851, 12mo); *Turner, *Commentary* (N. Y. 1853, 8vo); Knight, *Commentary* (Lond. 1854. 8vo); Beelen [Rom. Cath.], *Commentarius* (ibid. 1854. 8vo); *Hengl, *Interpretatio* (Lips. 1854-59, 2 vols. 8vo); Jowett, *Notes* [includ. Gal. and Thess.] (Lond. 1855. 1859, 2 vols. 8vo); Livermore [Unitarian], *Commentary* (Bost. 1855, 12mo); Purdue, *Commentary* (Dubl. 1855. 8vo); Umbreit, *Auslegung* (Goth. 1856, 8vo); Ewald, *Erläuterung* (Gött. 1857, 8vo); Brown (J., Jr.), *Exposition* (Edinb. and N. Y. 1857, 8vo); Bromehead, *Notes* (Lond. 1857, 8vo); Stephen, *Lectures* (Aberdeen, 1857. 12mo); Five Clergymen, *Revision* (Lond. 1857, 8vo); Cumming, *Readings* (ibid. 1857, 12mo); Mehring, *Erklärung* (Stet. 1858-59, 2 vols. 8vo); Vaughan, *Notes*, (Lond. 1859, 1861, 8vo); Crawford, *Translation* (ibid. 1860, 4to); Brown (D.), *Commentary* (ibid. 1860, 8vo); Wardlaw, *Lectures* (ibid. 1861, 3 vols. 8vo); Colenso, *Notes* (ibid. 1861, 8vo); Ford, *Illustration* (ibid. 1862. 8vo); Hinton, *Exposition* (ibid. 1865, 8vo); Marsh. *Exposition* (ibid. 1865, 12mo); Wangemann, *Erklärung* (Berl. 1866, 8vo); Ortloph, *Auslegung* (Erlang. 1866. 8vo); Prichard, *Commentary* (Lond. 1866. 8vo); Forbes, *Commentary* [on parallelisms] (ibid. 1868, 8vo); Horton, *Lectures* (ibid. 1868 sq., 2 vols. 8vo); *Delitzsch, *Erläuterung* (Leips. 1870, 8vo); Chamberlain, *Notes* (Lond. 1870, 12mo); Plumer, *Commentary* (N. Y. and Edinb. 1871, 8vo); Best, *Commentary* (Lond. 1871, 8vo); O'Connor, *Commentary* (ibid. 1871, 8vo); Robinson. *Notes* (ibid. 1871, 2 vols. 8vo); Phallis, *Notes* (ibid. 1871. 8vo); Gärtner, *Erklärung* (Stuttg. 1872, 8vo); Colet, *Notes* (Lond. 1873, 8vo); Strong, *Analysis* (N. Y. 1873. 8vo); Neil, *Notes* (Lond. 1877, 8vo). See EPISTLES.

Romanticists, THE. A class of thinkers whose chief object was to introduce a new religion of humanity and art. They were the advocates of the ideal, in opposition to the real, seeking to resolve religion into poetry, and morality into æsthetics. Rousseau was the first author to set forth the romantic view of life with any degree of consistency and decisiveness. He found

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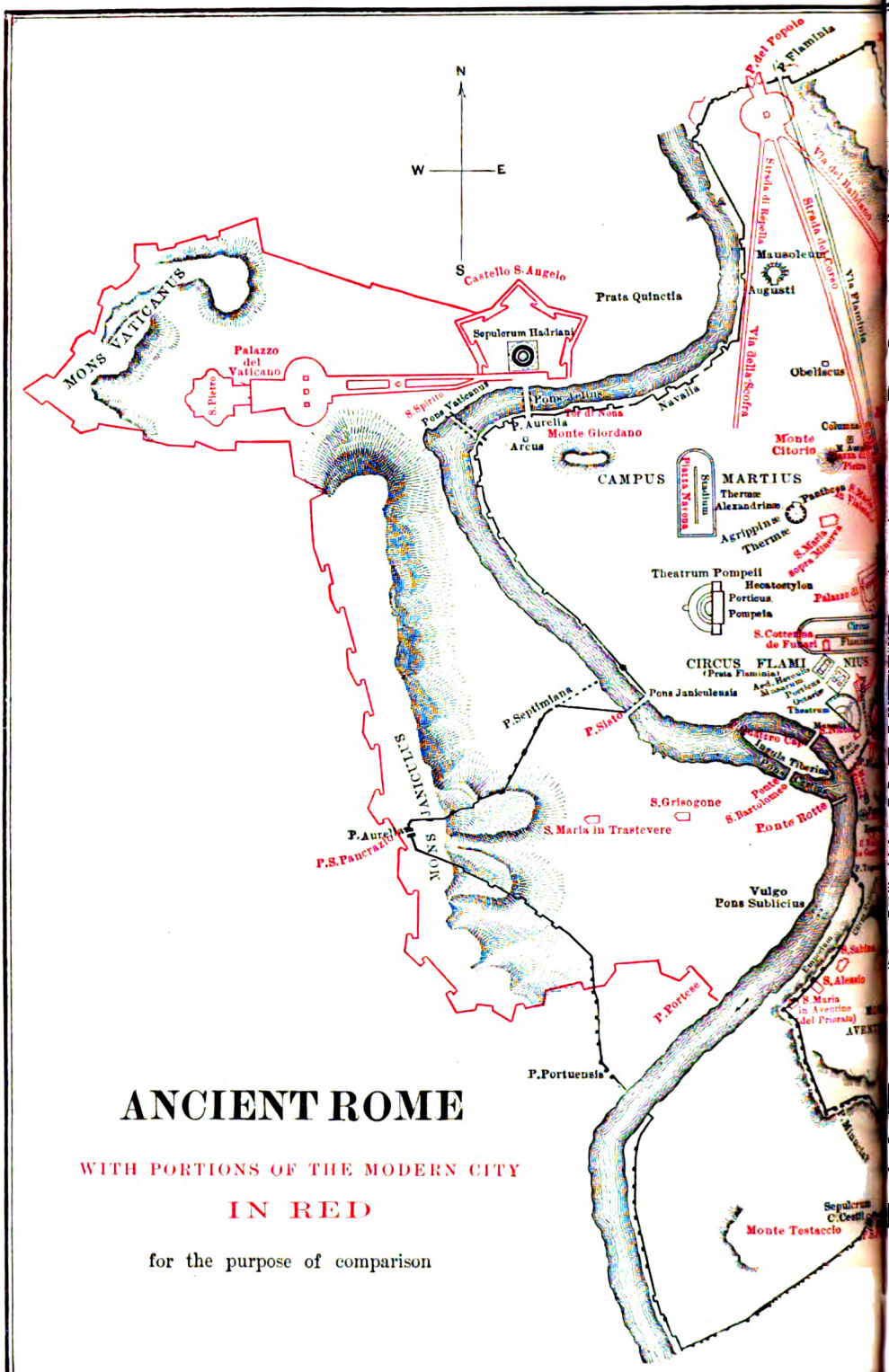

ANCIENT ROME

WITH PORTIONS OF THE MODERN CITY

IN RED

for the purpose of comparison

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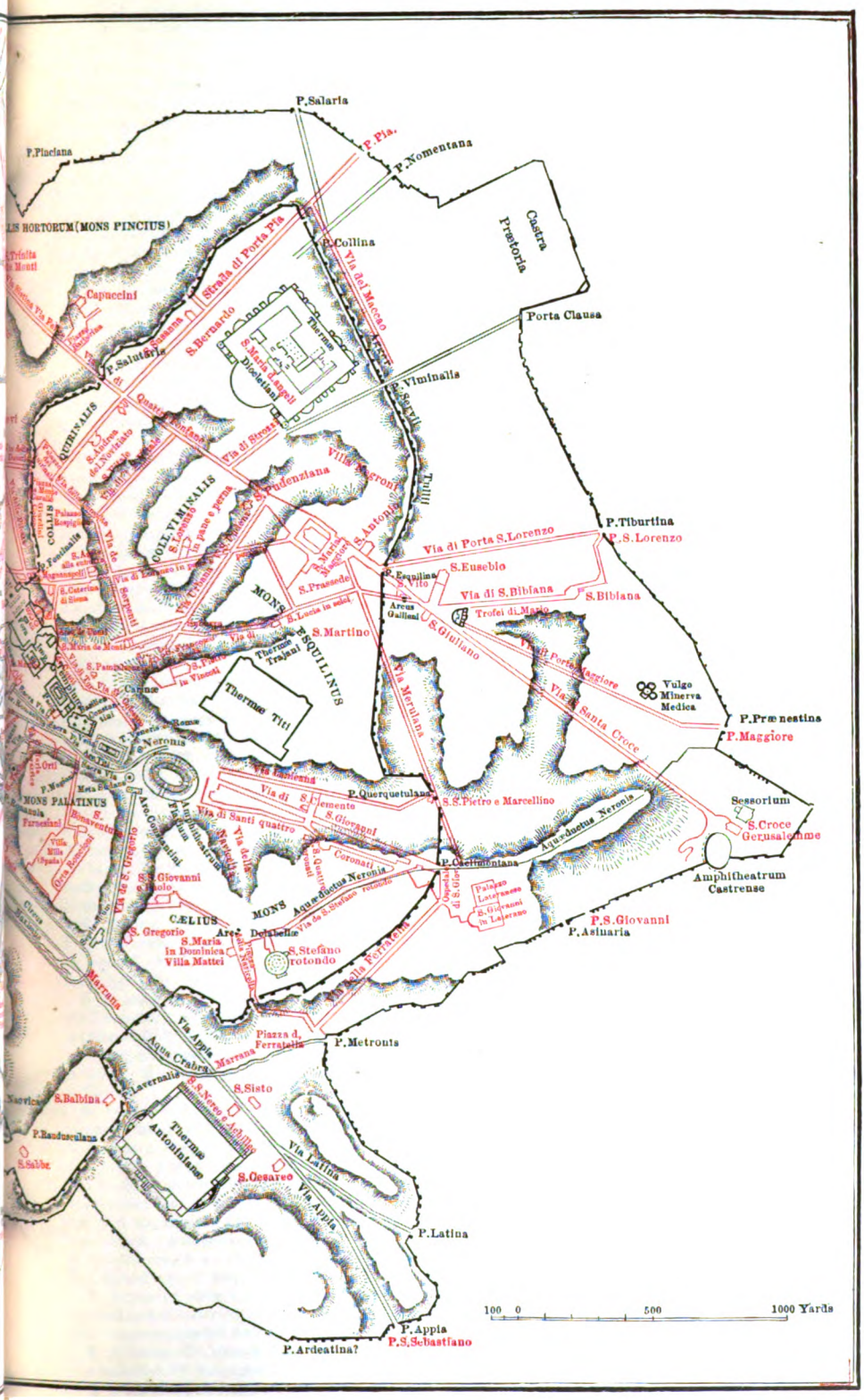

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two disciples in Germany, Lavater (1741–1801) and Pestalozzi (1746–1826), and at about the same time (1724–1804) Kant lent his influence to this school. The principle of the Romanticists was *life*, and they represented ideas *lyrically*, as they ring in the raptures or agonies of the human heart. They represented the passions *picturesquely*, as they may burn in an individual character belonging to a certain age, race, stage of life, etc. The decay of this school was a simple consequence of its artistic principle. Life is not the highest principle of art; the highest principle is truth. When this was seen, the question arose, What is truth? The Romanticists attempted a double answer, but failed in both. In Germany they said, Truth is only a symbol, and the highest symbols mankind possess are a Roman Catholic Church and the absolute monarchy. They despised the Reformation on æsthetic grounds as unromantic. Hence followed political reaction, conversion to Romanism, extravagances, insanity, and suicide. In England they said, There is no truth outside of the individual; take away all those abstract generalities which enslave the individuality, and the unbound Prometheus will show himself the truth. The result was disgust at life, despair at all. This branch of the Romantic school soon withered. In Germany the favorite philosopher of the Romanticists was Schelling, and their favorite divine Schleiermacher. The book which most fitly represents their school in England is the *Sartor Resartus* of Carlyle.—Gardner, *Faiths of the World*, s. v.; Johnson, *Cyclop.* s. v.

Romānus, the name of a number of saints of the Roman Catholic Church.

1. Romanus Thaumaturgus, said to have lived at Antioch in the 5th century, to have led a very abstemious life in a cave—partaking of only bread, salt, and water, and never kindling a fire—and to have wrought many wonders. His day is Feb. 9.

2. An archbishop of Rheims (530), a reputed relative of pope Vigilius, said to have been at first a monk and to have built a monastery in the neighborhood of Troyes, which was confirmed by Clodowig I. His death took place in 533 or 534. His anniversary is Feb. 28.

3. An abbot of the convent of Jaux, in Burgundy, who is said to have been born near the end of the 4th century and to have been consecrated priest by Hilary, the bishop of Arles. It is related that he retired into solitude at the age of thirty-five; that he introduced the hermit life into France, built cells and convents, and healed the sick through prayer and the kiss. He died in 460, and his day is also Feb. 28.

4. Albert and Domitian, said to have been martyred at Rome. Their alleged remains were exhumed in Rome in 1659 and placed in the Jesuit church at Antwerp. They are commemorated March 14.

5. A monk in the diocese of Auxerre and Sens in the 6th century, who was divinely instructed to go from devastated Italy to France, and there built monasteries, converted many people to a monastic life, and wrought miracles. His relics are preserved at Sens. His day is May 22.

6. An archbishop of Rouen (622) said to belong to the royal family of France, of whom the legend relates that when a monster which devoured man and beast ravaged the city of Rouen, he provided a criminal who was awaiting death with the symbol of the cross and commanded him to remove the monster. The result was that the monster followed like a tame animal, and was burned. Romanus is said to have died in 639, and is commemorated on the reported date of his death, Oct. 23, and also on May 30.

7. A martyr, alleged to have been baptized by St. Laurent and to have been beheaded under Decius, A.D. 255. Commemorated Aug. 9.

8. A deacon of Cæsarea, martyred under Diocletian, to whom Nov. 18 is assigned.

9. A reputed priest of Bordeaux whose death is fixed in 318, of whom the legend states that many wonders were wrought through his prayers, particularly that of rescuing shipwrecked persons. His day is Nov. 24.

See *Ausführl. Heiligen-Lex.*, with Calendar (Cologne and Frankf. 1719), p. 1928 sq.; *Les Vies d. Saints*, etc. (Par. 1734), i, 243; ii, 101.—Herzog, *Real-Encykl.* s. v.

Romanus, *Pope* in A.D. 897, reigned only four months and twenty-three days. A single letter is all that history has preserved of his remains, and the only remarkable event of his pontificate was his disapproval of the indignities inflicted by his predecessor, Stephen VI, on the lifeless body of Formosus I (891–896). See the article. Romanus abrogated the unjust decrees of his predecessor, by which all the acts of Formosus had been declared void, and confirmed the consecrations and other pontifical acts which had been so nullified. See Bower, *Lives of the Popes*, v, 71–73; Baronius, *Annales*, A.D. 891–896.—Wetzer u. Welte, *Kirchen-Lex.* s. v.

Rombouts, Dirck, a Flemish historical painter, was born at Antwerp July 1, 1597. A pupil of Jansen's, he inherited the hatred of his master for Rubens, and opened a rival school. In 1617 he went to Italy, where his reputation was soon established, and he was called to the court of the grand-duke Cosmo II. He returned to Antwerp, where he spent the rest of his life. He was master of the Guild of St. Luke and held municipal offices. He died in 1637. *The Taking-down from the Cross*, *St. Francis Receiving the Stigmata*, and *Themis with the Attributes of Justice* show him to have possessed the qualities of a great master.—*English Cyclopædia*, s. v.

Rome (Ῥώμη [in Greek, *strength*; but probably from *Romulus*, the founder], expressly mentioned in the Bible only in the books of the Maccabees, and in Acts xviii, 2, etc.; Rom. i, 7, 15; 2 Tim. i, 17; see also "Babylon," Rev. xiv, 8, etc.), the ancient capital of the Western world, and the present residence of the pope and capital of Italy. In the following brief account, we adhere in the main to the statements found in Kitto and Smith. See Roman Empire.

I. *General Description.*—Rome lies on the river Tiber, about fifteen miles from its mouth, in the plain of what is now called the Campagna (*Felix illa Campania*, Pliny, *Hist. Nat.* iii, 6), in lat. 41° 54′ N., long. 12° 28′ E. The country around the city, however, is not altogether a plain, but a sort of undulating table-land, crossed by hills, while it sinks towards the south-west to the marshes of Maremma, which coast the Mediterranean. In ancient geography, the country in the midst of which Rome lay was termed Latium, which, in the earliest times, comprised within a space of about four geographical square miles the country lying between the Tiber and the Numicius, extending from the Alban Hills to the sea, having for its chief city Laurentum. The "seven hills" (Rev. xvii, 9) which formed the nucleus of the ancient city stand on the left (eastern) bank. On the opposite side of the river rises the far higher ridge of the Janiculum. Here from very early times was a fortress, with a suburb beneath it extending to the river. Modern Rome lies to the north of the ancient city, covering with its principal portion the plain to the north of the seven hills, once known as the Campus Martius, and on the opposite bank extending over the low ground beneath the Vatican to the north of the ancient Janiculum.

The city of Rome was founded (B.C. 753) by Romulus and Remus, grandsons of Numitor, and sons of Rhea Sylvia, to whom, as the originators of the city, mythology ascribed a divine parentage. At first the city had three gates, according to a sacred usage. Founded on the Palatine Hill, it was extended, by degrees, so as to take in six other hills, at the foot of which ran deep valleys that in early times were in part overflowed with water, while the hill-sides were covered with trees. In the course of the many years during which Rome was acquiring to herself the empire of the world, the city underwent great, numerous, and important changes. Un-

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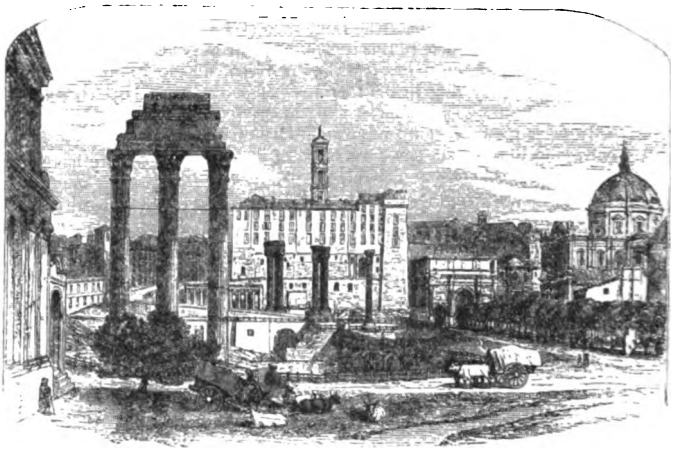
der its first kings it must have presented a very different aspect from what it did after it had been beautified by Tarquin. The destruction of the city by the Gauls (A.U.C. 365) caused a thorough alteration in it; nor could the troubled times which ensued have been favorable to its being well restored. It was not till riches and artistic skill came into the city on the conquest of Philip of Macedon and Antiochus of Syria (A.U.C. 565) that there arose in Rome large, handsome stone houses. The capture of Corinth conduced much to the adorning of the city, many fine specimens of art being transferred thence to the abode of the conquerors. As the power of Rome extended over the world, and her chief citizens went into the colonies to enrich themselves, so did the masterpieces of Grecian art flow towards the capital, together with some of the taste and skill to which they owed their birth. Augustus, however, it was who did most for embellishing the capital of the world, though there may be some sacrifice of truth in the pointed saying that he found Rome built of brick and left it marble. Subsequent emperors followed his example, till the place became the greatest repository of architectural, pictorial, and sculptural skill that the world has ever seen—a result to which even Nero's incendiarism indirectly conduced, as affording an occasion for the city's being rebuilt under the higher scientific influences of the times. The site occupied by modern Rome is not precisely the same as that which was at any period covered by the ancient city: the change of locality being towards the north-west, the city has partially retired from the celebrated hills. About two thirds of the area within the walls (traced by Aurelian) are now desolate, consisting of ruins, gardens, and fields, with some churches, convents, and other scattered habitations. Originally the city was four miles in circumference. In the time of Pliny the walls were nearly twenty miles in circuit; now they are from fourteen to fifteen miles around. Its original gates, three in number, had increased in the time of the elder Pliny to thirty-seven. Modern Rome has sixteen gates, some of which are, however, built up. Thirty-one great roads centred in Rome, which, issuing from the Forum, traversed Italy, ran through the provinces, and were terminated only by the boundary of the empire. As a starting-point, a gilt pillar (Milliarium Aureum) was set up by Augustus in the middle of the Forum. This curious monument, from which distances were reckoned, was discovered in 1823. Eight principal bridges led over the Tiber; of these three are still relics. The four districts into which Rome was divided in early times, Augustus increased to fourteen. Large open spaces were set apart in the city, called Campi, for assemblies of the people and martial exercises, as well as for games. Of nineteen which are mentioned, the Campus Martius was the principal. It was near the Tiber, whence it was called Tiberinus. The epithet "Martius" was derived from the plain being consecrated to Mars, the god of war. In the later ages it was surrounded by several magnificent structures, and porticos were erected, under which, in bad weather, the citizens could go through their usual exercises. It was also adorned with statues and arches. The name of Forum was given to places where the people assembled for the transaction of business. The Fora were of two kinds —*fora venalia*, "markets;" *fora civilia*, "law-courts," etc. Until the time of Julius Cæsar there was but one of the latter kind, termed by way of distinction Forum Romanum, or simply Forum. It lay between the Capitoline and Palatine Hills; it was eight hundred feet wide, and adorned on all sides with porticos, shops, and other edifices, on the erection of which large sums had been expended, and the appearance of which was very imposing, especially as it was much enhanced by numerous statues. In the centre of the Forum was the plain called the Curtian Lake, where Curtius is said to have cast himself into a chasm or gulf, which closed on him, and so he saved his country. On one side were the elevated seats, or *suggestus*, a sort of pulpit from which magistrates and orators addressed the people—usually called *rostra*, because adorned with the beaks of ships which had been taken in a sea-fight from the inhabitants of Antium. Near by was the part of the Forum called the Comitium, where were held the assemblies of the people called Comitia Curiata. The celebrated temple bearing the name of Capitol (of which there remain only a few vestiges) stood on the Capitoline Hill, the highest of the seven; it was square in form, each side extending about two hundred feet, and the ascent to it was by a flight of one hundred steps. It was one of the oldest, largest, and grandest edifices in the city. Founded by Tarquinius Priscus, it was several times enlarged and embellished. Its gates were of brass, and it was adorned with costly gildings; whence it is termed "golden" and "glittering," *aurea, fulgens*. It enclosed three structures, the Temple of Jupiter Capitolinus in the centre, the Temple of Minerva on the right, and the Temple of Juno on the left. The Capitol also comprehended some minor temples or chapels, and the Casa Romuli, or cottage of Romulus, covered with straw. Near the ascent to the Capitol was the asylum. We also mention the Basilicæ, since some of them were afterwards turned to the purposes of Christian worship. They were originally buildings of great splendor, being appropriated to meetings of the senate, and to judicial purposes. Here counsellors received their clients, and bankers transacted their business. The earliest churches, bearing the name of Basilicæ, were erected under Constantine. He gave his own palace on the Cœlian Hill as a site for a Christian temple. Next in antiquity was the Church of St. Peter, on the Vatican Hill, built A.D. 324, on the site and with the ruins of temples consecrated to Apollo and Mars. It stood about twelve centuries, at the end of which it was superseded by the modern church bearing the same name. The Circi were buildings oblong in shape, used for public games, races, and beast-fights. The Theatra were edifices designed for dramatic exhibitions; the Amphitheatra (double theatres, buildings in an oval form) served for gladiatorial shows and the fighting of wild animals. That which was erected by the emperor Titus, and of which there still exists a splendid ruin, was called the



Remains of the Forum at Rome.

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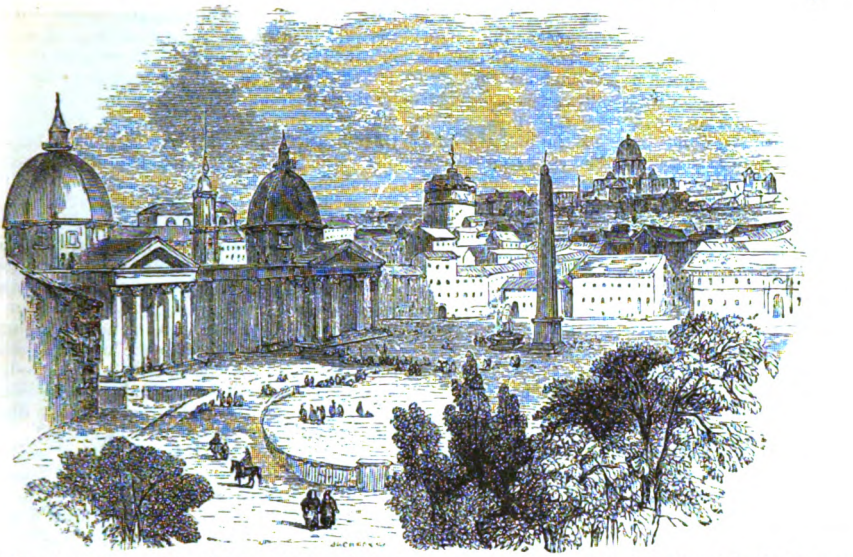

Rome from the Pincian Hill; the Plaza del Popolo in the foreground, St. Angelo and St. Peter's in the distance.

Coliseum, from a colossal statue of Nero that stood near it. With an excess of luxury, perfumed liquids were conveyed in secret tubes around these immense structures, and diffused over the spectators, sometimes from the statues which adorned the interior. In the arena which formed the centre of the amphitheatres, the early Christians often endured martyrdom by being exposed to ravenous beasts.

See Smith, *Dict of Class. Geog.* s. v.; Parker, *Archæology of Rome* (Lond. 1877, 6 vols. 8vo); Wood, *Guide to Rome* (Lond. 1875); Cokesly, *Map of Anc. Rome* (Lond. 1852).

II. *Judaism in Rome.*—The connection of the Romans with Palestine caused Jews to settle at Rome in considerable numbers. The Jewish king Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and emigrants were brought to Rome at that time. A special district was assigned to them (Josephus, *Ant.* xiv, 10, 8), not on the site of the modern "Ghetto," between the Capitol and the island of the Tiber, but across the Tiber (Philo, *Leg. ad Caium*, p. 568, ed. Mangey). From Philo also it appears that the Jews in Rome were allowed the free use of their national worship, and generally the observance of their ancestral customs. With a zeal for which the nation had been some time distinguished, they applied themselves with success to proselytizing (Dion Cass. xxxvii, 17). Many of these Jews were made freedmen (Philo, *loc. cit.*). Julius Cæsar showed them some kindness (Josephus, *Ant.* xiv, 10, 8; Sueton. *Cæsar*, 84). They were favored also by Augustus, and by Tiberius during the latter part of his reign (Philo, *loc. cit.*). On one occasion, in the reign of Tiberius, when the Jews were banished from the city by the emperor for the misconduct of some members of their body, not fewer than four thousand enlisted in the Roman army which was then stationed in Sardinia (Sueton. *Tib.* 36; Josephus, *Ant.* xviii, 3, 4). Claudius "commanded all Jews to depart from Rome" (Acts xviii, 2), on account of tumults connected, possibly, with the preaching of Christianity at Rome (Sueton. *Claud.* 25, "Judæos impulsore Chresto assidue tumultuantes Roma expulit"). This banishment cannot have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of Paul's visit (Acts xxviii, 17). The Roman biographer does not give the date of the expulsion by Claudius, but Orosius (vii, 6) mentions the ninth year of that emperor's reign (A.D. 50). The precise occasion of this expulsion history does not afford us the means of determining. The cause here assigned for their expulsion is that they raised disturbances, an allegation which at first view does not seem to point to a religious, still less to a Christian, influence. Yet we must remember that the words bear the coloring of the mind of a heathen historian, who might easily be led to regard activity for the diffusion of Christian truth, and the debates to which that activity necessarily led, as a noxious disturbance of the peace of society. The Epicurean view of life could scarcely avoid describing religious agitations by terms ordinarily appropriated to martial pursuits. It must equally be borne in mind that the diffusion of the Gospel in Rome—then the very centre and citadel of idolatry—was no holiday task, but would call forth on the part of the disciples all the fiery energy of the Jewish character, and on the part of the pagans all the vehemence of passion which ensues from pride, arrogance, and hatred. Had the ordinary name of our Lord been employed by Suetonius, we should, for ourselves, have found little difficulty in understanding the words as intended to be applied to Jewish Christians. But the biographer uses the word *Chrestus*. The *us* is a mere Latin termination; but what are we to make of the root of the word—Chrest for Christ? Yet the change is in only one vowel, and Chrest might easily be used for Christ by a pagan writer. A slight difference in the pronunciation of the word as vocalized by a Roman and a Jew would easily cause the error. We know that the Romans often did make the mispronunciation, calling Christ "Chrest" (Tertull. *Apol.* c. 3; Lactant. *Inst.* iv, 17; Just. Mart. *Apol.* c. 2). The point is important, and we therefore give a few details, the rather that Lardner has, under Claudius (i, 259), left the question undetermined. Now, in Tacitus (*Annal.* xv, 44) Jesus is unquestionably called Chrest in a passage where his followers are termed Christians. Lucian, too, in his *Philopatris*, so designates our Lord, playing on the word *Chrestus* (Χρηστός), which, in Greek, signifies "good." These are his words: "since a Chrest [a good man] is found among the Gentiles also." Tertullian (*ut sup.*) treats the difference as a case of ignorant mispronunciation, *Christianus* being wrongly pronounced *Chrestianus*. The mistake may have been the more readily introduced from the fact that, while Christ was a foreign word, Chrest was customary. Lips that had been used to Chrest would, therefore, rather continue the sound than change the vocalization. The term Chrest occurs on inscriptions (Heumann, *Sylloge*, diss. i, 536), and epi-

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grams in which the name appears may be found in Martial (vii, 55; ix, 28). In the same author (xi, 91) a diminutive from the word, namely, *Chrestillus*, may be found. The word assumed, also, a feminine form, *Chresta*, as found in an ancient inscription. Comp. also Martial (vii, 55). There can therefore be little risk in asserting that Suetonius intended to indicate Jesus Christ by Chrestus; and we have already seen that the terms which he employs to describe the cause of the expulsion, though peculiar, are not irreconcilable with a reference on the part of the writer to Christians. The terms which Suetonius employs are accounted for, though they may not be altogether justified, by those passages in the Acts of the Apostles in which the collision between the Jews who had become Christians and those who adhered to the national faith is found to have occasioned serious disturbances (Kuinöl, *Acts xviii*, 2; Rorsal, *De Christo per Errorem in Chrest. Comm.* [Groning, 1717]). Both Suetonius and Luke, in mentioning the expulsion of the Jews, seem to have used the official term employed in the decree. The Jews were known to the Roman magistrate; and Christians, as being at first Jewish converts, would be confounded under the general name of Jews. But that the Christians as well as the Jews strictly so called were banished by Claudius appears certain from the book of Acts; and, independently of this evidence, seems very probable from the other authorities of which mention has been made. See CHRESTUS; ROME, JEWS IN.

III. *Christianity at Rome.*—Nothing is known of the first founder of the Christian Church at Rome. Roman Catholics assign the honor to Peter, and on this ground an argument in favor of the claims of the papacy. There is, however, no sufficient reason for believing that Peter was ever even so much as within the walls of Rome (Ellendorf, *Ist Petrus in Rom und Bischof der römischen Kirche gewesen?* [Darmstadt, 1843]). See PETER. Christianity may, perhaps, have been introduced into the city, not long after the outpouring of the Holy Spirit on the day of Pentecost, by the "strangers of Rome" who were then at Jerusalem (Acts ii, 10). It is clear that there were many Christians at Rome before Paul visited the city (Rom. i, 8, 13, 15; xv, 20). The names of twenty-four Christians at Rome are given in the salutations at the end of the Epistle to the Romans. For the difficult question whether the Roman Church consisted mainly of Jews or Gentiles, see Conybeare and Howson, *Life of St. Paul*, ii, 157; Alford, *Proleg.*; and especially Prof. Jowett, *Epistles of St. Paul to the Romans, Galatians, and Thessalonians*, ii, 7–26. The view there adopted, that they were a Gentile Church, but with many Jewish converts, seems most in harmony with such passages as i, 5, 13; xi, 13, and with the general tone of the epistle. See ROMANS, EPISTLE TO.

It may be useful to give some account of Rome in the time of Nero, the "Cæsar" to whom Paul appealed, and in whose reign he suffered martyrdom (Eusebius, *H. E.* ii, 25).

1. The city at that time must be imagined as a large and irregular mass of buildings unprotected by an outer wall. It had long outgrown the old Servian wall (Dionys. Hal. *Ant. Hom.* iv, 13; ap. Merivale, *Rom. Hist.* iv, 497); but the limits of the suburbs cannot be exactly defined. Neither the nature of the buildings nor the configuration of the ground was such as to give a striking appearance to the city viewed from without. "Ancient Rome had neither cupola nor campanile" (Conybeare and Howson, *Life of St. Paul*, ii, 371; Merivale, *Rom. Emp.* iv, 512), and the hills, never lofty or imposing, would present, when covered with the buildings and streets of a huge city, a confused appearance like the hills of modern London, to which they have sometimes been compared. The visit of Paul lies between two famous epochs in the history of the city, viz. its restoration by Augustus and its restoration by Nero (Conybeare and Howson, i, 13). Some parts of the city, especially the Forum and Campus Martius, must now have presented a magnificent appearance; but many of the principal buildings which attract the attention of modern travellers in ancient Rome were not yet built. The streets were generally narrow and winding, flanked by densely crowded lodging-houses (*insulæ*) of enormous height. Augustus found it necessary to limit their height to seventy feet (Strabo, v, 235). Paul's first visit to Rome took place before the Neronian conflagration, but even after the restoration of the city, which followed upon that event, many of the old evils continued (Tacitus, *Hist.* iii, 71; Juvenal, *Sat.* iii, 193, 269). One half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time. (See for calculations and proofs the works cited.)

Such was the population which Paul would find at Rome at the time of his visit. We learn from the Acts of the Apostles that he was detained at Rome for "two whole years," "dwelling in his own hired house with a soldier that kept him" (Acts xxviii, 16, 30), to whom apparently, according to Roman custom (Seneca, *Ep.* v; Acts xii, 6, quoted by Brotier, *Ad Tac. Ann.* iii, 22), he was bound with a chain (Acts xxviii, 20; Eph. vi, 20; Phil. i, 13). Here he preached to all that came to him, no man forbidding him (Acts xxviii, 30, 31). It is generally believed that on his "appeal to Cæsar" he was acquitted, and, after some time spent in freedom, was a second time imprisoned at Rome (for proofs, see Conybeare and Howson, *Life of St. Paul*, ch. xxvii, and Alford, *Gr. Test.* vol. iii, ch. vii). Five of his epistles, viz. those to the Colossians, Ephesians, Philippians, that to Philemon, and the Second Epistle to Timothy, were, in all probability, written from Rome, the latter shortly before his death (2 Tim. iv, 6), the others during his first imprisonment. See also HEBREWS, EPISTLE TO THE. It is universally believed that he suffered martyrdom at Rome.

2. The localities in and about Rome especially connected with the life of Paul are—(1) The Appian Way, by which he approached Rome (Acts xxviii, 15). See APPII FORUM. (2) "The palace," or "Cæsar's court" (τὸ πραιτώριον, Phil. i, 13). This may mean either the great camp of the Prætorian guards which Tiberius established outside the walls on the north-east of the city (Tacitus, *Ann.* iv, 2; Suetonius, *Tib.* 37), or, as seems more probable, a barrack attached to the imperial residence on the Palatine (Wieseler, as quoted by Conybeare and Howson, *Life of St. Paul*, ii, 423). There is no sufficient proof that the word "prætorium" was ever used to designate the emperor's palace, though it is used for the official residence of a Roman governor (John xviii, 28; Acts xxiii, 35). The mention of "Cæsar's household" (Phil. iv, 22) confirms the notion that Paul's residence was in the immediate neighborhood of the emperor's house on the Palatine.

3. The connection of other localities at Rome with Paul's name rests only on traditions of more or less probability. We may mention especially—(1) The Mamertine prison, or Tullianum, built by Ancus Marcius near the Forum (Liv. i, 33), described by Sallust (*Cat.* 55). It still exists beneath the Church of San Giuseppe dei Falegnami. Here it is said that Peter and Paul were fellow-prisoners for nine months. This is not the place to discuss the question whether Peter was ever at Rome. It may be sufficient to state that though there is no evidence of such a visit in the New Test., unless Babylon in 1 Pet. v, 13 be a mystical name for Rome, yet early testimony (Dionysius, ap. Euseb. ii, 25) and the universal belief of the early Church seem sufficient to establish the fact of his having suffered martyrdom there. The story, however, of the imprisonment in the

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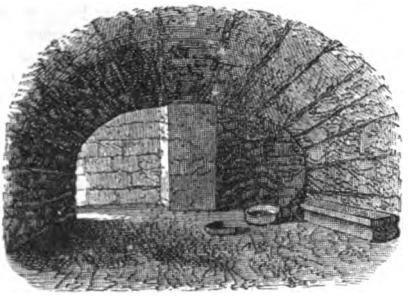

The Mamertine Prison at Rome.

Mamertine prison seems inconsistent with 2 Tim., especially iv, 11. (2) The chapel on the Ostian Road which marks the spot where the two apostles are said to have separated on their way to martyrdom. (3) The supposed scene of Paul's martyrdom, viz. the Church of San Paolo alle tre Fontane, on the Ostian Road. (See the notice of the Ostian Road in Caius, ap. Euseb. *H. E.* ii, 25.) To these may be added, (4) The supposed scene of Peter's martyrdom, viz. the Church of San Pietro in Montorio, on the Janiculum. (5) The chapel "Domine quo Vadis," on the Appian Road, the scene of the beautiful legend of our Lord's appearance to Peter as he was escaping from martyrdom (Ambrose, *Ep.* 33). (6) The places where the bodies of the two apostles, after having been deposited first in the Catacombs (*κοιμητήρια*) (Euseb. *H. E.* ii, 25), are supposed to have been finally buried—that of Paul by the Ostian Road, that of Peter beneath the dome of the famous basilica which bears his name (see Caius, ap. Euseb. *H. E.* ii, 25). All these and many other traditions will be found in the *Annals* of Baronius, under the last year of Nero. "Valueless as may be the historical testimony of each of these traditions singly, yet collectively they are of some importance as expressing the consciousness of the 3d and 4th centuries that there had been an early contest, or at least contrast, between the two apostles, which in the end was completely reconciled; and it is this feeling which gives a real interest to the outward forms in which it is brought before us—more or less, indeed, in all the south of Europe, but especially in Rome itself" (Stanley, *Sermons and Essays*, p. 101).

4. We must add, as sites unquestionably connected with the Roman Christians of the apostolic age—(1) The gardens of Nero in the Vatican, not far from the spot where St. Peter's now stands. Here Christians, wrapped in the skins of beasts, were torn to pieces by dogs, or, clothed in inflammable robes, were burned to serve as torches during the midnight games. Others were crucified (Tacitus, *Ann.* xv, 44). (2) The Catacombs. These subterranean galleries, commonly from eight to ten feet in height, and from four to six in width, and extending for miles, especially in the neighborhood of the old Appian and Nomentan ways, were unquestionably used as places of refuge, of worship, and of burial by the early Christians. It is impossible here to enter upon the difficult question of their origin, and their possible connection with the deep sand-pits and subterranean works at Rome mentioned by classical writers. See the story of the murder of Asinius (Cicero, *Pro Cluent.* 13), and the account of the concealment offered to Nero before his death (Suetonius, *Nero*, 48). A more complete account of the Catacombs than any previously given may be found in G. B. de Rossi's *Roma Sotteriana Christiana* (1864 sq.). Some very interesting notices of this work, and descriptions of the Roman Catacombs, are given in Burgon's *Letters from Rome*, p. 120–258. "De Rossi finds his earliest dated inscription A.D. 71. From that date to A.D. 300 there are not known to exist so many as thirty Christian inscriptions bearing dates. Of undated inscriptions, however, about 4000 are referable to the period antecedent to the emperor Constantine" (Burgon, p. 148). See CATACOMBS.

The lately exhumed foundations of the Church of St. Clement are confidently claimed as relics of the same age (Mullooly, *Clement's Basilica in Rome* [Rome, 1873, 8vo]). See CLEMENT.

Linus (who is mentioned in 2 Tim. iv, 21) and Clement (Phil. iv, 3) are supposed to have succeeded Peter as bishops of Rome. See LINUS.

IV. *Mystical Titles.*—Rome, as being their tyrannical mistress, was an object of special hatred to the Jews, who therefore denominated her by the name of *Babylon*—the state in whose dominions they had endured a long and heavy servitude (Schöttgen, *Hor. Heb.* i, 1125; Eisenmenger, *Entdeckt. Judenth.* i, 1800). Accordingly Rome, under the name of Babylon, is set forth in the Apocalypse (xiv, 8; xvi, 19; xvii, 5; xviii. 2) as the centre and representative of heathenism; while Jerusalem appears as the symbol of Judaism. In xvii, 9 allusion is clearly made to the Septicollis, the seven-hilled city—"seven mountains on which the woman sitteth." The description of this woman, in whom the profligacy of Rome is vividly personified, may be seen in Rev. xvii. In ch. xiii Rome is pictured as a huge, unnatural beast, whose name or number "is the number of a man, and his number is *χξς'*," 666, not improbably *Λατεινος*, Latin, Roman. This beast has been most variously interpreted. The several theories serve scarcely more than to display the ingenuity or the bigotry of their originators, and to destroy each other. Münter (*De Occulto Urbis Romæ Nomine* [Hafn. 1811]) thinks there is a reference to the secret name of Rome, the disclosure of which, it was thought, would be destructive to the state (Pliny, *Hist. Nat.* iii, 9; Macrobius, *Sat.* iii, 5; Plutarch, *Quæst. Rom.* c. 61; Servius, *Ad Æn.* ii, 293). Pliny's words occur in the midst of a long and picturesque account of Italy. Coming in the course of it to speak of Rome, he says, "the uttering of whose other name is accounted impious, and when it had been spoken by Valerius Soranus, who immediately suffered the penalty, it was blotted out with a faith no less excellent than beneficial." He then proceeds to speak of the rites observed on the first of January, in connection with this belief, in honor of Diva Angerona, whose image appeared with her mouth bound and sealed up. This mystic name tradition reports to have been *Valencia.*

One of the most recent views of the name of the beast, from the pen of a Christian writer, we find in *Hyponoia, or Thoughts on a Spiritual Understanding of the Apocalypse* (Lond. 1844). "The number in question (666) is expressed in Greek by three letters of the alphabet: *χ*, six hundred; *ξ*, sixty; *ς*, six. Let us suppose these letters to be the initials of certain names, as it was common with the ancients in their inscriptions to indicate names of distinguished characters by initial letters, and sometimes by an additional letter, as C. Caius, Cn. Cneus. The Greek letter *χ* (ch) is the initial of *Χριστός* (Christ); the letter *ξ* is the initial of *ξύλον* (wood or tree); sometimes figuratively put in the New Test. for the cross. The last letter, *ς*, is equivalent to *σ* and *τ*, but whether an *s* or an *st*, it is the initial of the word Satanas, Satan, or the adversary. Taking the first two names in the genitive, and the last in the nominative, we have the following appellation, name, or title: *Χριστοῦ ξύλου σατανᾶς*, 'the adversary of the cross of Christ,' a character corresponding with that of certain enemies of the truth described by Paul (Phil. iii, 19)." See NUMBER OF THE BEAST.

ROME, BISHOP OF. See POPE.

ROME, COUNCILS OF. The most important are: 1. In 313, against the lapsi, and on discipline; 2. In 341, by pope Julius I and the Eastern bishops, in favor of Athanasius; 3. In 352, by Liberius, for the same object; 4. In 358, against the emperor Constans and the heretics; 5. In 364, at which were present deputies from the Council of Lampsacus; 6. In 366, at which the Macedonians adopted the Nicene Creed; 7. In 367, to examine

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into the charge of adultery preferred against the pope Damasus; 8. In 369, by Damasus, at which Ursinus and Valera were condemned; 9. In 372, at which Auxentius, bishop of Milan, was excommunicated; 10. In 374, by Damasus, condemning Apollinaris; 11. In 375, condemning Lucius, bishop of Alexandria; 12. In 376, against the Apollinarists and others; 13. In 380, fourth of Damasus, against the Sabellians, Arians, etc.; 14. In 400, against the Donatists; 15. In 430, against Nestorius; 16. In 444, against the Manichees; 17. In 774, giving Charlemagne power to elect the Roman pontiff, and to invest all bishops; 18. In 963, deposing pope John XII and appointing Leo VIII; 19. In 964, deposing Leo VIII; 20. In 964, restoring Leo VIII and deposing Benedict V, etc.—Smith, *Tables of Church Hist.*; Landon, *Manual of Councils*. See LATERAN; VATICAN.

ROME, JEWS IN. The origin of the Jews in Rome is very obscure. If credit is to be given to a reading in Valerius Maximus, as it is found in two epitomists—Julius Paris and Januarius Nepotianus—the Jews were already in Rome in 139 B.C. The old reading was, "Idem (C. Cornelius Hispalla, prætor peregrinus) qui Sabazii Jovis cultu simulato mores Romanos inficere conati sunt, domos suas repetere coegit." The epitomists read:

Paris.	*Nepotianus.*
"Idem *Judæos* qui Sabazii Jovis cultu Romanos inficere mores conati sunt, repetere domos suas coegit."	"Judæos quoque qui Romanis tradere sacra sua conati sunt, idem Hispalus urbe exterminavit arasque privatas a publicis locis abjecit."

If this reading be genuine, we find the Jews not merely settled in Rome, but a dangerous and proselyting people, three quarters of a century before the taking of Jerusalem by Pompey. But aside from the fact that both Paris and Nepotianus are post-Christian writers, the question comes up, "What have the Jews to do with Jupiter Sabazius—a Phrygian god?" Without arguing the question at any length, we may unhesitatingly say that the whole is a flagrant anachronism, introduced into the text of Valerius after the time when the Jews, either of themselves or as connected with the Christians, had become much more familiar to the general ear. Friedländer, in his *Darstellungen aus der Sittengeschichte Roms*, iii, 510, adopts the reading of Valerius Maximus as a source; but it is certain that the first settlement of the Jews at Rome was under Pompey, when vast numbers of slaves were brought to the capital. These slaves were publicly sold in the markets, but, if we may believe Philo, were soon emancipated by their tolerant masters, who were unwilling to do violence to their religious feelings. 'Is it not more probable that there were some, if not many, opulent commercial Jews already in Rome, "who, with their usual national spirit, purchased, to the utmost of their means, their unhappy countrymen, and enabled them to settle in freedom in the great metropolis?" Certain it is that at the time when Cicero delivered his memorable oration to vindicate Flaccus their influence was already felt; for being afraid of the large number of Jews Cicero saw in the audience, he delivered his speech in a low voice (Cicero, *Pro Flacco*, 28). Under Julius Cæsar they enjoyed great liberties; for, as Suetonius tells us, they were among the mourners—the most sincere mourners—at the obsequies of Cæsar; they waited for many nights around his entombment ("præcipue Judæi qui noctibus continuis bustum frequentarunt" [*Jul.* c. 84]). At the time of Augustus, the number of Jews residing at Rome already amounted to several thousand. Tacitus gives their number at 4000, and Josephus states that 8000 were present when Archelaus appeared before Augustus (*Ant.* xvii, 11, 1; *War*, ii, 6, 1). They formed the chief population of the trans-Tiberine region: *τὴν πέραν τοῦ Τιβέρεως ποταμοῦ μεγάλην τῆς Ῥώμης ἀποτομήν, ἣν οὐκ ἠγνόει κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίων· Ῥωμαῖοι δὲ ἦσαν οἱ πλείους ἀπελευθερωθέντες. Αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν, ὑπὸ τῶν κτησαμένων ἐλευθερώθησαν, οὐδὲν τῶν πατρίων παραχαράξαι βιασθέντες.* Such is the report Philo gives in *Legat. ad Caium*, § 23 (Mang. ii, 568). Augustus was at first an enemy to all foreign religions, and even praised Caius, the son of Agrippa, for not having sacrificed in Jerusalem (Sueton. *Augustus*, 93). But as he advanced in years he grew more superstitious, and finally ordered that sacrifices for his welfare should be offered in the Jewish temple. The kindly feelings of Augustus towards the Jews were no doubt increased by his private friendship for Herod, and we must not be surprised at the special favors shown to the Jews by Augustus; for the less wealthy Jews not only shared in the general largess of corn which was distributed among the poorer inhabitants of the city, but, by a special favor of the monarch, their portion was reserved for the following day if the distribution fell on a Sabbath.

The first direct persecution of the Jews occurred under the reign of Tiberius, who sent 4000 Jewish youth against the robbers of Sardinia, purposely exposing them to the inclemencies of the climate ("si ob gravitatem cœli interirent, vile damnum," as Tacitus writes), and who banished all the others from Rome (Tacit. *Annal.* ii, 85; Sueton. *Tiberius*, 36). The ground of this decree is stated to have been the emperor's desire to suppress all foreign superstitions, more especially the Jewish, which numbered many proselytes. Josephus explains that a certain Jewish impostor who acted as a rabbi in Rome had, in concert with three other Jews, succeeded in proselytizing Fulvia, a noble Roman lady. On pretence of collecting for the Temple, they received from her large sums, which they appropriated to their own purposes. The fraud was detected, and Sejanus, who at that time was high in the emperor's confidence, used the opportunity for inciting his master to a general persecution of the Jews. After the death of Sejanus, the Jews were allowed to return to Rome to be oppressed by Caligula. Claudius (A.D. 41–45) again banished them from Rome, probably on account of the disputations and tumults excited by them in consequence of the spread of Christianity ("Judæos impulsore Chresto assidue tumultuantes Roma expulit" [Sueton. *Claudius*, 25]). Yet here, as elsewhere, oppression and persecution seemed not to be the slightest check on their increase, and it is true what Dion Cassius remarks, that the Jews were a *γένος, κολουσθὲν μὲν πολλάκις, αὐξηθὲν δὲ ἐπὶ πλεῖστον* (xxxvii, 17). They had a sort of council, or house of judgment, which decided all matters of dispute. To this, no doubt, either in the synagogue or law-court attached to it, Paul expected to give an account of his conduct. "The numbers of the Jews in Rome were, doubtless, much increased; but their respectability as well as their popularity was much diminished by the immense influx of the most destitute as well as of the most unruly of the race, who were swept into captivity by thousands after the fall of Jerusalem." The change appears to be very marked. Rome tolerated, indeed, all religions; but the exclusiveness and the isolation of the Jews at Rome raised against them popular prejudice. The language of the incidental notices which occur about the Jews in the Latin authors, after this period, seems more and more contemptuous, and implies that many of them were in the lowest state of penury—the outcasts of society. Juvenal bitterly complains that the beautiful and poetic grove of Egeria was let out to mendicant hordes of Jews, who pitched their camps, like gypsies, in the open air, with a wallet and a bundle of hay for their pillow as their only furniture:

> "Nunc sacri fontis nemus et delubra locantur
> Judæis, quorum cophinus fœnumque supellex"
> (*Sat.* iii, 12).

And Martial alludes to their filth, and, what is curious enough, describes them as peddlers, venders of matches, which they trafficked for broken glass (i, 42; xii, 46). Be it as it may, certain it is that the Jews had once a flourishing and influential congregation at Rome, as may be seen from Jewish inscriptions and tombstones which of late have been brought to light.

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Such was the checkered history of the dispersed of Israel during the period which ends with the destruction of Jerusalem. Their wanderings and settlements in other parts of Europe, and the events which befell them in the Roman empire and elsewhere, are fully treated in the articles JEW and ROME.

See Schürer, *Lehrbuch der neutestamentlichen Zeitgeschichte*, p. 624 sq.; Hausrath, *Neutestamentliche Zeitgeschichte*, iii, 71–81; Edersheim, *History of the Jewish Nation*, p. 83 sq.; Milman, *History of the Jews*, i, 458 sq.; Grätz, *Gesch. d. Juden*, iii, 141, 142, 211, 212, 251; Kraus, *Roma Sotteranea: Die römischen Katakomben* (1873), p. 61 sq., 489 sq.; S. Garrucci, *Cimitero degli Antichi Ebrei Scoperto recentemente in Vigna Randanini* (Roma, 1862); *Corpus Inscript. Græc.* vol. iv, Nos. 9901–9926. (B. P.)

Rome, BENJAMIN (BEN-JEHUDA) OF, a learned Jew, flourished in the 14th century, and is the author of commentaries on *Kings, Chronicles,* and *Proverbs.* They are still in MS., but "represent the sound and single exegesis of the Spanish school, abounding with quotations from Jonah Ibn-Jaunah, Ibn-Gikatilla, Ibn-Balam, Ibn-Ezra, Joseph Kimchi, and David Kimchi, and are of considerable interest for the history of exegesis." See De Rossi, *Dizionario Storico degli Autori Ebrei*, p. 63 (Germ. transl.); Ginsburg, *Levita's Massoreth ha-Massoreth*, p. 81, note 91; Wolf, *Bibliotheca Hebr.* iii, 152, No. 393; Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodleiana*, p. 790, 1840, 2769; the same in the *Jewish Literature* (Lond. 1857), p. 146, 376; and *Bibliographisches Handbuch*, p. 21, No. 206 (Leips. 1859); Fürst, *Bibl. Jud.* i, 117. (B. P.)

Rome Land, a large open space in front of the minster of Waltham, Bury St. Edmund's, and St. Alban's, called the *forbury* at Reading, and probably the original of the *tombland* of Norwich, so called since 1302.

Rome Scot, or **Rome Fee,** an annual tribute of a thousand marks paid by king John to the see of Rome. The money was remitted for the support of an English school or college in Rome, and was held by some of the popes to be a proof of the dependence of England on the Roman see. It was abolished Jan. 15, 1534. See PETER-PENCE.

Romeyn, the name of a family who have long been prominent in the ministry of the Reformed (Dutch) Church in America. Their ancestors fled from their native country, the United Provinces (now Belgium), during the persecutions of Louis XIV for conscience' sake and for their attachment to the Protestant cause. They took their lives in their hands, leaving all their effects behind them. There were three brothers, one of whom went to England, and was the ancestor of the celebrated Rev. William Romaine, author of *The Life, the Walk, and the Triumph of Faith.* He was the contemporary and colaborer of Whitefield, Berridge, the countess of Huntingdon, and the Wesleys, with others of the great revivalists of the last century. The other two brothers, somewhere between 1650 and 1660, went to the Dutch West India Islands and Brazil. One of them died soon after. Claas Janse Romeyn, the survivor, left Brazil when that country, which had been subject to the States-general, passed from their possession in 1661. He came to New York and died about twelve years later. Of his descendants the following are entitled to notice among the deceased ministers of the Reformed Church.

1. JAMES, son of James Van Campen Romeyn, born at Greenbush, N. Y., in 1797, was a graduate of Columbia College in 1816, and of the Theological Seminary of the Reformed Church at New Brunswick in 1819. He was settled successively at Nassau, N. Y., 1820–27; Six Mile Run, N. J., 1827–33; Hackensack, N. J., as colleague with his venerable father, 1833–36; Catskill, N. Y., 1836–40; Leeds, N. Y., 1842–44; Bergen Neck, N. J., 1844–50; Geneva, N. Y., 1850–51. He had scarcely begun his labors at this place when he was stricken down with paralysis, of which he lingered, often in great suffering, until death brought him a happy release in 1859. He had previously been declared *emeritus* at his own request by the classis to which he belonged—a provision by which a minister is honorably discharged from active duties. None of the churches which he served offered him so prominent a position as his pulpit power seemed to others to demand. But this was the result entirely of his own peculiar views, his feeble health, and of his very sensitive nature, which led him to decline more commanding places and enabled him to occupy a congenial retirement. With these feelings he also declined the professorship of logic and rhetoric in Rutgers College, and seldom published any of his pulpit discourses. He was a frequent contributor to the religious press, writing upon almost all topics of current interest with equal ease and ability. His only published sermons were, one on *The Crisis and its Claims upon the Church of God*, preached, June, 1842, before the General Synod of the Reformed Church, of which he was the retiring president; another, entitled *A Plea for the Evangelical Press*, preached at the public deliberative meeting of the American Tract Society, October, 1843; and the very last effort of his pen, before he was paralyzed, entitled *Enmity to the Cross of Christ.* These are all characteristic sermons. The last was published in Dr. H. C. Fish's *Pulpit Eloquence of the Nineteenth Century*, and also in pamphlet form by the author as "A parting memorial to the people of his former charges." He was the author of a famous *Report on the State of the Church*, made to the General Synod in 1848; and also published a remarkable address before the Greene County Agricultural Society, during his residence there. In his will he forbade any posthumous publication of his discourses. His correspondence would make one of the raciest volumes of epistolary writing in our language. Probably the best idea of his pulpit oratory and sermons may be formed from the statements which we quote. Dr. James W. Alexander, writing to a friend in September, 1844, from Staten Island, says: "Here I heard James Romeyn; and a more extraordinary man I never heard. Fulness of matter, every step sudden and unexpected, genius, strength, fire, terror, amazing and preposterous rapidity, contempt of rule and taste. It was an awful discourse: 1 Thess. v, 3. It was one which I shall not soon forget." Another contemporary says of him: "I think I see him now—his tall form, which, in face at least, I fancy to have been Laurence Sterne's, strung up to the highest nervous tension, and his tongue pouring forth a lava-tide of burning eloquence, the most powerful to which I have ever listened. *Powerful,*" he adds, "is just the word. I have heard men more remarkable for literary polish, more original in fancy, more erudite in learning, more winning in pathos; but for the grander sublimities of eloquence I never heard his equal. His denunciations were awful; he abounded in this style. I have heard of his preaching his first sermon on the text, 'Yet forty days and Nineveh shall be destroyed,' of which the effect was startling. He abounded and excelled in illustration. He laid all literature and knowledge under contribution for this purpose." Yet with all these characteristics of a Boanerges, he was tender and soul-moving. He could as easily bring tears to the eyes as terrors to the conscience. His zeal was flaming. His love to Christ and to souls and to the kingdom of Christ burned in every sermon and inflamed every prayer. His prayers were as remarkable as his sermons for fulness, variety, point, and overwhelming effects. The hymnology of the Church afforded him more illustration, and was quoted with more power than by any other minister whom we ever heard. His grasp of a great subject, his analytic skill, his surprising fertility of figurative language, and historical, scientific, literary, and especially scriptural, illustrations, his condensed, intense modes of expression, the beauty of his language, and the uplifting power of his eloquence made him, as a preacher, perfectly unique

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and inimitable. He thought in figures, and his figures were powers. His voice was strong and commanding; his utterance was more rapid than that of any other public speaker, not excepting the celebrated statesman Rufus Choate; his action was as energetic as his thought, and perfectly exhausting to his weak and overtaxed body. He never went into his pulpit, not even to lecture in a country school-house, without the most careful preparation. His manuscript sermons and lectures are quite as marvellous for their neat and minute chirography as for their literary and theological contents. It is wonderful how he could read them in or out of the pulpit. But his physical and mental peculiarities seem to have been more acutely sensitive than those of ordinary mortals. He could see further, hear quicker, speak and think more rapidly than almost all others. But these very qualities brought with them a more excitable and naturally irritable temperament, more impatience with things and people that were not right in his sight, and other infirmities that needed the constant control of divine grace to enable him to live for Christ. Yet he was, in private life, a most entertaining and interesting companion, mirthful, exuberant, simple as a child, and a fast friend. In the ecclesiastical affairs of his denomination he was a conspicuous and zealous worker, and although, as in his *Report on the State of the Church*, he seemed to be far in advance of the times, yet, one by one, nearly all of his proposed changes have been adopted and incorporated with the policy and life of the Church. He dealt in principles and facts rather than in theories and fancies. His afflictions enriched his experience, while they caused "many a conflict, many a doubt." His last days were beclouded by the saddening shadows of disease that fell upon the wreck of his body and mind. But the spirit of his piety and ministerial life still shot up its heavenly radiance through the gloom until he entered into rest. On his tombstone are graven these words expressive of his highest aims: "Thou hast dealt well with thy servant, O Lord! I have passed my days as a minister of Jesus Christ. That is enough! That is enough! I am satisfied. God has led me by a right way. Bless the Lord, O my soul!"

2. James Van Campen, son of Rev. Thomas and Susannah (Van Campen) Romeyn, was born at Minisink, Sussex Co., N. J., Nov. 15, 1765. A child of the covenant, he was converted at an early age, and was always noted for conscientious piety and for the simplicity and frankness of his well-balanced character. He was educated at the Schenectady Academy, which was the germ of Union College, under the eye of his uncle, Dr. Theodoric Romeyn, with whom he afterwards studied theology. He was licensed to preach the Gospel by the Synod of New York, Oct. 5, 1787, and immediately settled as pastor of the united churches of Greenbush and Schodac, Rensselaer Co., N. Y., opposite Albany. In 1794 he relinquished the Schodac Church and took charge of a new enterprise which he had organized at Wynant's Kill in connection with the Church at Greenbush. In 1799 he removed to New Jersey, having accepted a call to the united Second Churches of Hackensack and Schralenburg, which had been formed out of the old original churches there, and where he remained until disease compelled him to cease all active service, in 1832. His ministry in New Jersey began at a period of bitter dissensions between the Cœtus and Conferentie parties, which, perhaps, raged with more theological and personal violence in these two churches than in any other part of the Dutch denomination. True to the antecedents and instincts of his family, Mr. Romeyn was a leader of the liberal and progressive side. The reactionary party were, as a rule, arrayed also against the national struggle for independence. Politics embittered the ecclesiastical disputes. Families were divided; personal strifes ran so high that, in many cases, the opposing parties would neither worship together, nor speak to each other, nor even turn out for each other on the roads. In 1822 another great conflict which had arisen some years previously culminated in the secession of Rev. Solomon Froeligh, D.D., a professor of theology and pastor of the old churches of Hackensack and Schralenburg, and four other clergymen, with seven congregations, who formed what they called the "True Reformed Dutch Church in America." All the rancor and obstinacy of the old strifes seemed to be transferred to this unhappy movement, in which Mr. Romeyn was necessarily involved as the chief representative of the faith and polity of the Church against which this revolt was directed. But he stood undaunted—prudent in counsel, energetic in action, and conciliatory in disposition. He was admirably fitted for his burdens by his natural endowments, his high moral qualities, and his pervading piety. No one could charge him with rash enterprise, doubtful expedients, personal antipathies, excited words, retaliating acts, or irritating and aggressive measures. In the affairs of the Church he was the ready helper, the judicious counsellor, the pacificator. Without the form of judicial authority, he wielded an influence far more effectual, desirable, and honorable. In person Mr. Romeyn was tall, large and well proportioned, erect and of commanding presence, dignified and impressive. He was retiring, modest, stable, strong, and earnest. His piety was serene, profound, chastened by divine discipline, and developed with great simplicity and tenderness. His mind was neither rapid nor brilliant nor original, but clear, comprehensive, well trained, and practical. In doctrine he was a strong Calvinist, holding the truth in love, "and insisting more upon the spirit which is life than upon the letter which killeth." His own congregations remained perfectly united and peaceful amid the surrounding strife, and his ministry was blessed with a steady ingathering of souls and growth in grace. He preached from carefully prepared analyses, with fluent speech, terse expression, and a remarkable facility in the use of appropriate Scripture language. This was especially the case in his communion services, when the Church members stood around successive tables, and, as he gave with his own hand the broken bread to each one, he accompanied it with some brief quotation from the Bible particularly adapted to the circumstances of the recipient. Here his pastoral tact and intimate knowledge of his flock were often manifested with a power which melted every heart and carried his people up to the top of the mount of communion. He was very active and prominent in the general councils of the Church, for many years was stated clerk, and in 1806 president of the General Synod. From 1807 till his death he was a trustee of Rutgers College, and also rendered great aid in securing funds for the theological professorships. His only published matter consists of a manifesto in regard to a controversy, an address to theological students at New Brunswick (*Magazine of the Reformed Dutch Church*, iv, 202), and some synodical reports. He died in perfect peace at Hackensack after a lingering illness of paralysis which had laid him aside from all pastoral work for eight years, June 27, 1840.

3. Jeremiah, son of John and Juliana (M'Carty) Romeyn, and nephew of the Rev. Thomas Romeyn, Sr., was born in New York Dec. 24, 1768. He was educated at Hackensack Academy under the celebrated Peter Wilson, LL.D., and in theology under the Rev. Drs. Theodoric Romeyn and John H. Meyer. Before he was twenty years old he was ordained to the ministry, Nov. 10, 1788, and settled as pastor of a Dutch Church at Linlithgow, N. Y., Livingston's Manor. In 1806 he removed to Harlem, remaining there as pastor until 1814, when he went to Delaware County, serving churches at Schoharie Kill and Beaver Dam, the latter of which was resuscitated by his labors. In 1817 he removed to Woodstock, N. Y., on account of his daughter's health, but after a few months was himself taken with the disease of which he died, July 17, 1818. In 1797 he was appointed professor of Hebrew by the Gen-

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eral Synod of the Reformed Church, and held this office until his death. "His personal appearance," says one of his pupils of 1812, "was uncommonly imposing—nearly six feet in height, of a full habit, grave, dignified, and graceful. His head was finely formed, his visage large, with a dark-blue powerful eye, well set under an expanded brow; his countenance florid; his hair full and white, and usually powdered before entering the pulpit or associating with gentlemen of the old school." As a preacher, he was distinguished by his "deep bass voice, of remarkable smoothness and considerable compass;" by an easy, deliberate manner; and by great accuracy of language, precision of thought, and variety of treatment. He was described as combining the Dutch style of pulpit method with the English mode of reasoning and the French vivacity, and picturesque setting of illustration and expression with the most perfect self-command. His theological culture was large and profound, and his reputation as a linguist was very high. "He pronounced the Hebrew with the German accent, with great skill according to the Masoretic points. His attachment to this language brought him, and kept him for many years, in close intimacy with the Jewish rabbins and other teachers of Hebrew in New York, who often spoke of his high scholarship in this department." His temperament was nervous and somewhat irritable, but his piety was pervasive and controlling. He was generous, witty, impulsive, kind, and vivacious—religion and his pulpit absorbed his whole soul. His death was marked by the most perfect trust in "Christ, the hope of glory," and by patient waiting for his coming.

4. John Brodhead, D.D., the only son of Theodoric Romeyn, was born at Marbletown, Ulster Co., N. Y., Nov. 8, 1777. After a preliminary education in the Schenectady Academy, he entered the senior class of Columbia College at the age of seventeen, and graduated with high rank in 1795. The next year he united with his father's Church in Schenectady, and immediately began his theological studies with Dr. John H. Livingston, but completed them under his father. At twenty-one he was licensed to preach by the Classis of Albany, June 20, 1798. In 1799 he became pastor of the Reformed Church of Rhinebeck, Dutchess Co., N. Y., and labored there with increasing popularity and success until, in 1803, he took charge of the Presbyterian Church in Schenectady, which had united in a call upon him after a long period of division. This change enabled him to be with his aged father in his last days. After one year of labor, he went to the First Presbyterian Church in Albany, and sustained himself with great ability in that important Church at the capital of the state. Four years later (in 1808) he accepted the call of the newly formed Cedar Street Presbyterian Church in New York city, of which he continued the pastor until his death, which occurred Feb. 22, 1825, in the twenty-sixth year of his ministry. Dr. Romeyn inherited the nervous sensibility, and the acute, rapid, and decisive characteristics of his family. He was a man of medium size and fine personal appearance; quick in his movements, cultivated in manner, and earnest in his work. He was a great reader, and his fine library was filled with well-used works in almost all departments of literature. His theological attainments were general rather than profound. As a preacher, he was among the foremost of his day. Even when the New York pulpit contained such men as Dr. John M. Mason and Dr. Alexander M'Leod, he built up his new Church under the very shadows of their sanctuaries with complete success. With a congregation composed of the *élite* of the city, his popularity was maintained by discourses which always evinced careful preparation, and by a pastoral tact which was almost unrivalled. Few men have had such power to attach their people to their ministry as he. The greatest characteristic of his preaching was his magnetic power of attraction and impression. His sermons were not remarkable for analysis or discussion, but in their application, and especially in dealing with consciences, and in appeals to the emotional nature, he was a prince of preachers. His published volumes of sermons, like those of Whitefield, do not sustain his great reputation as a pulpit orator. Their power over his audiences was doubtless owing to his impressive delivery, which was generally pleasing, natural, and full of vivacity. "At times every line of his face, even his whole frame, became instinct with passion, and then the eye kindled or became tearful, the very soul speaking through the body, that trembled with emotion or erected itself into an attitude of authority. The torrent of feeling often subdued and carried away his hearers with responding emotion. Dr. Romeyn, and young Spencer, of Liverpool, have always been associated in my mind as having strong points of resemblance" (Dr. Vermilye, in Sprague's *Annals of the Amer. Pulpit*, iv, 223). His ministry was exceedingly blessed, and especially among the young. "His catechetical classes were crowded. Of a very large Bible class of young ladies every one became a professor of religion. More young men became ministers from his congregation than from any other." In addition to two volumes of *Sermons* (published in 1816 and reprinted in Scotland), Dr. Romeyn printed a number of occasional discourses, delivered upon national and other important occasions—among these was an *Oration on the Death of Washington* (1800). He was active in the benevolent movements of his day—a trustee of Princeton College from 1809; a principal agent in establishing the Theological Seminary in that place, and one of its first directors; moderator of the General Assembly in 1810, when he was but thirty-three years of age; and one of the founders of the American Bible Society in 1816. He was also its first secretary for domestic correspondence. His health was not equal to the constant strain to which his zealous spirit, peculiar trials, and infirmities of mind and body subjected him. A tour in Europe in 1813 and 1814 brought transient relief; but for more than a year prior to his death his strength gave way, and he finished his course with joy, making "earnest intercession for his family and his flock," and supported by the most cheering heavenly prospects and triumphant faith in Christ.

5. Theodore (or Dirck), D.D., a younger half-brother of Thomas, Sr., was born at Hackensack, N. J., Jan. 12 (O. S.), 1744. His elementary education was received from his elder brother Thomas and the Rev. J. M. Goetschius, pastor of the united churches of Hackensack and Schralenburg. He entered the junior class in Princeton College while the Rev. Dr. Finley was president, and graduated in 1765 in the same class with the younger Jonathan Edwards, who was his bosom friend; and Dr. Sprague states that it was partly through his influence that Dr. Edwards was, many years after, chosen president of Union College. Converted at the age of sixteen, he immediately gave himself up to the ministry of the Gospel, studied theology with the Rev. J. M. Goetschius, and was licensed in 1766, after a two days' examination, by the American Classis, or Cœtus, of the Dutch Church. His first settlement was at Marbletown, Rochester, and Wawarsing, Ulster Co., N. Y., from 1766 to 1775. He then removed to Hackensack, his native place, and Schralenburg, where he ministered until 1784, when he went to Schenectady, his last settlement (1784 to 1804). During this period he declined numerous urgent calls from more prominent churches. He was twice elected president of Queen's College (now Rutgers), N. J., but declined both invitations. His zeal for education led him to establish the Schenectady Academy, out of which grew Union College. He was the father of this institution, and its presidency was first offered to him, but declined for reasons satisfactory to himself. The General Synod of his Church appointed him lector in theology, an office which he held from 1792 to 1797, when he was elected professor of theology, and so remained until his decease. Dr. Romeyn was gifted with a powerful in-

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tellect, mature and comprehensive judgment, great executive ability, a remarkably retentive memory, a strong will, and those marked qualities which made him "a leader and commander in Israel." He was foremost, with Dr. Livingston and others, in the movements which secured the independence of the Dutch Church from the control of the Church in Holland. His bold patriotism during the Revolutionary war made him a conspicuous mark for Tory and British persecutions and revenges. The British troops sacked his dwelling, and destroyed or carried off all his furniture, clothing, books, and papers. He was obliged to remove his family for safety, but made frequent visits to his congregations, which were always attended by danger; and at one time his life nearly paid the forfeit from armed loyalists. Among the prisoners who were carried off from Hackensack when it was attacked by the British was his own brother, who was held captive three months. He also saved a number of men by hiding them in his own house behind a chimney. During all this period he was in intimate relations with some of the most distinguished officers of the army. "He was the counsellor of senators, the adviser and compeer of the warriors of the Revolution, and an efficient co-worker with the patriot." His pulpit oratory was powerful and popular. He was learned and yet practical; "a son of thunder," and "a son of consolation" also. His discourses were rich in solid matter, enlivened with historical anecdote and illustration. He went deeply into his subject, and his appeals to conscience and the feelings were at times overwhelming. His manner was natural, easy, and commanding. "His most expressive organ was his eye, and when he was excited no one could withstand its power." As a theological professor he gave full satisfaction to his students and to the Church which honored him. He was stately, reserved, affable, but not familiar. Governor De Witt Clinton describes him as having "something in his manner peculiarly dignified and benevolent, calculated to create veneration as well as affection, and it created an impression upon my mind that can never be erased." Another of his friends, and a student in theology (Dr. Jacob Brodhead), says that "in his external form, his manly, noble stature, his majestic though sometimes stern countenance, he resembled the illustrious Washington." Another says, "He was unquestionably the first man in our Church, among the first in the whole American Church. His piety was deep, practical, and experimental. He realized more than others his own errors and weaknesses, and trusted like a little child in the Saviour whom he preached and loved." He died April 16, 1804, having been in the ministry thirty-eight years. His wife was Elizabeth Brodhead, of Ulster Co., N. Y., by whom he had two children, a daughter and a son. The daughter became the wife of Caleb Beck, of Albany, and mother of three very eminent physicians — Drs. Theodoric Romeyn, Lewis C., and John B. Beck. The son was the Rev. John B. Romeyn, D.D., whose memorial is given above.

6. THOMAS, *Sr.*, son of Nicholas Romeyn, was born at Pompton, N. J., March 20 (O. S.), 1729. His father being a farmer, he was brought up in the same calling until April, 1747, when he began to study for the Gospel ministry. He was a student in Princeton College under the presidency of the Rev. Aaron Burr, D.D., and pursued his studies with the Rev. Theodorus Frelinghuysen, pastor of the Dutch Church in Albany, N. Y. Having completed this course, and received a call from the Dutch Church in Jamaica, L. I., he sailed for Europe April 11, 1753, and was examined, licensed, ordained, and installed by the Classis of Amsterdam as pastor of the Church in Jamaica, to which he returned Aug. 27, 1754. His first wife was Margaret, daughter of the Rev. Theodorus Jacobus Frelinghuysen, by whom he had one son, the Rev. Theodorus Frelinghuysen Romeyn. She died at Jamaica in 1757. In 1760, on account of difficulties in his congregation, he accepted a call to the Church at Minisink, on the Delaware River. After a pastorate of ten years he removed to Caughnawaga, N. Y., in 1770, where he continued as pastor of the Church until his decease at Mayfield, Montgomery Co., Oct. 22, 1794. He married his second wife, Susannah Van Campen, of Sussex County, N. J., Oct. 3, 1770. Six sons were born of this marriage. Of all his seven sons, four were educated for the ministry — Theodorus Frelinghuysen, James Van Campen, Benjamin, and Thomas. Benjamin died soon after graduating at Williams College in 1796. The others were all ordained to the ministry of their mother Church. Theodorus F. died in 1785, after a single year of service as the beloved pastor of the churches of Bridgewater and Bedminster, N. J. Their venerable father was the first Low-Dutch minister who settled west of Schenectady, in the valley of the Mohawk. His field of labor, being on the frontier, embraced large portions of what are now Fulton and Montgomery counties, surrounding the old church at Caughnawaga (now Fonda). His duties were consequently very arduous and often dangerous, from exposure to Indians and other pioneer trials. His missionary spirit was accompanied by intense devotion to the liberal views of the Cœtus, who advocated the education and ordination of the clergy in this country, and independence of the Church in Holland. During the whole period of the Revolutionary war he was an enthusiastic patriot. His residence on the frontier was the theatre of frequent alarms, murders, and desolations, which often interrupted, and at one time stayed, his ministerial labors. He was obliged to flee with all his family into the interior for safety until the danger was passed. He is represented to have been of a mild and patient spirit, "enduring hardness as a good soldier of Jesus Christ," and unostentatious in his demeanor. As a preacher, he was lucid and winning, strongly attached to the doctrines of grace as set forth in the standards of his Church, and able in their defence. In the pulpit he was solemn, earnest, and tender. His last illness, for more than a year, was borne with meek submission to the will of God, until his long ministry of forty years was closed by death. His remains were buried in front of the pulpit in the old church where for twenty-four years he had preached the Gospel of Christ.

7. THOMAS, *Jr.*, son of Rev. Thomas Romeyn, Sr., was born at Caughnawaga (now Fonda), N. Y., Feb. 22, 1777. Educated in the classics by his brother, Rev. James V. C. Romeyn, and at the Schenectady Academy, he graduated at Williams College, Mass., in September, 1796; studied theology with Dr. Theodoric Romeyn in Schenectady; was licensed to preach by the Classis of Albany in 1798, and ordained in the Dutch Church of Remsenbush (now Florida), N. Y., in 1800, having the double charge of that congregation and the Second Church of Schenectady. In 1806 he accepted the pastoral care of the churches of Niskayuna and Amity, N. Y., and served them until 1827, when he was disabled by a fall, which lamed him for life and compelled him to abandon active duty as a settled minister. He had a large, powerful frame, and was dignified, humorous, courteous, and decided, as well as amiable and transparently honest. His intellect was vigorous, his judgment almost uniformly correct, and his shrewd, pointed, quiet humor gave great zest to his deliberate and thoughtful speech. In the pulpit he was noted for theological exactness of statement, for knowledge and apt quotations of Scripture, for deep piety, and for practical usefulness. His attainments were respectable, but his wide influence over a large section of the Church was chiefly due to his thorough knowledge of "the law of the house" and his wisdom as a counsellor and peace-maker. He died Aug. 9, 1859, revered by all who knew him, and in "the full assurance of faith." He was a pillar of the Reformed Church in the valley of the Mohawk.

See Sprague, *Annals of the Amer. Pulpit*, iv. ix; Corwin, *Manual of the Ref. Church*; *Magazine of the Ref. Dutch Church*; *Life of Dr. J. H. Livingston*; Taylor,

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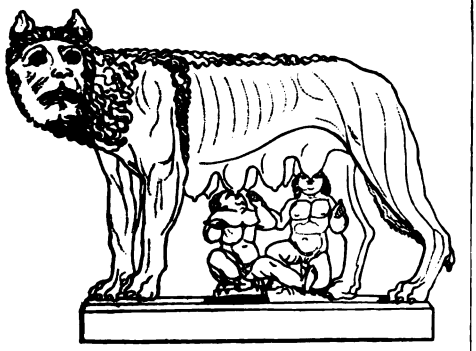
Annals of the Classis of Bergen; Fish, *Pulpit Eloquence of the 19th Century.* (W. J. R. T.)

Rommel, Dietrich Christopher von, the Hessian historian, was born April 17, 1781. For some time he was professor at Marburg, and from 1820 he resided at Cassel as president of the governmental archives. He died in 1859. His historical works are of great importance to Church history. He published, *Philipp der Grossmüthige, Landgraf von Hessen. Ein Beitrag zur genaueren Kunde der Reformation und des* 16. *Jahrhunderts* (Giessen, 1830, 3 vols.):—*Landgraf Philipp der Hochherzige u. die Reformation* (Darmst. 1845):—*Kurze Gesch. d. hess. Kirchenverbesserung unter d. Landgr. Philipp d. Grossmüthigen,* etc. (Cassel, 1817). See Winer, *Handbuch der theolog. Literatur,* i, 793; ii, 89; Zuchold, *Biblioth. Theol.* ii, 1082. (B. P.)

Romowa, in Prussian mythology, is the sacred place of the ancient Prussians. A civil war had divided the native Prussians and the immigrant Skandians. Waidewut and Grive, the first king and the first chief priest, had restored peace, and Grive afterwards assembled the people on a beautiful plain on which stood a massive oak with widely spreading branches. Before this tree he had placed three images, which he called Potrimpos, Perkunos, and Pikullos, and declared them to be the supreme gods. Punishments were threatened and rewards promised in their names. Three niches were cut in the oak-tree which had been selected to become the home of the idols, and they were placed there with great solemnity. A pyre was then erected before the tree, from the top of which Grive exhorted the people, and on which sacrifices, including several unmanageable persons, were afterwards burned. A fearful thunder-storm, which the priest declared to be the voice of God, made the people tremble, and caused them to regard Grive with a dread that put them in mortal terror for centuries afterwards when they were obliged to approach him. The place in which this occurred was called Romowa. The priests continued to dwell and offer sacrifices there until the increased population and extension of its territories caused the establishing of other sacred oaks. Christianity ultimately came in and extirpated them all, so that the location of the original Romowa is no longer known.—Vollmer, *Wörterb. d. Mythol.* s. v.

Romŭlus, a prime character in Roman mythology; but which of the legends concerning this alleged founder and earliest king of their city was regarded as genuine by the Romans is wholly uncertain, since our information is based on very modern sources. The following tradition had, however, become quite generally established in the flourishing period of Roman literature: Two brothers belonging to the royal family descended from Æneas and reigning in Alba, who were named Numitor and Amulius, divided their inheritance so that Numitor received the throne and Amulius the treasure. Amulius, however, soon dethroned his brother, and made a vestal of his daughter Ilia, or Rhea Silvia, in order to guard against offspring on her part. She was, however, approached by the god Mars, and gave birth to the twins Romulus and Remus, whom Amulius caused to be exposed by means of a servant on the overflowed banks of the Tiber. They were nourished by a she-wolf and a bird, until found by the shepherd Faustulus, who bore them to his house and reared them with the assistance of his wife, Acca Larentia. On arriving at manhood, they dethroned and killed Amulius and reinstated their grandfather Numitor. After this they founded a new city (Rome); but in the progress of the work a quarrel broke out between them, and Remus was slain by his brother's hand. Romulus now reigned alone in the new state, and after his death was venerated as a god under the name of *Quirinus,* because of the declaration of Julius Proculus that Romulus had appeared to him in superhuman form. A bronze group of the wolf suckling the twins is still preserved in the Capitoline Palace, and constitutes one of the most eminent relics of ancient Roman art.—Vollmer, *Wörterb. d. Mythol.* s. v. See Smith, *Dict. of Class. Biog.* s. v.



The Capitoline Wolf Suckling Romulus and Remus.

Romus, in Greek mythology, was the son of Ulysses and Circe.

Ronde, Lambertus de, a minister of the Reformed (Dutch) Church in America, was colleague with Johannes Ritzema in the Collegiate (Dutch) Church of New York, and successor to the venerable Gualterus du Bois from 1751 to 1784. With his associate Ritzema he was thoroughly educated in one of the universities of Holland, and brought to his pulpit ample preparations. When driven from New York during the Revolutionary war, he supplied the Church of Schaghticoke, near Albany, where he resided during the rest of his life, being too old to resume his labors. He preached only in the Dutch language, and was the leading spirit in opposition to the introduction of English preaching, and in the lawsuit which resulted in favor of the consistory and against "the Dutch party," who had to pay in costs £300. Notwithstanding all this, his character was always venerated, and he died in a good old age at Schaghticoke, his place of voluntary exile, in 1795. The consistory of the Church in New York gave him an annuity of £200 for life after he left their active service, and the same was given to his aged colleague Ritzema, who died at Kinderhook, N. Y. Mr. de Ronde was a man of respectable attainments and abilities as a preacher, but was not so eminent for these things as he was for his part in the ecclesiastical controversies in that transition period of the Dutch Church. See De Witt, *Hist. Discourse,* p. 70; Gunn, *Life of Livingston,* p. 88, 164; Corwin, *Manual of the Ref. Ch.* p. 70. (W. J. R. T.)

Roney, Moses, a minister of the Reformed Presbyterian Church, was born in Washington County, Pa., Sept. 20, 1804. In his fourteenth year he entered the grammar-school of Jefferson College, and graduated from the college in 1823. He spent some time in teaching in Baltimore, and then pursued his studies under Dr. Wilson, receiving his license June 8, 1829. He was ordained and installed pastor in Newburgh, N. Y., June 8, 1830. In the great controversy concerning the relations of the Church to the authorities of the United States he opposed the proposed changes. In 1836 the Synod chose him to be editor of a contemplated magazine, which first appeared in March following as *The Reformed Presbyterian,* and which he conducted, with the exception of a single year, until it reached the middle of the eighteenth volume. In 1848, on account of ill-health, he resigned the editorship, and the next year took charge of the literary institution in Allegheny, Pa., which he retained until nearly the time of his death (July 3, 1854). See Sprague, *Annals of the Amer. Pulpit,* ix, 79.

Rongala, in South-Sea Island mythology, is the name of the supreme being or highest god among the inhabitants of the Caroline Islands, in the Pacific Ocean.

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Ronsdorf Sect. This name has been given to the clique of fanatics founded by Elias Eller (q. v.) at Elberfeld, and subsequently transferred to Ronsdorf, in the duchy of Berg, Germany.

Rood (Saxon), a cross or crucifix. The term is more particularly applied to the large cross erected in Roman Catholic churches over the entrance of the chancel or choir. This is often of very large size, and when complete is, like other crucifixes, accompanied by the figures of St. John and the Blessed Virgin, placed one on each side of the foot of the cross; but these are often omitted. Lights are frequently placed in front of these roods, especially on certain festivals of the Church.—Parker, *Gloss. of Architect.* s. v.

Rood at Sherborne, Dorsetshire.

Occasionally roods or crucifixes are found sculptured outside of churches, on churchyard crosses, on wayside crosses, and at the entrance of chantries and oratories. There is a much-defaced example at Sherborne Minster, in Dorsetshire.—Lee, *Gloss. of Liturg. Terms*, s. v.

Many churches were dedicated to the holy rood, as the abbey near Edinburgh, and at Daglingworth, Caermarthen, Bettws-y-Grôg, Capel Christ, Southampton, Wood Eaton, Swindon, and others. The Church of SS. Vincent and Anastasius, after it received the addition of a transept, was called Holy Cross, from its new shape. The rood was set before the feet of the dying, stretched on straw or ashes, emblems of mortality, and also, Beleth says, erected at the head of graves.—Walcott, *Sac. Archæol.* s. v.

ROOD-ALTAR, an altar standing under the rood-screen. In large churches there were generally two, one on each side of the entrance into the choir.

ROOD-ARCH, the arch which separates the choir from the nave of a cathedral or church, under which the rood-screen and rood were anciently placed.

ROOD-BEAM, or ROOD-LOFT. The rood spoken of above was supported either by a beam called the *rood-beam*, or by a gallery called the *rood-loft*, over the screen separating the choir or chancel of a church from the nave. Rood-lofts do not appear to have been common in England before, if so soon as, the 14th century. They were approached from the inside of the church, generally by a small stone staircase in the wall, which is often to be found in churches which have lost all other traces of them. The front was frequently richly panelled, and the under-side formed into a large covered cornice, or ornamented with small ribs and other decorations, connecting it with the screen below. Although most of the rood-lofts in England have been destroyed, a considerable number of examples (more or less perfect) remain, as at Long Sutton, Kingsbury Episcopi, Barnwell, Dunster, Timberscombe, Minehead, and Winsham, Somersetshire; Newark, Nottinghamshire; Charlton-on-Otmoor, and Handborough, Oxfordshire; Merevale, Knowle, and Worm-Leighton, Warwickshire; Flamsted, Hertfordshire; Uffendon, Bradninch, Collumpton, Dartmouth, Kenton, Plymptree, and Hartland, Devon, etc. The rood-loft was occasionally placed above the chancel-arch, as at Northleach, Gloucestershire. It sometimes extended across the first arch of the nave, as in Castle Hedingham Church, Essex. There are some very fine and rich rood-lofts in Wales, in churches which are in other respects plain and poor.—Parker, *Gloss. of Architect.* s. v.

ROOD-BOWL, a bowl of latten or other material, with a pricket in the centre, to hold a taper for lighting the rood-screen.

ROOD-CHAINS, those chains by which, in the case of large figures placed on or beside the rood, such figures were supported. These chains were inserted in the roof in front of the chancel arch. Remains of such chains are to be seen at Collumpton, Devonshire.

ROOD-CLOTH (or RODE-CLOTH), the veil by which the large crucifix or rood, which anciently stood over the chancel-screen, was covered during Lent. Its color in England was either violet or black, and it was frequently marked with a white cross. We find examples of this cloth figured in mediæval illuminations.—Lee, *Gloss. of Liturg. Terms*, s. v.

ROOD-DOORS, the doors of the rood-screen, separating the nave from the chancel.

ROOD-GALLERY. See ROOD-LOFT.

ROOD-GAP, the space under a chancel-arch.

ROOD-LIGHT, a light, whether from a mortar with taper or from oil-lamps or cressets, placed on or about the rood-beam. Such were kept continually burning in ancient parish churches.

ROOD-LOFT. See ROOD-BEAM.

ROOD-MASS, a term sometimes applied (1) to the daily parish mass said in large churches at the altar under the rood-screen; and (2) sometimes to the mass said on Holy-cross Day, or on the feast of the Exaltation of the Holy Cross.

ROOD-SAINTS, images of the Virgin Mary and of John the beloved disciple, which were placed on each side of the rood.

ROOD-SCREEN, a screen separating the choir or chancel of a church from the nave. Above it was a gallery supporting the rood, and called the rood-loft. The rood-screen had no upper loft, or solar. In early times it had three doors, one facing the altar, the second fronting the gospel side, and a third the epistle side. Before it veils were dropped at the consecration.—Walcott, *Sac. Archæol.* s. v.

ROOD-STAIR, the staircase winding up to the rood (q. v.).

ROOD-STEEPLE, or ROOD-TOWER. This name is sometimes applied to the tower built over the intersection of a cruciform church.

ROOD-STEPS, the steps into a choir or chancel, commonly found under or immediately before the rood-screen.

Rood, ANSON, a Presbyterian divine, was ordained at New Haven, Conn., in 1829. He took up his residence in Philadelphia, Pa., where he died in 1857. He published, *A Church Manual for the Members of the Presbyterian Church* (Phila. 1843, 8vo); several pamphlets and papers on theological subjects, temperance reform, etc.; and edited a daily paper in Philadelphia. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

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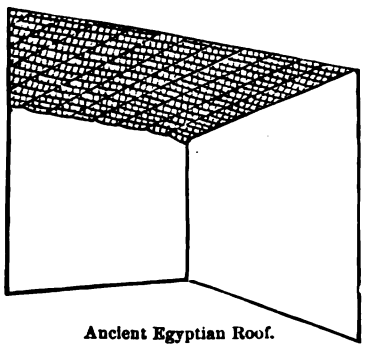
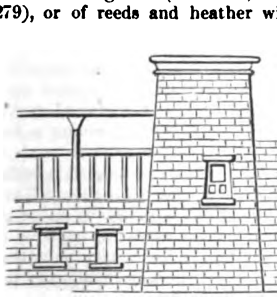
Roof (גַּג, *gâg*; στέγη, Matt. viii, 8; δῶμα, Acts x, 9). The roofs of dwelling-houses in the entire East, because of the generally dry weather, are made flat and are surrounded with a guard or railing (סָבִיב; στεφάνη. See Deut. xxii, 8, where the parapet is insisted on, and comp. Thomson, *Land and Book*, i, 48 sq.; 2 Kings, i, 2; comp. Mishna, *Moed Katan*, i, 10; Michaelis, *Mos. Rit.* iv, 356). Anciently only buildings intended for display had raised roofs; such as temples (Cicero,



Ancient Egyptian Roof.

Orat. iii, 26; Philo, ii, 43; Sueton. *Claud.* xvii). So the Temple in Jerusalem, we are told by Jewish writers, was arched or vaulted, so that no one should repair thither for the same purposes as to the roofs of the houses (comp. also Jerome, *Ad Suniam et Fretel.* p. 661). In the East the roof consists usually of a water-proof tiling (Mariti, *Trav.* p. 246 sq.; Tavernier, *Voyage*, i, 168) or of stones (Vitruv. ii, 1, 5; Schweigger, *Reis.* p. 263), and is raised a little at one side or in the middle to shed water (Pliny, xxxvi, 62; Burckhardt, *Arab.* p. 152). Pipes are also used to convey the water into cisterns (see Maimon. *ad Middoth*, vi, 6). A kind of weak, perishable grass commonly grew up between the tiles (Psa. cxxix, 6; 2 Kings xix, 26; Isa. xxxvii, 27; see Shaw, *Trav.* p. 210). The roof of Dagon's temple (Judg. xvi, 27) is said to have been crowded with 3000 persons to behold Samson's feats; but this can hardly mean the top of the temple, because the persons thereon could not see what was passing within. It appears rather to have been a loft or gallery running around the top of the building inside, and supported by pillars with two main posts, in the middle of the temple. A very usual kind of roof is constructed in the following manner: The beams are placed about three feet apart; across these sticks are arranged close together, and thickly matted thorn-bush; over this is spread a coat of thick mortar, and lastly the marl or earth, which covers the whole. A large stone roller is kept on the top of the house for the purpose of hardening and flattening the layer of earth, to prevent the rain from penetrating. Roofs, however, are often of a very inferior description to this. They are at times composed of the palm-leaf, and in other cases are made of cornstalks or brushwood, spread over with gravel (Robinson, *Biblical Res.* i, 243; ii, 279), or of reeds and heather with a layer of beaten earth (Hartley, *Researches in Greece*, p. 240). The roofs of the great halls in Egypt are covered with flagstones of enormous size. Parapets are uniformly placed around the roof, for the purpose of guarding against accident by falling (Wilkinson, *Anc. Egypt.* ii, 122). The roof was much used by the Hebrews, as it still is in Eastern nations. It was often resorted to to get fresh air, by convalescents and others (2 Sam. xi, 2; Dan. iv, 26; comp. Buckingham, *Mesop.* p. 70; Thomson, *Land and Book*, i, 49 sq. See Thilo, *Cod. Apocryph.* i, 120, 297, where it is a playground for children). In summer the people slept there (1 Sam. ix, 26; comp. Tavernier, i, 168; Buckingham, *Mesop.* p. 336; Rosenmüller, *Morgenl.* iii, 85; Morier, *Second Journey*, p. 230; Robinson, iii, 242). It was sought as a place for quiet conversation (1 Sam. ix, 25), for undisturbed lamentation (Isa. xv, 3; Jer. xlviii, 38), for building "booths" (q. v., Neh. viii, 16), and for various religious actions (2 Kings xxiii, 12; Jer. xix. 13; Zeph. i, 5; Acts x, 9), perhaps with the feeling of being raised nearer to heaven and to God. Acts of a public nature were transacted there (2 Sam. xvi, 22), and announcements made (Matt. x, 27; Luke xii, 3; comp. Josephus, *War*, ii, 21, 5; Talm. Babyl. *Shab.* fol. 35, 2; comp. Lucian, *Ver. Hist.* ii, 46). Nor is this inconsistent with its use for secret interviews, before named, as these took place when neighbors were supposed to be occupied; yet the "upper chamber" (q. v.) was certainly more commonly sought for. Again, the roof was a lookout over the street (Judg. xvi, 27; Isa. xxii, 1; comp. Shaw, *Trav.* p. 190), a place for exposing clothes and household stuff to the air (Josh. ii, 6; comp. Mishna, *Toroth*, ix, 6; *Mikvaoth*, ii, 7; *Machshir*, vi, 2; *Mauser*, i, 6, 3; *Megilla*, iii, 3; *Menach*, viii, 4); a commanding position for defence against attacks from below (Judg. ix, 51; 2 Macc. v, 12; comp. Josephus, *Ant.* xiv, 15, 12; *War*, iv, 1, 4; Schweigger, *Reis.* p. 263). But a constant residence on the roof, in loneliness and exposure, is a forcible image of a sorrowful life (Prov. xxi, 9; comp. xxv, 24). It was usual to have two flights of steps to ascend to the roof; one within the house and one in the street. It was easy, too, to climb over the railing of the roof and thus pass from that of one house to its neighbor; or from house to house along a whole street (Matt. xxiv, 17; Mark xiii, 15; Luke xvii, 31; comp. Flamin, *Reisebesch.* p. 10; Russel, *Aleppo*, i. 45; Josephus, *Ant.* xiii, 5, 3; Mishna, *Baba Metsia*, fol. 88, 1; Barhebr. *Chron.* p. 170). Thus, too, it was easy to pass down from the roof into a house (see Lightfoot, *Hor. Heb.* p. 601). The passage Mark ii, 4 is most naturally explained by supposing Jesus to have been in the chamber immediately under the roof. The people took up the floor of the roof (comp. Josephus, *Ant.* xiv, 15, 12) and let down the sick man (Strauss, *Leb. Jes.* ii, 61, supposes the usual mode of access from the roof to the upper chamber to be used, which contradicts Mark). This is the meaning of Luke in the parallel passage, v, 19. If we understand *the midst* (τὸ μέσον) to mean the court of the house, then the *tiling* (κέραμοι), as our version has it, or rather *bricks*, must mean the guard wall around the roof (Faber, *Archæol.* i, 419), or the cornice (Höst, *Nachr. v. Maroe*, p. 264). But it is doubtful whether the latter was common in Palestine; and the expression *into the midst* (comp. Luke iv, 35; Mark iii, 3; xiv, 60; John xx, 19) does not admit the above interpretation (Shaw, *Trav.* p. 186 sq., gives an explanation which does not suit the passage). A literal taking-up of the roof, however, would be but a trifling matter, and would involve no injury to the building, if it were like the modern Arab houses in that vicinity. They are very low, and the roof is formed chiefly of twigs and earth, on beams some three feet apart. It is very common to remove part of this to let down goods, etc. (see Thomson, *Land and Book*, ii, 6 sq.); the Talm. Babl. *Moed Katon*, xxv, 1, says, when R. Huna died, his bier could not pass the door, and it was thought best to let it down through the roof. See Mill, *Diss. de Ædium Hebr. Tectis*, in Oelrich's *Coll. Opusc. Hist. Phil. Theol.* I, ii, 573 sq.; Battus, *Diss. de Tectis Hebr. Retectis* (Viteb. 1696); Faber, *Archæol.* i, 417 sq.; Hackett, *Illustr. of Script.* p. 70, 71, 72, and on Prov. xxvii, 15, p. 85. See HOUSETOP.



Ancient Egyptian House, having a terrace and roof supported by columns.

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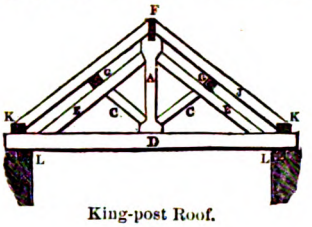
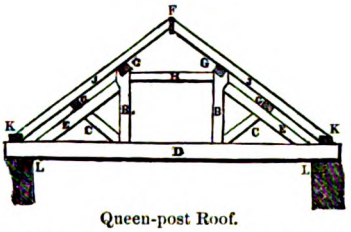
ROOF, in architecture, is the external covering on the top of a building; sometimes of stone, but usually of wood overlaid with slates, tiles, lead, etc. The form and construction of the timber-work of roofs differ materially according to the nature of the building on which it is to be placed, and any attempt to notice all the varieties would far exceed the limits of this work. The main portions of the framing, which in most cases are placed at regular intervals, are each called *a truss*, *principal*, or *pair of principals*. These, in ornamental open roofs, are the leading features, and in some ancient roofs are contrived with an especial view to appearance. The accompanying diagrams of two of the simplest kinds



King-post Roof.



Queen-post Roof.

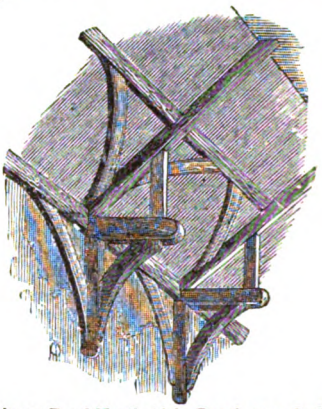
A, king-post.
B B, queen-posts.
C C C C, braces or struts.
D D, tie-beams.
E E E E, principal rafters, blades, or backs.
F F, ridge-pieces.
G G G G G G, purlins.
H, collar.
J J J J, common rafters.
K K K K, pole-plates.
L L L L, wall-plates.

of modern roofs will serve to explain the names of the most important timbers: a *king-post* roof has one vertical post in each truss, a *queen-post* roof has two.

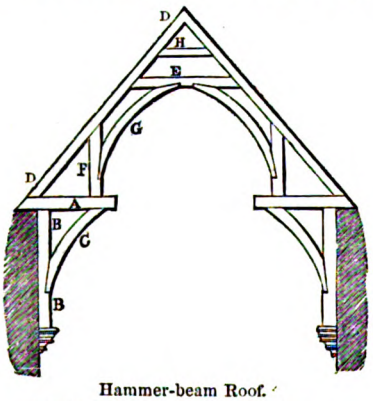
Mediæval roofs vary so much in their structure, on account of the ornamental disposition of the pieces, that it is not easy to establish a universal nomenclature for them. Many names of beams and timbers occur in old contracts of which the original appplication is often uncertain.

The *Hammer-beam* roofs contain most of the peculiarities of structure that distinguish the mediæval roofs from the modern roofs, and the following nomenclature may be adopted in describing them: Sometimes one hammer-beam is repeated over another, forming, as it were, two stories. It is then called a *double hammer-beam* roof, and the nomenclature runs: *lower hammer-beam*, *upper hammer-beam*, *lower hammer-brace*, *upper hammer-brace*, *lower side-post*, *upper side-post*, etc.

It must be remembered that all upright pieces may be called *posts*, with an epithet, if necessary, e. g. Pendant-post. Inclined pieces, if not *rafters*, are *braces*, and commonly derive their epithet from the piece under which they are placed, or which they principally stiffen, as *collar-brace*. *Ashlar pieces* are fixed to every one of the rafters in most mediæval roofs, but they are sometimes concealed by cornice-mouldings and frieze-boards. The example from Dorchester shows the hammer-beam construction with collar-brace, side-post, etc.



Hammer-beam Roof, North Aisle, Dorchester, Oxfordshire.



Hammer-beam Roof.

A, hammer-beam.
B B, pendant-post.
C, hammer-brace.
D D, rafter.
E, collar.
F, side-post.
G, collar-brace.
H, upper collar.

Of the construction of the wooden roofs of the *Ancients* very little is known, but it was probably of the most inartificial kind, and judging from the form of their pediments, the pitch of them was low. Some small buildings still retain their original roofs of marble, as the Tower of the Winds, and the Choragic Monument of Lisicrates at Athens. The Mausoleum of Theodoric at Ravenna has a domed roof, formed of a single block of stone, nearly thirty-six feet in diameter.

Saxon roofs were elevated, but to what degree we have no certain account; neither is there satisfactory evidence of their internal appearance. The illuminations in manuscripts seem to represent them as often covered with slates, tiles, or shingles.

Norman roofs were also raised, in some cases to a very steep pitch; but in others the elevation was more moderate, the ridge being formed at about a right angle. It does not appear that at this period the construction was made ornamental, although, doubtless, in many cases the framing was open to view. The covering was certainly sometimes of lead, but was probably oftener of a less costly material.

Early English roofs were generally, if not always, made with a steep slope, though not universally of the same pitch. Sometimes the section of the roof represented an equilateral triangle, and sometimes the proportions were flatter. A few roofs of this date still exist, as on the nave of Hales Owen Church, Shropshire: this originally had tie-beams across it, and under every rafter additional pieces of timber are fixed, which are cut circular, so that the general appearance is that of a series of parallel ribs forming a barrel-vault. This seems to have been a common mode of improving the appearance of roofs in this style before any important ornaments were applied to them. The additional pieces under the rafters were usually either quite plain or only chamfered on the edges. A moulded rib sometimes ran along the top, and a cornice next the wall-plate, both of which were generally small. The tie-beams also were frequently moulded.

When first the approach of the *Decorated* style be-

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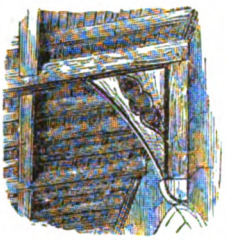
gan to exercise an influence, the roofs, though still of the same construction, became somewhat more ornamental. There are also roofs existing of this date, and some probably earlier, in country churches, the insides of which are formed into a series of flat spaces, or cants. They are usually quite plain, with the exception of the tie-beam and cornice, which are frequently moulded, and the king-post, which is commonly octagonal, with a moulded capital or base. Of a later period, roofs of this kind are extremely common in some districts, but they are generally to be distinguished from the earlier specimens by being arranged in seven cants instead of six. Of the older description good examples remain at Chartham Church, Kent, and on the south aisle of Merrow Church, Surrey. Most of these roofs are now ceiled, but probably many of them were originally open.

As the Decorated style advanced, the leading timbers of the principals were often formed into an arch by the addition of circular braces under the tie-beams, the beams themselves being also frequently curved. The spandrels formed by these braces were very usually filled with pierced tracery, and the timbers generally were more moulded and enriched than in the earlier styles. Where the lines of mouldings were interrupted, they very commonly terminated in carved leaves or other ornaments. Sometimes the tie-beams were omitted in roofs of high pitch, but the principals were generally arched. The roofs of domestic halls, in the Decorated style, appear to have been more enriched than those of churches: that of Malvern Priory had a variety of cross-braces above the tie-beams cut into ornamental featherings; that of the archbishop of Canterbury's palace at Mayfield, Sussex, was supported on stone arches spanning the whole breadth of the room (about forty feet). This kind of construction is also partially used in the hall at the Mote, Ightham, Kent. This kind of construction, a wooden roof supported on stone arches instead of the large timbers necessary for the principals, seems to have been more common than is generally supposed, and at all periods.



South Aisle, Kidlington, Oxfordshire.

In the *Perpendicular* style hammer-beam roofs were introduced (one of the finest specimens of which is that on Westminster Hall), and, together with them, most numerous varieties of construction for the sake of ornament. These are far too manifold to be enumerated; many specimens exist in churches and halls, some of which are extremely magnificent, and are enriched with tracery, featherings, pendants, and carvings of various kinds, in the greatest profusion. Many roofs in this style were nearly or quite flat; these, when plain, had the timbers often exposed to view, and moulded; in other cases they were ceiled with oak and formed into panels, and were usually enriched with bosses and other ornaments of similar description to those of the higher roofs; good examples remain at Cirencester Church, Gloucestershire. On halls hammer-beam roofs were principally used, but on churches other kinds of construction were more prevalent. There are some mediæval buildings, principally vestries, apses, and portions of churches, which are entirely roofed with stone. They are generally of high elevation, and often have ribs answering to the rafters in a wooden roof. They occur at all periods, and in some cases may have been erected for protection against fire; in other cases, when the material was suitable, perhaps from economy.

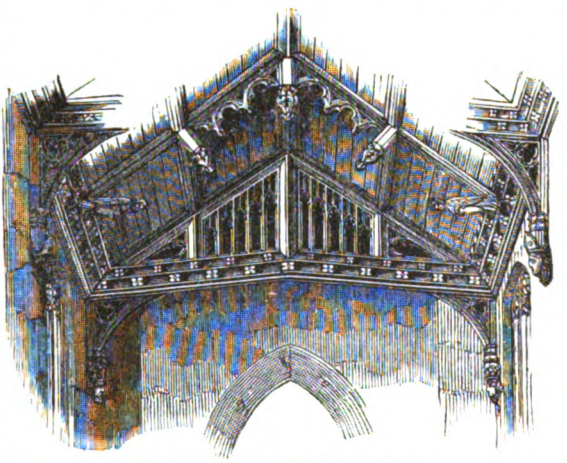
The name of roof is often applied to what are, in fact, ceilings having an external covering, or outer roof, distinct from that which is seen. Vaulted roofs are also frequently spoken of, but a vault usually has an outer roof over it, and is more properly a vaulted ceiling.—Parker, *Gloss. of Architect.* s. v. See *Chambers's Encyclop.* s. v.; Walcott, *Sac. Archæol.* s. v.

Room is employed in the A. V. as the equivalent of no less than four Heb. and eight Greek terms. The only one of these, however, which need be noticed here is πρωτοκλισία (Matt. xxiii, 6; Mark xii, 39; Luke xiv, 7, 8; xx, 46), which signifies, not a "room" in the sense we commonly attach to it of a chamber, but the highest place on the highest couch round the dinner or supper table—the "uppermost seat," as it is more accurately rendered in Luke xi, 43. See MEAL. The word "seat" is, however, generally appropriated by our translators to καθέδρα, which seems to mean some kind of official chair. In Luke xiv, 9, 10, they have rendered τόπος by both "place" and "room."—Smith. See also UPPER ROOM.

The convenience of dividing habitations into separate apartments early suggested itself. We read of various kinds of rooms in Scripture—bedchamber, inner chamber, upper chamber, bride-chamber, guest-chamber, guard-chamber, of the king's house. In early times the females and children of the family slept in one room, on separate beds, and the males in another. See CHAMBER.

Roos, Johann Friedrich, only son of the following, was born in 1759, and died in 1828, at Marbach, where he had held the position of dean. He wrote a *History of the Reformation* and a *Church History*, neither of which was based on original sources, and both of which have been superseded by more modern works. See Herzog, *Real-Encyklop.* s. v.

Roos, Magnus Friedrich, the last of the series of clergymen in Würtemberg who during the 18th century promoted the independent development of Pietism (q. v.), and exercised an important influence over the clergy and churches of Würtemberg against the rationalistic and other movements of North Germany. He was born at Sulz-on-the-Neckar, Sept. 6, 1727, passed through the schools of Würtemberg in regular course, and in 1749 became vicar at Owen. After filling various ministerial stations in Tübingen, Stuttgart, etc., he was made pastor at Lustnau, near Tübingen, in 1767, where he was brought into contact with the notabilities and students of the university, and sought to benefit the latter by the delivery of private lectures on Biblical



St. Mary's, Devizes, Wilts, cir. 1450.

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theology. In 1784 he was appointed to the prelature of Anhausen, which gave him a seat in the district government, and in 1787 he was promoted to a place in the national diet, which diverted his attention largely towards political affairs. He preached his last sermon to his people on Christmas-day, 1802, and died March 19, 1803.

Roos was emphatically a man of one book—the Bible. He was not the representative of any scientific idea in theology, nor a rhetorician who attached importance to the elegancies of style. His theology was contained in the sentences of the Bible, so that nothing is left for the theologian to perform beyond condensing what is there expanded, collecting what is scattered, and converting the whole directly into faith and life. As a dogmatist he simply brought together the doctrines of Scripture, holding that they require no elaboration in order to appear as a faultless whole. As an expositor and polemic he displayed an utter incapacity to appreciate difficulties, and accepted all the statements of the Bible with unquestioning faith; and in that one of his works which partakes most largely of a scientific character, the *Fundamenta Psychologiæ Sacræ* (Tübingen, 1769; Stuttgart, 1857), he simply gathered from the Scriptures every passage in which a psychological term occurs, and given the specific and general meaning of the terms and phrases so obtained. He held that the truth was fully and appropriately given in the Bible, and therefore did not attempt a thorough system of psychology. He also gave attention to the times in which he lived and to the impending future, taking the Apocalypse for his guide and following the interpretations of Bengel (q.v.), though without accepting the dates of that scholar for the end of the world (e. g. 1836), and without placing implicit reliance on the results of his investigations.

The writings of Roos were very numerous, and have no importance for our times. The principal ones are the *Fundam. Psychol. Sacr.*, already cited:—a devotional manual entitled *Hausbuch* (1790, 2d ed.), which was largely used, and a practical work entitled *Christliche Gedanken v. d. Verschiedenheit u. Einigkeit d. Kinder Gottes* (1st ed. 1764; new [3d] ed. 1850).—Herzog, *Real-Encyklop.* s. v.

Roosevelt, James Henry, *Hon.*, a distinguished philanthropist, was born in New York city, Nov. 10, 1800. He was a descendant of the well-known and wide-spread family of that name. His father, James C. Roosevelt, was an attorney of the New York bar, educated at Columbia College. James Henry was left a large property by his father, and in early life manifested his benevolence by taking an interest in charitable institutions, particularly the Leake and Watts Orphan Asylum, of which he was for twenty-three years the treasurer. He never married, and lived a quiet and frugal life. As his natural heirs were wealthy and did not need his property, he determined on devoting it to benevolent objects. In March, 1854, he made his will, and after certain bequests, gave the residue of his estate to five incorporations in the city of New York, known as the Society of the New York Hospital, the College of Physicians and Surgeons, the New York Eye Infirmary, the Demilt Dispensary, and the New York Institution for the Blind. It also provided for the establishment in the city of New York of a hospital for the reception and relief of sick and diseased persons, and for its permanent endowment. The charity was to extend to all sick, without limit or restriction of any kind, and without distinction as to race, sex, color, or religion. The hospital, which occupies an entire block between Ninth and Tenth avenues, was in due time erected, and was formally opened Nov. 2, 1871. The generous founder died Nov. 30, 1863. He was "a man upright in his aims, simple in his habits, sublime in his benefaction." (W. P. S.)

Root (שֹׁרֶשׁ, *shôresh*, ῥίζα), that part of a plant which extends downwards and fastens itself in the earth. The rocky ground of Palestine is in some places covered with a very thin soil, so that the plants growing in these spots cannot strike deep roots, and are therefore easily uptorn by the winds or withered by the scorching sun—a circumstance to which a beautiful allusion is made in the parable of the sower (Matt. xiii, 21). The root of a family is the progenitor from whom the race derives its name; thus, "Out of the serpent's root shall come forth a cockatrice" (Isa. xiv, 29), meaning Hezekiah, who was descended from David, and was, like him, a scourge to the oppressors of Israel. The word is used in this sense in a very remarkable prophecy, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious" (xi, 10). The Messiah, elsewhere called "the branch," is here described as "the root," for though David's son in his human character, yet in his divine capacity he is David's "root," as being his Lord and God. A similar passage occurs in Revelation, "The lion of the tribe of Judah, the root of David, hath prevailed" (v, 5). So "covetousness is the root of all evil" (1 Tim. vi, 10); that is, the origin, the cause, the occasion; "Lest any root of bitterness trouble you" (Heb. xii, 15). In Job xix, 28, "root of the matter" signifies a *ground* or cause of controversy. The root may also denote the race, the posterity: Prov. xii, 3, "The root of the righteous shall not be moved," i. e. shall not fail; Jer. xii, 2, "Whence do the wicked prosper in all things? thou hast planted them, and they have taken root." In Daniel and in the Maccabees, Antiochus Epiphanes, the persecutor of the Jews, is represented as a young sprout or sucker, or root of iniquity, proceeding from the kings, the successors of Alexander the Great. Jesus Christ, in his humiliation, is described as a root ill nourished, growing in a dry and barren soil (Isa. liii, 2). In the contrary sense, Paul says (Rom. xi, 16-18) that the Jews are, as it were, the root that bears the tree into which the Gentiles are grafted; and that the patriarchs are the pure and holy root of which the Jews are, as it were, the branches. Jesus Christ is the root on which Christians depend, and from which they derive life and subsistence (Col. ii, 7).

ROOT, a name sometimes found in the inventories of English church furniture, by which were designated richly embroidered *copes* that had the "stem of Jesse" and the genealogy of our Lord figured upon them.

Root, Henry, a Presbyterian minister, was born in Canaan, Columbia Co., N. Y., July 17, 1813. He graduated at Williams College, Mass., studied theology at Auburn Seminary, N. Y., and was licensed by Cayuga Presbytery. After graduating he removed to Michigan, where he was ordained in 1835, and was stated supply for Dexter and Howell churches. Subsequently he preached for Granville, Portland, and Bunker Hill churches. He was connected with the American Home Missionary Society, and was one of their most successful missionaries. He died at Feltz, April 5, 1860. Mr. Root was a powerful preacher, and in building up churches in the faith he had no superior. See Wilson, *Presb. Hist. Almanac*, 1861, p. 163. (J. L. S.)

Ropes, Timothy Pickering, a Baptist minister, was born in Oxford, N. H., Sept. 13, 1802, and was graduated at Waterville College in the class of 1827. He was ordained as an evangelist Aug. 13, 1828, and became pastor of the Baptist Church at Hampton Falls in July, 1829. He was afterwards pastor of the churches in Weston and Lexington, Mass., and for several years was engaged in teaching in different places. He went West in 1854, and for ten years was pastor of the Baptist Church in Le Roy, Minn., where he died, July 3, 1873. (J. C. S.)

Roque, St., a popular saint of the Roman Catholic Church in France, who is considered the special patron of those sick of the plague. Few particulars of his history have been preserved. He was born of a noble family in Montpellier, at the end of the 13th or

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early in the 14th century; and having undertaken a pilgrimage to Rome, was surprised on his way through Italy by an outbreak of the plague at Piacenza. He labored with generous zeal for the victims, fell sick, was abandoned by men, but a dog licked his sores. He recovered his health, returned to France, and after a life of great sanctity died at Montpellier, probably in 1327.—*Chambers's Encyclop.* s. v.

Roquelaure, JEAN ARMAND DE BESSUEJOULS, *Count of*, a French prelate, was born at Roquelaure in 1721. Of a noble family, he entered the Church when quite young, was doctor of theology at the age of twenty-six, and vicar-general of Arras when, in 1754, he received the bishopric of Senlis. In 1764 he was first almoner of the king, in 1767 councillor of state, in 1768 abbé of St. Germer, and in 1771 member of the French Academy. He was one of the few bishops who remained in France after the civil oath was required, but did not yield to the constitution of 1790. During the Reign of Terror he retired to Arras. He resigned his see of Senlis, but was in 1802 made archbishop of Malines. In 1808 he received a canonry in St. Denis, and spent the remainder of his life in Paris. He died of old age, April 23, 1818. His writings are, *Oraison Funèbre de la Reine d'Espagne* (Paris, 1761): — *Oraison Funebre de Louis XV* (ibid. 1774):—*Mandements*, and *Lettres* to the clergy.—Hoefer, *Nouv. Biog. Générale*, s. v.

Roques, PIERRE, a Protestant French theologian, was born at La Canne, July 22, 1685. His parents were obliged to leave France on account of their faith, and Roques was educated in Switzerland, at Geneva and Lausanne. He was ordained in 1709, and in 1710 became pastor of the Protestant French Church at Basle, where he died, April 13, 1748. His principal writings are, *Le Pasteur Évangélique* (Basle, 1723), transl. into German (Halle, 1741–44): — *Éléments des Vérités Historiques*, etc. (Basle, 1726): —*Lettres à un Protestant de France* etc. (Lausanne, 1730–35): — *Les Devoirs des Sujets* (Basle, 1727):—*Sermons sur Divers Sujets de Morale* (ibid. 1730), transl. into German (Halle, 1731):—*Le Vrai Piétisme* (Basle, 1731):—*Traité des Tribunaux de Judicature* (ibid. 1738). Besides these are scattered pieces in several works, an edition of the *Dict.* of Moréri (ibid. 1731–45), and one of Martin's *Bible* (ibid. 1736). He continued with Beausobre the *Sermons* of Saurin, and revised the French translation of Hübner's *Geographie* (ibid. 1747). See Frey, *Vie de P. Roques*; Haag, *La France Protestante*. — Hoefer, *Nour. Biog. Générale*, s. v.

Roquette, GABRIEL DE, a French prelate, was born at Toulouse in 1632. After finishing his studies he went to Paris, where he soon obtained ecclesiastical preferment, became abbé of Grandselve, prior of Charlieu and of St. Denis de Vaux, vicar-general of Armand, and abbé of Cluny. In 1666 he was made bishop of Autun, and in 1669 founded the Hospital of St. Gabriel in that place. He resigned his see in 1702 in favor of his nephew, Bertrand de Senaux. He died at Autun, Feb. 23, 1707. Roquette was an ambitious man, a slave of the Jesuits, and devoted to the interests of cardinal Mazarin. He left a work entitled *Ordonnances pour le Rétablissement de la Discipline Ecclésiastique* (Autun, 1669–74), and an *Oraison Funèbre d'Anne-Marie Martinozzi, Princesse de Conti* (Paris, 1674).—Hoefer, *Nour. Biog. Générale*, s. v.

Rosa, ST. See ROSA OF LIMA.

Rosa OF LIMA, the most noted of Peruvian saints, was a beautiful virgin, born in 1586 at Lima, who early displayed great fortitude in the enduring of physical pain, and manifested a strong inclination towards an ascetic life. Her parents permitted her to become a Dominican nun; but having entered a church to pray while on her way to the convent, she found herself unable to proceed farther, and consequently became a hermit, living in a cell which she built in the garden belonging to her parents. She inflicted cruel bodily mortifications on herself, and died in 1617. She was buried in the Dominican church, and was canonized in 1671. She ranks as the patroness of the state, and is annually commemorated, with great solemnity and pomp, on Aug. 26. See *Acta SS.* for Aug. 26.—Herzog, *Real-Encyklop.* s. v.

Rosa OF VITERBO, a hermit attached to the order of Franciscans, though without having been formally received. She occupied a cell in the house of her parents, and was accustomed to preach repentance, standing with crucifix in hand in the public streets. She was temporarily banished from Viterbo, but eventually recalled and received with enthusiasm. She died in A.D. 1252, aged about eighteen. See *Acta SS.* for Sept. 4. —Herzog, *Real-Encyklop.* s. v.

Rosa, SALVATOR, an Italian painter, was born at Aranella, near Naples, June 20, 1615. He was brought up under Francisco Francanzano, but was obliged to get his living by selling his pictures upon the street. After his father's death, he went with Ribera to Rome, at which city he remained four years, when cardinal Brancacci carried him to Viterbo, where he painted several pieces. He afterwards went with Prince John Charles of Medici to Florence, and stayed nine years in this city. He finally fixed his residence at Rome, where he died, March 15, 1673. Among his most celebrated works are, the *Catiline Conspiracy*:—*Saul and the Witch of Endor*:—*Attilus Regulus*, and altar-pieces. He was also a good composer of music. See lady Morgan, *Life and Times of Salvator* (Lond. 1824, 2 vols.); Cantu, *Salvator Rosa* (Milan, 1844); Reynolds [Sir Joshua], *Works*.

Rosalia, ST., the greatest of Sicilian saints, is said to have died between 1160 and 1180. Her father was the count Sinibald of Quisquina and Rosis, and was descended from the ancient kings of Sicily. She lived for a time on Mount Quisquina in the character of a hermit, but afterwards on Mount Pelegrino, near Palermo. It is alleged that her body was found in 1624, together with an inscription on Mount Quisquina narrating her descent and sojourn in an adjoining cave. A pestilence ceased to prevail at the time her body was found, and this fact was attributed to her intercessions, which may account for the veneration she receives. Her day is Sept. 4, and is observed with much pomp in Palermo, one of the features being a procession in which a colossal statue of the saint is carried about. See *Acta SS.* for Sept. 4.—Herzog, *Real-Encyklop.* s. v.

Rosario, JEROME, an Italian ecclesiastic and writer, was born at Pordenone in 1485. He was nuncio from pope Clement VII to Hungary, and died in 1556. He wrote a curious treatise—*Quod Animalia Bruta sæpe Ratione utantur melius Homine* ("That brutes often reason better than man" [1648]).

Rosary (*Rosarium*). This is a Roman Catholic instrument, composed of a number of larger and smaller beads strung on a cord, which serves among Romanists to aid in the repeating of a definite number of Paternosters and Ave-Marias. In its wider meaning the word denotes the worship in which the rosary is employed. The custom of repeating the Lord's Prayer a number of times originated among the early hermits and monks, and it is stated by Palladius (Λαυσιακά, cap. 35) and Sozomen (*Hist.* vi, 29) that the abbot Paul of the desert of Pherme repeated the Pater-noster 300 times, and at each repetition dropped a small stone into his lap. The Hail-Mary was added in the 11th century, but did not attain its completed form until the 16th. A combination of the Lord's Prayer with the Credo and the angelical greeting in this worship occurs as early as 1196 in the *Statuta Communia* of bishop Odo of Paris.

The rosary is accordingly of modern origin, and all opinions which assign to it a high antiquity are false. Some modern inquirers hold that it was brought from

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the East by returning Crusaders, since it is found among Mohammedans and Brahmins also; but it would seem to have had an independent origin in the West as well. It was first used by the Dominican monks, though it is by no means certain that it was introduced by St. Dominic himself.

As many as twenty forms of rosary devotions have been enumerated by Schulting in his *Bibl. Eccles.* I, iii, 205. The more familiarly known are as follows:

1. The complete (or Dominican) rosary, consisting of fifteen decades of small Mary-beads, alternating with fifteen Pater-noster beads, so that ten Hail-Marys are said after each Lord's Prayer. This rosary is accordingly called the *Psalterium Mariæ*.

2. The ordinary rosary (*rosarium*) has five decades of Mary-beads and five Pater-noster beads, in all fifty-five beads. Three repetitions equal rosary No. 1.

3. The intermediate rosary has sixty-three Mary-beads and seven Pater-noster beads, denoting the sixty-three years of life which the legend assigns to the Virgin. The Franciscans repeat seventy-two Hail-Marys, because they believe that the Virgin lived seventy-two years.

4. The smaller rosary has three decades of Mary-beads and three Pater-noster beads, signifying the years of Christ's life on earth.

5. The angelical rosary is similar to No. 4, but requires a single recital of the Hail-Mary with each decade, and for each of the nine remaining beads the *Sanctus* ("Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth! Pleni sunt cœli et terra gloria tua, Hosanna in excelsis! Benedictus qui venit in nomine Domini, Hosanna in excelsis!") with the lesser doxology ("Gloria Patri et Filio et Spiritui Sancto!").

6. The crown (*capellaria, corona*) has thirty-three Pater-noster beads, indicative of the years of Christ's earthly life, and five Mary-beads to denote the number of his wounds. A rosary composed of twelve Ave-Marias and three Pater-nosters has also been termed the *crown* in recent times (Binterim, *Denkw.* VII, i, 105).

The *Officium Laicorum* is composed only of Pater-nosters, and cannot therefore be reckoned among the rosaries.

The devotion begins with the sign of the cross, after which the worshipper grasps the cross depending from the cord, repeats the Apostles' Creed, and prays the Lord's Prayer with three Hail-Marys. A corresponding form serves as the conclusion. With the Dominican rosary is connected the contemplation of the so-called mysteries, according to which the rosary is characterized as *joyful*, *sorrowful*, or *glorious*. The *joyful* rosary embraces the five mysteries of—

1. The annunciation of our Lady when the Son of God was conceived.
2. The visitation of Elisabeth.
3. The nativity of our Lord Jesus Christ.
4. The presentation of our Lord in the Temple.
5. The finding of our Lord in the Temple among the doctors.

The *sorrowful* rosary embraces—

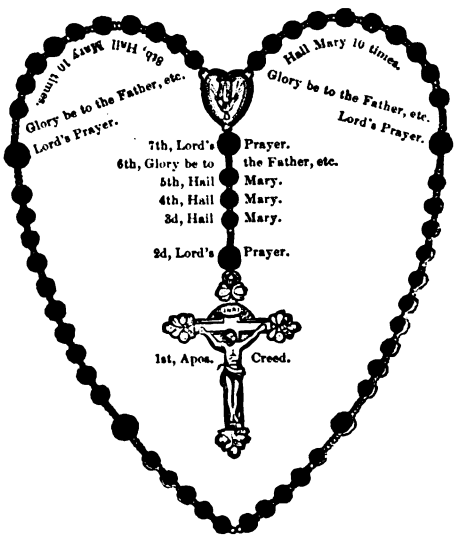
1. The prayer of our Lord in the garden.
2. The whipping him at the pillar.
3. The crowning him with a crown of thorns.
4. His carrying of the cross to Mount Calvary.
5. His crucifixion and death on the cross.

The *glorious* rosary contains—

1. The resurrection of our Lord.
2. His ascension into heaven.
3. The coming of the Holy Ghost.
4. The assumption of the Blessed Virgin.
5. Her coronation above all angels and saints.

Each of these fifteen mysteries is appended to the words "Jesus Christ" in the Ave-Maria, and is thus repeated ten times.

The rosary of the Blessed Virgin Mary is altogether the most popular form of devotion among Roman Catholics. It has been strongly recommended by many popes, who have granted great indulgences to those that practice it. The five Joyful Mysteries are said on Mondays and Thursdays through the year, and daily from the first Sunday in Advent to the Feast of the Purification. The five Sorrowful Mysteries are said on Thursdays and Fridays through the year, and daily from Ash-Wednesday to Easter-Sunday. The five Glorious Mysteries are said on ordinary Sundays and Wednesdays and Saturdays through the year, and daily from Easter-Sunday to Trinity-Sunday. The manner of saying the rosary on the beads may be understood by the accompanying cut, with the following directions (see Barnum, *Romanism*, p. 486):



Rosary Arranged in the Form of a Heart.

On the cross say the Apostles' Creed.

On the next large bead say the Lord's Prayer. On the next small bead say the Hail Mary, thus: "Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. *Who may increase our faith.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen."

On the second small bead repeat the Hail Mary, substituting for the above italicized words, "*Who may strengthen our hope.*"

On the third small bead repeat the Hail Mary, substituting in the same place, "*Who may enliven our charity.*" Then, and at the end of every decade, say, "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen."

On the next large bead, and on every large bead, say the Lord's Prayer. In saying the ten Hail Marys for the first Joyful Mystery, substitute for the above italicized clause, "*Who was made man for us;*" in the second, "*Whom thou didst carry to St. Elisabeth's;*" in the third, "*Who was born in a stable for us;*" in the fourth, "*Who was presented in the Temple for us;*" in the fifth, "*Whom thou didst find in the Temple.*"

At the end of the five Joyful Mysteries, and at the end of the five Sorrowful and five Glorious Mysteries, say the *Salve Regina* (=Hail, Queen), thus: "Hail, Holy Queen, Mother of Mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, O most gracious advocate, thine eyes of mercy towards us; and after this our exile is ended, show us the blessed fruit of thy womb, Jesus. O clement! O pious! O sweet Virgin Mary!

"V. Pray for us, O holy Mother of God.

"R. That we may be made worthy of the promises of Christ."

In saying the five Sorrowful Mysteries, the clauses substituted in the Hail Marys for the italicized clause are: (1) "*Who sweated blood for us;*" (2) "*Who was scourged for us;*" (3) "*Who was crowned with thorns for us;*" (4) "*Who carried the heavy cross for us;*" (5) "*Who was crucified and died for us.*" In saying the five Glorious Mysteries, substitute for the italicized clause: (1) "*Who arose from the dead;*" (2) "*Who ascended into heaven;*" (3) "*Who sent the Holy Ghost;*" (4) "*Who assumed thee* [or *took thee up*] *into heaven;*" (5) "*Who crowned thee in heaven.*"

The term *rosary* is variously explained by Roman

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Catholic writers: as derived from *Rosa mystica*, an ecclesiastical predicate of the Virgin; from St. Rosalia, who is represented with a wreath formed of gold and roses; from the fact that the beads are made of rose-wood, etc. Steitz (in Herzog, *Real-Encyklop.* s. v.) suggests that it may be derived from a *rose-garden* (*rosarium*), after the manner in which devotional manuals were in the Middle Ages termed *Hortulus Animæ*.

ROSARY, BROTHERS OF THE. The troubles which came upon Europe in the 14th and 15th centuries led to the forming of pious associations which sought to secure the averting of such evils by means of prayer to God; and the brotherhoods of the rosary were among the earliest of these unions. Pope Leo's bull *Pastoris Æterni*, of Oct. 6, 1520, shows that they had then become old. The popes Sixtus IV, Innocent VIII, and Clement VII conferred on them valuable exemptions, which were confirmed by Sixtus V. The Brothers of the Rosary displayed great zeal during the contests of Western Europe with the Turks, and aided the warriors with their prayers; and after the victory of Lepanto they instituted processions in honor of the Virgin Mary. The festival instituted by Pius V in commemoration of that victory was consequently called "the Feast of the Rosary."

A modern organization called "the Living Rosary" consists of unions of fifteen persons each, who severally pray the decades of the rosary which have been assigned to them respectively.—Wetzer u. Welte, *Kirchen-Lex.* s. v.

ROSARY, CEREMONY OF THE, a ceremony practiced among the Mohammedans on special occasions, called in the Arabic *Sobhat*, and usually performed on the night succeeding a burial. The soul is then supposed to remain in the body, after which it departs to Hades, there to await its final doom. The ceremony is thus described: "At night fikis, sometimes as many as fifty, assemble, and one brings a rosary of 1000 beads, each as large as a pigeon's egg. They begin with the 67th chapter of the Koran, then say three times, 'God is one;' then recite the last chapter but one and the first, and then say three times, 'O God, favor the most excellent and most happy of thy creatures, our lord Mohammed, and his family and companions, and preserve them.' To this they add, 'All who commemorate thee are the mindful, and those who omit commemorating thee are the negligent.' They next repeat 3000 times, 'There is no God but God,' one holding the rosary and counting each repetition. After each thousand they sometimes rest, and take coffee; then 100 times, '(I extol) the perfection of God with his praise;' then the same number of times, 'I beg forgiveness of God the great;' after which fifty times, 'The perfection of the Lord, the Eternal;' then, 'The perfection of the Lord, the Lord of might,' etc. (Koran, ch. xxxvii, last three verses). Two or three then recite three or four more verses. This done, one asks his companions, 'Have ye transferred (the merit of) what ye have recited to the soul of the deceased?' They reply, 'We have;' and add, 'Peace be on the apostles.' This concludes the ceremony, which, in the houses of the rich, is repeated the second and third nights." See Macbride, *Mohammedan Religion Explained;* Gardner, *Faiths of the World*, s. v.

ROSARY, FRATERNITY OF THE. See ROSARY, BROTHERS OF THE.

Rosbrugh, JOHN, a Presbyterian minister, was born in Ireland in 1717, emigrated to the United States in 1735, and graduated at the College of New Jersey in 1761. He studied theology under the Rev. John Blair, then of Fagg's Manor, and was taken on trial by the New Brunswick Presbytery May 22, 1762. He was licensed to preach Aug. 18, 1763, and was ordained at Greenwich, N. J., Dec. 11, 1764, having charge of Mansfield, Greenwich, and Oxford. He was dismissed from the three congregations April 18, 1769, and on the same day was called to the Forks of Delaware (now Allentown and Mount Bethel). He was installed pastor of these congregations Oct. 28, 1772, and continued such until his death, in January, 1777, at the hands of the Hessians, near Trenton. See Sprague, *Annals of the Amer. Pulpit*, iii, 254.

Roscelin (also ROCELIN, RUCELIN, or RUZELIN), JEAN, a scholastic theologian of the 11th century, who ranks in the common estimation as the originator of the Nominalist theory in philosophy and as a Tritheist in theology. The circumstances of his life are shrouded in obscurity, however, and the particular views he advocated are not well determined. His place in history was achieved chiefly through controversies with Anselm and Abelard (see the respective articles) in which he became engaged. He first arrested attention by expressing opinions concerning the Trinity which were deemed heretical, at a time when he was canon at Compiègne. As he claimed that Anselm shared his views, the latter interposed a denial, and was about undertaking a refutation of Roscelin's teaching, when the Synod of Soissons (1092) compelled a retraction of the heresy. The course of Roscelin's life becomes doubtful again at this point, and such facts as are known to have occurred are variously combined by students. The following seems to be the view now generally preferred. Roscelin soon recalled his retraction, according to Anselm, because his action at Soissons had been governed by fear of the populace. Anselm consequently wrote the refutation previously begun (*De Fide Trinitat. et Incarnat.*), and Roscelin went to England, where he attempted to injure Anselm by treating him with contumely, but was himself compelled to return to the Continent, partly because of his relations with Anselm, then archbishop of Canterbury, and partly because he had offended the English clergy by denouncing abuses which existed among them. He then addressed an unsuccessful application for refuge to Ivo of Chartres (q. v.), and from that time was lost to notice for some years. The name of Roscelin is next mentioned in connection with a controversy with Abelard. The latter had been Roscelin's pupil; but the publication of his *Introductio ad Theologiam* (1119), in which he emphasized the divine unity in three persons, and in such a way as to reflect on the position Roscelin had occupied at Soissons, caused an open rupture between them. Abelard's language savored of Sabellianism, and Roscelin prepared to bring the new heresy to the notice of the bishop of Paris. Each of the parties contributed a letter to this controversy, which documents are still extant; and with the issuing of the *Epistola ad Abælard.* Roscelin passes definitely from our view.

1. *Roscelin as a Tritheist.*—His opinions grew out of an emphasizing of the idea of personality in connection with the divine nature, and, as they appear in the writings of his opponents, may be comprehended in the statement that the three Divine Persons cannot be conceived as *una res* (*οὐσία*), unless the necessary consequence that the Father and the Spirit became incarnate with the Son be also accepted. To escape this consequence, he holds that the distinction between the Persons is one of substance; but he strives to preserve the divine unity by postulating a unity of will and power. It seems evident that he believed this provision sufficient to preserve his doctrine from being charged with polytheism and atheism, and that he was therefore not guilty of intentional heresy; but it was not difficult for the keen dialectics of Anselm to demonstrate his error. Roscelin cannot be justly charged with tritheism; and, if his argumentation was at fault, he certainly earned for himself the credit of scholarly penetration in having recognised the full greatness of the difficulty to be overcome in reconciling the doctrine of the Trinity with that of the Incarnation.

2. *Roscelin as a Nominalist.*—We are wholly dependent for a knowledge of his position in this respect upon the statements of his enemies, and it appears certain that they caricatured his views; but it is evident that they did not regard him as the originator of nominal-

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ism. He held the extreme of the nominalist position, denominating universal conceptions an empty sound (*flatum vocis*), but apparently only for the purpose of antagonizing the extreme realism of Anselm. His idea doubtless was that universal concepts exist simply in our thought, and do not at the same time postulate a real existence extraneous to the mind. He laid down the axiom that "no thing has parts"—a paradox which can only mean that no whole can really exist and furnish its parts from out of itself. The parts really constitute the whole, and alone possess a real existence; and the whole, as a unity, cannot be distinguished from them otherwise than in thought. In its application to the doctrine of the Trinity, the axiom implied that the real existences in the Deity are in the three Persons, and that the unity of the Godhead exists only in the thought which comprehends them together into one. The only point of interest to him as a philosopher, however, was to discover whether the reality lies in the general concept or in the concrete individual; and his axiom has, e. g., no relationship with the atomism of Democritus.

3. *The Connection between Roscelin's Philosophy and his Theological Views.*—This is evident from the foregoing statements. He did not, however, publicly connect his theological innovation with his nominalism, but based it on the Christological difficulty already mentioned. According to Anselm (*De Fide Trinit.* 3), Roscelin declared that "Pagani defendunt legem suam, Judæi defendunt fidem suam, ergo et nos Christianam fidem defendere debemus," thus showing that it was not his purpose to damage the faith; but the words sound like a plea for scientific discussion of the faith in general, or perhaps for liberty of the thinking mind to apprehend, and consequently to further the development of, the doctrines of the Church. Nominalism, in general, would seem to have been nearly always connected with a rationalistic tendency.

See Anselm, *Ep.* ii, 35 and 41, and *De Fide Trinitatis et Incarnatione;* a letter to Anselm by John, abbot of Telese, later cardinal-bishop of Tusculi (in Baluz. *Miscell.* iv, 478); Abelard, *Epist.* 21 (*Opp.* [Paris, 1616] p. 334), and *Dialectica* (in Cousin, *Œuvres Inédits d'Abél.*); *Epist. Roscel. ad Abelardum* (ed. Schmeller, Munich, 1851); a letter to Roscelin by Theobald of Estampes (in D'Achéry, *Spicil.* vol. iii), and one by Ivo of Chartres (*Epist.* 7); John of Salisbury, *Metalog.* ii, 17; Otto of Freisingen, *De Gest. Frider.* vol. i, c. 47, et al.—Herzog, *Real-Encyklop.* s. v.; Wetzer u. Welte, *Kirchen-Lex.* s. v.

Roscholchika, a term signifying "Seditionists," and applied to the Russian sect *Isbraniki*, or the "Company of the East." This sect was formed in the middle of the 17th century, during the patriarchate of Nicon, A.D. 1654. The cause of separation was not any difference of doctrine or ritual, but a desire to protest against the laxity and inclination to change displayed by the clergy, and to adopt a greater piety and purity of life. Pinkerton (*Diss. on Russian Sects*) identifies them with the *Starovertzi*, or "Believers of the Old Faith." See Platon, *Present State of the Greek Church*, Blunt, *Dict. of Sects*, s. v. See RUSSIAN SECTS.

Roscoe, WILLIAM, a historian and poet, was born near Liverpool, March 8, 1753, and in 1769 was articled to an attorney for six years. During this time he paid great attention to English classics, and subsequently added an acquaintance with choice writers in the Greek, Latin, Spanish, Italian, and French languages. He was admitted to the bar in 1774, and retired from practice in 1796. His means, through unfortunate business speculations, became very limited, but he still continued his literary labors for many years. He was a member of Parliament for Liverpool in 1806, and died June 30, 1831. Among his works are, *Scriptural Refutation of a Pamphlet on the Licitness of the Slave-trade* (1788, 8vo):—*The Life and Pontificate of Leo X* (Liverpool, 1805, 4 vols. 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Rose (חֲבַצֶּלֶת, *chabatstseleth;* Sept. κρίνον, ἄνθος; Aq. κάλυξ; Vulg. *flos, lilium*) occurs twice only in the canonical Scriptures; namely, first in Cant. ii, 1, where the bride replies, "I am the *rose* of Sharon and the lily of the valley," and secondly in Isa. xxxv, 1, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the *rose*." There is much difference of opinion as to what particular flower is here denoted. (In the following treatment of it we chiefly follow Royle in Kitto's *Cyclopædia.*) Tremellius and Diodati, with some of the rabbins, believe the rose is intended, but there seems to be no foundation for such a translation. The Sept. renders it simply by *flower* in the passage of the Canticles. In this it has been followed by the Latin Vulgate, Luther, etc. It is curious, however, as remarked by Celsius (*Hierobot.* i, 489), that many of those who translate *chabatstseleth* by *rose* or *flower* in the passage of the Canticles render it by *lily* in that of Isaiah. The rose was, no doubt, highly esteemed by the Greeks, as it was, and still is, by almost all Asiatic nations; and as it forms a very frequent subject of allusion in Persian poetry, it has been inferred that we might expect some reference to so favorite a flower in the poetical books of the Scripture, and that no other is better calculated to illustrate the above two passages. But this does not prove that the word *chabatstseleth* or any similar one was ever applied to the rose. Other flowers, therefore, have been indicated, to which the name *chabatstseleth* may be supposed, from its derivation, to apply more fitly. Scheuzer refers to Hiller (*Hierophyt.* p. 2), who seeks *chabatstseleth* among the bulbous-rooted plants, remarking that the Hebrew word may be derived from *chabab* and *betsel*, a bulb, or bulbous root, of any plant, as we have seen it applied to the *omon* (q. v.). So Rosenmüller remarks that the substantial part of the Hebrew name shows that it denotes a flower growing from a bulb, and adds in a note "that *chabatstseleth* is formed from *betsel*, or bulb, the guttural *cheth* being sometimes put before triliterals in order to form quadriliterals from them" (see Gesen. *Gram.* p. 863). Some, therefore, have selected the asphodel as the bulbous plant intended, respecting which the author of *Scripture Illustrated* remarks, "It is a very beautiful and odoriferous flower, and highly praised by two of the greatest masters of Grecian song. Hesiod says it grows commonly in woods, and Homer (*Odyss.* i, 24) calls the Elysian Fields 'meads filled with asphodel.'" Celsius (*loc. cit.*) has already remarked that Bochart has translated *chabatstseleth* by *narcissus* (*Polyanthus narcissus*), and not without reason, as some Oriental translators have so explained it. In the Targum (Cant. ii, 1), instead of *chabatstseleth* we have *narkom* (נרקים), which, however, should have been written *narkos* (נרקוס), as appears from the words of David Cohen de Lara, "*Narkos* is the same as *chabatstseleth* of Sharon." So in Isa. xxxv, 1. *chabatstseleth* is written *chamzaloito* in the Syrian translation, which is the same as narcissus (Cels. *Hierobot.* i, 489). This, Rosenmüller informs us (*Bibl. Bot.* p. 142), according to the testimony of Syriac-Arabic dictionaries, denotes the *Colchicum autumnale*, that is, the *meadow saffron*. That plant certainly has a bulb-like root-stock; in form the flowers resemble those of the crocus, and are of a light violet color, without scent. *Narkom* and *narkos* are, no doubt, the same as the Persian *nurgus*, which throughout the East indicates the *Narcissus tazetta*, or the *Polyanthus narcissus*. The ancients describe and allude to the narcissus on various occasions, and Celsius has quoted various passages from the poets indicative of the esteem in which it was held. Since they were not so particular as the moderns in distinguishing species, it is probable that more than one may be referred to by them, and therefore that *N. tazetta* may be included under the same name as *N. poeticus*, which was best known

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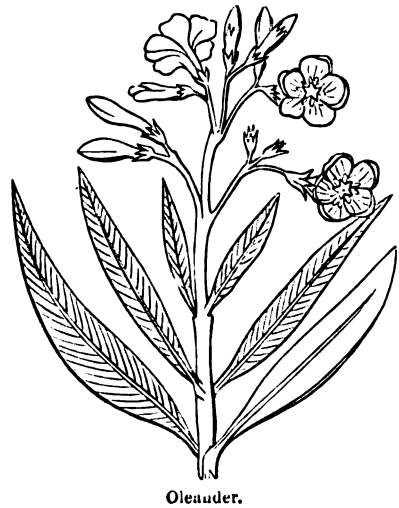
Narcissus tazetta.

to them. It is not unimportant to remark that the narcissus was also called *Bulbus vomitorius*, or the *Emetic bulbus*, in Greek and Latin; and the Arabic *busl-al-kye* no doubt refers to the same or a kindred species. It is curious, also, that an Eastern name, or the corruption of one, should be applied by gardeners even in England to a species of narcissus: thus, *N. trewrianus* and *crenulatus* (the former supposed by some to be a variety of *N. orientalis*) were once called "*Bazalman* major" and "*Bazalman* minor." That the narcissus is found in Syria and Palestine is well known, as it has been mentioned by several travellers, and also that it is highly esteemed by all Asiatics from Syria even as far as India (comp. Soph. *Œd. Col.* p. 698 sq.; Mosch. *Idyl.* ii, 65 sq.; Athen. xv, 679 sq.). Chateaubriand (*Itinéraire*, ii, 130) mentions the narcissus as growing in the plain of Sharon; and Strand (*Flor. Palæst.* No. 177) names it as a plant of Palestine, on the authority of Rauwolf and Hasselquist (see also Kitto, *Phys. Hist. of Palest.* p. 216). Hiller (*Hierophyt.* ii, 30) thinks the *chabatsteleth* denotes some species of asphodel (*Asphodelus*); but the finger-like roots of this genus of plants do not well accord with the "bulb" root implied in the original word. Thomson (*Land and Book*, i, 161; ii, 269) suggests the possibility of the Hebrew name being identical with the Arabic *khubbaizy*, "the mallow," which plant he saw growing abundantly on Sharon; but this view can hardly be maintained. The Hebrew term is probably a quadriliteral noun with the harsh aspirate prefixed, and the prominent notion implied in it is *betsel*, "a bulb," and has therefore no connection with the above-named Arabic word. The narcissus alone is still called *buseil* by the natives of Palestine (*Quar. Statement of the Palest. Explor. Soc.* Jan. 1878, p. 46). See SHARON.

Though the rose is apparently not mentioned in the Hebrew Bible, it is referred to in Ecclus. xxiv, 14, where it is said of Wisdom that she is exalted "*as a rose-plant* (ὡς φυτὰ ῥόδον) in Jericho" (comp. Mishna, *Maaser*, ii, 5). So also in Ecclus. xxxix, 13, "And bud forth as a *rose* growing by the brook of the field;" and the high-priest's ornaments are compared in l, 8 to "the flowers of roses in the spring of the year." But the passage in the book of Wisdom (ii, 8; comp. Pliny, xxi, 6; Athen. xv, 683), "Let us crown ourselves with roses ere they be withered," is especially well suited to the rose. Yet roses have not been found by travellers in the neighborhood of Jericho. They cannot be considered exactly as spring flowers, nor do they grow specially by the sides of brooks. The rose was as highly esteemed among ancient as it is among modern nations, if we may judge by the frequent references to it in the poets of antiquity. As we know that it continues to be the favorite flower of the Persians, and is much cultivated in Egypt (Hasselquist, *Trav.* p. 248; Russegger, *Reis.* I, i, 198), we might expect more frequent mention of some of its numerous species and varieties in the Jewish writings. This, however, is not the case, which probably arises from its being less common in a wild state in a comparatively dry and warm climate like that of Syria. Still it is indigenous in some parts. Monro, as quoted by Kitto in the *Physical History of Palestine*, "found in the valley of Baalbec a creeping rose of a bright-yellow color in full bloom about the end of May. About the same time, on advancing towards Rama and Joppa from Jerusalem, the hills are found to be to a considerable extent covered with white and pink roses. The gardens of Rama itself abound in roses of a powerful fragrance." Mariti, as stated by Rosenmüller, found the greatest quantity of roses in the hamlet of St. John, in the desert of the same name. "In this place the rose-plants form small forests in the gardens. The greatest part of the roses reared there are brought to Jerusalem, where rose-water is prepared from them, of which the scent is so very exquisite that in every part of Lycia, and also in Cyprus, it is in request above all other rose-waters." Burckhardt was struck with the number of rose-trees which he found among the ruins of Bozra beyond the Jordan. That the rose was cultivated in Damascus is well known. Indeed, one species is named *Rosa Damascena* from being supposed to be indigenous there. "In the gardens of the city roses are still much cultivated. Monro says that in size they are inferior to our damask rose and less perfect in form, but that their odor and color are far more rich. The only variety that exists in Damascus is a white rose, which appears to belong to the same species, differing only in color" (Kitto, *loc. cit.* p. cclxxxiv). The attar of roses from Damascus is famous. Dr. Hooker observed the following wild roses in Syria: *Rosa eglanteria* L., *R. sempervirens* L., *R. Henkeliana*, *R. Phœnicia* Boiss., *R. sericea*, *R. angustifolia*, and *R. Libanotica*. Some of these are doubtful species. *R. centifolia* and *Damascena* are cultivated everywhere. It is possible, however, that the common rose may not be the plant meant in the above passages of Ecclesiasticus, and that the name *rhodon* may have been used in a general sense, so as to include some rose-like plants. We have an instance of this, indeed, in the oleander, of which *rhododendron*, or *rose-tree*, was one of the ancient names, and *rhododaphne* another. The former name is now applied to a very different genus of plants; but *laurier-rose*, the French translation of rhododaphne, is still the common name in France of the plant which used to be called *rose bay* in England, but which is now commonly called *oleander*. Its long and narrow leaves are like some kinds of



Oleander.

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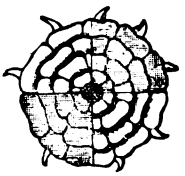
willows, and in their hue and leathery consistence have some resemblance to the bay-tree, while in its rich inflorescence it may most aptly be compared to the rose. The oleander is well known to be common in the south of Europe by the sides of rivers and torrents, also in Asia Minor, Syria, and Egypt. It is seen in similar situations in the north of India, and nothing can be conceived more beautiful than the rivulets at the foot of the mountains, with their banks lined with thickets of oleanders, crowned with large bunches of roseate-colored flowers. Most travellers in Palestine have been struck with the beauty of this plant. Of the neighborhood of Tripoli, Rauwolf says, "There also by the river's side are found *Anthilis marina*, etc., and oleander with purple flowers, by the inhabitants called *defle*." At the foot of Lebanon, again, he says, "In the valley further down towards the water, grew also the oleander." It is mentioned as a conspicuous object in similar situations by Robinson and Smith. Kitto says, "Among the plants in flower in April, the oleander flourishes with extraordinary vigor, and in some instances grows to a considerable size by all the waters of Palestine. When the shrub expands its splendid blossoms, the effect is truly beautiful. Lord Lindsay speaks with rapture of the glorious appearance which the groves of blooming oleanders make in this season along the streams and in the lone valleys of Palestine" (*loc. cit.* p. ccxxxvii). "In the month of May," adds Kitto (*loc. cit.* p. ccxliv), "oleanders, continuing still in bloom, are as much noticed in this as in the preceding month by travellers. Madox noticed in this month that fine oleanders in full bloom were growing all along the borders of the Lake of Tiberias, mostly in the water. The same observation was made by Monro. The lake is here richly margined with a wide belt of oleanders, growing in such luxuriance as they are never known to do even in the most genial parts of Europe." Such a plant could hardly escape reference, and therefore we are inclined to think that it is alluded to in the book of Ecclesiasticus by the name *rhodon*. If this should not be considered sufficiently near to rhododaphne and rhododendron, we may state that in Arabic writers on Materia Medica *rodyon* is given as the Syrian name of the oleander (see Tristram, *Nat. Hist. of Bible*, p. 477). See Engedi.

The plant commonly called "rose of Jericho" is in no way referred to in the above-quoted passages. Dr. Lindley, in the *Gardener's Chronicle*, ii, 362, has thus described it: "The *Anastatica Hierochuntina*, or rose of Jericho of the old herbalists, is not a rose at all, nor has it the smallest resemblance to a rose; nor is it, as it is often described to be, alive as sold in the shops. It is gathered by the poor Christians of Palestine and sold to pilgrims as a charm. It is a little gray-leaved annual, very common in Palestine, and of which hundreds may be gathered in full flower in June by the sides of the road over the Isthmus of Suez (see Arvieux, *Neuehr.* ii, 156; Seetzen, in *Zach.* xvii, 146; Forskäl, *Flora*, p. 117). It produces a number of short, stiff, zigzag branches, which spread pretty equally from the top of the root, and, when green and growing, lie almost flat upon the ground, having the flowers and fruit upon their upper side. It is, in fact, a cruciferous plant, nearly related to the common purple sea-rocket, which grows on the coast of England, and has a somewhat similar habit. When the seed-vessels of this plant are ripe, the branches die, and, drying up, curve inwards, so as to form a kind of ball, which then separates from the roots, and is blown about on the sands of the desert. In the cavity thus formed by the branches, the seed-vessels are carefully guarded from being so disturbed as to lose their contents. In that condition the winds carry the anastatica from place to place, till at last rain falls, or it reaches a pool of water. The dry, hard branches immediately absorb the fluid, become softened, relax, and expand again into the position they occupied when alive; at the same time, the seed-vessels open and the seeds fall out, germinate if favored, and become new plants. This is due, then, to the *hygroscopic* property of vegetable texture." So D'Arvieux, who calls the anastatica a "natural hygrometer" (see the fables told of it in Zedler, *Universal-Lex.* xxxii, 867 sq.; Helmuth, *Naturgesch.* viii, 288 sq.). See Rose of Jericho.

ROSE, Architectural. A kind of rose was sometimes used as an ornament on the face of the abacus on Corinthian capitals. It also occurs in ornamental mouldings during the Norman style; but the full rose, as in the accompanying illustration, was a badge of the Tudors, and during their reigns it is often found carved on buildings in conjunction with the portcullis.—Parker, *Gloss. of Architect.* s. v.



Badge of the Tudors.

ROSE, The Golden (*Rosa aurea*), a rose made of gold and consecrated by the pope, which is presented to such princes as have rendered special service to the Church, or as may be expected to promote its interests, though it is sometimes given also to cities and churches. The essential parts of the rose are gold, incense, and balsam, signifying the threefold substance of Christ —Deity, body, and soul; and its color denotes purity, its scent attractiveness, its taste the satisfying of desire. It is not known when the ceremony of consecrating the rose was introduced, though the time is commonly placed in the 11th century and in the pontificate of Leo IX, and it has become increasingly impressive with the progress of time. The day is always the fourth Sunday in Lent, which is consequently known also as "Rose-Sunday" (*Dominica de Rosa*). The pope, clothed wholly in white, intones before the altar the *Adjutorium nostrum* and offers a prayer of consecration, after which he dips the rose in balsam and sprinkles it with balsam-dust, incense, and holy-water. It is then placed on the altar, mass is said, and the benediction concludes the solemnity. When the rose is not conferred by the hand of the pope, it is always transmitted by special messenger, and accompanied with a letter from the pope. Its use as a symbol of joyous events has been continued in the Romish Church down to the present time. See Herzog, *Real-Encyklop.* s. v.; Wetzer u. Welte, *Kirchen-Lex.* s. v.

ROSE of Jericho, a plant of the natural order *Cruciferæ*, which grows in the sandy deserts of Arabia, on rubbish, the roofs of houses, and other such situations, in Syria and other parts of the East. It is a small, bushy, herbaceous plant, seldom more than six inches high, with small white flowers. After it has flowered, the leaves fall off, and the branches become incurved towards the centre, so that the plant assumes an almost globular form, and in this state it is often blown about by the wind in the desert. When it happens to be blown into water the branches expand again, the pods open and let out the seeds (see illustrations on the following page). Numerous superstitions are connected with this plant, which is called *Rosa Mariæ*, or the *Rose of the Virgin.—Chambers's Encyclop.* s. v. See Rose.

Rose, Alexander, a Scottish prelate, was born in the north of Scotland, was educated at King's College, Aberdeen, and afterwards studied theology at Glasgow. His first preferment was Perth, which he left to become professor of divinity in the University of Glasgow. In 1684 he was nominated to the principality of St. Mary's College, University of St. Andrew's, and in 1687 he was made bishop of Edinburgh. He refused to join the standard of William, and during the Revolution was deprived of his cathedral, despoiled of his revenues, and stripped of his civil dignities. He died in March, 1720, and was buried in the church of Restalrig, near Edinburgh. See Hook, *Eccles. Biog.* s. v.

Rose, Guillaume, a French prelate, was born at Chaumont, about 1542. He was professor of grammar and rhetoric in the College of Navarre, but subsequent-

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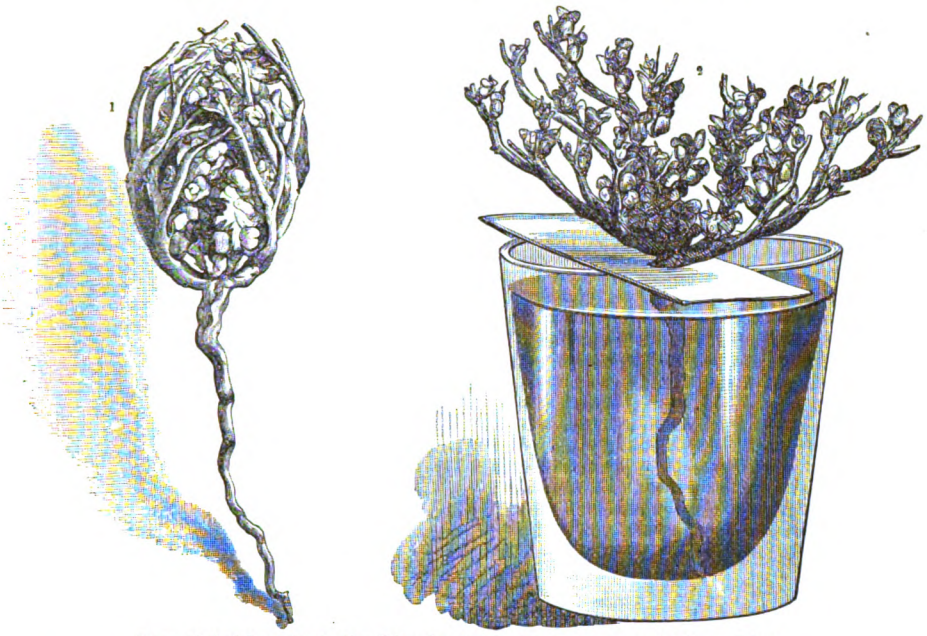

Rose of Jericho (*Anastatica Hierochuntina*). 1, dry; 2, expanded by moisture.

ly went to Paris, where his eloquent and incisive preaching gained for him a wide reputation. Becoming chaplain-in-ordinary to Henry III, he soon joined the Holy League, and in 1583 opposed himself to the king; but the break was only temporary. Rose was made headmaster of the College of Navarre, and in 1584 received the bishopric of Senlis. For some time he repressed the expression of any extreme views, but when he departed for Paris as member of the Council of the Union, he said publicly that the celestial palm was reserved for the members of the League when they had killed father and mother. Thereafter he was one of the fiercest preachers of his party, and in the contest between Mayenne and the Spanish he was an ardent partisan of the latter. He was member of the States-general in 1593, and rendered important service to the country in opposing the friends of the infanta of Spain, which was all the more remarkable considering his previous attitude towards the Spaniards. After the triumph of Henry IV, Rose took refuge in the convent of Val de Beaumont-sur-Oise, but by letters-patent was allowed to retain his bishopric. Continuing his hostility to the king, he was in 1598 arrested and forced to pay a fine of one hundred livres d'or. Rose died at Senlis, March 10, 1602. The celebrated pamphlet entitled *De Justa Reipublicæ Christianæ in Reges Impios Authoritate* (Paris, 1590; Antwerp, 1592) has been attributed to Rose, but its authorship is uncertain. See Labitte, *Prédicateurs de la Ligue;* De Thou, *Historia;* L'Estoil, *Journal.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Rose, Henry John, an English author, was born in 1801, graduated at St. John's College, Cambridge, in 1821, and became fellow of his college in 1824. He was made Hulsean lecturer in 1833, rector of Houghton Conquest, Bedfordshire, in 1837, and archdeacon of Bedford in 1866. His death took place in Bedford, Jan. 31, 1873. Rose edited the *Encyclopædia Metropolitana* from 1839, also vol. i of *Rose's Biographical Dictionary*. He translated Neander's *History of the Christian Religion and Church during the First Three Centuries* (1831, 2 vols.; 2d ed. 1842); contributed an essay to *Replies to Essays and Reviews* (1861); and was one of the authors of *The Speaker's Commentary*. He published, *The Law of Moses*, etc. (Hulsean Lectures, 1834), and *History of the Christian Church*, 1700-1858.

Rose, Hugh James, an English clergyman, was born in Little Horsted, Surrey, in 1795, and was educated at Trinity College, Cambridge. He gained the first Bell's scholarship in 1814, took his degree in 1817, became tutor to the son of the duke of Athol, was ordained deacon and became curate of Uckfield, Surrey, in 1818. In 1821 he became vicar of Horsham, Surrey; in 1825 select preacher at Cambridge; in 1826 chaplain to bishop Howley, and prebendary of Chichester, 1827-33. In 1830 he became rector of Hadleigh, Suffolk; exchanged it for Fairstead and Werley, Essex, in 1833, and immediately exchanged the latter for St. Thomas's, Southwark, which he retained until his death. He was made professor of divinity of the University of Dublin in 1833, domestic chaplain to the archbishop of Canterbury in 1834, and principal of King's College, London, in 1836. Rose died at Florence, Italy, Dec. 22, 1838. He was the author of *Christianity Always Progressive* (1829, 8vo):—*Notices of the Mosaic Law* (1831, 8vo):—*The Gospel an Abiding System* (1832, 8vo):—an edition of Parkhurst's *Greek Lexicon:*—besides *Lectures, Sermons*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Rose, John Baptist, a French priest, was born at Quingey, Feb. 7, 1716. He was made curate of a chapel in his own village, which position nothing could induce him to leave, and he there continued during his life. In 1778 he was made a member of the Academy of Besançon. He submitted to the decrees of 1789, and in 1795 the National Convention voted him a pension of 1500 livres. Rose died Aug. 12, 1805. His works are, *Traité Élémentaire de Morale* (2 vols. 12mo):—*La Morale Evangélique* (1772, 2 vols. 12mo):—*Traité sur le Providence:*—*L'Esprit des Pères* (1791, 3 vols. 12mo). He was also a good mathematician, and sent papers to the Academy of Sciences, Paris. See Chalmers, *Biog. Dict.* s. v.

Rose, Stephen, a deacon and ruling elder of the Presbyterian Church, Bridgehampton, Long Island, N. Y., was born there, June 5, 1780. After a period of darkness and doubt, he was converted in 1803 and united with the Church. Renouncing all efforts to obtain wealth, he devoted himself exclusively to the Church, and he emphatically "loved the gates of Zion more than all the dwellings of Jacob," and no one was more

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distinguished for piety and usefulness than elder Rose. He was a pioneer in the cause of the circulation of the Bible, temperance, and Sabbath-schools in Suffolk County. To the Church and these institutions he devoted the energies of a powerful and cultured mind. He was a man of large and liberal views, and was ready to labor for the cause of Christ in all denominations, no Church lines interfering with beneficent actions. He did much in winning souls to Christ by personal effort, always seeming to be in a revival spirit. In his religious experience he knew little of those alternations of hope and despondency which enter into the feelings of many professing Christians. In him there was a harmonious blending of virtues and graces unsullied by any defects. He was wise, yet modest and unassuming; cautious, yet decided and unwavering. His sense of justice was strong and inflexible, but not stern and merciless—following the dictates of his Divine Master in a readiness to forgive even the greatest injuries on the first movement of repentance on the part of the offender. Everywhere, among all classes, he was revered as a man of God, perfect in his day and generation. He was a perfect storehouse of information, not only on all matters pertaining to Church history, but of Bible doctrines. He died "as a shock of corn cometh in its season," at his home on Rose Hill, July 18, 1866. (W. P. S.)

Rose-window, or *the Marygold*, was derived from the round window called *the eye* in the basilica, pierced through the gable over the entrance, and imitated in the Norman period at Canterbury in the transept, and at Southwell in the clerestory, but is unknown in Rhenish architecture. About the 13th century the rose became of large dimensions. There are fine examples at Paris (1220–57), Nantes (1220), Laon, Rheims (1239), Amiens (1325), St. Denis, Seez, Clermont, and Rouen. The mullions of this window converge towards the centre, something like the spokes of a wheel; hence they are sometimes called Catherine, or wheel, windows. They also bore the names of the elements—the northern being called the rose of the winds; the west, of the sea; the south, of heaven; and the east, of the earth. When there were two of these transeptal windows in a cathedral, that on the north was called the bishop's, and the southern one the dean's eye, as representing their respective jurisdiction—one watching against the invasion of evil spirits on the north, and the latter as presiding as *censor morum* over the capitulars and close. At St. Paul's, exceptionally, the Lady Chapel had a superb eastern rose, and one still adorns the nine chapels of Durham.—Walcott, *Sac. Archæol.* s. v. See WINDOW.

Roselli (or **Rosselli**), **Cosimo**, an Italian painter, was born of a noble family at Florence in 1439, and studied under Neri di Bicci and Fra Angeli. He decorated what is called "the Chapel of the Miracle" at Sant' Ambrogio, and in 1476 aided in decorating the Sistine Chapel at Rome, where he had charge of the four great subjects—the *Passage of the Red Sea*, the *Worship of the Golden Calf*, the *Lord's Supper*, and *Christ Preaching on the Sea of Tiberias*. Returning to Florence loaded with honors, he died about 1506. The Museum of Berlin contains a *Virgin with the Magdalen* painted by him; that of Paris, a *Virgin Gloriosa*, a *Christ Entombed*, and two *Madonnas;* and at the Exposition of Manchester were shown a *Christ on the Cross* and the *Virgin Surrounded by Saints*. Roselli's principal pupil was Fra Bartolomeo. — Hoefer, *Nouv. Biog. Générale*, s. v.

Roselli (or **Rosselli**), **Matteo**, an Italian painter, descended from the preceding, was born at Florence in 1578. He studied under Gregorio Pagani, and after the death of his master finished several of his uncompleted pictures. He decorated the Clementine Chapel. Some of his paintings are, the *Manger*, the *Trinity*, the *Crucifixion of St. Andrew*, and *St. Elizabeth of Hungary*. His frescos are superior to his other paintings, five of the best of which are in the cloister of the Annunciation. He died in 1650.—Hoefer, *Nouv. Biog. Générale*, s. v.

Rosellini, IPPOLITO, an Italian antiquary, was born at Pisa in 1800. In 1821 he received the degree of doctor of theology, and afterwards studied at Bologna under Mezzofanti, and taught in the University of Pisa. At the time of the discoveries of Champollion, in 1825, Rosellini became interested in the study of hieroglyphics, and, in company with Champollion, studied Egyptian antiquities in the museums of Italy, and went with him to Paris. In 1828 he was commissioned by the grand-duke of Tuscany to explore the ruins of Egypt and Nubia with his son and three naturalists. Champollion was sent at the same time, and on a similar errand, by the duke de Blacas. The two parties united, and for fifteen months travelled through the two countries. Returning to Pisa, Rosellini spent the rest of his life in directing the publication of the results of the expedition, the whole of the work having fallen upon him at the death of Champollion. On account of his feeble health, he gave up his professor's chair, and was made librarian of the university. He died June 4, 1843. His works are, *La Fionda di David* (Bologna, 1823), a treatise upon the age of the Masoretic points:—*Lettera Filologico-critica al Am. Peyron* (Pisa, 1831):—*Tributo di Riconoscenza e d'Amore reso alla Memoria di Champollion il Minore* (ibid. 1832):—*I Monumenti dell' Egitto e della Nubia, Interpretati ed Illustrati* (Florence, 1832, 1840); this is his great work, the foundation of all modern research concerning ancient Egypt; it is divided into *Monumenti Storici, Civili, e Religiosi:*—and *Elementa Linguæ Ægyptiacæ vulgo Copticæ* (Rome, 1837). The latter, published by P. Ungarelli, is a résumé of the lectures given by Rosellini, but the substance of it is printed in the *Grammaire Copte* of Champollion. Some other works, *De Interpretatione Obeliscorum Urbis Romæ*, published by Ungarelli as those of Rosellini, belong really to Champollion. See Miller and Unbenas, *Revue de Bibliographie Analytique* (1842); Bardelli, *Biogr. dell' Ipp. Rosellini.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Rosemary, USE OF AT FUNERALS. The early Christians rejected the use of the cypress at funerals, as used by the heathen, and substituted rosemary. The heathen, having no thoughts of a future life, but believing that the bodies of the dead would lie forever in the grave, made use of cypress, which is a tree that, being once cut, never revives, but dies away. The Christians, having better hopes, and expecting the reunion of soul and body, use rosemary, which, being always green, and flourishing the more for being cut, is more proper to express this confidence and trust.—Eadie, *Eccles. Cyclop.* s. v.

Rosen, FRIEDRICH AUGUSTUS, a celebrated Oriental scholar, was born in Hanover, Sept. 2, 1805, and entered Leipsic University in 1822, where he devoted himself to the study of the Biblico-Oriental languages. He went to Berlin in 1824, and studied Sanscrit under Bopp. He was subsequently called to the London University as professor of Oriental literature, which professorship he resigned in 1831, and devoted himself to study and writing. As secretary of the Asiatic Society, he conducted its entire foreign correspondence. Rosen died in London, Sept. 12, 1837. His first work was *Radices Sanscritæ* (Berlin, 1827). He edited the *Arabic Handbooks of Algebra*, by Mohammed ben-Musa (Lond. 1831), wrote Oriental articles for the *Penny Cyclopædia*, and revised the *Sanscrit-Bengali Dictionary* of Houghton (ibid. 1835). In 1836 he began to publish *Hymns of the Rig-Veda*, but left it unfinished. It was published by the Asiatic Society under the title *Rigveda-Sanhita, Liber Primus, Sanscrite et Latine* (ibid. 1838).—*Chambers's Encyclop.* s. v.

Rosenbach, JOHANN GEORG, a journeyman spurmaker of Heilbronn, in Würtemberg, who became one of the most prominent fanatics of the last century.

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Converted to God, as he thought, by the reading of Pietistic works, he forsook his handicraft in 1703, and traversed the cities of Central Germany, preaching and holding devotional meetings. He secured the endorsement of several professors in the faculty at Altorf, and gained over some of the students at Tübingen; but he was everywhere opposed by the clergy and driven away by the civil authorities. He eventually went to Holland, and there disappeared from view.

The teachings of Rosenbach were given to the world in three books—*Glaubensbekenntniss* (1703), *Wunder- u. gnadenvolle Bekehrung* (1704), and *Wunder- u. gnadenvolle Führung Gottes eines auf d. Wege d. Bekehrung Christo nachfolgend. Schafes.* It appears that he rejected infant baptism as not commanded in Scripture, and ineffective to produce conversion. He held the Lord's supper to be simply a memorial; despised the ministry in the churches; regarded the Bible as a mere dead letter, and not the Word of God; believed Christ to be the Saviour, but asserted that the kindling of inward goodness would result in the saving, through Christ, of those who do not know of him; and confounded faith with its fruits, and justification with sanctification. He insisted positively on the existence of an intermediate state of souls after death, and on the prospect of a millennial reign of saints with Christ during a thousand years prior to the general resurrection.

The appeal of Rosenbach to the professors of Altorf in support of his views led to a protracted controversy, in which Joh. Phil. Storr, pastor at Heilbronn, and Prof. J. Michael Lange were the principal champions. See Walch, *Eind. in d. Rel.-Streitigkeiten d. ev.-luth. Kirche*, i. 799 sq., 838 sq.; ii, 755 sq.; v, 109 sq.; *Unschuldige Nachrichten*, 1704, p. 852; 1707, p. 172; 1708, p. 758; 1715, p. 1054; 1716, p. 426 sq.; 1721, p. 1096; also Von Einem, *Kirchengesch. des 18ten Jahrhunderts*, ii. 747 sq.; and Schröckh, *Kirchengesch. seit d. Reformation*, viii, 404.—Herzog, *Real-Encyklop.* s. v.

Rosenfeld, Hans, a German impostor who set himself up as the Messiah, about the year 1763, in Prussia, declaring that Jesus Christ and his apostles were impostors, and that Frederick the Great was the Evil One, whom Rosenfeld was to depose. He taught that he was to govern the world, assisted by a council of twenty-four elders, like those of the Apocalypse. He deluded multitudes, and lived upon them in outrageous profligacy for twenty years. Eventually, in 1782, one of his followers appealed to the king, whom he believed to be the Evil One, to revenge him on Rosenfeld for the seduction of his three daughters. The king ordered proceedings against Rosenfeld, and he was sentenced to be flogged, and imprisoned for the remainder of his life at Spandau. After this his followers, called *Rosenfelders*, quietly disappeared.

Rosenfeld, Samson Wolf, rabbi of Bamberg, was born Jan. 26, 1780, at Uhlefeld, in Bavaria. At the age of thirteen he entered the Jewish academy at Fürth, where, besides the Talmud, he studied the philosophical writings of Maimonides, Albo, and others. At the age of nineteen he returned to his native place, and continued his studies, especially devoting himself to the writings of Moses Mendelssohn. In 1817 he was appointed rabbi of his native place. In 1819 he represented his coreligionists in Munich, and presented a memorial concerning the amelioration of the condition of the Jews; an act which he repeated in 1846, in spite of the hatred of the orthodox Jews, who thought of putting him under ban. In 1826 he was called to Bamberg, and, having passed the necessary examination required by the government, he entered upon his new field in March of the same year. He was a conservative reformer, and as such he published some works which tended to enlighten his coreligionists. He died May 12, 1862. Of his publications, we mention especially his *Stunden der Andacht für die Israeliten beiderlei Geschlechts* (2d ed. Dinkensbühl, 1858, 3 vols.). See Fürst, *Biblioth. Jud.* iii, 169; Kayserling, *Bibl. jüd. Kanzelredner*, i, 414 sq.; Klein, in Frankel's *Monatsschrift*, 1863, p. 201 sq.; Krämer, in the Jewish year-book *Achawa*, 1866, p. 15–33. (B. P.)

Rosenfelders. See Rosenfeld, Hans.

Rosenfeldt, Frederick John, a missionary of the Episcopal Church, was born of Jewish parents Feb. 10, 1804, at Mitau, in Courland, Russia. According to the custom of that country, Rosenfeldt was instructed in the religion of Rabbinism, and when ten years old he was taken to Berditschev for further instruction in the Talmud. One of the most learned teachers, however, at that place endeavored to awake in his students a desire to apply themselves to the study of other languages, and not without success. Rosenfeldt, with two fellow-scholars, was permitted by a Roman Catholic priest to take part in the instruction of his school, which he did in secret, acquiring a knowledge of reading and writing Russian, Polish, German, and a little arithmetic. At the age of eighteen he was married, according to the fashion of the country, and for two years lived in the house of his father-in-law, spending his time in the study of the Talmud. Having returned to Berditschev, he came into possession of a copy of the New Testament in Hebrew, circulated by the missionary Mr. Moritz (q. v.). His two former fellow-scholars and himself resolved to embrace Christianity, and intended to go to Berlin. Rosenfeldt was prevented from carrying out his plan by circumstances beyond his control. In the meantime he received letters of introduction to the missionaries in Poland, and arrived at Warsaw in September, 1827. Having received the necessary instruction, he was baptized in the Reformed Church Feb. 10, 1828. His exemplary life and Rabbinical learning recommended him to the London Society, and in September, 1828, he was appointed assistant to the mission station at Radom. From this time on till his death, which occurred July 11, 1853, he was connected with the London Society, his last station being Lublin. See the *Jewish Intelligencer*, 1853, p. 313 sq.; *Annual Reports of the London Society*, 1829, p. 52 sq. (B. P.)

Rosenkrans, Cyrus E., a Presbyterian minister, was born at Wallpack, N. J., March 12, 1809. He graduated at Amherst College, Mass.; studied divinity in the Union Theological Seminary, New York city; and was licensed and ordained by New York Third Presbytery April 8, 1842. He entered upon his labors as a minister in the West, at East May, Wis., and subsequently at Columbus, Wis. He died March 8, 1861. Mr. Rosenkrans was a man of fine conversational powers, excellent judgment, and had the tact necessary to carry out useful plans of action. See Wilson, *Presb. Hist. Almanac*, 1862, p. 195. (J. L. S.)

Rosenkrans, Joseph, a Presbyterian minister, was born at Wallpack, N. J., Nov. 13, 1812. He received his education at Amherst College, Mass., and Union College, Schenectady, N. Y.; studied theology in the Union Theological Seminary, New York city; and was ordained by New York Third Presbytery in 1842 as pastor of the Church in Bethlehem, N. Y. He subsequently preached for the churches of Newport, Martinsburg, Romulus, and Onondaga Valley, N. Y., where he was laboring when he died, June 19, 1863. Mr. Rosenkrans was a man of well-balanced mind; orthodox, faithful to every trust, a fair scholar, and a good preacher. See Wilson, *Presb. Hist. Almanac*, p. 321. (J. L. S.)

Rosenkreuz. See Rosicrucians.

Rosenmüller, Ernst Friedrich Karl, a noted German Orientalist, who contributed largely to the advancement of our acquaintance with the Shemitic languages, literature, and customs. He was the oldest son of the rationalist theologian Johann Georg Rosenmüller (q. v.), and was born Dec. 10, 1768. The various positions held by his father introduced him to learned stud-

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ies at an unusually early age, and afforded him unequalled facilities for their prosecution. He became identified with the University of Leipsic, first as a student, in 1792 as tutor, extraordinary professor of Arabic in 1796, and professor in ordinary of Oriental languages from 1813 to the time of his death, Sept. 17, 1835. His principal work was authorship; his chief importance that of a learned, keen, and industrious writer on Oriental subjects. He promoted the study of the Arabic language (*Institutiones ad Fundam. Linguæ Arab.* [Lips. 1818]; *Analecta Arabica* [ibid. 1824–27, 3 vols.]), brought within the reach of theologians the rapidly increasing knowledge of his day with reference to the conditions of the East (*Altes u. Neues Morgenl.* etc. [ibid. 1816–20, 6 vols.]), and endeavored to raise the exposition of the language and statements of the Old Test. to the level of the science of his day. Comp. his *Scholia in Vetus Test.* (16 pts. ibid. 1788–1817; the same in epitome, 5 pts. 1828–35); *Handb. für Lit. d. Bibl. Kritik u. Exegese* (4 pts. Götting. 1797–1800), and the *Handb. d. Bibl. Alterthumskunde* (4 pts. Leips. 1823–34). His works, with biography annexed, are fully given in *Neuer Nekrolog d. Deutschen*, 13th year, pt. ii, p. 766–769.—Herzog, *Real-Encyklop.* s. v.

Rosenmüller, Johann Georg, the father of the preceding, a prominent theologian, preacher, and writer of Germany in the close of the last and the beginning of the present century, was born of humble parentage Dec. 18, 1736. Unusual talents secured for him assistance by which he was enabled to procure an education at Nuremberg and the University of Altorf. He subsequently spent several years as tutor in different families and schools, and became popular as a preacher, so that a number of prominent churches were successively placed under his charge. In 1775 he became professor of theology at Erlangen, in which position he secured a name, and in 1783 at the pedagogium at Giessen. In 1785 he entered on a theological professorship at Leipsic, and in that office, joined with the pastorate of St. Thomas's Church and the superintendency, he spent the last thirty years of his life. It is not strange that he should have become tinged with rationalism from association with the element then in control of the Leipsic University; but he has retained the name of a *pious* rationalist. His influence was highly beneficial to the progress of the theology and ecclesiastical life of Protestantism. Many of his sermons were printed, and earned for him the reputation of an exemplary popular preacher; and devotional manuals from his pen have not yet lost their hold upon the Christian public. His literary activity was surprising, nearly 100 different writings having been given by him to the world, among them works on exegesis, hermeneutics, and practical theology; e. g. *Scholia in N. T.* (6th ed. Lips. 1815–31, 6 vols.):—*Hist. Interp. Libr. Sacrorum in Eccles. Christ.* (ibid. 1795–1814, etc., 5 vols.). His practical activity was equally respectable. He founded and improved schools, labored to secure a modernized hymnology, sought to eliminate objectionable features from the administration of the Lord's supper, etc. After having been rewarded with all the titles and honorary positions usually conferred on a senior of the theological faculty, he died, March 14, 1815. See Dolz, *Dr. J. G. Rosenmüller's Leben und Wirken* (ibid. 1816).—Herzog, *Real-Encyklop.* s. v.

Rosenthal, David Augustus, *Dr.*, a German writer of ecclesiastical history, was born of Jewish parentage at Neisse, in Silesia, in the year 1812. Having finished his preparatory studies at the gymnasium, he entered the University of Breslau for the study of medicine. After having been promoted as doctor of medicine, he settled at Breslau, and in 1851, together with his family, became a member of the Roman Catholic Church. As a member of that Church he was especially active in ameliorating the Catholic press and societies of Silesia. He also distinguished himself as an author by editing the poetical works of Angelus Silesius, better known as Scheffler (1862, 2 vols.), but more especially by the publication of his *Convertitenbilder aus dem 19. Jahrhundert* (5 vols.). Rosenthal died March 29, 1875. His *Convertitenbilder*, or biographical sketches of converts to the Roman Catholic Church in the 19th century, are a very important contribution to Church history, in which the lives of Jews and Protestants are described who joined the Romish Church in our century. The first volume (Schaffhausen, 1871–72) treats of the converts in Germany; the second, of those of England; the first division of the third (1869), of those of France and America; the second division of the third (1870) is devoted to Russia, besides giving a supplement to the former volumes. See the *Literarischer Handweiser*, 1875, p. 120. (B. P.)

Rosette, an ornament in front of the hat worn by prelates, dignitaries in a cathedral, and archdeacons. Savage (*Progress of a Divine*, 1735) says, "He gained a cassock, beaver, and a *rose*."—Walcott, *Sac. Archæol.* s. v.

Rosewell, Thomas (1), an English clergyman, was born near Bath in 1630, and educated at Pembroke College, Oxford. He became rector of Sutton Mandeville in 1657, was ejected for nonconformity in 1662, and was settled as minister at Rotherhithe in 1674. He was tried for high-treason in 1684 by judge Jeffreys for some expressions in a sermon, was condemned, but pardoned. He died in 1692. Rosewell published, *The Causes and Cure of the Pestilence* (Lond. 1665, sm. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Rosewell, Thomas (2), an English Dissenting minister, was born at Rotherhithe in 1680, and educated partly in Scotland. He was for a time assistant to Mr. John Howe, at Silver Street, London, and then colleague with Mr. John Spademan at the same place till towards the close of his life, when he removed to Mare Street, Hackney, where he died in 1722. Rosewell had a share in the continuation of Henry's *Exposition*, the part assigned him being the Epistle to the Ephesians. He published a volume of *Sermons* (1706):—sixteen single *Sermons* (1706–20):—and *The Arraignment and Trial of Mr. Thomas Rosewell* (1718, 8vo).

Rosh (Heb. *Rôsh*, רֹאשׁ, *head*, as often; Sept. Ῥώς), the name of a man and perhaps of a people. See also Gall.

1. The seventh named of ten sons of Benjamin, each of whom was head of a family in Israel (Gen. xlvi, 21). B.C. cir. 1880. He is perhaps identical with the Raphia of 1 Chron. viii, 2. See Jacob. "Kalisch has some long and rather perplexed observations on the discrepancies in the lists in Gen. xlvi and Numb. xxvi, and specially as regards the sons of Benjamin. But the truth is that the two lists agree very well so far as Benjamin is concerned; for the only discrepancy that remains, when the absence of Becher and Gera from the list in Numb. is explained [see those words], is that, for the two names רֹאשׁ and אחי (Ehi and Rosh) in Gen., we have the one name אחירם (Ahiram) in Numb. If this last were written ראם, as it might be, the two texts would be almost identical, especially if written in the Samaritan character, in which the *shin* closely resembles the *mem*. That Ahiram is right we are quite sure, from the family of the Ahiramites, and from the non-mention elsewhere of Rosh, which, in fact, is not a proper name. The conclusion, therefore, seems certain that אחירראש in Gen. is a mere clerical error, and that there is perfect agreement between the two lists. This view is strengthened by the further fact that in the word which follows Rosh, viz. Muppim, the initial *m* is an error for *sh*. It should be Shuppim, as in Numb. xxvi, 39; 1 Chron. vii, 12. The final *m* of *Ahiram* and the initial *sh* of *Shuppim* have thus been transposed" (Kitto).

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2. The Heb. word *rósh*, rendered "prince" (Ezek. xxxviii, 2, 3; xxxix, 1), ought to be read as a proper name, as in the Sept.—"the chief" or "prince of Rosh, Meshech, and Tubal." Rosh thus appears as the name of a northern nation, along with Meshech and Tubal (comp. *Rhoas*, in Pliny, vi, 4, which may be a city, a river, or a people, between Suavi and the district Ecrectice, on Caucasus; and *Rhädsh*, an Iberian province in the same place, named by Russegger [*Beschreib. d. Caucas.* ii, 34]). Gesenius says, "Without much doubt *Rosh* designates *the Russians*, who are described by the Byzantine writers of the 10th century, under the name of *the Roos*, as inhabiting the northern parts of Taurus; and also by Ibn-Fosslan, an Arabic writer of the same period, under the name *Rus*, as dwelling upon the river Volga" (*Thes. Heb.* s. v.). The Oriental writers say that *Rus* was the eighth son of Japhet, and his descendants are, by Abulfaraj, always joined with the Bulgarians, Slavonians, and Alani. For other suppositions, see Stritter, *Memor. Populor. olim ad Danub., etc., Habitant.* ii, 957 sq.; Michaelis, *Suppl.* vi, 2224 sq.; Bochart, *Phal.* xiii, 13; Schulthess, *Parad.* p. 193; Herbelot, *Biblioth. Or.* iii, 137 sq. If the view of Gesenius be correct, in this name and tribe we have the first trace of the *Russ*, or *Russian*, nation. "Von Hammer identifies this name with *Rass* in the Koran (xxv, 40; l, 12), 'the peoples Aad, Thamud, and the Asshabir (or inhabitants) of Rass or Ross.' He considers that Mohammed had actually the passage of Ezekiel in view, and that 'Asshabir' corresponds to *Nasi*, the 'prince' of the A. V., and ἄρχοντα of the Sept. (*Sur les Origines Russes* [St. Petersb. 1825], p. 24-29). The first certain mention of the Russians under this name is in a Latin Chronicle under the year A.D. 839, quoted by Bayer (*Origines Russicæ, Comment. Acad. Petropol.* [1726], p. 409). From the junction of *Tiras* with Meshech and Tubal in Gen. x, 2, Von Hammer conjectures the identity of *Tiras* and *Rosh* (p. 26). The name probably occurs again under the altered form of Rasses (q. v.) in Judith ii, 23—this time in the ancient Latin, and possibly also in the Syriac version, in connection with Thiras or Thars; but the passage is too corrupt to admit of any certain deduction from it. This early Biblical notice of so great an empire is doubly interesting from its being a solitary instance. No other name of any modern nation occurs in the Scriptures, and the obliteration of it by the A. V. is one of the many remarkable variations of our version from the meaning of the sacred text of the Old Test." (Smith).

Rosh hash-Shanah. See TALMUD.

Rosicrucians, a pretended fraternity in Germany which existed simply in a book entitled *Fama Fraternitas des löblichen Ordens des Rosenkreuzes*, and published in 1614. That book recited that Christian Rosenkreuz, a German of noble family, born in 1388, and educated in a convent, had in early youth visited the holy sepulchre, and had spent three years in Damascus with the Arabians, engaged in the study of physics and mathematics, after which he went to Fez by way of Egypt, and there pursued the study of magic. He learned among other things that every man is a microcosm. An attempt to dispense his new-found wisdom in Spain met with no encouragement, for which reason he determined to bestow his treasures on his fatherland. He built a sort of convent, which he named *Sanctus Spiritus*, and associated with himself three friends from the monastery to which he originally belonged. This was the institution of the Rosicrucian order, which was afterwards enlarged by the addition of four other persons. The members travelled everywhere to promote the reformation of the world, but met at their central house once a year. They claimed the possession of the highest knowledge and freedom from sickness and pain, though not from death. Each member chose his successor, but concealed his own death and place of burial. Even the tomb of Rosenkreuz himself was unknown until after 120 years from the founding of the order, when a vault was discovered in his house which was brilliantly illumined from above by an artificial light, and which contained a round altar placed over the yet undecomposed body of the founder. The inscription "Post CXX annos patebo" over the door of the vault showed that the time had come for making known the order to the world. The learned were accordingly invited to carefully examine the arts described in the *Fama* (which was printed in five languages), and to publish their opinions through the press, as the hope was expressed that many would connect themselves with the order. Other writers appeared in confirmation or illustration of the *Fama*, e. g. a *Confession* (1615), and the *Chymische Hochzeit Christian Rosenkreuz* (1616). An immense excitement in Germany and adjoining lands was produced by these works, and called forth a flood of appreciative or condemnatory reviews. The interest felt at the time in secret arts, particularly that of making gold, led many to seek association with the fraternity, while others suspected a most dangerous heresy in theology and medicine; but it was remarkable that no actual member of the original Rosicrucian order was ever discovered. Every theological text-book contended at length against this heresy, and medical writers discovered its intention to destroy the reputation of Galen and supersede him by Paracelsus. Robert Fludd, in England, defended the order with zeal, and the court physician of the emperor Rudolph II, Michael Maier, asserted the truth of the statements contained in the *Fama*. The title of Rosicrucians was finally adopted by a society of alchemists, which originated at the Hague in 1622, and afterwards by other fraternities. Investigations made by such societies into the origin of the *Fama Fraternitas* led to the conclusion that the book was intended as a satire on the condition of the times. The authorship of the book was finally ascribed to Joh. Val. Andreæ, the Würtemberg theologian, and this opinion is still generally received.

A list of the older Rosicrucian literature may be found in *Missiv an d. hocherl. Brüderschaft d. Ordens d. goldenen u. Rosenkreuzes*, etc. (Leips. 1783); Chr. v. Murr, *Wahrer Ursprung d. Rosenkreuzer*, etc. (Sulzbach, 1803). See also Gottfr. Arnold, *Unparthei. Kirchen- u. Ketzer-Historie* (Frankft. 1729; Schaffhausen, 1742), pt. ii, ch. xviii and suppl., p. 947; Herder, *Hist. Zweifel über Fr. Nicolai's Buch*, etc., in the *Deutscher Merkur* of 1782 (*Sämmtl. Werke z. Phil. u. Gesch.* vol. xv); *Zur Lit. u. Kunst*, vol. xx; Buhle, *Ursprung u. vornehmste Schicksale der Orden d. Freimaurer u. Rosenkreuzer* (Gött. 1804); Nicolai, *Ueber Ursprung und Gesch. d. Freimaurer* (Berl. and Stettin, 1806); Hossbach, *Joh. Val. Andreæ u. sein Zeitalter* (Berl. 1819); Guhrauer, *Verfasser u. ursprüngl. Zweck d. Fama Fraternitas*, etc., in Niedner's *Zeitsch. f. hist. Theologie*, 1852, p. 298-315.—Herzog, *Real-Encyklop.* s. v.; Wetzer u. Welte, *Kirchen-Lex.* s. v.

Rosin, properly "naphtha" (νάφθα; Vulg. *naphtha*, so the Peshito-Syriac). In the Song of the Three Children (ver. 23), the servants of the king of Babylon are said to have "ceased not to make the oven hot with *rosin*, pitch, tow, and small wood." Pliny (ii, 101) mentions naphtha as a product of Babylonia, similar in appearance to liquid bitumen, and having a remarkable affinity to fire. To this natural product (known also as Persian naphtha, petroleum, rock oil, Rangoon tar, Burmese naphtha, etc.) reference is made in the passage in question. Sir R. K. Porter thus describes the naphtha springs at Kirkûk, in Lower Kûrdistan, mentioned by Strabo (xvii, 738): "They are ten in number. For a considerable distance from them we felt the air sulphurous, but in drawing near it became worse, and we were all instantly struck with excruciating headaches. The springs consist of several pits or wells, seven or eight feet in diameter, and ten or twelve deep. The whole number are within the compass of five hundred yards. A flight of steps has been cut into each pit for the pur-

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pose of approaching the fluid, which rises and falls according to the dryness or moisture of the weather. The natives lave it out with ladles into bags made of skins, which are carried on the backs of asses to Kirkûk, or to any other mart for its sale. . . . The Kirkûk naphtha is principally consumed by the markets in the southwest of Kûrdistan, while the pits not far from Kufri supply Bagdad and its environs. The Bagdad naphtha is black" (*Trav.* ii, 440). It is described by Dioscorides (i, 101) as the dregs of the Babylonian asphalt, and white in color. According to Plutarch (*Alex.* p. 35), Alexander first saw it in the city of Ecbatana, where the inhabitants exhibited its marvellous effects by strewing it along the street which led to his headquarters and setting it on fire. He then tried an experiment on a page who attended him, putting him into a bath of naphtha and setting light to it (Strabo, xvii 743), which nearly resulted in the boy's death. Plutarch suggests that it was naphtha in which Medea steeped the crown and robe which she gave to the daughter of Creon; and Suidas says that the Greeks called it "Medea's oil," but the Medes "naphtha." The Persian name is *naft*. Posidonius (in Strabo) relates that in Babylonia there were springs of black and white naphtha. The former, says Strabo (xvii, 743), were of liquid bitumen, which they burned in lamps instead of oil. The latter were of liquid sulphur.—Smith. See BITUMEN; NAPHTHA.

Rosini, CARLO MARIA, an Italian archæologist, was born at Naples, April 1, 1748. He studied among the Jesuits, embraced the ecclesiastical life, and in 1784 became the successor of Nicolo Ignarra as professor of Holy Scripture in a college at Naples. He was canon of the Cathedral of Naples till 1792, when he was elected bishop of Pozzuoli. He was in favor with the king, and received the position of councillor of state and grand almoner, and later, under Ferdinand I, was minister of public instruction. Rosini was a member of the Academy of Herculaneum after its reorganization, and was one of the most active in deciphering ancient MSS., of which he published a great number. They are included in the *Herculanensia Volumina* (Naples, 1793). Rosini died at Naples, Feb. 18, 1836. His works are all on archæological subjects, the principal one being *Dissertatio Isagogica ad Herculanensium Voluminum Explanationem* (ibid. 1797), a history of the destruction of Herculaneum and Pompeii. See Tipaldo, *Biogr. degli Ital. Illustri:* Rosa [Prospero della], *Vita di C. M. Rosini.* —Hoefer, *Nouv. Biog. Générale*, s. v.

Rösler, CHRISTIAN FRIEDRICH, a German doctor of theology and professor of history, was born June 19, 1736, at Canstadt, in Würtemberg. For some time he labored as deacon at Vaihingen, and in 1777 he was called to Tübingen, where he died, March 20, 1821. He wrote, *Lehrbegriff der christl. Kirche in den 3 ersten Jahrhunderten* (Frankft.-on-the-Main, 1775):—*De Philosophia Vet. Ecclesiæ de Spiritu et de Mundo* (Tübingen, 1783):—*Bibliothek der Kirchenväter in Uebersetzungen u. Auszügen*, etc. (Leips. 1776–86). See Winer, *Handbuch der theol. Literatur*, i, 594, 598, 876; ii, 738. (B. P.)

Ross, Alexander, a Scottish divine and writer, was born at Aberdeen in 1590. He became chaplain to Charles I, and was his zealous partisan during the civil war, 1642–49. He was also master of the Southampton Free School, to which, at his death, in 1654, he left a handsome bequest. Among Ross's works was a *Continuation of the History of Sir Walter Raleigh*, A.M. 3604 to A.D. 1640 (Lond. 1652):—*Rerum Judaicarum* (ibid. 1617–32, 4 vols.):—*Exposition of the First Fourteen Chapters of Genesis*, by "Abrahame Rosse" (ibid. 1626):—*A View of the Jewish Religion* (ibid. 1656, small 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Ross, Edward Frederick, a Presbyterian divine, was born in New York city, Feb. 12, 1826. He graduated from Union College in 1848, and entered the Andover Theological Seminary, where he pursued his theological studies for two years, when he entered the Union Theological Seminary, and graduated in 1851. He was ordained Sept. 26 of the same year, and was installed pastor of the Congregational Church of Morrisania, N. Y., in which position he remained until 1854, when he resigned and removed to Poughkeepsie. Here he remained without charge, and died at Pleasant Valley, N. Y., Feb. 22, 1855. (W. P. S.)

Ross, Hugh, a Presbyterian minister, was born in Rothiemurchus, Inverness-shire, Scotland, in 1797. He pursued his academic studies at the parish school of Abernethy, until, in 1813, the family emigrating to Nova Scotia and settling in Pictou, he became a student in the Pictou Academy. When he had finished his academic course, he studied theology with Rev. Dr. M'Cullough, was licensed by Pictou Presbytery in 1823, and, being able to preach in Gaelic, was soon after ordained as an evangelist, and spent some time in the island of Cape Breton. In 1827 he became pastor of the churches of Tatamagouchee and New Annan, and subsequently of Georgetown and Murray Harbor. He was moderator of the synod at the time of the disruption, and gave in his adherence to the Free Church. Mr. Ross died suddenly, Dec. 1, 1858. He was a man of fine gifts and an excellent preacher. See Wilson, *Presb. Hist. Almanac*, 1860, p. 234. (J. L. S.)

Ross (also ROUS, ROUSE, or ROWS), **John** (1), usually called "the Antiquary of Warwick," was born in the town of that name in England, and educated there until prepared for the university. He then studied at Baliol College, Oxford, where he took the degree of A.M., and afterwards was installed canon of Osney. English antiquities became his favorite pursuit, and he travelled over the greater part of the kingdom to acquire information. He then took up his residence at Guy's Cliff, in Warwickshire, where he had a possession granted him either by the earl of Warwick or by Edward IV, and died Jan. 14, 1491. Of the manuscripts left by him the following were published: *Joannis Rossi Antiquarii Warwicensis Historia Rerum Angliæ Descripsit* (Oxon. 1716, 8vo; 2d ed. 1745, 8vo):—*Joannis Rossi Historiola de Comitibus Warwicensibus* (1729, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Ross, John (2), an English clergyman, was a native of Herefordshire, and was educated at St. John's College, Cambridge, where he took his degree of D.D. In 1756 he became vicar of Frome, Somersetshire, bishop of Exeter in 1778, and died in 1792. He published six single *Sermons* (1756–85, 4to):—*a Defence of Epistles said to have been Written by Cicero to Brutus*:—*Marci Tullii Ciceronis Epistolarum ad Familiares Libri XVI* (1749, 2 vols. 8vo).

Ross, John (3), a Presbyterian minister, was born in Dublin, Ireland, July 23, 1783, of Roman Catholic parents, but was left in a state of orphanage when quite young. At the age of nineteen he left his friends secretly and went to sea. On his way to Liverpool he was seized by a press-gang and put on board a man-of-war. Afterwards, at Barbadoes and elsewhere, he was pressed a second and a third time. His numerous desertions and wonderful escapes would constitute the staple of a romance. He at last reached the United States, and went to work at his early trade of shoemaker at New London, Conn. He was still a bigoted Roman Catholic; but as there was no church of that denomination in the town, he was in some degree weaned from his attachment and, through contact with Protestants, brought to reflect upon his condition, and eventually led to realize that he was a sinner, and that something beyond the power of priestly absolution was necessary to give his troubled conscience rest. By prayer to the Friend and Saviour of sinners, he found pardon and peace. Soon after his conversion his mind was turned to the ministry, and Providence wonderfully opened the way for him, as it does for all who are truly called to that work. By the

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aid of an association of ladies he was enabled to enter Middlebury College, Vt., where he graduated in 1811. He entered Princeton Theological Seminary in 1813. After remaining in the seminary over two years, Mr. Ross preached as a missionary for about three months in the suburbs of Philadelphia. He was educated for the foreign field, and was in readiness to go to it, but the Board had not the funds to send him. He was therefore sent to Somerset and Bedford, Pa. Having received a call from the Church at Somerset, he was ordained as pastor by the Presbytery of Redstone in 1817. From Somerset he went to Ripley, O., in 1819, where he remained about four years, and afterwards went to Indiana, preaching at different points and for various periods of time on his way. In both Ohio and Indiana he did much missionary work, travelling on horseback over wild and wide ranges of country. He preached several sermons in the old fort at Fort Wayne, Ind., when there were very few houses in that now large and flourishing city, and he is said to have been the first Presbyterian minister that ever preached in that town. In September, 1824, he settled at Richmond, Ia., and was pastor of Beulah Presbyterian Church for twenty-five years, from 1824 to 1849. From the minutes of the General Assembly it appears that in 1849 he was a member of the Presbytery of Muncie, and continued such until his death. In 1849 he was a stated supply at Burlington, Ia., and in 1850 at Windsor, O., being yet quite vigorous for his years. After leaving Richmond, he resided in New Paris, O., Milton, Connersville, Knightstown, Burlington, Muncie, and Tipton, Ia. In labors, he was more abundant as a pioneer in what was then the "far West." As long as he could stand in the pulpit he was fond of preaching, and sometimes preached with the fire of his younger days long after he had become an octogenarian. He lived to be the oldest minister in the Presbyterian Church, and died at the house of his daughter in Tipton, March 11, 1876. (W. P. S.)

Ross, William, a minister of the Methodist Episcopal Church, was born in Tyringham, Mass., Feb. 10, 1792. He was converted in his seventeenth year, and was received as a probationer in the New York Conference in 1812. In May, 1824, he attended the General Conference in Baltimore, where he signalized himself as the author of a very able and luminous report on missions. He died Feb. 10, 1825. He was a diligent student and an eloquent preacher. See *Minutes of Annual Conferences*, 1825, p. 476; Sprague, *Annals of the Amer. Pulpit*, vii, 524.

Ross, William Charles, *Sir*, an English miniature-painter, was born in London, June, 1794. In 1837 he was appointed miniature-painter to the queen. In 1843 he gained a prize of one hundred pounds for a picture of *The Angel Raphael Discoursing with Adam*. His death occurred in 1860.

Ross, William Z., a minister of the Methodist Episcopal Church, was born in Licking County, O., April 24, 1823. At the age of sixteen he professed faith in Christ and united with the Methodist Episcopal Church. He was licensed as a local preacher, and was admitted on trial in the Ohio Conference in 1853. In 1865 he was appointed missionary to Tennessee and stationed at Shelbyville, where he died, Oct. 11, 1866. His preaching was marked by extraordinary force and pungency of application. See *Minutes of Annual Conferences*, 1867, p. 259.

Rosshirt, CONRAD EUGEN FRANZ, a Roman Catholic divine, was born in 1793 at Oberscheinfeld, in Franconia. He studied at Landshut and Erlargen, and in 1817 he was already professor of canon-law in the latter place. He was one of the oldest professors of canon-law in Germany, and died June 4, 1873, at Heidelberg. He wrote, *Lehrbuch des Kirchenrechts* (3d ed. Schaffhausen, 1858):—*Von den falschen Decretalen u. von einigen neuen in Bamberg entdeckten Handschriften der falschen Decretalen* (Heidelb. 1846):—*Zu den kirchenrechtlichen Quellen des ersten Jahrtausends und zu den pseudoisidorischen Decretalen* (ibid. 1849):—*Canonisches Recht* (Schaffhausen, 1857):—*Manuale Latinitatis Juris Canonici, Rerum Moralium et Theologicarum, Brevissimis Annotationibus Instructum, quo Lexici Juris Canonici Lineamenta Proponere Studuit* (ibid. 1862):—*Beiträge zum Kirchenrecht* (Heidelb. 1863). See Zuchold, *Bibl. Theol.* p. 1088; *Literar. Handweiser*, 1873, p. 300. (B. P.)

Rossi, Azariah (BEN-MOSES) **de**, a Jewish scholar of the celebrated family called in Hebrew *Min ha-Adomim*, was born in Mantua about 1514. Naturally endowed with extraordinary powers of mind, keenness of perception, refinement of taste, and with an insatiable desire for the acquisition of knowledge, De Rossi devoted himself with unwearied assiduity and zeal to the study of Hebrew literature, archæology, history, the writings of ancient Greece and Rome, and even the fathers, which knowledge was of great use to him afterwards, when he devoted himself more especially to the criticism of the Hebrew language and the sacred text. Having prosecuted his studies in Mantua, Ferrara, Ancona, Sabionetta, Bologna, etc., he went back to Ferrara with the accumulated learning of more than half a century, the results of which he now communicated to the world in his celebrated work entitled מְאוֹר עֵינַיִם, *The Light of the Eyes* (Mantua, 1574–75). The work consists of three parts, subdivided into chapters as follows:

Part I, which is entitled קוֹל אֱלֹהִים, *The Voice of God* (republished at Vienna in 1829), which was occasioned by the terrible earthquake at Ferrara, Nov. 18, 1570, and which De Rossi himself witnessed, contains, in easy style, a graphic description of the event. He believes it a duty to relate to posterity how the power of the Creator had manifested itself. He dilates on the subject, to prove that he does not altogether agree with Greek philosophers, who attribute sudden disasters to natural causes, but argues forcibly and (quoting also Scriptural and Rabbinical authorities) concludes that the invisible hand of God uses nature—its own creation—to mete out men's deserts. He then branches out to comment scientifically on narratives in sacred and secular works relative to earthquakes, and remarks that what happened to his wife would have confounded an Æsculapius and a Hippocrates. She had moved into her daughter's room shortly before the roof of the house fell, by a sudden shock, into her own chambers. The fright occasioned turned the color of her skin into a deep yellow, and from that moment she craved for nothing but salt. Bread and salt became to her a most delicious food. Yet that morbid desire he holds to have been her cure. Without taking any medicine, it gradually decreased, and her natural color returned. Thereupon De Rossi reasons about our ignorance of the wonders of nature, and suggests the possibility that the quantity of pure salt his wife ate destroyed the effect of the saline and sulphuric particles which may have entered her system at the upheaving of the earth.

Part II, which is entitled הַדְּרַשׁ זְקֵנִים, *The Story of the Aged* (republished at Vienna in 1829), contains an account of the Sept. version of the Bible, chiefly from the letter of Aristeas, a confidential friend of king Ptolemy Philadelphus, communicated to his brother Philocrates. De Rossi accepted it as true in all its details. Modern criticism has seen where it is at fault, and declared it spurious. That a Greek translation of the Pentateuch—not of the whole Bible—was made under the auspices of king Ptolemy cannot be doubted. Besides Josephus, Philo, and the fathers of the Christian Church, the Talmud has recorded the incident, somewhat hyperbolically, in the treatise *Megil'ah*. But that the so-called Sept. version of the entire Scriptures should have had the origin related above is impossible. See SEPTUAGINT.

Part III, which is divided into two divisions, respectively called אִמְרֵי בִינָה, *Word of Understanding*, and רְמֵי עוֹלָם, *Chronology*, consists of four sections, subdivided again into sixty chapters. The first division, with its two sections (מַאֲמָרִים), treats, in ch. i–xiii, of the use of the fathers; the heathen writings; Philo; the Jewish sects, especially the Essenes; the Sept. and the Aramaic versions; the history of the Jews in Alexandria and Cyrene; the Bar Kochba revolts; the Ten Tribes; the Talmudic story about Alexander the Great's entry into Jerusalem; and of the Talmudic theory of nature. The second section, embracing ch. xiv–xxviii, contains treatises on the explanation of Scripture by ancient sages; on the Midrash and Hagadic exegesis; on sundry striking differences between

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Christian and Jewish writers; the old Persian list of kings; on the different æras of the Jewish chronology; Josephus; Seder Olam; on the series of high-priests during the second Temple, etc., published with the second part (Vienna, 1829-30). The third section treats, in ch. xxix-xliv, of the Biblical chronology and the Jewish Calendar; of old Persian kings; extracts from and criticisms on Philo, Josephus, etc. The fourth section, embracing ch. xlv-lx, descants upon Jewish antiquities; Aquila and Onkelos; the antiquity of the letters and the vowel-points; Hebrew poetry, etc.

This work, considered as a whole, though not distinguished by scientific correctness or historical accuracy, has nevertheless always been a favorite among Hebrew scholars, and parts of it have been translated into Latin, as ch. xxiii, xxv, xxxiii, xxxv, by Voorst, in his translation of the צֶמַח דָּוִד (Leyden, 1644); ch. viii, xiv, xix, by Meyer, in his version of the סֵדֶר עוֹלָם (Amst. 1699); ch. ix, xlii, lix, by Buxtorf, in his *Tractatus de Antiquitate Punctorum* (Basel, 1648); ch. l, lx, by the same, in his translation of *Kuzari* (ibid. 1660), and ch. lvi, lviii, in his *Dissertatio de Litteris Heb.* (ibid. 1662); ch. iii, v, vii, viii, ix, xix, xx, xlviii, by Morin, in his *Exercitationes Biblicæ* (Paris, 1638), p. 185, 188, 190, 191, 230, 287, 314, 342, 563; ch. ii, viii, xv, xvi, xxii, xlv, li, lvi, lvii, lix, by De Voisin, in his edition of Martini's *Pugio Fidei adversus Mauros et Judæos*, etc. (ibid. 1651), p. 75, 77, 113, 122, 127, 128, 129, 142, 144, 373; ch. ix, by Van Dale, in his *Dissertatio super Aristeam*, etc. (Amst. 1705), p. 174; ch. ix, xxii, by Bartolocci, in his *Bibliotheca Magna Rabbinica* (Rome, 1675-93), i, 680; ii, 800; ch. xvi and xxi, by Bochart, in his *Hierozoicon* (Leyden, 1712), pt. I, ch. vi; II, 569; and ch. lvi, by Hottinger, in his *Cippi Hebræi* (Heidelb. 1662), p. 123. The sixteenth chapter has been translated into English by Raphall, in the *Hebrew Review and Magazine*, ii, 170 (treating "of the gnat which entered the skull of Titus," as related in the Talmud); while the sixtieth chapter has been translated by bishop Lowth, in the preliminary dissertation to his transl. of *Isaiah* (Lond. 1835), p. xxviii, etc. De Rossi has criticised his material in so liberal a manner that many of the Jews proscribed the work, while others wrote in refutation of some of his liberal criticisms. Prominent among these were R. Moses Provençale, of Mantua, and R. Isaac Finzi, of Pesaro. De Rossi subjoined to some copies of the *Meor Enayim* itself a reply to the former, and wrote a separate work entitled סִיג צְרוּפָה לַכֶּסֶף, *The Refining-pot for Silver*, after Prov. xvii, 3. This work, which is an essential supplement to the *Meor Enayim*, has recently been published by Filipowski (Edinb. 1854), and by L. Zunz, with the *Meor Enayim* (Wilna, 1863-66, 3 vols.). De Rossi also wrote *Poems and Epigraphs*, שִׁירִים וְחַרְוזִים (Venice, 1586). Three years before his death, De Rossi had a dream. A man stood by him, and voices cried, "Dost thou not see the personage looking on thee? He is a prophet." "If so," said Azariah, addressing the stranger, "if thou art indeed inspired, let me know how long I have to live." "Three years yet," was the answer. By the wayside of Mantua the bones of the illustrious writer rested, and on his grave a significant inscription was placed, when the dream proved true, in Kislev, 5338 (i. e. 1577). The stone shared the fate of him who lay buried beneath. Both were rudely cast away to some unknown spot by the Italian monks, who sought for more space to build up monasteries.

See Fürst, *Bibl. Jud.* iii, 171 sq.; De Rossi, *Dizionario Storico*, p. 280 sq. (Germ. transl.); Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodl.* col. 747; Ginsburg in Kitto, s. v.; the same, Levita's *Massoreth ha-Massoreth*, p. 52 sq., and *Essenes*, p. 59 sq.; Wolf, *Bibl. Hebr.* i, 944; iii, 871; Etheridge, *Introd. to Heb. Literature*, p. 455; Cassel, *Leitfaden für Gesch. u. Literatur*, p. 97; Grätz, *Gesch. d. Juden*, ix, 432 sq. 435; Jost, *Gesch. d. Judenth. u. s. Secten*, iii, 123; Da Costa, *Israel and the Gentiles*, p. 488; Zunz, *Literaturgesch. zur synagogalen Poesie*, p. 417; id. *Biography of De Rossi* in *Kerem Chemed* (Prague, 1841-42), v, 131-138; vii, 119-124; id. *Zur Gesch. d. Literatur*, p. 233, 249, 536; Rapaport in *Kerem Chemed* (ibid. 1842), v, 159-162; *Jewish Messenger* (N. Y. March, 1875). (B. P.)

Rossi (in Lat. *De Rubeis*), **Bernardo Maria de**, an Italian scholar, was born at Cividale di Friuli, Jan. 18, 1687. At the age of seventeen he took the vows of the Order of St. Dominic; and after finishing his studies taught for three years in a convent at Venice. In 1718 he went to Vienna, where he made the acquaintance of the learned Apostolo Zeno. On his return, he accepted the chair of theology in the same institution in which he had formerly taught. In 1730 he resigned his chair and devoted himself wholly to study and the most rigorous asceticism. In 1722 he accompanied an embassy to the court of France. He was librarian of his convent, and enriched it by the addition of many rare and valuable works. De Rossi died Feb. 8, 1775. His writings are very numerous, consisting principally of historical and religious annals. Among them are, *De Fabula Monachi Benedictini D. Thomæ Aquinatis* (Venice, 1724):—*De Peccato Originali* (ibid. 1757):—*De Charitate* (ibid. 1758):—*Dissertationes Variæ Eruditionis* (ibid. 1762). See Fabroni, *Vitæ Italorum*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Rossi, Giovanni Bernardo de, an eminent Italian Orientalist, was born at Castel-Nuovo, in Piedmont, Oct. 25, 1742. In 1766 he was ordained priest at Turin, and in the same year received the degree of doctor of theology. For several years he devoted himself to the study of the Oriental languages, and he was also acquainted with the greater part of those of Europe. In 1769 he was employed in the Museum of Turin, and soon after was called to the chair of Oriental languages at Parma, which position he held until 1821. During the remainder of his life he was employed in writing and editing philological and bibliographical works. Many of these were printed in the most elegant style, and are to-day considered models of typography. His collection of rare Hebrew manuscripts was sold to Maria Louisa in 1816. De Rossi died at Parma in March, 1831. Among his works are, *Canticum seu Poema Hebraicum* (Turin, 1764):—*Della Lingua Propria di Cristo e degli Ebrei della Palestina da' Tempi de' Maccabei* (Parma, 1772):—*Della Vana Aspettazione degli Ebrei del loro Messia* (ibid. 1773):—*Variæ Lectiones Veteris Testamenti* (ibid. 1784-88), a most valuable contribution to Biblical criticism (q. v.):—*Introduzione alla Sacra Scrittura* (ibid. 1817).—Hoefer, *Nouv. Biog. Générale*, s. v.

Rossi, Pasquale, called *Pasqualino*, a painter of the Roman school, was born at Vicenza in 1641, and died about 1718. His works are to be found in the principal galleries. Among them are, *Christ in the Garden*:—*The Baptism of Christ*:—*St. Gregory Celebrating Mass*:—and the *Adoration of the Shepherds*.

Rossignol, Jean Joseph, a French Jesuit, was born at Pisse, among the Upper Alps, July 3, 1726. He joined the Order of St. Ignatius in 1742, and taught philosophy at Embrun, near Marseilles. In 1761 he went to Wilna, Poland, and there taught mathematics and astronomy, and constructed the observatory of the city. In 1764 he took the chair of mathematics in the College of the Nobles at Milan, and here he published his *Œuvres*. On the suppression of his order, he settled at Embrun; but on account of the violent opposition which he showed to the civil constitution of the clergy, he was obliged to establish himself at Turin. Here he was maintained by the liberality of count de Melzi, a former pupil. Rossignol died in 1817. His works were numerous, and are said to have exceeded one hundred, but they are very rare. The principal ones are, *Thèses Générales de Théologie, de Philosophie, de Mathématiques* (1757):—*Thèses de Physique, d'Astronomie, et d'Histoire Naturelle* (1759):—*Vues Philosophiques sur*

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l'Eucharistie (Embrun, 1776). See *Feuille Hebdomadaire de Turin.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Rossignoli, BERNARDINO, an Italian theologian, was born at Ormea in 1563. At the age of sixteen he joined the Society of Jesus, subsequently taught theology at Milan, was rector of several colleges, and was provincial at Rome. At the time of his death, June 5, 1613, he was rector of a college at Turin. Rossignoli's writings are, *De Disciplina Christianæ Perfectionis Lib. V* (Ingolstadt, 1600):—*De Actionibus Virtutis Lib. II* (Venice, 1603). These two works passed through many editions, and the first was translated into French (Paris, 1606). Several other works have been attributed to Rossignoli, but it is probable that he was merely the translator. At the time of the interest excited in the *De Imitatione Christi*, Rossignoli was the first to attract attention to the MS. of this work, bearing the name of abbé Jean Gerson. See Rossotto, *Syllabus Script. Pedemontii.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Rössler, CARL GOTTFRIED, a Lutheran divine, was born in Leipsic. He was first deacon at Merseburg, and afterwards superintendent at the same place, where he died, Aug. 16, 1837. He published *Predigten und Gelegenheitsreden* (Merseburg, 1829):—*De Scripturæ Sacræ Versione a Luthero Temporibus inde ad nostra usque in Ecclesia Evangelico-Lutherana constanter caute passim Emendanda* (Lips. 1836). See Zuchold, *Bibl. Theol.* p. 1088; Winer, *Handbuch der theol. Literatur*, ii, 103, 738. (B. P.)

Rosso (in French, *Roux*), GIOVANNI BATISTA DEL, an architect and painter of the Florentine school, was born at Florence in 1496. It is not known whether he ever studied under any of the masters of his time, but his style was probably formed from copying the works of Angelo and Parmigiano. His life was one of agitation, and, during his earlier years, a continued disappointment. Finding that his work was not appreciated in his native city, he left for Rome. Here his success was somewhat greater; but, after the sack of the city in 1527, he fell into the hands of soldiers, who robbed him of all he possessed. He went to Perugia, and after the city was quieted, returned to Rome. In 1530 he went to France, where he was well received by Francis I; and his troubles seemed at an end. He was superintendent of the works at Fontainebleau, and many of the frescos are by his own hand. During the triumphal passage of Charles V through France, the arches which were erected in his honor were designed by Rosso. As a reward for his work, Francis added to the pension of the artist and gave him a canonicate in the Sainte-Chapelle. He lived in luxury and high favor at court; but an unfortunate affair, involving his honesty, so wrought upon his mind that he poisoned himself in 1541. The pictures of Rosso are not often seen in galleries, but there are a few which may be mentioned: *Moses Defending the Daughters of Jethro:—The Four Seasons:—Christ in the Tomb:—Madonna, with St. Sebastian and other Saints:*—and the *Marriage of the Virgin.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Rostagno, FRANCISCO GURICO, a minister of the Waldensian Church, was born in the year 1838 in the village of Prali, in the mountains of The Valleys. Delicate health prevented his going to school till he was about fifteen years of age; but, being a diligent student, he soon acquired the necessary requirements to make him a useful minister of the Gospel. Being thoroughly acquainted with the Italian language and literature, he wrote many articles for the *Revista Cristiana*, his last being on the "Religion of Alessandro Manzoni." In the year 1866 he was ordained for the Waldensian ministry, and a year afterwards he was put in charge of the small congregations of Verona and Mantua, where he labored until 1872. He was then called to Leghorn; and at this important and difficult post he not only supplied the spiritual wants of his own coreligionists, but also arranged to give a course of addresses especially to Jews upon the subject of the need of the Messiah—"What say the Scriptures about His Coming?" "Jesus of Nazareth Borne Testimony to in the Old Testament, in the Prophecies, and the Types." But soon he was removed from his earthly post, and died in January, 1874. See *Jewish Intelligencer*, 1874, p. 85 sq. (B. P.)

Rosweyde, HERIBERT, a Dutch Jesuit and historian, was born at Utrecht, Jan. 22, 1569. At the age of twenty he entered the Society of Jesus, taught philosophy at Douai and Antwerp, and finally gave his whole time to the study of ecclesiastical antiquities, exploring the libraries of all Belgium to gain information on the subject. Rosweyde died at Antwerp, Oct. 5, 1629. His works are numerous, and were all published at Antwerp. Among them are, *Fasti Sanctorum* (1607):—*Vitæ Patrum* (1615):—*Historia Ecclesiastica* (1623):—*Vitæ Sanctarum Virginum* (1626). See Foppens, *Bibl. Belgica*; Dupin, *Bibl. des Auteurs Ecclésiastiques.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Roswitha, a nun of Gandersheim, in Brunswick, Germany, who lived at the close of the 10th century, and is noteworthy because of certain poetical compositions from her pen which have come down to our time. They are written in rhymed hexameters, and include panegyrics on the Virgin, St. Gangolf, St. Dionysius, St. Agnes, the *Ascensio Domini*, etc. She also wrote Christian comedies in prose, after the manner of Terence, in which she celebrated the victory of heavenly over fleshly love, and of Christian martyrdom over heathen passion, and two historical poems in hexameter—one of which rehearses the history of her convent, and the other that of the emperor Otho I (*Carmen de Gestis Ottonis I Imperatoris*). The latter possesses some historical interest, though based on the statements of the friends of Otho and showing marks of her ignorance of the world. It contains much fine description, and is written in superior language. Its form approaches that of the Latin epos, particularly of Virgil. The *Carmen de Primordiis Cœnobii Gandersheimensis* includes the family history of the house of Saxony, and thus becomes somewhat important to general German history.

Roswitha's works were first published by Conrad Celtes (Nuremb. 1501, fol.). Pertz, *Mon. Germ. Hist. Script.* iv, 306–355, contains the two historical poems and a life of Roswitha. A complete edition was given by Dr. Barrach, of the *Germanisches Museum* (1857). See Gfrörer, *Kirchengesch.* III, iii, 1357; Contzen, *Geschichtschreiber d. sächsischen Kaiserzeit* (Regensburg and Augsburg, 1837), p. 109 sq.; Giesebrecht, *Gesch. d. deutsch. Kaiserzeit*, i, 742.—Herzog, *Real-Encyklop.* s. v.

Roszel, Stephen Asbury, son of the following, was born in Georgetown, D. C., Feb. 18, 1811. At the age of seventeen he had made himself acquainted with the whole course of English and classical literature required for graduation from the best colleges. His conversion took place in his sixteenth year, and about the same time he became associated with his brother in a classical school in Baltimore. He studied law and was admitted to the Baltimore bar, but soon decided to give up the profession. He acted for several years as principal of the grammar-school of Dickinson College, and in 1838 was admitted to the Baltimore Conference on trial. He dissolved his connection with the institution in 1839, sustained a supernumerary relation for a year, and then resumed active work. He was elected in 1848 a delegate to the General Conference held at Pittsburgh, Pa., and was for eight years secretary of his own conference. He died in Alexandria, Va., Feb. 20, 1852. See *Minutes of Annual Conferences*, 1852, p. 10.

Roszel, Stephen G., a minister of the Methodist Episcopal Church, was born in Loudon County, Va., April 8, 1770. He was converted at the age of sixteen, and soon after united with the Church. He entered the travelling connection in 1789, although, for some reason, his name is not found on the minutes until the

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following year, when he appears among those who remain on trial. He served the Church as preacher in charge, presiding elder, as agent for Dickinson College, and in the General Conference, until his death, which took place at Leesburg, Va., May 14, 1841. See Sprague, *Annals of the Amer. Pulpit*, vii, 179; *Minutes of Annual Conferences*, 1842.

Roszfeld (in Latin, *Rosinus*), JOHANN, a German antiquary, was born at Eisenach in 1551. He studied at Jena, and in 1579 became sub-director of the gymnasium at Ratisbon, but after a few years he gave up this position to enter the evangelical ministry, and preached at Naumburg, in Saxony, until his death by the plague, Oct. 5, 1626. His principal works are: *Antiquitatum Romanarum Corpus Absolutissimum* (Basle, 1583; Lyons, 1585):—*Exempla Pietatis Illustris* (Jena, 1602). —Hoefer, *Nouv. Biog. Générale*, s. v.

Rota, in Norse mythology, was one of the Walkures, or Odin's messengers, to select the victims who were to fall in death.

ROTA, in Lapp mythology, was an evil god of hell, the ruler of the place of punishment for the souls of transgressors.

Rota Romāna (or SACRA ROTA), the supreme papal tribunal at Rome, was instituted by pope John XXII in A.D. 1326, and improved by Sixtus IV and Benedict XIV. The name is variously derived from the circular arrangement of the judges' seats, or the form in which the calendars are arranged, etc.; comp. Dom. Bernino, *Il Tribunale della S. Rota Rom.* (Rome, 1717) for etymology of the title and history of the court. The Rota was long the supreme court of the entire Roman Catholic Church; but legal causes in the Church in foreign parts are now generally tried by *judices in partibus* who have been delegated by the pope. The Rota is divided into two colleges, or senates, one of which forms a lower court of appeal, while the other has supreme jurisdiction. Each senate is composed of at least five judges, namely, a referendary (termed a *ponens*), who presides, and four associates (*correspondentes*). The action of the higher senate may, however, be subjected to the process of *restitutio in integrum*, on which the matter is referred to the *plenum* of the Rota. This *plenum* consists of twelve members (*Uditori Romani*, or *Auditores Rotæ*), each of whom is assisted by a lawyer (*adjutante di studio*). The senior judge is denominated *dean*, and takes the chair. Sessions are held on Monday and Friday of every week, except in the vacation during August and September, in the Vatican. The decisions of this court have been gathered into different collections, the first in 1470, etc. A more recent edition containing selected trials is *Decis. S. Rotæ R. Recentiores Selectæ* (Venet. 1697, xxv parts in xix vols. fol.). They are also published in full in annual issues.—Wetzer u. Welte, *Kirchen-Lex.* s. v. See CURIA ROMANA.

Rote, a mediæval musical instrument, not unlike the ancient *psalterium*.

Rotger (RUOTGER, RUTGER), archbishop of Treves from 918 to 928. He was chosen, without intervention of the king, by the clergy and people of the Church of Treves, and by the wisdom and energy of his administration justified their choice. He induced Giselbert, the duke of Lorraine, to restore the abbey of St. Servetius at Maestricht, which he had seized, to the archbishopric of Treves, and was the leading agent in overcoming the faction of nobles who sought to transfer Lorraine to the usurper Rudolph of Burgundy after that province had been forever ceded (923) to Henry, king of Germany. He also sustained a literary intercourse with Flodoard of Rheims, the learned author of the *Hist. Rhemens.*, and induced him to write a large poetical work on the triumphs of Christ and various Palestinian and Italian saints, the manuscript of which was still preserved in the library of the cathedral at Treves in the 17th century. His principal ambition, however, was to regulate the affairs of the Church in the province of Treves, and to administer the canons in the spirit of the councils. He accordingly instituted a collection of canons from the fathers and the popes, and submitted it to a provincial synod of the suffragans of Metz, Verdun, and Tull at Treves in 927. See Wetzer u. Welte, *Kirchen-Lex.* s. v.; and comp. *Hist. de la France*, vii, 201–203; Brower, *Annal. Trev.* lib. ix, n. 64–79.

Rötger, GOTTFRIED SEBASTIAN, a German doctor of theology, was born at Klein-Germersleben, not far from Magdeburg, April 5, 1749, and died May 16, 1831, as director of the cloister school and provost of Magdeburg. He wrote: *Versuch einer magdeburgischen Reformationsgeschichte* (Magdeburg, 1792):—*Kirchliche Gebetsübungen* (Bonn, 1824). See Winer, *Handbuch der theolog. Literatur*, i, 806; ii, 283, 389, 738. (B. P.)

Roth, KARL JOHANN FRIEDRICH VON, *juris utriusque doctor*, and during twenty years president of the Protestant high consistory at Munich, fills an important place in connection with the history of the Church in Bavaria from 1828 to 1848. He was born at Vaihingen, in Würtemberg, Jan. 23, 1780, and trained in the study of the ancient languages from early childhood. In his youth he shared in the enthusiasm of the times for theories set afloat by Voltaire and still more by Rousseau, and consequently chose the law for his profession instead of theology, as both his father and himself had originally intended. Entering the University of Tübingen in 1797, he found a judicious guide in Malblanc, and, through the study of the sources of Roman law, acquired the historical faculty which distinguished him through life. At the age of twenty-one he published a treatise, *De Re Romanorum Municipali*, which won for him the doctorate of laws and secured the approval of prominent legal minds. He became jurisconsult to the then free city of Nuremberg, in which position he was led to study the subject of finance, which he had not previously examined; and when the city was transferred to Bavaria he entered the service of that kingdom in the finance department. He was elected to membership in the Royal Academy of Sciences in 1813; and the publication in 1817 of the *Weisheit Dr. Martin Luther's*—extracted apothegms from the reformer's writings—and of *Hamann's Werke* in 1825 gave evidence that his conversion to orthodox views in religion had progressed side by side with his growing attainments in scientific culture. In 1828 king Louis I appointed Roth to the presidency of the high consistory. When Roth received this appointment, the reaction against rationalism had begun, and a number of clergymen were conducting a brave battle for its overthrow. The attitude of Roth, who made it his business to foster the good wherever it might exist, gave them the encouragement they needed for a successful prosecution of their task. In other respects his work was marked out for him. His department was thoroughly organized into a high consistory, three consistories, and a number of deaneries, with district and general synods having advisory jurisdiction and the right to propose measures. It was requisite that this machinery should be quietly but energetically worked, and Roth succeeded in his task to a degree that made the Bavarian Church a model of systematized powers and effective discipline. In the matter of training theologians for the future, Roth was likewise earnestly employed. He discovered men like Höfling, Thomasius, and Harless, and had them appointed to the faculty of Erlangen, the local university. He also originated the *ephorate* to supervise the progress of theological students and report directly to the ministry of the interior, and founded the Preachers' Seminary at Munich to receive a number of candidates who had passed the first examination, and afford them two additional years of practical training under the direction of the high consistory. The accession of Von Abel in 1837 to the ministry of the interior began a new æra, in which the Protestants of the kingdom were

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systematically oppressed and the Roman Catholics favored. An order by which all soldiers, including those of the *Landwehr*, which consists of citizens, were obliged to kneel whenever the Romish *Sanctissimum* should be carried about excited great dissatisfaction; and Roth was censured in this business because it was believed that he had been timid or indifferent in contending for the rights of Protestants. Later events have shown that he was acting from prudential motives which would not permit him to risk all while striving to secure a particular end; but the feeling against him rose to such a height as to compel his retirement from the high consistory in March, 1848. The ephorate was likewise rejected by the students in that year of revolts. The result of the persecution was, however, beneficial to the cause of Protestantism in the end, because it united its adherents, increased their spirituality, and settled their determination to insist on a recognition of their rights; and at the proper moment a letter to the king from Roth secured a revocation of the military order which was so greatly resented. Roth was, soon after his retirement, called to a seat in the council of state; but, after completing the fiftieth year of his official life, he sought and obtained a dismissal to private life. He died Jan. 21, 1852. A collection of Roth's writings was published by himself at Frankfort, consisting chiefly of panegyrics and addresses. He also edited the *Gelehrten Anzeigen*, issued by the Academy of Sciences, from 1835 to 1850, enriching them with articles of his own and with reviews of English, French, and other foreign works.—Herzog, *Real-Encyklop.* s. v.

Rothaan, John Philip, a Dutch Jesuit, was born Nov. 23, 1785, at Amsterdam, entered, Feb. 3, 1804, at Dünaburg, in Russia, the Society of Jesus, and became professor of rhetoric, Greek, and Hebrew at Polotsk, in Russia. When the Jesuits had to leave the Russian empire, he retired into Switzerland, and in 1829 was elected vicar-general of the order. Being obliged to leave Rome on account of the Italian revolution, he visited a great part of the European provinces of the Jesuits, returned again to Rome, and called together a general congregation of the order; but before it convened he died, May 8, 1853. He published, *Exercitia S. P. Ignatii Loyolæ* (Rome, 1835; Paris, 1865; German translation, Regensburg, 1855):—*De Ratione Meditandi* (Rome, 1847; German translation, Regensburg, 1853; Vienna, 1857). (B. P.)

Rothe, Richard, an eminent German divine, was born at Posen, Jan. 28, 1799, and became successively member, professor, director, and ephorus of the Theological Seminary of Wittenberg. He was for five years chaplain of the Prussian embassy at Rome, conducted a theological seminary at Heidelberg for twelve years, and was a professor of theology at Bonn and Heidelberg, where he died, Aug. 20, 1867. His religious views are tinged with the philosophy of Schleiermacher and Hegel. He published, *Die Anfänge der christlichen Kirche und ihre Verfassung* (1837):—*Zur Dogmatik* (1863):—and *Theologische Ethik* (1845–48, 3 vols.; revised by Holtzman, 1867–71, 5 vols., with the author's posthumous notes). Since his death there have appeared his university lectures, *Dogmatik* (1870); essays, *Stille Stunden* (1872), and his lectures on Church history (1875, edited by Weingarten). For the best account of his life, see Nippold, *Richard Rothe* (Wittenberg, 1873). See also the *Studien und Kritiken*, 1869, No. 3; *Meth. Quar. Rev.* July, 1872; *Bib. Sacra*, July and Oct. 1874. See Ethics.

Rothem. See Juniper.

Rotheram (or **Rotherham**), John, an English divine, was born in Cumberland, and was educated at Queen's College, Oxford. He became fellow of University College, Oxford, rector of Houghton-le-Spring, and in 1769 vicar of Seaham. Rotheram died in 1788. Among his published works are, *Sketch of the One Great Argument for the Truth of Christianity* (Oxford, 1752–54, 8vo):—*Force of the Argument for the Truth of Christianity from Prophecy* (2d ed. 1753, 8vo):—*Origin of Faith* (1761, 8vo):—*Apology for the Athanasian Creed* (Lond. 1762, 2 vols. 8vo):—*On Faith* (1766–68, 8vo):—besides *Sermons* and *Essays*.

Rothwell, Richard, an English divine, was born in Lancashire, near Bolton-in-the-Moors, about 1563. He received his education at Cambridge, and, after spending a number of years in the university, was ordained presbyter by Dr. Whitgift, archbishop of Canterbury. He was made chaplain to a regiment under the earl of Essex in Ireland; and afterwards, refusing several benefices, was for a time lecturer at a chapel in Lancashire, and domestic chaplain to the earl of Devonshire. Still later, he spent most of his time in the bishopric of Durham, having gone there at the proposal of lady Bowes. His death took place in 1627.—Middleton, *Evang. Biog.* ii, 450.

Rotuman Version. About 300 miles north of Fiji is an island called *Rotumah*, with a population of less than 3000, and until lately wholly enveloped in heathen darkness. In 1865 the Rev. W. Fletcher, of the Wesleyan Missionary Society, commenced missionary work among the people, and his three years' labor in that place resulted in bringing a large proportion of the population under the influence of the Gospel. In the year 1869 Mr. Fletcher commenced a translation of the New Test. in the Rotuman dialect, which was printed at Sydney, and has been in circulation since 1871. Mr. Fletcher, in consequence of the extremely trying character of the climate, was compelled to leave the island, but his translation was prepared with all possible promptitude. European missionaries are not allowed to reside permanently in Rotumah, and the future progress of the mission must depend mainly on the efforts of native teachers and the presence among the people of the Word of God in their own vernacular. (B. P.)

Rouel (or Rowel) **Light** is a device for moving the star in the Epiphany play of *The Three Kings* with a pulley-wheel (*roue*), as the spiked wheel in a spur is called *rowel*.

Rougemont, François de, a French Jesuit missionary, was born at Maestricht in 1624. In 1641 he joined the Jesuits, and, as was customary, was for a time employed in teaching, but at his urgent request was finally sent as a missionary to China with several of his brethren. They arrived in that country in 1659, and for some years Rougemont had charge of several churches and missionary stations in the province of Nankin. During the persecution of 1664 he was, with many others, carried in chains to Pekin, and thence to Canton, where he was for a long time held prisoner. But an edict of the emperor Kang-hi gave him liberty in 1671, and he returned to his work of preaching and teaching. Rougemont died at Taitsang-tchow in 1676. His writings are, *Historia Tartaro-sinica Nova* (Louvain, 1673); this was written in the prison at Canton:—*Abrégé de la Doctrine Chrétienne*:—*Questions sur les Mœurs du Siècle*. The two last were written in Chinese, and have never been translated. See Sotwel, *Bibl. Scriptor. Soc. Jesu.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Rouillé, Pierre Julien, a French Jesuit, was born at Tours in 1681, and died in 1740. He was one of the authors or compilers of *Mémoires de Trévoux*.

Roumania. See Russia; Turkey.

Roumanian (or Wallachian) **Version.** The people for whom this version was made are descendants of the Dacians, and of the Roman colonists who settled in the country after its subjugation by Trajan. In consequence of their Roman origin, the Wallachians style themselves *Rumanje*, and are commonly known to other nations as the Rouman race. The language spoken by that people contains a large number of pure Latin words,

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but about half of the Wallachian words are borrowed from the Greek, the Turkish, and the Slavonian. The first translation of the Scriptures into that language was made by the metropolitan Theodotius, and was printed in 1668 at Bucharest; while prior to this, in 1648, the New Test. had been published in Belgrade. Another edition was published in 1714, and a third, at Blaje, in Transylvania, in 1795. In the year 1816 the Russian Bible Society undertook an edition of 5000 copies of the Wallachian New Test., which was soon followed by other editions. In 1838 the British Bible Society published a revised edition of the New Test., and since that the entire Bible has been translated and published in that language at the expense of the British and Foreign Bible Society. See Dalton, *Das Gebet des Herrn in den Sprachen Russlands*, p. 45; *Bible of Every Land*, p. 279 sq. (B. P.)

Round Churches were imitations of the Holy Sepulchre at Jerusalem, the nave being round and forming the vestibule of an oblong chancel, as in the Templars' churches at Laon, Metz, and Segovia, 1208. Other examples are found in Ludlow Castle, Cambridge, Northampton, of the end of the 12th century; Little Maplestead (built by the Hospitallers), St. Gereon's, Cologne, of the 13th century; Treves, Bonn, Aix-la-Chapelle (a copy of St. Vitalis, Ravenna, and more remotely of St. Sophia, Constantinople), Salamanca, St. Benignus at Dijon, London, built in 1185; Neuvy St. Sepulchre, cir. 1170; Lanleff, Rieu Minervois, of the close of the 11th century; Brescia, Pisa, Rome, Bergamo, Bologna, Thorsager, and several other churches in Scandinavia. In many cases the shape may have been merely a mechanical contrivance to carry a dome. Circular churches occur of all dates, and distributed over most parts of Europe, either insulated as baptisteries, in a mystical allusion to the Holy Sepulchre, attached as chapels to churches, or existing as independent buildings. They are sometimes of a simple round or polygonal form, either without recesses, except an apse or porch, such as the church of Ophir, Orkney, and the baptistery of Canterbury, or with radiating recesses, rectangular or apsidal, as the baptisteries of Novara and Frejus. Sometimes a circular or polygonal centre is supported by pillars, and surrounded by an aisle of corresponding form: this aisle is repeated at St. Stephen's, Rome, and Charroux. The Crusaders, or pilgrims, imitated the plan of the Sepulchre of Jerusalem, surrounded by a circular church, and the Martyrdom, or place of the crucifixion, by a chancel eastward of a round nave. At Bury St. Edmund's, at the close of the 11th century, the abbot removed the body of St. Edmund from the "round chapel" to the new church; and this circular termination is still seen in Becket's Crown at Canterbury, at Sens, Burgos, Batalha, Murcia, and Drontheim. After the middle of the 13th century round churches were no longer built. Almost all the German churches of the time of Charlemagne were circular, like Aix, Nimeguen, Petersburg, and Magdeburg.—Walcott, *Sac. Archæol.* s. v.

Round Towers occur of the time of Justinian, attached to the Church of St. Apollinaris-ad-Classem, in Verona; two in the same city, cir. 1047; others of minaret-like shape, and divided by string courses, at St. Mary's and St. Vitalis', Ravenna; also at Pisa, Bury, near Beauvais, and at St. Desert, near Châlons-sur-Saône. The French round towers appear to have come from the north of Italy. In the 9th century they were erected at Centula, Charroux, Bury, and Notre Dame (Poictiers), Gernrode, and Worms. Those of Ireland are mainly of the 11th or 12th century, though some are of an unknown date, and were at once treasuries, belfries, refuges, and places of burial. Round towers are found in East Anglia, at Rickingale Inferior, at Welford and Shefford, Bucks; Welford, Gloucestershire (13th century); in the Isle of Man, at Bremless, Breconshire, Brechin, built by Irish ecclesiastics (cir. 1020); Abernethy, and Tchernigod, near Kief (cir. 1024). The East Anglian form, and those of Piddinghoe and Lewes, have been attributed to the peculiar character of the material employed, and a desire to evade the use of coigns. At Brixworth a round is attached in front of a square tower.—Walcott, *Sac. Archæol.* s. v.

Rounds, Nelson, a minister of the Methodist Episcopal Church, was born in Winfield, Herkimer Co., N. Y., May 4, 1807. He was converted at the age of nine years, and graduated at Union College, New York, in 1829. On June 24, 1831, he was licensed to preach; and July 1, 1831, he was admitted on trial in the Oneida Conference. In 1836 and 1837 he was professor of ancient languages in Cazenovia Seminary; then served as presiding elder of Cayuga District two years, and of the Chenango District four years. In 1844 he was elected editor of the *Northern Christian Advocate*, where he served four years. When the Wyoming Conference was formed, he became a member of it, and labored within its bounds until 1867, when he became superannuated. The next year he took an effective relation and was soon transferred to the Oregon Conference, and elected president of the Willamette University at Salem, which position he held for two years. In 1871 he was elected by the Legislature of Washington Territory as superintendent of public instruction, which office he filled until within two months of his death, in Clark County, Wash. T., Jan. 2, 1874. See *Minutes of Annual Conferences*, 1874, p. 83.

Rousa, Edward D., a minister of the Methodist Episcopal Church, was born at Ithaca, Tompkins Co., N. Y., Jan. 19, 1832. He joined the Church in 1848, and studied at Lima, N. Y. In 1852 he was received on trial in the East Genesee Conference, from which he was transferred, in 1863, to the Upper Iowa Conference. In 1866 he received a supernumerary relation, and located in 1868. In October, 1872, he entered the Central New York Conference, and died in Westfield, Tioga Co., Pa., May 6, 1873. See *Minutes of Annual Conferences*, 1873, p. 130.

Rouse, Peter P., a clergyman of the Reformed Church in America, and the son of a respectable farmer, was born at Catskill, N. Y., March 29, 1799. He graduated at Union College in 1818, and at New Brunswick Theological Seminary in 1821; was settled in Florida, N. Y., from 1822 to 1828; and in the First Reformed Church, Brooklyn, from 1828 to 1833. He was a good scholar, an animated, instructive, and eloquent preacher, and a thorough pastor. His brief ministry was closed by death, from hemorrhage of the lungs, in June, 1833; the immediate result of intense feeling produced by a pastoral visit to an afflicted parishioner. His memory is cherished with great affection in the ancient Church and denomination of which he was an ornament. He departed this life in Christian triumph. See Sprague, *Annals of the Amer. Pulpit*, ix, 203. (W. J. R. T.)

Rousseau, Jean Jacques, the brilliant genius who divided with Voltaire the rule over the almost boundless republic of French culture in the 18th century. His life was restless and full of contradictions, but it is possible to distinguish in it three periods.

1. *The Period of Early Adventure* (from his childhood to 1749).—Rousseau was born at Geneva, June 28, 1712. His mother died in giving him birth, and his father early turned him over to the care of an uncle. He became first a copyist to an attorney, and then apprentice to an engraver on copper. He was from early childhood an insatiable reader of romances, and an enthusiastic admirer of nature; nor is it unimportant to notice that at the age of nine years he had already devoured Plutarch. The charms of nature and of a circulating library were too strong for his fidelity to duty. He neglected his business, was punished by his master, and ran away. At this time he first made the acquaintance of Madame de Warens at Annecy (his "mamma," as he was wont to term her), and was by her persuaded to become a Romanist. Compelled to

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earn his bread, he entered the service of a noble lady, and in that condition committed offences which he had the baseness to charge on an innocent girl. He soon returned to Madame de Warens, whose favor secured him admission to a seminary for priests, where he renewed the musical studies of his earlier years, but did nothing else. Thence he went to Lyons with a music-teacher, and afterwards to Lausanne and Neufchatel, in which places he endeavored to establish himself in the same profession. Various other situations were occupied by him in swift succession, but in the end he is found once more with Madame de Warens, who now lived at Chambéry, and permitted Rousseau to lead an idyllic life on her farm at Charmettes, while at the same time sustaining improper relations with him. His growth towards culture had in the meantime been steady. He was acquainted with much of the current literature, even of England, and had given thought to religious questions. He now added the study of Latin and mathematics, and also of philosophy in the works of Locke, Leibnitz, Malebranche, Descartes, etc. His earliest comedies and operas were written in this period, which, however, soon came to an end by reason of the failure of his health. His relation with Madame de Warens was definitely broken off by his removal to Montpellier in 1737. After a brief sojourn in Lyons, he went to Paris, where he arrived in 1741, hoping to make his fortune through a new system of musical notation; but though his treatise was read before the Academy of Sciences, it was not approved. His next venture was an opera entitled *Les Muses Galantes*, which likewise proved less successful than he expected. In 1743 he was made private secretary to Count de Montaign, whom he accompanied to Venice, returning to Paris after an absence of eighteen months. With his entrance on a lawless relation with Theresa Le Vasseur, a thoroughly uncultivated character of low antecedents and utter ignorance, whom he did not profess to love, but whom he made his wife after years of illicit connection, and whose parents he received into his care, the first division of his life may close.

2. *The Period of his Triumphs* (1749–62). — The Academy of Dijon in 1749 offered a prize for the best essay on the question, "Whether the re-establishment of the sciences and arts has helped to purify manners?" for which Rousseau competed with success. He assumed that nature must ennoble mind, instead of mind being needed to redeem and improve nature, and argued the pessimist view with such force and brilliancy of style that he was at once assigned a place as a writer of prose by the side of Voltaire. The book was thoroughly adapted to the times, when hearts throbbed with intense yearning for deliverance from the unnatural conditions that prevailed in culture and in practical life, and when longings had been stimulated by the appearance of books like *Robinson Crusoe*, Thomson's *Seasons*, etc., in which the bliss of a state of nature was celebrated. The gospel of nature was in vogue, and Rousseau became its leading prophet. Yet it was at this time that he chose to add one more to the many paradoxes of his life, by availing himself of the celebrity he had attained to secure employment in copying music as a means of livelihood. In 1752 he published the opera, *Le Devin du Village*, by which his musical reputation became established; and in 1753 he discussed a second prize question presented by the Academy of Dijon, and relating to the inequalities existing in the conditions of mankind. His book, the *Discours sur l'Origine et les Fondemens de l'Inégalité parmi les Hommes*, takes the ground that human society, considered in the abstract, is exclusively natural, and cannot therefore sustain a relation independent of nature, i. e. so as to divide nature and appropriate it to individuals. Rousseau does not place all men on the same level, as if they were merely so many animals. He admits the existence of physical, mental, and spiritual differences. But he declares that the first man to fence off a piece of land and claim that it belonged to him, and find people to concede his claim, was the founder of society. He evidently regards property as an egotistical robbery of the community of men, and has no conception of property as both required and conditioned by morality. This book also was in harmony with the spirit of the time, though its effect was not fully displayed until a later day; and Rousseau himself was so fully in sympathy with its teachings that he felt driven to forsake the gilded and varnished glory of Paris for a season of communion with nature in his native town, though the growing coolness between himself and his friends—to which his letters on French music contributed largely—was not without influence in bringing him to that determination. He recovered his forfeited citizenship at Geneva by returning to the Reformed faith, and delighted to call himself "Citoyen de Genève." He found, however, that he could not remain away from Paris, especially after his adversary Voltaire had established himself at Ferney; and his return was signalized in 1760 by the publication of the romance *La Nouvelle Héloïse*, in which the ideas of his two previous works are combined, and in which great brilliancies of style conceal grave faults of composition. It was also significant because of moral, social, and religious reflections in its pages, which foreshadowed Rousseau's later positions.

The two constructive works from Rousseau's pen, *Le Contrat Social* and *Émile*, appeared in close succession in 1762. The latter book was directed against abuses in the training of the young, and effected a complete revolution in European pedagogics; but while it antagonized many real errors, it at the same time assailed the fundamental conditions upon which all youthful training must rest. Nature again is the key-note to which the argument is attuned. Each child, so runs the demand, should develop its own nature from the beginning, without being placed under adult human guidance — that nature being its individualistic qualities. The object is to train the *man*, who exists for himself, and is contrasted with the training of the citizen, who exists for society, though the contrary object is enforced in the *Contrat Social*. This egoistic nature is represented as an ideal nature which needs only development, but not redemption and regeneration. *Émile* finds his religious perfection in deism, not in Christianity. In the *Profession de Foi du Vicaire Savoyard*, Rousseau nevertheless assails the materialism and atheism of his former friends, and insists on the three fundamental theistic truths—God, liberty, and immortality. He contends against revelation, but yet utters sentiments of reverence for the Gospel on account of its exalted character, and declares that "if Socrates died like a philosopher, Christ died like a God."

The effects produced by the *Contrat Social* in the political world were less rapid, but more profound, than that occasioned by the *Émile* in pedagogics. The ideas which ripened into the French Revolution were sown in the days of the Massacre of St. Bartholomew and during the reign of Louis XIV; but they found in Rousseau's book a spark which kindled them into a flame, ultimating in that furious blaze. The *Contrat Social* determined the scope of ideas at the beginning of the Revolution, conducted affairs to more far-reaching consequences, and furnished the watchwords—above all, the cry—of "Liberty and equality." The book has no conception of the historical and rightful relation of the individual citizen to national and political authority, and of the supreme law of right above even such authority. The citizen is taught in it, not to take his place as a person under the divinely instituted order of things in this world, but to cultivate the idea that the state rests simply on an original agreement between individuals, according to which the community stands pledged to protect the person and property of the individual, while the individual has bound himself to live

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in entire subordination to the community. The citizen is accordingly altogether dependent on the community. He ought therefore to accept the religion appointed by the state or suffer banishment, or, in case of resistance, death. As Rousseau recognises no representation of the people, nor yet any form of government that may not at any moment be overturned by the community of citizens, he really passes beyond every limit of a radicalism which yet admits the legal relation of authority and subject, and of political and religious conditions, and draws the first lineaments of socialism. Yet he was too much a dreamer to suspect the consequences that must spring from such ideas. In 1766 he declared to a pseudonymous Cassius who offered to reduce to practice these principles in the liberation of the people, that he abominated every such undertaking; and when disorders broke out on the occasion of the burning of his *Emile* at Geneva, he pacified the people himself.

Of Rousseau's minor works, the *Lettre à M. d'Alembert sur les Spectacles* is a determined protest against the establishing of a theatre at Geneva; the celebrated *Lettre à Christopher de Beaumont* was a response to a prohibition of the *Émile* by the archbishop of Paris, and the *Lettres de la Montagne* form a similar rejoinder to the magistracy of Geneva. These letters have been compared with those of Junius, or of Lessing against Götze.

The troubles of Rousseau began to germinate at the time of his highest prosperity. His ardent and sensitive nature was out of place in the circle of cold and cynical mockers by whom he was surrounded, and the frankness with which he uncovered his inmost experiences to their gaze made him an object of their merciless witticisms and sarcasms; and when he proceeded to assail their cherished idols and to contend for God, virtue, and immortality, he brought on himself the full weight of their hatred in the form of incessant malicious sneers. Other matters contributed to fully disgust him with the situation. He burned with illicit love for Madame d'Houdelot, whose relations to her husband were not happy, but who adored the poet Lambert instead of Rousseau. He broke decidedly with Diderot. He participated in false gossip derogatory to Madame d'Épinay, who had been his patroness and had permitted him to occupy her summer-house in the forest of Montmorency since 1756. He lived from 1758 to 1762 in another house near Montmorency, and in the latter year encountered the storm which broke out against his *Émile*. This event forms the proper opening of a new period.

3. *The Period of Unsettled Wandering and Morbid Fears.*—It is remarkable that a government which tolerated an entire school of atheistical mockers of religion in Paris should have condemned as godless the earnest deist who was alone in daring to contend for God in those circles; and equally strange that the decree of the Parisian Parliament should have condemned the *Émile*, instead of the far more dangerous *Contrat Social*. Perhaps the government which had just expelled the Jesuits may have found it convenient to persecute Rousseau, the Swiss, who had gone back to Calvinism, and who had dared to represent a Romish priest as affording a charming illustration of deism. To avoid arrest, he fled to Yverdun, in Switzerland; but the Genevan senate had likewise condemned him before a copy of his book had reached that city. He renounced his citizenship and turned aside to the canton Neufchatel, where he lived from 1762 to 1765 under the protection of Frederick the Great of Prussia. He wrote the *Lettres de la Montagne*, pursued studies in legislation in behalf of the Corsicans, and botanized—botany and music constituting his favorite employments. The gossiping tongue of his mistress, Theresa, succeeded, however, in rendering him suspected of irreligion by the pastor and peasants of Motiers-Travers, where he resided. He imagined himself no longer safe, and fled the canton. In 1765 he accepted an invitation from Hume to visit England, but even here his mania of suspicion controlled him. He included Hume in the number of his foes, and removed to the house of a new friend, Davenport, whence the objection of individual Englishmen to his relation with Theresa drove him back to France in 1767. He went under the assumed name of *Renou* to Castle Trye, a possession of prince Conti, and, after further travels, back to Paris in 1770. Seven or eight years more of life remained to him, which he passed in the Rue Platrière (now known by his name), tormented by melancholy fancies, oppressed by poverty, alienated from Theresa, and gradually failing in health. He sustained himself by copying notes, and finished his *Confessions*, which he had begun at Motiers. He died suddenly at Ermenonville, near Paris, July 2, 1778—whether of disease or of poison administered by himself is not known. He was received into the Pantheon Oct. 11, 1794.

The European and even world-wide reputation which Rousseau had achieved is illustrated by the fact that he was induced in the last period of his life to compose the *Lettres sur Législation des Corses* and the *Considérations sur le Gouvernement de Pologne* (1772); and his mental force is apparent in the ability to write his *Confessions* at a time when his soul was darkened with the clouds of morbid and imaginary fears. His native frankness is very evident in that book, but faults and errors are so interwoven with virtues and attractive features that the result of the whole is a glorification of himself. The book may be regarded both as a companion-picture and a contrast to the *Confessions* of Augustine. Such contradictions are characteristic of the man in every relation. He was immeasurably vain, selfish, changeful, and ungrateful—easily provoked, always suspicious, and morbidly misanthropic. As a reformer, his merit consists in having opposed to the godless humanism of his day the crying needs of the human heart; but he identified the empirical sinful heart with the ideal heart, individual participation in nature with personal conformity to nature, the beautiful soul with the moral spirit, the utilitarian with the practical, declamation with confession, and he therefore remained involved in contradictions to the end. In contrast with Calvin, he brought out the ideas of individual rights and of the personal dignity of man—elements of Christian truth often violated by Calvin; but he nevertheless gave his ideal state power over the religious worship and profession of its subjects. Compared with Voltaire, the sardonic mocker of all existing things, Rousseau commands respect by the frankness and manliness of his protests, even when they are directed against holy things. He was incapable of comprehending the syntheses nature and culture, liberty and authority, individuality and society, reason and revelation, the human and the divine. In its pedagogical aspects, his work compares with that of Pestalozzi as does the dawn with the noonday sun. In *politics* he points forward to both Mirabeau and Saint-Simon; and in philosophy, as a preacher of deism, he may be compared with Kant. For both good and evil, Rousseau was a mighty exponent of the spirit of his time, and deserves, in justice, to be studied from both points of view.

Rousseau's works were very numerous, the botanical and musical writings, among others, being especially worthy of recognition. Editions of his writings are likewise numerous (Geneva, 1782–90, 17 vols. 4to, or 35 vols. 8vo; Paris, 1793–1800, 18 vols. 4to, etc. German editions by Cramer, Gleich, and others). Additional matter was furnished by Musset-Pathay, in *Œuvres Inédites de J. J. Rousseau* (Paris, 1825), and by Mars Michel Rey, in *Lettres Inédites de J. J. Rousseau* (Amst. and Paris, 1858). Musset-Pathay also wrote a *Histoire de la Vie et des Ouvrages de J. J. Rousseau* (ibid. 1821). See also Girardin, *Sur la Mort de J. J. Rousseau* (ibid. 1824); Villemain, *Cours de Littérature Française* (Vingt-deuxième Leçon); the *Works* on the history of litera-

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ture by Vinet, Demogeot, etc.; Schmidt-Weissenfels, *Gesch. d. franz. Revolutionsliteratur* (Prague, 1859), p. 16 sq.—Herzog, *Real-Encyklop.* s. v. See also Hoefer, *Nouv. Biog. Générale*, s. v.

Roussel, GÉRARD (Lat. *Gerardus Rufus*), bishop of Oléron, in France, and reformer, was born at Vaquerie, near Amiens, and became a student at Paris, where Lefevre d'Étaples convinced him that man is saved only through faith in God's mercy, but that such faith may consist with the practice of the external forms of Romanism, they being regarded as indifferent matters. When Lefevre was accused of heresy and obliged to flee to bishop Briçonnet of Meaux in 1521, Roussel followed, and remained at Meaux until compelled to seek a refuge against imprisonment for heresy himself, when he established himself in the house of Capito at Strasburg. In 1526 Francis I recalled the fugitives, and Roussel became court preacher to Margaret of Orleans, in that position faithfully preaching evangelical doctrines, but retaining the usages of Rome. On the marriage of Margaret with the king of Navarre (1527), Roussel became her confessor. In 1530 he obtained the rich abbey of Clairac. In 1533 his patroness invited him to preach in the Louvre, which he did amid great popular agitation. Many Romanists were expelled the city, and Roussel, on the other hand, was imprisoned, but afterwards released and forbidden to preach. He returned with his protectress to Béarn, and soon afterwards obtained the bishopric of Oléron, for accepting which Calvin censured him strongly, because his new position would compel him to tolerate abuses which he had formerly condemned. Roussel, however, did what he could for the welfare of his diocese, while holding an intermediate position between Rome and the Reformation. He explained the Bible in his sermons, celebrated mass in the vernacular, administered the communion under both kinds, made provision for the Christian training of the young, and devoted his rich revenues to the support of the poor. He also wrote *Expositions*, in dialogue form, of the Apostles' Creed, the Decalogue, and the Lord's Prayer, as guides to his clergy in the conduct of catechetical instruction. In this work Roussel occupied thoroughly evangelical ground, if a few concessions in regard to ceremonies be set aside. The only appeal is to the Bible; Christ is represented as the only head of the Church; faith in him as the only condition of salvation. The Church triumphant is the only perfect Church, and of visible churches that alone is a true Church in which the Gospel is preached in its purity, and in which the sacraments, of which there are but two, are properly administered. A subsequent tract on the Lord's supper taught the impartation of Christ's glorified body in the sense of Calvin, with whose theology the views of Roussel had much in common, particularly in the feature of an absolute predestination. The Sorbonne extracted a number of propositions from these works and condemned them as heretical, as it had already done the sermon in the Louvre; but before the sentence was pronounced Roussel had ended his career. In the spring of 1550 he had preached a sermon before a synod held at Mauléon, in which he advocated a reduction in the number of saints' days, which excited the rage of the Romish fanatics present to such a degree that they broke down the pulpit in which he stood, and injured him so severely in the process that he died soon afterwards. In addition to the works referred to, Roussel published, in early life, a Latin translation of Aristotle's *Ethics*, and a *Commentary* accompanying an edition of the arithmetic of Bontius, which was designed to elucidate the mystical signification of numbers. See C. Schmidt, *Gérard Roussel, Prédicateur de la Reine Marguerite de Navarre* (Strasburg, 1845).—Herzog, *Real-Encyklop.* s. v. See also Hoefer, *Nouv. Biog. Générale*, s. v.

Roustan, ANTOINE JACQUES, a Swiss Protestant minister and writer, was born at Geneva in 1734. For twenty-six years (1764-90) he was minister of a Swiss church in London. He wrote, *Lettres sur l'État Présent de Christianisme*, etc. (Lond. 1763, 12mo; in English, 1775, 8vo).

Routh, MARTIN JOSEPH, an English clergyman and educator, was born at South Elmham, Suffolk, Sept. 15, 1755. He matriculated as a battler at Queen's College, Oxford, May 31, 1770; in July, 1771, was elected a demy of St. Mary Magdalen College, and fellow in July, 1776. He was appointed college librarian in 1781, senior proctor in 1783, junior dean of arts in 1784 and 1785, was made bachelor of divinity July 15, 1786, and college bursar in 1791. He became president of Magdalen College, April 11, 1791, which position he retained until his death (Dec. 22, 1854). In 1810 he became rector of Tylehurst, near Reading, where he retired for rest at certain seasons of the year. His works were distinguished by profound scholarship and great critical acumen. His works are: *Platonis Euthydemus et Gorgias*, etc. (Oxf. 1784, 8vo):—*Reliquiæ Sacræ* (1814–18, 4 vols.; later ed. 1846–48, 5 vols.):—*Bishop Burnet's History of his Own Time* (1823, 6 vols. 8vo), annotated.—Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Roux-Lavergne, PIERRE CÉLESTIN, a French writer, who died Feb. 16, 1874, was for some time editor of the *Univers*. When quite advanced in age, he became a priest, and for many years labored as professor of theology at the seminary in Nismes. He died at Rennes as member of the cathedral. He wrote, *De la Philosophie de l'Histoire* (1850):—*Philosophia juxta Divi Thomæ Dogmata* (1850–59). See the *Literarischer Handweiser*, 1874, p. 176. (B. P.)

Row Heresy. In 1831, Mr. Campbell, minister of Row, Scotland, was deposed by the General Assembly for holding, among other errors, the doctrine of universal pardon, and a peculiar view of the nature of faith, quite similar to that of the Sandemanians (q. v.) On some other points his views touched those of Edward Irving, but his doctrines did not spread to any extent. In 1856 he published the *Nature of the Atonement*, in which he declares that it was not a satisfaction, but only "an adequate repentance, in no sense substitutionary," and that Christ's suffering arose "from seeing sin and sinners with God's eyes, and feeling in reference to them with God's heart."—Eadie, *Eccles. Cyclop.* s. v.

Row, John (1), a Scottish divine, was born near Sterling about 1526. He was agent of the clergy of Scotland at the Vatican in 1550, and afterwards became a Protestant minister. He died in 1580. He was one of the six ministers who composed the Scottish Confession and *First Book of Discipline*.

Row, John (2), a Presbyterian divine, and son of John Row the reformer, was born at Perth in 1568. He studied at the University of Edinburgh, and was minister of Carnock, Fifeshire, from 1592 till 1644. His death took place in 1646. He wrote *The Historie of the Kirk of Scotland* (1558–1637), which, after lying in MS. for more than 200 years, has recently been twice privately printed, together with a continuation by his sons to 1639 (Edinb. Maitland Club, 1842, 2 vols. 4to; 2d ed. ibid. Wodrow Society, 1842, 4to).

Row, John (3), a Presbyterian divine and Hebrew scholar, was born at Carnock about 1598, and was the son of the preceding. He became one of the ministers of Aberdeen in 1631, and in 1644 he was chosen moderator of the Provincial Assembly at Aberdeen. He was a Covenanter in the civil war, and in 1652 became principal of King's College, Aberdeen, but resigned in 1661. He was subsequently a schoolmaster in Aberdeen, but spent his last years in retirement in the parish of Kinellar, near Aberdeen. He was noted—and the same may be said of his father and grandfather—for an intimate acquaintance with the Hebrew language. His death took place about 1672. He published, *Hebraicæ*

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Linguæ Institutiones (Glasg. 1634, 12mo):—*Xibias Hebraica seu Vocabularium*, etc. (1644, 12mo):—*Εὐχαριστία Βασιλική*, etc. (Abredon. 1660, 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Rowan, Arthur Blennerhassett, D.D., an Irish divine, was for more than thirty years curate of Blennerville, subsequently archdeacon of Ardfert, rector of Kilgobbin and Balinooher, and surrogate of the Consistorial Court of Ardfert and Aghadoe. He died at Belmont, Kerry, Ireland, Aug. 12, 1861. Among his publications are, *Romanism in the Church*, etc. (1847, 8vo):—*Newman's Popular Fallacies Considered* (Dublin, 1852, 8vo):—*Casuistry and Conscience* (1854, 8vo):—besides *Sermons* and *Sketches*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Rowan, Stephen, D.D., a (Dutch) Reformed minister, was born at Salem, N. Y., 1787. After having graduated at Union College in 1804, he studied theology with Drs. J. H. Meyer and Jeremiah Romeyn, and then entered the ministry in 1806. He was a popular preacher of the Reformed Church settled in the then suburban village of Greenwich, now in Bleecker Street, New York. His labors were much blessed, until difficulties arose which led to his leaving the denomination and the establishment of the Eighth Presbyterian Church in Chrystie Street in 1819. Here he ministered until 1825, when he became secretary of the American Society for Meliorating the Condition of the Jews. He visited Europe in this behalf, and was an efficient officer. His fine pulpit abilities and winning manners made him many warm friends, and great success attended his pastoral labors. But his trials were oppressive, and overclouded his work sadly. He died in 1835, chastened in spirit, in firm faith, and leaving rich testimonies for the grace that supported him. See Corwin, *Manual of the Reformed Church*, p. 192. (W. J. R. T.)

Rowbotham, John, an English clergyman of Upminster, Essex, during the latter part of the 17th century, ejected for nonconformity in 1662. He wrote, *Preciousness of Christ to Believers* (Lond. 1647, 12mo):—*Exposition of the Canticles* (ibid. 1651, 4to):—*Mystery of the Two Witnesses Unveiled* (ibid. 1654, 12mo):—*Disquisitio in Hypothesin Baxterianam de Fadere Gratiæ ab Initio*, etc. (ibid. 1694-98, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Rowe, Elizabeth, an Englishwoman noted for her personal accomplishments and elegant writings, was the daughter of Walter Singer, a Dissenting minister, and was born at Ilchester, Somersetshire, in 1674. She was very charitable, freely distributing to those in need. Her death occurred in 1737. Among her published works are, *Friendship in Death* (1728):—*Devout Exercises of the Heart, in Meditation*, etc. (1738, 8vo; Phila. 1850, 24mo):—*Miscellaneous Works* (1739, 2 vols. 8vo).

Rowe, John, a Nonconformist minister, was born at Tiverton, England, in 1627. He was educated at New Inn Hall, Oxford, and obtained a fellowship in Corpus Christi College. He became preacher at Witney and Tiverton, and, in 1654, at Westminster Abbey. In 1662 he was ejected for nonconformity, and afterwards had a congregation in Bartholomew Close, London. He wrote, *Heavenly-mindedness and Earthly-mindedness* (1672, 2 pts. 12mo):—*Saints' Temptations* (1674, 1675, 8vo):—*Emanuel* (1680, 8vo):—*Sermons*, etc.

Rowe, Samuel, an English clergyman, was born in 1793. He became a bookseller, but graduated at Jesus College, Oxford, in 1826. In 1833 he was made vicar of Crediton and perpetual curate of Postbury, St. Luke, which offices he held until his death. He published, *Appeal to the Rubric* (Lond. 1841, small 8vo):—*Church Psalm-book* (several editions):—also *Panorama of Plymouth*, and *Perambulations in the Forest of Dartmoor* (Plymouth, 1848, 8vo).

Rowe, Wesley, a minister of the Methodist Episcopal Church, was born near Frankfort, Ross Co., O., April 4, 1809. He made a formal profession of religion and united with the Church in his nineteenth year. In 1832 he was licensed to preach, and in 1834 was admitted on trial into the Ohio Annual Conference, in which, and in the Cincinnati Conference, he labored until within a few days of his death, Feb. 8, 1862. See *Minutes of Annual Conferences*, 1862, p. 185.

Rowites, the name applied to the followers of Mr. Campbell, of Row, Scotland. See Row Heresy.

Rowland, Daniel, an eminent Welsh divine, chaplain to the duke of Leinster during the latter part of the last century. He published *Eight Sermons*, etc. (Lond. 1774, 12mo):—*Three Sermons* (1778, 12mo).

Rowland, Henry Augustus, D.D., a Presbyterian divine, was born at Windsor, Conn., Sept. 19, 1804. His father was pastor of the Congregational Church at Windsor, and his mother was a relative of Rev. Jonathan Edwards, D.D. He graduated at Yale College in 1823, finished his theological course at Andover Seminary in 1827, was licensed by the Hampden Association, and ordained by the New York Presbytery Nov. 24, 1830. He began his ministry in the Presbyterian Church at Fayetteville, N. C. In 1834 he became pastor of Pearl Street Church, New York; in 1843, of the Church at Honesdale, Pa.; and in 1856 accepted a call and was installed pastor of the Park Presbyterian Church, Newark, N. J., where he labored until his death, Sept. 4, 1859. Dr. Rowland was a successful pastor and an earnest, eloquent preacher. He labored efficiently with his pen, and in the pulpit, to promote the interests of the Redeemer's kingdom for more than one third of a century. He was fond of literature, and wrote much for the periodical press; also several volumes, viz.: *On the Common Maxims of Infidelity* (1850, 12mo):—*The Path of Life* (1851, 18mo):—*Light in the Dark Valley* (1852, 24mo):—*The Way of Peace* (1853, 16mo):—*Tracts on Christian Baptism*:—*The Elect Saved by Faith*:—and *A Conversation on Decrees and Free Agency*. Also many single sermons and articles in the *New York Evangelist*, *New York Observer*, etc. See *Memorial of the Life and Services of the late Henry A. Rowland, D.D.*; Wilson, *Presb. Hist. Almanac*, 1861, p. 163. (J. L. S.)

Rowland, Thomas, a minister of the United Methodist Free Churches, England, was born in Manchester in 1792. He entered the Wesleyan ministry in 1813, and continued to labor until 1850, when he became involved in the questions connected with the Reform movement. Refusing to apologize to the Conference for some of his writings, he was at first made supernumerary, and afterwards expelled. He joined the Wesleyan Reformers, and preached among them for several years. He attended the First Annual Assembly of the United Methodist Free Churches, held at Rochdale, 1857, and died, in 1858. See Simpson, *Cyclop. of Methodism*, s. v.

Rowrawa, one of the eight *Narakas* (q. v.), or principal places of torment, in the system of Buddhism.

Roy, Julian David le, a French architect and antiquary, was born in Paris in 1728, and died in 1803. He wrote, *Ruines des Plus Beaux Monumens de la Grece* (1758, corrected 1770):—*Histoire de la Disposition et des Formes Différentes des Temples des Chrétiens*:—*Observations sur les Edifices des Anciens Peuples*. See Chalmers, *Biog. Dict.* s. v.

Royaards, Herman John, professor of theology in the University of Utrecht for more than thirty years, beginning with 1823, was born in that city Oct. 3, 1794. In 1818 he obtained the degree of doctor in theology, and in the following year became pastor of the Reformed Church at Meerkerk, at which place he wrote a successful prize essay on the Book of Daniel (1821). His special department in the university was that of historical theology, to which he added that of Christian ethics. He aided in founding (1839) the journal *Archief voor Kerkelyke Geschiedenis*, and contributed vari-

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ous very important papers to its pages. The history of the Church in the Netherlands engaged his mind predominantly, and he rendered services of real value in its treatment, though almost a pioneer in that field. In 1842 he published a prize treatise entitled *Invoering en Vestiging van het Christendom in Nederland*, etc., and subsequently a complementary work under the title *Geschiedenis van het Christendom en de Christelyke Kerk in Nederland gedurende de Middeneeuwen* (pt. i, 1849; pt. ii, 1853). He desired to write a history of the Reformation and of the Roman Catholic Church in the Netherlands, but did not live to execute his purpose. He, however, rendered meritorious service in a different direction, viz. in ecclesiastical jurisprudence, having published (1834 and 1837) a work on this subject entitled *Hedendaagsch Kerkregt by de Hervormden in Nederland*, and having taken active part in the repeated discussions relating to a concordat with the papal chair. He also prepared a *Chrestomathia Patristica* (pt. i, 1831; pt. ii, 1837), intended to aid in the study of the Church fathers, and a *Compendium Hist. Eccl. Christ.* for use in academical instruction. He died Jan. 2, 1854. See Boumann, *Narratio de H. J. Royaards.* in his *Charta Theologiæ* (Traj. ad Rh. 1857), p. 1–90.—Herzog, *Real-Encyklop.* s. v.

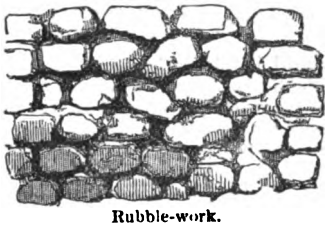
Royce, Lorenzo D., a Baptist minister, was born at Sharon, Vt., Oct. 5, 1820. He graduated from Waterville College, Maine, in the class of 1844, and from the Newton Theological Institution in the class of 1847. He was ordained as pastor of the Second Baptist Church in Thomaston, Me. His ministry was a brief one, his death occurring Sept. 3, 1850. He was among the most highly cultivated young ministers of his denomination, and had his life been spared would not have failed to make his mark deep on the generation in which he lived. (J. C. S.)

Roye, Gui de, a French prelate, was born at Muret about 1345. He was canon of Noyon, and in 1376 was made bishop of Verdun. He never went to his diocese, but remained with Gregory XI, accompanying him to Rome, and afterwards attached himself to Clement VII, by whom he was consecrated. Resigning his see in 1379, he became in succession administrator of the bishopric of Dol, bishop of Castres (1383), archbishop of Tours, archbishop of Sens (1385), and, finally, resigning all these, was on the 22d of June, 1390, consecrated archbishop of Rheims. Gui took the part of Benedict XIII, and was a member of the Council of Paris in 1404, but refused to join the National Council of 1406, which was convened for the extinction of the clerical privileges during the schism. In 1408 he presided over the Provincial Council at Rheims, and the next year set out for Italy, but was killed, during the journey, in a quarrel among his retainers, June 8, 1409. He is the author of a work entitled *Doctrinal de la Sapience* (Geneva, 1478), which passed through several editions. See *Gallia Christiana*, vol. ix; Brunet, *Manuel du Libraire.* —Hoefer, *Nouv. Biog. Générale*, s. v.

Royko, Caspar, *doctor of theology*, a Roman Catholic divine of Germany, was born Jan. 1, 1744, at Marburg, in Steyermark, and died April 20, 1819, as professor of pastoral theology and cathedral preacher at Prague. He is the author of *Einleitung in die christliche Religions- und Kirchengeschichte* (Prague, 1771):—*Synopsis Histor. Religionis Christianæ Methodo System. Adumbrata* (ibid. 1785):—*Christliche Religions- u. Kirchengeschichte* (ibid. 1788–95, 4 vols.):—*Geschichte der grossen allgemeinen Kirchenversammlung zu Costnitz* (ibid. 1780–96, 4 pts.). See Winer, *Handbuch der theol. Literatur*, i, 529, 541, 666; ii, 741; Niedner, *Lehrbuch der christl. Kirchengeschichte*, p. 864. (B. P.)

Ruar, Martin, a learned German writer and Protestant minister, was born in Holstein in 1588, and died near Dantzic in 1657. "His *Epistles* throw much light on the theological opinions of the age" (Hallam, *Lit. of Europe*).

Rubble, Rubble-work, Rough-walling, coarse walling constructed of rough stones, not large, but of great irregularity both in size and shape, and not so flat bedded as in rag-work. In some districts it is often formed of flints: in large buildings, in neighborhoods



Rubble-work.

where better materials can be obtained for the outer face of the walls, it is in general only used for the insides, or backing; but in other districts the whole substance of the walls is not unfrequently of this construction. It is often found to have been plastered on both sides, but sometimes it was only pointed externally.—Parker, *Gloss. of Architect.* s. v.

Rubens, Peter Paul, *Sir*, the illustrious Flemish painter, was born at Siegen, Germany (according to some, at Cologne), June 29, 1577. After the death of his father in 1587, he went with his mother to Antwerp, where his parents had formerly resided. He became page to Marguerite de Ligne, countess de Lalaing, but soon left her to study art, chiefly under A. van Noort and O. van Veen (or Venius). In 1600 he visited Italy, going first to Venice and Mantua and thence to Rome, where he devoted himself to the study of the pictures of Titian and Paul Veronese. In 1605 the duke Vincenzo Gonzaga sent him on a special mission to Philip III of Spain. Again visiting Italy, he resided at Rome, Milan, and Genoa, painting many pictures, until 1608, when, hearing of his mother's illness, he returned to Antwerp. He was appointed court painter to the archduke Albert, and married Isabella Brant (or Brandt) in 1609. When, in 1627, Charles I declared war against France,

House of Rubens.

Rubens was intrusted to negotiate with Gerbier, Charles's agent at the Hague. In the autumn of the same year he was sent to Madrid, and in 1629 was ambassador to England. He was employed on a mission to Holland in 1633, died May 30, 1640, and was buried in the Church of St. Jacques, Antwerp. The pictures ascribed wholly or in part to Rubens, according to Smith's *Catalogue Raisonné*, number 1800. They comprise history, portraits, landscapes; animal, fruit, and flower pieces. The finest are in the cathedral in Antwerp—*The Descent from the Cross*, and *The Elevation of the Cross*, the former being generally considered his masterpiece. The Belvedere in Vienna contains a noble altar-piece with wings representing *The Virgin Presenting a Splen-*

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did Robe to St. Ildefonso:—St. Ambrose Refusing to Admit the Emperor Theodosius into the Church; and two altar-pieces representing the miracles performed by St. Ignatius Loyola and St. Francis Xavier. See Waagen, in Raumer's *Historisches Taschenbuch* (Leips. 1833; Lond. 1840); Michel, *Rubens et l'Ecole d'Anvers* (Paris, 1854); Waagen, *Treasures of Art in Great Britain* (Lond. 1854–57, 4 vols.).

Rübezahl, in Silesian legend, was a good-natured spirit of the Riesengebirge who assisted the good, the needy, and the wandering traveller, but who also teased and punished the wicked. He was able to assume any form whatever, and appeared sometimes as a rabbit running between the feet of pedestrians, sometimes as a turtle, sometimes in the form of a hawk, snatching the hat from a sleeper's head, and sometimes so confused the senses that the tiles on a roof seemed to be of gold, or that a person seemed to see his own double, etc. He never carried his sport so far, however, as to work real injury to his victim. The name Rübezahl was a nickname, and greatly irritated him; but he loved to be called "The Lord of the Mountains."—Vollmer, *Wörterb. d. Mythol.* s. v.

Rubigo. See Robigus.

Rubino, Joseph Carl Friedrich, a German doctor and professor of philology and ancient history, was born Aug. 15, 1799, at Fritzlar, of Jewish parentage. Having completed his studies at Heidelberg and Gottingen, he lived from 1820 to 1831 in private at Cassel, where he became intimately acquainted with the most prominent men of his time. In 1831 he was appointed professor at Marburg, and April 24, 1842, he openly professed the Christian faith. Up to his death, April 10, 1864, he lectured at Marburg, having been invested several times with the highest offices of the university. His last words were, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii, 11). The great veneration in which Rubino was held is best shown in Dr. Grau's dedication of his work, *Semiten und Indogermanen*, to his fatherly friend Rubino. See Kalkar, *Israel und die Kirche*, p. 127; Delitzsch, *Saat auf Hoffnung*, II, ii, 52 sq.; *Literarischer Handweiser*, 1864, p. 342; Fürst, *Bibl. Jud.* iii, 179. (B. P.)

Rubrics (Lat. *rubrica*, from *ruber*, red), in classic use, meant the titles or headings of chapters in certain law-books, and is derived from the red color of the ink in which these titles were written, in order to distinguish them from the text. In mediæval and modern use the name is restricted to the directions which are found in the service-books of the Church, as to the ordering of the several prayers, and the performance of the sometimes complicated ceremonial by which they were accompanied. The same name, together with the usage itself, is retained in the Church of England Prayer-book; and in all these, even where the direction has ceased to be printed in red ink, the name rubric is still retained. Where red ink is not employed, the rubric is distinguished from the text by italics, or some other variety of print. In the Catholic Church a considerable controversy exists as to whether the rubrics of the missal, the ritual, and the breviary are to be considered preceptive or only directive—a question into which it would be out of place to enter. A similar controversy has existed at various times in the English Church. The science of rubrics is with Catholics a special branch of study, the chief authorities on which are Gavanti, Merati, Cavalieri, and other more compendious writers.—*Chambers's Encyclop.* s. v.

Rubruquis, Guillaume de. See Ruysbroek.

Ruby (only plur. פְּנִינִים, *peninim*; once [Prov. iii, 15, Kethib] פְּנִנִּים, *peniyim*; Sept. λίθοι, or λίθοι πολυτελεῖς; Vulg. *cunctæ opes, cuncta pretiosissima, gemmæ, de ultimis finibus, ebor antiquum*), a gem concerning which there is much difference of opinion and great uncertainty. It occurs in the following passages: "The price of wisdom is above *peninim*" (Job xxviii, 18; so also Prov. iii, 15; viii, 11; xxxi, 10); "A multitude of *peninim*" (xx, 15). In Lam. iv, 7, it is said, "the Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than *peninim*." Boote (*Animad. Sac.* iv, 3), on account of the ruddiness mentioned in the last passage, supposed "coral" to be intended, for which, however, there appears to be another Hebrew word. See Coral. Michaelis (*Suppl.* p. 2023) is of the same opinion, and compares the Heb. פְּנִינָה with the Arab. *panah*, "a branch." Gesenius (*Thesaur.* s. v.) defends this argument. Bochart (*Hieroz.* iii, 601) contends that the Hebrew term denotes *pearls*, and explains the "ruddiness" alluded to above by supposing that the original word (אַדְמִּי) signifies merely "bright in color," or "color of a reddish tinge." This opinion is supported by Rosenmüller (*Schol. in Thren.*) and others, but opposed by Maurer (*Comment.*) and Gesenius. Certainly it would be no compliment to the great people of the land to say that their bodies were as red as coral or rubies, unless we adopt Maurer's explanation, who refers the "ruddiness" to the blood which flowed in their veins. See Ruddy. On the whole, considering that the Hebrew word is always used in the plural, we are inclined to adopt Bochart's explanation, and understand pearls to be intended.—Smith. See Pearl.

The ruby is, however, generally supposed to be represented by the word קַדְכֹּד, *kad-kod'*, which occurs in Ezek. xxvii, 6, and Isa. liv, 12, where the A. V. renders it "agate" (q. v.). An Arabic word of similar sound (*kadskadsat*) signifies "vivid redness;" and as the Hebrew word may be derived from a root of like signification, it is inferred that it denotes the Oriental ruby, which is distinguished for its vivid red color, and was regarded as the most valuable of precious stones next after the diamond. This mode of identification, however, seems rather precarious. The Greek translator of Ezek. xxvii, 16 does not appear to have known what it meant, for he preserves the original word; and although the translator of Isa. liv, 12 has *jasper* (Gr. *iaspis*, ἴασπις), he is not regarded as any authority in such matters when he stands alone. The ruby was doubtless known to the Hebrews, but it is by no means certain that *kad-kod* was its name. Some have supposed that the word *ekdach*, אֶקְדָּח, which from its etymology should signify a sparkling, flaming gem, is to be regarded as a species of ruby. It occurs only in Isa. liv, 12; hence the Sept. and A. V. make it a "carbuncle" (q. v.). —Kitto.

The ruby of mineralogists is a red sapphire (q. v.) or *spinel*. It is a gem highly prized, and only inferior in value to the diamond. The finest are the Oriental, which are chiefly brought from Ceylon and Burmah. They are found in alluvial deposits. The ruby, like other gems, had a host of occult virtues attributed to it by the Cabalists. It was supposed to give valor to the soldier in battle; to decide and concentrate affection; to foretell evil by growing pale, and to indicate that the danger was past by recovering its vivid color. See Gem.

Ruchat, Abraham, a Swiss ecclesiastical writer, was born about 1680. He was for a time pastor at Aubonne, but after 1721 taught belles-lettres and philosophy in the Academy of Lausanne. He died Sept. 29, 1750. His principal works are, *Grammatica Hebraica* (Leyden, 1707):—*Abrégé de l'Histoire Ecclésiastique du Pays de Vaud* (Berne, 1707):—*Histoire de la Réformation de la Suisse* (Geneva, 1740, 6 vols.). See Rousset, *Éloge de Ruchat.*—Hoefer, *Nour. Biog. Générale*, s. v.

Ruchrath, Johann, called *Von Wesel*, a German reformer, was born at Oberwesel, on the Rhine, about 1410. He was professor of divinity at Erfurt, and afterwards preached at Worms for seventeen years. He was accused of heresy and tried before the Inquisition in 1479, but, to escape death or torture, recanted. Ruchrath died in 1481. He wrote a *Treatise against Indul-*

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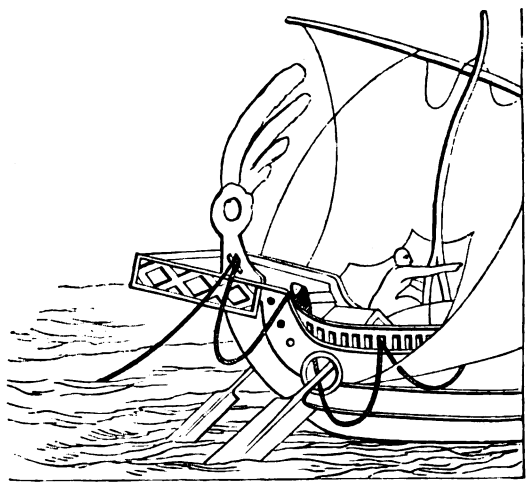
gences, and *Concerning the Authority, Duty, and Power of Pastors*. See Hodgson, *Reformers and Martyrs* (Phila. 1867).

Rückersfelder, AUGUST FRIEDRICH, a German Orientalist, who died Oct. 15, 1799, at Bremen, where he retired in 1753 from his position as doctor and professor of theology and Oriental languages at the gymnasium in Deventer, is the author of *Dissertatio Inaug. Exegetica ad Psalmos lxxiii*, 21-23 (Deventer, 1755):—*Descriptio Codicis Hebræi Manuscripti Daventriensis* in his *Sylloge Commentationum et Observationum* (ibid. 1762):—*Commentar. Harmon. in IV Evang. sec. Singulor. Ordinem Proprium Dispositum* (being a translation of M'Knight's *Harmony of the Four Gospels* [ibid. 1772-79, 3 vols.]). See Winer, *Handbuch der theol. Literatur*, i, 244, 280; ii, 142; Zuchold, *Bibl. Theol.* p. 1093; Fürst, *Bibl. Jud.* iii, 180. (B. P.)

Rudbeck, JOHN, a learned Swedish prelate and reformer, was born at Orebro about 1580. He was chaplain to Gustavus Adolphus, and bishop of Westerås. His death occurred in 1646. He was father of Olas (or Olaf) Rudbeck, Sr., the eminent anatomist and botanist.



Stern of an Ancient Ship, showing the "Rudders." (From a painting in Herculaneum representing the desertion of Ariadne.)

Rudborne (or **Rodburne**), THOMAS, an English bishop and architect, was a native of Hertfordshire. He studied at Merton College, Oxford, and was afterwards chaplain to Henry V previous to the battle of Agincourt. He received the prebend of Horton, Salisbury, the living of East Deping, Lincolnshire, and the archdeaconry of Sudbury. He served the office of proctor in the university, and was elected chancellor. In 1426 he was warden of Merton College, resigning the next year. In 1433 he was promoted to the see of St. David's, and died about 1442. The tower and chapel of Merton will long remain monuments of his skill and taste. He wrote, according to Bale, a *Chronicle*, and some *Epistles ad Thomam Waldenem et Alios*. See Chalmers, *Biog. Dict.* s. v.

Rudd, John Churchill, D.D., an Episcopal clergyman, was born at Norwich, Conn., May 24, 1779. By adverse circumstances he was prevented from taking a collegiate course, and, although brought up a Congregationalist, united with the Episcopal Church. He was admitted to deacon's orders by bishop Moore, April 28, 1805, and in 1806 to priest's orders by the same prelate. In December, 1805, he took charge of St. John's Parish, Elizabethtown, N. J., and in May following was instituted its rector. Owing to ill-health, he resigned, May 26, 1826, and removed to Auburn, N. Y., and took charge of St. Peter's Church in that city for seven years. In 1827 he was induced by bishop Hobart to commence *The Gospel Messenger*, which he continued to edit until the close of his life, Nov. 15, 1848. The following are some of Dr. Rudd's publications: *Monitorial Schools* (1825), an address:—*The Resurrection* (1833), a sermon:—*Christ, the Chief Corner-stone* (1833), a sermon:—besides a number of other *Addresses* and *Sermons*. Dr. Rudd edited the *Churchman's Magazine*, several years previous to 1812. See Sprague, *Annals of the Amer. Pulpit*, v, 501.

Rudd, Sayer, a minister of Walmer, Kent, England, in the middle of the last century, published a number of *Poems, Sermons*, and *Theological Treatises*, of which the best known is his *Essay on the Resurrection, Millennium, and Judgment* (Lond. 1734, 8vo). His *Prodromus*, or *Observations on the English Letters*, was published in 1755 (8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Rudder (πηδάλιον, Acts xxvii, 20, strictly a *footlet*; "helm," James iii, 4), an oar (hence the English *paddle*) used by the ancients for steering vessels, being passed through an eye or rowlock at the stern; when at anchor they were unshipped, and secured from slipping through the rudder-port by lashings (ζευκτήρια, "bands"). There were usually two of these rudders (hence the plural), one on each quarter of the vessel. See SHIP.

Ruddy (אַדְמוֹנִי, *admoni*, *reddish*; Sept. πυῤῥάκης; Vulg. *rufus*). Many interpreters think that the word means *red-haired*, and it is so rendered in the ancient versions, although ours understands *a ruddy complexion*. It would then appear that Esau (Gen. xxv, 25) and David (1 Sam. xvi, 12; xxvii, 42) had red hair, a peculiarity so uncommon in the East that it forms a particular distinction, as in the Scriptural instances; but it is by no means unknown, especially in mountainous countries. It has been observed in Persia, accompanied with the usual fresh complexion. Such hair and complexion together seem to have been regarded as a beauty among the Jews. The personal characters of Esau and David appear to agree well with the temperament which red hair usually indicates.—Kitto. That interpretation, however, is by no means established, and the contempt of Goliath for David as a youth of a fair, bright skin is more probable. See DAVID. This view is confirmed by the application of kindred words, as *adâm* (אָדֹם), in Lam. iv, 7, to the Nazarites in general; and *adôm* (אָדֹם) to the bridegroom (Cant. v, 10), who is immediately described as black-haired (ver. 11).

Rudelbach, ANDREAS, a Danish theologian, was born at Copenhagen in 1792. He became superintendent at Glauchau, Saxony, in 1829, and died in 1862. He published a number of dogmatic works, in which he advocates the orthodox Lutheran creed.

Rudenture, the moulding, in form like a rope or staff, filling the flutings of columns, usually one third of the height. It is sometimes plain, sometimes ornamental.

Rudès (*uncultivated*), one of the names given to the catechumens in the early Church, because they were unacquainted with the doctrines of Christianity, into which the baptized or faithful were initiated.

Rüdinger (also **Rüdiger** and **Rudinger**), ESROM, a German theologian and author, was born at Bamberg, Bavaria, May 19, 1523. He was a pupil of Joachim Camerarius in his early years, and subsequently (1548) became his son-in-law. In 1549 he became rector of the gymnasium at Zwickau, and greatly promoted the efficiency of that school; but, as his relations with the superintendent became unpleasant by reason of his advocacy of the "necessity of good works," he gladly accepted a call to Wittenberg in 1557. In 1562 he be-

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came rector, and in 1570 dean, of the theological faculty of that university. By this time his peculiar views had become known. He did not acknowledge the corporeal presence of Christ in the sacrament, nor a real partaking of the *res sacramenti* by unbelievers. He was commanded to renounce such opinions, and was even arrested (1574); but he refused and fled, eventually establishing a school among the Moravians, in connection with whose curriculum he wrought out his valuable exposition of the book of Psalms. He died at Nuremberg in 1591, though Altorf is sometimes given as the place of his decease.

Rüdinger left many works in manuscript, besides others which were published. His theological writings are the following: *Synesii Cyrenæi Ægyptii, seu de Providentia Disputatio*, etc. (Basle, 1557): — *Exegesis . . . de Cœna Dom.* (Leipsic and Heidelberg, 1575; the latter edition naming Cureus as the author): — *Libri Psalmorum Paraphrasis Latina*: — *Ἐνδέξιον, Tunica Funebris ex Tela Paradisi ad Dextram Crucis Christi* (Luke xxiii, 43): — *De Origine Ubiquitatis Pii et Eruditi . . . Tractatio* (Geneva, 1597), a posthumous work usually credited to him: — *De Jesu Martyre Anna Burgio*, etc., in Miegii *Monumenta*, etc., ii, 61 sq.: — *De Fratribus Orthodoxis in Bohemia et Moravia*, etc., in Camerarius's *Narratio de Fratr. Orthod. Ecclesiis in Boh.* (Heidelberg, 1605). See Will, *Nürnbergisches Gelehrten-Lexikon*, s. v., and the supplementary volume to the same work by Nopitsch, s. v.—Herzog, *Real-Encyklop.* s. v.

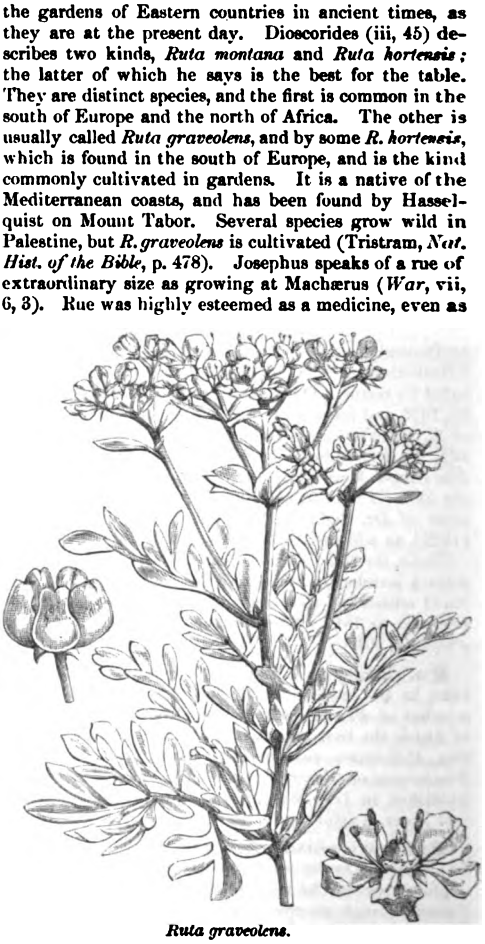
Rudolph, *St.*, a monk OF FULDA in the 9th century, was a pupil of Rhabanus Maurus (q. v.), director of the convent-school, and spiritual counsellor and favorite preacher to Louis II. He wrote a number of works, among which a continuation of the *Annals of Fulda* (839–863) holds the first place. By direction of his abbot, Maurus, he composed a life of Lioba, abbess of Bischofsheim, which is given in Surius and Mabillon (*Acta Ord. S. Ben.* Sec. iii, 2). A short history of the Saxons, which has been incorporated into Meginhard's narrative of the translation of St. Alexander (comp. the art. "Felicitas u. ihre 7 Söhne" in Pertz, ii, 673–681), is also from his pen; and to this list must be added a tract known by the erroneous title *Vita B. Rabani Archiep. Moguntiocensis*, given by the Bollandists, vol. i, Feb. p. 500; Mabillon, *Acta Ord. S. Ben.* vol. iv, pt. ii, p. 1, etc. Canisius (*Lect. Antiq.* ii, 168, ed. Basnage) contains a letter of Ermenrich, subsequently abbot at Ellwangen, with which he transmits to Rudolph, his former instructor, a life of the priest St. Sola for improvement. See Pertz, i, 338, 339, in the preface to the *Annals of Fulda*.—Wetzer u. Welte, *Kirchen-Lexikon*, s. v.

Rudolph (**Rudolf** or **Rodolf**) II, emperor OF GERMANY, eldest son of Maximilian II, was born in 1552. He was educated at the Spanish court by the Jesuits. Upon the death of his father (October, 1576), he ascended the throne. He prohibited the exercise of the Protestant religion, and gave all the principal offices to the Catholics. This bigotry and intolerance led the Protestants to ally themselves with their coreligionists in the Low Countries and in France in 1608, of which confederation the elector-palatine Frederick IV was the head. Between 1608 and 1611 his brother Matthias extorted from Rudolph successively the sovereignty of Austria, Moravia, Hungary, Bohemia, etc. He died without issue in January, 1612, and was succeeded by Matthias. Rudolph was devoted to the study of astrology and the occult sciences, and extended his patronage to Kepler and Tycho Brahe. The *Rudolphine Tables* derive their name from Rudolph, who originally undertook to defray the expenses incidental to the undertaking, but failed for want of means. See Kurtz, *Geschichte Oestreichs unter Kaiser Rudolph* (Linz, 1821).

Rudra (the *bloody* one), a Hindû deity of the Vaidic period, described in the Veda as the father of the winds. At a later period he is identified with Siva (q. v.)

Rudy, JOHN, a (Dutch) Reformed minister, was born in Switzerland in 1791, and studied under the Rev. Dr. Helffenstein in Philadelphia. He entered the ministry of the German Reformed Church in 1821, and after serving Christ in North Carolina for three years, at Guilford (1821–24), he transferred his relations to the Reformed Dutch Church. From 1825 to 1835 he was pastor at Germantown, N. Y. In the latter year he resolved to leave the English-speaking Church and people and came to New York city as a missionary to the Germans, and in 1838 took pastoral charge of the German Evangelical Mission Church in Houston Street, where he rendered apostolic service until his death, in 1842. He built up this Church from a little gathering in a hired hall to a membership of 300, and secured the erection of their commodious edifice. He was a man of deep piety, filled with the Spirit, and burdened with the labors of a New-Testament evangelist. His distinguishing traits were a sound mind, good judgment, untiring zeal, and faithfulness unto death. He was an efficient coworker with the American Tract Society in the preparation and circulation of evangelical truth among the Germans. He gave himself up to the missionary service among his countrymen with tact and success. His last illness was contracted while engaged in arduous pastoral work. (W. J. R. T.)

Rue (*πηγάνον*; Vulg. *ruta*) occurs in the A. V. only in Luke xi, 42: "But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment," etc. In the parallel passage (Matt. xxiii, 23) *dill* (*ἄνηθον*, translated "anise") is mentioned instead of rue. Both dill and rue were cultivated in the gardens of Eastern countries in ancient times, as they are at the present day. Dioscorides (iii, 45) describes two kinds, *Ruta montana* and *Ruta hortensis*; the latter of which he says is the best for the table. They are distinct species, and the first is common in the south of Europe and the north of Africa. The other is usually called *Ruta graveolens*, and by some *R. hortensis*, which is found in the south of Europe, and is the kind commonly cultivated in gardens. It is a native of the Mediterranean coasts, and has been found by Hasselquist on Mount Tabor. Several species grow wild in Palestine, but *R. graveolens* is cultivated (Tristram, *Nat. Hist. of the Bible*, p. 478). Josephus speaks of a rue of extraordinary size as growing at Machærus (*War*, vii, 6, 3). Rue was highly esteemed as a medicine, even as



Ruta graveolens.

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early as the time of Hippocrates. Pliny says, "Rue is an herbe as medicinable as the best. That of the garden hath a broader leafe, and brauncheth more than the wild, which is more hotte, vehement, and rigorous in all operations; also that is it sowed usually in Februarie, when the western wind, Favonius, bloweth. Certes we find that in old time rue was in some great account, and especiall reckoning above other hearbs: for I read in auncient histories, That Cornelius Cethegus, at what time as he was chosen Consull with Quintius Flaminius, presently upon the said election, gave a largesse to the people of new wine, aromatized with rue. The fig-tree and rue are in a great league and amitie, insomuch as this herb, sow and set it where you will, in no place prospereth better than under that tree; for planted it may be of a slip in spring" (Holland's *Pliny*, xix, 8). That it was employed as an ingredient in diet, and as a condiment, is abundantly evident from Apicius, as noticed by Celsius, and is not more extraordinary than the fondness of some Eastern nations for assafœtida as a seasoning to food (see Columela, *R. Rust.* xii, 7, 5). That one kind was cultivated by the Israelites is evident from its being mentioned as one of the articles of which the Pharisees paid their tithes, though they neglected the weightier matters of the law. Rosenmüller states that in the Talmud (*Shebuoth*, ix, 1) the rue is indeed mentioned among kitchen herbs (*asparagus portulacæ et coriandro*); but, at the same time, it is there expressly stated that it is tithe-free, it being one of those herbs which are not cultivated in gardens, according to the general rule established in the Talmud. Celsius long previously observed with reference to this fact that in making rue free from tithes they show how far they have left their ancestors' customs; by which, as God's Word assures us, it was tithed (*Hierobot.* ii, 253). See Beckman, *Ad Antiq. Caryst.* p. 69 sq.—Kitto.

Rue is a small shrub with a bushy stem, bark gray towards the base, with doubly pinnated leaves of a deep dark green, and yellowish flowers. The whole plant has a peculiar and very powerful odor, and its juice is so acrid that if not diluted it would blister the skin. Notwithstanding this coarseness, it was popular with the ancients, and it is still prized in the East. The Egyptians have a proverb, "The presents of our friends come on leaves of rue," meaning that they derive a pleasant perfume from the good-will of the sender, and just as verbena and mignonette are grown in our windows, the Turks and Arabs keep pots of rue in their drawing-rooms (Burckhardt, *Arabic Proverbs*, p. 695). Among the Greeks and Romans it was valued not only as tonic and medicinal, but a special efficacy was ascribed to it as a safeguard from serpents (Pliny, *Hist. Nat.* xx, 13)—a popular belief embodied in the modern Arabic phrase, "More hateful than is the scent of rue to serpents." In the Middle Ages of Europe it acquired a certain sacredness from small bunches of it being used by the priests to sprinkle holy water on the people (Burnett, *Useful Plants*, vol. i), and it is called "herb of grace" by Shakespeare (*Richard II*, iii, 4).—Fairbairn.

Rue, Charles de la, a Benedictine monk, was born at Corbie, Picardy, in 1684 (5). He became very learned in the Greek and Hebrew languages, and died in 1739. He published three volumes of the *Works of Origen* (1733-39), and his nephew Vincent de la Rue, born in 1707, published the fourth volume in 1759.

Ruechat, Abraham, a theologian and historical writer of Switzerland, was born Sept. 15, 1678, at Grandcour, in the canton of Vaud. He early manifested a taste for archæological and historical inquiry, and also great facility in the acquiring of languages, so that he was able to apply for a professorship of Greek and Latin at Berne when twenty-one years of age; and soon afterwards mastered English and German, attending, for the purpose of perfecting himself in the latter tongue, various universities, e. g. Berlin and Leyden. On his return he was made pastor of Aubonne and Rolle, then professor of belles-lettres and president of the Upper Gymnasium at Lausanne (July, 1721), and finally professor of theology in the same institution, which latter station he occupied until his death, Sept. 29, 1750.

Ruechat distinguished himself chiefly as a historian of the Church in his native land. In 1707 he published an *Abrégé de l'Histoire Eccl. du Pays-de-Vaud.* His principal work, *Histoire de la Reformation de la Suisse* (Geneva, 6 vols.), appeared in 1727 and 1728. It was placed on the *Index* at Rome, and was assailed by Jesuit priests, to whom Ruechat replied in a letter addressed to the editor of the *Biblioth. Germanique*, xx, 213. His work had been published no farther than 1537, the remainder not being given to the public until more than a century after the first issue. The first complete edition is by Valliemin (Lausanne and Paris, 7 vols.), with *Notice sur Abraham Ruechat* appended. Of Ruechat's works a number have not yet been printed. The list of his printed works includes a *Hebrew Grammar* (Leyden, 1707):—*Examen de l'Origénisme* (against M. Huber [q. v.]):—a translation of the epistles of the apostolical fathers Clement, Ignatius, and Polycarp (1721):—a treatise on Bible weights and measures (1743):—and various dissertations.—Herzog, *Real-Encyklop.* s. v.

Ruet, Francisco de Paula, a Spanish Protestant minister, was born at Barcelona in 1826. When nineteen years of age he became deeply impressed with the evangelical truth under the preaching of De Sanctis at Turin, and he at once decided for the Protestant faith. Having been ordained at Gibraltar, he at once betook himself to the preaching of the Gospel in his own native place with that ardor and zeal which characterizes the nature of the Spaniard. The fanaticism of the Romish Church, however, brought about his expulsion from his country for the remainder of his life. He went to Gibraltar, and from that place he labored for the evangelization of his country with great effect, and was the means of bringing Matamoros to the Gospel truth. The revolution which broke out in 1868 once more brought him back to his country, and from that time he labored at Madrid in the most intimate connection with the brothers Fliedner, preaching at the Jesus' chapel in Calatrava Street until he died, Nov. 18, 1878. Ruet was the senior among the Protestant clergy of Spain, and also the first who had suffered imprisonment and exile for the sake of the evangelical faith. (B. P.)

Ruff, an ecclesiastical garment: (1) a piece of plaited linen worn round the neck; (2) a falling collar; (3) an academical robe of silk worn over the gown of certain graduates; (4) a name sometimes given in the 17th century to the hood or tippet worn by clerics in Church.

Ruffinus. See Rufinus.

Ruffner, Henry, D.D., LL.D., a Presbyterian divine, was born in the valley of Virginia, in what is now Page County, Jan. 19, 1789. His father was of German origin, his mother of Swiss. In his early youth his father removed to Kanawha County, Va.; and, schools being very scarce in that section, he was sent to Lewisburg, Va., to the school of Rev. John McElhenny, who was also pastor of the Church in that place. While here he was hopefully converted, and joined the Church. He graduated at Washington College, Lexington, Va., in 1817, studied theology with his friend George A. Baxter, D.D., and was licensed by Lexington Presbytery in 1819. The same year he was elected professor in Washington College, and was ordained by Lexington Presbytery and took charge of the Church of Timber Ridge, Va. During the thirty years of his connection with Washington College, he successively filled every professor's chair, and was its president for ten or twelve years. In 1848 he was compelled to resign his position by reason of ill-health; but after a few years of rest he took charge of the Church in Malden, on the Kanawha River, where he continued to labor till a year before his death, which

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occurred Dec. 17, 1861. Dr. Ruffner was an untiring and enthusiastic student all his life. In learning he had few equals, and for many years he was probably the most learned man in the Southern country, if not in the United States. He was always an instructive preacher; at times his eloquence was overpowering, his manner always demanding attention. He was the author of *Judith Bensaddi* (a romance):—*The Fathers of the Desert* (2 vols.):—*The Predestinarian*:—also a nu nber of *Pamphlets* and *Addresses*. See Wilson, *Presb. Hist. Almanac*, 1863, p. 202; *N. Amer. Rev.* xlv, 241; *South. Lit. Mess.* iv, 792; *Review of Duyckink's Cyclop. of Amer. Lit.* p. 28; *Amer. Annual Cyclop.* 1861, p. 545. (J. L. S.)

Ruffo, Dionigi Fabrizio, an Italian cardinal and general, was born at Naples (or Calabria) about 1744. He raised in Calabria the Army of the Holy Faith, a large body of royalists which, under his command, expelled the French and the republicans from the country in 1799 and restored king Ferdinand IV to the throne. A number of republican chiefs taken by him at Naples, as prisoners of war, were put to death by order of the king. He died in 1827.

Ruffo, Luigi, cardinal and archbishop of Naples, was born at San Onofrio, Calabria, Aug. 25, 1750. He was made cardinal-priest, and in 1801 archbishop of Naples. On the accession of Joseph Bonaparte to the throne, Ruffo was exiled, and remained in Rome till 1815, when he was allowed to return to his diocese. Under Ferdinand IV he was director of the university, but was replaced by Rosini, bishop of Pozzuoli. Ruffo died at Rome Nov. 17, 1832.—Hoefer, *Nouv. Biog. Générale*, s. v.

Rufina, *St.*, a Christian martyr, under Valerian, at Rome. Her suitor, to avoid danger, renounced Christianity, and endeavored to dissuade Rufina from her profession. She remained steadfast, and her suitor, finding her unyielding, informed against her and occasioned her arrest. Although tortured several times, she remained inflexible, and was beheaded A.D. 257.

Rufinus Tyrannius, monk, presbyter, the friend, and later the adversary, of Jerome, was born at Concordia, Italy, about A.D. 330. Forty years later he was converted to Christianity at Aquileia and became a monk, in which character he visited the East and became acquainted with the monastic institution as found in the Nitrian desert and elsewhere. He witnessed and wrote an account of the persecution under the emperor Valens, though it is not certain that he endured any of the troubles of martyrdom. In 378 he went to Jerusalem in company with Melania, a strict ascetic and friend of Jerome, and was made presbyter by the bishop John of Jerusalem in 390. The breaking-out of the Origenistic controversy (q. v.) soon afterwards destroyed his friendship with Jerome, the latter taking sides against that father. In 397 Rufinus, again accompanied by Melania, who shared his views, journeyed to Rome, where he enjoyed the protection of bishop Siricius; but he was summoned before Anastasius, the succeeding bishop, to answer for his Origenistic errors. He sent a written defence from Aquileia, but was formally condemned in 399. Subsequently the incursions of the Goths under Alaric compelled him to flee. He died in 410 in Sicily, while on the way to Palestine. The theological importance of Rufinus arises from his having brought the writings of the Greeks within the reach of the Western Church. He translated the *Church History* of Eusebius in response to the wish of bishop Chromatius of Aquileia, though taking rather arbitrary liberties with the text (comp. Vales. on Euseb.; Huetius, *De Claris Interpretibus*, p. 202; Kimmel, *De Rufino Eus. Interprete* [1838]), and continued the history to the reign of Theodosius the Great, the continuation being afterwards translated into Greek. He also wrote a *Vitæ Patrum S. Histor. Eremitica* for bishop Patronius of Cologia, who furnished the material and was long considered to be the author, though many attributed the work to Jerome instead. Rufinus's translation of Origen was intended to demonstrate the orthodoxy of that father, but was not impartially done, and gave rise to acrimonious disputes with Jerome, against whom he now wrote his two books known as *Invectivæ*. His exposition of the Apostles' Creed deserves mention also. It was composed at the request of bishop Laurentius, was much esteemed in ancient times, and is still important to the history of doctrines. Several other works once credited to him are now rejected as spurious. The chief edition of his writings is by Vallarsi (Verona, 1745). The *Church History* was first printed at Basle in 1544, but was afterwards improved by the Carmelite Peter Th. Oacciari, and published in 1740. See Fontanini, *Hist. Lit. Aquileiens*; De Rubeis [F. J. Maria], *Monum. Eccl. Aquil.* (Arg. 1740); *De Rufina* (Ven. 1754); Marzunnitti, *E. H. de Tyr. Ruf. Fide et Religione* (Patav. 1835); Schröckh, x, 121 sq.; Neander, *Ch. Hist.* vol. i.—Herzog, *Real-Encyklop.* s. v.

Ru'fus (Lat. for *red*, Græcized Ῥοῦφος) is mentioned in Mark xv, 21, along with Alexander, as a son of Simon the Cyrenæan, whom the Jews compelled to bear the cross of Jesus on the way to Golgotha (Luke xxiii, 26). A.D. 29. As the evangelist informs his readers who Simon was by naming the sons, it is evident that the latter were better known than the father in the circle of Christians where Mark lived. Again, in Rom. xvi, 13, the apostle Paul salutes a Rufus whom he designates as "elect in the Lord" (ἐκλεκτὸν ἐν Κυρίῳ), and whose mother he gracefully recognises as having earned a mother's claim upon himself by acts of kindness shown to him. A. D. 55. It is generally supposed that this Rufus was identical with the one to whom Mark refers; and in that case, as Mark wrote his gospel in all probability at Rome, it was natural that he should describe to his readers the father (who, since the mother was at Rome, while he, apparently, was not there, may have died or have come later to that city), from his relationship to two well-known members of the same community. It is some proof at least of the early existence of this view that in the *Acta Andreæ et Petri* both Rufus and Alexander appear as companions of Peter in Rome. Assuming, then, that the same person is meant in the two passages, we have before us an interesting group of believers—a father (for we can hardly doubt that Simon became a Christian, if he was not already such, at the time of the crucifixion), a mother, and two brothers, all in the same family. Yet we are to bear in mind that Rufus was not an uncommon name (Wettstein, *Nov. Test.* i, 634); and possibly, therefore, Mark and Paul may have had in view different individuals.—Smith. The name is Roman, but the man was probably of Hebrew origin. He is said to have been one of the seventy disciples, and eventually to have had charge of the Church at Thebes.

Rugen, in Hindû mythology, was a prince belonging to the race of children of the moon, father of the Birmaseenes, and grandfather of the Pradibes.

Rugger, Prosper (originally *Salomo Meïr ben-Moses*), a Jewish scholar, was born at Novara in 1606. At the age of thirteen he was already known as a good Hebraist, and was afterwards appointed rabbi at Jerusalem. On June 25, 1664, he joined the Christian Church and received the name *Prosper Ruggerius*. The date of his death is not known. While yet a member of the synagogue he wrote, משׁבח שׁבחות, on the advent of the Messiah, which was to take place in 1676:—a commentary on *Pirke Shira*:—a biography of Joseph Karo, Joseph della Rena, and Nahaman Kathofa. The works which he wrote after his conversion are still in manuscript. See Fürst, *Bibl. Jud.* iii, 180; Delitzsch, *Kunst, Wissenschaft u. Judenthum*, p. 297; Jöcher, *Gelehrten-Lexicon*, iii, 379, s. v. "Meïr ben-Mose Novara." (B. P.)

Ruggles, Henry Edwin, a Presbyterian minis-

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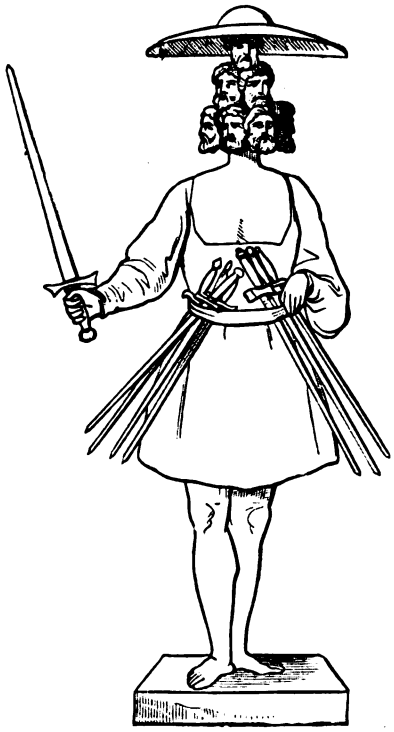
ter, was born at Newbury, Vt., Nov. 27, 1822. He entered Dartmouth College, where he graduated in 1845. He spent a year in teaching the classics at Lyndon, Vt., and also at Hoosic Falls, where he remained two years, at the end of which time he entered the Union Theological Seminary, N. Y., where in due course of time he graduated, and was appointed city missionary in New York. At the end of his service in this field he went South, and was appointed stated supply over a Church in St. Louis, Mo., which position he occupied for one year, and was ordained with a view of becoming pastor of the Presbyterian Church at St. Charles, Mo. Thence he came to New York, and was pastor of a Congregational Church at Eaton village, where he remained but one year on account of sickness, which obliged him to return to his native place, where he died, Dec. 24, 1856. (W. P. S.)

Ruggles, William, LL.D., a Baptist educator, was born in Rochester, Mass., Sept. 5, 1797, and was a graduate of Brown University in the class of 1820. Shortly after graduating, he went to Washington, D.C., and was appointed a tutor in Columbian College in 1822, his name being retained in the list of its faculty for forty-five years. He was appointed professor of mathematics and natural philosophy in 1827, and discharged the duties of that office with marked ability and success till 1859, when, at his own request, he was appointed professor of political economy. He discontinued active service after 1873. During four interims he was the acting president of the college. He died Sept. 10, 1877.

Prof. Ruggles was a most generous giver to the benevolent organizations of the denomination (the Baptist) with which he sympathized. "His relations with some of the Baptist missionaries in Burmah had led him to take particular interest in their labors. This was especially true of the Karen Theological School established by the late Dr. Binney, who had been his associate in Washington. In his last will and testament, after certain personal bequests, he bestowed his estate upon the Baptist Missionary Union and the Baptist Home Missionary Society, with a residuary provision for the college in whose service he had spent his entire active life." (J. C. S.)

Rugiwit, in Wendish mythology, was a war-god of the ancient Rugians, and presumably the same as *Karewit*, since the latter is represented in a similar character (at Karenz, on the island of Rügen). Frequent colossal statues of stone or wood were erected to him in the different towns, in which he appeared as a being having seven faces on a single head, and as bearing a naked sword in his hand, while seven other swords were suspended from his person. The swallow appears to have been sacred to him, since that bird was allowed to build its nests in the eyes, mouths, and other lines of the different faces, and also in the folds of the scarlet cloth in which the god was usually enveloped for the purpose of preventing access to his person. At Rhetra an image of this god was found which was almost naked and had six heads, four male and two female, besides the head of a lion on the breast. It has been supposed that a twofold deity, representing both Rugiwit and Karewit, is set forth in this image; but the two are but a single god of war.—Vollmer, *Wörterb. d. Mythol.* s. v.

Ruha'mah [some *Ru'hamah*] (Heb. *Ruchamah'*, רֻחָמָה, *finding mercy;* part. of רָחַם, *to be merciful;* Sept. translates ἐλεημένη, and so Vulg. *misericordiam consecuta*), a figurative title of Israel. When God directed Hosea to prophesy against the wickedness of Israel and Judah, he commanded him to take to wife a harlot, the symbol of idolatry, the spiritual harlotry of the Jews: and of her were born a daughter, named, after God's direction, Lo-ruhamah, "Not obtaining mercy," and a son named Lo-ammi, "Not my people" (Hosea i, 6, 9). Israel is represented by Lo-ruhamah,



Rugiwit.

Judah by Lo-ammi. Perhaps Israel is typified by the female because that kingdom was the weaker of the two, and the more completely overthrown; and Judah by the male because from Judah the Messiah was to descend according to the flesh. Subsequently Hosea says (ii, 1), "Say ye unto your brethren, Ammi [my people]; and to your sisters, Ruhamah" [having obtained mercy], thus promising God's reconciliation to the people on their repenting and seeking him; saying that he will have mercy, and they shall be his people, thus indicating the restoration of the Jewish nation after much affliction. As the promises of grace to the obstinate Jews are transferred meanwhile to the believing Christians, Peter applied them to the Gentile proselytes, to whom he addresses his first epistle, telling them that in time past they "were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy" (1 Pet. ii, 10). Paul also distinctly applies the prophecy not to the Jews only, but to the Gentiles: "That he might make known the riches of his glory on the vessels of mercy . . . even on us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my people which were not my people, and her beloved which was not beloved" (Rom. ix, 23-25). The wording in Hosea (i, 2) indicates the admission of the Gentiles into the participation of the promises made to the Jews. In the first instance, in the threats against Israel and Judah, it is a son, Lo-ammi, and a daughter, Lo-ruhamah. When the promises are given, the plural number is used; then it is *brethren* and *sisters:* not Jew only, but Jew and Gentile. See LO-RUHAMAH.

Ruhmani, in Hindû mythology, was the first consort of the god Vishnu in the incarnation of Krishna.

Ruin. The words used in the Hebrew thus rendered in the A. V. are very expressive. The ruin of a city by dilapidation, separating all its stones: Isa. xxv, 2, "Thou hast made of a fenced city a ruin" (or *separation*, מַפֵּלָה; so of a country, Isa. xxiii, 13; מַפָּלָה, Isa.

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xvii, 1; מַפֵּלֶת, Ezek. xiii, 13; xxvii, 27). Ruin of strongholds by breaking them up: Psa. lxxxix, 40, "Thou hast brought his strongholds to ruin" (i. e. to a *breaking*, מְחִתָּה). This word elsewhere means terror, and expresses the alarm attendant on the taking of a fortified place. Demolished structures: Ezek. xxxvi, 35, 36 (the root is חָרַס, to *tear down*, as in Amos ix, 11; like *καταασκάπτω*, Acts xv, 16; but in Luke vi, 49, it is *ῥῆγμα*, a *tearing*). *Figuratively*, ruin, a fall, or stumbling, from some cause of, or temptation to, sin: 2 Chron. xxviii, 23, "They [the gods of Damascus] were the ruin (מַכְשֵׁלָה, a *stumbling-block*) of him [Ahaz] and of all Israel;" so מִכְשׁוֹל, Ezek. xviii, 30; xxi, 15. Ruin, destruction: Prov. xxiv, 22, "Their calamity shall rise suddenly; who knoweth the ruin (פִּיד, *destruction*) of them both?" Ruin, a cause for repentance: xxvi, 28, "A flattering mouth worketh ruin" (מְדֻכָּה, *contrition* or repentance).

Ruinart, THIERRE, a monk of the congregation of St. Maur, and a learned writer of martyrological and historical works, was born at Rheims in 1657, and entered the Order of St. Maur in the abbey St. Faron, at Meaux, in 1674. He was sent to the abbey St. Pierre at Corbie, to study philosophy and theology, and while there was chosen to assist Mabillon (q. v.) because of his interest in Christian archæology. He travelled for literary purposes to Alsace and Lorraine, and afterwards to Champagne, and, in consequence of exposure, destroyed his health. He died Sept. 27, 1709. His works are, *Acta Primorum Martyrum*, etc. (Par. 1689, 2 vols.); improved and accompanied with a brief *Life* of the author, in a posthumous edition (Amst. 1713). The work contains, among other things, a refutation of Dodwell's opinion that the number of martyrs in the first three centuries was inconsiderable:—*Hist. Vandal. Persecutionis* (Par. 1694), in two parts, only the first of which was entirely composed by him:—*Gregor. Episc. Turonensis Opera Omnia* (ibid. 1699), preceded by the *Annales Francorum*, and containing the additions of Fredegard and others. This work was admitted by Dom Bouquet into his collection of the historical works of France:—*Acta SS. O. Benedict.* (1701, 2 vols.), by Mabillon and himself, embracing the 6th century of the order:—*Apologie de la Mission de St. Maur* (ibid. 1702), designed to prove that Benedict of Nursia and St. Maur of Ganfeuil, founder of the Order of St. Maur, were one and the same person:—In defence of Mabillon he wrote *Eccl. Paris. Vindicata adv. R. P. Barth. Germon.*, etc. (ibid. 1706–12):—He also wrote in honor of his master a *Vie de D. Jean Mabillon* (ibid. 1709), and issued a second edition of that author's *De Re Diplomatica*. Ruinart's *Iter Literarium in Alsatiam et Lotharingiam; Disquisitio Hist. de Pallio Archiepiscopali;* and *Beati Urbani Papæ II Vita* appeared after the author's death. See Tassin, *Hist. Lit. de la Congrég. de St. Maur.*—Herzog, *Real-Encyklop.* s. v.

Ruiswick, HERMAN, a Hollander who was found guilty of circulating grossly heretical doctrines of the Manichæan type at about the close of the 15th and the beginning of the 16th century. He was apprehended in 1499, but again liberated after he had recanted. He, however, renewed the effort to introduce his views, was accused and tried before the inquisitor Jacob of Hoogstraten, and died at the Hague by fire A.D. 1512. He was charged with denying the existence of created angels, the immortality of the human soul, and a hell, and with asserting that matter is coeternal with God. He taught that Christ was not the Son of God; that Moses did not receive the law from God; that the Bible in both Testaments is simply a fable and a series of falsehoods, etc. See Feller, *Dict. Hist.:* Ross [Alex.], *Der Welt Gottesdienste*, p. 439; *Allgem. Encyklopädie*, by Erech u. Gruber, s. v.—Wetzer u. Welte, *Kirchen-Lex.* s. v.

Ruiz, JUAN, archpresbyter of Hita, in Spain, probably flourished during the reign of Alphonso XI. He is known to have been imprisoned by the bishop of Toledo about 1333 for his zeal in attacking the laxity of discipline and worldly manners of the clergy. The most of his life was spent in Guadalajara and Hita. He wrote a humorous poem describing his adventures, which is a mixture of all kinds of measures, containing hymns, pastoral poems, and epilogues, in the confusion of which the original plan of the work is entirely lost. The style of this work has been compared in some respects to that of Chaucer. See Ticknor, *History of Spanish Literature;* Puymaigre, *Les Vieux Auteurs Castillans.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Rukmini (*golden*), the name of an avatar of Lakshmi, who under this form was the favorite wife of Krishna, an avatar of Vishnu. See AVATAR.

Ruland, ANTON, a German doctor of theology and Roman Catholic divine, was born at Würzburg in 1809, where he also received holy orders in 1832. Having labored for some time at Kitzingen, he was called in 1836 as librarian of the Würzburg University, but in 1837 he was appointed pastor of Arnstein. For thirteen years he labored in this place, when, in 1850, he was recalled to Würzburg as first librarian. From 1848 till his death, which took place January 8, 1874, he was a member of the Bavarian House of Representatives. He wrote: *Practischer Unterricht zum erstmaligen Empfang der heiligen Communion* (2d ed. Würzburg, 1866). See the *Literarischer Handweiser*, 1872, p. 161; 1874, p. 48. (B. P.)

Rule the Choir, the duty of the precentor as director of the musical services on greater doubles, and of the hebdomadary on simple feasts. The choir was ruled for the invitatory on Sundays, doubles, feasts of nine lections, and other principal feasts. Canons present at the service were said to keep choir.—Walcott, *Sac. Archæol.* s. v.

Rule of Faith. See FAITH, RULE OF.

Rule, GILBERT, a Nonconformist divine, was subprincipal of King's College, Aberdeen, in 1651. He afterwards became curate of Alnwick, Northumberland, from which he was ejected in 1662. After the Revolution he was appointed principal of the University of Edinburgh. He died about 1703. He published, the *Rational Defence of Nonconformity* (1689, 4to):—*Vindication of the Church of Scotland* (1691, 4to):—*The Cyprianick Bishop*, etc. (1696, 4to):—*Good Old Way* (1697, 4to):—*Presbyterian Government*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Ruler OF THE FEAST. See ARCHITRICLINUS.

RULER OF THE SYNAGOGUE. See ARCHISYNAGOGUS.

Ruling Elders. Among Presbyterian churches there are generally two classes of elders—teaching and ruling elders. See ELDER; PRESBYTERIAN CHURCH.

Ru'mah (Heb. *Rumah'*, רוּמָה, *high;* Sept. Ῥουμά: Vulg. *Ruma;* Josephus, Ἀβούμα, *Ant.* x. 5, 2), a city named only in 2 Kings xxiii, 36 as the home of Pedaiah, father of Jehoiakim's mother, Zebudah. It is probably the same with *Arumah* (Judges ix, 41), which is identified by Schwarz (*Palest.* p. 158) with the modern Ramin, two miles west of Samaria. See ARUMAH. Josephus mentions a *Rumah* in Galilee (*War*, ii, 7, 21). Others with less probability regard this as identical with *Dumah*, one of the towns in the mountains of Judah, near Hebron (Josh. xv, 52), not far distant from Libnah, the native town of another of Josiah's wives.

Rümelin, GEORG BURKHARD, a German divine, was born in 1680 at Tübingen, where, also, he studied, and was made magister in 1699. In 1706 he labored as pastor at Ober-Owisheim, in 1707 as deacon at Unter-Owisheim, and from 1735 until his death (Jan. 29, 1746)

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he was pastor at Waltdorff, near Tübingen. He wrote, *Lexicon Biblicum in quo Omnes quæ V. T. leguntur Voces, Verba scilicet ac Nomina, etc., Recensentur* (Frankf. 1716): —*Lexicon Critico-sacrum in Duas Partes Distinctum*, etc. (Tübingen, 1730). See Fürst, *Bibl. Jud.* iii, 180; Jöcher, *Gelehrten-Lexicon*, s. v. (B. P.)

Rumilia (**Rumia**, or **Rumina**), in Roman mythology, was the goddess of nursing mothers, whose office it was to cause infants to readily receive their nourishment. She was also supposed to have been nurse to Romulus and Remus.

Ruminus, in Roman mythology, was an appellative of *Jupiter*, signifying "the nourisher."

Rumoldus, *St.*, was a martyr and patron of Mechlin. His life was first written by the abbot Theodoric about A.D. 1100, and was based on popular traditions, while the death of Rumoldus is said to have occurred in the year 775. He is represented as a native of Scotia, who led a pious life and resolved to convert the heathen. A later addition to the story makes him a son of king David and a Sicilian princess. He journeyed to Rome and returned to Brabant, where he gained many converts in the neighborhood of Antwerp, Lyra, and Mechlin. Count Ado received him kindly. It is not certain that he ever became a bishop. Two murderers surprised him while reciting the Psalms, and killed him to obtain money, throwing the body into a stream. Celestial lights marked the place where it lay, and led to its receiving honorable burial, while miracles before and after death attested the sanctity of the man. In about 1050 a convent of canons of St. Rumoldus was established at Mechlin, and the cathedral in that town was dedicated to him. He is commemorated June 1. See *Acta SS.* Junii, i, 169–266; Gestel, *Hist. Archiep. Mechlin.* (1725); *Hist. Littér. de la France*, ix, 338.—Wetzer u. Welte, *Kirchen-Lex.* s. v.

Rump (or rather *tail* [אַלְיָה, *alyâh*]) OF THE SACRIFICES. Moses ordained that the rump and fat of the sheep offered for peace-offerings should be given to the fire of the altar (Exod. xxix, 22; Lev. iii, 9; vii, 3; viii. 25; ix, 19). The rump was esteemed the most delicate part of the animal, being the fattest (see Bochart, *Hieroz.* i, 491 sq.). Travellers, ancient and modern, speak of the rumps or tails of certain breeds of sheep in Syria and Arabia as weighing twenty or thirty pounds (Russell, *Aleppo*, ii, 147). Herodotus says (iii, 113) that some may be seen three cubits, or four feet and a half, long; they drag upon the ground; and for fear they should be hurt, or the skin torn, the shepherds put under the tails of these sheep little carriages, which the animals draw after them. The pagans had also such regard for the rumps or tails that they always made them a part of their sacrifices (Diod. Sic. ii, 24). In the *Description de l'Égypte* (Paris, 1820, large fol.) is inserted a plate of an Egyptian ram, remarkable for the enormous size of the tail, the weight of which exceeded forty-four pounds. See SHEEP.

Runcarii, the name of an Antinomian sect of the Waldenses, which is mentioned by Reiner as agreeing for the most part with the Paterins, but as holding that no part of the body below the waist can commit mortal sin, because such sin proceeds "out of the heart." They probably took their name from the town of Runcalia or Runkel. See Reiner, *Contr. Waldens.* in *Bibl. Max. Lugd.* xxv, 266 sq.—Blunt, *Dict. of Sects*, s. v.

Runcina, in Roman mythology, was a goddess who presided over the reaping of grain.

Rundell, WILLIAM W., a minister of the Methodist Episcopal Church, was born in Norwich, Chenango Co., N. Y., and joined the Genesee Conference in 1818. He began his labors in Canada, where his name is still mentioned with great respect. He travelled in the itinerant ranks for thirty years, and was superannuated twenty-seven. He was a member of the Northern New York Conference at the time of his death, which occurred in Mexico, Oswego Co., N. Y., March 28, 1876. See *Minutes of Annual Conferences*, 1876, p. 65.

Rundi, in Hindû mythology, was the daughter of prince Dritarashtra and Kanderi, and the form in which the goddess Maritshi chose to appear among men. Her mother became famous as having won the love of Krishna; but Rundi was not the daughter of that god, having been born before Vishnu was incarnated in that form.—Vollmer, *Wörterb. d. Mythol.* s. v.

Rundle, THOMAS, LL.D., an English prelate, was born in the parish of Milton Abbot, Devonshire, about 1686. In 1702 he entered Exeter College, Oxford, and was introduced to Mr. Edward Talbot, son of Dr. William Talbot, bishop of Oxford — an event of great importance, as it secured to him the friendship and patronage of the Talbot family. He was ordained by bishop Talbot in 1718, in 1720 was made archdeacon of Wilts, and in the same year was constituted treasurer of the church of Sarum. On Jan. 23, 1721, he was collated to the first stall in Durham Cathedral, but on Nov. 12 in the following year was removed to the twelfth prebend. He had also the mastership of Sherburne Hospital (July 5, 1723), and became associate chaplain at the palace in Durham. He was consecrated bishop of Derry, in Ireland, February, 1734 (or 1735), and died at his palace in Dublin, April 14, 1743. Of his works we have nothing except four *Sermons* (1734–36), and *The Letters of the Late Thomas Rundle to Mrs. Barba Sandys* (Oxf. 1790, 2 vols. 12mo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Runner, a word that does not occur in the A. V., although "running" frequently does (usually as a rendering of רוּץ, *rûts*, τρέχω). The Old Test. furnishes many illustrations of speed of foot. See FOOTMEN. We have a very curious specimen of the manners of the times, and a singular instance of Oriental or Jewish craft in Ahimaaz, who, it appears, was a professed runner—and a very swift one, too—which one would hardly have expected in the son of the high-priest. It belongs, however, to a simple state of society that bodily powers of any kind should be highly valued, and exercised by the possessor of them in the most natural way (comp. Homer's favorite epithet of "Achilles swift of foot"). Ahimaaz was probably naturally swift, and so became famous for his running (2 Sam. xviii, 27). So we are told of Asahel, Joab's brother, that "he was as light of foot as a wild roe" (ii, 18). And that quick running was not deemed inconsistent with the utmost dignity and gravity of character appears from what we read of Elijah the Tishbite, that "he girded up his loins and ran before Ahab [who was in his chariot] to the entrance of Jezreel" (1 Kings xviii, 46). The kings of Israel had running footmen to precede them when they went in their chariots (2 Sam. xv, 1; 1 Kings i, 5), and their guards were called רָצִים, *runners*. It appears by 2 Chron. xxx, 6, 10, that in Hezekiah's reign there was an establishment of running messengers, who were also called רָצִים. The same name is given to the Persian posts in Esth. iii, 13, 15; viii, 14, though it appears from the latter passage that in the time of Xerxes the service was performed with mules and camels. The Greek name, borrowed from the Persian, was ἄγγαροι.

Ancient Racers.

As regards Ahimaaz's craftiness, we read that when Absalom was killed by Joab and his armor-bearers, Ahimaaz was very urgent with Joab to be employed as the

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messenger to run and carry the tidings to David.—Smith. See POST.

In the New Test. we have frequent reference to running, in the allusions to the Grecian races (1 Cor. ix, 24; Heb. xii, 1; comp. Psa. xix, 5; Eccles. ix, 11). See GAME.

Rupert (or RUPRECHT, i. e. ROBERT), *St.*, the apostle OF BAVARIA. The exact period in which this personage lived is not known, and is the subject of continued dispute, the limits being from about A.D. 580 to 700 sq. The authorities are the *Salzburg Chronicles* from the 12th to the 14th century, on the one hand; and the *Vita Primigenia*, composed about 873 (see Kleinmayr, *Nachr. vom Zustande d. Gegend u. Stadt Juvavia* [Salzb. 1784, suppl. p. 7 sq.]), the so-called *Congestum* of bishop Arno of Salzburg, the *Breves Notitiæ* of the time of bishop Virgil (died 784), etc., on the other. The preponderance of opinion is towards the later date, according to which Rupert entered on his work of conversion in 696, after a beginning had already been made by other agents. Concerning his life, it is related that he sprang from the royal family of the Franks, became bishop of Worms, and was invited by duke Theodo to preach the cross in his Bavarian dominions. Having consented, he was received at Ratisbon with great solemnity, and baptized the duke, many nobles, and large numbers of the common people. He was also permitted to select a place for his settlement anywhere in the country, and for this purpose traversed the land, everywhere preaching the Gospel; and after a temporary experiment elsewhere, he finally chose the spot covered by the splendid ruins of a Roman city on the Juvavum (Salzach), and there built an episcopal residence, church, and convents. This was the beginning of the town and diocese of Salzburg (about A.D. 700), which in the time of Arno, the tenth successor of Rupert, was raised into a metropolitan see. Rupert placed twelve pupils from Worms in the monastery, and assigned the nunnery to the virgin Erindrud. After further tours for preaching, the founding of other churches, and the appointing of a successor, he returned to his proper see (*propria sedes*), and there died on Easter-Sunday. So the *Vita Primigenia*, though Arnold of Vochburg lets him die at Salzburg. See Rudhard, in the *München. Gelehrten-Anzeiger*, 1837, Nos. 196-222; 1845, Nos. 80-83; *Aelteste Gesch. Bayerns* (Hamb. 1841); Rettberg, *Kirch. Gesch.* ii, 193 sq.; Kurtz, *Handb. d. allgem. Kirchengesch.* II, i, 120 sq.—Herzog, *Real-Encyklop.* s. v.

Rupert, abbot OF DEUTZ (RUPERTUS TUITIENSIS), a contemporary of St. Bernard, and in his theological relation a mystic, was one of the most prolific among the exegetical writers of his time. Neither his country nor the exact time of his birth is known; but it is certain that he spent his early years in the Benedictine convent of St. Laurent at Liege in preparation for a monastic life. He was consecrated to the priesthood in 1101 or 1102, and began his literary career somewhat later. The earliest work from his pen, if we disregard some Latin verses but little known, is entitled *De Divinis Officiis*, in which he endeavors to explain the entire symbolism of the public worship to the common understanding. His first exegetical work was an abridgment of the *Moralia in Jobum* of Gregory the Great. These publications involved him in controversies, chief among which was that waged against the schools of William of Champeaux and Anselm of Laon. One of their adherents had advanced the idea in Rupert's convent at Liege that God willed the evil and that Adam sinned in accordance with God's will. Rupert characterized the doctrine as impious, and advocated instead the Augustinian (infralapsarian) view that God simply permits the evil. Being protected by his abbot Berengar, and after the death of that patron in 1113 by Cuno, abbot of Siegburg, and later bishop of Ratisbon, he resisted the virulent attacks of the body of adherents belonging to those schools. He embodied his views in the treatise *De Voluntate Dei*, and when his opponents asserted that the idea of a permission of evil is destructive to the doctrine of God's omnipotence, he added the book *De Omnipotentia Dei* (about 1117), and followed up his effort by meeting William of Champeaux in a public disputation at Chalons, which ended by leaving each disputant confident of the success of his cause, and exposed Rupert to the subsequent malicious attacks of William's pupils while he lived.

The energy of Rupert's devotion to the Scriptures is apparent from the fact that it was in this period of exciting conflict that he issued the first of his independent exegetical works, a *Tractatus in Evangelium Johannis* (in 14 books). The exposition follows the text, giving the literal meaning, reconciling difficulties—which are regarded as only apparent—and frequently adding an allegorical interpretation. The authority of the fathers prevails everywhere, and all manner of dogmatical questions are woven into the exposition. A second, the largest and most original of his exegetical works—the *Commentarius de Operibus Sanctæ Trinitatis* (in 42 books)—appeared in 1117. Its purpose was to explain the entire plan of salvation from the beginning to its consummation. Its title is derived from the systematic plan by which the *dispensation* of each Person in the Trinity is distinguished. The work is dominated by the systematizing tendency of Middle-Age theology, and as it lacks the advantage growing out of a knowledge of the original languages of Scriptures, is obliged to present the traditional results of earlier investigations; but it luxuriates in the use of the unregulated hermeneutics of the time and in the development of mystical and anagogical meanings from the Scriptures, and thereby illustrates the qualities which distinguish Rupert as a theologian, namely, the religious fervor and enthusiasm of the mystic.

In 1119 Rupert returned to Cuno of Siegburg, and would seem to have formed an intimate relation with the archbishop Frederick of Cologne, to whom he dedicated a *Commentary on the Apocalypse* (in 12 books), which is peculiar as regarding the visions and statements of that book as relating to past experiences of the Church from the Creation to the times of the New Test., rather than as prophecies having reference to the future. His next work was a *Commentary on the Song of Solomon* (in 7 books), which expounds the book as being a prophetical celebration of the incarnation of Christ, though the execution of the plan results instead in inspired laudations of the Virgin Mother. The book is nevertheless a witness to show that the 12th century did not accept the dogma of the "immaculate conception." A *Commentary on the Twelve Minor Prophets* followed—which was interrupted by the composition of a work entitled *De Victoria Verbi Dei* (in 13 books), showing how God executes his counsels, despite the opposition of Satan, by an examination of the Bible narratives, the mystical treatment being altogether ignored—but was eventually completed.

In 1120 Rupert was chosen abbot of Deutz, and was compelled to lay aside his pen to arrange difficulties relating to the property of his convent and involving a number of actions at law (comp. Ruperti, *De Incendio Tuitiensi Liber Aureus*, cap. viii, ix). He eventually placed the management of the secular business of the convent in the hands of a committee of monks, and reserved for himself the administration of discipline and the spiritual care of his subordinates. His *Commentary on Matthew* (in 13 books), allegorical throughout, appeared not earlier than 1126. A work entitled *De Glorioso Rege David* (in 15 books) appeared at about the same time. It is based on the books of Kings, and, like all of Rupert's writings, refers everything to Christ in some form of typical relation. He also gave attention to practical subjects, and wrote *De Regula Sancti Benedicti* (in 4 books), and an *Annulus* (in 3 books), written in dialogue form and de-

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signed to promote the conversion of the Jews by proving that the Messiah had appeared. This composition does not appear, however, in editions of Rupert's works, and was not discovered until after 1669, by Gerberon, who included it in his edition of Anselm's works. The book *De Glorificatione Trinitatis et Processione Spiritus Sancti* likewise aims to help the Jews to embrace Christianity. The *Liber Aureus de Incendio Tuitiensi* commemorates a fire which on the night of Sept. 1, 1128, destroyed the surroundings of Deutz, but left the convent and church unharmed. Two books *De Meditatione Mortis* give evidence that the author believed his end approaching; and with a *Commentary on Ecclesiastes*, in which he develops, more than in any other work, the literal sense alone, he brought his exegetical labors to a close. A few additional writings, lives of saints, etc., do not require special mention. Rupert died peaceably in his abbey of Deutz, March 4, 1135.

The earliest edition of Rupert's works was issued under the direction of Cochlæus at Cologne (1526–28; enlarged ed. ibid. 1577, 3 vols. fol.; again enlarged, 1602, 2 vols.; once more enlarged, Mayence, 1631; the latter edition reprinted, but carelessly, Paris, 1638). Separate editions of particular works are numerous. The latest complete edition is that of Venice (1751, 4 vols. fol.). See Gerberon, *Apologia pro Ruperto Tuitiensi* (Par. 1669); Mabillon, *Annales Ordinis S. Benedicti*, tom. v, vi passim; *Histoire Littéraire de la France* (ibid. 1841), xi, 422–587.—Herzog, *Real-Encyklop.* s. v.

Ruperti, Georg Alexander, D.D., a Lutheran divine, was born at Bremervörde Dec. 19, 1758. Having been teacher for a number of years at Stade, he was appointed, in 1814, general superintendent of the duchies of Bremen and Verden, and died March 14, 1839. He wrote, *Symbolæ ad Interpretationem Sacri Codicis* (Gött. 1782):—*Theologumena* (Hamb. 1824, 2 vols.):—*Theologische Miscellen* (ibid. 1816–19, 4 vols.):—*Des h. Abendmahls ursprüngliche Feier* (Hanover, 1821). See Fürst, *Bibl. Jud.* iii, 181; Winer, *Handbuch der theol. Literatur*, i, 13, 16, 195, 454, 868; ii, 743. (B. P.)

Rupitæ (or **Rupitāni**), a name given to the small Donatist congregation at Rome, from their being driven to shelter among the rocks for the purpose of celebrating their religious services.

Rupstein, J. G. E. Friedrich, a German doctor of theology and abbot of Loccum, was born Aug. 30, 1794, at Wunsdorf. From 1813 to 1816 he studied at Göttingen, in 1820 he was made chaplain of the Neustädter Church in Hanover, in 1822 he was appointed minister of the Schlosskirche, and in 1825 assessor of consistory. In 1830 he was made court preacher and member of consistory, in 1832 abbot of Loccum, and in 1866 first member of consistory, and died Oct. 7, 1876, in Hanover. He published, *Auswahl von Predigten* (Hanover, 1832, 2 vols.):—*Dr. H. Ph. Sextro* (ibid. 1839), a biography. See Zuchold, *Bibl. Theol.* p. 1100; Winer, *Handbuch der theol. Literatur*, ii, 144, 743; Schneider, *Theologisches Jahrbuch*, 1878, p. 227. (B. P.)

Rural Dean, a designation of a class of very ancient officers of the Church, who, being parish priests, executed the bishop's processes, inspected the lives and manners of the clergy and people within their district, and reported the same to the bishop. In order that they might have knowledge of the state of their respective deaneries, they had power to convene rural chapters. Much of their authority at the present day rests on custom and precedent. Their duties and powers vary in different dioceses. See Dean.

Rural Deanery, a certain number of parishes placed under the supervision of a rural dean.

Ruridecanal Chapter, a chapter consisting of the parish priests of a rural deanery, assembled for consultation under the presidency of a rural dean. These chapters are of considerable antiquity, and were commonly assembled in mediæval times once a year, at or about Whitsuntide. After the Reformation they were seldom convened, and so for many generations they have practically ceased to exist. Since the Catholic revival in 1830, they have been restored in England according to ancient precedent, and in the great majority of English dioceses they are now in full working order. English Roman Catholics have likewise restored this ancient machinery, and now have their own ruridecanal chapters in several Anglo-Roman dioceses. —See *Gloss. of Liturgical Terms*, s. v.

Rush is the rendering in the A. V. of two Heb. words, both of which are occasionally translated "bulrush" (q. v.).

1. *Agmôn* (אַגְמוֹן; Sept. κρίκος, ἄνθραξ, μικρός, τέλος; Vulg. *circulus, fervens, refrenans*) occurs in Job xl, 26 (A. V. xli, 2), "Canst thou put *agmôn*" (A. V. "hook") into the nose of the crocodile? again, in xl, 12 (A. V. xli, 20), "Out of his nostrils goeth smoke as out of a seething-pot or *agmôn*" (A. V. "caldron"). In Isa. ix, 14, it is said Jehovah "will cut off from Israel head and tail, branch and *agmôn*" (A. V. "rush"). The *agmôn* is mentioned also as an Egyptian plant, in a sentence similar to the last, in Isa. xix, 15 (A. V. "rush"); while from lviii, 5 (A. V. "bulrush") we learn that the *agmôn* had a pendulous panicle. The term is allied closely to the Heb. *agâm* (אָגָם), which, like the corresponding Arabic *ajam*, denotes a marshy pool or reed-bed (see Jer. li, 32, for this latter signification). *Agam* is also considered to be derived from the same root as גֹּמֶא, *gómè*, the papyrus (see No. 2 below). Some have even concluded that both names indicate the same thing, and have translated them by *juncus*, or rush. The expression "Canst thou put *agmôn*" into the crocodile's nose? has been variously explained. The most probable interpretation is that which supposes allusion is made to the mode of passing a reed or a rush through the gills of fish in order to carry them home; but see the commentaries and notes of Rosenmüller, Schultens, Lee, Cary, Mason Good, etc. The *agmôn* of Job xli, 20 seems to be derived from an Arabic root signifying to "be burning;" hence the *fervens* of the Vulg. Rushes were used anciently for cords (xli, 2) and for other purposes; nevertheless, they are proverbially without value. Figuratively the term is used of the least important class of people (Isa. ix, 14; xix, 15; lviii, 5; Jer. li, 32).

There is some doubt as to the specific identity of the *agmôn*, some believing that the word denotes "a rush" as well as a "reed" (see Rosenmüller [*Bibl. Bot.* p. 184] and Winer [*Realwörterb.* ii, 484]). Celsius (*Hierob.* i, 465 sq.) has argued in favor of the *Arundo phragmites* (now *Phragmites communis*). That the *agmôn* denotes some specific plant is probable from the passages where it occurs, as well as from the fact that *kaneh* (קָנֶה) is the generic term for reeds in general. Lobo, in his *Voyage d'Abyssinie*, says the Red Sea was seen to be literally *red* only in places where the *gonemon* was abundant. What this herb is does not elsewhere appear. Forskål applies the name of *ghobeibe* to a species of arundo, which he considered closely allied to *A. phragmites*. M. Bové, in his *Voyage Botanique en Égypte*, observed, especially on the borders of the Nile, quantities of *Saccharum Ægyptiacum* and of *Arundo Ægyptiaca*, which is, perhaps, only a variety of *A. donax*, the cultivated Spanish or Cyprus reed, or, as it is usually called in the south of Europe, Canna and Cana. In the neighborhood of Cairo he found *Poa cynosuroides* (the kûsha, or cusa, or sacred grass of the Hindûs), which, he says, serves "aux habitans pour faire des cordes, chauffer leurs fours, et cuire des briques et poteries. Le *Saccharum cylindricum* est employé aux mêmes usages." The Egyptian species of arundo is probably the *A. isiaca* of Delile, which is closely allied to *A. phragmites*, and its uses may be supposed to be very similar to those of the latter. This species is often raised to the rank of a genus under the name of phragmites, so named from being

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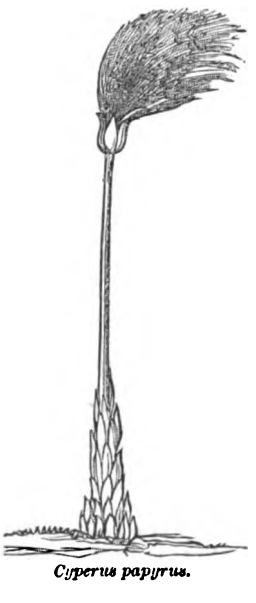
employed for making partitions, etc. It is about six feet high, with annual stems, and is abundant about the banks of pools and rivers and in marshes. The panicle of flowers is very large, much subdivided, a little drooping and waving in the wind. The plant is used for thatching, making screens, garden fences, etc.; when split it is made into string, mats, and matches. It is the *gemeines Rohr* of the Germans, and the *Canna* or *Cana palustre* of the Italians and Spaniards. Any of the species of reed here enumerated will suit the different passages in which the word *agmôn* occurs; but several species of saccharum, growing to a great size in moist situations and reed-like in appearance, will also fulfil all the conditions required—as affording shelter for the behemoth or hippopotamus, being convertible into ropes, forming a contrast with their hollow stems to the solidity and strength of the branches of trees, and when dry easily set on fire; and when in flower their light and feathery inflorescence may be bent down by the slightest wind that blows. See REED.

2. *Gômè* (גֹּמֶא; Sept. *πάπειρος, βίβλινος, εἶλος*; Vulg. *scirpeus, scirpus, papyrus, juncus*) is found four times in the Bible. Moses was hidden in a vessel made of the papyrus (Exod. ii, 3; A. V. "bulrushes"). Transit boats were made out of the same material by the Ethiopians (Isa. xviii, 2; A. V. "bulrushes"). The *gômè* (A. V. "rush") is mentioned together with *kanéh*, the usual generic term for "a reed," in Isa. xxxv, 7, and in Job viii, 11, where it is asked, "Can the *gômè* (A. V. "rush") grow without mire?" The name *gômè*, according to Celsius (*Hierob.* ii, 138), is derived from גמא, "absorbere, bibere, quia in aqua nascitur, et aquam semper imbibit" (comp. Lucan, *Phars.* iv, 136). Though other plants are adduced by translators and commentators as the *gômè* of Scripture, yet it is evident that only the papyrus can be meant, and that it is well suited to all the passages. Being in some respects so obvious, it could not escape the notice of all translators. Hence, in the Arabic version and in the *Annals* of Eutychius, the word *burdi*, the modern Arab name of the papyrus, is given as the synonym of *gômè* in Exod. ii, 3. In Arabic authors on materia medica we find the papyrus mentioned under the three heads of *Fafir*, *Burdi*, and *Chartus*. *Fafir* is said to be the Egyptian name of a kind of *burdi* (bur-reed) of which paper (*charta*) is made; and of *burdi*, the word *fafurus* (evidently a corruption of *papyrus*) is given as the Greek synonym. See PAPER-REED.

(1.) The papyrus is now well known; it belongs to the tribe of *sedges*, or *Cyperaceæ*, and is not a rush or bulrush, as in the A. V. It may be seen growing to the height of six or eight feet, even in tubs in the hot-houses of England, and is described by the ancients as growing in the shallow parts of the Nile. The root is fleshy, thick, and spreading; the stems triangular, eight or ten feet in height, of which two or so are usually under water, thick below, but tapering towards the apex, and destitute of leaves. The base leaves are broad, straight, and sword-shaped, but much shorter than the stem. This last is terminated by an involucel of about eight leaves, sword-shaped and acute, much shorter than the many-rayed umbel which they support. The secondary umbels are composed of only three or four short rays, with an involucel of three awl-shaped leaflets. The flowers are in a short spike at the extremity of each ray. Cassiodorus, as quoted by Carpenter, graphically described it as it appears on the banks of the Nile: "There rises to the view this forest without branches, this thicket without leaves, this harvest of the waters, this ornament of the marshes." It is found in stagnant pools as well as in running streams, in which latter case, according to Bruce, one of its angles is always opposed to the current of the stream.



Cyperus papyrus.

The papyrus was well known to the ancients as a plant of the waters of Egypt: "Papyrum nascitur in palustribus Ægypti, aut quiescentibus Nili aquis, ubi evagatæ stagnant" (Pliny, xiii, 11). Theophrastus, at a much earlier period, described it as growing not in the deep parts, but where the water was of the depth of two cubits or even less. It was found in almost every part of Egypt inundated by the Nile, in the Delta—especially in the Sebennytic nome—and in the neighborhood of Memphis, etc. By some it was thought peculiar to Egypt; hence the Nile is called by Ovid "amnis papyrifer." So a modern author, Prosper Alpinus (*De Plant. Ægypti*, c. 36): "Papyrus, quam *herd* Ægyptii nominant, est planta fluminis Nili." By others it was thought to be a native, also, of India, of the Euphrates near Babylon, of Syria, and of Sicily. The genus *cyperus*, indeed, to which it is usually referred, abounds in a great variety of large aquatic species, which it is difficult for the generality of observers to distinguish from one another; but there is no reason why it should not grow in the waters of hot countries, as, for instance, near Babylon or in India. In fact, modern botanists having divided the genus *cyperus* into several genera, one of them is called *papyrus* and the original species *P. Nilotica*. Of this genus papyrus there are several species in the waters of India (Wight, *Contributions to the Botany of India*, "Cypereæ," p. 88).

The papyrus reed is not now found in Egypt; it grows, however, in Syria. Dr. Hooker saw it on the banks of Lake Tiberias, a few miles north of the town. It appears to have existed there from the earliest times. Theophrastus (*Hist. Plant.* iv, 8, § 4) says, "The papyrus grows also in Syria around the lake in which the sweet-scented reed is found from which Antigonus used to make cordage for his ships." This plant has been found also in a small stream two miles north of Jaffa. Dr. Hooker believes it is common in some parts of Syria. It does not occur anywhere else in Asia. It was seen by lady Callcott on the banks of the Anapus, near Syracuse, and Sir Joseph Banks possessed paper made of papyrus from the lake of Thrasymene (*Script. Herb.* p. 379).

(2.) A brief description of the uses of this plant, as given in the works of the ancients, is thus summed up by Parkinson in his *Herbal*, p. 1207: "The plant, say the ancients, is sweete, and used by the Egyptians, before that bread of corne was known unto them, for their food, and in their time was chawed and the sweetnesse sucked forth, the rest being spit out; the roote serveth them not only for fewell to burne, but to make many sorts of vessels to use, for it yielded much matter for the purpose. *Papyrus ipse* (say they), that is the stalke, is profitable to many uses, as to make ships, and of the barke to weave, and make sailes, mats, carpets, some kinds of garments, and ropes also."

a. The lower part of the papyrus reed was used as food by the ancient Egyptians; "those who wish to eat the byblus dressed in the most delicate way stew it in a hot pan and then eat it" (Herod. ii, 92; see also Theophr. *Hist. Plant.* iv, 9). The statement of Theophrastus with regard to the sweetness and flavor of the sap has been confirmed by some writers. The chevalier Landolina made papyrus from the pith of the plant which, says Heeren (*Histor. Res. Afric. Nat.* ii, 350, note), "is rather clearer than the Egyptian;" but other writers say the stem is neither juicy nor agreeable.

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b. The construction of papyrus boats is mentioned by Theophrastus. So Pliny (*Hist. Nat.* vi, 24): "Papyraceis navibus armamentisque Nili;" and again (vii, 56): "Naves primum repertas in Ægypto in Nilo ex papyro." Plutarch, as quoted by Rosenmüller, says, "Isis circumnavigated the marshes in a papyrus wherry for the purpose of collecting the pieces of Osiris's body. From Heliodorus's account it appears that the Ethiopians made use of similar boats, for he relates that the Ethiopians passed in reed wherries over the Astaboras; and he adds that these reed wherries were swift-sailing, being made of a light material, and not capable of carrying more than two or three men." Bruce relates that a similar kind of boat was made in Abyssinia even in his time, having a keel of acacia wood, to which the papyrus plants, first sewed together, are fastened, being gathered up before and behind, and the ends of the plants thus tied together. Representations of some Egyptian boats are given in Kitto's *Pictorial Bible* (ii, 135), where the editor remarks that when a boat is described as being of reeds or rushes or papyrus, as in Egypt, a covering of skin or bitumen is to be understood. Ludolf (*Hist. Æthiop.* i, 8) speaks of the Tzamic lake being navigated "monoxylis lintribus ex typha præcrassa confertis," a kind of sailing, he says, which is attended with considerable danger to the navigators. Wilkinson (*Anc. Ægypt.* ii, 96, ed. 1854) says that the right of growing and selling the papyrus plants belonged to the government, who made a profit by its monopoly, and thinks other species of the *Cyperaceæ* must be understood as affording all the various articles—such as baskets, canoes, sails, sandals, etc., which have been said to have been made from the real papyrus. Considering that Egypt abounds in *Cyperaceæ*, many kinds of which might have served for forming canoes, etc., it is improbable that the papyrus alone should have been used for such a purpose; but that the true papyrus was used for boats there can be no doubt, if the testimony of Theophrastus (*Hist. Plant.* iv, 8, 4), Pliny (*Hist. Nat.* xiii, 11), Plutarch, and other ancient writers is to be believed.

c. From the soft cellular portion of the stem the ancient material called papyrus was made. "Papyri," says Sir G. Wilkinson, "are of the most remote Pharaonic periods. The mode of making them was as follows: the interior of the stalks of the plant, after the rind had been removed, was cut into thin slices in the direction of their length; and these being laid on a flat board in succession, similar slices were placed over them at right angles; and their surfaces being cemented together by a sort of glue and subjected to a proper degree of pressure and well dried, the papyrus was completed. The length of the slices depended, of course, on the breadth of the intended sheet, as that of the sheet on the number of slices placed in succession beside each other, so that though the breadth was limited, the papyrus might be extended to an indefinite length" (Kitto; Smith). See WRITING.

Rush, BENJAMIN, M.D., LL.D., a distinguished American physician, was born near Bristol, in the vicinity of Philadelphia, Jan. 5, 1745. At nine years of age he was placed under the tuition of Dr. Samuel Finley, who was subsequently president of Princeton College. By him he was prepared for college, and entered the above-named institution under the presidency of Dr. Davies, and graduated in 1760. The following six years he devoted to the study of medicine under the preceptorship of Dr. John Rodman, of Philadelphia. To perfect himself in the science of medicine, he went to Europe, and attended medical lectures at the University of Edinburgh for two years, and afterwards spent some time in the London hospitals. In 1769 he returned to Philadelphia, with qualifications seldom surpassed, to enter upon the practice of his profession, and was not long in obtaining an extensive and lucrative practice. He was appointed professor of chemistry in the University of Pennsylvania in 1789, and in 1791 professor of the theory and practice of medicine, and subsequently of the institutes of medicine and clinics, which he held during life. He was elected member of Congress in 1776, and signed the Declaration of Independence. He was appointed surgeon-general of the Middle Department of the army, and also physician-general. He resigned this post in 1778; and, after serving as delegate to the state convention which ratified the Constitution of the United States, he retired from political life and resumed the practice of his profession. His writings are mostly on medical subjects, and were published in five volumes. That on mental diseases, published in 1812, is especially valuable as to its bearing on medical jurisprudence. He was an enlightened and practical Christian, abounding in every good word and work. Dr. Rush died April 18, 1813. He published numerous pamphlets on moral, scientific, and social topics, for which and other literature, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. P. S.)

Rushton. See RISHTON.

Rusk, James, a minister of the Methodist Episcopal Church, was born in Ireland of Scottish parents, and emigrated to America when twenty-one. He was licensed to exhort at Pleasantville, N. Y., became a teacher in Irving Institute at Tarrytown, and was by the Quarterly Conference of that place licensed to preach. He was admitted on trial in the New York Conference in 1851, and received a supernumerary relation at the Conference of 1857. He took up his residence at Cold Spring, where he died, April 4, 1859. See *Minutes of Annual Conferences*, 1859.

Rusk, John Y., a minister of the Methodist Episcopal Church, was born in Perry County, O., Jan. 10, 1842. He was educated at the Ohio Wesleyan University, graduating June 28, 1866; was licensed to preach by the Uniontown Quarterly Conference, Sept. 15; and was admitted on trial into the Ohio Annual Conference, Sept. 27. He was ordained deacon by bishop Morris in 1868, and was appointed to New Holland, where he died, Sept. 25, 1869. See *Minutes of Annual Conferences*, 1869, p. 229.

Rusling, Joseph, a minister of the Methodist Episcopal Church, was born near Epworth, Lincolnshire, England, May 12, 1788. He came to this country when about seven years of age, and settled in New Jersey. He joined the Church in 1808, commenced preaching in 1812, and in 1814 was admitted on trial in the Philadelphia Conference, of which he remained an active member until his death, July 6, 1839. Mr. Rusling established the first Methodist book-store in Philadelphia. He published a few *Sermons*, and *Hymns for Sunday-schools*. See Sprague, *Annals of the Amer. Pulpit*, vii, 551; Simpson, *Cyclop. of Methodism*, s. v.

Rusling, Sedgwick, a minister of the Methodist Episcopal Church, was born near Hackettstown, N. J., April 24, 1799. He became an exhorter in 1826, and was licensed to preach in November of that year. In 1827 he was admitted on trial into the Philadelphia Conference. He labored actively until 1850, when he became supernumerary because of ill-health. In 1852 he resumed regular work, but in 1855 became supernumerary again, filling, however, a vacancy in Elizabeth City. He died in Lawrenceville, Tioga Co., Pa., March 7, 1876. See *Minutes of Annual Conferences*, 1876, p. 47.

Rusor, in Roman mythology, was an appellative of *Pluto*, "the god to whom everything returns."

Russalki, in Slavonic mythology, were nymphs of supernatural beauty, who resided in brooks, rivers, and seas. They often bathed in some sparkling fountain, sported on the grass of some sunny meadow, swung to and fro on the waving trees, or combed their long green hair, and might then be overheard; but woe to him who should so observe them, for they rarely gave their love to any favored swain, and he who had once seen them could afterwards discover no attractive features in a woman of earthly mould.—Vollmer, *Wörterb. der Mythol.* s. v.

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Russel, James, a distinguished minister of the Methodist Episcopal Church, was born in Mecklenburg County, N. C., about 1786. He was admitted on trial in the South Carolina Conference in 1805, but located, on account of ill-health, in 1815, and died Jan. 16, 1825. Mr. Russel had great power in the pulpit. See Sprague, *Annals of the Amer. Pulpit*, vii, 408.

Russel, John, D.D., an English clergyman, was educated at the Charter House, and thence was elected student of Christ Church, Oxford, graduating in 1806. He was ordained in 1810, was head-master of the Charter House from 1811 to 1832, and canon of Canterbury in 1827. He became rector of St. Botolph's, Bishopsgate, in 1832, and secretary of the Clergy Orphan Corporation in 1849. His death occurred in 1863. He published, *Rudiments of Latin: — English Grammar* (Lond. 1832, 18mo), which has run through eleven editions:—*The Spital Pulpit* (1833, 4to):—*Concio ad Clerum* (1833):—besides *Sermons*, etc.

Russel, Michael, a Scottish prelate, was born at Edinburgh in 1781, and graduated from the University of Glasgow in 1806. He became minister at Alloa in 1808, and of St. James's Chapel, Leith, in 1809, in which charge he continued during life. He was made dean of Edinburgh in 1831, bishop of Glasgow and Galloway in 1837, and died in 1848. Russel wrote, *View of Education in Scotland* (1813, 8vo): — *Connection of Sacred and Profane History*, etc. (Lond. 3 vols. 8vo—vols. i and ii, 1827; vol. iii, 1837): — *Discourses on the Millennium* (1830, 12mo): — *History of the Church in Scotland* (Lond. 1834, 2 vols. sm. 8vo):—besides several other histories. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Russell, Alexander, physician to the English factory at Aleppo, was born and educated at Edinburgh. After a residence of many years in the East, during which he made himself familiar with the Turkish language, and gained great celebrity by his practice, he returned to Europe, and published his *Natural History of Aleppo*, a valuable performance, which has been translated into various languages. In 1759 he was elected physician of St. Thomas's Hospital, which position he retained until his death, in 1770.

Russell, Moses, a Presbyterian minister, was born in Greene County, near Xenia, O., Feb. 29, 1812. He was early operated upon by the influences of the Holy Spirit; he felt his call to the ministry, and God opened up a way for him to follow the desire of his heart. In 1833 he completed his preparatory studies, and in 1837 graduated from Miami University. He pursued a part of his theological studies under the direction of the Rev. John S. Galloway, of Springfield, O., and finished the course at Hanover and Allegheny seminaries. In 1840 he was licensed to preach, and in November of the same year was ordained and installed pastor of the Clifton Presbyterian Church, where he continued to labor until the day of his death, March 22, 1864. During this pastorate of almost a quarter of a century the Church increased greatly in numbers and strength, and erected a large and commodious church edifice. Mr. Russell was an active, faithful minister of the Gospel. His preaching was doctrinal and practical. His sermons were rigidly systematic, formed after a Scripture model. During his life he preached over 3000 times, and has left over 1000 written sermons. See Wilson, *Presb. Hist. Almanac*, 1865, p. 116. (J. L. S.)

Russell, Robert D., a Presbyterian minister, was born in Guilford County, N. C., March 23, 1793. He was educated at the academy at Greensborough, and the University of North Carolina, at Chapel Hill; studied divinity in the Union Theological Seminary at Prince Edward, Va., and was licensed by Orange Presbytery in 1829. In 1832 he labored for Goshen and Olney churches, in Lincoln County, N. C.; in 1834 in Tuscumbia and Russellville, Ala.; and in 1837 he removed to Nanapolia, and was ordained in that year by the South Alabama Presbytery. He was agent for the American Bible Society, and preached at Geneva, Tompkinsville, London, and Shell Creek, and at Nanapolia, near which place he died, April 16, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 368. (J. L. S.)

Russell, Robert Young, a Presbyterian minister, was born in Antrim County, Ireland, April 18, 1800. In 1801 his parents emigrated to the United States, and settled in York District, S. C. After acquiring a good English education, he commenced the study of the languages under Dr. Samuel Wright, of Turkey Creek; subsequently taught school in order to obtain pecuniary means; and in 1820 entered Salem Academy, in Union District, and thence went to Yorkville, where he completed his academic course under the care of Rev. Robert M. Davis. During this period he had, from honest and earnest convictions of truth and duty, connected himself with the Independent Presbyterian Church; and in view of the apparent necessities of this Church, then in its infancy, he was induced to forego his cherished design of completing his studies, and in 1824 he commenced the study of divinity under Rev. R. M. Davis. He was licensed by Yorkville Presbytery of the Independent Presbyterian Church, Jan. 24, 1825, and ordained by the same presbytery, April 22, 1826. He removed to Mount Tabor, in Union District, where he taught school for a time, and where he organized a Church to which he preached for many years. Thence he removed to the bounds of Bullock Creek Church, and became pastor of that Church in May, 1829, which relation continued for thirty-seven years. He died Nov. 5, 1866. Mr. Russell was a man of untiring zeal and impressive power as a minister of the Gospel. He had the most remarkable success all through his ministry. For thirty years prior to the union of the Independent Presbyterian Church with the Presbyterian Church, he was the acknowledged and honored leader in that branch of the Church in which he had cast his lot. He loved this Church and her peculiar doctrines, and yet in every endeavor which was made to heal the breach he gave his hearty approval and earnest aid. See Wilson, *Presb. Hist. Almanac*, 1867, p. 450. (J. L. S.)

Russia, one of the largest empires of the world, containing in 1878 an area of 8,500,000 square miles, and a population of 87,800,000 souls, has under its rule about one sixth of the entire surface of the earth, and still continues to expand in Asia. It is in point of territory about equalled by the British empire, but is more than twice as large as any other country. Among the Christian nations it is the foremost standard-bearer of the interests of the Greek Church, being not only the only large state in which this Church prevails, but containing within its borders fully seventy-seven per cent. of the aggregate population connected with it. More than any Catholic or Protestant state, the government of Russia uses its political influence for advancing the power of its official Church at home as well as abroad; and has recently not only co-operated in the re-establishment of a number of independent co-religious states in the Balkan peninsula, but is rapidly planting the creed of the Greek Church among the subjected tribes of Asia, and also, to some extent, in the adjacent countries. The Russian empire, by its vast conquests in Europe and Asia, embraces a variety of religions, even the Mohammedan and heathen. The relation of the state to other forms of religion is determined by Article 40 et seq. of the first volume of the Russian law, as follows: "The ruling faith in the Russian empire is the Christian Orthodox Eastern Catholic declaration of belief. Religious liberty is not only assured to Christians of other denominations, but also to Jews, Mohammedans, and pagans, so that all people living in Russia may worship God according to the laws and faith of their ancestors." This law, however, is interpreted in such a manner as to mean that religious liberty is assured only so long as a member of an unorthodox Church adheres to the faith in which he was

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born; but all unorthodox churches are forbidden to receive as members proselytes from other churches. A severe penalty is imposed upon any one who leaves a Christian for a non-Christian religion.

I. *The Russian Church.*—1. *Its Origin and Progress.*—The Russian empire begins with the elevation in 862 of the Norman Ruric to the throne. At that time, the territory inhabited by the Russians was without Christian churches. A Russian tradition, according to which the apostle Andrew had planted the first cross at Kief, cannot be authenticated. Tertullian, Origen, and Chrysostom speak of the triumphs of Christianity among the Scythians and Sarmatians, and a doubtful inference has been drawn from their words that Christianity had also made converts among the Russians at this early period. If really any congregations were organized, they perished during the migration of nations. It is reported that in the 9th century patriarch Ignatius of Constantinople sent again missionaries to the Russians, and patriarch Photius praised them for their enthusiastic desire for the Gospel—a praise which was not verified by subsequent events. In 955, Olga, the widow of Igor (912–945) and regent of Russia during the minority of her son Svatoslav, procured baptism for herself in Constantinople from the patriarch Theophylact, and had her name changed to Helena; but even to the close of her life she could enjoy the services of a Christian priest only in secret. Her pious desire to see her son converted was not fulfilled; but her grandson Vladimir I (980–1014), called Isapostolos (apostle-like), not only embraced Christianity himself (988), but at once decided the triumph of Christianity in the empire. After investigating the conflicting claims of Mohammedanism, Judaism, and Christianity, as represented by missionaries of these various creeds, he was won over by the enthusiastic accounts which his ambassadors to Constantinople made of the splendor of the Eastern service in the Church of Sophia. The people cried when the images of Peroun and other gods were cast into the Dnieper, but without active resistance yielded to the demand of Vladimir that the people be baptized. His son Yaroslav (1019-54) nearly completed the conversion of the Russians who remained in close connection with the see of Constantinople. A metropolitan see was established at Kief, which was called a second Constantinople. The fifth metropolitan, Hilarion (1051–72), was elected by order of grand-duke Yaroslav at the Council of Kief without the co-operation of the patriarch of Constantinople. A cave-convent (Peczera) at Kief became in the 11th century a famous seminary of the Russian clergy and a flourishing seat of Russian literature. Here the monk Nestor (1056–1111) wrote his *Annals*, the chief source of information for the earliest history of the Russian Church. The rapid growth of the Church, and the great practical strength which it displayed so soon after its establishment, naturally attract the attention of the Church historians, who attribute it chiefly to the fact that the Church, at its foundation, found the translation of the Bible by Cyril and Methodius into the national Slavonic language ready for use. The practical strength displayed by the Russian Church at so early a period is the more surprising, as Russia alone among the European nations (unless Spain and Hungary be counted exceptions) was Christianized without the agency of missionaries, and chiefly by the direct example, influence, or command of its prince. The Russian Church has dignified its founder, prince Vladimir, with the name of saint, and the same honor has been conferred upon another prince of the 13th century, Alexander Nevski, so called from a victory on the banks of the Neva, in which he repulsed the Swedes. Besides these two saints, two other princes are held in high veneration—the one, Yaroslav (1017), for introducing the Byzantine canon law and the first beginnings of Christian education; the other, Vladimir II, surnamed Monomachos, for being a model of a just and religious ruler. Ivan I transferred (1325) his residence, and with it the primacy of the Russian Church, from Kief to Moscow. Gradually the metropolitans of the Russian Church became independent of Constantinople. In the middle of the 17th century, Jonah was appointed by the grand-prince metropolitan of Moscow, and recognised by a synod of all the Russian bishops held at Moscow as metropolitan of Russia. He was the first in whose appointment "the great Church" had no direct share. The metropolitan of Moscow remained, however, in close and friendly relations with the patriarchs of the Byzantine empire, and conjointly with them the metropolitan Isidor attended the Union Council of Florence. The fall of Constantinople in 1453 smoothed the way for an entire independence of the Russian Church, which, however, was not fully established until 1587. In that year, the patriarch Jeremiah of Constantinople, while visiting Russia to obtain support, consented to turn the metropolitan of Moscow into a patriarch in the person of Job, the patriarchate of Russia thus taking, in the opinion of the Eastern bishops, the place of the schismatic patriarch of Rome. It was further arranged that the Church of Russia be governed by four metropolitans, six archbishops, and eight bishops. Soon after, the patriarchs of Alexandria and Jerusalem, sixty-five metropolitans and eleven archbishops of the Byzantine Church, declared their concurrence in the independent organization of the Russian Church. The Muscovite patriarchs continued, however, to apply to Constantinople for confirmation until 1657. Soon after, in 1660, the Russian ambassador received from patriarch Dionysius II of Constantinople and the other Greek patriarchs the documentary declaration that the Russian patriarch might in future be elected by his own clergy without needing a confirmation by the Greek patriarchs. The Roman popes of the 16th century, especially Leo X, Clement VII, and Gregory XIII, made renewed efforts for gaining over the Russian Church to a union with Rome. When Ivan Vasilivitch (1533-84) had been defeated by the Poles, he intimated a readiness (1581) to unite with the Roman Catholic Church as long as he needed the help of the emperor and the mediation of the pope. Gregory XIII sent the Jesuit Possevino to the grand-prince, who held a religious disputation with the Russians, in which the grand-prince himself took part. Possevino was, in the end, unsuccessful in Russia; but in those Russian provinces which fell with Lithuania into the hands of the Poles, his efforts had the desired effect. The metropolitan Rahoza of Kief, keenly offended by the patriarchs Jeremiah and Job, convoked the bishops of his metropolitan district to a synod held at Brzesc (1593), where the union with Rome was effected in conformity with the agreement which had been formed in Florence, with a great respect at first for old ancestral usages. Clement VIII announced the union to the Catholic world in his bull *Magnus Dominus ac laudabilis*, and confirmed the metropolitan in the possession of his traditional rights of jurisdiction (1596), including the right of confirming the bishops of his metropolitan diocese; only the metropolitan himself was to apply to the papal nuncio in Poland for confirmation. For that part of the Russian Church which refused to enter into the union with Rome, Peter Mogila was in 1633 elected orthodox metropolitan of Kief, with the approbation of king Vladoslav IV. As a bar against the further advance of Roman Catholic and Protestant views, Mogila composed (1642) a catechism, which was confirmed by all the patriarchs as an official confession of the orthodox Eastern Church.

Important innovations in the liturgy of the Russian Church were made by patriarch Nikon, who has been called by a modern Church historian (Stanley, *History of the Eastern Church*) "the greatest character in the annals of the Russian hierarchy," "a Russian Chrysostom," and also "in coarse and homely proportions a Russian Luther and a Russian Wolsey." The most important among the changes introduced by him was the

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revival of preaching, entirely without an example in the other Eastern churches at that time. Among the innovations which he made in the Russian ritual, in order to make it more conform to that of Constantinople, were benedictions with three fingers instead of two, a white altar-cloth instead of an embroidered one, the kissing of pictures to take place only twice a year, a change in the way of signing the cross, and in the inflections in pronouncing the Creed. Many regarded these changes as an apostasy from orthodoxy, and refused to adopt them, but at that time their protests were put down with an iron hand. The man whose energy introduced a new period in Church history was finally himself deposed from his office. His severity had exasperated the clergy, his insolence had enraged the nobles. In 1667 a council of the Eastern patriarchs, convened at Moscow, and presided over by the czar, formally deprived him of his office.

A still greater change was introduced into the Russian Church by Peter the Great. The aim of his life was to civilize the Russian empire and to raise it to a level with the remainder of Europe. While travelling in Europe, he studied the Protestant and Roman Catholic systems of belief. He heard the doctrines and studied the religious belief of all the countries which he passed, but he concluded to remain a prince of the Orthodox faith. He believed, however, he would be guilty of ingratitude to the Most High if, "after having reformed by his gracious assistance the civil and military order, he were to neglect the spiritual," and "if the Impartial Judge should require of him an account of the vast trust which had been reposed in him, he should not be able to give an account." Among the practical reforms which he introduced were the increase of schools, restrictions on the growth of monasteries, and regulations respecting the monastic property. But by far the most radical change was the abolition of the patriarchate and the substitution for it of a permanent synod, consisting of prelates presided over by the emperor or his secretary. After the death of the eleventh patriarch, Hadrian (1702), whose retrograde policy had greatly exasperated him, Peter allowed his see to remain vacant, and transferred the administration of the patriarchate to the metropolitan of Riazan, who as exarch had not the full authority of the patriarch, and was not allowed to exercise all his functions. This semblance of a patriarchal government lasted for twenty years, and during this time various changes were gradually carried through. Taxes were levied on the possessions of cloisters and bishops, the titles and dignities of several episcopal sees which were offensive to the czar were abolished, and the episcopal jurisdiction, which in former times had been wholly unhindered, was now in many respects restricted. A number of reformatory regulations were issued for the government of the religious orders. For the reform of the secular clergy Peter wrote with his own hand twenty-six articles of *Spiritual Regulations*, and for the use of the bishops he issued a pastoral instruction. After having accustomed in this way the clergy and the people to an absolute submission to his all-powerful authority, Peter declared in an assembly of bishops, held in 1720 at Moscow, that a patriarch was neither necessary for the government of the Church nor useful for the State, and that he was determined to introduce another form of Church government which would be intermediate between the government by one person (the patriarch) and a general council, since both forms of Church government were subject in Russia to great inconveniences and difficulties on account of the vast extent of the empire. When some of the bishops objected that the patriarchate of Kief and of all Russia had been erected with the consent of the Oriental patriarchs, Peter exclaimed, "I am your patriarch!" then, throwing down his hunting-knife on the table, "There is your patriarch!" The plan of Peter was vigorously supported by Theophanes, archbishop of Pskov, and Demetrius of Rostoff, adopted by the episcopal synod, and sanctioned by the whole body of Eastern patriarchs. In the next year (1721), the Holy Governing Synod of Russia was instituted, and solemnly opened by an address of its vice-president, archbishop Theophanes. Even those who blame Peter for subjecting a Church formerly enjoying the fullest amount of self-government to the rule of the State readily admit that its first members were the best men of the Russian Church, and generally esteemed on account of their character and ability. While the abolition of the patriarchate and the establishment of the Holy Synod fixed the position of the Russian Church among the large national divisions of Christianity, other measures led to the separation from it of a large number of ultra-conservatives, who could not bear the idea of seeing the smallest change in the holy faith of their forefathers. Peter resolutely continued the work of patriarch Nikon, and as the latter had introduced many innovations from Constantinople, Peter introduced new customs from the West. Thus, on the opening of the 18th century the emperor decreed that henceforth the year should no longer begin on the 1st of September and be dated from the creation of the world, but that the Christian æra should be adopted and the new year begin on the 1st of January. Still more irritating for the uncompromising opponents of ecclesiastical reforms was Peter's endeavor to assimilate his countrymen to the West by forbidding the use of the beard. The Eastern Church had shown a strong attachment to the beard. Michael Cærularius had laid it down in the 11th century as one of the primary differences between the Greek and the Latin Church, and "to shave the beard had been pronounced by the Council of Moscow in the 17th century as a sin which even the blood of the martyrs could not expiate." So determined was the opposition which was made to this innovation that even Peter, with all his energy, quailed before it. The nobles and the gentry, after a vain struggle, had to give way and be shaved; but the clergy were too strong for the czar, and the magnificent beards which the Russian priests are known to wear to the present day are the expressive proof of the ecclesiastical victory they gained in this particular over the reforming czar. The implacable enemies to the reforms of Nikon and Peter sullenly withdrew from the communion of the Established Church, and under the name "Raskolniks" (Separatists), or, as they call themselves, "Starovertzi" (Old Believers), have continued separate ecclesiastical organizations to the present day.

The reigns of most of the successors of Peter during the 18th century have left no marked influence upon the progress of the Russian Church. None of them continued the work of political reform with such energy as Catharine II. She was a friend of Voltaire, but did not deem it expedient to open to the deistic tendencies of Western Europe a road to the National Church of her dominions. During her reign, Ambrose, the learned archbishop of Moscow, came to a violent death (1771) by the populace of that city because he had ordered the removal of a miraculous picture to which the people flocked in immense numbers at a time of frightful pestilence. See AMBROSE. "I send you the incident," wrote the empress Catharine in one of her letters to Voltaire, "that you may record it among your instances of the effects of fanaticism." One of his successors to the see of Moscow, Plato, has attained outside of Russia a greater celebrity than any other Russian bishop. He was the favorite both of the civilized Catharine II and for a time of her savage son, Paul, and in the last years of his life was the trusted comforter of Alexander I in the terrible year of the French invasion. Alexander I made noble efforts to raise the educational standard of the Russian people, and thus contributed much to the improvement of the National Church. Schools were established on all the lands belonging to the crown, improvements made in the theological seminaries, and the respect of the people for the priestly character strength-

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ened by exempting the priests from the knout. For a time, Alexander showed himself very favorable to the principles of evangelical Protestantism; and when the British and Foreign Bible Society was formed in London, Alexander requested the society to establish a branch in St. Petersburg. In the labors of the Russian Bible Society he took a warm interest. At his request, the Holy Synod prepared a translation of the New Test. into Russian, and into almost all the other languages spoken in the Russian empire. The emperor's inclination towards Biblical theology and experimental religion was greatly strengthened by the influence which in 1814 the pious and enthusiastic baroness von Krüdener gained over him; but in the latter years of his life the emperor yielded to the growing ecclesiastical opposition to the Bible Society, and it was finally abolished under Nicholas I in 1826. In the same year, Philaret, formerly bishop of Reval and archbishop of Iver, was appointed archbishop of Moscow. He has been called the most gifted and influential archbishop of Russia since Nikon. He revived in the Church the spirit of austere asceticism, inflamed the religious enthusiasm of the people in the wars against the Mohammedan Turks and the Catholic Poles, vigorously aided the emperor in preparing the abolition of Russian serfdom, and made valuable contributions to the theological literature of the Russian Church. During the reign of Alexander I, the Russian Church began to make earnest efforts for the conversion of the Mohammedan and pagan subjects of the vast empire, and inducements were held out to those who might become converts to Christianity. The missionary zeal thus awakened was greatly strengthened during the reign of Nicholas I (1825–55), when schemes were formed and extensively supported for the consolidation of all the tribes of the vast empire into one language and one religion. The Armenian Church, which, in consequence of the conquest of a part of the Persian territory by Russia, saw the seat of its ecclesiastical head, the catholicos of Etchmiadzin, placed under Russian rule, showed itself disinclined to being incorporated with the Russian Church; but the United Greeks of the formerly Polish provinces, who during Polish rule had been induced to recognise the supremacy of the pope, yielded to the influences brought to bear upon them by the Russian government. These exertions were begun as soon as Catharine II had acquired the possession of the Polish provinces, and it has been calculated that during the reign of this empress about seven millions of United Greeks joined the Russian Church. Little was done for this purpose during the reigns of Paul and Alexander I, but Nicholas I resumed these efforts with extraordinary vigor; and in 1839 the bishops and clergy of the United Greek Church of Lithuania and White Russia were induced at the Synod of Polotsk to declare in favor of a union with the Russian Church. Only one United Greek diocese—Chelm, in Poland—remained in communion with Rome until about 1877, when the majority of its priests and people were reported to have likewise been received into the Russian Church. See ROMAN CATHOLIC CHURCH.

The missions among the pagan tribes of the empire made considerable progress, and especially Innocent, archbishop of Kamtchatka, became a much-praised example of the revived missionary spirit in the Russian empire, traversing to and fro the long chain of pagan islands between North-eastern Asia and North-western America. The reign of Alexander II (since 1855) has been prolific of important reforms in the civil administration of the empire. Some of them, as the total abolition of serfdom, and the organization of a system of public schools, have had a considerable and favorable reaction upon the progress of the national Church. The efforts for Russifying the polyglot and polyreligious tribes of the empire in one tongue and one creed gained in vigor and extent. The great Eastern war of 1877 was proclaimed by the Russian bishops as a holy religious war for the overthrow of the Mohammedan power over the Orthodox Eastern churches in the Turkish empire, and made the Russian Church appear to a greater extent than ever before as the standard-bearer of all the interests of the Oriental Eastern Church. The increasing missionary zeal of the Church overstepped the boundaries of the empire and founded missions in China and Japan which were prosperous beyond expectation. In many large cities of Western Europe and of the United States, Russian priests were appointed by the Russian government to gather not only the Orthodox Russians, but all persons belonging to the Eastern Oriental Church, into permanent congregations, and in 1879 even a bishop, with his residence in San Francisco, was appointed to exercise the episcopal superintendence over the congregations on the Pacific coast of North America. A strong desire for establishing friendly intercourse and relations with other churches of episcopal constitution made itself felt among many of the most educated and zealous priests and laymen of the Church, and "societies for religious enlightenment" were formed at St. Petersburg and in other cities which proclaimed the promotion of this intercourse as one of their chief objects. The grand-duke Constantine, brother of Alexander II, is an enthusiastic patron of this movement and the president of the St. Petersburg society.

2. *Doctrinal Basis of the Russian Church.*—Although the connection between the Russian Church and the other sections of the Orthodox Eastern Church has for some time been severed, they have remained in entire union with regard to their common doctrine. Some (Schaff, *Creeds of Christendom*, i, 70) regard as "the most hopeful feature of the Russian Church the comparatively free circulation of the Scriptures, which are more highly esteemed and more widely read there than in other parts of the Eastern Church." Hepworth Dixon (*Free Russia*, p. 290) says that the Russians, next to the Scotch and the New-Englanders, are the greatest Bible-readers, but it must be remarked that not more than one out of ten Russians can read at all. Dr. Pinkerton, an English Independent, who for many years resided and travelled in Russia as agent of the British and Foreign Bible Society, takes, in his work on *Russia* (London, 1833), a hopeful view of the future of the Russian Church, "for the Church that permits every one of its members to read the Scriptures in a language which he understands, and acknowledges this Word as the highest tribunal in matters of faith on earth, is possessed of the best reformer of all superstition." It is also noteworthy that the treatise on *The Duty of Parish Priests*, which was composed by archbishop Koninsky of Mohilev, aided by bishop Sopkofsky of Smolensk (St. Petersburg, 1776), and on the contents of which all candidates for holy orders in the Russian seminaries are examined, approaches more nearly the Protestant principle of the supremacy of the Bible in matters of Christian faith and Christian life than any deliverance of the Eastern Church. Thus it says, "All the articles of the faith are contained in the Word of God; that is, in the books of the Old and the New Testament. The Word of God is the source, foundation, and perfect rule, both of our faith and of the good works of the law. The writings of the holy fathers are of great use, but neither the writings of the holy fathers nor the traditions of the Church are to be confounded or equalled with the Word of God and his commandments" (see Schaff, *Creeds of Christendom*, i, 73).

Notwithstanding this respect of the Russian Church for the supreme authority of the Scriptures, it has never been prevailed upon to hold ecclesiastical communion with any other than the several branches of the Orthodox Eastern (commonly called Greek) Church. An interesting attempt to establish intercommunion and co-operation between the Russian Church and some Anglican bishops was made from 1717 to 1723 by two High-Church English bishops, called Nonjurors (for refusing to renounce their oath of allegiance to James

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II), in connection with two Scottish bishops. They wrote to this end, in October, 1717, to Peter the Great and the Eastern patriarchs. The patriarchs, in 1723, sent their ultimatum, requiring as a term of communion absolute submission of the British to all the dogmas of the Greek Church. The "Most Holy Governing Synod" of St. Petersburg was more polite, and in transmitting the ultimatum of the Eastern patriarchs proposed, in the name of the czar, "to the most reverend the bishops of the remnant of the Catholic Church in Great Britain, our brethren most beloved in the Lord, that they should send two delegates to Russia to hold a friendly conference, in the name and spirit of Christ, with two members to be chosen by the Russians, that it may be more easily ascertained what may be yielded or given up by one or the other; what, on the other hand, may or ought for conscience' sake to be absolutely denied." The conference, however, was never held, for the death of Peter the Great put an end to the negotiations.

A more serious attempt to effect intercommunion between the Anglican and Russo-Greek churches was begun in 1862, with the authority of the Convocation of Canterbury and the General Convention of the Protestant Episcopal Church in the United States. In the session of the latter held in New York in 1862, a joint committee was appointed "to consider the expediency of opening communication with the Russo-Greek Church, to collect authentic information upon the subject, and to report to the next general convention." Soon afterwards (July 1, 1863) the Convocation of Canterbury appointed a similar committee looking to "such ecclesiastical intercommunion with the Orthodox East as should enable the laity and clergy of either Church to join in the sacraments and offices of the other without forfeiting the communion of their own Church." The Episcopal Church in Scotland likewise fell in with the movement. These committees corresponded with each other, and reported from time to time to their authorities. Two Eastern Church associations were formed, one in England and one in America, for the publication of interesting information on the doctrines and worship of the Russo-Greek Church. Visits were made to Russia, fraternal letters and courtesies were exchanged, and informal conferences between Anglican and Russian dignitaries were held in London, St. Petersburg, and Moscow. The Russians, however, as well as the other branches of the Orthodox Eastern (Greek) Church, did not show the least disposition towards making any concession. A number of Russian divines took an active part in the Old Catholic reunion conferences at Bonn in 1874 and 1875; but although the Anglican and Old Catholic theologians here surrendered to the Orientals as a peace-offering the *filioque* of the Western Creed, the Orientals made no concession on their part.

3. *Ecclesiastical Polity.*—In regard to Church constitution, the organization of the Holy Governing Synod has established a considerable difference between the Russian Church, on the one hand, and all the other sections of the Orthodox Eastern Church, on the other.

(1.) *The Holy Synod.*—The members of the synod are partly priests, partly laymen. All of them are appointed by the czar, who has also the right to dismiss them whenever he pleases. They meet at St. Petersburg in a special part of the large building which has been erected for the high imperial boards. At first the synod had twelve clerical members, one president, two vice-presidents, four councillors, and four assessors. The twelfth member was destined for the synodal office at Moscow. Three of the twelve clerical members had to be bishops, the others were to belong to different degrees of the hierarchy. It was, however, forbidden to appoint an archimandrite or protopresbyter from any diocese the bishop of which was a member of the synod, as it was feared that the former might be influenced by their bishop. According to the pleasure of the czar, the number of the clerical members was, however, sometimes larger, sometimes smaller than twelve. No episcopal see except that of Grusia (Tiflis) confers *ex officio* upon its occupant the right of membership in the Holy Synod, but the metropolitans of St. Petersburg, Moscow, and Kief invariably belong to it. Some of the members are obliged to reside at St. Petersburg, others are absent members who are invited only when matters of prime importance require the presence of all the members. The synod is always presided over by the oldest metropolitan. The most prominent among the lay members is the procurator-general of the synod. He represents the czar, makes the necessary preparations, has the right of veto, and carries out the measures that have been adopted. Every member of the synod, before taking his seat, must bind himself by a solemn oath to discharge faithfully the duties of his office, to be loyal to the czar and his successor, and to recognise the czar as the highest judge in the synod. The salaries of the members of the synod were at first paid from the property of the former patriarchate, which after its abolition was called synodal property. At present they receive a very moderate fixed addition to the salaries which they derive from their regular ecclesiastical office (as archbishops, bishops, or priests). The synod is subject to the emperor, and receives his orders; on the other hand, all prelates and clergymen are subject to the synod. Among the chief duties of the synod are to preserve purity of doctrine, to regulate divine service, and to act as the highest court of appeal in all Church matters. The Synod has to prevent the spreading of heresies, to examine and censure theological books; it is entitled to prescribe ceremonies, and to see to it that they are observed. It has to superintend all churches and convents, to present to the czar suitable candidates for the vacant positions of archimandrites and prelates, and to examine the candidates for episcopal sees. It may transfer bishops to other sees, remove them, or send them to a convent. It acts as a court of appeal from the decisions of the bishops, and receives the complaints of any clergyman against his superiors. It has the right in doubtful cases to give instruction to the prelates; but it can make new laws only with the consent of the czar. It can grant dispensation from ecclesiastical laws, as from the rigid observation of the fasts. All trials which were formerly brought before the court of the patriarch belong now to the jurisdiction of the synod; among them are trials for heresy (against the Raskolniks), blasphemy, astrology; for doubtful, unlawful, and forced marriages; for adultery, divorce. Fornication and abduction are tried before secular courts. In affairs which are partly of an ecclesiastical and partly of a secular character, the synod acts conjointly with the senate, to which it is, in general, co-ordinate. The administrative functions of the synod are divided into two sections, the Economical Department (or College of Economy) and the comptroller's office. All affairs which involve an outlay of money—as the erection of churches, schools, convents, payments, supports of clergymen, and so forth—are first submitted to the Economical Department. The Department of Comptrol has to examine whether the moneys assigned have been properly used, and to examine the accounts. Since 1809 all sums realized by the sale of consecrated candles and other objects which the faithful purchase from the Church, as well as the proceeds of the voluntary offerings of the people, have to be sent by the bishops to the synod, which distributes them among the eparchies according to their several wants. The treasury of the synod, which receives all these moneys, stands under the special control of the two youngest members of the synod, and of a civil officer appointed by the chief procurator.

In 1839 the commission of ecclesiastical schools, which had been established in 1808, was dissolved by the czar, and the Holy Synod was charged with the direction of these schools.

Subordinate to the Holy Synod are—1, the synodal

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office of Moscow, which is presided over by the metropolitan of the city, who is assisted by a vicar-general, one archimandrite, and one protopresbyter; 2, the synodal office of Grusia, in which the metropolitan of Tiflis and Grusia presides, being assisted by two archimandrites and one protopresbyter; 3, the college of the former Greek United Church in White Russia and Lithuania, presided over by the archbishop of Lithuania, who is assisted by three members of the secular clergy. The synod has two printing-offices, in St. Petersburg and Moscow, in which all rescripts of the czar and the synod referring to ecclesiastical affairs, all books used at divine service, and, in general, all books, registers, circulars, prayers, pictures, etc., intended for Church use are printed. The synod sends the printed matter to the bishop, who distributes it among the clergy. Every parish priest has to render at the end of the year an account to the bishops of all articles sold, and to remit to him the proceeds. The bishop sends an account of all articles sold within the diocese and remits the amount. The synod has annually from these sales a considerable surplus, which is used for supplying poor eparchies and parishes gratuitously with the books and other objects needed at divine service. Books on theological subjects are not only printed in the offices of the synod, but their contents must be expressly approved by it. For this purpose the Holy Synod is assisted by three committees of censorship, which have their seats at St. Petersburg, Moscow, and Kief.

(2.) *Orders of the Clergy.*—The higher clergy of the Russian Church consists of metropolitans, archbishops, and bishops. At first Russia had only one metropolitan, at Kief; when the patriarchate was erected, the archbishops of Novgorod, Kasan, Astrakhan, Rostoff, and Krutizk were raised to the rank of metropolitans. In 1667 the czar Alexis Michaelovitch raised the archbishops of Kasan and Siberia to metropolitans, and appointed a special metropolitan at Astrakhan. Five other metropolitans were appointed by Theodore Alexievitch, and, on the accession of Peter the Great, Russia had, therefore, twelve metropolitans. Peter appointed in the place of the deceased metropolitans and archbishops only bishops, and conferred the title of "metropolitan" and "archbishop" upon any bishops he pleased. Thus the titles "metropolitan" and "archbishop" are now not bound to dioceses of a higher degree, but are only the honorary titles of bishops whom the czar wishes to distinguish by a higher title. It has, however, been customary that the occupants of the eparchies Novgorod-Petersburg, Moscow, and Kief have the title "metropolitans," and in 1878 no other archbishop had this title. The eparchies are divided into eparchies of the first, second, and third classes, according to the salaries connected with the sees. The three metropolitans of Novgorod-Petersburg, Moscow, and Kief belong to the first class. According to Silbernagl (*Verfassung und gegenwärtiger Bestand sämmtlicher Kirchen des Orients*, 1865), there were seventeen eparchies of the second and thirty of the third class. Not embraced in these numbers are the eparchies of Georgia or Grusia, which territory in 1801 was incorporated with Russia. The country has at present five eparchies, which are not divided into classes, but among which that of Tiflis holds the highest rank. The occupant of the see has the title "exarch of all Georgia," and is always *ex officio* member of the Holy Synod and president of the synodal office at Tiflis. When an episcopal see becomes vacant, the synod, according to the regulations of Peter the Great, presents to the czar two candidates, of whom the czar is to select one. Often, however, the czar himself designates a candidate, whom the synod has to elect. As the bishop has to be unmarried, and all the secular clergy are married, the candidates for the episcopal sees can only be taken from the regular clergy. The first claim belongs to those archimandrites who are members of the Holy Synod, or those to whom affairs of the synod have been intrusted, and who have given proof of their ability. After the confirmation of the bishop elect by the czar, all the archbishops and bishops present in the capital assemble in the hall of the synod, and the new bishop is proclaimed by the oldest archbishop. The consecration always takes place in the cathedral, and is also attended by all bishops of the capital. The rights and duties of the bishops are fully explained in the *Spiritual Regulations* of Peter the Great. The bishop ordains all the clergymen of his diocese, but he is expected not to ordain more priests, deacons, and other clergymen than are necessary for the celebration of divine service. He has to superintend all the monks under his jurisdiction, and to see that they observe the monastic rules, but he has not the right to punish them without the previous consent of the Holy Synod. The secular clergy, on the other hand, are, also in this respect, wholly under his jurisdiction. Laymen may be excommunicated by the bishop on account of public transgression of the divine commandments, or on account of heresy, but the bishops must previously admonish them three times, and must not involve the family of the culprit in the sentence. The bishop is in particular expected to devote himself zealously to the establishment of schools and seminaries. In order to become acquainted with his eparchy, the bishop shall visit all its parishes at least once every two or three years, and he is not allowed to leave the diocese without the permit of the Holy Synod. In all important or doubtful affairs he is directed to ask for the advice of the Holy Synod. The bishop holds the official rank of a major-general and a councillor of state. According to a ukase of 1764, issued by Catharine II, the property of all bishoprics, convents, and churches of Great Russia was confiscated and transferred for administration to the College of Economy, which now pays to all the bishops a fixed salary. To new eparchies the czar assigns likewise a fixed salary, to be paid by the College of Economy; he also determines, in case two eparchies are united, whether the bishop shall receive the income of one or of both. As has already been stated, the eparchies are divided, according to the amount of the salaries, into eparchies of the first, second, and third class. According to the ukase of Catharine II, the prelates of the first class are to receive a salary of 1500 rubles, those of the second class 1200 rubles, and those of the third class 1000 rubles. Besides, the bishops receive a certain amount of table-money, etc., for defraying the expenses of their household. The table-money of the metropolitans ranges from 2200 to 3900 rubles; the bishops of the second class receive 1000, and those of the third class 800. The bishops generally reside in celebrated convents, which, however, although they are still called convents, are now rather extensive "episcopal houses." Besides the incomes derived from the State, the bishops receive fees for their episcopal functions, as the consecration of new churches, the ordination of priests, for masses for the dead, etc. The eparchies bear their name from the place where the prelate has his residence, rarely from a province. It is common to mention the name of the eparchy by means of adjectives, as the "Muscovite metropolitan" instead of the "metropolitan of Moscow."

Besides bishops, archbishops, and metropolitans, Russia has also vicars of episcopal rank. They were at first appointed in very extensive eparchies, where the prelate found it impossible to perform all the episcopal functions. The first eparchy which had a vicar was Novgorod; in 1764 the empress Catharine II established another for the eparchy of Moscow. The vicars have their own dioceses and full episcopal jurisdiction. They have a consistorial chancery like the other prelates, but an appeal may be taken from their judgments to the metropolitan or archbishop in whose eparchy their district is situated. In regard to salary, they are placed on a level with the prelates of the third class. At present the Russian Church has ten vicariates.

Every prelate is assisted in the administration of his diocese by a consistory which is composed of from five

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to seven members. They are presented to the synod by the bishop, and, after their confirmation, can only be removed with the consent of the synod. Each consistory has its own chancery, which generally consists, in eparchies of the first class, of twenty-eight persons, in eparchies of the second, of twenty-one, and in eparchies of the third, of nineteen. The consistory has to take the necessary measures for preserving the purity of the faith. It superintends the sermons and the keeping of the clerical registers, and reports once a year on the condition of the eparchy to the synod. To its jurisdiction belong also matrimonial affairs and the complaints of clergymen and laymen against each other. If secular priests or monks wish to return to the ranks of the laity, the consistory has to subject them to an admonition, the former during three and the latter during six months; it has also to sentence clergymen for important or disgraceful offences. The sentences pronounced against such clergymen are: 1, suspension; 2, degradation to a lower degree of the clergy; 3, entire degradation or deposition. The last-named sentence involves the surrender of the culprit into the army or to the imperial manufactures, and, in criminal cases, to the secular authorities. From the judgment of a consistory an appeal may be taken to the prelate, and from the latter to the Holy Synod. In every large town of the eparchy there are offices called "ecclesiastical directories," generally consisting of two members, which have to receive petitions to the consistory and make reports to it. The bishop appoints, with the consent of the synod, deans for superintending the churches and the clergymen. A dean's district embraces from ten to thirty parish churches. They have to visit the churches of their district, and to revise once every six months the registers of the Church and the lists of baptisms, marriages, and deaths. Under their presidency the parishes elect the church-wardens. In the cities the protopresbyter of the principal church has the superintendence of the entire clergy.

The clergy are divided into the white, or secular, clergy, and the black clergy, or monks. The white clergy chiefly recruits itself from the sons of the priests and other employés of the Church. The admission of persons from other classes of society is surrounded with difficulties. The bishop is forbidden to ordain any one without the necessary knowledge, the requisite age, and good certificates of character, and is not to exceed the number of priests wanted by his eparchy. No one shall be ordained a secular priest without having previously been married to a virgin. The other persons employed for the services of the Church, as sextons, choristers, etc., do not receive any ordination, but are also regarded as a part of the clergy.

(3.) *Schools.*—Peter the Great was the first who commanded the prelates to establish in the capitals of their eparchies ecclesiastical seminaries where boys—especially the sons of priests—might be educated for the priesthood. All that had been required before his time was that the candidates should be able to read, to write a little, and to perform the liturgical functions. Peter the Great also decreed that the chief convents should contribute one twentieth, and the principal churches one thirtieth of their corn for the gratuitous education of the pupils of the ecclesiastical schools. After the confiscation of the Church property in 1764, the support of the seminaries devolved upon the Holy Synod. The ecclesiastical schools are divided into the four school districts of Petersburg, Kief, Moscow, and Kasan. At the head of each of the districts is an ecclesiastical academy. At each academy is a conference consisting of the rector of the academy, one archimandrite, one yeromonach, two secular priests, and several professors, and presided over by the metropolitan or archbishop, who has to superintend the execution of all the decrees of the synod in regard to the education of the clergymen and of the priests. The Conference of the Academy of St. Petersburg constitutes the centre of the scientific life in the Russian Church, as the conferences of the other school districts receive from it the decisions of the Holy Synod. The system of Church schools, which is under the direct jurisdiction of the Holy Synod, consists of the ecclesiastical academies, the eparchial seminaries, the circuit schools, and the parish schools. Every pupil has first to enter the parish school and to remain there for two years. He then attends in succession the circuit school, the eparchial seminary, and finally the academy, remaining in each of these schools for three or four years.

(4.) *Marriage and Privileges of the Priests.*—As the secular clergy must be married, they cannot ascend to a higher position than that of a protopresbyter. Widower presbyters were required by a canon of Theodosius, metropolitan of Moscow, to resign and withdraw to a convent. The Council of Moscow in 1667 authorized widower clergymen who led a virtuous life in the convent to continue their priestly functions as yeromonach. Peter the Great forbade the bishop to force any widower priest to retire to a convent. By a second rescript, issued in 1724, he provided that widower priests who were good scholars or preachers and who should marry a second time should be employed as rectors of the seminaries or in the chanceries of the bishops. At present the synod can give permission to widower priests to remain in their office.

The secular clergy are exempt from personal taxes and from military duty. For any criminal offence the clergy are subject to the civil court, but the proceedings against them always take place in the presence of deputies of the ecclesiastical court. In the case of any other offence they are judged by the Church courts. No priest or deacon can be subjected to corporal punishment until he has been degraded by his ecclesiastical superior. The wives of priests and other Church employés share the privileges of their husbands as long as they are not married again.

(5.) *Appointment and Support of the Clergy.*—In 1722 and 1723 the synod fixed, conjointly with the senate, the number of clergymen who were to serve at every church. Since the confiscation of the Church property in 1764, the Economy College of the Holy Synod pays fixed salaries to the clergymen and employés of all churches which had real estate, or at least twenty serfs. In case a community wants a larger number of clergymen than the government is bound to pay, it has to make satisfactory provision for a sufficient salary.

Every regiment of the army has its own priest, who is under the jurisdiction of the prelate in whose eparchy the regiment is stationed. Only in time of war all the military priests are placed under the jurisdiction of a superior priest who is specially appointed for this purpose.

The bishop has full freedom in appointing the priests of all churches which have no patron. In the army no priest is to be appointed without the consent of the bishop. The children and relatives of a parish priest must not be appointed at the same church. The nobleman on whose estate a church has been erected has the right of patronage. He may propose a priest whose appointment he desires to the bishop, and without his consent no priest can be appointed. In villages the patrons superintend the church-warden and hold the key to the Church treasury.

(6.) *Monks and Nuns.*—All the convents of Russia follow the rule of St. Basil. No one can become a monk before the fortieth year of age, nor a nun before the fiftieth year. Before the year 1830 the thirtieth year of age was required for monks. The synod grants, however, dispensations in regard to age, especially to young men who, after completing their studies at an ecclesiastical academy, desire to enter a convent with a view to securing as early as possible an appointment as prelate, archimandrite, or professor. Children need the consent of their parents to their entrance into a convent, and many legal precautions have been taken to close the gates of the convents against persons who are un-

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willing, or who by entering a convent would violate other duties. In those convents which are supported by the State the limit of the number of monks is fixed by law. The novitiate lasts three years. After its termination the permission of the diocesan bishop is required for admitting the novices to a preparatory degree. On this admission they put on the black habit, from which the monks have received the name of the black clergy. The taking of the monastic vows is connected with solemn rites. There is a third monastic degree, called the "great" or "angelic" habit, but only a few monks are admitted to it.

Every convent of monks is either under an archimandrite or an igumen; smaller convents are under a predstoyatel (president); the female convents are under an igumena. Formerly the superiors of convents were elected by the monks, now they are appointed by the Holy Synod. The monks are divided into two classes, those who have received the order of priests or deacon and are called yeromonachs and yerodeacons, and common monks called monachs. The number of the former is only small. The convents are under the superintendence of the bishop in whose eparchy they are situated; only the lauras, a small class of the most prominent convents, and the stauropigies, or exempt convents, are under the direct jurisdiction of the Holy Synod. The present regulations of the Russian convents date from the time of Peter the Great. By a ukase of 1701 he abolished the institution of the lay brothers, and bound the monks to receive and nurse invalid soldiers and other aged and poor men; the nuns, in the same way, were required to receive aged females, to educate orphans, and teach female handiwork. The regulations are, on the whole, the same as for most of the religious orders of the Eastern and Roman Catholic churches. The monks are admonished to read often in the Bible and to study, and the superiors are required to be well versed in the Scriptures and the monastic rules. The monks are excluded from pastoral duties; only the chaplains of the navy are taken from their ranks. The government has established a college for this special purpose at Balaklava, in the Crimea. To this college monks are called from the various eparchies, and the archimandrite of the convent elects from them chaplains for the men-of-war. As the monks receive, in general, a better education than the secular clergy, the professors in the seminaries and ecclesiastical academies are generally taken from them.

The first Russian convents were established during the reign of Vladimir the Great, but the cradle of all the Russian convents was the Petchersky Laura at Kief, which had been founded by Anthony, a monk of Mount Athos, during the reign of Yaroslav (1036–54). From that time the convents increased rapidly. In 1542 Ivan II Vasilivitch forbade, at the Council of Moscow, the establishing of a convent without the permission of the monarch and the diocesan bishop. Peter the Great not only forbade bishops and other persons to build convents or hermitages, but also ordered the abolition of smaller convents and of all hermitages. Catharine II. in 1764, confiscated the entire property of the convents. At the same time many convents were suppressed, for the empress intended to preserve only the most prominent convents in the large cities and those that were most celebrated. In consequence of numerous petitions addressed to her, the empress allowed the continuance of many convents under the condition that such convents should support themselves or be supported by the voluntary offerings of the people. Since that time two classes of convents have been distinguished, those which are supported by the Economy College and those which are not. The former are, like the eparchies, divided into three classes, according to the number of inmates and the amount of their salaries.

4. *Statistics.*—The procurator-general of the Holy Synod publishes annually an account of the condition of the Russian Church. The following facts are taken from the report made by the present procurator-general, count Tolstoï, on the state of the Church in 1876, and published in April, 1878. There were in 1875 in all the eparchies, with the exception of the exarchate Grusia, the Alexandro-Nevski Laura (convent of the first rank) of St. Petersburg, and the Petchayevsk-Uspensky Laura at Kief, from which no report had been received. 56 archiepiscopal houses and 380 convents of monks, of which 169 received no support from the State. The total number of monks was 10,512, of whom 4621 were serving brothers. Of nunneries there were 147 (forty of which derived no support from the State), with 14,574 nuns, of whom 10,771 were serving sisters. The number of cathedral churches, including 57 episcopal churches, 562 chief churches of cities, 3 army cathedrals, and 3 navy cathedrals, was 625; of other churches, 39,338; of chapels and oratories, 13,594. Of the churches, 227 parish churches are reported to belong to Raskolniks. The total number of the secular clergy, which includes the sextons, was 98,802. In the course of the year 1876, 323 churches and 170 chapels and oratories were built. There were 87 hospitals with 1192 inmates, and 605 poorhouses with 6763 inmates. The number of persons received into the Russian Church was 12,340, embracing 1192 Roman Catholics, 516 United Greeks, 8 Armenians, 688 Protestants, 2539 Raskolniks, or Old Believers (1498 completely united with the Russian Church, and 1041 reserved the use of the ancient canons), 450 Jews, 219 Mohammedans, and 6728 pagans. The number of divorces was 1023; in 29 cases the cause was remarriage of the one party during the lifetime of the other; in 2, too close consanguinity; in 15, impotence; in 80, adultery; in 650, the unknown residence of one party; in 247, the condemnation of one party to forced labor or exile. The institutions for the education of the clergy, with the number of their teachers and pupils, were as follows:

Institutions.	Number.	Teachers.	Pupils.
Academies	4	131	586
Seminaries	53	888	12,401
Schools	186	1623	27,855
Total	243	2642	40,842

The number of schools connected with churches and monasteries was 6811, with an aggregate of 197,191 pupils, of whom 170,461 were male and 26,730 female. The number of Church libraries was 15,770; the number of new libraries established in the course of the year, 235. The Church property under the administration of the procurator-general amounted, on Jan. 1, 1877, to 26,855,858 rubles. The population connected with the Orthodox Russian Church, with the exception of three Asiatic eparchies, the exarchate Grusia, and the army and navy, from which no reports had been received, amounted to 57,701,660. Adding an estimate of the Orthodox population in the districts above named, the total population of the Orthodox Russian Church was in 1876 about 60,100,000. The Orthodox Church prevails in each of the sixty governments into which European Russia is divided, except sixteen, of which twelve are chiefly inhabited by Roman Catholics, three by Protestants, and one by Mohammedans. Of the total Orthodox population about 54,900,000 live in European Russia, 2,100,000 in Caucasia, 3,000,000 in Siberia, and 270,000 in Central Asia. The grand-duchy of Finland has about 37,000 adherents of the Russian Church. Outside of Russia the Russian Church has established missions in China and Japan which are reported as making satisfactory progress, and as counting in each country a population of about 5000 souls.

II. *Other Christian Churches.*—While nearly the entire population in those provinces which have not been under any other than Russian rule belong to the Greek Church, the empire has received a large Roman Catholic population by the partition of Poland, and a considerable Protestant population by the annexation of the Baltic provinces. The conquest of Erivan in

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1828 placed under Russian rule not only a considerable portion of the Armenian Church, but the seat of its head, the catholicos of Etchmiadzin.

1. *Roman Catholics.* — Until 1642 no provision had been made for the few Roman Catholics living in the Russian dominions. In 1642 the Italian embassy to Moscow was attended by a Jesuit, who was followed by twenty Capuchin monks and a præfect. From 1705 to 1715 several other Jesuits were sent to Russia, and a college was established by them at Minsk. Pius VI sent a legate to St. Petersburg, and placed under his jurisdiction the missions of that city, Moscow, Riga, and Reval. As the provinces which were incorporated with Russia at the first partition of Poland contained a considerable Catholic population, Catharine II concluded to erect a bishopric of the Latin rite for her Catholic subjects. This led to the establishment of the archbishopric of Mohilev, which was confirmed in 1783 by Pius VI. By the second and third partitions of Poland, a number of episcopal sees fell under Russian rule, all of which, except that of Livonia, were abolished by Catharine II, who, instead, erected two new ones. Paul I came to an understanding with the pope about a reorganization of the Catholic Church in the new Russian provinces, and accordingly, in 1797, the following dioceses were organized: Mohilev, archbishopric; and Samogitia, Wilna, Luzk, Kaminiec, and Minsk, bishoprics. All these dioceses received a new circumscription by the concordat of Aug. 3, 1847. By the same concordat a sixth episcopal see of Kherson, or Tiraspol, was erected for the Catholics in the southern provinces of European Russia and in the Caucasus. The archbishop of Mohilev is president of the Roman Catholic academy, a kind of central or general seminary for all the Catholic dioceses above referred to. The constitution of this academy is almost the same as that of the four academies of the Orthodox Russian Church already referred to. The diocese of Mohilev embraces all those parts of Russia proper (exclusive of the former kingdom of Poland) which do not belong to one of the six dioceses which have been mentioned, also the Catholics of Finland. Besides the archbishopric of Mohilev, Russia has in the former kingdom of Poland the ecclesiastical province of Warsaw, embracing the archbishopric of Warsaw and the bishoprics of Cracow, Lublin, Yanov or Podlachia, Sendomir, Seyna or Augustovo, and Vladislav-Kalish or Kuyavia. This ecclesiastical organization of Poland dates from the papal bull of June 30, 1818, and was confirmed by another concordat concluded in 1847. The Russian government has pursued, with regard to the Catholic Church of Poland, the same policy as that with regard to the Russian State Church. The Church property was confiscated, and, in return, the clergy were paid and the buildings maintained by the government. The number of convents was greatly reduced, and the remaining ones placed under almost the same regulations as those of the Orthodox Russian Church. As the Russian government, in many cases, carried through new regulations in regard to the Roman Catholic Church without having come to a previous understanding with the pope, frequent conflicts between Russia and the pope have been the consequence. In 1878 the diplomatic relations between Russia and Rome were still interrupted. The active part which a number of the Catholic clergy in the Polish districts have always taken in the national movements of the Poles against the Russian rule has naturally added to the unfriendly feelings which have generally prevailed between Russia and the Roman Catholic Church. Notwithstanding these incessant conflicts, the immense majority of the total population of the former kingdom of Poland has remained in connection with the Roman Catholic Church. In 1878 the Roman Catholics there were reported as numbering 4,597,000 in a total population of 5,210,000, while the Orthodox Russian Church had only a population numbering 34,135 souls.

Exclusive of the kingdom of Poland, Russia proper in Europe had a Roman Catholic population of 2,898,000 souls; in Caucasia, 25,916; in Siberia, 24,316; in Central Asia, 1316. Only in two governments did they form a majority of the total population — in Kovno, where they constitute 79.5 per cent., and in Wilna, where they constitute 61 per cent.

Besides the Roman Catholic population of the Latin rite, the Polish provinces had formerly a large population belonging to the United Greek Church. Nearly the whole of this population has been induced by the Russian government, in the manner already referred to, to unite with the Russian Church, and to sever its connection with Rome. The Russian government in 1879 reported the Church as nearly extinct. The United Armenians are estimated at about 33,000. They have no bishops of their own, but are under the jurisdiction of the Catholic bishops of the Latin rite.

2. *Protestants.* — By far the most numerous among the Protestant sects represented in Russia are the Lutherans, who, in the Baltic provinces, constitute a considerable majority of the entire population; besides them, there are Reformed, Mennonites, Moravians, and Baptists.

(1.) *The Lutherans.*—Until Peter the Great, Russia had no Protestant congregation outside of Moscow. By the acquisition of the Baltic provinces and of Finland, a numerous Lutheran population was placed under Russian rule. The Russian government did not interfere with their Church constitution. The affairs of the Lutheran Church were superintended by the St. Petersburg College of Justice, and the administration of the several sections was carried on by consistories. In 1810 the Lutheran, with all other non-Russian churches, was placed under the Ministry of Ecclesiastical Affairs; in 1832, under the Ministry of the Interior. In 1829 a committee was appointed in St. Petersburg to draft a new Church constitution, with the greatest possible regard for the existing institutions of the Church. As a fruit of the activity of this committee, a law was published in 1832 for the Evangelical Lutheran Church of Russia, an instruction of the clergy and Church boards, and an agenda for the congregations. All these laws, however, were only intended for Russia proper, not for the grand-duchy of Finland. The clergy and the teachers of theology and religion have to bind themselves by an oath to adhere to the symbolical books. The members of the Church are required to go at least once a year to the Lord's supper. Marriages with pagans are forbidden, but with Jews and Mohammedans permitted. Candidates for the ministry have to pass two examinations—one before the theological faculty at Dorpat, and the other before the consistory—ere they are allowed to preach. A third examination has to be passed before they can be appointed. The appointment is at first for only one, two, or three years; after the expiration of which a new colloquium is required. A number of parishes are united into a district, at the head of which is a *probst* (provost). There is no difference of degree between the tities of superintendent and superintendent-general, but the name of superintendency-general is given to the larger consistorial districts. The title of bishop, which was introduced in 1819, is only honorary, and does not denote a distinct office. The superintendents are the organs of the consistories: they examine the candidates, ordain the preachers, and visit the provosts; only in exceptional cases the pastors. For this office of a provost all the preachers of a district propose two candidates, and the appointment is made by the State ministry upon the recommendation of the consistory. For the superintendent's office two candidates are presented: in Riga and Reval by the magistrate, in Moscow and St. Petersburg by the General Consistory, in the other consistories by the nobility. The appointments are made by the emperor. There are eight consistories: St. Petersburg, Livonia, Courland, Esthonia, Moscow, Oesel, Riga, and Reval. The consistories are composed of an equal number of clerical and lay mem-

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bers, and presided over by a layman. All the members must belong to the Lutheran Church. The superintendent is the vice-president. The consistories have jurisdiction in all matrimonial affairs. As the members do not reside in the same place, plenary meetings are only called at intervals for disposing of the more important affairs, while ordinary matters are treated by a committee. The General Consistory of St. Petersburg is the central Church board and court of appeal in matrimonial affairs. It is composed of deputies who meet twice a year in St. Petersburg, and are elected for a term of three years. Candidates for this office are nominated in a similar manner to those for the office of superintendent. The election of one of the candidates is made by the ministry, upon the recommendation of the General Consistory. The presidents are appointed by the emperor. Preachers' synods are held in all the consistorial districts, and one half of the clergy are always required to be present. A Lutheran general synod is to be convoked from time to time as a deliberating assembly. It consists of clerical and lay delegates, who are partly chosen by the consistories, and partly elected by the consistorial districts. The candidates for the ministry receive their theological education at the University of Dorpat. The total number of Lutherans amounts to about 2,400,000 in Russia proper, to 300,000 in Poland, and to 12,000 in Asia.

(2.) *The Reformed Church.*—The membership of this Church in all Russia does not exceed 200,000, about one half of whom live in Lithuania, in the governments of Wilna and Grodno. Lithuania is divided into four districts, at the head of each of which are a superintendent and vice-superintendent. Annually a synod is held, which lasts from three to four weeks. This synod governs the Reformed Church of Lithuania, under the superintendence of the State ministers.

(3.) *Other Protestant Denominations.*—The Mennonites have established a number of flourishing colonies in Tauris (where they numbered in 1876 about 15,000 souls), and on the Volga. Quite recently, when the Russian government had revoked their exemption from military service, they began to emigrate to the United States.

The Moravians have in Livonia and Esthonia prosperous societies, with more than 250 chapels and above 60,000 members. In accordance with the general character of the Moravian societies in the diaspora, the members do not sever their connection with the State churches. See MORAVIANS.

The German Baptists have recently established some missions, chiefly among the Germans of Russia, and they report encouraging progress.

3. *The Gregorian Armenian Church.*—By the conquest of the Persian province of Erivan in 1828 the head of the Armenian Church, the catholicos of Etchmiadzin, became a subject of Russia. When the catholicos Ephrem died, in 1830, the emperor of Russia, who was desirous of restoring the ancient order of election, decreed to leave the election to all the clergymen, and to the most distinguished lay members of the Armenian Church, and that in future also members of the same Church in other states might be admitted. A new regulation for the government of the Armenian Church was drawn up by the St. Petersburg Department of the Ecclesiastical Affairs of Foreign Creeds, on the basis of propositions submitted by two commissions, one consisting of prominent Armenian clergymen and laymen at Tiflis, and the other consisting of Russian officers at St. Petersburg. The draft was examined and commented upon by the commander-in-chief of the Transcaucasian provinces, and sanctioned by the emperor in March, 1836. This new regulation is divided into ten chapters, of which six relate to the administration of eparchies and convents, while the first four treat of the administration of the Armenian Church of Russia in general. According to the first chapter, the Armenian Church and the Armenian clergy enjoy equal rights with those of other foreign (non-Russian) creeds. The clergy are free from taxes and corporal punishments. The second chapter treats of the privileges and jurisdiction of the catholicos. For this office the clergy and the notables of the nation are to propose several candidates, one of whom is to be appointed by the emperor. The catholicos has the right to send a deputy to the coronation of the emperor. On leaving the palace, he is accompanied by an honorary guard of Armenians. He has the exclusive privilege of preparing and consecrating the holy oil, and of selling it to all Armenian churches. The third chapter refers to the synod, which constitutes the council of the catholicos, but with only a deliberative vote. The synod consists of a number of prominent ecclesiastical dignitaries, who are proposed by the patriarch and appointed by the emperor. An imperial procurator is appointed at Etchmiadzin, as also at the seats of the supreme ecclesiastical authorities of other foreign creeds. The fourth chapter provides that the archbishops and bishops be solely appointed by the catholicos, and that they be responsible for the administration of their eparchies both to the catholicos and to the emperor. The number of eparchies which recognise the authority of the catholicos amounts to about forty, but only six are situated within the Russian empire, namely, Astrakhan, Erivan, Grusia, Nachitshevan, Karabagh, and Shirvan. See also ARMENIAN CHURCH. The number of Gregorian Armenians in 1878, as reported by the Russian government, was 38,720 in European Russia, 595,310 in Caucasia, 15 in Siberia, and 1 in Central Asia.

III. *Non-Christian Religions.*—1. *Jews.*—For the education of Jewish rabbins, Rabbinical schools have been established by the government at Wilna and Shitomir. The government also supports Jewish schools at Odessa, Kishinef, Vinnica, Stara-Constantinof, and Berditchef. The number of Jews of Russia proper in Europe was stated to be, in 1878, 1,944,378; in Poland, 815,433; in Caucasia, 22,732; in Siberia, 11,941; in Central Asia, 3396.

2. *Mohammedans.*—The Mohammedan population has rapidly increased by the progress of the Russians in Central Asia. It now amounts to about 7,500,000, of whom 2,364,000 are found in Russia proper in Europe, 426 in Poland, 1,987,000 in Caucasia, 61,000 in Siberia, and 3,016,000 in Central Asia. The Mohammedans even constitute a majority of the population in one of the European governments—Oofa. There are about 20,000 muftis, mollahs, and teachers, all of whom, except those of Tauris and the Kirghis Cossacks, are subject to the mufti of Orenburg.

Lutherans and Roman Catholics are forbidden to convert to Christianity a Mohammedan who is a Russian subject, while a non-Russian Mohammedan may be received into any of the Christian churches permitted in the empire. These laws have been very strictly executed. On several occasions Tartars who had embraced Christianity and had afterwards returned to their original faith were punished by imprisonment, while no attention was paid to the excuse that the relapse had been occasioned by an unbearable pressure exercised by Orthodox priests, as well as by their avariciousness. On the other hand, the government aids the Orthodox clergy in every possible manner in their efforts to convert the unfaithful. In Kasan, one of the principal seats of the Mohammedan population of European Russia, the Brotherhood of St. Gurij was formed in 1870 for the purpose of converting the Mohammedans and pagans on the Volga. This brotherhood had established up to 1874 115 schools with their own means, which were attended by 1992 male and 339 female Tartars, besides members of other nationalities. The civil rights of the Mohammedans are, like those of the Jews, limited by special laws. They are, indeed, eligible to municipal and government offices under the same conditions as Christians; but in city councils, e. g., the non-Christian members must not exceed one third of the

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total number of members, while the office of mayor is entirely closed to them. The criminal statistics are particularly interesting. Among all the inhabitants of the empire, the Mohammedans occupy the lowest rank with regard to the more serious crimes, there being but one conviction among 5779 Mohammedans against 2710 Orthodox Christians. With regard to the less serious offences, the Mohammedans occupy the fifth rank; but even this unfavorable relation is caused by the numerous convictions for evasion of military duty. Theft, however, is also of common occurrence among them. The Mohammedans are generally very prompt in observing their duties to the State, with the exception of those arising from the general liability to military service. The service in the regular army is to this day so unpopular among the Tartars of the Crimea that in 1876 the government was forced to take severe measures to prevent a wholesale emigration to Turkey. An official report states that the Tartars feared, above all things, that they would be forced to fight against their co-religionists the Turks, and that they would be compelled to eat pork, which is to them worse than death. But even before the declaration of war against Turkey, and during this war, the excitement was said to have subsided, and they were, with a few exceptions, loyal. The same was the case with the Mohammedans in Asiatic Russia. In matters pertaining to their religion, the Mohammedans are granted complete liberty, although the government takes care to be informed on the entire *personnel* of the clergy, their actions, etc.

The highest Moslem ecclesiastical body in the governments of European Russia is the Mohammedan Ecclesiastical College of Oofa. This college is elected, and fills all offices under its jurisdiction without the necessity of obtaining the consent of the government. For the Mohammedan clergy of Central Asia, the cities of Bokhara and Samarcand are to this day centres of learning, and the heads of the institutions of learning at these places are regarded as the preservers of the true faith. The colleges for theology and Mohammedan law (*madrassa*, or *medresseh*) number several hundred. (In European Russia there are two hundred and fifty, of which several are attended by hundreds of students.) In these colleges, Mohammedan science flourishes, without ever having been touched by so much as a breath of Western culture. The government does not interfere in any manner in the inner affairs of these schools; does not oppose a journey to Mecca; and even permits priests (mollahs) who have finished their education in Constantinople, Arabia, or Egypt to hold a position upon their return to Russia. It was found that the ulemas (the learned men) connected with the mosques or schools readily submit to any government, as this alone could secure to them the use of their legacies (*vakuf*), their main source of income. Those brethren, however, who have had themselves declared saints have become in all Mohammedan countries a perfect nuisance, and the sworn enemies of a well-regulated government. The title of saint (*ishan*) is easily obtained. The motives to obtain it are, however, very frequently the most dishonorable, while the saints themselves in many cases bear a very poor reputation. In Central Asia, the majority of robberies are committed by the saints, and they are therefore avoided by the stationary population. The nomads, on the other hand, receive them with open arms, and here, among the roving sons of the steppe, they find their true home. The Russian government at first did not oppose them. The decrees of 1781 and 1785, on the contrary, opened to them the newly acquired Kirghis steppes. Their influence here was a very pernicious one. The government, however, treats them at present more strictly. In 1873 a case occurred in Orenburg where such a saint was banished to a government having no Mohammedan inhabitants. In the same manner, the Russian government proceeded against the saints in the Caucasus, while in Turkestan it watches the fanatical order of Nakshbandi very closely.

The popular school system among the Mohammedans was entirely reorganized by an imperial decree of Nov. 20, 1874. This decree placed the schools of the Tartars, the Bashkirs, and Kirghis under the imperial ministry of education, which informed its subordinates of this act as follows: "The subordination of the Tartar non-Russian schools under this ministry is not only important in an educational, but also in a political, point of view. The Mussulmans' schools have been, up to this time, without any government supervision, and therefore promoted among the people an anti-Russian sentiment and a fanaticism which prevented the assimilation of the Tartar, etc., with the other inhabitants of Russia." According to Mohammedan views, every mollah is at the same time a teacher, while the school is near the mosque. Through these schools, the mollahs endeavor to bring their community under their influence, and to keep them away from their Russian neighbors. They are also decidedly opposed to any government supervision of the schools. The government at first tried to establish teachers' seminaries for the education of teachers in these schools; and the decree of 1870, which ordered the establishment of these seminaries, provided, in order to do away with all prejudices, that the teachers of the Russian language should be, as far as possible, Mohammedans, and the mollahs be permitted to attend all the lessons, so that they might convince themselves that nothing objectionable was taught. Even now the teachers in the madrassas of the principal cities, like Kasan, speak Russian fluently, although they are all Mohammedans. The authorities are also actively engaged in the preparation of reading-books containing, besides tales and fables, incidents from Russian history, as well as facts from geography and natural history. This is a decided improvement, as according to all authorities, like Shaw, Lerch, and Vámbéry, the entire Turkish-Tartaric literature breathes "a spirit of religious mysticism, rose-colored sensual love, and reckless bravery emanating from the most bitter hate of the unbelievers." Even such an old library as that of Kasan is completely wanting in works on the history and geography of Mohammedan countries; but it is expected that this want will be relieved in time by the Mohammedan students in the Russian high and secondary schools. In 1871 the Oriental faculty of the University of St. Petersburg was attended by thirty-six students. In the same year there were ninety-two Mohammedan students in the Russian gymnasia, of which the educational district of Kasan, with its forty-three per cent. of the total Mohammedan population, had forty-seven.

3. *Pagans.*—The number of pagans in European Turkey is 258,125; in Poland, 245; in Caucasia, 4683; in Siberia, 286,016; in Central Asia, 14,740.

IV. *Literature.*—On the history of the Russian Church, see Mouravieff, *History of the Russian Church* (transl. by Blackmore [1842] to the year 1710), vol. i; Strahl, *Beiträge zur russischen Kirchengeschichte* (1827), vol. i; id. *Geschichte der russischen Kirche* (1830), vol. i; Schmitt, *Die morgenländisch-griechisch-russische Kirche* (1826); id. *Kritische Geschichte der neugriech. und der russischen Kirche* (1840); Neale, *History of the Holy Eastern Church* (1850); Stanley, *History of the Eastern Church* (1862); Theiner, *Die Staatskirche Russlands* (1853); Gallitzin [prince A.], *L'Église Gréco-Russe* (1861); Boissard, *L'Église de Russie* (1867, 2 vols.); Philaret [archbishop of Tchernigoff], *Geschichte der Kirche Russlands* (Germ. transl. by Blumenthal, 1872); Basaroff, *Russische Orthodoxe Kirche* (1873); also the *Occasional Papers of the Eastern Church Association of the Church of England and the Protestant Episcopal Church in the United States* (published in New York and London since 1864). The doctrine of the Orthodox Eastern Church as taught in Russia is set forth in the catechisms of the metropolitans Plato and Philaret of Moscow. An English translation of the larger catechism of Philaret was published by Blackmore (1845),

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and republished in Schaff, *Creeds of Christendom* (1877), vol. ii. See also Guettée [a Gallican priest who joined the Russian Church], *Exposition de la Doctrine de l'Église Cath. Orthodoxe de Russ.* (1866); Procopowicz, *Theologia Christiana Orthodoxa* (1773–75), 5 vols.; abridg. (1802). On the rites and ceremonies of the Russian Church, see King [Anglican chaplain in St. Petersburg], *The Rites and the Ceremonies of the Greek Church in Russia* (1772); Mouravieff, *Lettres à un Ami sur l'Office Divin* (French transl. by prince Gallitzin). On the constitution and present condition of the Church, see Silbernagl, *Verfassung und gegenwärtiger Bestand sämmtlicher Kirchen des Orients* (1865); Neher, *Kirchl. Statistik* (1865), vol. ii. The latest statistics of the Church are found in the annual reports of the procurator-general. A full statistical account of all the religious denominations of the empire is found in the *Statistical Year-book of the Russian Empire* (in the Russian language [St. Petersburg, 1871]), vol. ii. (A. J. S.)

Russia, Versions of, or, rather, VERSIONS IN THE LANGUAGES OF RUSSIA. The praise which has been awarded to ancient Thebes on the Nile by calling it ἑκατόμπυλος, "the hundred-gated," may be also given to Russia, which, in its geographical dimensions, variety of races, multiplicity of population, and diversity of languages, is a world in itself, and baffles and bewilders the mind at the bare conception that the millions that owe allegiance to the throne of the czar are to be furnished with the Word of God in their own vernaculars. According to the geographical position, we get the following linguistic groups:

I. *East Siberian, or Eastern Group:*
a, Jukagir; *b*, Tchuksht and Coreak; *c*, Kamtchatkan; *d*, Giliak.

II. (A.) *Altaic Group:*
a, Tunguslan; *b*, Mantchu; *c*, Aino, or Kurile; *d*, Aleutian.

(B.) *Mongolian Languages:*
a, Mongol; *b*, Buriat; *c*, Kalmuck.

(C.) *Tartar:*
a, Jakut; *b*, Siberian Tartar; *c*, Kirghise Tartar; *d*, Bashkir and Meshtcherik; *e*, Nogaian and Kumük; *f*, Turkmenian; *g*, Aderbedshan; *h*, Kazan Tartar; *i*, Tchuvash.

(D.) *Samoiede:*
a, Jarak; *b*, Tawgy, Samoiede.

(E.) *Finnish Family:*
α, *Ugrian.*
a, Ostjak; *b*, Wogul.
β, *Bulgarian.*
a, Tcheremissian; *b*, Mordwin.
γ, *Permian.*
a, Permian; *b*, Sirenian; *c*, Wotjakian.
δ, *Finnish Branch:*
a, Finnish in the narrower sense, with 1, Carelian; 2, Tschudian; 3, Wotian; 4, Olonetzian. *b*, Esthonian; *c*, Livian; *d*, Krewingian; *e*, Lapponese.

III. *Jeniscan Group:*
a, Jeniseo, Ostjakian; *b*, Kottian.

IV. *Caucasian Group:*
a, Georgic; *b*, Lesghic; *c*, Ristic; *d*, Tcherkess Families.

V. *Shemitic Group:*
a, Hebrew; *b*, Arabic.

VI. *Asiatic Group:*
a, Persian; *b*, Kurdish; *c*, Armenian; *d*, Ossitirian.

VII. *European Group:*
(*A.*) *Slavonic Family.*
a, Russian; *b*, Polish; *c*, Servian; *d*, Tschechian; *e*, Bulgarian.
(*B.*) *Lithuanian Family.*
a, Lithuanian and Samogitian; *b*, Lettish.
(*C.*) *Germanic Family.*
a, German; *b*, English; *c*, Swedish; *d*, Dutch.
(*D.*) *Græco-Latin Family.*
a, Greek; *b*, Albanian; *c*, Latin; *d*, Italian; *e*, French; *f*, Roman.

These are the representatives of the Russian empire. As to the versions made for these different families, only a few enjoy this privilege. Following our table, we must pass over the East Siberians, or Eastern Group, as none of these people, who are but partially Christians, have the Scriptures in their vernacular. The same must be said of the Ainos, or Kuriles, belonging to the Altaic, and of a great many others belonging to the other groups. For a better view, we will speak of the different versions in alphabetical order; and with the help of the linguistic table the reader will be easily guided as to which family the respective version belongs to. As the most important versions have either been given already, or will be given, in this *Cyclopædia*, the reader will be referred to them.

1. *Albanian.*

2. *Aleutian* is the language of the inhabitants of the Aleutian Islands. For the most part, they belong to the Greek Church, which had the Gospel of St. Matthew printed for them in the Aleutian, according to the translation prepared by priest John Veniaminoff, in the year 1840, in parallel columns with the Russian version.

3. *Arabic.*

4. *Armenian.*

5. *Bulgarian.* See SLAVONIC VERSIONS.

6. *Buriat.* The Buriats, residing on Lake Baikal, and numbering about 150,000 individuals, are Lamaists; some are Christians. At a very early time, prince Gallitzin, president of the Russian Bible Society, wrote to the governor of Irkutsk, requesting him to send two learned Buriats to St. Petersburg for the purpose of assisting Dr. Schmidt in the translation of the New Test. Two saisangs, or Buriat nobles, accordingly repaired to St. Petersburg, and, with the consent of their prince and lama, engaged in the work of translation. The Divine Word was blessed in their conversion, and in a letter addressed to their chief they avowed their faith in Jesus. In 1818 the Gospel of St. Matthew was published, which was soon followed by other parts of the New Test. Since 1840 the British and Foreign Bible Society possesses a translation of the entire Bible, which was prepared at the expense of that society.

7. *Dutch.*

8. *English.*

9. *Esthonian.* Esthonia is a maritime government in the north-west of European Russia, and forms one of the Baltic provinces. The language is spoken in two dialects—the Dorpat and Reval Esthonian. The former is spoken in South Esthonia, and the latter prevails in the North. Almost all the Esthonians are of the Lutheran persuasion. As early as 1686 they received the entire New Test. in the Esthonian language, translated by John Fischer, a German professor of divinity and general superintendent of Livonia. This translation was executed at the command of Charles XI. A version of the Old Test., made by the same translator, aided by Gosekenius, appeared in 4to in 1689; but it is uncertain in which dialect these early versions were written, although it was understood throughout Esthonia. Later versions considered both dialects, and thus we have two versions—the *Reval Esthonian* (q. v.) and the *Dorpat Esthonian.* As to the latter dialect, a New Test. was printed in Riga in 1727, which edition was soon exhausted. In 1815, through the exertions of Dr. Paterson, 5000 copies of the New Test. were printed by the British and Foreign Bible Society; and in 1824 the Russian Bible Society had 8000 copies printed, while another edition was undertaken in 1836 by the Dorpat Bible Society. In the same year a version of the Psalms, translated from the Hebrew by the Rev. Ferdinand Meyer, of Carolen, was printed by the aid of the parent society, and the number of copies of the New Test. together with the Psalms which has been distributed is, according to the last report of the British and Foreign Bible Society (1878), 35,000.

10. *Finnish.* As early as 1548 the New Test. was published at Stockholm. This version was made by Michael Agricola, rector, and afterwards bishop of Abo, a friend of Luther. In 1644 the entire Bible was published under the patronage of queen Christina, to whom the work was also dedicated. Editions of the New Test. from the text of queen Christina's version appeared in 1732, 1740, 1774, and 1776. In 1811 the British and Foreign Bible Society commenced its operations in Finland, and a Bible society was formed at Abo. In 1815 an edition of 8000 copies of the New Test. was published at Abo, and in the following year 5000 copies of the entire Bible left the press in Abo. A quarto edition of the entire Bible, aided by a grant from the British and Foreign Bible Society, was completed in 1827, but the extensive fire which broke out in the same year at Abo destroyed this edition (consisting of 7500 copies). In consequence, another edition of 5000 copies of the New Test. was immediately undertaken by the same society; and this edition was completed at Stockholm in 1829. In 1832 the Bible Society of Abo was again in active operation, and new editions of the entire Bible, as well as of the New Test., left the press. Apart from the Finnish edition printed at Abo, the St. Petersburg Society undertook some editions for the purpose of supplying the Finns in their own neighborhood. The New Test. was printed in 1814 and again in 1822, and the entire Bible was completed in 1817. Many large editions of the Scriptures have subsequently been issued by the joint agency of the Finnish and the British and Foreign Bible societies. According to the latest report for 1878, the former society

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had issued since its formation 239,273, and the latter 409,743 copies of the Holy Scriptures.

11. *French.*
12. *Georgian.* By way of supplement we will add that in 1876 the British and Foreign Bible Society decided to print an edition of the Four Gospels, the work being done at Tiflis.
13. *German.*
14. *Greek.*
15. *Hebrew New Testament.*
16. *Italian.*
17. *Judæo-Arabic.*
18. *Judæo-German.*
19. *Judæo-Persic.*
20. *Judæo-Polish* is a language spoken by the Polish Jews, consisting principally of Old German with a mixture of Hebraisms, or at least phrases peculiar to the Jews, with very little Polish in it. In 1820 a translation of the New Test. into this language was undertaken by the London Society for Promoting Christianity among the Jews. An edition was published in 1821 by the British and Foreign Bible Society, the characters being the so-called Rabbinic. A new edition in the Hebrew square letters was published by the London society in 1869, while in 1872 the British and Foreign Bible Society undertook a new edition in the pointed Hebrew characters, edited by P. Hershon, which was completed in 1878.
21. *Kalmuckian.* For the Kalmucks near the mouth of the Volga, Mr. Neitz, a missionary of the Moravian Brethren, at the beginning of this century undertook the work of translation, which was continued by Dr. Schmidt, whose version of St. Matthew was printed at St. Petersburg at the expense of the British and Foreign Bible Society. This is the only part which has been translated.
22. *Karaite-Tartar.*
23. *Karelian* is the language of a people dwelling in the government of Tver, in European Russia. As early as the 12th century they joined the Church of Rome, but in a bull published March 14, 1351, by Clement IV, we are told that they were obliged to join the Greek Church, to which they still belong. In 1820 the Russian Bible Society published the Gospel according to St. Matthew for the benefit of this tribe in the modern Russian characters.
24. *Kirghisian.* The Kirghise, belonging to the Tartaric tribes, are the most numerous, their number being given as about 1,500,000. At the expense of the Russian Bible Society at Astrachan, the New Test. was translated in 1818 by Mr. Charles Frazer, a Scottish missionary. Since this mission was abandoned, nothing has been done for the circulation of the Word of God among this people.
25. *Kurdish.* See SLAVONIC VERSIONS.
26. *Lapponese.*
27. *Latin.*
28. *Lettish*
29. *Lithuanian* } See SLAVONIC VERSIONS.
30. *Manchú.*
31. *Mordvinian.* The Mordvins occupy a locality lower down the Volga, and their number is, on good authority, supposed to approach 400,000. They are divided into two tribes—the Mokshans and Ersans. The Russian Bible Society translated the New Test. into their language, but the dissolution of that society brought the work to a termination.
32. *Olonetzian*, which is a sub-dialect of Karelian, had a small portion of the Scriptures translated into that dialect. A specimen of this translation was sent in 1820 to Tver to be compared with the dialect spoken in that government, but the suspension of the Russian Bible Society arrested the progress of this undertaking.
33. *Ostjakian* is a dialect spoken by one of the most numerous tribes in Siberia. A translation of the Gospel of St. Matthew into this vernacular exists in a collection at London, prepared at the expense of prince Lucien Bonaparte.
34. *Ossitinian* is the language spoken by the Ossetes, who inhabit the central part of Caucasus, north of Georgia. In 1752 Russian priests established a mission among them, and in 1821 upwards of 30,000 Ossetes had joined the Greek Church. Among the converts was also a nobleman of the name of Jalguside, who, being anxious to provide his countrymen with a version of the Scriptures in their own tongue, proposed to the committee of the Russian Bible Society to prepare a translation of the gospels in the Ossitinian dialect. The proposition was accepted, and in 1824 the work was ordered to be put to press. While the printing was going on, the Russian Bible Society was suspended, and thus the work was discontinued. Forty years later a new translation of the gospels was prepared at Tiflis.
35. *Permian.* The Permians, occupying the seat of the ancient Bjarmaland, are divided into three divisions—the Permians proper, composed of about 50,000 souls, partially Christianized, but without the Scriptures in their language except the Gospel of St. Matthew, which had been executed for prince Louis Lucien Bonaparte, not with a view to circulation, but to aid linguistic studies. The Sirenian and Wotjak will be mentioned in the proper place.
36. *Persian.*
37. *Polish.* See SLAVONIC VERSIONS.
38. *Roumanian.*
39. *Russian.*
40. *Samogitian.*
41. *Slavonic.*
42. *Servian.*
43. *Sirenian.* This dialect is spoken by the Sirenians, another section of the Permians; their number is about 70,000. The Russian Bible Society translated the Gospel of St. Matthew into their language, of which 1400 copies were printed in 1823.
44. *Swedish.* See SCANDINAVIAN VERSIONS.
45. *Syriac in Hebrew Characters.*
46. *Transcaucasian Tartar.*
47. *Tcheremissian* is a dialect spoken by a people dwelling along the banks of the Volga and Kama, in the governments of Kazan and Simbirsk. The complete New Test. appeared in the Tcheremissian language in 1820, being printed at the expense of the Russian Bible Society during the reign of the emperor Alexander. While the work was in progress, the archbishop of Kazan collected a number of the people and read to them from one of the books of the New Test. to ascertain whether it was intelligible to them. The people wept aloud for joy that they had received the Word of Jesus in their own tongue. An edition of 3000 copies was printed, but the dissolution of the Russian Bible Society that followed brought the work to a termination.
48. *Tchuvaschian* is spoken by a people inhabiting both sides of the Volga, numbering about 670,000 individuals, partially Christianized. In 1817 an attempt was made by the Russian Bible Society at Simbirsk to translate the New Test. In 1818 the Four Gospels were translated, and two years later the entire Test., under the care of the archbishop of Kazan, to whose diocese the people belong. The edition, consisting of 5000 copies, was printed in Russian characters.
49. *Vogulian* is spoken in the governments of Perm and Tobolsk, in a district between the Tobol, the Beresov, the Obi, and the Uralian Mountains. A translation of the Gospel of St. Matthew into Vogulian is contained in the collection of prince Lucien Bonaparte.
50. *Wotjakian.* The third section of the Permian race consists of the Wotjaks, about 200,000, located in the Upper Kama, and generally Christianized. In 1820, Lewandowski, a learned Wotjak, commenced a translation of the New Test. The Russian Bible Society encouraged him to continue; and thus under the care and inspection of the Viatka Branch Bible Society, the gospels of SS. Matthew and Mark were completed during the year 1823. From the first sheets of these gospels some portions were read in their churches, and it is related that the people demanded to hear more, but a change came; the Russian society became extinct, and all its printing operations were necessarily suspended.

Besides the *Annual Reports of the British and Foreign Bible Society*, see *The Bible of Every Land*, but especially Dalton, *Das Gebet des Herrn in den Sprachen Russlands* (St. Petersburg, 1870). (B. P.)

Russian Sects. Religious sects abound in Russia, and under the most absolute monarchy in Europe we have the singular phenomenon of large bodies of dissenters defying the sovereign's power, and living in open secession from the National Church. All of these sects are included under the general name of Raskolniks (q. v.), i. e. *Schismatics.* The Raskolniks are divided into two great branches, the Popoftchins and the Bezpopoftchins, the former having priests and the latter none. (For much of the following article we are indebted to the Rev. F. W. Flocken, missionary to Bulgaria.)

I. The POPOFTCHINS are divided into five principal sects.

1. The *Diaconoftchins.* This sect was started in 1706 at Veska, under the leadership of Alexander the Deacon, from whom it takes its name.
2. The *Epefanoftchins* (q. v.).
3. The *Peremayanoftchins* (q. v.).
4. The *Staroverizi* (men of the ancient faith) is the name assumed by the majority of those who refused to acquiesce in the reforms introduced in the 17th century, especially the revision of the Scriptures and the liturgical books effected by the patriarch Nikon (A.D. 1654). The following are the points which, they strenuously maintain, justify their separation from the National Church: *a.* The service should be according to the old books before their alteration by Nikon. *b.* In the Creed the article on the Holy Ghost should read, "And in the Holy Ghost, the true and living Lord." *c.* The Hallelujah should be sung only twice,

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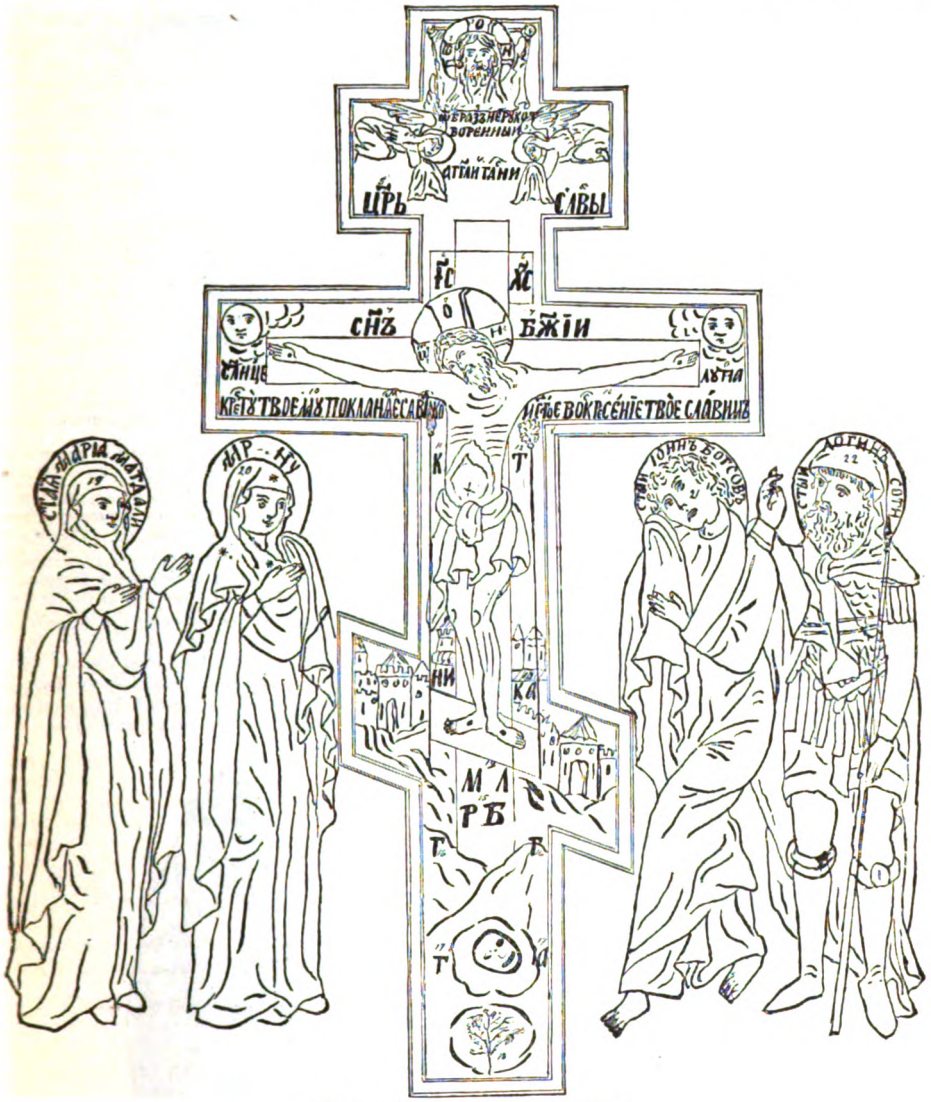
not three times; after the second adding "Glory to God." *d.* The processions around the churches should go with the course of the sun, and not against it. *e.* That the sign of the cross should be made by uniting the fourth and fifth fingers, and not the first three fingers, with the thumb. *f.* To acknowledge, respect, and adore only the eight-ended cross. *g.* The name of Jesus is to be written and pronounced Isus, and not Jesus.

There were other and still smaller points of dispute, and the tendency to fanaticism so universally found in Russian dissent did not fail to appear among them. They were persecuted under Peter I (A.D. 1689–1725), who laid double taxes on them; but his successors, especially Catharine II and Alexander I, have adopted a milder policy with the hope of winning them back to the Eastern Church. But little success has attended these attempts at reconciliation.

5. *Tchernoltzi*, or *Wjetkaers*, an insignificant body who, during the time of the persecution (A.D. 1730),



Eight-ended Cross of the Raskolniks.

This cross is by all the different Russian Raskolniks considered the only true Christian cross; while by them the four-ended one is considered and declared to be an innovation made by the patriarch Nikon, and consequently anti-Christian.

1. Represents the impression said to have been made by Jesus Christ upon a wet cloth, and by Ananias sent to king Abgarus of Edessa.

2. The letters in it stand for and signify: а for *ot nebo shedshi*, "from heaven descended;" о for *oni ego ne prinjali*, "they did not receive him;" и for *na kreste raspiali*, "on the cross outstretched him."

3. The writing under it is in Old Slavic, and reads *obras nerükotworennii*, signifying "image not made by hand."

4. Reads *Angeli Gospodni*, signifying "Angels of the Lord."
5. " *Zar slavi*, " "Lord of Glory."
6. " *Isus Christos*, " "Jesus Christ."
7. " *Sin Boshii*, " "Son of God."
8. " *Solnze*, " "Sun."
9. " *Luna*, " "Moon."
10. " *Chrestu twoemu poklonaemsa wladiko i swetloe woskresenie twoe slavim*, signifying "To thine cross do we bow, Lord, and thy luminous resurrection do we glorify."
11. Reads *Kopie*, signifying "Spear."
12. " *Trost*, " "Hyssop."
13. " *Na kreste iskupil krowiü Adama*, signifying "On the cross redeemed with blood of Adam."
14. " *Mesto lobnoe*, signifying "Place of skull."
15. " *Raspiat Bog*, " "Crucified God."
16. " *Gora Golgotha*, " "Mount Golgotha."
17. " *Glowa Adama*, " "Head of Adam."
18. The tree of which it is said that it was pointed out to Seth by the archangel Michael, in answer to his prayer for his father Adam (Gospel of Nicodemus, ch. xiv).
19. Reads *Swjataja Maria Magdalena*, signif. "St. Mary Magdalene."
20. " *Miter Theos*, " "Mother of God."*
21. " *Swjatoi Joann Bogoslow*, " "St. John the Theologian."
22. " *Swjatoi Login Sótnie*, " "St. Logan the Centurion."

* The three little stars signify the perpetual virginity.

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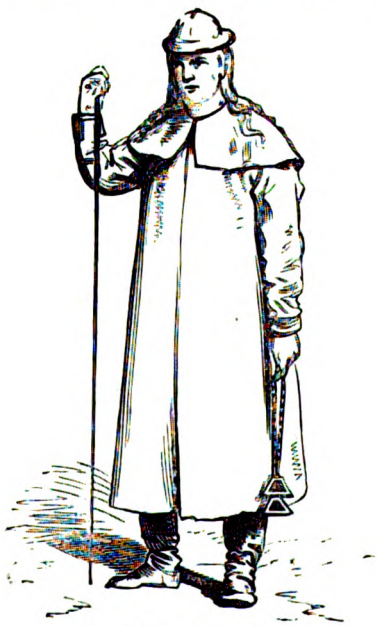
A Popoftchin Teacher.

took refuge on the islands of the Wjetka, a small river between Russia and Poland, whence their name. Here they formed a separate community and built two monasteries, from which, fifty years later, some of them migrated to Poland and built a church and convent at Tchernoboltz. Their chief distinguishing practices are a refusal to take oaths and to offer prayers for the emperor.

II. The BEZPOPOFTCHINS, as we have said, are dissenters who refuse to have priests, the sacraments being administered and services conducted by lay elders. They recognise no priestly hierarchy, and dislike the national bishops and priests so much that when any



A Popoftchin Monk at Home.

A Popoftchin Monk in Travelling-dress.

one of these enters their houses they hasten, as soon as he leaves, to wash the seats and walls. They believe that the Church is in a period of decline and apostasy, that the apostolic succession has been interrupted, and that legitimate priests are now impossible. They hold that the world has had four æras: a spring, or morning, from Adam until the building of Solomon's Temple; a summer, or noon, lasting until the birth of Christ; an autumn, or evening, until the appearance of Antichrist, about 1650; and now the cold winter, the dark night, which will continue until the Lord shall descend upon earth to save men. The Bezpopoftchins are divided up into very many sects, some of them holding opinions exceedingly absurd. The three principal of these sects are the following:

A Popoftchin Nun.

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1. *The Pomoryans.*—The founder of this sect was a runaway deacon of the name of Danilo Wiculin. In the year 1695 he founded a monastery on the borders of the Viga, of which for forty years he was the prior, and died in 1735. In the erection of the monastery and in its leadership he was assisted by Andrei Mishtezky, who was of princely origin, and occupied his post until his end, in 1736. Soon after this a monastery for females was organized, of which Salomonia, the sister of Mishtezky, became prioress. The monasteries soon amassed wealth, and were thereby enabled to procure a large library of old Slavic manuscripts, and composed books for the education of singers, writers, painters, and the future leaders of the sect. At the end of the past century these monasteries contained 2000 male and 1000 female inmates. Andrei and Simion Denisow have written several works for the sect, and in general defence of the Raskolniks, of which the *Pomoryan Answers to the Questions of Nerfit* is the principal.

The teachings of the Pomoryans, also called Danilowtchina, consist in the following: *a.* From the time of Nikon, the Antichrist has been reigning, though unseen, in the orthodox Church, and has abolished the true sacraments and priesthood. *b.* Those from the orthodox Church who wish to join the Pomoryans must receive rebaptism, which, like other sacraments, can, in consequence of the fall of the true priesthood, be administered by laymen, and even by females. *c.* As there is no true priesthood, there is no one to solemnize marriages, therefore all are obliged to live in the unmarried state, and those married in the Church must separate. *d.* Monks from the orthodox Church can be acknowledged as such after having been rebaptized, and they may install others in that state and be permitted to serve as priests, even if they have not been such before. *e.* For those in authority no prayers are to be offered. During the reign of Anna Ivanova one of the Pomoryans reported this to the authorities; then, to avoid difficulties with the government, they introduced a prayer for the czar, which they have used ever since. *f.* The crosses not to have the inscription "I. N. R. I.," because this is a Latin heresy, but to have the initial letters of these words: *Zar Slary Isus Christos Sin Boshii*, "Lord of Glory, Jesus Christ, Son of God," as it had been to the time of Nikon. *g.* The food bought in the market is not to be considered unclean. *h.* To be ready for suicide by fire for the true faith.

2. *The Fedosejoftchins.*—This is the second of the principal sects of the Bezpopoftchins, which spread with the same rapidity in another part of the country. The principal promoter of it was a deacon by the name of Fedosei, a contemporary of Danilo Wiculin. Having removed with his family to Poland, he gathered around him in a short time a number of Raskolnik fugitives from Russia, and founded two abodes, one for males and the other for females, among whom he acted as priest. He agreed in all points with the Pomoryans, except two, viz.: *a.* The inscription of "I. N. R. I." is to be retained upon the cross. *b.* The food bought in the markets must be purified by prayer and adoration. These two points gave rise to the sect. The efforts of the Pomoryans to form a union with the Fedosejoftchins proved unsuccessful, and an open enmity between the two began, which increased just as soon as the Pomoryans commenced to pray for the czar. In the year 1771 they succeeded, at Moscow, in founding a cenobitical establishment, known as the Preobrashensky Cemetery, which became the principal centre of the sect. The originator, and for thirty-eight years the head of this institution, was Elijah Alexejew Kowilin, a dealer in bricks and wines. During the pestilence at Moscow in 1771, when all the poor workmen who had been there commenced to leave the town to return to their native places, and in that way carried the sickness to all parts of the country, Kowilin, with another merchant, Zenkoff, applied for permission to establish, at their expense, a quarantine on one of the principal roads leading from the city, and with it to connect a cemetery for the burial of those that died. Having received the permission, they established a barrier and building for the purpose proposed. He, with others, fed the hungry, nursed the sick, and comforted the dying. The news of the comfort provided by Kowilin spread very rapidly, and, besides the hungry and sick, the people *en masse* took refuge with him. He, on the other hand, did all he could to instil into the minds of the refugees that this woe from hunger and pestilence was sent upon Moscow by God as a just punishment for the Wikonian heresy, and exhorted them to repent and turn to God. The people, seeing that those dying as orthodox were

A Pomoryan Teacher.

A Fedosejoftchin Teacher.

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just thrown into a cart and hurled off, while those under Kowilin's care were provided with all the necessaries of life, the sacraments in the last hours, and when dead were given a Christian funeral, chose, between the two, the latter, and submitted *en masse* to rebaptism and the conditions of Kowilin. At the same time, they turned over to Kowilin all their movable and real property. When the pestilence ceased, he retained many of his adherents and formed a kind of monastery, which, at the commencement of the present century, contained 1500 persons of both sexes. The sect numbered nearly 10,000 members at Moscow. To perpetuate the institution, he petitioned for assistants under the name of trustees, who were selected from among the members, and were of the richest merchants. The news of the wealth and good order of this establishment and the concern of Kowilin for the good of the Fedosejoftchins raised him in the eyes of the sect in other parts of the land, which by degrees placed all their communities under his protection and made them dependent upon the Preobrashensky Cemetery institution, from which they all began to get their leaders and singers, and bought all their books and *ikonas*, and to which they continued to send their annual contributions.

3. *The Philippoftchins.*—Besides the general doctrines of the Bezpopoftchins, the Philippoftchins hold: *a.* That only the eight-ended cross without inscription is to be venerated. *b.* Only the *ikonas* according to the old style, and painted by themselves, are to be worshipped. *c.* No prayers are to be offered for the czar. *d.* Man and wife are to be separated after having been rebaptized. *e.* Suicide by fire or hunger is martyrdom for the true faith. This last point explains why the Philippoftchins are sometimes also called Samososhigately (Self-burners) and Morelshtchiky (Starvationists). Even Philip and a number of his followers burned themselves by setting fire to their monastery and remaining in it. See PHILIPPINS.

4. Among the *minor sects* are:

(1.) *The Pastushkoe*, or *Adamantowa.*—The originator of this sect was a herdsman of Denisow, Adam by name. Pastush, in Russian, means herdsman; and this his calling, combined with his name, forms the name of the sect. He censured the Philippins because of their passion for suicide, the Pomoryans on account of their aversion to eat and drink with others; and taught that it was sinful to walk on paved streets, to handle money, and possess passports, because the first is an invention of the Antichrist, and the last two bear the seal and imprint of the same.

(2.) *The Spasova*, or *Kusmintchin.*—Its founder was Kusma, an illiterate peasant, and his doctrine was called Netovtchina (a word derived from the Russian word *net*, which means "there is not"), and is used in this form to show that he held that since the time of the correction of the books, and with them the prayers and faith in the orthodox Church, the Antichrist is reigning, and, consequently, "there is no" grace, no sanctity, no sacraments. He taught that there is nothing holy remaining in the world, and that salvation is to be obtained only through the "Spassa," which is the Slavic word for the Russian *Spassitel*, meaning "Saviour." His followers do not rebaptize those that join them, nor do they always baptize their own children, believing that the "Spassa" can save them without it. The marriage-tie, where or whenever performed, is with them considered indissoluble; but, with the approach of age, they are forbidden to make use of its rites. They worship only their own *ikonas* and crosses, which they always carry with them, and which, therefore, are small and made to fold together. This sect is principally to be found in the districts of Nishgorod.

(3.) *The Detoubeitchins* (*Infanticides*).—This sect consider it a great misfortune for children to come under the influence of Antichrist (the established Church), and believe it to be the best offering they can make to God to deliver them from this calamity—by death, if necessary. They do not hesitate, therefore, to commit the crime of infanticide.

(4.) *The Beguny* (*Deserters*), or *Stramiky* (*Wanderers*).—This sect originated about 1790, in the village of Sopel, district of Jaroslav, from which it is sometimes called Sopelniks. Its founder was Deserter Efimy, who, after having been rebaptized, settled in said village and taught that the Antichrist had ascended his throne long ago: first, one thousand years after Christ he invisibly reigned in the Greek empire under the Greek name of *Appolyen*,* as intimated by John in the Revelation; then, after the lapse of 666 years, which letters compose his name, he appeared in Russia, not yet as czar, but as a false prophet, as stated in the Revelation by John. And this first beast and false prophet was the patriarch Nikon, for he was the first to blaspheme against God by changing the name of *Isus into Jesus*,† and, like a beast, persecuted the worshippers of the true Isus; and that he really was the beast spoken of in the Apocalypse is seen from his real or lay name, Nikita, in Greek Νηκήτιος,‡ which gives the number 666. After his fall, there appeared the third Antichrist, or the second beast with the two horns, which signify the two imperial names, czar and imperator, the last of which, in Greek, is Ἱπεράτορ,§ and also gives the number 666. In this trinity the members of the orthodox Church are baptized and marked with the sign of the cross by three fingers instead of by the two first, as it was of old. To escape eternal punishment, it is necessary, first to wash off this sign and mark by rebaptism, and then flee from every city and village which forms part of this Babel of Antichrist.

(5.) *The Isbraniki*, or "Company of the Elect."—The cause of the separation of this sect from the Russian Church was not any difference of doctrine or ritual, but a desire to protest against the laxity and inclination to change displayed by the clergy, and to adopt a greater piety and purity of life. They were termed by the orthodox party Roscholshiki (Seditionists). Pinkerton (*On Russian Sects*) identifies them with the Starovertzi.

(6.) *The Bezslovestni* (the dumb), the name given to a not very numerous sect of the 18th century, whose members, after conversion, became perpetually speechless. Very little is known of their tenets.

(7.) *The Istmiye Christiane.* See MALAKANS.

(8.) *The Karabliki.* See No. (18) below.

(9.) *The Khlistie*, or *Flagellants.*

(10.) *The Malakans* (q. v.).

(11.) *The Martinists* (q. v.).

(12.) *The Moreshiki.*

(13.) *The Netovtshins* (q. v.).

(14.) *The Niconians* (q. v.).

(15.) *The Njetowschitchini.* See NETOVTSHINS.

(16.) *The Roscholshiki* (q. v.).

(17.) *The Sabatniki* (q. v.).

(18.) *The Skoptzi* (eunuchs), a name given to this sect because of their practice of self-mutilation, which they supposed to be warranted by Scripture (Matt. xix, 12). The general characteristics of this sect, even among those who do not adopt this extreme course of action, is one of self-mortification and asceticism. They perform self-imposed penances, such as flagellation, wearing haircloth shirts, and iron chains and crosses. They profess great respect for Peter III, of whom they keep pictures in their houses, in which he is represented with a scarlet handkerchief tied round his right knee (which is supposed to be one of their Masonic signs). They expect him to revisit the earth as the true Messiah, and, having rung the great bell of the Church of the Ascen-

* The word is rendered Ἀπολλύων, while it ought to be Ἀπολλίων; the first is equal to 666, the second to 1461.

† Before Nikon's time the two vowels in the word Jeshua were left out, so it read Isus.

‡ The word is rendered Νηκήτιος, equal to 666; while it ought to be Νηκήτας, equal to 587.

§ The word is rendered Ἱπεράτορ, equal to 666; while it ought to be Ἰμπεράτορ, equal to 706.

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Religious Exercise of one of the Skoptzi.

sion in Moscow, to summon the elect, and reign over all the true Skoptzi. They are noted for their anxiety to procure converts, and he who gains twelve is dignified with the title of apostle. Their chief peculiarities of practice and doctrine are the rejection of the resurrection of the body, a refusal to observe Sunday, and the substitution of certain rites invented by themselves in lieu of the sacrament of the eucharist. They are a numerous sect in some governments, as that of Orel, comprising whole villages, and they have many adherents among the jewellers and goldsmiths of St. Petersburg, Moscow, and other large towns.

(19.) *The Strigolniks.* This sect arose in Novgorod at the close of the 14th or early in the 15th century. A Jew named Horie, joined by two Christian priests, Denis and Alexie, and afterwards by an excommunicated deacon named Karp Strigolnik, preached a mixture of Judaism and Christianity, and gained so many followers that a national council was called to suppress him. They regard the payment of money by the clergy to the bishops on ordination as simoniacal, and confession to a priest as unscriptural. Strigolnik himself was thrown into the river and drowned during a riot in Novgorod, but the opposition of his followers to the Russian Church continued for many years after his death.

(20.) *The Wjetkaers.*

(21.) *The Yedinovertzi* (Coreligionists). This name was given to some members of the Starovertzi in the reign of Alexander (1801–25), when strong hopes were entertained of regaining them to the orthodox communion. They assume for themselves the name of Blagoslovenni, or "The Blessed."

For literature, see Dimitri, *Hist. of Russian Sects;* Farlati, *Illyricum Sacrum;* Grégoire, *Hist. des Sectes Religieuses* (Paris, 1814), vol. iv; Haxthausen, *Studien über Russland* (Han. 1847); Krazinski, *Lectures on Slavonia* (Lond. 1869); Mouravieff, *Hist. of the Church of Russia* (ibid. 1842); Platon, *Present State of the Greek Church in Russia* (Pinkerton's transl. Edinb. 1814; N. Y. 1815); Strahl, *Gesch. der Gründung, etc., der christlichen Lehre in Russland,* etc. (Halle, 1830). See RUSSIA.

Russian Version OF THE SCRIPTURES. The Russian language, which is understood from Archangel to Astrakhan, admits of but two principal divisions, namely, Great Russian—the literary and official language of the nation, spoken in Moscow and the northern parts of the empire—and Little, or Malo, Russian, which contains many obsolete forms of expression, and is predominant in the south of European Russia, especially towards the east. To this may be added the White, or Polish, Russian, spoken by the common people in parts of Lithuania and in White Russia. The earliest Russian version of the Scriptures was written in White Russian, and in 1517 parts of the Old Test. were printed at Prague, while the Acts and the Epistles appeared at Wilna in 1527. The translator is said to have been Fr. Skorina. At the close of the 17th century another attempt was made to produce a version of the Scriptures in the Great Russian. The promoter of this version was the Lutheran pastor Ernest Glück, of Livonia, who made it from the Old Slavonic text. Unhappily, at the siege of Marienburg, in 1702, the whole of Glück's MSS. were destroyed. In the year 1816 the Russian Bible Society laid before the emperor Alexander some copies of a new version, and he was much struck at perceiving that, while so many barbarous tribes had been thus put in possession of the oracles of God, "his own Russians still remained destitute of the boon mercifully designed to be freely communicated to all." At his instigation an order was immediately forwarded through the president of the society to the Holy Synod, enjoining the translation of the New Test. into modern Russ. Under the auspices of the Religious Academy of St. Petersburg, the work was undertaken by the archimandrite Philaret, and, after three years had been devoted to the undertaking, an edition of the Four Gospels was struck off, in parallel columns with the Slavonic text. The preface to the Gospels, which appeared in 1819, was signed by Philaret, Michael, metropolitan of Novgorod, and Seraphim of Moscow. The demand for this work was such that in 1820 the fourth edition of the Gospels was published; in the same year the second edition of the Acts was printed, while the first edition of the entire New Test. did not appear till 1823. As to the order of the books of the New Test., which were reprinted and published by Tauchnitz, of Leipsic, in 1838, and again in London in 1862, it is as follows: Matthew, Mark, Luke, John, Acts; the epistles of James, Peter, John, and Jude; Romans, Philemon, Hebrews, Revelation.

Of the Old Test., only the Psalms were translated by the Rev. Dr. Pavsky, of the Cathedral of St. Petersburg, the first Hebrew scholar in the empire. The first edition appeared in 1822, and consisted of 15,000 copies; yet so great was the demand that within the space of two years no less than 100,000 copies left the press. In 1853 Mr. Tauchnitz, of Leipsic, published an edition in Hebrew and Russian. The edition before us, in Russ alone, was published at London in 1862, and we notice that the word "Selah" is always put in brackets; that the number of verses in the different psalms does not agree with the English, but with the Hebrew, as the superscriptions, which are found in the English Bible in small type, are counted as a verse; Psa. ix and x are translated according to the Sept. as one, and thus, e. g., the xviiith is the xviith Psalm; the cxlviith Psalm of the Hebrew is divided, as in the Sept., into two — cxlvi, from 1–11, and cxlvii, from 12–20 — and thus the usual number of 150 psalms is gained. The translation of the other books of the Old Test. from the

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Hebrew proceeded under the direction of the religious academies of St. Petersburg, Moscow, and Kief; and an edition to consist of 10,000 copies of the Pentateuch and the books of Joshua, Judges, and Ruth, was subsequently undertaken; but in 1826 the Russian Bible Society was suspended by the ukase of the emperor Nicholas. A new translation has of late been issued by the Holy Synod, while the British and Foreign Bible Society also published a version, which is largely circulated in Russia. See *The Bible of Every Land*, p. 296 sq.; Dalton, *Das Gebet des Herrn in den Sprachen Russlands*, p. 37 sq.; Reuss, *Geschichte der heiligen Schriften des Neuen Testaments* (Brunswick, 1874), § 490; also the *Annual Reports of the British and Foreign Bible Society*. (B. P.)

Russniaks (also RUSSINE and RUTHENI), the name of a variety of peoples who form a branch of the great Slavic race, and are sharply distinguished from the Muscovites, or Russians proper, by their language and the entire character of their life. They are divided into the Russniaks of Galicia, North Hungary, Podolia, Volhynia, and Lithuania, and are estimated by Schafarik at 13,000,000. They are almost all agriculturists, and, on the whole, rather uncultivated. Before the 17th century they were a free race, but were then subjugated, partly by the Lithuanians, partly by the Poles, and for a long time belonged to the Polish kingdom. Their language has consequently become closely assimilated to the Polish. In earlier times it was a written speech with quite distinctive characteristics, as may be seen from the translation of the Bible published at Ostrog in 1581, and from various statutes and other literary monuments still extant. Recently, printing in the Russniak tongue has been recommenced. The Russniaks belong, for the most part, to the United Greek Church, but in part also to the Non-united. They preserve many old customs peculiar to themselves, and much folk-lore, prose and poetic, very like that current in Poland and Servia. This has been collected by Vaclav in his *Piesni Polskie i Ruskie* (Lemberg, 1833). Levicki has published a *Grammatik der russinischen Sprache für Deutsche* (Przemysl, 1833).—*Chambers's Encyclop.* s. v.

Russo-Greek Church is the community of Christians subject to the emperor of Russia, using the Slavonic liturgy and following the Russian rite. See GREEK CHURCH.

1. *Origin.*—The early history of the Russian Church is involved in much obscurity; but that Christianity was introduced into Russia previous to the middle of the 9th century must be inferred from a letter of Photius (866) in which he says that the people called Russians had forsaken idolatry, received Christianity, and allowed a bishop to be placed over them (*Epistolæ*, ed. Montacaut, p. 58). Its diffusion, however, was very limited. The princess Olga was baptized about the middle of the 10th century, but by no means succeeded in winning over her son Swätoslav and her people to Christianity. Nor was it till the alliance of Vladimir with the court of Byzantium by his marriage with Anne, sister of the emperor Basil II, and his baptism in 988 (when he took the name of Wassily, or Basil), that the foundation of Christianity can be said to have been regularly laid in Russia. He issued an edict for the destruction of idols and idol temples throughout his dominions; and his subjects were commanded to receive baptism, which they did in very large numbers. Churches were built in all directions, the first of them being dedicated by Vladimir himself. Yaroslav, the next Russian monarch, built convents which he filled with Greek scholars and artists, and many works were translated from Greek into the Slavonic dialects.

2. *Government.*—At first the Russian Church was under the jurisdiction of Rome, and it seems that as late as the Council of Florence (1439) the adherents of the Roman Church throughout Russia were as numerous as those of the Greek party. Its complete separation from Rome was effected by an archbishop of Kief, named Photius, in the latter part of the same century. For more than a century it continued directly subject to the patriarch of Constantinople; but in 1588 the patriarch Jeremias, being in Russia, held a synod of the Russian bishops and erected the see of Moscow into a patriarchate with jurisdiction over the entire territory. He was also induced in 1589 to consecrate Job, archbishop of Rostow, the first patriarch. This action was afterwards confirmed by a synod held at Constantinople; but, as their junior, the patriarch of Moscow ranked after the patriarchs of Alexandria, Antioch, Jerusalem, and Constantinople. This subordination was acquiesced in until the reign of Alexis Michaelowitz, when the patriarch of Moscow, Nikon, refused to acknowledge it further. When Peter the Great became ruler, he saw that his government was, in fact, divided with the clergy and the patriarch. Upon the death of Adrian, in 1700, when the bishops were assembled to choose his successor, Peter entered and broke up the meeting, declaring himself patriarch of the Russian Church. To wean the clergy by degrees from their established rights, he kept the office open for upwards of twenty years, and abolished it in 1721. The permanent administration of Church affairs was placed under the direction of a council, called the "Holy Synod," or "Permanent Synod," consisting of archbishops, bishops, and archimandrites, all named by the emperor.

3. *Constitution.*—Under the direction of this council, a series of official acts and formularies, and catechetical, doctrinal, and disciplinary treatises, was drawn up, by which the whole scheme of the doctrine, discipline, and Church government of the Russian Church was settled in detail, and to which all the clergy, officials, and dignitaries are required to subscribe. The leading principle of this constitution is the absolute supremacy of the czar, and it has been maintained in substance to the present time. The Holy Synod is considered as one of the great departments of the government, the minister of public worship being *ex officio* a member. This code was enacted in 1551 and received the name of *Stoglav*, or a hundred chapters.

4. *Doctrine.*—As regards doctrine, the Russian Church may be considered as identical with the common body of the Greek Church (q. v.). With that Church it rejects the supremacy of the pope and the double procession of the Holy Ghost. All the great leading characteristics of its discipline, too, are the same; the differences of ceremony being too minute to permit our entering into detail. The discipline as to the marriage of the clergy is the same as that described for the Greek Church; and in carrying out the law which enforces celibacy upon bishops the Russians adopt the same expedient with the Greeks, viz. of selecting the bishops from among the monks, who are celibates by virtue of their vow.

5. *Liturgy.*—The service of the Russian Church was, at its commencement, borrowed from the Greek Church, according to the books translated by Cyril and Methodius into the Slavic, which to this day is the language of the Church. They translated, however, only the most necessary books, the others being translated into Russian since the time of Yaroslav I. In them were found many mistakes which Cyprian and Photius labored to correct; but, as the metropolitans who succeeded them were Russians, and not well versed in the Greek language, errors again crowded in. Maksim, a monk, was called from Athos in 1506 and ordered to revise the Church books, and soon discovered that, by the numerous errors of translation, even the articles of the Creed had been changed in meaning. His work displeasing some, they brought false charges against him, and he was sent to a monastery, deprived of the sacraments, and, after thirty years of suffering, died in 1556. When Nikon became patriarch, he undertook the cor-

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rection of the books, and sent to the East the monk Arseny Suchanow for the purpose of collecting ancient Greek and Slavic MSS. This resulted in the correction of the Scriptures and the introduction of the corrected version in the place of the old ones. The Church service itself underwent no change except the addition of some holy days in honor of new saints.

6. *Clergy.*—There are three ranks of episcopacy in the Church—metropolitans, archbishops, and bishops, who each have a peculiar dress. These three classes are called by the general name of *archirei*, or prelates; next to them in degree are the *archimandrites* and *hegoumeni*, or abbots and priors of the monasteries; and last and lowest of all are the monks, who have been either ordained for the priestly office, for the second degree, or

Muscovite Bishop.

diaconate, or are mere lay brothers without having taken the vow. The clergy are divided into two classes, regular and secular. The first are alone entitled to the highest dignities of the Church, are ordained under much stricter vows than the others, and are termed the black clergy from their wearing a black robe. The secular clergy have a brown and blue robe, and are termed the white clergy. Although special provision was made for the Roman Catholics in Poland by the erection of an archbishopric in communion with Rome at Mohilev in 1783, and still later arrangements, yet the whole policy of the Russian government is opposed to the free exercise of worship by its subjects. According to the *Statistical Year-book of the Russian Empire* for 1871, the orthodox adherents of the Russian Church exceeded 53,000,000, the clergy of all ranks numbering about 215,000. Religious sects abound, who all go by the general name of Raskolniks (q. v.). See King, *Travels in Russia;* Krazinski, *Religious History of the Slavonic Nations;* Mouravieff, *History of the Church in Russia;* Ricaut, *History of Greek and Armenian Churches* (1694). See RUSSIA.

Rust (*βρῶσις, ἰός*) occurs as the translation of two different Greek words in Matt. vi, 19, 20 and James v, 3. In the former passage the word *βρῶσις*, which is joined with *σής*, "moth," has by some been understood to denote the larva of some moth injurious to corn, as the *Tinea granella* (see Stainton, *Insecta Britan.* iii, 30). The Hebrew עָשׁ (Isa. l, 9) is rendered *βρῶσις* by Aquila (comp. also *Epist. Jerem.* v, 12, *ἀπὸ ἰοῦ καὶ βρωμάτων*, "from rust and moths;" A. V. Bar. vi, 12). Scultetus (*Exerc. Evang.* ii, 35; *Crit. Sac.* vol. vi) believes that the words *σὴς καὶ βρῶσις* are a hendiadys for *σὴς βρώσκων*. The word can scarcely be taken to signify "rust," for which there is another term, *ἰός*, which is used by James to express rather the "tarnish" which overspreads silver than "rust," by which name we now understand "oxide of iron." *Βρῶσις* is no doubt intended to have reference, in a general sense, to any corrupting and destroying substance that may attack treasures of any kind which have long been suffered to remain undisturbed. The allusion of James is to the corroding nature of *ἰός* on metals. Scultetus correctly observes, "Ærugine deformantur quidem, sed non corrumpuntur nummi;" but though this is, strictly speaking, true, the ancients, just as ourselves in common parlance, spoke of the corroding nature of "rust" (comp. Hammond, *Annotat.* in Matt. vi, 19).—Smith. Moreover, various writers agree that the gold and silver coins of antiquity were much more liable to corrosion than those of the present, being much more extensively adulterated with alloys.

The word translated "scum" (חֶלְאָה, *chelâh*) in Ezek. xxiv, 6, 11, 12 means the rust or corrosion of the pot of brass (or rather copper) which typified Jerusalem. Copper is more liable to corrosion than the other metals, each of which has its own dissolvent; but copper is acted upon by all those dissolvents, and the corrosion of the copper pot symbolizes the aptitude of Jerusalem to corruptions, which, being shown by Ezekiel to be removed only by the agency of fire, was a type of the awful punishments and fiery purgation awaiting Jerusalem.

Rust, George, a learned English divine, was a native of Cambridge, and educated at Christ's College. On the Restoration, Jeremy Taylor, foreseeing the vacancy in the deanery of Connor, in Ireland, sent to Cambridge to secure a man suitable for that position. Dr. Rust was chosen, and he landed at Dublin about August, 1661. He was preferred to the deanery as soon as it was void, and in 1662 to the rectory of the island of Magee. The bishop dying (Aug. 13, 1667), the bishopric was divided, and Dr. Rust became bishop of Dromore, which position he held until his death, in December, 1670. He wrote, *A Letter of Resolution concerning Origen*, etc. (Lond. 1661, 4to):—*Discourse of Truth:*—besides several *Sermons*.—Chalmers, *Biog. Dict.* s. v.

Rust, Isaac, a German doctor of theology and member of the consistory in Speyer, was born in 1796 at Mussbach, in Bavaria. In 1820 he was minister in Ungstein, in 1827 he was appointed minister of the French Reformed Church at Erlangen, in 1847 he was called to Munich, and was finally made pastor in Speyer, where he died in 1862. He wrote, *Philosophie und Christenthum, oder Wissen und Glauben* (Mannheim, 1833, 2d ed.):—*Predigten über ausgewählte Texte* (Erlangen, 1830):—*Stimmen der Reformation u. der Reformatoren an die Fürsten u. Völker dieser Zeit* (ibid. 1831):—*De Blasio Pascale Veritatis et Divinitatis Religionis Christianæ Vindice* (ibid. 1833), pt. i, ii:—*Jesus Christus gestern u. heute u. derselbe auch in Ewigkeit* (Munich, 1850), sermons. See Winer, *Handbuch der theol. Literatur*, i, 25, 411; ii, 103, 405, 744; Zuchold, *Bibl. Theol.* p. 1101. (B. P.)

Rustic-work, ashlar masonry, the joints of which are worked with grooves, or channels, to render them conspicuous. Sometimes the whole of the joints are worked in this way, and sometimes only the horizontal ones. The grooves are either moulded or plain, and are formed in several different ways. The surface of the work is sometimes left, or purposely made, rough, but at the present day it is usually made even. Rustic-work was never employed in mediæval buildings, but

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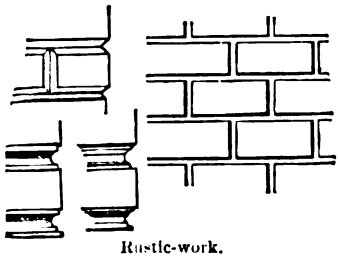

Rustic-work.

it is said to have had its origin in the buildings of Augustus and Claudius at Rome. — Parker, *Gloss. of Architect.* s. v.

Ruter, Calvin W., a minister of the Methodist Episcopal Church, was born in Bradford, Orange Co., Vt., March 15, 1794. He was received into the Ohio Conference in 1817, and in 1820 was transferred to the Missouri Conference. When the Indiana Conference was formed in 1832, Mr. Ruter was chosen its secretary. He took deep interest in founding the Indiana Asbury University, and was for many years one of its trustees. He took a superannuated relation in 1855, and died June 11, 1859. See *Minutes of Annual Conferences*, 1859, p. 274.

Ruter, Martin, D.D., a minister and instructor of the Methodist Episcopal Church, was born in Charlton, Mass., April 3, 1785. In 1801 he was admitted into the New York Conference, and in 1818 was appointed in charge of the Newmarket Wesleyan Academy, afterwards removed to Wilbraham. In 1828 he became president of Augusta College, where he remained until August, 1832. In 1834 he accepted the position of president of Allegheny College, and held it until 1837, when he was appointed superintendent of the Texas mission, where he formed societies, secured the building of churches, and laid out the greater part of the state in circuits. His death took place May 16, 1838. He published a *Hebrew Grammar*:—a *History of Martyrs*:—an *Ecclesiastical History*:—*Sermons*:—and *Letters*. See Simpson, *Cyclop. of Methodism*, s. v.

Rutgers, Henry, a distinguished Revolutionary patriot, philanthropist, and Christian of New York city, who was severely wounded while serving as an officer in the war of independence, and always stood high in the confidence of the state and general governments, was born in 1746. Possessed of ample wealth, he was noted for his unceasing munificence to various objects of humane and religious charity. He was one of the first managers of the American Bible Society, and was prominent in all the great benevolent movements of his time. By a timely act of liberality, he was to a large degree instrumental in the revival of Queen's College, which since that date (1825) has been honored with his venerated name as *Rutgers College*. In the public movements of his denomination (the Dutch Reformed), he was "a prince and a great man, whose praise is in all the churches." He died Feb. 17, 1830, in the full confidence and triumph of Christian hope. His last words were "Home! home!" (W. J. R. T.)

Ruth (Heb. *Ruth*, רוּת, probably for רְעוּת, and this for רֵעָה, a *female friend;* Sept. and New Test., Ῥούθ; Josephus, Ῥούθη, *Ant.* v, 9, 1), a Moabitess, the wife, first, of Mahlon, secondly of Boaz, and by him mother of Obed, the ancestress of David and of Christ, and one of the four women (Tamar, Rahab, and Uriah's wife being the other three) who are named by Matthew in the genealogy of Christ. She thus came into intimate relation with the stock of Israel, and her history is given in one of the books of the sacred canon which bears her name. The narrative that brings her into the range of inspired story is constructed with idyllic simplicity and pathos, and forms a pleasant relief to the sombre and repulsive shades of the picture which the reader has just been contemplating in the later annals of the Judges. It is the domestic history of a family compelled, by the urgency of a famine, to abandon the land of Canaan, and seek an asylum in the territories of Moab. Elimelech, the head of the emigrating household, dies in the land of his sojourn, where his two surviving sons "took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth." On the death of the sons, the widowed parent resolving to return to her country and kindred, the filial affection of the daughters-in-law is put to a severe test, and Ruth determines at all hazards to accompany Naomi. "Whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me," was the expression of the unalterable attachment of the young Moabitish widow to the mother, to the land, and to the religion of her lost husband. They arrived at Bethlehem just at the beginning of barley harvest, and Ruth, going out to glean for the support of her mother-in-law and herself, chanced to go into the field of Boaz, a wealthy man, the near kinsman of her father-in-law, Elimelech. The story of her virtues and her kindness and fidelity to her mother-in-law, and her preference for the land of her husband's birth, had gone before her; and immediately upon learning who the strange young woman was, Boaz treated her with the utmost kindness and respect, and sent her home laden with corn which she had gleaned. Boaz had bidden her return from day to day, and directed his servants to give her a courteous welcome. An omen so propitious could not but be regarded as a special encouragement to both, and Naomi therefore counselled Ruth to seek an opportunity for intimating to Boaz the claim she had upon him as the nearest kinsman of her deceased husband. A stratagem, which in other circumstances would have been of very doubtful propriety, was adopted for compassing this object; and though Boaz entertained the proposal favorably, yet he replied that there was another person more nearly related to the family than himself, whose title must first be disposed of. Without delay he applied himself to ascertain whether the kinsman in question was inclined to assert his right — a right which extended to a purchase of the ransom (at the Jubilee) of Elimelech's estate. Finding him indisposed to the measure, he obtained from him a release, ratified according to the legal forms of the time, and next proceeded himself to redeem the patrimony of Elimelech, and finally, with all due solemnity, took Ruth to be his wife, amid the blessings and congratulations of their neighbors. As a singular example of virtue and piety in a rude age and among an idolatrous people; as one of the first-fruits of the Gentile harvest gathered into the Church; as the heroine of a story of exquisite beauty and simplicity; as illustrating in her history the workings of Divine Providence, and the truth of the saying that "the eyes of the Lord are over the righteous;" and for the many interesting revelations of ancient domestic and social customs which are associated with her story, Ruth has always held a foremost place among the Scripture characters. Augustine has a curious speculation on the relative blessedness of Ruth, twice married, and by her second marriage becoming the ancestress of Christ, and Anna remaining constant in her widowhood (*De Bono Viduit.*). Jerome observes that we can measure the greatness of Ruth's virtue by the greatness of her reward—"Ex ejus semine Christus oritur" (*Epist. xxii ad Paulam*).

The period in which the famine above spoken of occurred is a greatly disputed point among commentators. The opinion of Usher, which assigns it to the age of Gideon (B.C. cir. 1360), and which is a mean between the dates fixed upon by others, carries with it the greatest probability. The oppression of the Midianites, mentioned in Judg. vi, 3-6, which was productive of a fam-

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ine, and from which Gideon was instrumental in delivering his people, wasted the land and destroyed its increase, "till thou come unto Gaza;" and this embraced the region in which Judah and Bethlehem were situated. The territory of Judah was also adjacent to Moab, and a removal thither was easy and natural. The scourge of Midian endured, moreover, for seven years; and at the expiration of ten years after the deliverance by Gideon was fully consummated, Naomi re-emigrated to her native land (see Henstenberg, *Pentat.* ii, 92, note). —Kitto; Smith. Ruth seems in the genealogy of David to have been his great-grandmother, but as Boaz is in the same list set down as the grandson of Nahshon, who flourished at the Exode, we are forced to suppose the omission of some nine generations, which chronologers insert according to their respective schemes. See GENEALOGY OF JESUS CHRIST.

RUTH, BOOK OF. This book is inserted in the canon, according to the English arrangement and that of the Sept., between the book of Judges and the books of Samuel, as a sequel to the former and an introduction to the latter. Among the ancient Jews it was added to the book of Judges, because they supposed that the transactions which it relates happened in the time of the judges of Israel (Judg. i, 1). Several of the ancient fathers, moreover, make but one book of Judges and Ruth. In the Hebrew Bible it stands among the *Kethubim*, or Hagiographa. But the modern Jews commonly place, after the Pentateuch, the five Megilloth (q. v.) — 1. The Song of Solomon; 2. Ruth; 3. The Lamentations of Jeremiah; 4. Ecclesiastes; 5. Esther. Sometimes Ruth is placed the first of these, sometimes the second, and sometimes the fifth.

1. The true *date and authorship* of the book are alike unknown, though the current of tradition is in favor of Samuel as the writer (Talmud, *Baba Bathra*, 14, 2). That it was written at a time considerably remote from the events it records would appear from the passage in iv, 7, which explains a custom referred to as having been "the manner *in former time* in Israel, concerning redeeming and concerning changing" (comp. Deut. xxv, 9). That it was written, also, at least as late as the establishment of David's house upon the throne appears from the concluding verse, "And Obed begat Jesse, and Jesse begat David." The expression, moreover (i, 1), "when the judges ruled," marking the period of the occurrence of the events, indicates, no doubt, that in the writer's days kings had already begun to reign. Add to this what critics have considered as certain Chaldaisms with which the language is interspersed, denoting its composition at a period considerably later than that of the events themselves. Thus Eichhorn finds a Chaldaism or Syriasm in the use of א for ה in מָרָא though the same form occurs elsewhere. He adverts also to the existence of a superfluous *Yod* in שִׁמְתִי and יִרְדְתִי (iii, 3) and in שִׁבַּרְתִי (ver. 4). As, however, the language is in other respects, in the main, pure, these few Chaldaisms may have arisen from a slight error of the copyists, and therefore can scarcely be alleged as having any special bearing on the æra of the document. The same remark is to be made of certain idiomatic phrases and forms of expression which occur elsewhere only in the books of Samuel and of Kings, as, "The Lord do so to me, and more also" (Ruth i, 17; comp. 1 Sam. iii, 17; xiv, 44; xx, 23; 2 Sam. iii, 9, 35; xix, 13; 1 Kings ii, 23; xix, 2; xx, 10; 2 Kings vi, 31); "I have discovered to your ear," for "I have told you" (Ruth iv, 4; comp. 1 Sam. xx, 2; 2 Sam. vii, 27).

2. The *canonical authority* of Ruth has never been questioned, a sufficient confirmation of it being found in the fact that Ruth, the Moabitess, comes into the genealogy of the Saviour, as distinctly given by the evangelist (Matt. i, 6). The principal difficulty in regard to the book arises, however, from this very genealogy, in which it is stated that Boaz, who was the husband of Ruth, and the great-grandfather of David, was the son of Salmon by Rahab. Now, if by Rahab we suppose to be meant, as is usually understood, Rahab the harlot, who protected the spies, it is not easy to conceive that only three persons—Boaz, Obed, and Jesse—should have intervened between her and David, a period of nearly four hundred years. The solution of Usher is not probable, that the ancestors of David, as persons of pre-eminent piety, were favored with extraordinary longevity. It may be that the sacred writers have mentioned in the genealogy only such names as were distinguished and known among the Jews. But a more reasonable explanation is that some names are omitted, as we know is elsewhere the case in the same genealogy. (See above.)

3. The leading *scope* of the book has been variously understood by different commentators. Umbreit (*Ueber Geist und Zweck des Buches Ruth*, in *Theol. Stud. und Krit.* for 1834, p. 308) thinks it was written with the specific moral design of showing how even a stranger, and that of the hated Moabitish stock, might be sufficiently noble to become the mother of the great king David, because she placed her reliance on the God of Israel. Bertholdt regards the history as a pure fiction, designed to recommend the duty of a man to marry his kinswoman; while Eichhorn conceives that it was composed mainly *in honor of the house of David*, though it does not conceal the poverty of the family. The more probable design we think to be to preintimate, by the recorded adoption of a Gentile woman into the family from which Christ was to derive his origin, the final reception of the Gentile nations into the true Church, as fellow-heirs of the salvation of the Gospel. The moral lessons which it incidentally teaches are of the most interesting and touching character: that private families are as much the objects of divine regard as the houses of princes; that the present life is a life of calamitous changes; that a devout trust in an overruling Providence will never fail of its reward; and that no condition, however adverse or afflicted, is absolutely hopeless, are truths that were never more strikingly illustrated than in the brief and simple narrative before us.—Kitto.

4. The separate *commentaries* on the entire book are not very numerous. Of the Church fathers we mention the following: Origen, *Fragmentum* (in *Opp.* ii, 478 sq.); Theodoret, *Quæstiones* (in *Opp.* I, i); Isidore, *Commentaria* (in *Opp.*); Bede, *Quæstiones* (in *Opp.* viii); Raban, *Commentaria* (in *Opp.*); also Irimpertus, *Expositio* (in Pez, *Thesaur.* IV, i, 141 sq.). By modern expositors there are the following: Bañolas, פֵּרוּשׁ [includ. Cant. etc.] (finished in 1329; pub. by Markaria, Riva di Trento, 1560, 4to; also in Frankfurter's Rabbin. Bible); Bertinoro, פֵּרוּשׁ (Cracov. s. a. 4to; also in his works, Ven. 1585); Sal. Isaak, פֵּרוּשׁ (Salon. 1551, 4to); Alkabaz, שֹׁרֶשׁ יִשַׁי (Const. 1561; Lubl. 1597, 4to); Mercer, *Versio Syriaca cum Scholiis* (Par. 1564, 4to); Isaak ben-Joseph, פֵּרוּשׁ (Sabbionetta, 1551, 8vo; Mantua, 1565, 16mo); Strigel, *Scholia* (Lips. 1571, 1572, 8vo); Feuardent, *Commentaria* (Par. 1582; Antw. 1585, 4to); Lavater, *Homiliæ* (Heidelb. 1586, 8vo; also in English, Lond. 1601, 8vo); De Celada, *Commentarii* (Lugd. 1594, 1651, fol.); Cuper, *Commentarius* [includ. Tobit, etc.] (Mogunt. 1600, 4to); Topsell, *Commentarius* (Lond. 1601, 8vo); also *Lectures* (ibid. 1613, 8vo); Alscheich, עֵינֵי מֹשֶׁה (Ven. 1601, 4to); Manera, *Commentarius* (ibid. 1604, 4to); Heidenreich, *Expositio* [includ. Tobit] (Jen. 1608, 8vo); Serrarius, *Explanatio* [includ. Judg.] (Mogunt. 1609, fol.); Bernard, *Commentary* (Lond. 1628, 4to); Sanctius, *Commentarii* [includ. other books] (Lugd. 1628, fol.); Bonfiere, *Commentarius* [includ. Josh. and Judg.] (Par. 1631, 1659, fol.); Crommius, *Commentarii* [includ. Judg., etc.] (Lovan. 1631, 4to); Drusius, *Commentarius* (Amst. 1632, 4to); Schleupner, *Expositio* (Norib. 1632, 8vo); D'Acosta, *Commen-*

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tarius (Lugd. 1641, fol.); Fuller, *Commentary* (Lond. 1654, 1868, 8vo); Osiander, *Commentarius* (Tüb. 1682, fol.); Crucius, *Verklaaring* (Haarlem, 1691, 4to); Schmid, *Adnotationes* (Argent. 1696, 4to); Carpzov, *Disputationes* [to ii, 10] (Lips. 1703, 4to [Rabbinic]); Werner, *Interpretatio* (Hamb. 1711, 4to); Outhof, *Verklaaring* (Amst. 1711, 4to); Moldenhauer, *Erläuterung* [includ. Josh. and Judg.] (Quedl. 1774, 4to); MacGowan, *Discourse* (Lond. 1781, 8vo); Asulat, שִׂמְחַת יְהוּדָה (Legh. 1782, 4to); Wolfssohn, בְּאוּר (Berl. 1788, 8vo); Lawson, *Lectures* (Edinb. 1805, 12mo; Phila. 1870, 8vo); Dereser, *Erklärung* (Fr.-a.-M. 1806, 8vo); Riegler, *Anmerk.* (Würzb. 1812, 8vo); Paur, *Bearbeitung* (Leips. 1815, 8vo); Macartney, *Observations* (Lond. 1841, 8vo); Blücher, רוּחַ (Lemb. 1843, 8vo); Philpot, *Lectures* (Lond. 1854, 18mo); Tyng, *History* (N. Y. 1855; Lond. 1856, 8vo); Metzger, *Interpretatio* (Tüb. 1856, 4to); Roordam, *Versio Syr.-Hexapl. Græce cum Notis* (Havn. 1859 sq., 4to); Wright, *Commentary* (Lond. 1864, 8vo). See OLD TESTAMENT.

Ruthenian Version OF THE HOLY SCRIPTURES. This version, which is of a very recent date, has been prepared for the Ruthenians in Austria, the majority of whom belong to the Orthodox Greek Church, by which the reading of the Holy Scriptures has never been prohibited. In the year 1875 the Gospel according to St. Luke, as prepared by Mr. Kobylanski, was printed, and thus the Word of God was given to the Ruthenian people in their own tongue for the first time. Encouraged by the success of the Ruthenian Gospel of St. Luke, the British and Foreign Bible Society, in the year 1877, resolved to print the Gospel of St. John also, as translated by Mr. Kobylanski, whose translation Prof. Micklovich has critically examined and declared to be a complete success. See the *Annual Reports of the Brit. and For. Bible Soc.* 1875, p. 46; 1877, p. 51. (B. P.)

Rutherford, SAMUEL, a Scottish minister and Covenanter, was born in the parish of Nisbet, Roxburghshire, about 1600. He was ordained minister of Anworth in 1627, but was silenced in 1636 for preaching against the articles of Perth. During the Rebellion he was a zealous defender of Presbyterianism, and in 1639 was appointed professor of divinity in the New College, St. Andrew's. He was commissioner to the assembly of divines at Westminster, 1643-47; principal of New College, St. Andrew's, 1649; and shortly after was raised to the rectorship. He died in 1661. Besides other works, he was the author of *Exercitationes Apologeticæ pro Divina Gratia*, etc. (Amst. 1636, 8vo; Francf. 1651, 1660, 8vo): — *Plea for Paul's Presbytrie in Scotland* (Lond. 1642): — *Due Rights of Presbyteries* (1644, 1645, 4to): — *Tryal and Triumph of Faith* (1645, 4to; Edinb. 1845, 12mo), twenty-seven sermons: — *Divine Right of Church Government*, etc. (Lond. 1646, 4to): — *Christ's Dying*, etc. (1647, 4to), sermons: — *Survey of the Spiritual Antichrist* (ibid. 1648, 2 parts, 4to): — *A Free Disputation against Pretended Liberty of Conscience* (1649, 4to): — *Disputatio Scholastica de Divina Providentia*, etc. (Edinb. 1649, 1650, 4to): — *Life of Grace* (1659, 4to): — *Joshua Redivivus, or* (352) *Religious Letters* (1664, 2 parts, 12mo; 1671, 8vo; with his dying words and Mr. M'Ward's preface, Glasg. 1765, 8vo; 9th ed. with biographical sketches, edited by Rev. A. Bonar, 1862, 2 vols. 8vo): — *A Garden of Spices*: — extracts from above by Rev. L. R. Dunn (Cincinnati, 1869, 12mo). See Murray, *Life*, etc.; *Scots Worthies*; Livingston, *Characteristics*; Watt, *Bibl. Brit.*; Thompson, *Biog. Dict. of Eminent Scotsmen*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Rutherforth, THOMAS, an English philosopher and divine, was born in Cambridgeshire, Oct. 13, 1712. He was educated at St. John's, Cambridge, taking his degree of A.B. in 1729 and A.M. in 1733. He was chosen fellow and made B.D. in 1740. Two years after, he was chosen fellow of the Royal Society, and in 1745 was appointed professor of divinity, took his degree of D.D., and was appointed chaplain to the Prince of Wales. He was afterwards rector of Barrow, in Suffolk; Shenstone, in Essex; Barley, in Hertfordshire; and in 1752 archdeacon of Essex. He died Oct. 5, 1771, and was buried in the church at Barley. He was the author of *Ordo Institutionum Physicarum*, etc. (Camb. 1743, 4to): — *Essay on the Nature and Obligations of Virtue* (Lond. 1744, 8vo): — *System of Natural Philosophy* (Camb. 1748, 2 vols. 4to): — *Credibility of Miracles Defended* (1751, 8vo): — *Institutes of Natural Law* (Lond. 1754-56, 2 vols. 8vo; 2d American ed. Baltimore, 1832), lectures read in St. John's College, Cambridge: — also *Letters, Sermons*, etc. See Hutton, *Dict.*; Nichol, *Lit. Anecdotes*; Watt, *Bibl. Brit.*

Rutherglen Declaration, the name given to a protesting declaration of an armed body of Covenanters who, in 1679, assembled in this old burgh, burned some obnoxious acts of Parliament, and affixed a copy of their protest to the market-cross. Claverhouse was sent, May 31, from Glasgow in search of the party; the battle of Drumclog was fought, and the royalist forces were routed. At the battle of Bothwell Bridge, Sunday, June 22, the Covenanters were defeated and twelve hundred prisoners taken. — Eadie, *Eccles. Cyclop.* s. v.

Ruthrauff, John F., a Lutheran minister, was born in Northampton County, Pa., Jan. 14, 1764, and began his theological studies with Rev. Jacob Goering in York, 1790. He began to preach in 1793, and had charge of several churches in York County and in Carlisle until June, 1795, when he accepted a call from the Green Castle congregation and several others, in some of which he labored upwards of forty years. His charge embraced M'Connelsburg, London, Mercersburg, Waynesboro', Quincy, Smoketown, Jacob's Church, and several in Washington County, Md. He continued his labors until the year before his death, which occurred Dec. 18, 1837. He was a man of strong mental qualities; a fluent, animated, and instructive preacher; and the possessor of substantial Christian excellence. See Sprague, *Annals of the Amer. Pulpit*, ix, 104.

Ruthrauff, Jonathan, a Lutheran minister, was born in Greencastle, Franklin Co., Pa., Aug. 16, 1801, and was son of the preceding. He entered Washington College, Pa., and in 1822 commenced his theological studies under the direction of Rev. Benjamin Kurtz, Hagerstown, Md., and continued them under Rev. Dr. Lochman. He was licensed to preach at Reading, Pa., in 1825, and served as itinerant missionary until Feb. 25, 1827, when he accepted a call from the united churches of Lewistown and vicinity. In 1829 he accepted a call from Hanover, where he labored for eight years. In December, 1837, he assumed charge of the Church at Lebanon, Pa., which he served with great fidelity until 1849, when he was prostrated by disease, which terminated his life, July 23, 1850. Mr. Ruthrauff was of a kind and genial nature; his preaching, which was in both German and English, was eminently practical and pungent. See Sprague, *Annals of the Amer. Pulpit*, ix, 175.

Ruthven, James, a noted ruling elder in the Presbyterian Church, was born in Glasgow, Scotland, Dec. 15, 1783. His father removed to the United States and settled in the city of New York, and attended the ministry of the Rev. John Mason, D.D., of the Scotch Church. In the sixth year of his age James witnessed the inauguration of Washington with indescribable emotions. In 1812 he was ordained a deacon and subsequently an elder in Dr. Mason's church, which was then in Murray Street. He removed in 1842 to Bridgeport, Conn., where his influence was of great value, and returned to New York after an absence of eight years. With him religion was an all-pervading spirit, giving warmth and glow and purity and hope in every experience. A distinguished minister of another Church said of him: "Few persons whom I have ever known

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have more deeply impressed me with their absolute excellence, their entire, thorough, and beautifully consistent character." And this character he maintained unblemished for more than half a century. The ripeness and richness of his Biblical piety shone conspicuously in the social meetings, in the community, at the bed of sickness, everywhere. He loved the Church, honored the ministry, consecrated all his wealth to God, and as an almoner of the divine bounty scattered blessings far and wide. For him, "to live was Christ," and for him, "to die was eternal gain." The last words he uttered were, "Dying, and, behold, we live!" He died Nov. 25, 1855. (W. P. S.)

Rutledge, GEORGE, a minister of the Methodist Episcopal Church, was born in Augusta County, Va., Nov. 11, 1811. He professed conversion and joined the Church when twenty years of age. In 1835 he was admitted on trial into the Baltimore Conference, and was immediately transferred to the Illinois Conference. He served as presiding elder on six different districts, and was three times delegate to the General Conference. His death occurred Sept. 7, 1871. See *Minutes of Annual Conferences*, 1871, p. 212.

Ruttenstock, JACOB, *Dr.*, provost and Lateran abbot at Klosterneuburg, in Austria, was born at Vienna, Feb. 10, 1776, and entered the Augustinian convent at Klosterneuburg, Oct. 6, 1795, completing his theological studies partly in the convent and partly at the University of Vienna. He took vows March 30, 1800, and on Sept. 8 of the same year was consecrated to the priesthood. He devoted himself specially to the cure of souls, but steadily employed his leisure hours in the prosecution of theological studies. He was accordingly appointed professor of Church history and canon law in the institute for theological tutors connected with his convent, and in December, 1809, he was made a temporary supply of the chair of Church history at Vienna. In 1811 he became pastor of Klosterneuburg and director of its principal school, but was almost immediately tranferred to the high-school at Vienna, where he became ordinary professor of Church history in 1813, and continued during nineteen years to approve himself as a patient inquirer, a thorough scholar, and a capable instructor. The text-book entitled *Institutiones Historiæ Ecclesiasticæ N. T.* (Vienna, 1832-34), in three volumes, and extending to the year 1517, is the only monument of this period of his life that is preserved. He was chosen provost of Klosterneuburg, June 8, 1830, and in that capacity rendered valuable services in completing the convent and adorning the cathedral, etc. In 1832 the emperor Francis I appointed Ruttenstock a councillor of state, director of gymnasial studies in the hereditary states of Austria, etc. In 1842 he received the cross of the Order of Knights of Leopold. He died June 29, 1844, in the convent of Klosterneuburg. It remains to be added that several of Ruttenstock's sermons were published, and that he ranked, wherever known, as an eminent pulpit orator. See Wetzer u. Welte, *Kirchen-Lex.* s. v.

Ruysbroeck (or **Rusbroek**), JEAN DE, the most noted of mystics in the Netherlands, was born in A.D. 1293 at Ruysbroeck, near Brussels, and was educated in the latter city under the direction of an Augustinian prebendary who was his relative. His fondness for solitude and day-dreams prevented him from making solid progress, however. His Latin was imperfect, though it is clear that he became acquainted with the earlier mystical writings. He probably did not read the writings of Neo-Platonists, but was certainly not unacquainted with those of the Areopagite. His works suggest the thought that the writings of master Eckart (died 1328), with whom Ruysbroeck was contemporary for thirty-five years, exercised influence over our author's mind. Ruysbroeck became vicar of the Church of St. Gudula at Brussels, where he lived in strict asceticism, enjoying the society of persons who had devoted themselves to a contemplative life, composing books and exercising benevolence. He contended against the sins of the day, and labored to promote reforms. It is said that Tauler once visited him, attracted by the fame of his sanctity. At the age of sixty he renounced the secular priesthood and entered the new Augustinian convent Grönendal, in the forest of Soigny, near Brussels, becoming its first prior, and there he died in 1381. His life at once became the subject of legendary tales. The name *Doctor Ecstaticus* was early conferred on him.

The chief of his mystical writings are, *The Ornament of Spiritual Marriage* (Lat. by Gerh. Groot, *Ornatus Spiritualis Desponsionis*, MS. at Strasburg; by another translator, and published by Faber Stapulensis [Paris, 1512], *De Ornatu Spirit. Nuptiarum*, etc.; also in French, Toulouse, 1619; and in Flemish, *'J Cieraet der gheestelyeke Bruyloft*, Brussels, 1624):—*Speculum Æternæ Salutis*:—*De Calculo*, an interpretation of the *calculus candidus*, Rev. ii, 17:—*Samuel, sive de Alta Contemplatione*. The other works of Ruysbroeck contain but little more than repetitions of the thoughts expressed in those here mentioned. He wrote in his native language, and rendered to that dialect the same service which accrued to the High German from its use by the mystics of the section where it prevailed. He is still regarded in Holland as "the best prose-writer of the Netherlands in the Middle Ages." His style is characterized by great precision of statement, which becomes impaired, however, whenever his imagination soars, as it often does, to transcendental regions too sublimated for language to describe. His works were accessible until lately only in Latin editions (by Surius, Cologne, 1549, 1552, 1609 [the best], 1692, fol.), or in manuscripts scattered through different libraries in Belgium and Holland. Four of the more important works were published in their original tongue, with prefaces by Ullmann (Hanover, 1848). No complete edition has as yet been undertaken (see Moll, *De Boekerij van het S. Barbara-Klooster te Delft* [Amst. 1857, 4to], p. 41).

Ruysbroeck's mysticism begins with God, descends to man, and returns to God again, in the aim to make man one with God. God is a simple unity, the essence above all being, the immovable, and yet the moving, cause of all existences. The Son is the wisdom, the uncreated image of the Father; the Holy Spirit the love which proceeds from both the Father and the Son, and unites them to each other. Creatures pre-existed in God, in thought; and, as being in God, were God to that extent. Fallen man can only be restored through grace, which elevates him above the conditions of nature. Three stages are to be distinguished: the active, or operative; the subjective, or emotional; and the contemplative life. The first proceeds to conquer sin, and draw near to God through good works; the second consists in introspection, to which ascetic practices may be an aid, and which becomes indifferent to all that is not God. The soul is embraced and penetrated by the Spirit of God, and revels in visions and ecstasies. Higher still is the contemplative state (*vita vitalis*), which is an immediate knowing and possessing of God, leaving no remains of individuality in the consciousness, and concentrating every energy on the contemplation of the eternal and absolute Being. This life is still the gift of grace, and has its essence in the unifying of the soul with God, so that he alone shall work. The soul is led on from glory to glory, until it becomes conscious of its essential unity in God.

Ruysbroeck was constantly desirous of preserving the distinction between the uncreated and created spirits. In the unifying of the soul with God he does not assert an identification of personality, but merely a cessation of the difference in thought and desire, and a giving-up of the independence of the creature. His language was often so strong, however, and his thought often so sublimated, that more cautious thinkers found serious cause to charge his writings with pantheism. This was true of Gerson (*Opp.* vol. i, pt. i, p. 59 sq.). Few mystics

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have ascended to the empyrean where Ruysbroeck so constantly dwelt; and the endeavor to compress into forms of speech the visions seen in a state where all clear and real apprehension is at an end occasioned the fault of indefiniteness with which his writings must be charged. His influence over theological and philosophical thought was not so great as that exercised by Eckart and Tauler, and was chiefly limited to his immediate surroundings. The Brotherhood of the Common Life (q. v.) was founded by Gerhard Groot, one of Ruysbroeck's pupils, and its first inception may perhaps be traced back to Ruysbroeck himself—a proof that he was not wholly indifferent to the conditions of practical life.

See Engelhardt, *Richard v. St. Victor u. J. Ruysbroeck* (Erlang. 1838); Ullmann, *Reformatoren vor der Reformation*, ii, 35 sq.; Schmidt, *Études sur le Mysticisme Allemand au 14me Siècle*, in *Mémoires de l'Académie des Sciences Morales* (1847); Noack, *Die christliche Mystik*, i, 147 sq.; Böhringer, *Deutsche Mystiker d. 14ten u. 15ten Jahrhunderts*, p. 462 sq.—Herzog, *Real-Encyklop.* s. v.

Ruysbroek (or **Rubruquis**), WILLEM DE, a mediæval traveller and missionary, was born in Brabant about 1220. In 1253 Louis IX of France sent him and two other friars to Tartary. The object of their mission was to propagate Christianity among the Tartars, to search for Prester John, and to visit Sartach, a Tartar chief, who was reported to be a Christian. Ruysbroek performed this arduous enterprise bravely, and, returning through Persia and Asia Minor, reached home in August, 1255. He died after 1256. He wrote a work, which is divided into two parts, *De Gestis* (or *De Moribus*) *Tartartorum*, and *Itinerarium Orientis*. Hakluyt published one part in his *Principal Navigations* (Lond. 1598–1606, 3 vols. fol.); but the story of Ruysbroek is found most complete in Purchas's *Pilgrims* (1626, 4 vols. fol.).—Hoefer, *Nouv. Biog. Générale*, s. v.

Ruzé, GUILLAUME, a French prelate, was born at Paris about 1530. He taught rhetoric and philosophy in the College of Navarre, where he received the degree of doctor. He was councillor under Henry II, Charles IX, and Henry III, who made him grand almoner. In 1570 he was promoted to the bishopric of Saint-Malo, but resigned it two years later to receive that of Angers. In 1583 he assisted at the Council of Tours, and rendered into French the confession of faith adopted by that council. He was also the author of a French translation of the *Commonitorium adversus Hæreticos* of Vincent de Lerius. Ruzé died Sept. 28, 1587. See *Gallia Christiana*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Rybaut (or **Ribaut**), PAUL, a French Protestant minister, was born near Montpellier in 1718. While the law made the preaching of Protestant doctrine a capital offence, he lived and preached for many years in caves and huts in the forest. He was a man of extensive influence, and often used it to restrain his people from violent measures. He died in 1795.

Ryder, Henry, D.D., an English prelate, a younger son of the earl of Harrowby, was born in 1777, became dean of Wells in 1812, bishop of Gloucester in 1815, and was translated to Lichfield and Coventry in 1824. He died in 1836. He published several *Sermons* and *Charges* (1806–32). For full obituary, see *Gentleman's Magazine*, 1836, i, 658.

Ryder, James, D.D., a Roman Catholic ecclesiastic, was born in Dublin in 1800, and emigrated to the United States in early youth. He entered the novitiate of the Society of Jesus in 1815, and pursued his secular studies at Georgetown College, Md., from 1815 to 1820, and his theological studies at Rome from 1820 to 1825. He then received holy orders, and occupied the chair of theology and Sacred Scriptures in the College of Spoleto, Italy, from 1825 to 1828. He returned to America in 1828, and was for several years professor of theology and vice-president of Georgetown College. In 1839 he was pastor of St. Mary's Church, Philadelphia, and also of St. John's Church, Frederick, Md. From 1840 to 1845, and also from 1848 to 1851, he was president of Georgetown College, and from 1845 to 1848 president of the College of the Holy Cross, Worcester, Mass. He was also superior of the Order of Jesuits in the province of North America. Ryder died in 1860. He published occasional *Lectures* and *Discourses*, and was a contributor to the *Encyclopædia Americana*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Ryder, William, a minister of the Methodist Episcopal Church, was born in Holliston, Middlesex Co., Mass., June 27, 1805. He joined the Church in Fort Ann, N. Y., in 1824, and in 1830 was licensed to preach. A year or two afterwards he entered the Troy Conference. He was ordained deacon in 1833, but was obliged through ill-health in 1834 to take a superannuated relation. His disease was of a rheumatic-neuralgic nature, and so severe that in 1837 he lost all power of locomotion, and the use of almost every muscle. His sufferings were very intense, and from them he had very little release. He contrived to have a book so placed before him that he could read, and was thus enabled to beguile many painful hours each day. He died in 1849. See Wentworth, *The Superannuate* (N. Y. 1846); *Minutes of Annual Conferences*, 1850, p. 458.

Rye (כֻּסֶּמֶת, *kussémeth*), occurs in three places of Scripture (Exod. ix, 32; Isa. xxviii, 25; and "fitches" in Ezek. iv, 9); but its true meaning still remains uncertain. It was one of the cultivated grains both of Egypt and of Syria, and one of those employed as an article of diet. It was also sown along with wheat, or, at least, its crop was in the same state of forwardness; for we learn from Exod. ix, 32 that in the seventh plague the hail-storm smote the barley which was in the ear, and the flax which was bolled; but that the wheat and the *kussémeth* were not smitten, for they were not grown up. Respecting the wheat and the barley, we know that they are often sown and come to maturity in different months. Thus Forskål says, "Barley ripens in February, but wheat stands till the end of March" (*Flora Ægypt.* p. 43). The events above referred to probably took place in February (see Kitto, *Pict. Bible*, ad loc.). That *kussémeth* was cultivated in Palestine we learn from Isa. xxviii, 25, where it is mentioned along with *ketsah* (nigella) and *cumin*, wheat and barley; and sown, according to some translators, "on the extreme border (גְּבֻלָה) of the fields," as a kind of fence for other descriptions of corn. See AGRICULTURE. This is quite an Oriental practice, and may be seen in the case of flax and other crops in India at the present day. The rye is a grain of cold climates, and is not cultivated even in the south of Europe. Korte declares (*Travels*, p. 168) that no rye grows in Egypt; and Shaw states (p. 351) that rye is little known in Barbary and Egypt (Rosenmüller, p. 76). That the *kussémeth* was employed for making bread by the Hebrews we know from Ezek. iv, 9, where the prophet is directed to "take wheat, and barley, and beans, and lentils, and millet, and *kussémeth*, and put them in a vessel, and make bread thereof."

Though it is very unlikely that *kussémeth* can mean rye, it is not easy to say what cultivated grain it denotes. The principal kinds of grain, it is to be observed, are mentioned in the same passages with the *kussémeth*. Celsius has, as usual, with great labor and learning, collected together the different translations which have been given of this difficult word. In the Arabic translation of Exod. ix, 32, it is rendered *julbân:* "cicercula, non circula, ut perperam legitur in versione Latina." By other Arabian writers it is considered to mean pease, and also beans. Many translate it *ricia*, or vetches, as in the A. V. of Exod. ix, 32; for according to Maimonides (ad tract. *Shabb.* xx, 3), *carshinin* is a kind of legume, which in the Arabic is called *kirsâna*, but in the

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sacred language *kussémeth*. Both *julban* and *kirsána* mean species of pulse, but it is not easy to ascertain the specific kinds. The majority, however, instead of a legume, consider *kussémeth* to indicate one of the cereal grains, as the rye (*secale*), or the oat (*avena*), neither of which it is likely to have been. These have probably been selected because commentators usually adduce such grains as they themselves are acquainted with, or have heard of as commonly cultivated. Celsius, however, informs us that in the Syriac and Chaldee versions *kussémeth* is translated *kunta; far* in the Latin Vulg.; *far adoreum*, Guisio, tract. *Peah*, viii, 5, and tract. *Chilaim*, i, 1; ζειά in the Sept., Isa. xxviii. Aquila, Symmachus, and others render it *spelta*. So Ben-Melech, on Exod. ix and Ezek. iv, says "*kyssémeth*, vulgo *spelta*," and the Sept. has ὄλυρα. Upon this Celsius remarks, "All these — that is, kunta, far, ador, ζειά, spelta, and ὄλυρα — are one and the same thing." This he proves satisfactorily by quotations from the ancient authors (*Hierobot.* ii, 100). Dr. Harris states (*Nat. Hist. of the Bible*, s. v.) that the word *kussémeth* seems to be derived from *kasám*, "to have long hairs;" and that hence a bearded grain must be intended; which confirms the probability of spelt being the true meaning. Gesenius derives it from כָּסַם, "to shear, to poll," and translates it, "a species of grain like wheat, with a smooth or bald ear, as if shorn."

Dioscorides has stated (ii, 111) that there are two kinds of ζειά, one simple, and the other called *dicoccos*. Sprengel concludes that this is, without doubt, the *Triticum spelta* of botanists; that the *olyra* was a variety, which Host has called *T. zea;* and also that the simple kind is the *T. monococcon*. That these grains were cultivated in Egypt and Syria, and that they were esteemed as food in those countries, may also be satisfactorily proved. Thus Herodotus states that the Egyptians employ *olyra*, which others call *zea*, as an article of diet. Pliny (*Hist. Nat.* xviii, 8) mentions it as found both in Egypt and in Syria, as it is in more modern times (Dapper, *Descriptio Asiæ*, p. 130; Johannes Phocas, *De Locis Syr. et Palæstinæ*, p. 34; Cels. *loc. cit.* p. 100). That it was highly esteemed by the ancients is evident from Dioscorides describing it as more nourishing than barley, and grateful in taste. Pliny also (xviii, 11) and Salmasius prefer it, in some respects, to wheat. The goodness of this grain is also implied from the name of *semen* having been especially applied to it (C. Bauhin, *Pinox*, p. 22).

Spelt (*Triticum spelta*).

Triticum spelta, or spelt, is in many respects so closely allied to the common wheats as to have been thought by some old authors to be the original stock of the cultivated kinds; but for this there is no foundation, as the kind cultivated for ages in Europe does not differ from specimens collected in a wild state. These were found by a French botanist, Michaux, in Persia, on a mountain four days' journey to the north of Hamadan. It is cultivated in many parts of Germany, in Switzerland, in the south of France, and in Italy. It is commonly sown in spring, and collected in July and August.—Kitto. There are three kinds of spelt, viz. *T. spelta*, *T. dicoccum* (rice wheat), and *T. monococcum*. In its general appearance the more frequent form of spelt differs little from common bearded wheat (*T. vulgare*). It is equally nutritious, and in its habits more hardy. It grows on a coarser soil, and requires less care in its cultivation. There is an awnless variety, which is "perhaps the most naked of all the cerealia:" so that, betwixt the smooth sort and the bearded, spelt should conciliate even the etymologists. See Tristram, *Nat. Hist of the Bible*, p. 479. See CEREALS.

Rye, PETER K., a minister of the Methodist Episcopal Church, was born in Norway in 1839. It is not known at what time he came to the United States; but in 1858, while a resident of Hart Prairie, Wis., he was converted; prosecuted his studies at the Garrett Biblical Institute, and in 1861 was licensed to preach. In 1862 he was admitted on trial into the Rock River Conference, and at the close of the year was transferred to the Wisconsin Conference. In 1864 he was transferred back to the Rock River Conference and made superintendent of the Scandinavian Mission, with his headquarters at Copenhagen, Denmark. He returned to America in 1869, and continued to work until a few weeks before his death, March 16, 1873. See *Minutes of Annual Conferences*, 1873, p. 101.

Rykajoth, in the mythology of the ancient Prussians, was a place in which inferior deities were worshipped, always located under the shade of oak, lime, or elder trees. The superior gods were worshipped in similar places at Romowa (q. v.).

Ryland, WILLIAM, a minister of the Methodist Episcopal Church, was born in the north of Ireland in 1770. He came to the United States at the age of eighteen, and settled in Harford County, Md. He afterwards removed to Baltimore and engaged in commercial pursuits, but in 1802 was admitted on trial in the Baltimore Conference. His ministry comprised a period of forty-four years, the first nine of which were spent on circuits, the next eighteen in cities, and the remaining seventeen as a chaplain in the United States navy. He was five times elected chaplain of the United States Senate, was a friend for many years of general Jackson, and commanded general respect on account of his integrity, his intellectual powers, and pulpit abilities. He died Jan. 10, 1846. See Sprague, *Annals of the Amer. Pulpit*, vii, 392.

Ryors, ALFRED, a Presbyterian minister, was born on Long Island, N. Y., in 1812. He acquired his academical education under the direction of the venerable Dr. Steel, of Abington, Pa.; graduated at Jefferson College, Canonsburg, Pa., in 1835; spent one year as tutor in Lafayette College, Easton; and in 1836 was elected professor of mathematics in the Ohio University at Athens. He was licensed to preach in 1838; retained his professorship in the Ohio University until 1844, when he was elected professor of mathematics in the Indiana University at Bloomington, where he remained until 1848, in which year he was recalled to the Ohio University and elected president. He held this office until 1853, when he left for the Indiana University; became a stated supply of the Church at Madison until, in 1854, he was elected professor of mathematics of Centre College, at Danville, Ky. He died May 8, 1858. Mr. Ryors was an excellent writer, and eminently distinguished for his attainments as a professor. See Wilson, *Presb. Hist. Almanac*, 1860, p. 77. (J. L. S.)

Rysdyck, ISAAC, a (Dutch) Reformed minister, was born in Holland in 1720, and was educated at the University of Groningen. After laboring for ten or fifteen years as a pastor in his native land, he accepted a call to the churches of Poughkeepsie, Fishkill, Hopewell, and New Hackensack, N. Y., which made up one charge, and was installed in September, 1765. The strife between the Cœtus and Conferentie was running high, and the parties were bitterly divided when he arrived. He sided with the Conferentie, but was moderate in spirit and action, and in 1771 was prominent in the convention which settled this sad conflict, and president of the convention of 1772 which formed the "Articles of

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Union" between these parties. In 1772 the Poughkeepsie Church separated peacefully from its collegiate relations, and Mr. Rysdyck retained the sole charge of the others until 1783, when the Rev. Isaac Blauvelt was elected his colleague. The aged pastor died in 1789, and was buried beneath the pulpit of his old church in New Hackensack. Mr. Rysdyck was a stately specimen of the gentleman of the olden time—tall, venerable, precise in antique dress and address; punctilious, polite, and commanding universal respect and reverence. His dark complexion indicated Spanish blood in his Dutch veins. He usually rode on horseback when making parochial visits, and wore a cocked hat, white flowing wig, and the customary clerical dress; and when passing any one on the road, would always lift his hat and give a friendly greeting. Before the Revolutionary War he taught a classical school at Fishkill, and among his pupils was the celebrated Dr. John H. Livingston. He was regarded as the most learned theologian and classical scholar in the Dutch Church. He wrote in Greek and Latin, and was as much at home in Hebrew as in his native tongue. His sermons were textual, analytical, and drawn directly out of the Scriptures, which he expounded with learning and affectionate faithfulness. In the most excited controversies of the Church he was always known as a peace-maker. For a long time he was the only minister in Dutchess County. He left no production in print. (W. J. R. T.)

S.

Sa, MANOEL DE, a Portuguese theologian, was born in 1530 at Villa do Conde. At the age of fifteen he joined the Order of Jesuits, and became instructor in philosophy, first in the University of Coimbra, and afterwards at Gaudia. Being called to Rome in 1557, he spent his time in teaching, preaching, and editing a new version of the Bible, which appeared during the pontificate of Sixtus V. He also founded many religious houses in Upper Italy. After residing for a time at Genoa, he returned to the convent at Arona, where he died, Dec. 30, 1596. Of his works, we have *Aphorismi Confessorum* (1595):—*Scholia in IV Evangeliis* (1596):—*Notationes in Totam S. Scripturam* (1598).—Hoefer, *Nouv. Biog. Générale*, s. v.

Saadhs, a sect in Hindostan who have rejected Hindû idolatry, substituting for it a species of deism. They are found chiefly at Delhi, Agra, Jyepore, and Furruckhabad. Their name implies *Pure*, or Puritans. The sect originated in A.D. 1658, with a person named Birbhân. They have no temples, but assemble at stated periods, more especially every full moon, in private houses, or in adjoining courts set apart for this purpose. They wear white garments, use no pigments, nor sectarian marks upon their forehead, and have no chaplets or rosaries or jewels.—Gardner, *Faiths of the World*, s. v.

Saadia(s), HAG-GAON (הַגָּאוֹן, *the majesty*), *ben-Joseph Ha-Pithomi, Ha-Mizri*, called in Arabic *Said Ibn-Jaakûb al-Fayûmi*, a learned Jewish rabbin, was born at Fayûm, in Upper Egypt, A.D. 892. His contemporary was the Arabian historian Masudi. Saadia enjoyed the tuition of an eminent Karaite teacher, Salomon ben-Jerucham, an advantage that gave him an enlargement of mind beyond many of his colleagues in the Babylonian schools, though he never embraced the Karaite doctrines, but contended for the necessity of oral tradition. Saadia was distinguished alike as philosopher, Talmudist, theologian, orator, grammarian, and commentator, and, when little more than twenty-two (915), he published his first production, written in Arabic, entitled "A Refutation of Anan," or *Kitab ar-rud ila Anan*. This work has not as yet been found, but from Jerucham's rejoinder to it we learn that the import of it was to refute Anan's doctrines, and to show the necessity of the traditional explanation of the Scriptures as contained in the Rabbinic writings. "He urged in support of tradition that the simple words of the Bible are insufficient for the understanding and the peformance of the law, since many of the enactments in the Pentateuch are only stated in outline, and require explanation; as in the case of the general prohibition to work on the Sabbath, where the nature of the labor is not defined; that prayer was not at all ordered in the Mosaic law, while the necessity of it is referred to an oral communication; that the advent of the Messiah and the resurrection of the dead are based upon traditional exegesis; and that the history of the Jews is derived entirely from tradition" (comp. Jerucham against Saadia, Alphabet iii, MS.). The rapid stride of Karaism, and the fact that the Karaites were now almost the sole possessors of the field of Biblical exegesis and grammatical research, while the orthodox Jews were satisfied with taking the Talmud as their rule of faith and practice, determined Saadia to undertake an Arabic translation of the Scriptures, accompanied by short annotations. His Biblical works are, תפסיר אל תורה, *A Translation of the Pentateuch*, which he completed A.D. 915-920. The commentary accompanying this translation, and which Aben-Ezra and Saadia himself mention, has not as yet come to light, but the Arabic version has been published, first with the reputed Chaldee paraphrase of Onkelos, the Jewish-Persian version of Jacob Taûs, the Hebrew text, and Rashi's commentary (Constantinople, 1546); then in the Paris and London polyglots, with a Latin version:—תפסיר ישעיה, *A Translation of Isaiah*, which H. E. S. Paulus published from a MS. in the Bodleian Library (Cod. Pococke, No. 32) of the year 1244, under the title *Rabbi Saadiæ Phiumensis Versio Jesaiæ Arabica*, etc. (Jena, 1790-91), and which called forth a number of dissertations and criticisms, as well as corrections, as may be seen in Eichhorn's *Allgem. Bibliothek der biblischen Literatur*, iii, 9 sq., 455 sq.; Michaelis, *Neue oriental. Bibliothek*, viii, 75 sq.; Gesenius, *Der Prophet Jesaia*, I, i, 88 sq.; Rappaport, in *Bikkure Ha-Ittim*, v, 32, etc.; Munk, *Notice sur Saadia*, etc., p. 29-62:—תפסיר זבור דאוד (שרח), *A Translation of the Psalms of David*, with annotations; only parts of this commentary, which is still extant in two MSS. of the Bodleian Library (Cod. Pococke, No. 281 [Uri, No. 39], and Cod. Hunt, No. 416 [Uri, No. 49]), and in one Munich MS., were published by Schnurrer, Hanneberg, and Ewald:—תפסיר איוב, *A Translation of Job*, with annotations, entitled בחאב אלתצדיל, *The Book of Justification*, or *Theodicœa;* excerpts of this version, and annotations from the only MS. extant (Bodleian Library, Cod. Hunt, No. 511), were published by Ewald:—פרוש על שיר השירים, *A Commentary on the Song of Songs*, first published by Isaac Akrish (Constantinople, about 1579); then separately by Salomon ben-Moses David, under the title פרוש ר׳סעדיה (Prague, 1608). Excerpts of the Constantinople edition, with an English translation, were published by Ginsburg in his *Historical and Critical Commentary on the Song of Songs* (Lond. 1857), p. 36, etc. From quotations made by Aben-Ezra, Kimchi, Salomon ben-Jerucham, and other Jewish expositors and lexicographers, we know that Saadia also wrote commentaries on other books, as on Ruth, Lamentations, Ecclesiastes, and Esther, as well as the Minor Prophets and the book of Daniel. Of his grammatical and lexical works, only that on the seventy ἅπαξ λεγόμενα, entitled תפסיר אלסבעין לפטה אלפרדה, was published by Dukes,

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and again, with important corrections, by Geiger in his *Wissenschaftliche Zeitschrift* (Leips. 1844), v, 317–324.

All these works Saadia wrote before he was thirty-six years of age, i. e. between A.D. 915 and 928. So great was the reputation which these works secured for him that he was called to Sora, in Babylon, where he was appointed gaon of the academy, a dignity which had never before been conferred upon any but the sages of Babylon, who were selected from the learned teachers of their own academies. After occupying this high position a little more than two years (928-930), he was deposed through the jealousy of others and his own unflinching integrity. In the presence of an anti-gaon, he retained his office for nearly three years more (930-933), when he had to relinquish his dignity altogether. In Bagdad, where he now resided as a private individual from 933 to 937, he wrote against the celebrated Masorite Aaron ben-Asher, as well as those two philosophical works, viz. the commentary on the *Book Jezira*, and the treatise commonly entitled אמונות ודעות, *Faith and Doctrine*, which were the foundation of the first system of ethical philosophy among the Jews. This latter work, which is intended to demonstrate the reasonableness of the articles of the Jewish faith, and the untenableness of the dogmas and philosophemes opposed to them, consists of ten sections, and discusses the following subjects: section 1, the creation of the world and all things therein, 2, the unity of the creation; 3, law and revelation; 4, obedience to God and disobedience, divine justice and freedom; 5, merit and demerit; 6, the soul and immortality; 7, the resurrection; 8, the redemption; 9, reward and punishment; 10, the moral law. The original of this work, entitled כתאב אלאמאנאת ואלאעתקאדאת, and written in Arabic, has not as yet been published. It is in Ibn-Tibbon's Hebrew translation of it, made in 1186, under the title סֵ֫פֶר הָאֱמוּנוֹת וְהַדֵּעוֹת, and published in Constantinople (1562), Amsterdam (1648), Berlin (1789), in Fürst's German translation (Leipsic, 1845), and in Ph. Bloch's translation in the *Jüdisches Literaturblatt* (Magdeburg, 1878), which shows that this treatise is accessible to scholars. Saadia also wrote an *Agenda*, containing prayers and hymns, which are specified by Fürst. In the year 937 Saadia was reinstalled in his office as gaon of Sura, and died five years afterwards, in 942. See Rappaport, *Biography of Saadia in Bikkure Ha-Ittim* (Vienna, 1828), ix, 20–37; Geiger, *Wissenschaftliche Zeitschrift* (Frankf.-on-the-Main, 1835), i, 182; *ibid.* (Leipsic, 1844), v, 261 sq.; *Jüdische Zeitschrift*, 1868, p. 309; 1872, p. 4 sq., 172 sq., 255; Munk, *Notice sur Rabbi Saadia Gaon et sa Version Arabe*, in *Cahen's Bible* (Paris, 1838), ix, 73 sq.; Ewald u. Dukes, *Beiträge zur Geschichte der ältesten Auslegung des Alten Testaments* (Stuttgart, 1844), i, 1-115; ii, 5–115; Fürst, *Bibliotheca Judaica*, i, 266–271; id. *Geschichte des Karäerthums von* 900–1575 (Leips. 1865), p. 20 sq.; *Introduction to the Hebrew and Chaldee Lexicon*, p. xxiv sq.; Steinschneider, *Catalogus Librorum Hebr. in Bibliotheca Bodleiana*, No. 2156–2224; Grätz, *Geschichte der Juden*, v, 268 sq., 479 sq.; Bloch, in Grätz's *Monatsschrift*, 1870, p. 401 sq.; Turner, *Biographical Notices of some of the most Distinguished Jewish Rabbis* (N. Y. 1847), p. 63–65, 185–190; Ueberweg, *History of Philosophy* (ibid. 1872), i, 418, 423, 424; Ginsburg, in Kitto's *Cyclop.* s. v.; id. *Commentary on the Song of Songs* (Lond. 1857), p. 34 sq.; Etheridge, *Introduction to Hebrew Literature*, p. 226 sq.; Dessauer, *Geschichte der Israeliten*, p. 278 sq.; Steinschneider, *Jewish Literature*, p. 84, 125, 131, 132, 135, 159, 160, 165, 166; Schmiedel, *Saadia Alfajumi und die negativen Vorzüge seiner Religionsphilosophie* (Wien, 1870); Kalisch, *Hebrew Grammar* (Lond. 1863), ii, 5 sq.; Keil, *Introduction to the Old Testament* (Edinb. 1870), ii, 383; Bleek, *Einleitung in das Alte Testament*, p. 101 sq., 104 sq., 744; De Rossi, *Dizionario Storico*, p. 97 (Germ. transl.); id. *Bibliotheca Judaica Anti-christiana*, p. 98 sq.; Jost, *Gesch. d. Judenth. u. s. Secten*, ii, 274 sq., 279, 285, 345; Kaufmann, *Die Attributenlehre des Saadja Alfajjumi* (Gotha, 1875); Eisler, *Vorlesungen über die jüdischen Philosophen des Mittelalters*, I. Abtheilung (Wien, 1876), p. 1 sq.; Kaufmann, *Geschichte der Attributenlehre in der jüdischen Religionsphilosophie des Mittelalters von Saadja bis Maimuni* (Gotha, 1877), and review of this work in *Z. d. d. M. G.* (1878), xxxii, 213 sq.; Bäck, *Geschichte des jüdischen Volkes* (Lissa, 1877), p. 255 sq.; *Theologisches Universal-Lexikon*, s. v. (B. P.)

Saalschütz, Joseph Levin, a learned German rabbi, was born in Königsberg, March 15, 1801, and was educated in his native place, where he was also made doctor of philosophy in 1824, having presented for this purpose to the faculty an elaborate treatise on the *Urim and Thummim*. In the following year he published *Von der Form der hebr. Poesie, nebst einer Abhandlung über die Musik der Hebräer* (Königsberg, 1825), which he republished with two additional treatises under the title *Form und Geist der biblisch-hebr. Poesie* (ibid. 1853). He then went to Berlin, where he was engaged in the Jewish public school (1825–29), at the same time prosecuting his archæological researches. In 1829 he was called as rabbi to Vienna, where he remained until 1835, when he was called for the same position in his native place. Here he continued the remainder of his life, and published the following works: *Forschungen im Gebiete der hebräisch-ägyptischen Archäologie* (1838–49, 3 vols.):—*Das mosaische Recht* (1846–48, 2 vols.; Berlin, 1853, 2d ed.):—*Archäologie der Hebräer* (1856, 2 vols.):—*Die Ehe nach biblischer Vorstellung* (1858):—*Die klassischen Studien und der Orient* (1850). In 1849 he was appointed *privatdocent* in philosophy at the University of Königsberg—the first Jew who ever received such an appointment—and was afterwards made honorary professor. He died Aug. 23, 1863. See Fürst, *Bibl. Jud.* iii, 182 sq.; Zuchold, *Bibl. Theologica*, ii, 1103; Kitto, *Cyclop.* s. v.; Jost, *Gesch. d. Judenth. u. s. Secten*, iii, 362; *Theologisches Universal-Lexikon*, s. v.; Kayserling, *Bibliothek jüdischer Kanzelredner*, ii, 85 sq.; Jolowicz, *Gesch. d. Juden in Königsberg* (Posen, 1867), p. 130 sq.; *Ben Chananyá* (1864), p. 749 sq. (B. P.)

Saba or **Sabas** (Σάβας), the name of several saints of the Roman Catholic Church. See also Sabbas.

1. A Gothic soldier who was martyred at Rome with 170 other persons under the emperor Aurelian (*Martyr. Rom.* April 24; Tillemont, *Mémoires*, iv, 363).

2. Another Goth and martyr who suffered many cruel tortures in the persecution under Athanaric, king of the Goths, and was finally drowned in the river Musæus. His relics, together with a letter from the Gothic to the Cappadocian Church (which is preserved among the epistles of St. Basil), were sent to Cappadocia by the Roman governor on the Scythian border (Basil, *Epp.* 155, 164, 165; *Martyr. Rom.* and *Acta SS.* April 12; Stolberg, xii, 209).

3. A hermit of Mount Sinai who, according to a statement by the hermit Ammonius (Combefis, *Acta SS.*; Eust., etc. [Paris, 1660]), was mortally wounded in a surprise by the Saracens towards the close of the 4th century (Tillemont, *Mémoires*, vii, 575).

4. The name Sabas or Sabbas (according to Theodoret, *Vit. Patr.* c. ii, equivalent to πρεσβύτης) was conferred upon the hermit Julian of Edessa by the Mesopotamians. Julian was accounted one of the leading hermits by Jerome and Chrysostom. He spent forty years of his life (about A.D. 330–370) in a narrow and damp cave in the desert of Osrœne, practicing the utmost austerity, performing miracles—chiefly works of healing and exorcisms, descriptions of which are given by Theodoret—and instructing a band of nearly 100 pupils. The death of Julian the Apostate was revealed to this saint at the moment when that emperor fell in battle (A.D. 363), though twenty days' journey separated him from the scene of conflict (Theodoret, *H. E.* iii, 24). In

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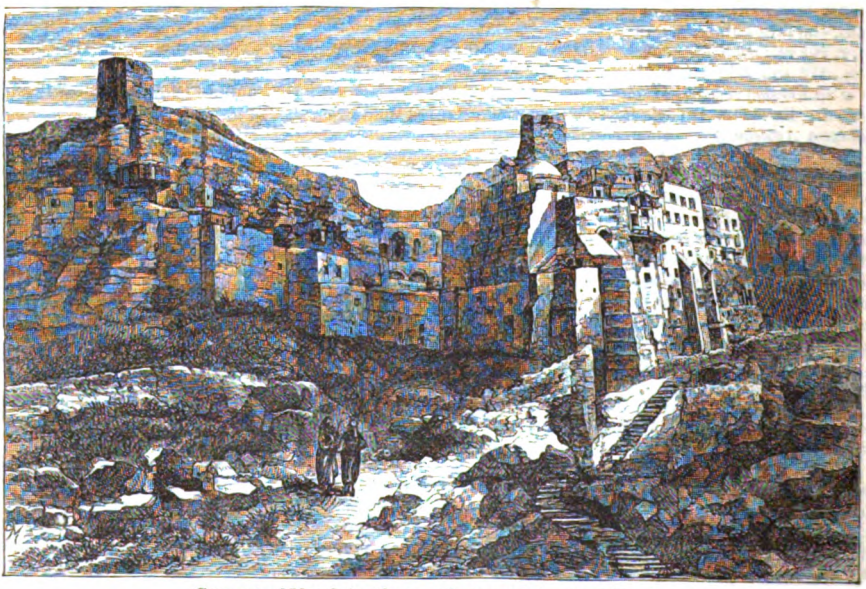
the reign of Valens the Arians of Antioch claimed that this hermit, whose fame extended over the entire East, belonged to their party; but Sabas, in response to the request of the Catholics, forsook his solitude for the first time in forty years, and appeared at Antioch to contradict the Arian boast, his journey to that place and back being signalized by the performance of numerous miracles. The recollection of this visit was still fresh when Chrysostom preached at Antioch. Sabas died in his cave, an old man. His festival is observed by the Greeks on Oct. 18 and 28, and by the Latins on Jan. 14 (*Acta SS.* Jan. 14; Tillemont, *Mémoires*, vii, 581; Stolberg, xii, 198).—Wetzer u. Welte, *Kirchen-Lex.* s. v.

5. The most noted saint of this name appeared at the beginning of the 6th century in connection with the Monophysite controversy. He was born about A.D. 439 at Mutalasca, in Cappadocia, of good family. At first a monk under the rule of St. Basil, he became a hermit in Palestine before completing the eighteenth year of his age, and was received into favor as a pupil by the hermit Euthymius, to whose prayers he owed the preservation of his life at a subsequent day, when he was dying of thirst in the desert (Stolberg, xvii, 168). He was made a priest in A.D. 484, and placed over all the hermits in the neighborhood of Jerusalem, eventually filling his station with great success, though at first the strictness of his rule gave much dissatisfaction and caused his withdrawal to a distant solitude. At the time of the Monophysite controversy, the patriarch Elias of Jerusalem sent him with other hermits to Constantinople with a view to dispose the emperor Anastasius more favorably towards the Catholic cause, but his mission failed to produce lasting results. Elias having been superseded in the patriarchate by John, who belonged to the party of Severus (q. v.), Sabas and others induced the new primate to renounce his views and acknowledge the Council of Chalcedon. The emperor endeavored to reclaim John, but was met with a spirit of defiant opposition, which found further expression in the pronouncing of a solemn anathema upon Nestorius, Eutyches, Severus, and all other opponents of the Council of Chalcedon. The revolt of Vitalian in the meantime diverted attention from the insubordinate monks, and in 518 the emperor Anastasius died. Sabas afterwards performed a second journey to Constantinople, a year before he died, for the purpose of obtaining a reduction of the oppressive imposts exacted from the population of Palestine, and also to counteract the influence of Origenism, which began to make itself felt among the monks under his direction. He was received with great pomp, the emperor Justinian sending Epiphanius, the patriarch, and a number of bishops and courtiers in the imperial galleys to meet him, and on his arrival prostrating himself before the aged hermit to receive his blessing. The petition in behalf of Palestine was granted, and a large sum of money was offered to Sabas for the use of his convent; but this Sabas declined to receive, and asked that it be appropriated to other useful purposes in Palestine. Nothing, however, was done against Origenism while Sabas lived. See ORIGENISTIC CONTROVERSY. A joyful welcome awaited him on his return to Palestine, after which he retired to his *laura*, and died Dec. 5, A.D. 531 or 532. There is a Greek liturgy entitled Τυπικόν, etc. (printed at Venice, 1603, 1613, 1643, fol.), attributed to St. Saba, but of unknown authorship. See Cyrilli *Vita S. Sabæ* in Cotelerii *Monum. Eccl. Gr.* iii, and Latin in Surius, Dec. 5; Tillemont, *Mémoires*, xvi, 701 sq.—Wetzer u. Welte, *Kirchen-Lex.* s. v.; comp. Smith, *Dict. of Class. Biog.* s. v.

SABA (*St.*), MONASTERY OF, now called *Deir Mar Saba*, still exists on the brink of Wady Nâr, the extension of the valley of the Kidron, near the Dead Sea. The surrounding scenery is of the wildest and most romantic character. See KIDRON. The convent hangs on the precipitous side of the ravine, being partly excavated out of the rock, and surrounded by a strong wall, accessible only on one side. The edifices within are extensive and commodious, being occupied by about sixty monks of the Greek rite, who are said to be quite rich. The original cell of the founder is shown, said to have been a cave occupied by a lion, which voluntarily relinquished it to the saint. The convent was plundered by the Persians in 533, and forty-four of the monks were then massacred; but it has survived all the vicissitudes of the Holy Land, of which it is one of the earliest monastic relics. No women are ever admitted within its portals, although the monks are hospitable to male visitors, provided they are furnished with the proper credentials. For a full description, see Robinson, *Researches*, i, 382, 521; Thomson, *Land and Book*, ii, 435; Porter, *Handbook for Pal.* p. 229.

Sabach'thani [many *sabachtha'ni*] (σαβαχθανί, a Græcized form of the Chaldee *shebakta'ni*, שְׁבַקְתָּנִי, *thou hast left me*), quoted by our Lord upon the cross



Convent of Mar Saba (from a photograph by the Editor).

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(Matt. xvii, 46; Mark xv, 34) from the Targum on Psa. xxii, 2 (where the Heb. has *azabta'ni*, עֲזַבְתָּנִי, "thou hast forsaken me"). See Petersen, *Erforschung des Wortes σαβαχθανι* (s. l. 1701). Comp. AGONY.

Sabæ'an. As much confusion has been introduced by the variety of meanings which the name *Sabæans* has been made to bear, it may be proper to specify in this place their distinctive derivations and use. In our Authorized Version of Scripture the term seems to be applied to *three* different tribes.

1. The *Sebaim* (סְבָאִים, with a *sámech*), the descendants of Seba or Saba, son of Cush, who ultimately settled in Ethiopia. See SEBA.

2. The *Shebaim* (שְׁבָאִים, with a *shin*), the descendants of Sheba, son of Joktan, the *Sabæi* of the Greeks and Romans, who settled in Arabia Felix. They are the "Sabæans" of Joel iii, 8, to whom the Jews were to sell the captives of Tyre. The unpublished Arabic Version, quoted by Pocock, has "the people of Yemen." Hence they are called "a people afar off," the very designation given in Jer. vi, 20 to Sheba, as the country of frankincense and the rich aromatic reed, and also by our Lord in Matt. xii, 42, who says the queen of Sheba, or "the south," came ἐκ τῶν περάτων τῆς γῆς, "from the earth's extremes." See SHEBA.

3. Another tribe of *Shebans* (Heb. *sheba'*, שְׁבָא, also with a *shin*), a horde of Bedawin marauders in the days of Job (i, 15); for whether we place the land of Uz in Idumæa or in Ausitis, it is by no means likely that the Arabs of the south would extend their excursions so very far. We must therefore look for this tribe in Desert Arabia; and it is singular enough that, besides the Seba of Cush and the Shaba of Joktan, there is another Sheba, son of Jokshan, and grandson of Abraham, by Keturah (Gen. xxv, 33); and his posterity appear to have been "men of the wilderness," as were their kinsmen of Midian, Ephah, and Dedan. To them, however, the above-cited passage in the prophecy of Joel could not apply, because in respect neither to the lands of Judah nor of Uz could they be correctly described as a people "afar off." As for the *Sabaim* of Ezek. xxiii, 42 (which our version also renders by Sabæans"), while the Keri has *Sabaiyam'*, סְבָאִים, the Kethib has *Sobeim'*, סוֹבְאִים, i. e. "drunkards," which better suits the context. See SHABA.

4. Yet, as if to increase the confusion in the use of this name of "Sabæans," it has also been applied to the ancient star-worshippers of Western Asia, though they ought properly to be styled *Tsabians*, and their religion not Sabaism, but *Tsabaism*, the name being most probably derived from the object of their adoration, *tseba'*, צְבָא, *the host*, i. e. of heaven (see an excursus by Gesenius in his translation of Isaiah, *On the Astral Worship of the Chaldæans*, and SABAOTH).

5. The name of Sabæans, or Sabians, has also been given to a modern sect in the East, the *Mandaïtes*, or, as they are commonly but incorrectly called, the "Christians" of St. John; for they deny the Messiahship of Christ, and pay superior honor to John the Baptist. They are mentioned in the Koran under the name of *Sabionna*, and it is probable that the Arabs confounded them with the ancient Tsabians above mentioned. Norberg, however, says that they themselves derive their own name from that which they give to the Baptist, which is *Abo Sabo Zakrio;* from Abo, "father;" Sabo, "to grow old together;" and Zakrio, e. g. Zechariah. "The reason they assign for calling him Sabo is because his father, in his old age, had this son by his wife Aneshbat (Elizabeth), she being also in her old age (see Norberg's *Codex Nasaræus, Liber Adami Appellatus*, and Silvestre de Sacy, in the *Journal des Savans* for 1819).—Kitto. See SABIANISM.

Sabaism. See SABÆAN.

Sabănus (σάβανος, classical σάβανον, a linen *cloth*), a white cloth with which the infant was covered in baptism. This was an ancient practice. From the 4th century we find frequent mention of clothing the newly baptized in white garments. These garments, as emblems of purity, were delivered to them with a solemn charge to keep their robes of innocence unspotted till the day of Christ. The neophytes wore this dress from Easter eve until the Sunday after Easter, which was hence called *Dominica in albis*, that is, "the Sunday in white." This garment was usually made of white linen, but sometimes of more costly materials.—Farrar, *Eccles. Dict.* s. v. See ALB; CHRISOME.

Sab'aöth [some *Saba'oth*] (σαβαώθ, a Græcized form of the Heb. *tsebaoth'*, צְבָאוֹת, *armies*), a word occurring in this form only in the A. V. in Rom. ix, 29; James v, 4; but in the Heb. of frequent occurrence in the phrase "Jehovah of hosts," or "Jehovah, God of hosts." "It is familiar through its occurrence in the *Sanctus* of the *Te Deum*, 'Holy, Holy, Holy, Lord God of Sabaoth.' It is often considered to be a synonym of, or to have some connection with, *Sabbath*, and to express the idea of rest, and this not only popularly, but in some of our most classical writers. Thus Spenser, *Fuery Queene*, canto viii, 2:

> 'But thenceforth all shall rest eternally
> With him that is the God of Sabaoth blight:
> O that great Sabaoth God, grant me that Sabaoth's sight;'

also Bacon, *Advancement of Learning*, ii, 24: '. . . sacred and inspired divinity, the Sabaoth and port of all men's labors and peregrinations;' Johnson, in the first edition of whose *Dictionary* (1755) Sabaoth and Sabbath are treated as the same word; Walter Scott, *Ivanhoe*, vol. i, ch. xi (1st ed.): 'a week, aye the space between two Sabaoths.' But this connection is quite fictitious. The two words are not only entirely different, but have nothing in common" (Smith). The Heb. term *tsabâ*, צָבָא, signifies an *army* (see Deut. xxiv, 5; Exod. vi, 26). The plural is used in the sense of armies (Exod. vii, 4, and often). The singular is sometimes applied to the company of angels which surround the throne of Jehovah, who are called צְבָא הַשָּׁמַיִם, *tsabâ hash-shamáyim*, "the host of heaven." The same phrase is also applied to the stars, for the most part as objects of idolatrous worship; indeed, the expression appears to include everything in heaven, both angels and heavenly bodies. Isaiah uses the phrase צְבָא הַמָּרוֹם, *tsabâ ham-marôm*, "the Host on High," in opposition to the kings of the earth. God is called יְהוָה אֱלֹהֵי צְבָאוֹת, *Jehovah elohey' tsebaôth*, "Jehovah God of hosts," which most commentators regard as synonymous with "God of heaven" (see Zenkei *De Synonymis* צְבָאוֹת *et* אֱלִיוֹן, Lips. 1763), though others assert that it should be taken in a military sense, as the God of armies or wars. "It designates him as the supreme head and commander of all the heavenly forces; so that the host of Jehovah is all one with the host of heaven (1 Kings xxii, 19), and must be understood strictly of the angels, who are ever represented as the Lord's immediate and fitting agents, ready on all occasions to execute his will (Psa. ciii, 21; cxlviii, 2). It is never applied to God with reference to the army of Israel. Once, indeed, the companies composing this are called 'the hosts of the Lord' (Exod. xii, 41), because they were under his direction and guardianship; but when employed with the view of heightening the idea of God's greatness and majesty, as the term 'hosts' is in the phrases in question, the hosts can only be those of the angelic or heavenly world (see Gesenius, *Thesaur.* s. v.)" (Fairbairn). See HOST.

Sa'bat (Σαβάτ, v. r. in Esdr. Σαφάτ and Σαφάγ), the Græcized form of three names in the Apocrypha.

1. The head of one of the families of "Solomon's servants" who returned from the captivity with Zerubba-

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bel, according to 1 Esdr. v, 34; but the Heb. lists (Ezra ii, 57; Neh. vii, 59) have no corresponding name.

2. The Jewish month SHEBAT (q. v.) (1 Macc. xvi, 14).

Sabatæ'as (Σαβαταίας v. r. Σαββαταίας and Σαβαταῖος), a Græcized form (1 Esdr. ix, 48) of the Heb. name (Neh. vii, 7) SHABBETHAI (q. v.).

Sabatniki, a sect of Russian Sabbatarians, or "Sabbath-honorers," which arose in Novgorod (cir. A.D. 1470), where some clergy and laity were persuaded by a Jew of Kiev, named Zacharias, into a belief that the Mosaic dispensation alone was of divine origin. They accepted the Old Testament only, of which, being unacquainted with Hebrew, they used the Slavonic translation. Like the Jews, they were led to expect the advent of an earthly Messiah. Some of them denied the Resurrection; and, being accused of practicing several cabalistic arts, for which points of Jewish ceremonial may have been mistaken, were regarded by the common people as soothsayers and sorcerers. They were gradually becoming a powerful sect, one of their number, named Zosima, having even been elected archbishop of Moscow, when in A.D. 1490 they were condemned by a synod, and a fierce persecution nearly obliterated them. But here and there, in remote parts of Russia, travellers have within the last century discovered fragmentary communities holding Jewish views, which have been thought to be relics of the older sect of Sabatniki. In Irkutsk they continue to exist under the name of *Selesnewschschini*. See Platon, *Present State of the Greek Church in Russia* (Pinkerton's transl.), p. 273.—Blunt, *Dict. of Sects*, s. v.

Sab'atus (Σάβατος, v. r. Σάβαθος), a Græcized form (1 Esdr. ix, 28) of the Heb. name (Ezra x, 27) ZABAD (q. v.).

Sabazius, a deity worshipped by the ancient Phrygians, alleged to have sprung from Rhea or Cybele. In later times he was identified both with Dionysus and Zeus. The worship of Sabazius was introduced into Greece, and his festivals, called Sabazia, were mingled with impurities.—Gardner, *Faiths of the World*, s. v. See also Vollmer, *Wörterbuch der Mythol.* s. v.

Sabba. See SABA.

Sabbæ'us (Σαββαῖος, v. r. Σαββαίας), a corruptly Græcized form (1 Esdr. ix, 22) of the Heb. name (Ezra x, 31) SHEMAIAH (q. v.).

Sab'ban (Σάββανος; Vulg. *Bauni*), a corrupt form (1 Esdr. viii, 63) of the Heb. name (Ezra viii, 33) BINNUI (q. v.).

Sabbas, *St.* (*Prince Rasteo*), a mediæval ecclesiastic, was born during the latter part of the 12th century. He was the son of Stephen Nemania, founder of the kingdom of Servia. Contrary to the wishes of his father, Rasteo embraced the monastic life, and, though young, was soon made abbot. He prevailed upon the patriarch of Constantinople to create a Servian archbishopric, and was himself the first to enjoy the position. He made an extended tour through Egypt and the Holy Land, and, on his return, died at Truava, in Bulgaria, Jan. 14, 1237. His remains were placed in the monastery at Miléchivo, but were burned in 1595 by the order of Sikan Pasha. The 14th of January is kept in memory of this saint.—Hoefer, *Nouv. Biog. Générale*, s. v.

Sabbatarians, those who keep the seventh day as the Sabbath. They are to be found principally, if not wholly, among the Baptists. They object to the reasons which are generally alleged for keeping the first day, and assert that the change from the seventh to the first was effected by Constantine on his conversion to Christianity. The three following propositions contain a summary of their principles as to this article of the Sabbath, by which they are distinguished: 1. That God has required that the seventh, or last, day of every week be observed by mankind universally for the weekly Sabbath. 2. That this command of God is perpetually binding on man till time shall be no more. 3. That this sacred rest of the seventh-day Sabbath is not (by divine authority) changed from the seventh and last to the first day of the week, or that the Scripture nowhere requires the observance of any other day of the week for the weekly Sabbath but the seventh day only. They hold, in common with other Christians, the distinguishing doctrines of Christianity.—Buck, *Theol. Dict.* s. v. See Evans, *Sketch of the Denominations of the Christian World*. See BAPTISTS, SEVENTH-DAY.

Sabbatāti, a name applied sometimes to the *Waldenses* (q. v.), from the circumstance that their teachers wore mean or wooden shoes, which in French are called *sabots*.—Gardner, *Faiths of the World*, s. v.

Sabbath, JEWISH. The word *Sabbath* is, in Hebrew, *shabbath'*, שַׁבָּת (comp. Ewald, *Ausführl. Lehrb.* p. 400; and see on the form *shabbathôn*, שַׁבָּתוֹן, at the end of this art.); in the Græcized form σάββατον, or, in the plural form, τὰ σάββατα (comp. Horace, *Sat.* i, 9, 69). The derivation and meaning of the word are well known. Josephus (*Apion*, ii, 2) explains it as a *rest from all labor*, ἀνάπαυσις ἀπὸ παντὸς ἔργου (comp. *Ant.* i, 1, 1). Mistaken etymologies, by those ignorant of Hebrew, are found in Josephus, *Apion*, loc. cit.; Plutarch, *Symp.* iv, 6, 2; Lactantius, *Institut.* vii, 14. On *Sabbath* (Gr. σάββατα) in the sense of *week*, see WEEK. It is clear that the word ἑβδομάς (2 Macc. vi, 11) means the *Sabbath* (comp. Josephus, *War*, ii, 8, 9).

This was the seventh day of the Hebrew week, extending from sunset on Friday to sunset on Saturday (comp. Lev. xxiii, 32, and see Lightfoot, *Hor. Hebr.* p. 312 sq.). See DAY. The time during which the sun was going down was the eve of the Sabbath. See PREPARATION. Of course, the commencement and close of the Sabbath varied with the higher or lower position of the observer. Thus, Carpzov quotes from the book *Musar* this statement: "Tiberias lay in a valley, where the sun disappeared half an hour before setting; Zephore was on a mountain, where the sun shone longer than on the plains. The people in the former, therefore, began their Sabbath sooner, in the latter later, than the rest of the nation." By a law of Augustus (Josephus, *Ant.* xvi, 6, 2), the Sabbath began at the ninth hour. According to the disciples of the Gemara, the Sabbath began and ended in all Jewish cities at the sound of the trumpet (comp. Maimon. *Hilkoth Shab.* c. 5). Josephus records this custom of Jerusalem (*War*, iv, 9, 12). In the Temple, the trumpet was to be blown from the "*covert for the Sabbath*," or *Sabbath-roof*, Heb. *Mesâk hash-shabbâth*, מְסַךְ הַשַּׁבָּת (2 Kings xvi, 18). See Rhenferd, *Opera Philol.* p. 770 sq.

This day was celebrated by the Hebrews as a holy day (Deut. v, 12), a day of rest and rejoicing (Isa. lviii, 13; comp. Hos. ii, 11; 1 Macc. i, 41), by ceasing from all labor, with their servants and all strangers, as well as cattle (Exod. xx, 10; xxxi, 13 sq.; xxxiv, 21; xxxv, 2; Deut. v, 14, comp. Jer. xvii, 21, 24; Josephus, *Apion*, ii, 39; Dion Cass. xxxvii, 17 [Philo, *Opp.* ii, 137, extends the Sabbath-rest even to plants—they were not to be eared or reaped on that day]), and by a special burnt-offering, presented in the Temple, in addition to the usual daily offering (q. v.)—which was doubled on this day—consisting of two yearling lambs, with the meat-offerings and drink-offerings belonging to it (Numb. xxxviii, 9; comp. 2 Chron. xxxi, 3; Neh. x, 33; Ezek. xlvi, 4). In the holy place of the Temple, the shew-bread was renewed (Lev. xxiv, 8; 1 Chron. ix, 32), and the new division of priests appointed for that week took their places (2 Kings xi, 5, 7, 9; 2 Chron. xxiii, 4). The services of the priests and Levites in and about the tabernacle and Temple were not accounted *labor* (comp. Matt. xii. 5), and continued through the Sabbath. Circumcision, too, as a religious ceremony, took place on the Sabbath, when that was the eighth day

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(John vii, 22 sq.; comp. Mishna, *Shab.* c. 19; Schöttgen, *Hor. Hebr.* i, 121; Lightfoot, *Hor. Hebr.* p. 1028).

Deliberate profanation of this day was punished with death (Exod. xxxi, 14 sq.; xxxv, 2), which was inflicted by stoning (Numb. xv, 32 sq.; Mishna, *Sanhedr.* vii, 8). But if the law of the Sabbath was broken through ignorance or mistake, a sin-offering was required, and the offence pardoned (comp. *Shab.* vii, 1; xi, 6: *Chrithuth*, iii, 10). There were times, too, when the Jews dispensed with the extreme severity of their law (Isa. lvi, 2; lviii, 13; Ezek. xx, 16; xxii, 8; Lam. ii, 6; Neh. xiii, 16); and the legal observance of the Sabbath seems never to have been rigorously enforced until after the Exile. At this time, too, the meaning of the *work* which profaned the Sabbath was first strictly defined, since the lawgiver had left this to be determined by experience, and, in certain doubtful cases, the individual conscience, definitely prohibiting but one act—the kindling of a fire in one's house (Exod. xxxv, 3; comp. Eichhorn, *Repert.* ix, 32; xiii, 258) for cooking (Exod. xvi, 23; Numb. xv, 32; comp. Mishna, *Terum.* ii, 3). This was interpreted by the Jews, however, to include the lighting of lamps, and they used to do this before the Sabbath began (Mishna, *Shab.* ii, 7; xvi, 8; comp. Seneca, *Ep.* 95, p. 423, Bip.). This prohibition compelled the Jews to cook and bake their food for the Sabbath on the preceding day, and it was often kept warm in vessels set in dry hay or chips (Mishna, *Shab.* iv, 1 sq.; comp. also Josephus, *War*, ii, 8, 9, on the Essenes). The intermission of labor was required on feast-days as well as on the Sabbath, except the preparation of food (comp. Exod. xii, 16, see Mishna, *Yom Tob*, v, 2, *Megilla*, i, 5). A later age, which sought to observe painfully the letter of the law, and to confide as little as possible to the judgment and conscience of individuals, extended the meaning of this *work* much further, and strove to complete a formal code for Sabbath observance. Marketing and public trade ceased on the Sabbath, of course (Neh. x, 31; xiii, 15, 16); and it was merely an auxiliary police regulation of Nehemiah to close the gates on that day (Neh. xiii, 19). It was in the spirit of the law, too, that travelling on the Sabbath was forbidden, with reference to Exod. xvi, 29 (comp. Josephus, *Ant.* xiii, 8, 4). See SABBATH-DAY'S JOURNEY. But the conduct of the Jewish armies in refusing to arm on the Sabbath, and suffering their enemies to cut them down, certainly savored of fanaticism (1 Macc. ii, 32 sq.; 2 Macc. vi, 11, Josephus, *Ant.* xii, 6, 2; *War*, ii, 17, 10; *Life*, p. 32; comp. Plutarch, *Superstit.* p. 169). A parallel may be found in the Jewish steersman who left the helm at the moment of a squall because the Sabbath was beginning (Synes. *Ep.* iv, p. 163, ed Petav.). Yet the apprehension of the great advantage which would thus accrue to the enemy led prudent commanders to observe this rest from fighting only so far as to abstain on the Sabbath from offensive operations (1 Macc. xi, 34, 43 sq.; Josephus, *Ant.* xiii, 1, 3. xiv, 4, 2 sq.). Marching armies halted on that day (Josephus, *Ant.* xiii, 8, 4; comp. xiv, 10, 12). The last passage seems to show that the Sabbath law was made a pretext by Jews to escape from foreign military service when they wished (see again *Ant.* xviii, 9, 2; 10, 2; *War*, iv, 2, 3; Michaelis, *Mos. Recht*, iv, 133 sq.). Yet in the last Jewish war less caution was exercised, even in abstaining from offensive movement (Josephus, *War*, ii, 19, 2); and many an artifice was carried on by the aid of the Sabbath and its observances (*ibid.* iv, 2, 3. In this instance, it was less the fear of breaking the law than a shrewd calculation of advantage which prevented the Jews from engaging the enemy on the Sabbath).

The Pharisees gave very minute directions on the observance of the Sabbath; and although different teachers differed in many points, yet in the New-Testament period we find great rigor prevailing. The plucking of single ears of grain in passing (Matt. xii, 2: Mark ii, 23 sq.; Luke vi, 1 sq.), the healing of the sick (Matt. xii, 10; Mark iii, 2; Luke vi, 7; xiii, 14; John ix, 14, 16; Thilo, *Apocr.* p. 503), the walking of a cured patient with his bed (John v, 10), all were considered as desecrations of the Sabbath by the Pharisees and their disciples; although when property was in danger, many acts which were certainly *work* were freely performed in case of pressing need (Matt. xii, 11; Luke xiv, 5; comp. Gemara, *Shab.* cxxviii, 1); yet even in the care of cattle (comp. Luke xiii, 15) all work was to be shunned which was not really necessary (*Shab.* xxiv, 2 sq). The Essenes seem to have been yet stricter in observing this day. The Mishna (*Shab.* c. 17) has severe regulations against the removal of goods; yet certain exceptions were allowed (comp. Philo, *Opp.* ii, 569). On the severity of the Samaritans in this respect, see Gesen. *De Theol. Samarit.* p. 35 sq.; comp. Origen, *Princip.* iv, 17; tom. i, p. 176). They refrained from sexual intercourse on the night of the Sabbath (Eichhorn, *Repert.* xiii, 258). The Mishna, in the tract *Shab.* (2d part), which treats the whole subject of this article, names in particular (vii, 2) thirty-nine forms of labor which are forbidden on the Sabbath, each of which has, again, its variations and species. In the twofold Gemara to this tract (the *Tosiphta* to the tract *Shab.* is found in Hebrew and Latin in Ugolini *Thesaur.* xvii; the tract itself has been separately edited by J. B. Carpzov, Lœips. 1661), and in the Rabbinical writings the matter is spun out still further and finer (see Hulsius, *Theol. Jud.* i, 240 sq.; Buxtorf, *Synag. Jud.* c. 16; Schöttgen, *Hor. Hebr.* i, 121 sq.). As to the healing of the sick, the rabbins generally allowed the use of all proper remedies if life was in danger (see Mishna, *Yoma*, viii, 6; Schöttgen, *op. cit.* p. 122 sq.; Danz, *Christi Curatio Sabbathica Vindic.* [Jen. 1699]; also in Meuschen, *N. T.* p. 569 sq.); but those which were only designed to make the sick more comfortable were rigorously forbidden (see, e. g. Gemara, *Berachoth*, p. 11. According to the Mishna [*Shab.* xxii, 6], even a broken bone was not to be set nor dislocations poulticed on the Sabbath; yet see Maimonides, *ad loc.*). On the other forms of labor permitted on the Sabbath (Mishna, *Shab.* xxiv, 5) the reader may consult V. H. Hasenmüller, *Opera Sabbathum Depellantia* (Jen. 1708).

The Sabbath was especially consecrated to devotion and to the law (Josephus, *Ant.* xvi, 2, 4), and frivolous or unclean conversation was accounted a desecration of the day (Gesen. *In Jesa.* ii, 230). Hence in the synagogues everywhere on this day took place the great services of worship (Mark i, 21; vi, 2; Luke iv, 16, 31; vi, 6; xiii, 10; Acts xiii, 44; xvi, 13; xvii, 2; xviii, 4), with prayer and the public reading and expounding of the holy books (Luke iv, 16 sq.; Acts xiii, 27; Josephus, *Apion*, i, 22). This, however, cannot be considered as a Mosaic regulation (see Vitringa, *Synag.* i, 2, 2); but see LAW. Cheerful meals were held (Luke xiv, 1; Philo, *Opp.* ii, 477. The *áriston* [ἄριστον] was taken on the Sabbath about the sixth hour [Josephus, *Life*, p. 54]. On the three meals of the Sabbath, see Mishna, *Shab.* xvi, 2, and Maimon. *ad loc.*); feast-day clothing was put on (Sharbau, *De Luxu Sabbatorio*, in his *Observ. Sacr.* iii, 541 sq.); and it was never a fast-day (Jud. viii, 6. Justin's remark [xxxvi, 2], which makes it a fast, is untrue. Comp. Sueton. *Aug.* 76, where Ernesti's explanation does not accord with the usage of speech; Petron. *Fragm.* xxxv, 6. See contra, Maimon. *Hilkoth Shab. Extr.* Comp. P. T. Carpzov, *De Jejun. Sabb. ex Antiq. Hebr.* [Rostoch. 1741]).

When the Jews were under foreign supremacy, except during the reign of Antiochus Epiphanes (1 Macc. i, 45, 48; 2 Macc. vi, 6), their legal Sabbath was confirmed (comp. 1 Macc. x, 34; Josephus, *Ant.* xiv, 10, 20, 21, 23, 25); and even in the composition of the civil law, a conciliatory respect was shown to it (Josephus, *Ant.* xvi, 6, 2 and 4; Philo, *Opera*, ii, 569). It is still a question how far the Jewish legal administration itself regarded the Sabbath (see, among others, Tholuck, *On John*, p. 302 sq.; Bleek, *Beiträge z. Evangelienkritik*, p. 140 sq.). The Mishna (*Yom Tob*, v, 2) says expressly

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that no court was held on that day, nor even was a session begun the afternoon preceding, lest it might encroach upon the Sabbath (Mishna, *Shab.* i, 2; comp. Gemara, *Sanhed.* fol. 35, 1; nor can the force of these passages be removed by Gemara, *Sanhed.* fol. 88, 1, even though it referred to this subject). See COUNCIL. It is remarkable that at one time the Jews themselves made an effort in Syria to do away with the observance of the Sabbath (Josephus, *War*, vii, 3, 3). This effort was aided, perhaps, by the view which the Romans took of this weekly rest, often mocking the Jews as slothful (Juvenal, xiv, 105 sq.; Seneca, in Augustine, *Civ. Dei*, vi, 11).

The origin of the Sabbath is usually referred to Moses by the German critics (Ewald, *Gesch. Isr.* ii, 142 sq.) on the ground that Gen. ii, 1 cannot be accepted as a testimony to its earlier institution, since this whole account of the creation, whose date and author are unknown, is plainly designed for the very purpose of presenting the Sabbath to us as an immediate divine ordinance (see Gabler, *Neuer Vers. über die mos. Schöpfungsgesch.* p. 38 sq.; De Wette, *Krit.* p. 40 sq.), just as it is often set forth in later writings in connection with the exode and with the legislation of Sinai (Ezek. xx, 10 sq.; Neh. ix, 13 sq.; comp. Deut. v, 14 sq., with which Exod. xvi, 23 agrees). Reggio, by a peculiar explanation of Gen. ii, 1 sq., arrives at a distinction between the Sabbath appointed here for all mankind and that given to the Jews in their law (*Zeitschrift für d. Judenth.* 1845, p. 102 sq., 121 sq.). The Sabbath is considered as a Mosaic institution also by Eusebius (*H. E.* i, 4, 3; *Præp. Ev.* vii, 6) and most of the rabbins (Selden, *Jus. Nat. et Gent.* iii, 10). Among the more recent writers, this view is adopted by Spencer (*Leg. Rit.* i, 4, 9 sq.); Eichhorn (*Urgesch.* i, 249 sq.); Gabler (*ibid.* p. 58 sq.; *Neuer Versuch*, p. 38 sq.); Bauer (*Gottesdienstl. Verfass.* ii, 174 sq., in answer to Hebenstreit, *De Sab. ante Leg. Mos. Existente* [Lips. 1748]); Iken (*Dissert. Theol.* p. 26 sq.); Richter (in the *Biblioth. Brem. Nova*, iii, 310 sq.); Michaelis (*Mos. Recht*, iv, 110 sq.). See SABBATH, CHRISTIAN.

The question may be raised whether the Sabbath was not borrowed by Moses from some other ancient people, as the Egyptians. It is not necessary to discuss the unhistoric suppositions of Philo (ii, 137) and Josephus (*Apion*, ii, 39) that this feast was very widely spread among ancient nations. Yet it appears from Seneca (*Ep.* 95, p. 423, Bip.) and Ovid (*Remed. Amor.* p. 219) that a reverence for the seventh day had found an entrance among the Romans (comp. Ideler, *Chron.* ii, 176). Various strange opinions as to the origin of the Sabbath have been suggested which answer themselves (Plutarch, *Sympos.* iv, 6, 2). (On the pretended Jewish worship of Saturn, see Buttmann, *Mythol.* ii, 44 sq.) It is certain that the Egyptians knew the reckoning by weeks, and even began each successive week with the day of Chronos (Dion Cass. xxxvii, 18, 19). Baur, following Tacitus (*Hist.* v, 5), has connected the Sabbath with the worship of Chronos-Saturn, to whom the Romans also dedicated particularly the seventh day of the week (*Tübinger Zeitschr. für Theol.* 1832, iii, 145 sq.; comp. Movers, *Phönic.* p. 315); hence the Roman historians compared the Jewish Sabbath with the day of Saturn (Dion Cass. xxxvii, 17, 18; Tibul. i, 3, 17). His view rests on the well-known representation by the Greeks and Romans of the golden age long gone by, the age of rest and equality, under Saturn, and the custom connected with it of giving the slaves a holiday at the Saturnalia (see Syrb, *De Sabbatho Gentili in Temp. Helvet.* ii, 527 sq.; and in Ugolini *Thesaur.* vol. xvii; comp. also Wernsdorf, *Diss. de Gentil. Sabbato* [Viteb. 1722]). But this theory is so finespun that it falls to pieces at the first touch, for the passage in Dion Cassius does not do anything towards proving a naming of the days of the week after the planets (see Ideler, *Chronol.* i, 180). And the Western representations of Saturn can so much the less be transferred to the East in that, even among the Romans, the day of Saturn was counted an unlucky one. Astrologically, too, the day of Saturn is the first, not the seventh, of the week. But, apart from all this, it was more natural for an agricultural people to keep as a festival the last day of the week, after men and beasts had become wearied with toil, in rest, and with ceremonies in accordance with their religious character, particularly with sacrifices. Why should we seek a foreign model for all the Mosaic institutions? Why refer these simple observances to such far-fetched and generally unsuitable explanations? (See especially Bähr, *Symbol.* i, 584 sq. In answer to Von Bohlen, *Genesis*, p. 137, Introd. see Tuch, *Genesis*, p. 14 sq.)

The Sabbath, as the basis of the Israelitish cycle of feast-days, was imitated and repeated, as it were, in several other festivals; e. g. the Sabbath Year, the Seventh New Moon, and the Year of Jubilee. On the subject of the whole article, see Carpzov, *Appar.* p. 382 sq.; Reland, *Ant. Sacr.* iv, 8; Bauer, *op. cit.* ii, 152 sq.; Jahn, iii, 388 sq.; Gisb. Voetii *Dis. Sel.* iii, 1227 sq.; Bähr, *Symbol.* ii, 566 sq., 577 sq.—Winer, s. v.

A *figurative* use of the word "Sabbath" denotes a solemn festival on which servile work was proscribed; but this occurs only with respect to the great day of annual atonement (Lev. xxiii, 33). The word properly representing such an abstract idea of rest is שַׁבָּתוֹן, *shabbatôn*, σαββατισμός, *sabbatism* (q. v.). The term "Sabbath," however, is frequently applied to a longer hebdomadal cycle than that of the week, e. g. the sabbatic year (q. v.). The Rabbinic or orthodox Jews likewise claim that in Lev. xxiii, 11–16, שַׁבָּת, *Sabbath*, is synonymous with פֶּסַח, *Passover*, and accordingly they reckon Pentecost from the 16th of Nisan, the second day of unleavened bread, instead of the Sabbath following it. See CALENDAR, JEWISH. In this they are upheld by a majority of Christian archæologists and interpreters. The Karaites, on the contrary, contend that the word "Sabbath" in that ordinance has its regular and usual signification, namely, the seventh day of the week. The arguments advanced for the traditional view and reckoning, formidable as they at first appear, will be found, on a close examination, to be wholly inconclusive. (1.) It is a pure assumption that the phrase מִמָּחֳרַת הַשַּׁבָּת, *morrow of the Sabbath*, is equivalent to מִמָּחֳרַת הַפֶּסַח, *morrow of the Passover*. The passage in Josh. v, 11, often appealed to in proof, states that on the latter day the Israelites ate the produce of Canaan (עֲבוּר הָאָרֶץ, A. V. erroneously "*old* corn of the land"), consisting of unleavened cakes and parched ears. From this it has been inferred that, as the Passover had just been celebrated, the wave-sheaf, which was a necessary preliminary to harvest (Lev. xxiii, 14), had already been offered. This, as all parties agree, could not be done before the 16th of Nisan, and hence Keil and others unwarrantably assume that this was the day in question. But we know, from its use elsewhere (Numb. xxiii, 3), that the phrase "morrow after [Heb. of] the Passover" was the day immediately succeeding the Paschal meal, i. e. the 15th of Nisan. The wave-sheaf had not therefore at that time been offered, and the Israelites could not have stood upon ceremony in eating the new grain, probably because they had not yet become settled in their possession to which the law in question was specially applicable (Lev. xxiii, 10; comp. Numb. xv, 18). (2.) The definite art. in הַשַּׁבָּת in the ordinance under consideration merely indicates it as *the* one Sabbath of the Paschal week, and cannot refer to any other of the Passover days in the context, which are not (either there or elsewhere) designated by this term. Nor is the word שַׁבָּת, *Sabbath*, ever used in Biblical Hebrew in the sense of a literal *week*, as the Rabbinical theory assumes. The seven Sabbaths are termed *full* (תְּמִימוֹת, "complete") because they are exclusive of the *terminus a*

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quo, contrary to the usual Jewish practice, which is to include both extremes. (3.) The reckoning of Pentecost from the Sabbath proper would not disagree with the classification of the other Jewish feasts by terms of seven, nor tend to displace either that or the Passover in the calendar; for the other feasts were not dependent upon the Pentecost, and the fifty days would be equally regular and harmonious from whatever point reckoned. (4.) The weight of Jewish authority is of little account, and the accession of Christian writers is of still less, since there is known to have been an early difference of opinion and practice on this point. The two instances occurring in the New-Test. history are decidedly adverse to the Rabbinical mode of computation, namely, the "second Sabbath after the first," on which Jesus passed through the fields of standing corn (Luke vi, 1) [see SECOND-FIRST SABBATH], and the first Pentecost of the Christian Church, which by the traditionary calendar would have fallen on the Sabbath (the seventh after that of the crucifixion), and not on Sunday, as generally admitted. See PENTECOST; SABBATH, MORROW AFTER.

In Luke vi, 1 we have the above-noted phrase, *σάββατον δευτερόπρωτον*, rendered in the A. V. "The second Sabbath after the first." It is over-hasty, after a few MSS., to blot out the second word as not genuine, though even Meyer does so. Who could have inserted it? And is not the omission of a word which nobody understood easily accounted for in the few instances in which it takes place? To strike out a word simply as *strange* is too uncritical to be borne. The various older interpretations are collected in Wolf, *Cur.* i, 619 sq.; Rus, *Harm. Evang.* p. 639 sq.; Paulus, *Comm.* ii, 32 sq. It is usually regarded as the first Sabbath after the second Easter-day (comp. Lev. xxiii, 15, and the Sept.), since from this day to the Passover seven Sabbaths were reckoned (Lev. *l. c.*), and these may well have been distinguished by their numbers—the first, second, third, etc., after the second Easter-day (Scaliger, *De Emend. Temp.* p. 557; Casaub. *Exercit. Antibar.* p. 272; Bauer, *op. cit.* ii, 154). Olshausen's objections to this view do not seem to be forcible. His own explanation (following Beza and Paulus), the first Sabbath of two during a feast, is not plausible. A peculiar name would hardly be given to this; and, even if given, would be of no importance to the evangelist. Moreover, in such a case the phrase would be inappropriate at best. Credner's view (*Beitr. z. Einl. ins N. T.* i, 357) is rightly answered by De Wette, *On Luke*, l. c. The objections made by Paulus and others to our interpretation have been well answered by Lübkert (in the *Studien u. Krit.* 1835, iii, 664 sq.). Yet he takes no notice of P. Ewald's suggestion (in the *Neu. krit. Journ. d. Theol.* ii, 480) that the phrase may easily be an abridged Hebrew expression for the second Sabbath after the second Paschal day; in which, however, the proof that such a phrase was in use in the age of Jesus is wanting. Hitzig understands it to mean the 15th of Nisan, which, according to Lev. xxiii, 11, was considered as a Sabbath, following the 14th, which had always been a Sabbath. This, however, is unsupported. Wieseler gives (*Chronol. Synop.* p. 231 sq.) an interpretation intimately connected with his whole system, that it is the first Sabbath in the second year of the seven years, reckoned from one sabbatical year to another; i. e. the first Sabbath of Nisan. Here it is assumed that a technical term was appropriated to the first Sabbath of every year in such a series of years; which is the less probable, as the civil year, with which the sabbatical year is connected (comp. Wieseler, p. 204 sq.), began in autumn. Add to this that no mode of reckoning in practical life by Sabbath years has been proved from Josephus (*Ant.* xiv, 10, 5 and 6), nor from the Mishna. In fine, the effort of Redslob to refer this phrase to the second Sabbath after the second Easter-day by the force of the word *δευτερόπρωτον* (*Hall. Lit.-Z.* 1847; *Int. Bl.* No. 70) seems to be a mistake. See SECOND-FIRST SABBATH.

Of equal regard with the Sabbath, as a day of entire rest, was the first Paschal day and the last (Lev. xxiii, 39), while the great day of reconciliation was a Sabbath of Sabbaths (xvi, 31; xxiii, 32). Accordingly, some would understand the words in John xix, 31 (*ἦν μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου*, rendered in the A. V. "*for that Sabbath day was a high day*") of the first Paschal day. But a proper weekly Sabbath seems certainly to be meant, in harmony with the entire relation of John; e. g. with xxi, 1. It is called a *great* or *high* day because the first Paschal day fell upon it (see Carpzov, *App.* p. 384; Bleek, *Beitr. z. Evangelien-Kritik*, p. 31 sq.).

The Sabbath is kept by the modern Jews as a great festival with every demonstration of joy, taking the idea from Isa. xviii, 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath *a delight*, the holy of the Lord, honorable . . . then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth," etc. The Sabbath is held from evening to evening (Lev. xxiii, 32), but they begin it half an hour before sunset on Friday, and prolong it till half an hour after sunset on Saturday, for the benefit of the souls of the damned, who, they believe, are allowed on that day suspension of their sufferings. On Friday afternoon they prepare all the food, etc., that may be wanted, and lay out their best clothes to wear in honor of "Queen Sabbath." Some opulent Jews keep magnificent dresses to be worn on the Sabbath alone. As soon as the Sabbath commences, the mistress of the house lights the Sabbath lamp, which is filled with pure olive-oil, and has from four to seven wicks, and lays on the table the Sabbath bread, shaped like a twisted plait, made of the finest wheaten flour, and sprinkled with poppy seeds. They go to the synagogue, and after their devotions wish each other "a good Sabbath." At supper, the master of the house repeats the commemoration of the Sabbath out of Gen. ii, "Thus the heavens were finished," etc.; thanks God for the Sabbath, blesses the wine, and passes it round. They rise later than usual on the Sabbath morning; and at the synagogue they use some additional devotions, with a commemoration of the dead. They think it right to eat at least three meals on the Sabbath, because the word "to-day" relating to the Sabbath is repeated three times in Exod. xvi, 25. So convinced are they that one way of honoring the Sabbath is by great feasting that they sometimes fast the preceding day to enable them to eat the more at the Sabbath meals (Buxtorf, *Syn. Jud.* c. 15). There is a Jewish maxim, that he is greatly to be commended who honors the Sabbath exceedingly in his body, in his dress, and in eating and drinking. Such are the principal features of the carnal views of the Sabbath from which the early fathers wished to wean the Jewish converts. A full account of the sabbatical ceremonies observed at present by the Jews may be found in Buxtorf's *Synagoga Judaica*, and in Picard's *Religious Ceremonies*.

See, in general, *Journ. of Sac. Lit.* Oct. 1851, p. 70 sq.; Ball, *Horæ Sabbaticæ* (Lond. 1853); and the monographs cited by Volbeding, *Index Programmatum*, p. 112; and by Darling, *Cyclopædia Bibliographica* (see Index). See also the literature referred to under the article following and LORD'S DAY.

SABBATH, CHRISTIAN. Under this head, we propose to treat of the sabbatical institution as one of general and permanent obligation.

I. Concerning the *time* when the Sabbath was first instituted there have been different opinions. Some have maintained that the sanctification of the seventh day mentioned in Gen. ii is only there spoken of *διὰ προλήψεως*, or by anticipation, and is to be understood of the Sabbath afterwards enjoined in the wilderness; and that the historian, writing after it was instituted, there gives the reason of its institution: and this is supposed to be the case, as it is never mentioned during the

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patriarchal age. But against this sentiment it is urged (*a*) that it cannot be easily supposed that the inspired penman would have mentioned the sanctification of the seventh day among the primeval transactions if such sanctification had not taken place until 2500 years afterwards; (*b*) that, considering Adam was restored to favor through a Mediator, and a religious service instituted which man was required to observe, in testimony not only of his dependence on the Creator, but also of his faith and hope in the promise, it seems reasonable that an institution so grand and solemn, and so necessary to the observance of this service, should be then existent.—Buck, s. v.

Some find the institution of it in the fourth commandment (Exod. xx, 8–11); but the language employed is not apparently that of origination. The command to *remember* the Sabbath seems to imply that the Israelites were already acquainted with its existence and sacredness. But such injunctions, we are told, have often *prospective* significance, e. g. "Remember this day in which ye came out from Egypt" (xiii, 3); "Remember the word which Moses the servant of the Lord commanded you" (Josh. i, 13); "Remember now thy Creator in the days of thy youth" (Eccles. xii, 1). In all these citations the meaning is—remember from this time. To this stricture it may be replied that such injunctions have always relation to the future, but that they also suppose antecedent knowledge. Children, for example, would not be told to remember their Creator unless they had been previously informed about creation—unless they had been instructed that one God has made us, and that we are all his offspring. That an ordinance should be ushered into existence by the requirement to remember it is a strange idea to which facts give no countenance. Besides, the fourth commandment assigns a reason for observing the Sabbath, which, if good for the future, must have been always valid. We do not here enter into any disquisition about the days of creation. It is enough that God, in a manner befitting him, worked six days and rested on the seventh, and has required that, in a manner befitting us, we shall imitate his example. But how was it to be expected that this consideration should weigh much with the Jews in time to come, if, in preceding ages, God himself had made no account of it in his regulation of human conduct?

Some, again, have contended that we do not require to go far back in order to find its commencement; they think they learn when and how it began in Exod. xvi, 19–30: these verses have reference to the gathering and cooking of manna. That an institution so prominent as the Sabbath in the religion of the Jews should have been initiated in a manner so incidental, and almost unobservable, is in contradiction to the whole genius of the economy. Nor does the passage countenance any such notion. "It came to pass," we are told (ver. 22), "that on the sixth day they gathered twice as much bread." In other words, they gathered on the sixth day enough for that day and for the day following. But why provide beforehand for the Sabbath in order to respect and keep its rest, if not in supposed obedience to the will of God, as previously notified? It is alleged, in reply, that the order complied with is presented to us afterwards, and occurs in ver. 23, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning." By this exegesis the practice (ver. 22) is first related, and then we come to the injunction (ver. 23), of which it was the fulfilment! In such inversion of natural order there is obvious unlikelihood. But the exposition in question is otherwise untenable. The verses alleged to exhibit first the obedience, and then the statute obeyed, have no such intimacy of connection. They refer, in fact, to different things. Ver. 23 does not touch on the collection of the manna at all, but has regard to the baking of it—a new subject: and therefore the gathering of it on the sixth day in quantity sufficient also for the seventh day, not being here prescribed, remains without any explanation, except a previous appointment and prevalent knowledge of the sabbatical institution.

It is objected, however, that the Sabbath disappears from the record during the antediluvian and patriarchal periods. Why this protracted silence about it if it had then a place among religious articles and usages? This evidence of its absence is negative, and cannot outweigh express contrary proof of its initiation. Of these times, be it also remarked, we have not detailed accounts, and we must therefore make allowance for great brevity and many omissions. Succeeding annals are more ample, and yet we have no indication of the observance of the Sabbath during four hundred years after its sacredness had been confessedly proclaimed from Mount Sinai. Even if neglect of the day could be established, such negligence would not disprove obligation. The Passover, during protracted periods, fell into disuse, and there was general and continued departure from the marriage relation as originally constituted.

It is not the case, however, that allusion to the Sabbath is wholly wanting during the time alleged. Occasional mention is made of weeks; and we know that the heathen world very extensively distributed days into sevens, with some notion of sacredness belonging to the seventh. This arrangement is traced by some to the lunar month, divided into quarters, each of seven days, by the phases of the moon. But this computation does not accord, except proximately, with fact, as the lunar month exceeds twenty-nine days in duration. It ascribes consequence also to the number *four*, as well as to the number *seven*—partitioning the month into four divisions—and *four* has no distinctive sacredness in any known country or language. The explanation, though ingenious, is simply a guess, without any support from Scripture or other writings, and has like validity with another conjecture, that the assignment of seven days to a week may have been derived from the supposed number of the planets.

II. That the Sabbath owes its maintenance to its morality we will endeavor more expressly to substantiate. Here a consideration of first consequence is that it forms the subject of the fourth commandment. Some deny the ethical character of the decalogue. They allege it to be of a mixed nature, and insist that though particular elements in it are of inherent and enduring worth, yet, as a whole, it belonged to an economy of shadows, and has vanished with them. Therefore the presence of any statute in such a compendium is no decisive evidence of moral force.

1. But the decalogue in its integrity has a very distinctive place and consequence in the Bible. It was proclaimed with extraordinary solemnity, peculiar to itself, from Mount Sinai (Exod. xix, 16–24). God caused it to be written on tables of stone, and he made these stones to be deposited in the ark, representative of himself. "These words," says Moses, "the Lord spake to all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and *he added no more*." The decalogue was frequently called *the covenant*, and the chest containing it *the ark of the corenant*. Would a fragmentary and heterogeneous compound create or warrant any such designation? Again, as often as Christ cited any of these commandments he enforced them emphatically. The Jews seem to have distributed them into greater and less, and to have treated the less as scarcely deserving consideration. But he impressively declared, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them shall be called great in the kingdom of heaven." The kingdom of heaven is the Gospel dispensation. Certain statutes our Lord declares to be congenial with that economy, and their observance he characterizes as

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a sure constituent or guarantee of its greatness. But what statutes could he speak of which verify this description, and are recognisable from others, unless those composing the decalogue? When, also, he resolved the law into two great commandments, he made evident reference to the two tables of the covenant, for he instituted the same classification of devotional and social duties; and when he further resolved all duty into love, with God and man for its objects, he impressed on the whole code a moral interpretation. What can be more truly or purely moral than *charity*?—charity branching off into piety and benevolence? In a word, the decalogue is reproduced by the apostles. What it enjoins they enjoin in the identical terms, or with only verbal alterations; and how could they more decisively affix their seal to its indelible righteousness?

2. The decalogue, then, as a whole, is moral. See LAW OF MOSES. If the Sabbath be an exception, it is the only exception. But when we have found it in a code collectively moral—the morality of which is attested by the clearest and most cumulative proof—and when we find it sharing all the conspicuousness and honors of the allied enactments, it would require strong argument indeed to render credible its exceptional ritualism. Let us see whether good cause for so regarding it be discoverable in *its own nature*, or in *prophecy*, or in *what Christ said of it* expressly, or in the *apostolic epistles*.

(1.) The Sabbath provides for *rest* and *worship*. Our sensuous being requires the one, and our spiritual being the other. To deny the laboring population any intermission of toil, or the heir of immortality any time for religious observances, would be to offend against the fundamental conditions of our state of existence. Under these aspects the Sabbath is not arbitrary. It is founded on the essentials and necessities of the human constitution, and nothing here below can be more solid and stable than its groundwork. To speak of our spiritual responsibilities more especially—if it be a moral duty to worship God, it must also be a moral duty to observe that worship to the best advantage. For this the Sabbath provides. It is advantageous for worship that a certain day be set apart for it, and guarded from intrusive distractions. It is advantageous that the worshippers set apart the same day, both to the end that one may not draw another into temporal toil, and that religion may have the aids of social stimulus. It is advantageous that the day recur with suitable frequency. What frequency would be best it might be difficult or impossible for us to determine; but that would not show the proportioning of the time to be a matter of indifference. We can easily perceive that there are extremes to be avoided. If every day were a Sabbath, our terrestrial occupations would be suppressed. If the Sabbath returned once a year, it would be inadequate for the maintenance of habitual devotion. One of these arrangements would have been evidently incompatible with what we owe to this world, and the other with dutiful regard for the world to come. If we can judge thus far of the *too often* and the *too seldom*, why may not God descry unerringly the mean, and perceive that one day in seven is the best possible adjustment?—the most conducive to moral good in our existing circumstances? Experience has recommended no other division of time as preferable; on the contrary, every attempt to elongate or contract the week has utterly failed, and has owed the failure to a manifested impracticability or mischievousness. It follows that not only the duty, but the very timing of the duty, is of moral account, and that the Sabbath is entitled, by its nature, to the place it occupies in the decalogue—fitly and justly ranking with statutes which transcend casualties, and will maintain their jurisdiction while the world lasts. On the same principle, if the sacredness of the Sabbath has been enhanced by rendering it commemorative of some great event, such as the natural creation, there may be religious benefit, and therefore moral suitableness, in transferring it to another day of the seven, in order to commemorate another event of analogous but superior consequence—such as the accomplishment of a spiritual creation by the resurrection of Christ from the dead. See LORD'S DAY. Even the old economy, notwithstanding its necessary regard to times, did not show any rigid adherence to particular days, when a sufficient reason existed for departing from them. Thus, while circumcision was by the law fixed to the eighth day, the great mass of the people who had grown up in the wilderness were circumcised on the same day (Josh. v, 1-9); and when any obstacle prevented men from the eating the Passover on the 14th of the first month, they were allowed to postpone it to the next (Numb. ix, 6).

(2.) The *prophets*, speaking in the name of God, always express themselves in reverential language of the Sabbath. (See, in particular, Isa. lvi, 6, 7; lviii, 13, 14; also lxvi, 23.)

It is objected that in these and like instances the Sabbath is allied with acknowledged constituents of the Mosaic law, and that such passages would therefore equally prove their permanency. It is in plain accordance, however, with the moral claims of the Sabbath that its continued observance should be foretold, and the absence of such prediction would have been urged in proof of its abrogation. Besides, these prophecies are in no part meaningless. They point to real and to improved worship in such diction as the Jews were familiar with and could alone comprehend. Shall we say, then, that the change in worship would be improvement, and the change as to the Sabbath abolition? We cannot see that this conclusion is called for "by parity of reasoning." On the contrary, these passages, to have sense or truth in any of their clauses, require a perpetuated Sabbath; for the effect would be to sweep away worship altogether if a day for it were not preserved.

(3.) As regards *Christ's express sayings* on this subject, he discouraged, no doubt, such a traditional observance of the Sabbath as would have transformed it into a day of heartless neglects and sanctionless rigors. But he countenanced the keeping of it in its true spirit, as a day of personal privilege and beneficent usefulness—avowing that "the Sabbath was made for man, and not man for the Sabbath." This seems to teach that the Sabbath was made for man not as a Jew or as a Christian, but as *man*, and therefore entitled to his regard in all conditions and through all ages. In reply, however, we are told that the expression in the original is *the man*. This must mean, it is said, "those for whom it was appointed, without specifying who they were, and not at all designating man in general." We see no grounds for such a paraphrase, but very much to demand its rejection. The article in such expressions defines the *individual* or the *species*. No individual man could be thus singled out as having the Sabbath made for him unless it were Adam; and none will assert that it was made for him in any sense exclusive of his posterity. Again, the article may define the species, as we say the horse, the ass, the ostrich. Where the species is defined, all the individuals are comprehended, or such an allegation is made as would apply to any of them indifferently. For example, "If the salt have lost its savor, it is good for nothing but to be trodden under the feet of men"—literally "the men," or the species, men without the distinction of Jew and Gentile. "Let your light so shine before men," literally "the men," in the sense of any or all men. "That which cometh out of the mouth this defileth a man"—literally "the man," equivalent to man or any man. Practically the distinction here attempted to be made is visionary. Since *man* without the article is general, and *the man*, meaning the species man, is also general, the article may be dropped or retained without affecting the sense. Accordingly, these modes of expression are often used interchangeably. When Christ, then, declares that the Sabbath was made for man, we can only understand him as teaching that it was intended and instituted for

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our common humanity, and that it is to be so employed as to conduce to man's highest or spiritual good. But he also said that he was "Lord of the Sabbath; which shows," we are told, "that he had power to abrogate it partially or wholly." It seems as if some cannot think of power in connection with the Sabbath unless as exercised in abrogation. If it be placed in Christ's charge, they take for granted that more or less extinction must be the consequence. They speak as if Christ's sceptre were an axe, and the only question were how much it would hew down and devastate! We maintain, on the contrary, that Christ would not be the Lord of the Sabbath to be its destroyer. In the language of the New Testament, this title points to assured prosperity. But though he will not superintend in order to annihilate either worship or worshippers, the designation "Lord" does suppose a *manifested* supremacy, and leads us to expect ameliorating modification with essential preservation—in other words, a Christian Sabbath or Lord's day.

(4.) In *the epistles*, much stress has been laid by opponents of the Sabbath on some expressions of Paul. "One man esteemeth one day above another: another esteemeth every day alike. Let every one be fully persuaded in his own mind" (Rom. xiv, 5). To us this language is vague and seems general; but it had relation to specific disputes, and we do not know, because we have not been told, what days are more particularly intended. They may have been festival days of human appointment, or cherished relics of Judaism unconnected with its Sabbath—perfectly known, without danger of mistake, to the parties addressed. It is admitted that the apostles had stated religious services with assigned seasons for them; and if in the passage commented on we give his words the absolute and exceptionless sense claimed for them, it will follow that he courted contempt for his own ordering of worship. Assuredly he sanctioned no such sweeping indifference to days as would invalidate the injunction, "Forsake not the assembling of yourselves together, as the manner of some is."

It is said (Col. ii, 16), "Let no man therefore judge you in meat or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." This passage perfectly accords with a superseding of the Sabbath day as distinguished from the Lord's day, embodying substantially all that prior sabbatical observance had shadowed. In the same relation we would use the same language still. Independently of this answer to the objection, many have held, with bishop Horsley, that the word Sabbath is not here used in its strict acceptation, but with reference to other days observed by the Jewish Church with Sabbath-like solemnity. Even if these passages had more difficulty than they present, two or three doubtful expressions, in relation to local circumstances and usages about which we have little information, are not to be balanced against the weighty and cumulative evidence which has been adduced for the morality of the Sabbath, and its consequent claims on the respect of all countries and ages.

It may appear to some an objection to these views that if the Sabbath were moral, and therefore immutable, it would remain in heaven: whereas first and seventh days equally lose in the heavenly state their distinctive characters. There all duration is Sabbath—all space sanctuary—all engagement worship. It is sufficient to reply that morality supposes facts in demanding conformity to them. Filial duty implies the existing relation of parent and child, and is ever binding while that relation subsists, but is otherwise non-existent. So the Sabbath supposes a sensible world, and in such a world it must ever be a duty to have time expressly for temporal and time expressly for spiritual occupations. But in the world of spirits, where even the natural body becomes a spiritual body, and which flesh and blood cannot inherit, this discrimination disappears. It is the glory of the Sabbath that it prepares us for this consummation—for inheriting blessings transcending its own privileges, and even induces approximations to celestial perfection under present adverse circumstances. —Fairbairn, s. v.

III. Under the Christian dispensation, the Sabbath is altered from the seventh to the first day of the week (see Stone, in the *Theol. Eclectic*, iv, 542 sq.). The arguments for the change are these: 1. As the seventh day was observed by the Jewish Church in memory of the rest of God after the works of the creation, and their deliverance from Pharaoh's tyranny, so the first day of the week has always been observed by the Christian Church in memory of Christ's resurrection. 2. Christ conferred particular honor upon it by not only rising from the dead, but also by repeated visits to his disciples on that day. 3. It is called *the Lord's day*, κυριακή, a term otherwise only used in the New Test. in reference to the sacred supper (1 Cor. xi, 20), and as in the latter passage it denotes that which specially commemorates the death of our Lord, it seems indisputable that it is applied in the former to that which specially commemorates his resurrection (Rev. i, 10). 4. On this day the apostles were assembled, when the Holy Ghost came down so visibly upon them, to qualify them for the conversion of the world. 5. On this day we find Paul preaching in Troas, when the disciples came to break bread. 6. The directions which the apostles give to the Christians plainly allude to their religious assemblies on the first day. 7. Pliny refers to a certain day of the week being kept as a festival in honor of the resurrection of Christ; and the primitive Christians kept it in the most solemn manner. See LORD'S DAY.

These arguments, it is true, are not satisfactory to some, and it must be confessed that there is no law in the New Test. concerning the first day. However, it may be observed that it is not so much the precise time that is universally binding, as that one day out of seven is to be regarded. "As it is impossible," says Dr. Doddridge, "certainly to determine which is the seventh day from the creation; and as, in consequence of the spherical form of the earth, and the absurdity of the scheme which supposes it one great plain, the change of place will necessarily occasion some alteration in the time of the beginning and ending of any day in question, it being always at the same time, somewhere or other, sunrising and sunsetting, noon and midnight, it seems very unreasonable to lay such a stress upon the particular day as some do. It seems abundantly sufficient that there should be six days of labor and one of religious rest, which there will be upon the Christian and the Jewish scheme." See SUNDAY.

As soon as Christianity was protected by the civil government, the Lord's day was ordered by law to be kept sacred. All proceedings in courts of law, excepting such as were deemed of absolute necessity, or of charity, as setting slaves at liberty, etc., were strictly forbidden; and all secular business, excepting such as was of necessity or mercy, was prohibited; and by a law of Theodosius senior, and another by Theodosius junior, no public games or shows, no amusements or recreations, were permitted to be practiced on that day (see *Cod. Theod.* lib. ii, tit. 8, "De feriis;" *Cod. Justin.* lib. iii; *Cod. Theod.* lib. xv, "De spectaculis," lit. 5, leg. 2). The day was consecrated by all the primitive Christians to a regular and devout attendance upon the solemnities of public worship, and other religious exercises; and, as Bingham says in his *Christian Antiquities*, "they spent it in such employments as were proper to set forth the glory of the Lord, in holding religious assemblies for the celebration of the several parts of divine service—psalmody, reading the Scriptures, preaching, praying, and receiving the Communion; and such was the flaming zeal of those pious votaries that nothing but sickness, or a great necessity, or imprisonment, or banishment, could detain them from it." A further proof of the sanctity in which they held the Sabbath was their pious and zealous observance of the Saturday

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evening, or, rather, from midnight to break of day on the Lord's day. This time the early Christians spent in the exercises of devotion; and persons of all ranks employed it in preparation for the sacred day. It must also be further observed that, in many places, particularly in cities, they usually had sermons twice a day in the churches, and that the evening was as well attended as the morning service; but in such churches as had no evening sermon, there were still the evening prayers, and the Christians of those times thought themselves obliged to attend this service as a necessary part of the public worship and solemnity of the Lord's day. The better to enforce this observance upon such as were ungodly or careless, ecclesiastical censures were inflicted upon them, whether they frequented places of public amusement or spent the day in indolence at home. These observations chiefly refer to the period between the publication of the Gospel by the apostles and the latter end of the 4th century—a period when this day might be expected to be observed more in accordance with the command of Christ and the will of the Holy Ghost.

IV. As the Sabbath is of divine institution, so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious services; but these are not binding, because of human institution. Not so the Sabbath. Hence the fourth commandment is ushered in with a peculiar emphasis--"*Remember* that thou keep holy the Sabbath day." This institution is wise as to its ends: that God may be worshipped, man instructed, nations benefited, and families devoted to the service of God. It is lasting as to its duration. The abolition of it would be unreasonable, unscriptural (Exod. xxxi, 13), and every way disadvantageous to the body, to society, to the soul, and even to the brute creation. It is, however, awfully violated by visiting, feasting, indolence, buying and selling, working, worldly amusements, and travelling. "Look into the streets," says bishop Porteus, "on the Lord's day, and see whether they convey the idea of a day of rest. Do not our servants and our cattle seem to be almost as fully occupied on that day as on any other? As if this were not a sufficient infringement of their rights, we contrive, by needless entertainments at home and needless journeys abroad, which are often by choice and inclination reserved for this very day, to take up all the little remaining part of their leisure time. A Sabbath-day's journey was among the Jews a proverbial expression for a very short one; among us it can have no such meaning affixed to it. That day seems to be considered by too many as set apart, by divine and human authority, for the purpose, not of rest, but of its direct opposite, the labor of travelling, thus adding one day more of torment to those generous but wretched animals whose services they hire; and who, being generally strained beyond their strength the other six days of the week, have, of all creatures under heaven, the best and most equitable claim to suspension of labor on the seventh."

The evils arising from Sabbath-breaking are greatly to be lamented: they are an insult to God, an injury to ourselves, and an awful example to our servants, our children, and our friends. To sanctify this day, we should consider it—(1) a day of rest; not, indeed, to exclude works of mercy and charity, but a cessation from all labor and care; (2) as a day of remembrance; of creation, preservation, redemption; (3) as a day of meditation and prayer, in which we should cultivate communion with God (Rev. i, 10); (4) as a day of public worship (Acts xx, 7; John xx, 19); (5) as a day of joy (Isa. lvi, 2; Psa. cxviii, 24); (6) as a day of praise (Psa. cxvi, 12–14); (7) as a day of anticipation, looking forward to that holy, happy, and eternal Sabbath which remains for the people of God.—Buck, *Theol. Dict.* s. v.

V. The *literature* of the subject is very copious. The following are the chief standard works: Brerewood, *Treatise of the Sabbath*; Prideaux, *Doctrine of the Sabbath*; Bramhall, *Discourses on the Controversy about the Sabbath*; White, *Treatise of the Sabbath Day*; Heylin, *History of the Sabbath*; Chandler, *Two Sermons on the Sabbath*; Watts, *Perpetuity of the Sabbath*; Kennicott, *Sermon and Dialogue on the Sabbath*; Paley, *Natural and Political Philosophy*, bk. v, ch. vii; Holden, *Christian Sabbath*; Burnside, *On the Weekly Sabbath*; Burder, *Law of the Sabbath*; Wardlaw, Wilson, and Agnew, severally, *On the Sabbath*; *Modern Sabbath Examined* (1832); James, *On the Sacraments and Sabbath*; Maurice, *On the Sabbath*; Kalisch, *Commentary on Exodus* (ad loc.); Proudhon, *De la Célébration du Dimanche*; Hessey, *Bampton Lecture* (Lond. 1866); Johnstone, *Sunday and the Sabbath* (ibid. 1853); Domville, *Inquiry into the Nature of the Sabbath* (ibid. 1855, 2 vols.); Ellicott, *History and Obligation of the Sabbath* (ibid. 1844; N. Y. 1862); Hill, *The Sabbath Made for Man* (Lond. 1857); Coleman, in the *Bibliotheca Sacra*, i, 526 sq.; and the literature cited by Malcolm, *Theol. Index*, s. v.; and especially by Cox, *Literature of the Sabbath Question* (Edinb. 1865, 2 vols. 8vo). Articles on special points connected with the institution of the Sabbath may be found (in addition to those referred to in Poole's *Index*, s. v.) in the *Meth. Quar. Rev.* Jan. 1849; April, 1857; *Journ. of Sac. Lit.* Oct. 1851; July, 1857; *Theol. and Lit. Journ.* 1852; *North Brit. Rev.* Feb. 1853; *Biblioth. Sacra*, Oct. 1854; *South. Quar. Rev.* July, 1857; *New-Englander*, Aug. 1858; *United Presb. Rev.* Jan. 1860; *Amer. Theol. Rev.* April, 1862; *Brit. and For. Ev. Rev.* Jan. 1863; *Princeton Rev.* Oct. 1863. See SUNDAY.

Sabbath, COURT OF THE (מוּסַךְ הַשַּׁבָּת, *musák hash-shabbâth*; Sept. ὁ ξεμέλιος τῆς καθέδρας τῶν σαββάτων; Vulg. *Musach sabbati*, 2 Kings xvi, 18), is understood to mean a *canopy* under which Ahaz used to stand, at the entrance of the porch of the Temple, when he attended the service; but which he removed when he became an idolater, to show his contempt, and his intention of not resorting thither any more. See COURT. So we see in 2 Chron. xxviii, 24 that "he shut up the doors of the house of God" that none might enter to worship. See AHAZ.

Sabbath, MORROW AFTER THE. There has been from early times some difference of opinion as to the meaning of the words מָחֳרַת הַשַּׁבָּת, *mochoráth hash-shabbáth*, thus rendered in the computation of the Passover (Lev. xxiii, 11, 15). It has, however, been generally held, by both Jewish and Christian writers of all ages, that the Sabbath here spoken of is the first day of holy convocation of the Passover, the 15th of Nisan, mentioned in Lev. xxiii, 7. In like manner the word שַׁבָּת is evidently used as a designation of the day of atonement (Lev. xxiii, 32); and שַׁבָּתוֹן (*sabbati observatio*) is applied to the first and eighth days of Tabernacles and to the Feast of Trumpets. That the Sept. so understood the passage in question can hardly be doubted from their calling it "the morrow after the first day" (i. e. of the festival): ἡ ἐπαύριον τῆς πρώτης. The word in ver. 15 and 16 has also been understood as "week," used in the same manner as σάββατα in the New Test. (Matt. xxviii, 1; Luke xviii, 12; John xx, 1, etc.). But some have insisted on taking the Sabbath to mean nothing but the seventh day of the week, or "the Sabbath of creation," as the Jewish writers have called it; and they see a difficulty in understanding the same word in the general sense of *week* as a period of seven days, contending that it can only mean a regular week, beginning with the first day, and ending with the Sabbath. Hence the Baithusian (or Sadducæan) party, and in later times the Karaites, supposed that the omer was offered on the day following that weekly Sabbath which might happen to fall within the seven days of the Passover. The day of Pentecost would thus always fall on the first day of the week. Hitzig (*Ostern und Pfingsten* [Heidelberg, 1837]) has put forth the notion that the Hebrews regularly began a new

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week at the commencement of the year, so that the 7th, 14th, and 21st of Nisan were always Sabbath days. He imagines that "the morrow after the Sabbath" from which Pentecost was reckoned was the 22d day of the month, the day after the proper termination of the Passover. He is well answered by Bähr (*Symbolik*, ii, 620), who refers especially to Josh. v, 11, as proving, in connection with the law in Lev. xxiii, 14, that the omer was offered on the 16th of the month. It should be observed that the words in that passage, עְבוּר הָאָרֶץ, mean merely *corn of the land*, not, as in the A. V., "the old corn of the land." "The morrow after the Passover" (מָחֳרַת הַשַּׁבָּת) might at first sight seem to express the 15th of Nisan; but the expression may, on the whole, with more probability, be taken as equivalent to "the morrow after the Sabbath," that is, the 16th day. See Keil on Josh. v, 11; Masius and Drusius, on the same text, in the *Crit. Sac.*; Bähr, *Symb.* ii, 621; Selden, *De Anno Civili*, c. vii; Bartenora, in *Chagigah*, ii, 4; Buxtorf, *Syn. Jud.* vol. xx: Fagius, *in Lev. xxiii*, 15; Drusius, *Notæ Majores in Lev. xxiii*, 16. It is worthy of remark that the Sept. omits τῇ ἐπαύριον τοῦ πάσχα, according to the texts of Tischendorf and Theile. — Smith. See PASSOVER; PENTECOST. But there is strong ground for the Karaitic interpretation. See SABBATH (*supra*).

Sabbath, SECOND AFTER THE FIRST (Luke vi, 1). See SECOND-FIRST SABBATH.

Sabbathæ'us (Σαββαταῖος), a Græcized form (Esdr. ix, 14) of the Heb. name (Ezra x, 15) SHABBETHAI (q. v.).

Sabbathai Zebi (i. e. צְבִי, the *gazelle*, or *beauty*, a family adjunct), a famous Jewish impostor, was born in Smyrna, July, 1641. When a child he was sent to a Rabbinic school and instructed in the whole cycle of Rabbinic lore. When fifteen years of age, he betook himself to the study of the Cabala, rapidly mastered its mysteries, and became peerless in his knowledge of "those things which were revealed and those things which were hidden;" and at the age of eighteen obtained the honorable appellation of *sage* (חכם), delivering public lectures, and expounding the divine law and the esoteric doctrine before crowded audiences. At the age of twenty-four, he revealed to his disciples that he was the Messiah, the son of David, the true Redeemer, and that he was to redeem and deliver Israel from their captivity among the Christians and Mohammedans. At the same time he publicly pronounced the Tetragrammaton as it is written, to do which, it is well known, was not permitted, save to the high-priest during the existence of the Temple, when he performed service in the Holy of Holies on the day of atonement, thus braving the rule that "the penalty of death is pronounced on him who utters the Tetragrammaton publicly." When the sad intelligence reached the sages of Smyrna, they sent to him two messengers of the Beth-din (ecclesiastical tribunal) to warn him, and to caution him that if he should so trespass again they would excommunicate him, and even consider it a meritorious action for any one to take his life. But Sabbathai replied that he was allowed to do so, being the anointed of God. Hearing this, the sages of Smyrna were much affrighted, and having deliberated together what to do, they decreed unanimously that he was guilty of death for two reasons: firstly, because he had uttered the name of the Lord according to its letters, and, secondly, because he pretended to be the Messiah. Therefore they excommunicated him, and proclaimed it a meritorious action for any one to slay him, and the fine imposed on the slayer by the laws of the Mohammedans they promised to pay. Now, when Sabbathai saw that evil was determined against him, he fled from Smyrna to Salonica, where he was received with great honor, his evil deeds having not yet been known there. Many disciples also gathered around him to learn the science of the Cabala, and all the inhabitants of Salonica revered him and loved him more than any other man. But after having been there for a considerable time, he fell again into his former error, and repeated his former transgression, uttering the name of the Lord according to its letters in the presence of his disciples; and when his pupils asked him wherefore he did so, he replied that he was the anointed, and that it was therefore lawful for him to do so. The sages of Salonica, having heard of this repeated offence, sent to him two messengers of the Beth-din, ordering him to quit Salonica, otherwise he would be put to death, because he had wrought folly in Israel. Knowing that the Jews had more power at Salonica than in any other country, he secretly fled to Athens, and thence into Morea. But he found no refuge there, for the inhabitants of Morea, being informed that he had been expelled from Salonica, also drove him away. He then went through Greece to Alexandria, from this city to Cairo, and thence to the Holy Land, as far as Jerusalem, where he remained for several years, teaching the Cabala, proclaiming himself as the Messiah, anointing prophets, and converting thousands upon thousands. So numerous were the believers in him that in many places trade was entirely stopped; the Jews wound up their affairs, disposed of their chattels, and made themselves ready to be redeemed from their captivity and led by Sabbathai Zebi back to Jerusalem. The consuls of Europe were ordered to inquire into this extraordinary movement, and the governors of the East reported to the sultan the cessation of commerce. Sabbathai Zebi was then arrested by order of the sultan Mohammed IV, and taken before him at Adrianople. The sultan spoke to him as follows: "I am going to test thy Messiahship. Three poisoned arrows shall be shot into thee, and if they do not kill thee, I too will believe that thou art the Messiah." He saved himself by embracing Islamism in the presence of the sultan, who gave him the name *Effendi*, and appointed him *Kapidji-Bashi*. Sabbathai died Sept. 10, 1676, after having ruined thousands upon thousands of Jewish families. The literature on this pseudo-Messiah is very rich. See Fürst, *Bibl. Jud.* iii, 184 sq.; Grätz, *Gesch. d. Juden*, x, 205 sq.; note 3, p. 23 sq.; Jost, *Gesch. d. Judenth. u. s. Secten*, iii, 153 sq.; Ginsburg, *Kabbalah*, p. 139; Basnage, *Histoire des Juifs* (Taylor's transl.), p. 701; *Theologisches Universal-Lexikon*, s. v.; Milman, *Hist. of the Jews*, iii, 369 sq.; Da Costa, *Israel and the Gentiles*, p. 475 sq.; Schmucker, *Hist. of the Modern Jews*, p. 226 sq. See MESSIAHS, FALSE. (B. P.)

Sabbathaists. See SABBATHAI.

Sabbath-day's Journey (σαββάτου ὁδός, Acts i, 12; in Talmudical Heb. תְּחוּם הַשַּׁבָּת, *techôm hash-shabbâth*) is a phrase for the prescribed distance which may lawfully be traversed on a Sabbath, and beyond which no Jew can go without violating the sanctity of the day, except he adopts the means appointed for exceeding the canonical boundary.

I. *Distance of a Sabbath-way, and its Origin.*—From the injunction in Exod. xvi, 29, that every man is to "abide in his place," and not "go out of his place" on the Sabbath, the ancient Hebrew legislators deduced that an Israelite must not go 2000 yards, or 12,000 hand-breadths—as the ancient Hebrew yard consisted of six hand-breadths = five Greek stadia, for the Greek stadium measured 2400 hand-breadths — beyond the temporary or permanent place of his abode. Epiphanius's definition of the Sabbath-day's journey at six stadia = 14,400 hand-breadths, or 750 Roman geographical paces (*Hær.* p. 66, 82), is most probably based upon the larger yard, which the Jews adopted at a later period. See WEIGHTS AND MEASURES. These 2000 yards are not to be measured from any and every spot, but according to definite and minute rules, the city having always to be reduced to a square. Thus if the Sabbath-day's walk is to be fixed from a circular city,

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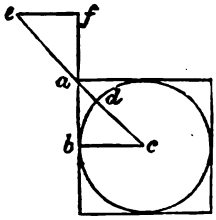

Diagram of a "Sabbath-day's Journey."

an imaginary square must be circumscribed about it, and the measurement is not to be taken from the corner *a* in a diagonal direction—i. e. from *a* to *e*—inasmuch as thereby the distance between *a f* will be less than 2000 yards, but from *a* to *f*, whereby the allowable distance is increased in the direction of *a e*, as will be seen from the annexed diagram.

The permitted distance seems to have been grounded on the space to be kept between the ark and the people (Josh. iii, 4) in the wilderness, which tradition said was that between the ark and the tents. To repair to the ark being, of course, a duty on the Sabbath, the walking to it was no violation of the day; and it thus was taken as the measure of a lawful Sabbath-day's journey. This prohibition is not repeated in the law, but the whole spirit of the Sabbath institution obviously forbade a Jew to make a proper journey on that day (Josephus, *Ant.* xiii, 8, 4), especially as the beasts of burden and travel were to rest (comp. Matt. xxiv, 20). Whether the earlier Hebrews did or did not regard it thus, is not easy to say. Nevertheless, the natural inference from 2 Kings iv, 23 is against the supposition of such a prohibition being known to the spokesman, Elisha almost certainly living—as may be seen from the whole narrative—much more than a Sabbath-day's journey from Shunem. Heylin infers from the incidents of David's flight from Saul, and Elijah's from Jezebel, that neither felt bound by such a limitation. Their situation, however, being one of extremity, cannot be safely argued from. Our Saviour seems to refer to this law in warning the disciples to pray that their flight from Jerusalem in the time of its judgment should not be "on the Sabbath day" (Matt. xxiv, 20). The Christians of Jerusalem would not, as in the case of Gentiles, feel free from the restrictions on journeying on that day; nor would their situation enable them to comply with the forms whereby such journeying, when necessary, was sanctified; nor would assistance from those around be procurable. The Jewish scruple to go more than 2000 paces from his city on the Sabbath is referred to by Origen (Περὶ ἀρχῶν, iv, 2), by Jerome (*Ad Algasiam*, qu. 10), and by Œcumenius—with some apparent difference between them as to the measurement. Jerome gives Akiba, Simeon, and Hillel as the authorities for the lawful distance.

Another reason for fixing the distance of a Sabbath-day's walk or journey at 2000 yards is that the fields of the suburbs for the pasture of the flocks and herds belonging to the Levites measured 2000 cubits or yards, and that in Exod. xxi, 13 it is said, "I will appoint thee a place (מקום) whither he shall flee"—i. e. the Levitical suburbs or cities. Now, it is argued, if one who committed murder accidentally was allowed to undertake this journey of 2000 yards on a Sabbath without violating the sanctity of the day, innocent people may do the same. Besides, the place of refuge is termed מקום, which is the same word employed in Exod. xvi, 29. As the one מקום, *place*, was 2000 yards distant, it is inferred, according to the rule *the analogy of ideas* or *words* (גזרה שוה) that the command, "Let no man go out of his place (ממקמו) on the seventh day" (Exod. xvi, 29) means not to exceed the distance of the place 2000 yards off (Hillel I, rule ii, in *Erubin*, 51 a; *Maccoth*, 12 b; *Zebachim*, 117 a). Josephus (*War*, v, 2, 3) makes the Mount of Olives to be about six stadia from Jerusalem; and it is the distance between these two places which in Acts i, 12 is given as a Sabbath-day's journey. Josephus elsewhere determines the same distance as five stadia (*Ant.* xx, 8, 6); but both were probably loose statements rather than measured distances; and both are below the ordinary estimate of 2000 cubits. Taking all circumstances into account, it seems likely that the ordinary Sabbath-day's journey was a somewhat loosely determined distance, seldom more than the whole and seldom less than three quarters of a geographical mile. See Selden, *De Jure Nat. et Gent.* iii, 9; Frischmuth, *Dissert. de Itin. Sabbat.* (1670); Walther, *Dissert. de Itin. Sabbat.*; both in *Thesaurus Theolog. Philog.* (Amsterd. 1720).

II. *Cases in which the Limits of a Sabbath-day's Journey could be exceeded.*—Though the laws about the Sabbath-day's journey are very rigorous, and he who walked beyond the 2000 yards, or moved more than four yards farther than his temporary place of abode, when the Sabbath-day's journey had not been determined beforehand, received forty stripes save one; yet in cases of public or private service, when life was in danger, people were allowed to overstep the prescribed boundary (Mishna, *Erubin*, iv; *Rosh-hashanah*, ii, 5). The Pharisees, or the orthodox Jews in the days of our Saviour, also contrived other means whereby the fraternity of this order could exceed the Sabbath-day's walk without transgressing the law. They ordained that all those who wished to join their social gatherings on the Sabbath were to deposit on Friday afternoon some article of food in a certain place at the end of the Sabbath-day's journey, that it might thereby be constituted a domicile, and thus another Sabbath-day's journey could be undertaken from the first terminus. See PHARISEE. This mode of *connecting* or *amalgamating the distances* (עירוב תחומין), as it is called, is observed by the orthodox Jews to the present day. Such importance have the Jews, since their return from the Babylonian captivity, attached to the Sabbath-day's journey that a whole tractate in the Mishna (*Erubin*) is devoted to it. Hence the phrase is mentioned in the New Test. (Acts i, 12) as expressive of a well-known law, and the so-called Jerusalem Targum translates Exod. xvi, 29, "And let no man go walking from his place beyond 2000 yards on the seventh day," while the Chaldee paraphrase of Ruth i, 16 makes Naomi say to Ruth, "We are commanded to keep sabbaths and festivals, and not to walk beyond 2000 yards" (comp. Mishna, *Erubin*, c. v; *Rosh-hashanah*, ii, 15; Babylon Talmud, *Erubin*, 56 b, 57 a; Zuckermann, in Frankel's *Monatsschrift für Geschichte und Wissenschaft des Judenthums* [Breslau, 1863], xii, 467 sq.).—Kitto; Smith.

Sabbath-school. See SUNDAY-SCHOOL.

Sabbatians, a Judaizing section of the Novatians, who owed their origin to Sabbatius, a presbyter that had been ordained by Marcian (Socrat. *Hist. Eccl.* v, 20; vii, 15). They assumed the name of Protopaschites, and refused to communicate with any but those who adopted with them the Quartodeciman rule in regard to the paschal festival. The Sabbatians were included among heretics who were condemned in A.D. 381 by the seventh canon of the Council of Constantinople (Mansi *Concil.* iii, 563).—Blunt, *Dict. of Sects*, s. v.

Sabbatic River, a stream of Palestine, described by ancient writers as flowing only on the Sabbath day (Reland, *Palæst.* p. 291). Josephus locates it between Arce and Raphanaca (*War*, vii, 24). Thomson thinks that the intermittent fountain of Nebo el-Fûar, in the valley of Mar Jirius, west of Kulat Husn, near Tripoli, may have been the origin of the fountain, as it seems to contain a siphon for carrying off the overflow of the water (*Land and Book*, i, 496 sq.).

Sabbatical Year, the septennial rest for the land from all tillage and cultivation enjoined in the Mosaic law (Exod. xxiii, 10, 11; Lev. xxv, 2–7; Deut. xv, 1–11; xxxi, 10–13; comp. Josephus, *Ant.* iii, 12, 3). (The following art. is based upon that of Ginsburg in Kitto's *Cyclopædia*, with additions from other sources.)

I. *Names and their Signification.*—In the Mosaic legis-

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lation this festival is called by four names, each of which expresses some feature connected with the observance thereof. Thus it is called—(1) שַׁבַּתּוֹן שַׁבַּת, *Rest of entire Rest*, or *Sabbath of Sabbatism* (Lev. xxv, 4; A. V. "Sabbath of rest"), because the land is to have a complete rest from all tillage and cultivation; (2) שַׁנַּת שַׁבָּתוֹן, *the Year of Sabbatism* or *Rest* (Lev. xxv, 5, "year of rest"), because the rest is to extend through the year; (3) שְׁמִטָּה, or more fully שְׁנַת הַשְּׁמִטָּה, "*Release*," *Remission*, or "*the Year of Release*" (Deut. xv, 1, 2, 9), because on it all debts were remitted; and (4) שְׁנַת הַשְּׁבִיעִת, "*the Seventh Year*" (Deut. xv, 9), because it is to be celebrated every seventh year, for which reason it is called in the Hebrew canons *κατ' ἐξοχήν*, שְׁבִיעִית, *the Seventh* (i. e. שָׁנָה, *Year*), as is also the name of the tractate in the Mishna (*Shebiith*) treating on the sabbatical year. Josephus styles it the *ἐβδοματικὸς* or *σαββατικὸς ἐνιαυτός* (*Ant.* xiv, 10, 6; 16, 2; xv, 1, 2); once *ἀργὸν ἔτος* (*War*, i, 2, 4).

II. *The Laws connected with this Festival.*—Like the year of jubilee, the laws respecting the sabbatical year embrace three main enactments—(1) Rest for the soil; (2) care for the poor and for animals; and (3) remission of debts.

The *first* enactment, which is comprised in Exod. xxiii, 10, 11; Lev. xxv, 2–5, enjoins that the soil, the vineyards, and the olive-yards are to have perfect rest; there is to be no tillage or cultivation of any sort, at least in Palestine (comp. Tacit. *Hist.* v, 4, 3). What constitutes tillage and cultivation, and how much of labor was regarded as transgressing the law, may be seen from the following definitions of the Hebrew canons: "The planting even of trees which bear no fruit is not allowed on the sabbatical year; nor may one cut off withered or dried-up boughs of trees, nor break off the withered leaves and branches, nor cover the tops with dust, nor smoke under them to kill the insects, nor besmear the plants with any kind of soil to protect them from being eaten by the birds when they are tender, nor besmear the unripe fruit, etc., etc. And whoso does one of these things in the sabbatical year is to receive the stripes of a transgressor" (Maimonides, *Jad Ha-Chezaka Hilkoth Shemita Ve-Jobel*, i, 5). Anything planted wittingly or unwittingly had to be plucked up by its roots (Mishna, *Terum.* ii, 3). Thus it was a regulation requiring all the land periodically to lie fallow (Philo, *Opp.* ii, 207, 277, 631), and as a year of rest corresponded with the Sabbath or day of rest (*ibid.* ii, 631; Josephus, *l. c.*; *War*, i, 2, 4; Tacit. *l. c.*); in fact, a Sabbath year, just as the Essenes, besides the seventh day, observed a sabbath of weeks each seventh week (Philo, *Opp.* ii, 481).

The *second* enactment, which is contained in Exod. xxiii, 11; Lev. xxv, 5–7, enjoins that the spontaneous growth (סָפִיחַ) of the fields or of trees (comp. Isa. xxxvii, 30) is to be for the free use of the poor, hirelings, strangers, servants, and cattle (Exod. xxiii, 11; Lev. xxv, 5–7; comp. Mishna, *Edayoth*, v, 1). This law is thus defined by the Jewish canons: "He who locks up his vineyard, or hedges in his field, or gathers all the fruit into his house in the sabbatical year, breaks this positive commandment. Everything is to be left common, and every man has a right to everything in every place, as it is written 'that the poor of thy people may eat' (Exod. xxiii, 11). One may only bring into his house a little at a time, according to the manner of taking things that are in common" (Maimonides, *ibid.* iv, 24). "The fruit of the seventh year, however, may only be eaten by man as long as the same kind is found in the field; for it is written 'and for the cattle and for the beast that are in thy land shall all the increase thereof be meat' (Lev. xxv, 7). Therefore, as long as the animals eat the same kind in the field thou mayest eat of what there is of it in the house; and if the animal has consumed it all in the field, thou art bound to remove this kind from the house into the field" (Maimonides, *ibid.* vii, 1). The people, who are enjoined to live upon the harvest of the preceding year, and the spontaneous growth of the sabbatical year, are promised an especially fruitful harvest to precede the fallow year as a reward for obeying the injunction (Lev. xxv, 20–22). That the fields yielded a crop in the sabbatical year, and even in the second fallow year—i. e. in the year of jubilee—has been shown in the art. JUBILEE YEAR.

The *third* enactment, which is contained in Deut. xv, 1–3, enjoins the remission of debts in the sabbatical year. The exceptions laid down are in the case of a foreigner, and that of there being no poor in the land. This latter, however, it is straightway said, is what will never happen. But though debts might not be claimed, it is not said that they might not be voluntarily paid; and it has been questioned whether the release of the seventh year was final or merely lasted through the year. This law is defined by the ancient Hebrew canons as follows: The sabbatical year cancels every debt, whether lent on a bill or not. It does not cancel accounts for goods; daily wages for labor which may be performed in the sabbatical year, unless they have been converted into a loan; or the legal fines imposed upon one who committed a rape, or was guilty of seduction (Exod. xxii, 15, 16), or slander, or any judicial penalties; nor does it set aside a debt contracted on a pledge, or on a פְּרוֹסְבּוּל = *πρὸς βουλῇ* (or *βουλήν*)—i. e. declaration made before the court of justice at the time of lending not to remit the debt in the sabbatical year. The formula of this legal declaration was as follows: "I, A B, deliver to you, the judges of the district C, the declaration that I may call in at any time I like all debts due to me," and it was signed either by the judges or witnesses. If this *Prosbul* was antedated, it was legal, but it was invalid if postdated. If one borrowed money from five different persons, a *Prosbul* was necessary from each individual; but if, on the contrary, one lent money to five different persons, one *Prosbul* was sufficient for all. This *Prosbul* was first introduced by Hillel (q. v.) the Great (born about B.C. 75), because he found that the warning contained in Deut. xv, 9 was disregarded: the rich would not lend to the poor for fear of the sabbatical year, which seriously impeded commercial and social intercourse (Mishna, *Shebiith*, x, 1–5; *Gittin*, iv, 3). This shows beyond the shadow of a doubt that the release of the seventh year did not simply last through the seventh year, as some will have it, but was final. The doctors before and in the time of Christ virtually did away with this law of remitting debts by regarding it as a meritorious act on the part of the debtor not to avail himself of the Mosaic enactment, and pay his debts irrespective of the sabbatical year. But not glaringly to counteract the law, these doctors enacted that the creditor should say, "In accordance with the sabbatical year, I remit thee the debt;" whereunto the debtor had to reply, "I nevertheless wish to pay it," and the creditor then accepted the payment (Mishna, *Shebiith*, x, 8). As the Mosaic law excludes the foreigner from the privilege of claiming the remission of his debts in the sabbatical year (Deut. xv, 3), the ancient Jewish canons enacted that even if any Israelite borrows money from a proselyte whose children were converted to Judaism with him, he need not legally repay the debt to his children in case the proselyte dies, because the proselyte, in consequence of his conversion, is regarded as having severed all his family ties, and this dissolution of the ties of nature sets aside mutual inheritance, even if the children professed Judaism with the father. Still the sages regarded it as a meritorious act if the debts were paid to the children (Mishna, *Shebiith*, x, 9). It is often said, too, that in the sabbatical year all slaves of Hebrew birth were freed; but the words in Exod. xxi, 2 (comp. Jer. xxxiv, 14 sq.) require only that they be freed in the seventh year of their servitude (Josephus, *Ant.* xvi, 1, 1). Deut. xv, 12

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no more relates to the law of the sabbatical year than ver. 19 sq. (comp. Ranke, *Pentat.* ii, 362), and where the sabbatical year is expressly treated of—as in Lev. xxv—nothing is said of such manumission. Nor does Josephus (*Ant.* iii, 12, 3) mention it. Lev. xxxiv, 8 does not refer at all to this institution (yet see Hitzig, *ad loc.*), and ver. 14 refers only to the law in Exod. xxi, 2. See RELEASE.

III. *Time, Observance, and Limit of the Sabbatical Year.*—The sabbatical year, like the year of jubilee, began on the first day of the civil new year = the first of the month *Tisri* (Maimonides, *l. c.* iv, 9). See NEW YEAR. But though this was the time fixed for the celebration of the sabbatical year during the period of the second Temple, yet the tillage and cultivation of certain fields and gardens had already to be left off in the sixth year. Thus it was ordained that fields upon which trees were planted were not to be cultivated after the feast of Pentecost of the sixth year (Mishna, *Shebiith*, i, 1-8), while the cultivation of corn-fields was to cease from the feast of Passover (*ibid.* ii, 1). Since the destruction of the Temple, however, the sabbatical year, or, more properly, cessation from tillage and cultivation of all kinds, does not begin till the feast of New Year. According to the Mosaic legislation, the laws of the sabbatical year were to come into operation when the children of Israel had possession of the promised land; and the Talmud, Maimonides, etc., tell us that the first sabbatical year was celebrated in the twenty-first year after they entered Canaan, as the conquest of it recorded in Josh. xiv, 10 occupied seven years, and the division thereof between the different tribes mentioned in Josh. xviii, etc., occupied seven years more, whereupon they had to cultivate it six years, and on the seventh year—the twenty-first after entering therein—the first sabbatical year was celebrated (Babylon Talmud, *Erachin*, 12 b; Maimonides, *l. c.* x, 2). On the feast of Tabernacles of the sabbatical year, certain portions of the law were read in the Temple before the whole congregation (Deut. xxxi, 10-13). As the Pentateuchal enactment assigns the prelection of the law to the priests and college of presbyters (ibid.)—viz. the spiritual and civil heads of the congregation (hence the singular תִּקְרָא, "*thou shalt read* this law before all Israel")—the Hebrew canons ordained that the high-priest, and after the return from Babylon the king, should perform this duty. The manner in which it was read by the monarch is thus described in the Mishna: "At the close of the first day of the feast of Tabernacles in the eighth year—i. e. at the termination of the seventh fallow year—a wooden platform was erected in the outer court, whereon he sat, as it is written, 'at the end of the seventh year on the festival' (ver. 10). Thereupon the superintendent of the synagogue took the book of the law and gave it to the head of the synagogue; the head of the synagogue then gave it to the head of the priests, the head of the priests again gave it to the high-priest, and the high-priest finally handed it to the king; the king stood up to receive it, but read it sitting. He read—(1) Deut. i, 1-vi, 3 (אלה הדברים עד שמע); (2) Deut. vi, 4-8 (שמע); (3) Deut. xi, 13-22 (והיה אם שמוע); (4) Deut. xiv, 22-xv, 23 (עשר תעשר); (5) Deut. xxvi, 12-19 (כי תכלה לעשר); (6) Deut. xvii, 14-20 (פרשת המלך); and (7) Deut. xxvii, xxviii (ברכות וקללות עד שגומר כל הפרשה). The king then concluded with the same benediction which the high-priest pronounced, except that he substituted the blessing of the festivals for the absolution of sins" (Mishna, *Sota*, vii, 8). This benediction forms to the present day a part of the blessing pronounced by the maphtir, or the one who is called to the reading of the lesson from the prophets after the reading of the lesson from the law, and is given in an English translation in the art. HAPHTARAH of this *Cyclopædia*, beginning with the words "For the law, for the divine service," etc. The sabbatical year, however, was only binding upon the inhabitants of Palestine (*Kiddushin*, i, 9; *Orlah*, iii, 9), the limits of which were determined on the east by the desert of Arabia, on the west by the sea, on the north by Amana, while on the south the boundary was doubtful (comp. Geiger, *Lehr- und Lesebuch zur Sprache der Mishna* [Breslau, 1845], ii, 75, etc.).

As to the obedience to this law, ancient Jewish tradition tells us that it was never kept before the exile, and that it is for this reason that the Jews were seventy years in the Babylonian captivity, to give to the land the seventy years of which it was deprived during the seventy sabbatical years, or the 430 years between the entrance into Canaan and the captivity, as it is written (2 Chron. xxxvi, 20, 21), "until the land had enjoyed her Sabbaths [i. e. sabbatical years], for as long as she lay desolate she kept Sabbath to fulfil threescore and ten years [i. e. sabbatical years]" (comp. *Shabbath*, 13, a; *Seder Olam*, c. xxvi; Rashi on 2 Chron. xxxvi, 20). After the captivity, however, when all the neglected laws were more rigidly observed (see Neh. x, 31), the sabbatical year was duly kept, as is evident from the declaration in 1 Macc. vi, 49 that "they came out of the city, because they had no victuals there to endure the siege, it being a year of rest for the land," from the fact that both Alexander the Great and Caius Cæsar exempted the Jews from tribute on the seventh year, because it was unlawful for them to sow seed or reap the harvest (Josephus, *Ant.* xiv, 10, 6), and from the sneers of Tacitus about the origin of this festival (*Hist.* v, 2, 4), as well as from the undoubted records and the post-exilian minute regulations about the sabbatical year contained in the ancient Jewish writings. According to 1 Macc. vi, 53, the one hundred and fiftieth year of the Seleucid æra was a sabbatical year (Josephus, *Ant.* xiii, 8, 1, 16, 12; xv, 1, 2; *War*, i, 2, 4; comp. Hitzig, *Isa.* p. 433; Von Bohlen, *Gen.* p. 138 sq., Einleit.). The Samaritans observed it (Josephus, *Ant.* xi, 8, 6). St. Paul, in reproaching the Galatians with their Jewish tendencies, taxes them with observing *years* as well as days and months and times (Gal. iv, 10), from which we must infer that the teachers who communicated to them those tendencies did more or less the like themselves. Another allusion in the New Test. to the sabbatical year is perhaps to be found in the phrase ἐν σαββάτῳ δευτεροπρώτῳ (Luke vi, 1). Various explanations have been given of the term, one of them being that it denotes the first Sabbath of the second year in the cycle (Wieseler, quoted by Alford, vol. i).

IV. *Design of the Regulation.*—The spirit of this law is the same as that of the weekly Sabbath. Both have a beneficent tendency, limiting the rights and checking the sense of property; the one puts in God's claims on time, the other on the land. The land shall "keep a Sabbath unto the Lord." "The land is mine." The sabbatical year opened in the sabbatical month. It was thus, like the weekly Sabbath, no mere negative rest, but was to be marked by high and holy occupation, and connected with sacred reflection and sentiment. At the completion of a week of sabbatical years, the sabbatical scale received its completion in the year of jubilee.

This singular institution has the aspect, at first sight, of total impracticability. This, however, wears off when we consider that in no year was the owner allowed to reap the whole harvest (Lev. xix, 9; xxiii, 22). Unless, therefore, the remainder was gleaned very carefully, there may easily have been enough left to insure such spontaneous deposit of seed as in the fertile soil of Syria would produce some amount of crop in the succeeding year, while the vines and olives would of course yield their fruit of themselves. Moreover, it is clear that the owners of land were to lay by corn in previous years for their own and their families' wants. This is the unavoidable inference from Lev. xxv, 20-22. Though the right of property was in abeyance during the sab-

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batical year, it has been suggested that this only applied to the fields, and not to the gardens attached to houses. The great physical advantage aimed at in the sabbatical year was doubtless that the land lay fallow, thus increasing the fruitfulness of the six years of cultivation, especially in that ancient period when the artificial use of fertilizers was unknown. But this rest was experienced likewise by men and cattle. Other advantages of more or less importance have been suggested: the encouragement of the chase (comp. Lev. xxv, 7); the securing of the land against famine (Michaelis in the *Comment. Soc. Gotting. Oblat.* [Brem. 1763], v, 9; *Mos. Recht*, ii, 39 sq.); the prevention of exportation and foreign trade (Hug, *Zeitschr. für das Erzbisth. Freiburg*, i, 10 sq.). On the other hand, scarcity did sometimes occur during the sabbatical year (1 Macc. vi. 49, 53; Josephus, *Ant.* xiv, 16, 2), and it is certain that the institution had various inconveniences incident to it (comp. Grever, *Comment. Mis. Syntagma* [Olden. 1794]. p. 27 sq.; Von Raumer, *Vorles. über alte Gesch.* i, 138 sq.), which, however, are certainly exaggerated by Von Raumer. Hüllmann, too, has been carried too far by his zeal against this institution (*Staatsverfass. der Israelit.* p. 163 sq.).

V. *Literature.*—Mishna, *Shebiith;* the Talmud on this Mishna; Maimonides, *Jad Ha-Chezaka Hilkoth Shemita Ve-Jobel;* Michaelis, *Commentaries on the Laws of Moses*, arts. lxxiv-lxxvii (English transl. [Lond. 1814], i, 387-419); Bähr, *Symbolik des mosaischen Cultus* (Heidelb. 1839), ii, 569 sq., 601 sq.; Maimonides, *Tr. de Jurib. Anni Sept.* Vertit Notisque illustr. J. H. Maius (Frankf.-on-the-Main, 1708); Carpzov, *Appar.* p. 442 sq.; Winer, *Realwörterb.* ii, 349.

Sabbatier, Pierre, a French Benedictine, was born at Poitiers in 1682. In 1700 he took the habit of St. Benedict at the abbey of St. Faron de Meaux. He was employed by prince Bruinart to edit the fifth volume of the *Annales Bénédictines.* At this time he also began to publish the ancient version of the Scriptures, commonly called the Italian Version. The first edition had not appeared when, on account of the part he had taken in the Jansenist quarrels, he was exiled to the abbey of St. Nicaise at Rheims. He did not live to see the work completed, his death occurring on March 24, 1742, but it was finally published by Ballard and Vincent de la Rue under the title of *Bibliorum Sacrorum Latinæ Versiones Antiquæ, seu Vetus Italica* (1743).—Hoefer, *Nour. Biog. Générale*, s. v.

Sabbatini, Andrea, called *Andrea da Salerno*, an Italian painter, was born at Salerno about 1480. He studied at Rome under Raphael, and, though he remained there but a year, was one of the best imitators of Raphael's style. Among his numerous works at Naples are the frescos and scenes of Santa Maria della Grazia. His best works are at Gaeta and Salerno, and his *Visitation* may be seen at the Louvre, in Paris. He died in 1545.—Hoefer, *Nour. Biog. Générale*, s. v.

Sabbatini, Lorenzo, called *Lorenzino da Bologna*, another Italian painter, was born about 1533 at Bologna. Being called to Rome under the pontificate of Gregory XIII, he painted in the royal hall of the Vatican *Faith Triumphing over Unbelief*, and other frescos in the Pauline Chapel. These gained for him the position of superintendent of the works in the Vatican, which he held till his death. The principal pictures of Sabbatini are a *Madonna*, in the Louvre; the *Marriage of St. Catharine*, at Dresden; and the *Virgin Enthroned*, at Berlin. He died in 1577.—Hoefer, *Nour. Biog. Générale*, s. v.

Sabbatini, Luigi Antonio, an Italian composer of music, was born at Albano in 1739. While young he joined the Order of St. Francis, and received his musical education in the convents at Rome, Bologna, and Padua. His principal teacher was Villotti, whose system of harmony he adopted. He was made musical director of the church of the Twelve Apostles at Rome, and retained the position till 1780, when he took the place of Villotti in the church of St. Antony at Padua. He composed much sacred music, and was the author of several musical works—*Elementi Teorici della Musica* (1789):—*Vera Idea delle Musicali Numeriche Segnature* (1795)—besides a *Life* of Villotti, and an edition of the *Psalms* of Marcello. He died at Padua Jan. 29, 1809.—Hoefer, *Nour. Biog. Générale*, s. v.

Sabbatism (σαββατισμός, Heb. ii, 9, A. V. "rest"), a repose from labor, like that enjoyed by God at creation; a type of the eternal Sabbath of heaven. See Rest.

Sabbătum Magnum (*great Sabbath*). The day before Easter was designated as the high Sabbath, partly in imitation of the primitive institution, and partly in token of respect for the time in which our Saviour lay in the grave. This was the only Sabbath eventually continued in the Church and distinguished by peculiar solemnities. It was set apart as a strict fast, probably with reference to the words of Christ, "When the Bridegroom is taken away from them, in those days shall they fast." It was called the *Easter vigil*, and was among the earliest of those established by Christians. From Lactantius, Jerome, and other Christian writers we learn that the early Christians expected the second coming of our Lord on this night, and prepared themselves for it by fasting, prayer, and other spiritual exercises. The Easter vigil was distinguished by the lighting of a large taper (*cereus paschalis*), signifying the resurrection of our Lord, and the consequent rejoicing of the Church; by the baptism of catechumens, particularly in the Greek Church; and by the reading of proper lessons, which took place immediately before the celebration of the baptism. The fast was continued till cock-crowing the next morning, which was supposed to be the time of the resurrection. In the Latin Church the Easter vigil was suppressed, in consequence of the numerous abuses practiced and the injury to the morals of young people.—Farrar, *Eccles. Dict.* s. v.

Sabe'an; Sabe'us. See Sabæan; Sabæus.

Sabellianism. See Sabellius.

Sabellians. See Sabellius.

Sabellius, the author of a heretical doctrine concerning the nature of the Trinity, which disturbed the Church in the 3d century, and has occasionally reappeared, under modified forms, even down to modern times. Sabellius, according to Hippolytus (*Philosophoumena*), spent some time at Rome in the beginning of the 3d century, and was gained by Callistus to patripassianism. Subsequently he appears as a presbyter of Ptolemais, in Egypt. There his doctrine assumed a modified form, and made such progress in the Church that Dionysius, bishop of Alexandria, excommunicated him at a council in that city (A.D. 261), and opposed him so earnestly as to almost fall into the opposite error of a hypostatical independence of the Father and the Son. Thereupon the Sabellians complained of that bishop to Dionysius of Rome, who held a council on the subject in 262, and controverted Sabellianism in a special treatise, taking care also to refute subordinationism and tritheism. The bishop of Alexandria retracted his utterances on these last points. Thus this feature of the strife was largely allayed until the age of Arius, half a century later.

Sabellius is by far the most original and ingenious of the so-called Monarchians. His system is known to us only from a few fragments imperfectly preserved in Athanasius and other fathers. It has been carefully discussed, and even partially revived, by Schleiermacher in modern times (see Schaff, *Church History*, p. 292-294). The beginnings of Sabellianism are found in Noëtus, though there is no evidence of any historical connection between Noëtus and Sabellius. The system seems rather to have sprung out of Judaizing and Gnos-

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tic tendencies which were indigenous to Egypt. Sabellius held the Jewish position of a strict monotheism, recognising only a single divine substance and a single hypostasis, which are but two words for the same thing. In themselves they constitute the *monad*. As simple substance, the monad is "the silent God," i. e. it is inoperative and unproductive. It becomes active only through revelation and development, which are sometimes conceived of as an unfolding, sometimes as a speaking. The first form of Sabellianism seems to have held merely to a dyad, to wit, God simple and God speaking, that is, God and the Logos. But this earlier form soon disappears, and gives place to a triad. Thus the monad evolves itself as a triad, as three divine persons, but not in the Nicene sense. The one divine substance simply assumes three forms (the Father, the Son, and the Holy Ghost) in its threefold relation to the world. This is not, however, simply three appellations, but it is three *successive* forms of manifestation of the one divine substance. In illustration of this, Sabellius compares the Father to the visible globe of the sun, the Son to its illuminating effects, and the Spirit to its warming influence, while the sun, *per se*, would correspond to the simple divine substance. To the first form of manifestation (the Father) is attributed the giving of the law, and in general the whole pre-Christian economy. Thereupon ensued the second form, the incarnation, in which God accomplished our objective redemption. Thereafter he appears under a third phase, the Spirit of sanctification, which exerts its efficiency in the hearts of believers. As the three manifestations are conceived of as successive, so, also, are they but temporary and *transitory*. The divine substance does not manifest itself simultaneously in three forms, but as each new manifestation is made the previous one ceases; and when, finally, all three stages have been passed, the triad will again return into the monad, and the divine substance will again be all and in all. Thus appears the pantheistic tendency of Sabellianism as a whole. God is the abstract substance which evolves itself into the world of reality, traverses the stage of finite life, and eventually retires within itself. The "silent" God speaks forth in the universe, and then returns back into silence. Some of the fathers traced the doctrine of Sabellius to the Stoic system. The only common element, however, is the pantheistic expansion and contraction of the divine nature immanent in the world. Kindred ideas are also found in Pythagoreanism, in the *Gospel of the Egyptians*, and in the *Pseudo-Clementine Homilies*. But this does not affect the vigorous originality of Sabellius. His theory broke the way for the Nicene Church doctrine by its full rejection of subordinationism, and by its complete co-ordination of the three persons. He differs from the orthodox view by his denial of the trinity of essence and the permanence of the threefold manifestation, thus making of the Father, Son, and Spirit simply a transient series of phenomena, which fulfil their mission, and then return into the abstract one divine substance.

See Athanasius, *Contra Arianos Oratio*, iii, 4; *De Synodis*, c. vii; Philastrius, *De Hæres. post Christi Passionem*, lib. xxvi; Theodoret, *Hæret. Fab. Compend.* ii, 9; Augustine, *De Hæres.* lib. xli; Basil, *Epist.* 210, 214; Tillemont, *Mémoires*, iv, 237; Mosheim, *De Rebus Christian.* sæc. III, § xxxiii; Neander, *Church Hist.* (Rose's ed.), ii, 276; Milman, *Hist. of Latin Christianity*, ii, 429; Schleiermacher, *Ueber den Gegensatz der Sabellianischen und athanasianischen Vorstellung von der Trinität*; Herzog, *Real-Encykl.* xiii, 214–216. (J. P. L.)

Sa'bi [or rather SABI'Ë, as in the earliest editions of the A. V.] (Σαβιή, v. r. Σαβεΐν), given in 1 Esdr. v, 34 as the head of one of the families of "Solomon's servants" who returned from Jerusalem; apparently a false Græcism for the ZEBAIM (q. v.) of the Heb. lists (Ezra ii, 57; Neh. vii, 59).

Sabians (sometimes confounded with *Sabæans*), a very ancient sect, said to be named after *Sabi*, son of Enoch, reputed to have been the founder of their religion in its original and purest form. Their creed comprehended the worship of one God, the Governor and Creator of all things, who was to be addressed through a mediator, which office was to be performed by pure and invisible spirits. An admiration of the heavenly bodies, and an undue idea of their influence over earthly objects, soon produced an idolatrous worship of the heavenly luminaries, in which they conceived that the mediative intelligences resided. At first the Sabians worshipped towards the planets, as the residences of the mediating spirits between God and man; hence soon arose star-worship. Then they made images to represent the stars, in which, after consecration, they imagined the intelligences came to reside; they named the images after the planets, and hence arose idolatry and its corruptions. They taught that the sun and moon were superior deities and the stars inferior ones; that the souls of the wicked were punished for nine thousand years, and then pardoned. They highly valued agriculture and cattle, and it was unlawful to kill the latter. The principal seats of Sabianism were Harran and "Ur of the Chaldees." Maimonides says that Abraham was originally a Sabian, till he was converted and left Chaldæa. Maimonides also says that it was very prevalent in the time of Moses. It is to Sabianism that Job alludes (xxxi, 26, 27), "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand"—i. e. in token of salutation. Also in different parts of the second book of Kings, and in Zeph. i, 5; Jer. xix, 13, the idolatrous worship of the host of heaven is mentioned. The Sabians of later times, when praying, turn towards the north pole; pray at sunrise, noon, and sunset; abstain from many kinds of vegetables; believe in the ultimate pardon of the wicked, after nine thousand years of suffering; keep three yearly fasts—one in February of seven days, one in March of thirty days, and one in December of nine days; offer many burnt-offerings, or holocausts; adore the stars; teach that mediators live in the seven planets, whom they call lords and gods, but the true God they call Lord of lords; each planet, they teach, has his distinct region, office, and objects of guardianship; they believe that an intercourse is kept up between the planetary intelligences and the earth, and that their influence is conveyed by talismanic mystic seals, made with spells and according to astrological rules. They go on pilgrimage to Harran, in Mesopotamia, respect the temple at Mecca, and venerate the pyramids in Egypt, which they believe to be the sepulchres of Seth, Enoch, and Sabi; and they offer there a cock and black calf, and burn incense (Sale, *Koran*). See TSABIANS.

The name of Sabians is often given by the Mohammedans and Eastern Christians to a sect in and about Bagdad and Bassorah, whose proper appellation is *Mendaites*, or "Disciples of John:" sometimes improperly called "Christians of St. John," as they have in reality no pretensions to Christianity. The name of their founder is John, but it is not quite clear that he is John the Baptist, as has been supposed by their using a kind of baptism. Their sacred books are a ritual, the book of John, and the book of Adam; the latter has been published, and is extremely mystical and obscure. It sets out with the Gnostic tenet of two eternal, self-existent, independent principles. It teaches that Jesus is one of the seven planets—viz. Mercury; that he was baptized in Jordan by John, but corrupted the doctrines of John, wherefore the good genius Anush delivered him up to be crucified. These Sabians pray at the seventh hour and at sunset; assemble at the place of worship on the first day of the week, on which day they baptize their children; they use extreme unction, decry celibacy, forbid the worship of images, permit all kinds of meat, but abstain from meat dressed by infidels; sign their children with a particular sign, and contemn all reverence

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for the planets. The Rev. Joseph Wolf mentions in his *Journal* having met with some of these Sabians, or rather Mendaites, about Bassorah; but they evidently wished to impose on him and give a favorable impression of their doctrines. They affected a great reverence for Christ, as the Messiah, and the Word of God; they professed to require the mediation of Christ *and John*, and to believe that Christians would be saved, and to expect the second advent, and taught that sin was washed away by rebaptizing. Their remaining tenets, such as sealing their children, abstaining from meats cooked by Mohammedans, etc., are the same as have been before quoted. See MENDÆANS.

Sabin (or SABINE), ELIJAH ROBINSON, an early American Methodist minister, was descended from an old Puritan family, and was born in Tolland, Conn., Sept. 10, 1776. Although he never went to school after he was eight years of age, he acquired a tolerable education by night study on his father's farm. He was early converted under Calvinistic influence, but soon joined the Methodists, and began to preach in Vermont in 1798. The next year he was received into what was then the New York Conference, and sent to Needham, Mass. His labors on the Landaff Circuit, in New Hampshire, which was his next appointment, were so severe as to impair his health, and he retired as supernumerary for two years, during which he married. He resumed his ministry in 1805 as presiding elder of the Vermont district, and afterwards presiding elder on the New London district, enduring many hardships and persecutions in the work. He next served on the Needham Circuit, and finally in Boston. In 1811, his health failing, he located and afterwards removed to Penobscot, where he endured the horrors of the ensuing war, being in 1814 temporarily compelled to escape to Landaff. In 1817 he visited the South, and died at Augusta, Ga., May 4, 1818. He was a man of fine figure and commanding address, and at one time was chaplain of the House of Representatives of Massachusetts. He published several small works: *The Road to Happiness:—Charles Observator:*—several occasional *Sermons* and *Tracts:*—and began the collection of materials for a History of Maine. See Sprague, *Annals of the Amer. Pulpit*, vii, 306 sq.

Sabīna, POPPÆA, first the mistress and afterwards the wife of Nero. Her father was T. Ollius, who perished at the fall of his patron Sejanus, and her maternal grandfather was Poppæus Sabinus, whose name she assumed. Poppæa had been originally married to Rufius Crispinus, by whom she had a son; but she afterwards became the mistress of Otho, a boon companion of Nero, by whose means she hoped to attract the notice of the emperor. Obtaining a divorce from Rufius, she married Otho. Her husband's lavish praise of her charms made the emperor anxious to see her. Her conduct had the desired effect. Nero removed Otho out of the way by sending him to govern Lusitania, A.D. 58. Poppæa now became the acknowledged mistress of Nero, but was anxious to be his wife. As long, however, as Agrippina, the mother of Nero, was alive, she could scarcely hope to obtain this honor. Through her influence Nero was induced to put his mother to death, in A.D. 59, and in A.D. 62 he put away Octavia, on the plea of barrenness, and married Poppæa a few days afterwards. Not feeling secure as long as Octavia was alive, she worked upon the fears and passions of her husband until she prevailed upon him to put the unhappy girl to death in the course of the same year. Poppæa was killed by a kick from her husband in a fit of passion (A.D. 65). Her body was not burned, according to the Roman custom, but embalmed, and was deposited in the sepulchre of the Julii. She received the honor of a public funeral, and her funeral oration was pronounced by Nero himself. The only class in the empire who regretted her may have been the Jews, whose cause she had defended (Josephus, *Life*, § 3; *Ant.* xx, 8, 11). See Smith, *Dict. of Gr. and Rom. Biog.* iii, 686.

Coin, with Bust of Poppæa.

Sabina, *Saint* and *Martyr*, was a pious and noble widow who had been converted to Christianity by Serapia, a virgin of Antioch who lived in her house (in what station is not known). Serapia was required to sacrifice to the gods, but refused; and when the presiding judge commanded her to offer to Christ instead, she replied, "I sacrifice to him continually, and pray to him day and night." To the inquiry, "Where is the temple of your Christ, and what sacrifices do you offer?" she responded, "I offer myself in chastity and purity, and endeavor to persuade others to the same course; for it is written, 'Ye are the temple of the living God.'" Thereupon the judge delivered her up to two Egyptians that they might violate her chastity; but they were smitten by divine power with blindness and terror, and were unable to accomplish their purpose. This result was attributed to the magical arts of Serapia, and she was subjected to various tortures, and finally beheaded. Sabina had the remains of her sainted teacher interred in her own tomb, and was soon called to suffer a similar fate. She endured joyfully for Christ, and was laid by the side of her companion. The year of their martyrdom was about A.D. 125, as both Tillemont and the Bollandists assume; the place, according to Tillemont, some town in Umbria, but according to the Bollandists, the city of Rome. Roman Catholic scholars are not agreed respecting the character of such ancient "Acts" of this saint as still exist; some, like Baronius, regarding them as "sincerissima," while others, like Tillemont (*Monum.* vol. ii), acknowledge them to be ancient, but doubt whether their antiquity reaches back to the time when these martyrs suffered, and also whether interpolations have not been added. The Bollandists decide, "nobis non videntur fide indigna, etiamsi non careant omni nævo" (see the Bollandists, in *Act. SS. MM. Serapiæ et Sabinæ* ad 29 Augusti). The relics of the two confessors were transferred in A.D. 430 to a new church erected in their honor at Rome.—Wetzer u. Welte, *Kirchen-Lexikon*, s. v.

Sabinian. See SABINIANUS.

Sabiniānus, Pope, was a native of Volterra, and was elected bishop of Rome after the death of Gregory I, or the Great, Sept. 13, A.D. 604. He had been employed on a mission to the court of Phocas, the usurper of the Eastern empire. He is said to have shown himself avaricious and fond of hoarding, and to have thereby incurred the popular hatred. Sabinianus died in about eighteen months after his election (Feb. 22, A.D. 606), and was succeeded, after a vacancy of nearly one year, by Boniface III, the first bishop of Rome who was acknowledged by the imperial court of Constantinople as primate of the whole Church. See Hoefer, s. v.

Sabotiers, a name given to the Waldenses, from the *sabots* (sandals) worn by the French peasantry. The sabots of the Waldenses were, however, distinguished by a painted cross—*insabbatati*—or else by sandals tied crosswise. They are described in an epistle of Innocent III as "calciamenta desuper aperta" (Innocent, *Ep.* xv, 137); and other writers speak of the Waldenses as wearing sandals, after the custom of the apostles, and as walking with naked feet. Ebrard speaks of them contemptuously as assuming this name themselves: "Xabatenses a xabata potius, quam Christiani a Christo, se volunt appellari." The custom was doubtless adopted in imitation of the voluntary poverty

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of the apostles, and in accordance with the names "Pauperes de Lugduno" and "De Lombardia," which they assumed (Ebrard, *Contr. Waldens.* in *Bibl. Lugd.* [1572], xxiv).—Blunt, *Dict. of Sects*, s. v.

Sab'ta (Heb. *Sabta'*, סַבְתָא, of unknown etymology; Sept. Σαβαθά v. r. Σαβατά, 1 Chron. i, 9; in Gen. x, 7 the Heb. [in most MSS.] is *Sabtah'*, סַבְתָה; Sept. Σαβαθά; Eng. Vers. "Sabtah"), the third named of the five sons of Cush, the son of Ham. B.C. cir. 2475. His descendants appear to have given name to a region of the Cushites (Gen. x, 7; 1 Chron. i, 9). See Cush.

In accordance with the identifications of the settlements of the Cushites in the art. Arabia and elsewhere, Sabtah should be looked for along the southern coast of Arabia. There seem to be no traces in Arabic writers; but the statements of Pliny (vi, 32, § 155; xii, 32). Ptolemy (vi, 7, p. 411), and *Anon. Peripl.* (27), respecting *Sabbatha*, *Sabota*, or *Sabotale*, metropolis of the Atramitæ (probably the Chatramotitæ), seem to point to a trace of the tribe which descended from Sabta, always supposing that this city Sabbatha was not a corruption or dialectic variation of Saba, Seba, or Sheba. See Sheba. It is only necessary to remark here that the indications afforded by the Greek and Roman writers of Arabian geography require very cautious handling, presenting, as they do, a mass of contradictions and transparent travellers' tales respecting the unknown regions of Arabia the Happy, Arabia Thurifera, etc. Ptolemy places Sabbatha in long. 77°, lat. 16° 30′. It was an important city, containing no less than sixty temples (Pliny, *N. H.* vi, 23, 32); it was also situate in the territory of king Elisarus, or Eleazus (comp. *Anon. Peripl.* ap. Müller, *Geog. Min.* p. 278, 279), supposed by Fresnel to be identical with "Ascharides," or "Alascharissoun" in Arabic (*Journ. Asiat.* Nouv. Série, x, 191). Winer thinks the identification of Sabta with Sabbatha, etc., to be probable; and it is accepted by Bunsen (*Bibelwerk*, Gen. x, and *Atlas*). It certainly occupies a position in which we should expect to find traces of Sabta, where are traces of Cushitic tribes in very early times, on their way, as we hold, from their earlier colonies in Ethiopia to the Euphrates. Gesenius, who sees in Cush only Ethiopia, "has no doubt that Sabta should be compared with Σαβάτ, Σαβά, Σαβαί (see Strabo, xvi, p. 770, ed. Casaub.; Ptolemy, iv, 10), on the shore of the Arabian Gulf, situated just where Arkiko is now, in the neighborhood of which the Ptolemies hunted elephants. Among the ancient translators, Pseudo-Jonathan saw the true meaning, rendering it סמדאי, for which read סמדאי, i. e. the *Sembritæ*, whom Strabo (*l. c.* p. 786) places in the same region. Josephus (*Ant.* i, 6, 1) understands it to be the inhabitants of *Astabora*" (Gesenius, ed. Tregelles, s. v.). Here the etymology of Sabta is compared plausibly with Σαβάτ; but when probability is against his being found in Ethiopia, etymology is of small value, especially when it is remembered that Sabat and its variations (Sabax, Sabai) may be related to *Seba*, which certainly was in Ethiopia. On the Rabbinical authorities which he quotes we place no value. It only remains to add that Michaelis (*Suppl.* p. 1712) removes Sabta to *Ceuta*, opposite Gibraltar, called in Arabic *Sebtah* (comp. Marásid, s. v.); and that Bochart (*Phaleg.* i, 114, 115, 252 sq.), while he mentions Sabbatha, prefers to place Sabta near the western shore of the Persian Gulf, with the Saphtha of Ptolemy, the name also of an island in that gulf.—Smith.

Sab'tah (Gen. x, 7). See Sabta.

Sab'techa (Heb. *Sabteka'*, סַבְתְּכָא, etymology unknown; Sept. in Gen. Σαβαθακά v. r. Σαβακαθά; in Chron. A. V. "Sabtechah;" Σεβεθαχά v. r. Σεκαθά), the last named of the five sons of Cush, the son of Ham. B.C. cir. 2475. His descendants seem to have given name to a people in Ethiopia (Gen. x, 7; 1 Chron. i, 9). See Cush. "Their settlements would probably be near the Persian Gulf, where are those of Raamah, the next before him in the order of the Cushites. See Dedan; Raamah; Sheba. He has not been identified with any Arabic place or district, nor satisfactorily with any name given by classical writers. Bochart (who is followed by Bunsen, *Bibelwerk*, Gen. x, and *Atlas*) argues that he should be placed in Carmania, on the Persian shore of the gulf, comparing Sabtechah with the city of *Samydace* of Steph. Byz. (Σαμυδάκη or Σαμυκάδη of Ptolemy, vi, 8, 7). This etymology appears to be very far-fetched. Gesenius (*Thesaur.* p. 936) merely says that Sabtechah is the proper name of a district of Ethiopia, and adds the reading of the Targ. Pseudo-Jonathan (זנגאי, *Zingitani*)" (Smith). In confirmation of this latter view the name *Sabatok* has been discovered on the Egyptian monuments (Rosellini, *Monum.* ii, 198).

Sab'techah (Gen. x, 7). See Sabtecha.

Sabureans, a class of doctors among the modern Jews, who weakened the authority of the Talmud by their doubts and conjectures. They were sometimes termed *Opinionists*. It is said that rabbi Josi was the founder of the sect about twenty-four years before the Talmud was finished. He had some celebrated successors who became heads of the academies of Sora and Pumdebitha. But as these two famous academies were shut up by order of the king of Persia, the sect of the Sabureans became extinct about seventy-four years after its establishment.—Gardner, *Faiths of the World*, s. v.

Sacæa, a festival observed by the ancient Persians and Babylonians in commemoration of a victory gained over the Sacæ, a people of Scythia. It lasted five days, and resembled in its mode of observance the Roman saturnalia (q. v.).—Gardner, *Faiths of the World*, s. v.

Sa'car (Heb. *Sacar'*, שָׂכָר, *hire*, as often; Sept. Σαχάρ v. r. Ἀχάρ, and Σαχιάρ in 1 Chron. xxvi, 4), the name of two Israelites.

1. The father of Abiam, one of David's mighty men; he is called a Hararite (1 Chron. xi, 35), and is the same man called Sharar (q. v.) in 2 Sam. xxiii, 33. B.C. ante 1020. See David.

2. The fourth named of the eight sons of Obed-Edom (1 Chron. xxvi, 4). B.C. cir. 1012.

Sacchi, Andrea, an Italian painter, was born at Rome in 1598. From his father, a mediocre artist, he received his first ideas of art, and by studying the works of Albani he became one of the best artists of the Roman school. His works show great care in execution, though they have been criticised by Raphael Mengs as lacking in detail. In the Vatican are four of his paintings, which are reproduced in Mosaic in the crypt of St. Peter's. Among his best paintings are the *Miracle of St. Gregory the Great*, *Noah and his Sons*, and portraits of Albani and of the artist himself. He died in 1661. His tomb is in the church of St. John Lateran at Rome. —Hoefer, *Nouv. Biog. Générale*, s. v.

Sacchini, Francesco, an Italian historian, was born in 1570 at Paciono, near Perugia. In 1588 he joined the Order of Jesuits, and taught in Rome. He was for seven years the secretary of Vitelleschi, general of his order. His writings were principally historical, as *Historia Soc. Jesu* (5 vols. fol.; the last three of these were published after his death). He also published a volume of sermons, and an Italian translation of the life of Paulin de Nole, by Rosweyde. He died at Rome Dec. 16, 1625.—Hoefer, *Nouv. Biog. Générale*, s. v.

Saccophŏri (*sack-carriers*), a name of a small party of professing penitents in the 4th century, who went about always dressed in the coarse apparel which their name implies. They appear to have been a subdivision of the Encratites—those, namely, who thought fit to make an outward profession of their rule. St. Basil puts together the Encratites, Saccophori, and Apotactics

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as an offshoot of the Marcionites (Basil, *Can. Epist.* ii, can. 47). Theodosius made a decree, which was renewed by Honorius, that some of the Manichæans, who went by the name of Encratites, Saccophori, or Hydroparastatæ, should be punished with death (*Cod. Theod.* lib. xvi, tit. 5, "De Hæret." leg. ix).

Both the Marcionites and the Manichæans held the doctrine of Two Principles; and it is no wonder that the Encratites are referred now to one, now to the other of these sects. But their true origin appears to be from the former. St. Basil's Canon is one relating to the baptism of these sects.—Blunt, *Dict. of Sects*, s. v. See ENCRATITES.

Saccus (σακκός), a tight sleeveless habit worn by Greek patriarchs and metropolitans.

Sacellānus, The Grand, an officer in the Greek Church, whose title denotes "head-master of the chapel." He exercises inspection over monasteries and nunneries, presents all candidates for ordination to the patriarch or his deputy, and assists the patriarch in the performance of several of the ceremonies of the Church, and in the administration of his judicial functions.—Eadie, *Eccles. Cyclop.* s. v.

Sacellius (Gr. σακελλάριος), a lay officer of the early Church, acting in the capacity of treasurer, as μέγας σακελλάριος, treasurer of the cloisters. See Coleman, *Christian Antiquities*, p. 129.

Sacellum, a sacred enclosure among the ancient Romans, which was dedicated to a god, and containing an altar and a statue of the deity.

Sacer, GOTTFRIED WILHELM, a German hymnist, was born at Naumberg July 11, 1635, and died Sept. 8, 1699. He was an excellent lawyer, and in his official duties distinguished himself by a strict conscientiousness and the most unbounded benevolence. He is the author of a number of very fine hymns; the greater part he composed while a student at the University of Greifswalde. When these hymns were collected and published in 1714, they immediately procured him the reputation of a distinguished poet. Two of them were also translated into English by Miss E. Cox: *Gott fährt auf gen' Himmel* (*Hymns from the German*, p. 62), "Lo! God to heaven ascendeth," and *So hab' ich obgesieget* (p. 86), "My race is now completed." See Koch, *Geschichte des deutschen Kirchenliedes*, iii, 398 sq.; *Gul. Saceri Memoria*, auctore Joanne Arnold Ballenstedt (Helmst. 1745). (B. P.)

Sacerdos (*priest*), a name by which bishops and presbyters are frequently designated in early writings, bishops being occasionally called *summi sacerdotes*. From the deacons performing only the subordinate ministerial duties, they were early called *sacerdotes secundi vel tertii ordinis*. See Coleman, *Chris. Antiq.* p. 111.

Sacerdotal Cities, the thirteen cities set apart by Joshua for the family of Aaron, which lay in the tribes of Judah, Simeon, and Benjamin (Josh. xxi, 4), and in the vicinity of the holy city. Their names were Hebron (a free city), Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, Beth-shemesh, Gibeon, Geba, Anathoth, and Almon; the last four being in the tribe of Benjamin (ver. 10 sq.). After the exile, too, priests dwelt in these cities (Neh. vii, 73), though many were permanently settled in Jerusalem itself (xi, 10 sq.).—Winer. See CITY; LEVI; PRIEST.

Sacerdotal Consecration AMONG THE ISRAELITES. Priests and high-priests were consecrated to their offices with a variety of ceremonies, which are described at great length in the sacred books (Exod. xxix, 1-37; Lev. viii, 1-30; Exod. xl, 12-15; comp. Bähr, *Symbolik*, ii, 166 sq.). The service consisted chiefly of two parts (comp. Exod. xxix, 29).

1. The proper consecration consisted of washing the whole body, investment, and anointing with the sacred oil. See UNGUENT. The latter, indeed, in Exod. xxix, 7; Lev. viii, 12, is mentioned only of the high-priests; but that the common priests were also anointed is clear from Exod. xl, 15 (comp. xxviii, 41); and the peculiarity of the anointing of the high-priest seems to have been simply that the ointment was poured upon his head (xxix, 7; Lev. viii, 10), while the common priests were, perhaps, simply touched with the ointment on the hands, or, as the rabbins say, on the brow.

2. A sacrifice then followed. Three beasts were led to the altar, and the hands of the new-made priest were laid upon them. First a young bull was presented as a sin-offering, and essentially treated as a sin-offering of the first class. See SIN-OFFERING. A ram was slain as a burnt-offering, according to the usual ceremonial; and finally the Ram of Consecration. Blood from this ram was placed on the ear-laps, on the right thumb, and on the great toe of the right foot, and was sprinkled about the altar. The parts of the body touched with blood point out the members chiefly used in sacerdotal service. (On the foot, comp. Exod. xxviii, 35. See Bähr, *op. cit.* p. 425. Comp. the five places touched by the Catholics in extreme unction. Their priests at consecration have only the hands anointed.) Now the bodies and the clothing of the candidates were again sprinkled, this time with a mixture of the blood of the sacrifice and oil. The final ceremony was this: those parts of the ram of consecration which in the case of a thank-offering were raised and waved were placed, with some unleavened bread, upon the hands of the persons consecrated, and waved, and finally burned upon the altar, the "breast of the wave-offering" and the "shoulder of the heave-offering" alone excepted. On the symbolic meaning of this ceremony, see CONSECRATION OFFERING.

The ceremony of consecration, perhaps only the sacrifices of it, was to be repeated seven days (Exod. xxix, 35), and the priests were forbidden during this time to leave the sanctuary. It is not very probable that this minute ceremonial was carried out at the ordination of all Jewish priests. According to the rabbins, it was only necessary at the first institution of the priesthood, and afterwards each common priest, on entering upon his office, was only required to present the meat-offering (Lev. vi, 12, 14 sq.).—Winer. See CONSECRATION; PRIEST.

Sacerdotal Order (designated in general by the Hebrew word *priests, kohanim'*, כֹּהֲנִים, for the etymology, see various views in Gesenius, *Thesaur.* ii, 661 sq.). In the patriarchal age the head of a family was its priest (Gen. xxxv, 1 sq. [see JETHRO; MELCHIZEDEK]); but when the children of Israel became a nation, a special tribe of priests was set apart by law for them. This arrangement was so far similar to that of the Egyptians that they too had a separate caste or body of priests, who indeed were their first and highest caste (Herod. ii, 164; Diod. Sic. i, 73. On the Indian Brahmins, see Meiner, *Gesch. d. Religion*, ii, 541 sq.; yet comp. Bähr, *Symbolik*, ii, 32 sq.). By its hereditary nature, the priesthood acquired more firmness and security; the ritual and ceremonial law was more easily preserved and obeyed; and the higher culture which such a caste always secures obtained a more definite and fixed centre.

These priests alone "drew near to God" (Numb. xvi, 5; Exod. xix, 22; Ezek. xlii, 13; comp. Numb. xviii. 3), and hence must alone attend to all the services of the central sanctuary, the penalty of death being denounced against all others who assumed such duties (Numb. iii, 6-10, 38; xvi, 40). These priests, who exercised their office, after the division of the kingdom, in Judah alone (1 Kings xiii, 33; 2 Chron. xi, 13 sq.), were confined to the family of Aaron (Exod. xxviii, 1), who were Kohathites (comp. Numb. iv, 2). Hence they are called *the children of Aaron* (Lev. iii, 5, 13; comp. i, 5; ii, 2); although not all the descendants of Aaron who were legally qualified actually served as priests. Thus Benaiah, a priest's son (1 Chron. xxvii, 5), held military

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office under David (2 Sam. viii, 18; xx, 23; 1 Kings ii, 35). They were required to be without physical defect, as became men who must draw near to God, and mediate between him and his people (Lev. xxi, 17 sq.; comp. Mishna, *Bechoroth*, c. 7; Josephus, *War*, v, 5, 7; see Tholuck, *Zwei Beil. z. Br. a. d. Hebr.* p. 81 sq. On the examination for priesthood, see Mishna, *Middoth*, v, 4). They must also be of blameless reputation (Josephus, *Ant.* iii, 12, 2; Philo, *Opp.* ii, 225; see Richter, *Physiogn. Sacerd.* [Jena, 1715] ii, 4; Kiesling, *De Legib. Mos. circa Sacerdot. Vitio Corporis Laborantes* [Lips. 1755]), which, indeed, was demanded among other nations (Potter, *Greek Antiq.* i, 292 sq.; Adam, *Rom. Antiq.* i, 529). On the vestals especially, see Aul. Gell. i, 12. The requirements of the canon law as to physical defects in the clergy may be compared.

The law did not fix any definite year of the priest's age in which he should enter upon his office; yet the Gemarists assert that none was ever admitted before his twentieth year. Indeed, this age was required of the Levites (q. v.) before serving. But since, at a later day, even the high-priest might be but a youth (Josephus, *Ant.* xv, 3, 3), it may be that with priests of lower grade no great strictness was ever exercised in this respect. Indeed the Mishna (*Yoma*, i, 7; comp. *Tamid*, i, 1) speaks of youths whose beard was just beginning to grow (if the gloss be right) as already entering the sanctuary in the priestly office. At a later day every one was required to prove his genealogy (comp. Mishna. *Middoth*, v, 4; *Kiddush.* iv, 4 sq.), which led the priests to set great value on their family records (comp. Ezra ii, 62; Neh. vii, 64; Josephus, *Apion*, i, 7), and the Gemara refers to a special course of instruction for those entering on this office (*Kethuboth*, cvi, 1). The formal consecration to the priesthood consisted in sacrifices, with symbolic ceremonies, purifications, and investment (Exod. xxix; Lev. viii). See SACERDOTAL CONSECRATION.

The Israelitish priests, during active service (and, according to Jewish tradition, during their stay in the Temple; but see Josephus, *War*, v, 5, 7; according to the Mishna, *Tamid*, i, 1, they were merely prohibited from sleeping in their clothes; these were kept in the Temple under a special officer [Mishna, *Shekal.* v, 1]), wore clothing of white linen (בַּד, *bad*), as did the Egyptian priests (Herod. ii, 37), whose white linen garments, the simple expression of purity, were known through the ancient world (see Spencer, *Leg. Rit.* iii, 5; Celsius, *Hierobot.* ii, 290). Bähr supposes the Israelitish priestly garments to have been copied from the Egyptian (*Symbol.* ii, 89 sq.), but on insufficient grounds (comp. Hengstenberg, *Mos.* p. 149 sq.). These garments of the Jewish priests consisted of the following distinct parts, which, however, are not accurately described (Exod. xxviii, 40, 42; xxxix, 27 sq.; Lev. vi, 3; viii, 13): (1.) מִכְנָסַיִם, *miknasim* (Sept. περισκελῆ, A. V. "linen breeches"), which were simply *drawers*, a covering for the *pudenda*, extending from the hips to the thighs (so described by Josephus, *Ant.* iii, 7, 1; but comp. Philo, *Opp.* ii, 225). (2.) כְּתֹנֶת, *kethóneth* (A. V. "coat"), a woven *tunic* for the body. It is described by Josephus (*Ant.* iii, 7, 1) as reaching to the feet and fitting the body, with sleeves tied fast to the arms, and girded to the breast a little above the elbows. (3.) אַבְנֵט, *abnét*, the "girdle" used to bind the tunic. It passed round the body several times, beginning at the breast, and was then tied, and hung loosely down to the ankles, save when the priest was serving, when, for convenience, it was thrown over the shoulders. It was broad, loosely woven, and embroidered (Josephus, *Ant.* iii, 7, 2). (4.) מִגְבָּעָה, *migbaâh* (A. V. "bonnet," Exod. xxviii. 40), properly a cap or *turban*, not made conical, but covering rather more than half the head, and so made as to resemble a crown. It was of heavy linen, in many folds, and sewed together, and had a cover of fine linen, which reached down to the forehead. It was fitted closely to the head (Josephus, *Ant.* iii, 7, 3). But Bähr has made some well-grounded objections to this description of Josephus (*Symbol.* ii, 64 sq.), and the *migbaâh* may, perhaps, have been a real cap, possibly in the form of a flower-cup (comp. especially the extracts from *Schilte Haggibbor.* in Hebrew and German, in Ugolini *Thesaur.* vol. xiii, and Braun, *De Vestitu Sacerdot.* [Amst. 1701]). There is no sufficient reason for supposing the forms of these articles of clothing to have been imitated from Egyptian models. The Israelitish priests seem not to have worn *shoes:* no mention, at least, is made of them; and the belief prevailed that on a holy place one should tread only with bare feet (Exod. iii, 5; Josh. v, 15). See SHOE. The Egyptian priests performed their service barefoot (Sil. Ital. iii, 28; for other similar examples, see Carpzov, *Appar.* p. 790 sq.; Walch. *De Vet. Relig. ἀνυποδησίᾳ* [Jena, 1756], p. 12 sq.; Baldwin, *De Calceo Antiq.* c. 23), though Herodotus ascribes to them sandals of papyrus (ii, 37). The Rabbins assure us expressly that the priests wore no shoes (Bartenora, *Ad Cod. Shekal.* v, 1; Maimonides, *Chele Hammikd.* v, 14; comp. Theodoret, *Ad Exod.* iii, qu. 7; Mishna, *Berachoth*, ix, 5), and refer in part to this cause the frequency of diseases of the bowels among the priests, which rendered it necessary to keep a special physician at the Temple skilled in those diseases (comp. Braun, *Vestit. Sacerd.* i, 3, 33 sq.; Kall, *De Morbis Sacerdot. V. T. ex Ministerii eor. Condit. Oriundis* [Hafn. 1745]).

The priests appear to have been divided by David into twenty-four classes for the daily service (1 Chron. xxiv, 3 sq.; comp. 2 Chron. viii, 14; xxxv, 4 sq.; Josephus, *Ant.* vii, 14, 7), each of which had its president or ruler (2 Chron. xxxvi, 14; Ezra x, 5; Neh. xii, 7: he is called ἀρχιερεύς by Josephus, *Ant.* xx, 7, 8; *Life*, v, 38, 39; and in the New Test., Matt. ii, 4; xvi, 21; Luke xxii, 52), and performed the service for one week, from Sabbath to Sabbath (2 Kings xi, 9; 2 Chron. xxiii, 4; comp. Luke i, 5; Josephus, *Apion*, ii, 7 sq.); dividing itself further into six sections, one for each day of the week, the whole number acting on the Sabbath. These twenty-four classes still existed in the period after the exile (Josephus, *Life*, p. 1; *Apion*, ii, 7; comp. 1 Macc. ii, 1), and the Talmud asserts (Lightfoot, *Hor. Heb.* p. 708 sq.) that the four priestly families which returned with Ezra (Ezra ii, 36 sq.) were immediately divided into twenty-four parts by the prophets (comp. Sonntag, *De Sacerd. V. T. Ephem.* [Altorf, 1691]; Maius, *De Ephem. Sacerd.* in his *Exercit.* i, 20). Herzfeld, however, considers the account of the original division into classes as a fable of the chronicler, yet without reason (*Gesch. des Volkes Israel.* i, 392 sq.). The several duties, as they returned in order, were distributed by lot (Luke i, 9; Mishna, *Yoma*, ii, 3 sq.; and *Tamid;* see Lightfoot, *Hor. Heb.* p. 714 sq.), and there was a special officer at the Temple to preside over this distribution (Mishna, *Shekal.* v, 1). The office of priest, in distinction from that of Levite, consisted in "coming nigh" to the vessels of the sanctuary and to the altar (Numb. xviii, 3); and included the following special duties: (1.) In the Temple itself, the kindling of the incense (q. v.) morning and evening (Luke i, 10); the cleansing of the lamps in the "golden candlestick" and filling them with oil; the weekly renewal of the shew-bread. (2.) In the court of the Temple, the feeding of the continual fire on the altar of burnt-offering (Lev. vi, 5), and daily removal of the ashes from it (*Yoma*, ii, 8, iii, 1; *Tamid*, i, 2, 4); all the exclusively priestly services in sacrificing, sprinkling the blood (Lev. i, 5, 11; iii, 2, 13; iv, 25; 2 Chron. xxx, 17, etc.); waving the wave-pieces (Lev. xiv, 24; xxiii, 11, 20); presenting the sacrifices and gifts upon the altar, and burning those which were to be burned (ii, 2, 8, 16; iii, 11, 16; iv, 26 [see SACRIFICE]); then the sacred ceremonies at the cleansing of the Nazarite, on the final release from his vow (Numb. vi), and at the ordeal of a woman suspected of adultery (ver. 12 sq.), and the blowing of the metal

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trumpets at set times (Numb. x, 8 sq.; 2 Chron. v, 12; vii, 6; xxix, 26; Neh. xii, 41; Mishna, *Succa*, v, 5; *Arach*, ii, 3). To these were added the examination of the unclean, especially of lepers and their cleansing (Lev. xiii, 14; comp. Deut. xxiv, 8; Matt. viii, 4; Luke xvii, 14 [see PURIFICATION]), the estimation of vows (Lev. xxvii), and the nightly watch of the inner sanctuary (Mishna, *Middoth*, i, 1). How these were related to the priests who kept the threshold (2 Kings xii, 9; xxv, 8; Jer. lii, 23) is uncertain. See THRESHOLD. The overseer of the regular watch of the priests is mentioned (*Middoth*, i, 2); perhaps the same with the *captain of the Temple*, στρατηγὸς τοῦ ἱεροῦ (Acts iv, 1; v, 24; comp. Deyling, *Observ.* iii, 302 sq.). But who, then, are the *captains of the Temple*, στρατηγοί, in the plural (Luke xxii, 52)? Perhaps under-officers of the Levitical Temple-watch (comp. Mishna, *Shekal.* v, 1, 2). See TEMPLE.

The priests were also required to instruct the people in the law, and in certain cases to give judicial answers (Deut. xvii, 8 sq.; xix, 17; xxi, 5; comp. 2 Chron. xvii, 8 sq.). King Jehoshaphat even established a high tribunal, consisting of priests and Levites, in Jerusalem (2 Chron. xix, 8; comp. Josephus, *Apion*, ii, 21; Diod. Sic. *Ecl.* xl, 1). On the services of priests in armies, see WAR.

The priests were required to perform all their offices in a state of ceremonial purity (Josephus, *War*, v, 5, 6), which led to their oft-repeated washings, especially before each performance of official duty (Exod. xxx, 19 sq.; *Tamid*, i, 2, 4; ii, 1), for which purpose vessels of water for bathing were kept in the court of the sanctuary. (On the duties of priests when rendered unclean, see the Mishna, *Middoth*, ii. 5.) They were not permitted, while engaged in official service, to take wine or any other intoxicating drink (Lev. x, 9 sq.; Ezek. xliv, 21; Josephus, *Ant.* iii, 12, 5; *War*, v, 5, 7). According to Rabbinical regulations, those who had the daily ministration must entirely abstain, and the rest of the weekly division might drink wine only at night, because during the day they were liable to be called on for aid (Mishna, *Taanith*, ii, 7; comp. Josephus, *Apion*, i, 22, p. 457 ed. Haverc.). All extravagant demonstrations of sorrow, as rending the clothes, wounding the body, shaving the head, etc., were forbidden them (Lev. x, 6 sq.; xxi, 5 [see MOURNING]), and they were to avoid with care the touch of a corpse (Lev. xxi, 1 sq.; Ezek. xliv, 25 sq.; Bähr, *Symbol.* ii, 182 sq.). With these restrictions may be compared those enjoined on the *flamen dialis* among the Romans (Aul. Gell. x, 15). They were required in marrying, too, to have regard to priestly dignity; though not compelled to celibacy, as the Egyptian priests (Diod. Sic. i, 80), they could only marry virgins or widows of character (never divorced women, Mishna, *Sota*, viii, 3), and of Israelitish descent (Lev. xxi, 7; Ezek. xliv, 22; comp. Ezra x, 18), though no limit was enjoined as to the particular tribe; and in a later age even the Israelitish descent needed not to be direct (Mishna, *Biccur.* i, 8). Yet intermarriage with the families of priests was especially sought (Luke i, 5; comp. Josephus, *Apion*, i, 7; Münch, *De Matrim. Sacerd. V. T. c. Filiab. Sacerd.* [Nuremb. 1747]). The law even extended its special care to the dignity and honor of the daughters of the priests (Lev. xxi, 9; comp. xxii, 12; Mishna, *Terumoth*, vii, 2).

It is not difficult to understand how the priests enjoyed the peculiar reverence of the people (comp. Jer. xviii, 18; Sirach vii, 31 sq.; Josephus, *Apion*, ii, 21), although their want of piety, and even their immorality, often called for severe rebukes from the prophets (Jer. v, 31; vi, 13; xxiii, 11; Lam. iv, 13; Ezek. xxii, 26; Hos. vi, 9; Mic. iii, 11; Zeph. iii, 4; Mal. ii). A number of cities (thirteen) were set apart for the residences of the priests, as also for the Levites (Josh. xxi, 4, 10 sq.), which lay near together in the vicinity of the sanctuary, in the tribes of Judah, Simeon, and Benjamin [see SACERDOTAL CITIES], and between which and Jerusalem they made their journeys on official duty (comp. Luke x, 31. (On the station or reserve body of priests in Jericho, see Lightfoot, *Hor. Heb.* p. 89, 709.) In the Holy City, the priests inhabited chambers in the neighborhood of the Temple (Neh. xi, 10 sq.).

The priesthood was supported (comp. Numb. xviii; Josephus, *Ant.* iv, 4, 4) by the assigned portions of the sacrifices (Lev. ii, 3, 10; v, 13; vi, 9, 13; vii. 6, 9, 14, 32, 34; x, 12 sq.; Numb. vi, 20; Deut. xviii, 3), as in Egypt (see Herod. ii, 37; and see SACRIFICE; comp. also Schol. ad Aristoph. *Plut.* 1186). This sacred portion was distributed also to those of priestly descent who were infirm, or for other reasons not called into service (Lev. xxi, 22; Josephus, *War*, v, 5, 7; see Hottinger, *Apolog. pro Benigna Lege*, Lev. xxii [Frankf. 1738]; Cremer, in the *Miscell. Groning.* ii, 294 sq.; Deyling, *Observ.* v, 70 sq.). First-fruits, heave-offerings (Numb. xxxi, 29), tithes (q. v.), the shew-bread, when removed (Lev. xxiv, 9; Matt. xii, 4; comp. *Succa*, v, 8), the fines for Levitical transgressions (Numb. v, 6 sq.), the redemption price of the first-born (xviii, 15 sq.), and the subjects of vows, or the price of their redemption (Lev. xxvii; Numb. xviii, 14; see in general Philo, *De Præmiis Sacerd.* in vol. ii of Mangey's *Ausg.* p. 232 sq.), were also perquisites; some of which were only to be enjoyed by the priests themselves, and only then in the vicinity of the sanctuary, as the pieces of the trespass-offering (Lev. vi, 19 sq.) and the shew-bread (xxiv, 9); others only within the Holy City; while the tithes, heave-offerings, etc., were eaten in the sacerdotal cities, and by the entire families of the priests.

In addition to their receipts, the priests were free from taxes and from military service; and the freedom from taxation was granted them even in the period after the exile, and by the foreign rulers of Palestine (Ezra vii, 24; Josephus, *Ant.* xii, 3, 3). In the last period of the Jewish state the rapacity of the high-priests reduced the common priests even to want (Josephus, *Ant.* xx, 9, 2; comp. 8, 8). As the priests and Levites formed one thirteenth of the whole population, the support of this class was no small burden on the productive industry of the nation; yet the constant increase of the Levitical families caused such division of the revenues that the income of a Levite could never have been very great. In relation to this subject, it should be borne in mind, (1) that the tithes and first-fruits, on a soil so fruitful, and with property secured by law, could never be very burdensome; (2) that the other gifts, pieces from the sacrifices, vows, etc., depended in great part on the free choice of worshippers; (3) that, apart from the priests and a few officers of government, the whole people were producers, and, during the early period at least, the body of consumers was not increased by a standing army or a learned class; (4) that the increase in numbers of the Levites themselves did not increase the tithes, which were a fixed percentage of the produce. The true view is that one thirteenth of all the land rightfully belonged to the tribe of Levi; and, as this share was abandoned to the other tribes, their revenues were not payments for their sacerdotal services, but interest or rent for their land.

Thus, until the destruction of the Temple at Jerusalem by the Romans, the priestly order continued as a hereditary and honored body (contrasted with the laity in the Talmud, *Terum.* v, 4), directing and expressing the religious views of the people by symbolic usages, and when their relations to Jehovah were disturbed by sin, restoring them by expiatory sacrifices. It was a kind of nobility (Josephus, *Life*, sec. i). It seems to have been in correspondence with their natural position in the nation that at an early period the priests had an active share in the government as political counsellors (Numb. xxvii, 2, 19; xxxi, 12 sq., 26; xxxii, 2; Deut. xxvii, 9; Josh. xvii, 4). Under the kings, they sometimes mediated between the prince and the people (2 Sam. xix, 11), or were prized as counsellors at court (1 Kings i, 7 sq., 39; iv, 4; 2 Sam. viii, 17); but later,

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when the corruption of the people and the State became obvious, they allied themselves with kings and princes for the suppression of the bold speaking of the prophets (Jer. xx, 1 sq., xxvi, 7 sq.), for their love of form and ritual would naturally endanger the spirit of faith within them, and place them in opposition to the prophets. See SEER.

The rule of the sacerdotal caste in Palestine does not seem to have begun with the settlement of the Israelites there. In the time of the Judges there were family priests appointed by the head of the household (Judg. xvii, 5 sq.; xviii, 3, 27, 30). Those who were not Levites, or at least not priests, offered on altars which they had themselves built (Judg. vi, 26; xiii, 19; 1 Sam. vii, 9; xvi. 5; but Judg. vi, 18 does not belong here; see Rosenmüller, *ad loc.*; so in 1 Sam. vi, 14, as in 2 Sam. vi, 17, though priests are not expressly named); and in Shiloh, near the sanctuary, where a family of priests performed service, the people visited high-places and altars long before consecrated. See SACRIFICE. Even under David, it would seem that the Levitical priests were not exclusively intrusted with the sanctuary, for David's sons were priests (2 Sam. viii, 18). It is true that the word כֹּהֲנִים, *kohinim*, is here often rendered *privy-councillors*, or, as in the A. V., "princes;" and so in other places where the priests are named with the people of the court, but without philological grounds (Gesenius, *Thesaur.* ii, 663 sq.). An exclusive priesthood, as a distinct caste, was confirmed by the building of the Temple, and their influence may have been increased by being concentrated within the little kingdom of Judah. According to 2 Chron. xi, 13 (comp. 1 Kings xii, 31; xiii, 33) the priests and Levites left the kingdom of Israel under its first king, and gathered in the kingdom of Judah (but comp. 2 Kings xvii, 27 sq.).

See, in general, Philo, in the first book, *De Monarchia*, p. 225 sq.; Saubert, *De Sacerdot. Hebr.* in his *Op. Posth.* p. 283 sq., and *De Sacrif. Vet.* p. 637 sq.; also in Ugolini *Thesaur.* vol. xii; Krumbholz, *Sacerdot. Hebr.* and Ugolini *Sacerdot. Hebr.* in *Thesaur.* vol. xiii; Carpzov, *Appar.* p. 89 sq.; Reland, *Ant. Sac.* ii, 4 sq.—Winer. See PRIEST.

Sacheverell, HENRY, D.D., a celebrated English divine, son of Joshua, minister of St. Peter's Church, Marlborough, was born about 1672. He was educated at Magdalen College, of which he became a fellow, and appears to have been celebrated and successful as a college tutor. He took his degree of M.A. in 1696, of B.D. in 1707, and of D.D. in 1708. The first living he held was at Cannock, in Staffordshire, but in 1705 he was appointed preacher of St. Saviour's, Southwark. It was while in this situation that he delivered his two famous sermons—the first at the assizes at Derby, Aug. 15, 1709; the other before the lord mayor at St. Paul's, Nov. 5, in the same year. In both sermons he vehemently attacked Low-Churchmen and Dissenters, and asserted that the Church was in imminent danger. In one he was supposed to allude, under the name of Volpone, to lord Godolphin. He was impeached by the House of Commons, and tried before the Lords, found guilty, and suspended for three years, his sermons to be burned by the public hangman. On the expiration of his sentence (1713), the queen presented him to the living of St. Andrew's, Holborn. He died June 5, 1724. He left a number of sermons, principally remarkable because of their connection with his trial. Some excellent Latin poems by him are in the *Musæ Anglicanæ*, vols. ii, iii. See *Secret Memoirs of Sachererell* (Lond. 1710); *History of Dr. Sachererell* (ibid. 1711).

Sachs, Hans, an eminent people's poet of Germany, was born at Nuremberg, Nov. 5, 1494. In a Latin school, from 1501 to 1509, he learned the elements of the sciences of the day. Though apprenticed to the trade of a shoemaker in his fifteenth year, and hindered from university training, the beginnings of general knowledge which he obtained in youth were fruitfully utilized in his after-life. As a schoolboy he was trained to take part in the choral service of the Church; and he enjoyed also the special instruction of the Meistersinger Lienhard Nonnenbeck. Thus he joined to his profession of cobbler that of a Meistersinger. In 1511 he started upon a wandering tour, and in the course of five years became acquainted with most of the cities and eminent persons of Germany. In 1519 he returned to Nuremberg, married, and plied his two trades of cobbler and poet to the end of his life. He died Jan. 20, 1576, at the age of eighty-one.

The career of Sachs falls in the most prosperous period of Nuremberg's history, and covers the whole epoch of the Reformation. Among his townsmen were Dürer, Vischer, Ebner, Spengler, and Osiander. When Luther began to preach, he warmly welcomed the new epoch, and called the reformer the "Wittenberg nightingale." Throughout his fruitful life he labored, directly or indirectly, to promote the new doctrines, and to promote honor and purity among the people. His poetic productiveness began with his return to Nuremberg, in his twenty-fourth year. Thenceforth his fertility is almost marvellous, and comparable only to that of the Spanish poet Lope de Vega. His works embraced thirty-four folio volumes. In 1567 he estimated the number of his poems, short and long, at 6048, and nearly 600 were subsequently added. They were written upon all possible subjects—history, sacred and profane; fable, classic and Gothic; civic life and domestic; animals, birds, and fishes; and in every style—tragedy, comedy, farce, epic, didactic, lyric, elegiac, and descriptive. The greater part of these poems were designed not for the press, but to be used by players in MS., and to be sung on special occasions. The first complete collection of his approved poems appeared at Augsburg, in 3 vols. fol., from 1558 to 1561. A larger edition, at the same place, in 5 vols. fol., in 1570–79. A selection of his better pieces appeared at Nuremberg in 1781, also in 3 vols.; ibid. in 1816–24; still another, in 2 vols., in 1856; still another in the 4th, 5th, and 6th vols. of the *Deutsche Dichter des 16. Jahrhunderts*, by Goedeke and Tittmann (Leips. 1870–74). During the dry dogmatic period of the 17th century, Sachs was quite neglected, but Wieland and Goethe brought him again into good repute. A monument was erected to him at Nuremberg in 1874. See Ranisch, *Lebensbeschreibung Hans Sachsens* (Altenburg, 1765); Hoffmann, *Hans Sachs* (Nuremberg, 1847); Herzog, *Real-Encykl.* xx, 636, 653. (J. P. L.)

Sachs, Marcus, professor of Hebrew and exegetical theology, was born of Jewish parentage at Inovratzlav, in the duchy of Posen, June 13, 1812. He received his early education at Berlin, in the house of an uncle, who sent him to the gymnasium, where Homer became his delight. Having passed his examination, he entered the university, and gave himself to the study of French literature. Voltaire became his idol. The career of a rabbi was closed to him; and as for a position in any public office, the government of Prussia in those days was not liberal to men of his opinions. As trade also was not to his mind, he determined in 1842 to go to England. After a short sojourn in London he came to Edinburgh, and here it was that, through the instrumentality of the late Dr. John Brown, this Jewish freethinker was brought to Christ. When he had made his public profession, he betook himself to the study for the ministry, and attended the lectures of Dr. Chalmers. Having obtained license as a preacher, he was appointed tutor in Hebrew to the Free Church Divinity Hall in Aberdeen. After having filled the office of tutor for some years, he was raised to the status and obtained the title of professor of Hebrew and exegetical theology. For nearly thirty years he held this honorable position, until he was called home, Sept. 29, 1869. See *Marcus Sachs: In Memoriam* (Aberdeen, 1872); Delitzsch, *Saat auf Hoffnung* (1875), xii, 41 sq. (B. P.)

Sachs, Michael, a German rabbi, was born at

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Great-Glogau, Sept. 3, 1808. Owing to his distinguished talents both as a Biblical scholar and a preacher, he was invited to become rabbi preacher of the new temple at Prague in 1836, which office he occupied till 1844, when he was appointed rabbinate assessor to the Jewish community at Berlin, where he remained till his death, Jan. 31, 1864. He published a German translation of the *Psalms*, with annotations (Berlin, 1835):—*Deuteronomy, Joshua, Judges, Samuel, Isaiah, Joel, Amos, Habakkuk, Zephaniah, Haggai, Malachi, the Psalms, the Song of Songs, and Lamentations, as well as part of Jeremiah*, translated from the Hebrew into German, embodied in the *Twenty-four Books of Holy Scripture according to the Massoretic Text*, edited by Zunz, Arnheim, Fürst, and Sachs (ibid. 1838):—*Die religiöse Poesie der Juden in Spanien* (ibid. 1845):—*Stimmen vom Jordan und Euphrat* (ibid. 1853):—*Beiträge zur Sprach- und Alterthumsforschung* (ibid. 1852–54, 2 vols.):—*Festival Prayers of the Israelites*, the Hebrew text with a German translation and notes (ibid. 1856–57, 9 vols.):—*Daily Prayer-book*, the Hebrew text with a German translation (ibid. 1858):—and finally, *Sermons* (ibid. 1867–69, 2 vols., ed. by Dr. D. Rosin), besides a number of valuable essays, published in the *Kerem-Chemed* (ibid. 1856, new ser. vol. ix). See Fürst, *Bibl. Jud.* iii, 190 sq.; Kitto, *Cyclop.* s. v.; Geiger, *Jüdische Zeitschrift*, 1863, p. 263 sq.; Frankel, *Monatsschrift*, 1864, p. 115 sq.; 1866, p. 301 sq.; Grätz, *Geschichte der Juden*, xi, 571 sq.; Cassel, *Leitfaden der jüdischen Literatur*, p. 114 sq.; *Jewish Messenger* (N. Y.), Aug. 27, 1875. (B. P.)

Sachse, Christian Friedrich Heinrich, D.D., a German Protestant theologian, was born July 2, 1785, at Eisenberg, in Saxe-Altenburg. Having finished his studies at Jena, he was in 1812 appointed deacon in Meuselwitz, near Altenburg. In 1823 he was made court preacher at Altenburg, in 1831 member of consistory, and in 1841 his alma mater honored him with the theological doctorate. In February, 1860, he was obliged, through bodily infirmities, to retire from his important position, and on October 9 he was called to his home. Sachse wrote several very fine hymns, two of which are also translated into English—*Wohlauf! wohlan! zum letzten Gang*, sung at his own funeral (in *Hymns from the Land of Luther* [p. 108], "Come forth! come on with solemn song!"), and *Lebwohl, die Erde wartet dein* (ibid. p. 154, "Beloved and honored, fare thee well!"). See Koch, *Gesch. des deutschen Kirchenliedes*, vii, 22, 76; Knapp, *Evangel. Liederschatz*, p. 1342, s. v. (B. P.)

Sack, Brethren of the, a religious order, which was established about the beginning of the 13th century, and had monasteries in France, Germany, Italy, and England. The brethren were very austere, for they neither ate flesh nor drank wine. Besides the sack which they wore, and from which they took the name, they went barelegged, and had only wooden sandals on their feet.—Buck, *Theol. Dict.* s. v.

Sack, August Friedrich Wilhelm, one of the most eminent German Reformed preachers of the reign of Frederick II of Prussia, was born at Harzgerode, Feb. 4, 1703. In 1722–24 he studied at Frankfort-on-the-Oder. The next two years he passed as tutor in the family of a French preacher at Stettin. Then he studied in Holland. Here he became acquainted with the chief theologians of Arminianism, from which his own views took a permanent coloring. From 1728 to 1731 he was teacher to a young prince in the neighborhood of Magdeburg. In 1731 he began to preach in Magdeburg, and rapidly rose in esteem and in office. In the last year of the old king Frederick William I (1740) he was called to Berlin, where he entered upon his ministry of forty years. It was a noble and fruitful career. He stood independent between the two prevalent parties—the slavishly orthodox and the rationalists—holding to the good in both parties, and esteemed by the best in both. At the outbreak of the Seven Years' War he accompanied the royal family to Magdeburg, and there, for three years, was charged with the education of the crown-prince. At the close of the war, he resumed his labors as cathedral preacher in Berlin. He preached his last sermon in 1780. He died April 3, 1786. The chief theological work of Sack is *Der vertheidigte Glaube der Christen* (issued first in 1751, again in 1773), a popular statement and defence of Christian doctrine, which is worthy of attention even to-day. In this work the author ably and safely avoids the two fatal extremes of dynamic determinism as to the action of grace and of the self-regeneration of the Socinians. "The objective conditions of salvation are miraculously prepared in redemption; the subjective appropriation of these conditions is left to human freedom. God cannot convert man without man; man cannot convert himself without God." Of Sack's sermons several volumes appeared (1735 to 1764). They passed through many editions. One volume of them was translated into French by Frederick II's queen, Elizabeth: *Six Sermons de M. Sack* (1775). In character Sack was worthy of his high position. He quailed not before tyrants, and was believing in an age of negation and infidelity. He stood by the side of Spalding, Jerusalem, and Zollikofer, a pillar of the Church, when obscurantist and neologist were laboring to bury it in ruins. His was noble blood; his son and his son's son have followed worthily in his footsteps. See Sack, *Lebensbeschreibung* (by his son [Berlin, 1789, 2 vols.]); Herzog, *Real-Encykl.* xx, 653–662. (J. P. L.)

Sack, Carl Heinrich, *Dr.*, a German theologian, son of F. S. G. Sack, was born at Berlin, Oct. 17, 1790. He studied at Göttingen and Berlin, and commenced his lectures at the Berlin University in 1817. In 1818 he was made professor extraordinary, and in 1832 professor of theology in Bonn. He died at Pappelsdorf, near Bonn, Oct. 16, 1875. Of his many works we mention *Christliche Apologetik* (Hamb. 1841):—*Christliche Polemik* (ibid. 1838):—*Geschichte der Predigt von Mosheim bis Schleiermacher und Menken* (Heidelberg, 1866):—*Theologische Aufsätze* (Gotha, 1871, etc.). See Zuchold, *Bibliotheca Theologica*, ii, 1106 sq.; *Theologisches Universal-Lexikon*, s. v.; Koch, *Gesch. des deutschen Kirchenliedes*, vii, 353; *Literarischer Handweiser* (1875), p. 433; *Theologisches Jahrbuch* (Bielefeld, 1877), p. 228. (B. P.)

Sack, Friedrich Ferdinand Adolph, brother of the preceding, was born at Berlin, July 16, 1788, and succeeded his father as court and cathedral preacher. He died Oct. 16, 1842. Together with his brother, he published *Sermons* (Bonn, 1835). He is also the author of the beautiful communion hymn *Du ladest, Herr, zu deinem Tisch.* See Koch, *Gesch. des deutschen Kirchenliedes*, vii, 353; Knapp, *Evangel. Liederschatz*, p. 1342, s. v. (B. P.)

Sack, Friedrich Samuel Gottfried, a Prussian theologian, court preacher, and Church governor, was born Sept. 4, 1738. His mother was of a French refugee family, which explains a fondness which Sack had for the French language and literature. He studied at the University of Frankfort-on-the-Oder from 1755 to 1757. The next two years he studied in England, coming into contact with Secker, the archbishop of Canterbury, Kennicott, Lardner, and others. On his return to Germany he acted as tutor to a young nobleman, whom he accompanied to Frankfort-on-the-Oder, and where he again heard lectures. He now associated much with Töllner. After preaching at Magdeburg (1769–77), he was called by Frederick II as fifth court preacher to Berlin. Gradually he rose to the first place. In 1786 he became a member of the high consistory. The years 1804–13 were spent in arduous devotion to the oppressed and suffering people of the capital. In 1816 the king conferred upon him the title of bishop of the Evangelical Church. He died Oct. 2, 1817. In theology Sack was independent of the traditions of orthodoxy, but he

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stood firmly on evangelical ground. God as a person and Father; the Son as Redeemer and Offering; the Holy Spirit as comforter; love to God in Christ as the spring of the Christian life—such were the elements of his theology. Though leaning somewhat towards rationalism, he yet firmly opposed the inroads which Kant's and Fichte's speculations made upon evangelical doctrine. He was one of the chief movers towards the union of the Lutheran and Reformed churches of Prussia, which was effected after his death. For some years he stood in the closest relations to the young Schleiermacher, and rejoiced in the promise of good which the latter would bring to the Church. When this young divine first issued his celebrated *Reden* (1799), Sack openly expressed his paternal grief at what seemed to him a leaning towards pantheism in this work. In later editions many of the criticised passages were modified. Sack was not productive; he was chiefly a practical worker. His published works consist of translations from English (Blair's *Sermons*) and Latin (Cicero's *De Amicitia* and *De Senectute*), two collections of *Sermons*, an *Autobiography*, and some minor *Essays*. See Herzog, *Real-Encykl.* xx, 662–667. (J. P. L.)

Sackbut is the rendering in the A. V. of the Chaldee *sabbekâ* (written סַמְבְּכָא in Dan. iii, 5, but שַׂמְבְּכָא in Dan. iii, 7, 10, 15; thought by Gesenius, *Thesaur.* s. v., to be from סָבַךְ, *to weave*, from the entwined strings), which the Sept. and Vulg. render by the corresponding *σαμβύκη*, *sambuca*, which, in fact, are mere transcriptions of the Chaldee word. The English version has evidently imitated the word. The *sackbut*, however, is an old English name for a wind instrument (see the *Bible Educator*, iv, 150), but the Greek and Roman *sambuca* had strings (see Smith, *Dict. of Class. Antiq.* s. v.). "Mr. Chappell says (*Pop. Mus.* i, 35), 'The sackbut was a bass trumpet with a slide, like the modern trombone.' It had a deep note, according to Drayton (*Polyolbion*, iv, 365):

'The hoboy, *sagbut deep*, recorder, and the flute.'

The *sambuca* was a triangular instrument with four or more strings played with the fingers. According to Athenæus (xiv, 633), Masurius described it as having a shrill tone; and Euphorion, in his book on the Isthmian games, said that it was used by the Parthians and Troglodytes, and had four strings. Its invention is attributed to one Sambyx, and to Sibylla its first use (Athen. xiv, 637). Juba, in the 4th book of his *Theatrical History*, says it was discovered in Syria, but Neanthes of Cyzicum, in the first book of the *Hours*, assigns it to the poet Ibycus of Rhegium (*ibid.* iv, 77). This last tradition is followed by Suidas, who describes the *sambuca* as a kind of triangular harp. That it was a foreign instrument is clear from the statement of Strabo (x, 471), who says its name is barbarous. Isidore of Seville (*Origin.* iii, 20) appears to regard it as a wind instrument, for he connects it with the *sambucus*, or elder, a kind of light wood of which pipes were made. The *sambuca* was early known at Rome, for Plautus (*Stich.* ii, 2, 57) mentions the women who played it (*sambucæ*, or *sambucistriæ*, as they are called in Livy, xxxix, 6). It was a favorite among the Greeks (Polybius, v, 37), and the Rhodian women appear to have been celebrated for their skill on this instrument (Athen. iv, 129). There was an engine called *sambuca* used in siege operations, which derived its name from the musical instrument, because, according to Athenæus (xiv, 634), when raised it had the form of a ship and a ladder combined in one" (Smith). Rawlinson (*Ancient Monarchies*, iii, 20) thinks that the Chaldee *sabbekâ* was a large harp resting on the ground like that of the Egyptians. See MUSICAL INSTRUMENTS.

Ancient Egyptian Triangular and Grand Harps.

Sackcloth (שַׂק, *sak*, from its *net*-like or *sieve*-like structure; a word which has descended pure in the Greek *σάκκος* and modern languages) is the name of a coarse material, apparently made of goat's or camel's hair (Rev. vi, 12), and resembling the *cilicium* of the Romans (Gen. xxxvii, 34; 1 Kings xx, 31; 2 Kings xix, 1 sq.; Matt. xi, 21; Luke x, 13; comp. Josephus, *Ant.* vii, 1, 6; Porphyr. *Abstin.* iv, 15; Plutarch, *Superst.* c. 7). It was probably dark brown or black in color (Isa. l, 3; Rev. vi, 12; comp. *the black dresses* of the Greeks: Eurip. *Alc.* 440; *Orest.* 458; *Helen*, 1088; and Romans, Ovid, *Metam.* vi, 568; Tacit. *Anal.* iii, 2; Becker, *Gallus*, ii, 289; see Josephus, *Life*, 28). It was used for the following purposes: (1.) For making sacks for grain, the same word describing both the material and the article (Gen. xlii, 25; Lev. xi, 32; Josh. ix, 4). Sacks are usually made of hair in the East; whence we may understand that where sackcloth is mentioned haircloth is intended. (2.) This material was certainly employed for making the rough garments used by mourners (Esth. iv, 21), which were in extreme cases worn next the skin (1 Kings xxi, 27; 2 Kings vi, 30; Job xvi, 15; Isa. xxxii, 11), and this even by females (Joel i, 8; 2 Macc. iii, 19), but at other times were worn over the coat or *kethoneth* (Jon. iii, 6) in lieu of the outer garment. The robe probably resembled a sack in shape, thus fitting closer to the person than the usual flowing garments of the Orientals (Niebuhr, *Beschreib.* p. 340), as we may infer from the application of the term חָגַר, *to bind*, to the process of putting it on (2 Sam. iii, 31; Ezra vii, 18, etc.). It was confined by a girdle of similar material (Isa. iii, 24). Sometimes it was not laid aside even at night (1 Kings xxi, 27). Prophets and ascetics wore it over the underclothing, to signify the sincerity of their calling (Isa. xx, 2; Matt. iii, 4; see Wetstein, *N. T.* i. 384 sq.). The Apocrypha intimates that this habit of sackcloth was that in which good people clothed themselves when they went to prayers (Baruch iv, 20). The use of haircloth as a penitential dress was retained by the early Oriental monks, hermits, and pilgrims, and was adopted by the Roman Church, which still retains it for the same purposes. Haircloth was, indeed, called "sackcloth" by the early Greek and Latin fathers. It does not appear that sackcloth is now much used in token of grief in the East; but ornaments are relinquished, the usual dress is neglected, or it is laid aside, and one coarse or old assumed in its place (comp. Liske, *De Sacco et Cinere* [Vitemb. 1693]). See MOURNING.

Saconay, GABRIEL DE, a French theologian, was born near Lyons. While quite young, he was made canon of Lyons, and afterwards became dean of the chapter. He was one of the most zealous opponents of the Reformation, and was for some time censor of the city of Lyons. He died Aug. 3, 1580. His writings are principally controversial, and bitter in the extreme. They are, *De la Providence de Dieu sur les Rois de France*, with *L'Histoire des Albigois* (1568):—*Traité de la Vraie Idolatrie de notre Temps* (1568):—*Discours des Premiers Troubles advenus à Lyons*, written in answer to a Huguenot writing (*La Généalogie et la Fin des Huguenaux*):—and *Découverte du Calvinisme*. Saconay

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also published an edition of the treatise of Henry VIII against Luther, to which he wrote a preface full of the most violent expressions. Calvin answered it by a satirical work called *Gratulatio* (1560).—Hoefer, *Nouv. Biog. Générale*, s. v.

Sacra (*sacred rites*), a general term used by the ancient Romans to denote all that belonged to the worship of the gods. The *sacra* were either public or private, the former applying to the worship conducted at the expense of the State, and the latter at the expense of families or single individuals. In both cases the whole services were performed by the pontiffs, who, in the case of the *sacra publica*, had also the charge of the funds set apart for these services. The *sacra privata* were generally nothing more than sacrifices to the *Penates*, or household gods.—Gardner, *Faiths of the World*, s. v.

Sacra, Circa, or **In sacris.** The power of the magistrate is scarcely allowed by any party *in sacris* (in sacred things), but many allow his power *circa sacra* (about sacred things). The 23d chapter of the *Westminster Confession* says, however: "The civil magistrate may not assume to himself the administration of the word and sacraments for the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." It is noteworthy that one of the proof-texts in the *Westminster Confession*, under this head, is Matthew ii, 4, 5, Herod's calling together the sanhedrim when startled by the news of the birth of Christ—a rival prince, as he thought, and whom he proposed to destroy. A large party object to this doctrine of the magistrate's power as Erastian and unscriptural, and maintain that the Church should be free of all control on the part of the State, and alike independent of its pay and its patronage. See ERASTIANISM. How the compromise is effected between the two powers in the Church of Scotland may be seen in the way in which the General Assembly is annually dismissed at the end of the statutory period beyond which it cannot prolong its sittings. Thus, in the year 1861, the moderator concluded his address by saying, "As this General Assembly was convened in the name and by authority of the Lord Jesus Christ, so in the same name and by the same authority I now dissolve it, and appoint the next meeting of the General Assembly of the Church of Scotland to be held in this place on Thursday, the 22d day of May, 1862." The lord high commissioner then said: "Right reverend and right honorable, it is now my duty, in my sovereign's name, to dissolve this assembly; and, accordingly, I hereby declare this assembly dissolved in her name, and by the same authority I appoint the next General Assembly to meet on Thursday, the 22d day of May, 1862."—Eadie, *Eccles. Cyclop.* s. v. See SECULAR POWER.

Sacrament (from the Lat. *sacramentum*, a military oath of enlistment), a word adopted by the writers of the Latin Church to denote those ordinances of religion by which Christians come under an obligation of obedience to God, and which obligation, they supposed, was equally sacred with that of an oath. Considering the simplicity of the manner and the brevity of the terms in which the Lord Jesus Christ instituted certain general and perpetual observances for the Church which he founded, it is difficult to repress amazement at the extent of the discussions and the voluminousness of the controversies that have sprung up in reference to them. Many of those controversies are now obsolete, and all of them shrink to comparative unimportance when the Word of God is taken as the one only source of authoritative instruction on the subject. In order to make proper distinctions between the divine teachings and human theories, and also to see how doctrines have been promulgated in successive periods without the shadow of scriptural authority, it is well first to note both the letter and the spirit of the New-Testament teaching in reference to what we now call sacraments. We may then the more intelligently follow the line of historical development and practice, however that may have been corrupted from the simplicity of the Gospel. A negative lesson of no little significance is taught in the fact that the term *sacrament* is not found in the N. T.; neither is the Greek word *μυστήριον* in any instance applied to either baptism or the Lord's supper, or any other outward observance. That word, however, came subsequently into ecclesiastical usage as the equivalent of the Latin *sacramentum*. The Greek Church still uses it in that sense, designating as the seven *mysteries* what the Roman Church calls the seven *sacraments*.

I. *Scriptural Statement of the Subject.*—The instructions given by the N. T. in reference to baptism and the Lord's supper are of two kinds: 1. Those found in the example and precepts of Christ himself; 2. Those found in the subsequent practice and teaching of the apostles. Introductory to both is the great fact with which the Gospel history opens, viz. John's baptism: that was distinctly declared to be a baptism of repentance, introductory to the kingdom of God about to be established by the promised Messiah. John's baptism, therefore, is to be regarded as a connecting link between the old and the new dispensation; and as it was prophetic of Christ's immediate advent, so it was sanctioned by the fact of Christ's accepting, indeed demanding, baptism at the hands of John, in order to "fulfil all righteousness." By this expression we may understand that Christ not only fulfilled, in his own person, the law of the Abrahamic covenant in circumcision, but also the spiritual law of Christianity which he was about to establish, and of which baptism was to be the appointed emblem. This view is corroborated in the fact that, in connection with this baptism, not only was the Messiahship of Christ attested by an approving voice from heaven, but by the descent upon him of the Holy Ghost (Matt. iii, 13-17; Mark i, 8-11; Luke iii, 21, 22). This great event occurred at the beginning of Christ's public ministry; and although, in the record of his ministrations, little is said of baptism, yet sufficient is recorded to indicate that the rite was practiced from the first as initiatory to Christian discipleship. It is summarily mentioned in John iv, 1, 2, "that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." In the preceding chapter (ver. 22) it had been stated that "Jesus and his disciples came into the land of Judæa; and there he tarried with them, and baptized." Hence we may infer that baptism was fully established as a custom of the initial Church prior to the formal command by which, in the great Commission, its perpetual observance was enjoined (Matt. xxviii, 19). From the first exercise of their appointed office, the apostles preached baptism as a duty (Acts ii, 38), and administered it to those professing Christianity (see Acts ii, 41; viii, 12, 13, 16, 38; ix, 18; xvi. 15, 33; xviii, 8, etc.). See BAPTISM.

The institution of the Lord's supper was, in some respects, similar. In his custom of fulfilling all righteousness, our Lord, on the night before his betrayal, assembled his disciples to eat the Passover (q. v.), in accordance with Jewish law and custom. In that connection he not only identified himself as the true Paschal Lamb, slain from the foundation of the world, but appointed bread and wine to be emblems of his body and blood, to be used by all his followers in perpetual commemoration of his impending sacrificial death (see Matt. xxvi, 26; Mark xiv, 22; Luke xxii, 19; 1 Cor. xi, 23-27). That this institution was observed by the apostles and the

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churches founded by them in the simplicity and sacredness of its original appointment is obvious from various statements and allusions in the Acts and Epistles; but we may search the whole New-Testament record in vain for an account of any other appointments of a corresponding character. If, by analysis, we seek to determine what is peculiar and essential to baptism and the Lord's supper, when considered as ordinances of the Christian Church, the following characteristics will be found to inhere in both: 1. They were illustrated by our Lord's own example, and enjoined by his specific command; 2. They were enjoined upon the whole Church, and as of perpetual obligation; 3. They were recognised by the apostles and the New-Testament churches in the character stated, and by them observed in the form and spirit of their appointment; 4. Each of the institutions named had an important significance with reference to the whole scheme of salvation, and was adapted to serve as a means of grace to all Christians. See LORD'S SUPPER. If, now, the ordinances named are to be considered as sacraments of the Christian Church (which has never been questioned or denied), it is evident that nothing else should be considered a sacrament in which the same characteristics do not in like manner inhere. Let the several points named be applied as tests to the five additional observances of the Greek and Roman churches, called by them sacraments — viz. confirmation, matrimony, penance, orders, and extreme unction—and it will be seen how radically defective they all are.

Keeping in view the fact that the term *sacrament* has no sanction from scriptural usage, a question of some importance arises as to how it came to its present significance and general adoption, also whether and to what extent the term itself has become an agency of error. In considering this question, it is well to go back in thought to the post-apostolic age, and trace downward, by successive steps, the development of ideas and customs in the Christian Church. 1. Ideas of peculiar sacredness could not fail to be associated with duties enjoined in the last commands of the Lord Jesus — the recently crucified but now ascended Saviour. 2. These ideas would be intensified in the participation of the Lord's supper, which, by its very design, addressed itself to the tenderest sympathies and highest moral purposes of the human soul. 3. As the act of communion demanded of each believer, not only self-examination as to his faith and spiritual life, but also an actual or implied pledge of future obedience and devotion to Christ, the Captain of our salvation, so that pledge might easily come to be regarded somewhat in the light of an oath. 4. More especially as Christians were taught to regard themselves as soldiers, called to fight the fight of faith and to war a good warfare, it would be natural to regard the act of devotion by which they pledged allegiance to Christ as very analogous to the *sacramentum*, or oath, by which Roman soldiers swore allegiance to their emperor. Hence the Lord's supper came to be called *sacramentum eucharistæ*. 5. In like manner, as baptism was regarded in the light of an enrolment to be a soldier of Jesus Christ, so it came to be called *sacramentum aquæ*. Thus, or similarly, in point of historic fact, the term *sacrament* became generic and inclusive of the two and only observances enjoined by Christ as of universal and perpetual obligation upon the Church. Moreover, as both sacraments were designed to serve as outward signs of a promised invisible grace, they would naturally be reverenced as involving much that was incomprehensible to the natural mind, in fact, mysterious. Hence, in the Greek language, the term μυστήριον (*mystery*) came to be used as the equivalent of *sacramentum* in the Latin. This term "mystery," however, became misleading by very natural processes. It had for a long time been applied to certain secret ceremonies, practiced specially among the Greeks [see ELEUSINIAN MYSTERIES], and could hardly fail to suggest analogous and corrupting ideas to Christians at all inclined to a worldly policy. The writers of the New Testament had, in fact, repeatedly used the words *mystery* and *mysteries*, but never in connection with either baptism, the Lord's supper, or any Christian ceremony. They had spoken of the mysteries of the kingdom of God, the mystery of faith, the mystery of godliness, and also of the Gospel as "the revelation of the mystery which was kept secret since the world began, but now is made manifest."

II. *Multiplication of the Sacraments.* — When from such obviously appropriate uses the term *mystery* was, in ecclesiastical language, so far perverted as to be made almost exclusively to represent Christian ceremonies, a wide door was opened for the ingress of erroneous opinions and practice. The very term suggested secrecy where publicity was designed. It obviously prompted the artificial rules of the *disciplina arcani* (q. v.), and thus strongly encouraged ceremonial instead of spiritual conversion. It also stimulated the inventiveness of ecclesiastics in the multiplication of so-called sacraments. It gave countenance to priestly pretensions on the part of Christian ministers, and encouraged the imitation of Jewish and pagan rites. Combined with other influences of like nature, it contributed to that great perversion of the sacrament of the Lord's supper by which it came to be regarded as a propitiatory sacrifice—a parent error, from which the mystical ceremonies and the doctrine of transubstantiation were logical outgrowths. Errors also arose from a loose application of the word *sacramentum*. As that term involved the generic idea of sacredness, so it came to be applied to various other usages that sprang up in the Church, with the tendency to attribute to them an importance and sanctity corresponding to those of the sacraments proper. For successive centuries the number of observances called, in this loose sense, sacraments was more or less varied and indefinite; one writer (Damian) enumerated twelve. But by degrees, the sacred number *seven* came to be adopted as the limit, yet not always in application to the same ceremonies or in the same order. The present enumeration of the Roman Church is credited to the schoolman Peter Lombard (d. 1164), although for at least three centuries later more or less controversy was maintained among the schoolmen as to the number and order of the sacraments. It was the General Council of Florence in 1439 that, following Peter Lombard and Thomas Aquinas, first assumed to define authoritatively the number as subsequently maintained by the Church of Rome. The definition or limitation then decreed was promulgated in a synodal epistle from pope Eugenius to the Armenians in 1442. The language of the decree is full and explicit, not only as to the number, but also as to the doctrine of the sacraments. It says:

"The sacraments of the new law are seven—namely, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony—which differ much from the sacraments of the old law: for those do not cause grace, but represent it as only to be given through the passion of Christ; but the sacraments of the new law contain grace, and confer it on those who worthily receive them. The first five are ordained for the spiritual perfection of each man in himself; the last two, for the government and multiplication of the whole Church. . . . All these sacraments are perfected in three ways—namely, by things as to the material, by words as to the form, and by the person of the administrator who confers the sacrament with the intention of doing what the Church does—of which, if any be wanting, the sacrament is not perfected. Among these sacraments there are three—baptism, confirmation, and orders—which impress indelibly on the soul a character; that is, a certain spiritual sign, distinguishing him from others. Hence they are not repeated on the same person. But the other four do not impress a character, and admit of reiteration."

The sacramental theory of the Roman Catholic Church has rarely, if ever, been better stated. As thus formulated, it was an ingenious and authoritative digest of views that had been developed during long centuries in which tradition and superstitious inventiveness had usurped the supreme control in matters of religion.

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During that period the living oracles were silent, and nearly all the prevailing influences united to enhance the prerogatives of the clergy by attaching magical or supernatural influence to their supposed priestly functions. Baptism, loaded down with accumulated ceremonies, became the essential agency of regeneration; absolution from sin was given or withheld at the option of a priest; while extreme unction was regarded as an important, if not an essential passport to usher a dying person into the presence of God. But it was the Lord's supper in which all that was most solemn and mysterious was concentrated. That rite had become the holy of holies in the Christianity then prevalent. In it the presence of the Lord Jesus Christ was believed to be secured as often as the priest performed the act of consecration; but the manner of that presence was for a long time undiscussed, being neither defined by canon, agitated before council, nor determined by pope. "During all those centuries no language was thought too strong to express the overpowering awe and reverence of the worshippers. The oratory of the pulpit and the hortatory treatise had indulged freely in the boldest images; the innate poetry of the faith had worked those images into realities." A specimen of the oratorical hyperbole employed in reference to this subject may be taken from Chrysostom, written in his treatise on the priesthood, about A.D. 380: "The priestly office is discharged upon earth, but holds the rank of heavenly things, and very rightly so. . . . For when you behold the Lord sacrificed and prostrate, and the priest standing over the sacrifice, and praying, and all stained with that precious blood, do you then suppose you are among men and standing upon earth? Are you not immediately transported to heaven? . . . Oh, the marvel! Oh, the love of God to man! He who sits with the Father on high is at that moment held in the hands of all, and gives himself to those who are willing to embrace and to receive him!"

For centuries following Chrysostom, the prevalent ideas of the real presence in the eucharist were not only vague, but widely dissimilar, ranging from the border of a just spiritualism to a gross materialism, but with growing tendencies to the latter, until, at length, the more material the conception came to be of an actual and repeated sacrifice, the more it seemed to impress minds wholly uninstructed in Scripture truth. For a long period inquiries into the nature of the sacred mysteries were regarded as presumptive; but when, at length, speculation arose, the most startling theorists excited the most attention. It was to Paschasius Radbert, a monk of Corvey (A.D. 831), that the Roman Church was indebted for the first clear statement of what came afterwards to be known as the doctrine of transubstantiation. Although Paschasius did not employ that term, he fully set forth the idea which the term was afterwards invented to express. He taught that the substance of the bread and wine was actually annihilated, notwithstanding the corporeal form remained, in passing into and becoming the body and blood of the Redeemer—the actual body and blood of Jesus Christ, which had been resuscitated in the resurrection, and which was now multiplied in countless numbers of times and places. He did not shrink from following out this theory to its grossest consequences, sustaining it by the narration of various miracles, such as the host bleeding and assuming the human form. It is not to be supposed that Paschasius originated this theory; his task was that of formulating it from the still cruder notions of the average popular and priestly mind of his day. But, dark as were the times in which he lived, his theory, when reduced to a connected statement, was too gross to pass unchallenged. A protracted discussion arose, known in ecclesiastical history as the First Eucharistic Controversy.

Against the theory of Paschasius, Frudegard, a monk of another order, and Ratramnus, another monk of Corvey, urged sundry arguments, and quoted many passages from the fathers, especially from Augustine, showing that the body of Christ in the eucharist could not be the same body as that in which he was born, suffered, and rose again. Ratramnus, in fact, wrote a learned work entitled *De Corpore et Sanguine Domini*, in which he modestly but ably controverted the positions of his abbot, Paschasius. The latter had strongly urged those views of the sacrifice of the mass that had prevailed from the time of Gregory the Great. On the other hand, Ratramnus designated the eucharist as being only a commemorative celebration of Christ's sacrifice, by remembrance of which Christians should make themselves capable of partaking of the divine grace of redemption. Rabanus Maurus, John Scotus Erigena, and others also wrote in opposition to the theory of Radbert. Thus the controversy was protracted into the 10th century, but with a constantly increasing tendency to reject and silence all opposition to the extremest views as heretical. See TRANSUBSTANTIATION.

Notwithstanding the popular drift in the line of transubstantiation, Berengar of Tours (q. v.), about the middle of the 11th century, opened, by his acute and able opposition to the theory of Paschasius Radbert, what has been denominated the Second Eucharistic Controversy. His position was that the substance of the bread and wine was not changed by the consecration, but only their efficacy, thus maintaining a dynamic, as against an actual change. His chief literary opponent was Lanfranc (q. v.), but his ecclesiastical opponents were legion. In the apparent consciousness that he could not be answered, he was summarily arraigned by popes and prelates, before councils and synods, and forced repeatedly to renounce his doctrines on pain of death. As often as he was able to escape from the power of his persecutors, he recanted his successive renunciations of his doctrines respecting the sacraments, until he at length found a refuge in France, where he was permitted, at the age of ninety, to die in peace. His views found many adherents, both in France and Germany, who came to be known and proscribed as Berengarians.

A synod of Rome in 1079 confirmed the doctrine of Paschasius Radbert; and, although for some years afterwards that doctrine was maintained by the use of other terms, it at length found definite expression in the term *transubstantiation*, which is said to have been first used by Hildebert of Tours (about 1134). Steps were now successively taken by which discussion was checked and opposition in the Church practically silenced. Pope Innocent III, at the Lateran Council of 1215, made *transubstantiation* (q. v.) an unchangeable article of the Roman Catholic faith; pope Urban IV, in 1264, instituted the annual festival of Corpus Christi; and pope Clement V, in 1311, reduced the doctrine in question to a liturgical form. By these means, not only the theologians and the clergy of the Church, but also the masses of the people, were committed to the actual deification of the host, or consecrated wafer. The withholding of the cup from the laity was deemed a logical sequence of the doctrine of transubstantiation of more controlling influence than the express command of Christ with reference to the cup—"Drink ye all of it." The precept quoted was thenceforward conveniently limited to the clergy.

From the periods named above, scholasticism was busy in the vindication and explanation, by various ingenious methods, of the new dogma; while in practice, the sacrifice of the mass became more than ever the centre of the Roman ritual. Nor is it easy for Protestants in the 19th century to understand how completely the combined influence of the decrees of the Church, the writings of the schoolmen, the ceremonies of the ritual, and the parade of festivals had blotted out of the public mind the simple scriptural idea of the eucharist, and substituted in its place a vague but blind superstition in reference to this now mutilated sacrament. The efforts made during successive centu-

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ries to give reality and impressiveness to the Roman doctrine of the sacraments, and especially that of the eucharist, had not been limited to traditional and preceptive influences; stupendous miracles in demonstration of it had been often and widely proclaimed. "Besides, the very nature of the doctrine itself adapted it singularly to retain its hold on an ignorant and superstitious generation. The notion once impressed upon the multitude that, when they celebrated one of the sacraments of their Church, they actually swallowed the real body and blood—the very person of their God—was too intensely exciting, too attractive to their imagination, too closely connected with their senses, to be abandoned without great reluctance. We might, indeed, wonder how it was found possible to obtain so general a credence for a dogma than which, in its popular sense, no more audacious paradox was ever obtruded on the credulity of man; but, once received, once impressed on the belief, once embraced as an essential truth, it became so entirely essential, so predominant, so engrossing, as to take almost exclusive possession of the soul, and to throw a shade of comparative insignificance over every other tenet. To be deprived of this conviction; to be assured that the consecrated elements hitherto reverenced and adored as the very body of the Divinity were no more than bread and wine, unchanged by the sacerdotal consecration, either in substance or in accident, was, in the vulgar mind, to part with the portion of religion most nearly touching both feelings and practice. 'That they were robbed of their God' was the first impression produced upon ignorant devotees; and those who had nourished that ignorance, and found their profit in it—the chiefs and champions of the system to which that dogma was so essential—united in one great confederacy to propagate the cry" (Waddington, *History of the Reformation*, ch. xxxi).

III. *Roman Catholic View.*—The full and authoritative statement of the Roman Catholic doctrine concerning the sacraments is given in the Decree of the Council of Trent, as embraced in the following extract of the preface and in thirteen consecutive canons:

"In order to complete the exposition of the wholesome doctrine of justification, published in the last session by the unanimous consent of the fathers, it hath been deemed proper to treat of the holy sacraments of the Church, by which all true righteousness is at first imparted, then increased, and afterwards restored, if lost. For which cause the sacred, holy, œcumenical, and general Council of Trent, lawfully assembled, etc., abiding by the doctrine of the Sacred Scriptures, the tradition of the apostles, and the uniform consent of other councils and of the fathers, hath resolved to frame and decree these following canons, in order to expel and extirpate the errors and heresies respecting the most holy sacraments which have appeared in these times—partly the revival of heresies long ago condemned by our ancestors, partly new inventions—and have proved highly detrimental to the purity of the Catholic Church and the salvation of souls. The remaining canons, necessary to the completion of the work, will be published hereafter, by the help of God.

"*Canon* 1. Whoever shall affirm that the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that they are more or fewer than seven—namely, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony—or that any of these is not truly and properly a sacrament, let him be accursed.

"2. Whoever shall affirm that the sacraments of the new law only differ from those of the old law in that their ceremonies and external rites are different, let him be accursed.

"3. Whoever shall affirm that these seven sacraments are in such sense equal that no one of them is in any respect more honorable than another, let him be accursed.

"4. Whoever shall affirm that the sacraments of the new law are not necessary to salvation, but superfluous, or that men may obtain the grace of justification by faith only, without these sacraments (although it is granted that they are all not necessary to every individual), let him be accursed.

"5. Whoever shall affirm that the sacraments were instituted solely for the purpose of strengthening our faith, let him be accursed.

"6. Whoever shall affirm that the sacraments of the new law do not contain the grace which they signify, or that they do not confer that grace on those who place no obstacle in its way, as if they were only the external signs of grace or righteousness received by faith, and marks of Christian profession whereby the faithful are distinguished from unbelievers, let him be accursed.

"7. Whosoever shall affirm that grace is not always given by these sacraments, and upon all persons, as far as God is concerned, if they be rightly received, but that it is only bestowed sometimes and on some persons, let him be accursed.

"8. Whoever shall affirm that grace is not conferred by the sacraments of the new law, by their own power (*ex opere operato*), but that faith in the divine promise is all that is necessary to obtain grace, let him be accursed.

"9. Whoever shall affirm that a character (that is, a certain spiritual and indelible mark) is not impressed upon the soul by the three sacraments of baptism, confirmation, and orders (for which reason they cannot be repeated), let him be accursed.

"10. Whoever shall affirm that all Christians have power to preach the word and administer all the sacraments, let him be accursed.

"11. Whoever shall affirm that, when ministers perform and confer a sacrament, it is not necessary that they should, at least, have the intention to do what the Church does, let him be accursed.

"12. Whoever shall affirm that a minister who is in a state of mortal sin does not perform or confer a sacrament, although he observes everything that is essential to the performance and bestowment thereof, let him be accursed.

"13. Whoever shall affirm that the received and approved rites of the Catholic Church, commonly used in the solemn administration of the sacraments, may be despised or omitted without sin by the minister, at his pleasure, or that any pastor of a church may change them for others, let him be accursed."

Refutations of the Romanistic theory of the sacraments have been so numerous and detailed in the writings of the Reformers, from the days of Wycliffe down to the present time, that it seems only necessary to present here a brief *résumé* of the standard objections to it: 1. The sacramental theory of the Church of Rome wholly ignores the great scriptural doctrine of salvation by faith. 2. It elevates ceremonies above Christian obedience and duty. 3. It is artificial in naming as sacraments several things which Christ did not appoint as such—e. g. confirmation, penance, orders, extreme unction, and matrimony; which last, instead of being instituted by Jesus Christ, was, in fact, appointed by God from the creation of man. 4. It is arbitrary in dividing the eucharist and denying the cup to the laity. 5. It unduly exalts the functions of the priesthood, making the gift of divine grace dependent on the intention of the administrator of a real or supposed sacrament. 6. It sanctions immorality in the highest offices and most sacred ceremonies of religion by maintaining that wickedness, even to the extent of mortal sin, does not disqualify the celebrant from truly administering the holy sacraments. 7. It gives incentives to bad living, and even to crime, by teaching men that the sacraments impress upon the soul an indelible character of grace and spirituality, irrespective of their personal faith or practice.

The doctrine of the *Old Catholics* (q. v.), as stated in Art. VIII of the *Theses* agreed upon in the Conference at Bonn in 1874, is thus expressed:

"1. We acknowledge that the number of the sacraments was fixed at seven first in the 12th century, and then was received into the general teaching of the Church, not as a tradition coming down from the apostles or from the earliest times, but as the result of theological speculation.

"2. Catholic theologians (i. e. Bellarmine) acknowledge, and we acknowledge with them, that baptism and the eucharist are '*principalia, præcipua, eximia salutis nostræ sacramenta.*'"

IV. *Tenets of the Oriental Churches.*—The Greek Church, including the Russian, teaches that there are seven sacraments (*μυστήρια*), the same as the Roman Catholic—namely, baptism, unction with chrism, the eucharist, penitence, the priesthood, lawful marriage, and extreme unction (*Orthodoxa Confessio* [A.D. 1643], qu. 98; *Dosithei Confessio* [A.D. 1672], decr. 15; *Longer Catechism* [prepared by Philaret, and approved by the Synod of A.D. 1839], qu. 285). That Church holds, indeed, some peculiarities as to the mode of administering certain of these sacraments; but they nevertheless

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strenuously maintain the divine character and essential importance of them all. See GREEK CHURCH.

The Armenian and Coptic churches [see each] have substantially the same views upon the subject as the Greek Church. The orthodox Nestorians (q. v), however, including the Christians of St. Thomas, believe, with Protestants, in two sacraments only, namely, baptism and the Lord's supper; but the "Chaldæan" branch, of course, coincides with the Roman view.

V. *Views of the Lutheran Reformers and of later Protestants.*—Notwithstanding the formidable combination of influences to popularize and maintain the doctrine of transubstantiation, many minds revolted against the absurdities it involved. Some individuals and sects went to the extreme of rejecting the sacraments altogether; others, including most of those known as Reformers before the Reformation, alike objected to the invented and redundant sacraments, and pointed out many errors and abuses connected with the administration of baptism and the eucharist. This opposition, however, was manifested under many restraints and embarrassments, not merely caused by the spirit of persecution that was everywhere so rife, but by those prejudices and habits of mind to which the reformers themselves were subject. Bold and uncompromising as was Luther on most subjects in which Roman errors were involved, he nevertheless on the one topic now in question exhibited weaknesses of character and an infirmity of judgment that can only be accounted for by the influence of his education and early habits of thought. Even after that great man had fully accepted the doctrine of salvation by faith, and rejected the greater number of those errors and inventions by which the Roman system had made void the word and truth of God, he remained so tenacious of the doctrine of Christ's real and corporeal presence in the bread and wine of the eucharist as to make a violent and almost fatal issue with his fellow-Reformers on that point. No argument was sufficient to move him from his fixed adherence to the literal interpretation of the phrase, "This is my body." Hence, not only he, but Melancthon and all those German Reformers who acted with them, while rejecting transubstantiation, rigidly adhered to that slight variation from it known as *consubstantiation* (q. v.). The controversies between Luther and Zwingli and their several adherents unhappily put in jeopardy some of the most important interests of the Reformation, and gave great cause of rejoicing to the partisans of the papacy. But for that unfortunate issue, which, at a very critical period, divided the Reformers and weakened their strength, it cannot be doubted that much more rapid progress would have been made in restoring to the Church the true but long-lost idea of the supper of the Lord as instituted by him and appointed for the confirmation of faith in his atoning sacrifice. But, notwithstanding all hindrances, it is from the period of the Reformation that improvements may be noted in those doctrinal views of the sacraments which found expression in the creeds of representative churches. To show the successive steps of progress made as the result of controversy on the subject, quotations will now be given from several of the more celebrated creeds put forth during the 16th century.

The oldest of all the Protestant confessions of faith is that of Augsburg, of which several articles related to the sacraments. That celebrated document was prepared by Melancthon, and read, June 27, 1530, in the presence of the emperor Charles V and his court, including many prominent Roman Catholic theologians. Although its tone was apologetic, nevertheless its utterances were distinctly Protestant, except in some of the articles relating to the sacraments.

Part I, Art. VIII, allows the validity of the sacraments, although administered by evil men.

Art. IX declares that baptism is necessary to salvation.

Art. X is in these words: "Of the Lord's supper, they (the Lutherans) teach that the [true] body and blood of Christ are truly present [under the form of bread and wine], and are [there] communicated to those that eat in the Lord's supper."

Art. XIII, *On the Use of the Sacraments*, contains the following language: "They were ordained, not only to be marks of profession among men, but rather that they should be signs and testimonies of the will of God towards us, set forth unto us to stir up and confirm faith in such as use them. Therefore men must use sacraments so as to join faith with them which believes the promises that are offered and declared unto us by the sacraments. Wherefore they (the Lutherans) condemn those that teach that the sacraments do justify by the work done (*ex opere operato*), and do not teach that faith, which believes the remission of sins is requisite in the sacraments."

Part II, Art. I, enjoins communion in both kinds, and discountenances the carrying about the elements in procession.

Art. III says: "Our churches are wrongfully accused of having abolished the mass; for the mass is still retained among us, and celebrated with great reverence." Nevertheless, the article proceeds to condemn private masses as being celebrated only for lucre's sake.

The Augsburg Confession does not definitely assert, but clearly implies, that the sacraments are only two in number. The Helvetic Confession of 1536 was explicit on that point, stating, also, that both baptism and the eucharist are only outward signs of the hidden things, or inward graces, spiritually imparted to faith in the promises of God. That confession also denies that the body and blood of Christ are naturally united, locally included, or actually present in the material bread and wine; but it affirms that the bread and wine, by the institution of God, are symbols through which, as from Christ himself, by the ministry of the Church, a true spiritual communication of his body and blood is made, not in perishable food, but for the sustenance of the soul's life.

In the further development of Protestantism, the most noted ecclesiastical statement of the doctrine of the sacraments is found in the Thirty-nine Articles of the Church of England, originally adopted in 1563. The following extracts embrace the more important points:

"Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him." "There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, baptism and the supper of the Lord." "Those five commonly called sacraments—that is to say, confirmation, penance, orders, matrimony, and extreme unction—are not to be counted for sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of sacraments with baptism and the Lord's supper, for that they have not any visible sign or ceremony ordained of God." "The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them; and in such only as worthily receive the same they have a wholesome effect or operation. . . . Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthrows the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner; and the mean whereby the body of Christ is received and eaten in the supper is faith."

In the three symbols above quoted may be seen the types of doctrine which have prevailed, with slight variations of expression, in all Protestant evangelical churches. The Lutheran churches of Europe and America have alone followed the doctrines of the Augsburg Confession. The Calvinistic churches of all countries have followed, in the main, the Zwinglian doctrine as set forth in the first Helvetic Confession; while the formula of the Church of England has been adopted by the Methodist churches of Great Britain and America and the Protestant Episcopal Church of the United States.

Notwithstanding the variations of views and statements that prevailed among the different branches of early Protestantism, yet so substantial was the unity among all classes of the reformers in rejecting the doc-

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trine of the *opus operatum*, and also, as sacraments, all observances besides baptism and the Lord's supper, that the general drift of the Protestant doctrine became widely diffused and accepted during the first period of the Reformation. That the influence of counter-discussion had come to be greatly dreaded by the Roman theologians is obvious from several expressions made use of by the Council of Trent in 1547. Nevertheless, as we have seen, that council proceeded to reaffirm the mediæval theories of the sacraments in their most objectionable forms.

In many points of view, it may be regarded as extremely unfortunate that among the active agents of the Reformation there arose serious differences of views as to the sacraments, and more especially that those differences resulted in actual divisions and oppositions between brethren agreed in general principles and striving for common results. On the other hand, it is not difficult to infer that much discussion was necessary at that period as a means of clearing away the misconceptions of preceding ages, and of bringing out scriptural truth into a prominent light. It is impracticable and quite unnecessary here to outline the successive and protracted controversies with reference to the sacraments which took place between Luther and Zwingli and their successive followers for several generations, or, indeed, the somewhat different controversies that prevailed in Great Britain, bearing upon the same subject. It is, however, only just to remark that the influence of John Calvin in the Protestant sacramental controversy was very opportune and very powerful. As a contemporary and friend both of Luther and Zwingli, he sought to mediate between the extreme views of both. His theory was, in fact, an ingenious compromise between the realism of Luther and the idealism of Zwingli. He adopted the figurative interpretation of Christ's words, *τοῦτό ἐστι τὸ σῶμά μου*, and rejected all carnal and materialistic conceptions of the eucharistic mystery; but he at the same time strongly asserted a spiritual real presence and communion of Christ's body and blood for the nourishment of the soul. "He taught that believers, while they receive with their mouths the visible elements, receive also by faith the spiritual realities signified and sealed thereby—namely, the benefit of the atoning sacrifice on the cross and the life-giving virtue of Christ's glorified humanity in heaven, which the Holy Ghost conveys to the soul in a supernatural manner; while unbelieving or unworthy communicants, having no inward connection with Christ, receive only bread and wine to their own judgment." Luther had always insisted upon the corporeal presence and the oral manducation of the body and blood of Christ by communicants. Calvin substituted for that idea the virtual, or dynamic, presence of Christ's humanity, and a spiritual reception and assimilation of the same by the act of faith and through the mediation of the Holy Spirit. This view was substantially adopted by the writers and adherents of the Heidelberg Catechism, and, in fact, passed into all the leading Reformed confessions of faith. In fact, Melancthon, during the latter period of his life, substantially approved of Calvin's doctrine of the Lord's supper. That circumstance gave rise to a controversy in the bosom of the Lutheran Church, by which it was divided into Lutherans, or, more properly, ultra-Lutherans, and Melancthonians, or Philippists. Luther's doctrine, by a literal interpretation of the words of institution, not only involved the oral manducation, but the practical ubiquity, of the body of Christ. Under the influence of Bucer and Calvin, and a further study of Augustine and of the Holy Scriptures, Melancthon had rejected both these views; although, through modesty and strong personal attachment, he did not separate from Luther or define an opposite theory. Luther, though grieved at these changes of view, nevertheless did not withdraw his friendship from Melancthon; but when both were dead, direct issues were made between their respective followers. A long and bitter controversy ensued, which extended to several other topics of theology, as well as that relating to the ubiquity, or multipresence, of Christ's body. The high Lutherans insisted upon ubiquity as a necessary result of the real communication of the two natures in Christ; while the Philippists and Calvinists rejected it as inconsistent with the nature of a body, with the reality of Christ's ascension, and with the general principle that the infinite cannot be comprehended or shut up in the finite. At the end of the controversy, the views of the extreme Lutherans became limited to only a portion of the Protestants of Germany; while those of Melancthon and Calvin were adopted by the Reformed churches of Germany, Switzerland, France, and the Netherlands. Practically, the same views were embodied in the later Helvetic confessions, in the creeds and catechisms of the Scotch Kirk, and in the Westminster Confession.

During the last three hundred years a great degree of practical unity has prevailed throughout Protestant Christendom in reference to the theory of the sacraments. This fact may be attributed to the general use and recognised authority of the Word of God. There have, indeed, been some small sects which, following the views of Socinus, have, by their theories, reduced the sacraments to mere commemorative observances, having a certain emblematic significance, but void of any spiritual influence. The Friends, or Quakers, have even rejected the sacraments as not designed for continued observance, at least in an outward form. They claim that the *one* baptism appointed for perpetuity among Christ's followers is the baptism of the Holy Ghost, and the true Lord's supper is that alluded to in Rev. iii, 20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Aside from such slight exceptions, the great body of Protestants, while rejecting the mass and all other superstitious ceremonies of the Roman Catholic Church, have sought to practice the ordinances of baptism and the Lord's supper both in the form and spirit of their original appointment. It is true that somewhat extended controversies have arisen as to the subjects and the mode of baptism, prompted chiefly by the exclusive claims of those who would reject from the Lord's supper all who have not been baptized by immersion (q. v.; also INFANT BAPTISM). Another form of exception to the general Protestant sentiment has been exhibited by that class of Anglicans and others who have distinguished themselves by those Romanizing tendencies which have so frequently terminated in adhesion to the Church of Rome, with her full list of sacraments.

VI. *Literature.*—Taking into view all the phases of controversy that have been developed in reference to the sacraments, the literature of the subject is exceedingly voluminous; but by far the greater part of it is now obsolete and never likely to be reproduced. That the discussions of the past have, on the whole, had a favorable issue is indicated by the fact that the great majority of modern publications relating to baptism and the Lord's supper are of a practical character, aiming to set forth the design, the obligations to their observance, and the duties growing out of them. Publications of this character are so numerous and so common that an attempt to give a full or even a specimen list of their titles is deemed quite unnecessary. The following are chiefly books which discuss the broader aspects of the sacraments in general, or which furnish historical data respecting the development of sacramental theories: Chrysostom, *On the Priesthood* (*Homilies*); Augustine, *On Catechising the Ignorant; On Baptism* (*Sermons* 218, 272); *On True Religion;* Ambrose, *On the Sacraments;* Gregory Nazianzum, *Oration* 60; Gregory of Nyssa, *Catechetical Orations;* Cyril of Jerusalem, *Catechetical Discourses;* Gregory the Great, *Liturgy; Book of Morals;* the so-called *Apostolic Constitutions* (bk. 8); Bingham, *Antiquities of the Christian Church;* Ha-

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genbach, *History of Doctrines;* Neander, *Church History;* Gieseler, *Church History;* Melancthon, *Sententia de Cœna Domini;* Calvin, *De Cœna Domini;* Albertin, *De Eucharistia;* Beza, *Discourses;* Cranmer, *Definition of the True Doctrine of the Lord's Supper;* Cudworth, *True Notion of the Lord's Supper;* Halley, *On Symbolic Institutions;* Barrows, *Sermons;* South, *Sermons;* Owen, *Sacramental Discourses;* Brevant, *Sacrament and Sacrifice;* Willet, *Synopsis Papismi;* Elliott, *Romanism;* Bennett, *History of the Eucharist;* Whately, *On the Sacraments;* Adam Clarke. *On the Eucharist;* Luckey, *On the Lord's Supper;* Nevin, *Mystical Presence;* Harbaugh, *Creed and Cultus;* and *Essays* by other authors in *Tercentenary Monument of the Heidelberg Catechism.* The authors who have discussed the doctrine of the sacraments as a topic of theology are almost innumerable. See also all Church creeds, e. g. Schaff, *Creeds of the Churches* (N. Y. 1878, 3 vols. 8vo). (D. P. K.)

Sacramental Seal, an expression used by Romish writers to denote the obligation which rests upon the priesthood to conceal those things the knowledge of which is derived from sacramental confession.

Sacramentals, a name given to those rites which are of a sacramental character, but yet are not true sacraments—such as confirmation and matrimony.

Sacramentarians, a controversial name given by the Lutherans to the Zwinglians to designate their belief that the consecrated elements in the eucharist are merely sacramental symbols, and not in any way the means by which the body and blood of Christ are really and truly present to, and conveyed to, the faithful partaker of them. The third volume of Schlüsselburg's *Hæreticorum Catalogus* contains 492 pages "De Secta Sacramentariorum qui Cingliani seu Calvinistæ vocantur."—Blunt, *Dict. of Sects,* s. v. See ZWINGLIANS.

Sacramentary, the name of a book in the Romish Church containing the collects, together with the canon, or that part of the sacramental service which is invariable.

Sacraments; Sacramentum. See SACRAMENT.

Sacrarium, a term employed by the ancient Romans to denote any place in which sacred things were deposited. A sacrarium was either public or private, the former being a part of a temple in which the idol stood, and the latter the part of a private house in which the *Penates* were kept. In the early Latin Church the name was given to the chancel or *bema,* and also to the side table (*oblationarium*) on which the offerings of the people were deposited.

Sacred Heart, BROTHERS OF THE, a lay order in the Roman Catholic Church devoted to the instruction of youth, especially in France, where it was founded by the abbé Coindre in 1826, and whence it extended in 1847 to the United States. The Brothers have academies, orphan asylums, and schools, with more than 600 boys under their care, in Kentucky, Mississippi, and Louisiana.

SACRED HEART (*of Jesus*), FEAST OF THE, a festival of comparatively modern institution in the Roman Catholic Church, and for a time the subject of much controversy among Roman Catholics themselves. Its origin is traced to a vision recorded of a French nun of the Order of the Visitation, named Mary Margaret Alacoque, who lived at Paray-le-Monial, in Burgundy, in the latter half of the 17th century, and whose enthusiasm led her to practice a special devotion to the heart of the Saviour. This devotion was gradually propagated in France, and at length was approved by pope Clement XII in 1732 and 1736, and by Clement XIII in 1765. The festival is held on the Friday after the octave of Corpus Christi.—*Chambers's Encyclop.* s. v.

This festival has for its principal object to excite in the hearts of those who celebrate it a feeling of love to Jesus. It has doubtless given origin to the societies of cognate title. The instructions to these for each day in the week are peculiar. Thus:

"*Sunday.*—You will enter into the opened heart of Jesus as into a *furnace of love,* there to purify yourself from all stains contracted during the week, and to destroy the life of sin, that you may live the life of pure love, which will transform all into itself. This day will be dedicated to a special homage to the blessed Trinity.

"*Monday.*—You will look on yourself as a *criminal,* who desires to appease his judge by sorrow for his sins, and who is ready to make satisfaction to his justice. You will enter in spirit into the heart of Jesus, in order to enclose yourself in that *prison of love.*

"*Tuesday.*—You will enter into the heart of Jesus as into a *school,* in which you are one of his disciples. In this school is learned the science of the saints, the science of pure love, which makes us forget all worldly sciences.

"*Wednesday.*—You will enter into the heart of Jesus as a *passenger into a ship.*

"*Thursday.*—You will enter into the heart of Jesus Christ as a *friend* who is invited to the *feast* of his friend. On this day you will perform all your actions in the spirit of love.

"*Friday.*—You will contemplate Jesus on the cross as a *tender mother,* who has brought you forth in his heart, with inexpressible pains; you will repose in his arms as a child in the arms of its mother.

"*Saturday.*—You will offer yourself to the heart of Jesus as a *victim* coming up to the temple to be immolated and led before the sacrificer."

—Eadie, *Eccles. Cyclop.* s. v.

SACRED HEART (*of Jesus*), LADIES OF THE, a religious congregation of the Roman Catholic Church, founded in Paris Nov. 21, 1800, and devoted to education. In that year Joseph Désiré Varin, superior of the Fathers of the Faith, desirous of establishing a society of women who would devote themselves to the education of young ladies of the higher classes, selected Madeleine Sophie Louise Barat and Octavie Bailly. On Nov. 21 they consecrated themselves to the Heart of Jesus, and opened a school in Paris. They removed to Amiens in 1801, where both their community and pupils increased rapidly. Madame Barat was chosen superior in 1802, branch establishments were founded, and in 1806 a first chapter of the order was held, at which that lady was chosen superior-general, which post she retained till her death, in 1865. Père Varin completed his draft of the proposed constitutions in 1825, and they were approved by Leo XII Dec. 22, 1826. Being invited by the pope to Rome, they established themselves in the convent and church of Trinità de' Monti. They spread thence to the chief cities of Italy, and soon owned flourishing schools in Austria, Bavaria, Prussia, Belgium, England, and Ireland. They had come to the United States in 1817 with bishop Dubourg, of New Orleans, and founded a house near St. Louis, Mo. Their

Outdoor Dress of the Brothers of the Sacred Heart.

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increase in this country is chiefly owing to the late archbishop Hughes, to Madame Elizabeth Gallitzin, and especially to Madame Aloysia Hardey, who founded the majority of the American houses. They opened a school at the corner of Houston and Mulberry streets, New York, and now the order has spread to the principal states of the Union, to the Canadian provinces, Cuba, and Chili. The rules and constitutions are closely modelled on those of the Society of Jesus in all that regards the conditions for membership, training, degrees, elections, etc. The members employed in teaching and governing are styled "choir religious," the others "lay sisters." According to Appletons' *Cyclopædia*, the order had (1875): "In France, 8 provinces and 42 establishments, including 1 in Algiers; the province of Belgium and Holland, with 4 establishments; that of England and Ireland, with 5; that of Italy, with 5; that of Spain, with 3; and that of Austria, with 5. In America, they had in the United States 3 provinces, with 21 houses; the province of Canada, with 5; and the province of Chili, with 5, besides an establishment at Havanna. The number of 'choir religious' was 2325, and that of lay sisters 1947; total 4272. The central house of the whole order and the residence of the superior-general is in the Boulevard des Invalides, Paris."

Outdoor Dress of the Ladies of the Sacred Heart.

SACRED HEART (*of Mary*), ORDER OF THE, a society of nuns established at Baugé, in France, by the abbé Brault in 1755, and devoted to the care of the infirm and neglected, especially during the French Revolution.

Sacred Hearts (*of Jesus and Mary*), CONGREGATION OF THE, a religious order in the Roman Catholi Church, founded at Poitiers in 1800 by M. Coudrin and Madame Ayme de la Chevallerie, for the cultivation of personal piety (hence it is sometimes styled the *Order of the Perpetual Adoration of the Holy Host*), the education of youth, missionary labors, etc. The Congregation has houses in various parts of France. See Migne, *Dict. des Ordres Religieux*, iv, 1277 sq.

Sacrificati, Christians who, to avoid condemnation before a heathen tribunal, had offered sacrifice to an idol. When such persons, after the persecution was over, returned to the Church, they were obliged to undergo a very rigid penance before they could be readmitted into its fellowship. *Sacrificati* is their denomination as penitents, after their return to the faith. Those who continued in idolatry were simply apostates. See LIBELLATICI.

Sacrifice, properly so called, is the solemn infliction of death on a living creature, generally by effusion of its blood, in a way of religious worship; and the presenting of this act to the Deity as a supplication for the pardon of sin, and a supposed mean of compensation for the insult and injury thereby offered to his majesty and government. Among the Hebrews it was an offering made to God on his altar by the hand of a lawful minister. Sacrifice differed from *oblation:* in a sacrifice there was a real change or destruction of the thing offered, whereas an oblation was but a simple offering or gift. (The following article is based upon that in Smith's *Dict. of the Bible.*) See also SACRIFICIAL OFFERING.

I. *Scripture Terms.*—The following are the original words used in the Bible to express the sacrificial act:

1. מִנְחָה, *minchâh*, from the obsolete root מָנַח, "to give;" used in Gen. xxxii, 13, 20, 21, of a gift from Jacob to Esau (Sept. δῶρον); in 2 Sam. viii, 2, 6 (ξένια), in 1 Kings iv, 21 (δῶρα), in 2 Kings xvii, 4 (μαναά), of a tribute from a vassal king; in Gen. iv, 3, 5, of a sacrifice generally (δῶρον and θυσία, indifferently); and in Lev. ii, 1, 4, 5, 6, joined with the word *korbun*, of an unbloody sacrifice, or "meat-offering" (generally δῶρον θυσια). Its derivation and usage point to that idea of sacrifice which represents it as a eucharistic gift to God our King. See MINCHAH.

2. קָרְבָּן, *korbân* (derived from the root קָרַב, "to approach," or [in Hiphil] to "make to approach"); used with *minchâh* in Lev. ii, 1, 4, 5, 6 (Sept. δῶρον θυσια), generally rendered δῶρον (see Mark vii, 11, κορβᾶν, ὅ ἐστι δῶρον) or προσφορά. The idea of a gift hardly seems inherent in the root, which rather points to sacrifice, as a symbol of communion or covenant between God and man. See CORBAN.

3. זֶבַח, *zébach* (derived from the root זָבַח, to "slaughter animals," especially to "slay in sacrifice"), refers emphatically to a *bloody* sacrifice, one in which the shedding of blood is the essential idea. Thus it is opposed to *minchâh* in Psa. xl, 6 ((θυσίαν καὶ προσφορὰν), and to *olâh* (the whole burnt-offering) in Exod. x, 25; xviii, 12, etc. With it the expiatory idea of sacrifice is naturally connected. See VICTIM.

4. In the New Test. the comprehensive term is θυσία (from θύω, which seems radically to express the *fuming* up of the sacrificial smoke), which is used both of the victim offered and of the act of immolation, whether literal or figurative.

Distinct from these general terms, and often appended to them, are the words denoting special kinds of sacrifice. See OFFERING.

5. עוֹלָה, *olâh* (Sept. generally ὁλοκαύτωμα), the "whole burnt-offering." See BURNT-OFFERING.

6. שֶׁלֶם, *shélem* (Sept. θυσια σωτηρίου), used frequently with זֶבַח, and sometimes called קָרְבָּן, the "peace-" or "thank-offering." See each of these words.

7. חַטָּאת, *chattâth* (Sept. generally περὶ ἁμαρτίας), the "sin-offering" (q. v.).

8. אָשָׁם, *ashâm* (Sept. generally πλημμελεία), the "trespass-offering" (q. v.).

9. אִשֶּׁה, *ishshéh* (from אֵשׁ, *fire*), a "sacrifice made by fire;" spoken of every kind of sacrifice and offering, as commonly burned (Lev. ii, 3, 10), and even of those not consumed by fire (xiv, 7, 9); but usually in the ritual formula, "a sacrifice of sweet odor to Jehovah" (i, 9, 13, 17; ii, 2, 9; iii, 5; comp. Exod. xxix, 41; Lev. viii, 21; briefly, Exod. xxix, 18, 25; Lev. ii, 16). See FIRE.

10. תּוֹדָה, *todâh*, is used in a figurative sense only, "a sacrifice of praise." See PRAISE.

11. חַג, *châg* (from חָגַג, to *dance* in religious joy), is properly a *festival* only; but by metonymy is occasionally used for the sacrificial victims of such occasions (Exod. xxiii, 18; Psa. cxviii, 27; Mal. ii, 3). See FESTIVAL.

The term "sacrifice" is sometimes used figuratively

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for deep repentance (Psa. li, 17), for the good works of believers (Phil. iv, 18; Heb. xiii, 16), and for the duties of prayer and praise (Rom. xii, 1; Heb. xiii, 15; 1 Pet. ii, 5).

II. *Origin of Sacrifice.*—Did it arise from a natural instinct of man, sanctioned and guided by God, or was it the subject of some distinct primeval revelation? This is a question the importance of which has probably been exaggerated. There can be no doubt that sacrifice was sanctioned by God's law, with a special typical reference to the atonement of Christ; its universal prevalence, independent of, and often opposed to, man's natural reasonings on his relation to God, shows it to have been primeval, and deeply rooted in the instincts of humanity. Whether it was first enjoined by an external command, or whether it was based on that sense of sin and lost communion with God which is stamped by his hand on the heart of man, is a historical question, perhaps insoluble, probably one which cannot be treated at all, except in connection with some general theory of the method of primeval revelation, but certainly one which does not affect the authority and the meaning of the rite itself. We need not discuss here the theory of the old English deists, such as Blount and Tyndale, that, as cruel men delighted in bloodshed, so they conceived God to be like themselves, and sought to please and appease him by the slaughter of innocent beasts; or the specious improvement of this theory which Spencer (*De Leg. Hebr. Rit.* l. iii, diss. ii) framed, that men sacrificed originally because of the savage wildness of their nature, and that God accepted and ratified their grim worship to restrain them from what was worse. The question is now proposed in this form: Did sacrifice arise from the natural religious instinct of man, with or without (for both views are held) an unconscious inspiration of the Divine Spirit, or did it originate in a distinct divine revelation? Those who advocate the former view speak of sacrifice as the "free expression of the divinely determined nature of man" (Neumann). "Man sacrifices because of his inalienable divine likeness, according to which he cannot cease to seek that communion with God for which he was created, even through such an effectual self-sacrifice as is exhibited in sacrifice. Sacrifices have thus been as little an arbitrary invention of man as prayer. Like prayer, they have originated in an inner necessity to which man freely surrenders himself" (Oehler, in Herzog's *Real-Encykl.* x, 617).

1. One recent writer on the subject (Davison, *Inquiry into the Origin and Intent of Primitive Sacrifice*, 1825) adduces (on the authority of Spencer and Outram) the consent of the fathers in favor of the human origin of primitive patriarchal sacrifice, and alleges that the notion of its divine origin is "a mere modern figment, excogitated in the presumptively speculative age of innovating Puritanism." This assertion has, in part, been met by Faber (*Treatise on the Origin of Expiatory Sacrifice*, 1827), who shows that the only authorities adduced by Outram (*De Sacrificiis*) and Spencer (*De Leg. Hebr.*) are Justin Martyr, Chrysostom, the author of the work called *Apostolical Constitutions*, and the author of the *Questions and Answers to the Orthodox*, commonly printed with the works of Justin Martyr. Of the early theologians thus adduced, the last three are positive and explicit in their assertion, while the sentiments of Justin Martyr are gathered rather by implication than in consequence of any direct avowal. He says, "As circumcision commenced from Abraham, so the Sabbath, and *sacrifices*, and oblations, and festivals commenced from Moses;" which clearly intimates that he considered primitive sacrifice as a human invention until made by the law a matter of religious obligation. The great body of the fathers are silent as to the *origin* of sacrifice; but a considerable number of them, cited by Spencer (*De Leg. Hebr.* p. 646 sq.), held that sacrifice was admitted into the law through condescension to the weakness of the people, who had been familiarized with it in Egypt, and, if not allowed to sacrifice to God, would have been tempted to sacrifice to the idols of their heathen neighbors. The ancient writers who held this opinion are Justin Martyr, Origen, Tertullian, Chrysostom, Theodoret, Cyril of Alexandria, Epiphanius of Salamis, Irenæus, Jerome, Procopius, Eucherius, Anastatius, and the author of the *Apostolical Constitutions*. But out of the entire number, only the four already mentioned allege incidentally the human origin of primitive sacrifice; the rest are silent on this point. Outram, indeed (*De Sacrif.* lib. i, cap. 1, § 6, p. 8, 9), thinks that in giving this opinion they *virtually* deny the divine origin of sacrifice. But it is fairly answered that the assertion, be it right or be it wrong, that sacrifice was introduced into the law from condescension to the Egyptianizing weakness of the people, furnishes no legitimate proof that the persons entertaining this opinion held the mere human origin of primitive patriarchal sacrifice, and affords no ground for alleging the consent of Christian antiquity in favor of that opinion. Such persons could not but have known that the rite of sacrifice existed anterior to the rise of pagan idolatry; and hence the notion which they entertained leaves the question as to the *primitive* origin of sacrifice entirely open, so far as they are concerned. Paganism, whether in Egypt or elsewhere, merely borrowed the rite from pure patriarchism, which already possessed it; and unless a writer expressly declares such to be his opinion, we are not warranted in concluding that he held the human origin of primitive patriarchal sacrifice, simply because he conceives that a system of sacrificial service had been *immediately* adopted into the law from paganism out of condescension to the weakness of the people. Besides, some of these very fathers held language with respect to primitive sacrifice not much in favor of the interpretation which has, on this ground, been given to their sentiments. Thus, according to Cyril, "God accepted the sacrifice of Abel and rejected the sacrifice of Cain, because it was fitting that posterity should learn from thence how they might blamelessly offer unto God his meet and due honor." If, then, these authorities be taken as neutral on the question, with the four exceptions already indicated, we shall find whatever authority we ascribe to these more than counterbalanced by the testimony of other ancient witnesses in favor of the divine origin of primitive sacrifice. Philo-Judæus says, "Abel brought neither the same oblation as Cain, nor in the same manner; but, instead of things inanimate, he brought things animate; and instead of later and secondary products, he brought the older and the first: for he offered in sacrifice from the firstlings of his flock, and from their fat, according to the most holy command" (*De Sacrif. Abelis et Caini* in *Opp.* p. 145). Augustine, after expressly referring the origin of sacrifice to the divine command, more distinctly evolves his meaning by saying, "The prophetic immolation of blood, testifying, from the very commencement of the human race, the future passion of the Mediator, is a matter of deep antiquity; inasmuch as Abel is found in Holy Scripture to have been the first who offered up this prophetic immolation" (*Cont. Faust. Manich.* in *Opp.* vi, 145). Next we come to Athanasius, who, speaking of the consent of the Old Testament to the fundamental doctrines of the New, says: "What Moses taught, these things his predecessor Abraham had preserved; and what Abraham had preserved, with those things Enoch and Noah were well acquainted; for *they made a distinction between the clean and the unclean*, and were acceptable to God. Thus, also, in like manner, Abel bore testimony; for he knew what he had learned from Adam, and *Adam himself taught only what he had previously learned from the Lord*" (*Synod. Nicen. contra Hær. Arian. decret.* in *Opp.* i, 403). Eusebius of Cæsarea, in a passage too long for quotation, alleges that animal sacrifice was first of all practiced by the ancient lovers of God (the patriarchs), and that not by accident, but through a certain divine contrivance, under which, as

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taught by the Divine Spirit, it became their duty thus to shadow forth the great and venerable victim, really acceptable to God, which was, in time then future, destined to be offered in behalf of the whole human race (*Demonst. Evang.* i, 8, 24, 25).

Among the considerations urged in support of the opinion that sacrifice must have originated in a divine command, it has been suggested as exceedingly doubtful whether, independently of such a command, and as distinguished from vegetable oblations, animal sacrifice, which involves the practice of slaughtering and burning an innocent victim, could ever, under any aspect, have been adopted as a rite likely to gain the favor of God. Our own course of scriptural education prevents us, perhaps, from being competent judges on this point; but we have means of judging how so singular a rite must strike the minds of thinking men not in the same degree prepossessed by early associations. The ancient Greek masters of thought not unfrequently expressed their astonishment how and upon what rational principles so strange an institution as that of animal sacrifice could ever have originated; for as to the notion of its being *pleasing* to the Deity, such a thing struck them as a manifest impossibility (Iamblic. *De Vit. Pythag.* p. 106–118; Porphyr. *De Abstin.* p. 96; Theophrast. et Porphyr. ap. Euseb. *Præp. Evang.* p. 90, 91). Those who do not believe that sacrifices were of divine institution must dispose of this difficulty by alleging that, when men had come to slay animals for their own food, they might think it right to slay them to satisfy their gods; and, in fact, Grotius, who held the human origin of sacrifices, and yet believed that animal food was not used before the Deluge, is reduced to the expedient of contending that Abel's offering was not an animal sacrifice, but only the produce—the milk and wool—of his best sheep. This, however, shows that he believed animal sacrifice to have been impossible before the Deluge without the sanction of a divine command, the existence of which he discredited.

A strong moral argument in favor of the divine institution of sacrifice, somewhat feebly put by Hallet (*Comment. on Heb. xi*, 4, cited by Magee, *On the Atonement*), has been reproduced with increased force by Faber (*Prim. Sacrifice*, p. 183). It amounts to this: (1.) Sacrifice, when uncommanded by God, is a mere act of gratuitous superstition; whence, on the principle of Paul's reprobation of what he denominates will-worship, it is neither acceptable nor pleasing to God. (2.) But sacrifice during the patriarchal ages was accepted by God, and was plainly honored with his approbation. (3.) Therefore, sacrifice during the patriarchal ages could not have been an act of superstition uncommanded by God. (4.) If, then, such was the character of primitive sacrifice—that is to say, if primitive sacrifice was *not* a mere act of gratuitous superstition uncommanded by God—it must, in that case, indubitably have been a divine, and not a human, institution. If it be held that any of the ancient sacrifices were expiatory, or piacular, the argument for their divine origin is strengthened, as it is hard to conceive the combination of ideas under which the notion of expiatory sacrifice could be worked out by the human mind. This difficulty is so great that the ablest advocates of the human origin of primitive animal sacrifice feel bound also to deny that such sacrifices as then existed were piacular. It is strongly insisted that the doctrine of an atonement by animal sacrifice cannot be deduced from the light of nature or from the principles of reason. If, therefore, the idea existed, it must either have arisen in the fertile soil of a guessing superstition, or have been divinely appointed. Now, we know that God cannot approve of unwarranted and presumptuous superstition; if, therefore, he can be shown to have received with approbation a species of sacrifice undiscoverable by the light of nature, or from the principles of reason, it follows that it must have been of his own institution.

The question of the existence of expiatory sacrifice before the law, however, is more difficult, and is denied by Outram, Ernesti, Döderlin, Davison, and many others, who believe that it was revealed under the law, as well as by those who doubt its existence under the Mosaical dispensation. The arguments already stated in favor of the divine institution of primitive sacrifice go equally to support the existence of piacular sacrifice, the idea of which seems more urgently to have required a divine intimation. Besides, expiatory sacrifice is found to have existed among all nations in conjunction with eucharistic and impetratory sacrifices; and it lies at the root of the principle on which human sacrifices were offered among the ancient nations. The expiatory view of sacrifice is frequently produced by heathen writers: "Take heart for heart, fibre for fibre. This life we give you in the place of a better" (Ovid, *Fasti*, vi, 161). This being the case, it is difficult to believe but that the idea was derived, along with animal sacrifice itself, from the practice of Noah, and preserved among his various descendants. This argument, if valid, would show the primitive origin of piacular sacrifice. Now there can be no doubt that the idea of sacrifice which Noah transmitted to the postdiluvian world was the same that he had derived from his pious ancestors, and the same that was evinced by the sacrifice of Abel, to which we are, by the course of the argument, again brought back. Now if that sacrifice was expiatory, we have reason to conclude that it was divinely commanded; and the supposition that it was both expiatory and divinely commanded makes the whole history far more clear and consistent than any other which has been or can be offered. It amounts, then, to this—that Cain, by bringing a eucharistic offering, when his brother brought one which was expiatory, denied virtually that his sins deserved death, or that he needed the blood of atonement. Some go further, and allege that in the text itself God actually commanded Cain to offer a piacular sacrifice. (See this question discussed below.)

2. On the other hand, the great difficulty in the theory which refers it to a distinct command of God is the total silence of Holy Scripture—a silence the more remarkable when contrasted with the distinct reference made in Gen. ii to the origin of the Sabbath. Sacrifice when first mentioned, in the case of Cain and Abel, is referred to as a thing of course; it is said to have been brought by men; there is no hint of any command given by God. This consideration, the strength of which no ingenuity has been able to impair, although it does not actually disprove the formal revelation of sacrifice, yet at least forbids the assertion of it, as of a positive and important doctrine. See, for example (as in Faber's *Origin of Sacrifice*), the elaborate reasoning on the translation of חַטָּאת in Gen. iv, 7. Even supposing the version a "sin-offering coucheth at the door" to be correct, on the ground of general usage of the word, of the curious version of the Sept., and of the remarkable grammatical construction of the masculine participle with the feminine noun (as referring to the fact that the sin-offering was actually a male), still it does not settle the matter. The Lord even then speaks of sacrifice as existing, and as known to exist: he does not institute it. The supposition that the "skins of beasts" in Gen. iii, 21 were skins of animals sacrificed by God's command is a pure assumption. The argument on Heb. xi, 4, that faith can rest only on a distinct divine command as to the special occasion of its exercise, is contradicted by the general definition of it given in ver. 1. (See below.)

Nor is the fact of the mysterious and supernatural character of the doctrine of atonement, with which the sacrifices of the O. T. are expressly connected, any conclusive argument on this side of the question. All allow that the eucharistic and deprecatory ideas of sacrifice are perfectly natural to man. The higher view of its expiatory character, dependent, as it is, entirely on

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its typical nature, appears but gradually in Scripture. It is veiled under other ideas in the case of the patriarchal sacrifices. It is first distinctly mentioned in the Law (Lev. xvii, 11, etc.); but even then the theory of the sin-offering, and of the classes of sins to which it referred, is allowed to be obscure and difficult; it is only in the N. T. (especially in the Epistle to the Hebrews) that its nature is clearly unfolded. It is as likely that it pleased God gradually to superadd the higher idea to an institution, derived by man from the lower ideas (which must eventually find their justification in the higher), as that he originally commanded the institution when the time for the revelation of its full meaning was not yet come. The rainbow was just as truly the symbol of God's new promise in Gen. ix, 13–17, whether it had or had not existed as a natural phenomenon before the flood. What God sets his seal to he makes a part of his revelation, whatever its origin may be. It is to be noticed (see Warburton, *Dir. Leg.* ix, c. 2) that, except in Gen. xv, 9, the method of patriarchal sacrifice is left free, without any direction on the part of God, while in all the Mosaic ritual the limitation and regulation of sacrifice, as to time, place, and material, is a most prominent feature, on which much of its distinction from heathen sacrifice depended. The inference is at least probable that when God sanctioned formally a natural rite, then, and not till then, did he define its method.

See on the question, in addition to the above treatises, Sykes, *Essay on the Nature, Origin, and Design of Sacrifices;* Taylor, *Scripture Doctrine of the Atonement* (1758); Ritchie, *Criticism upon Modern Notions of Sacrifices* (1761); Magee, *Discourses on Atonement and Sacrifices.* See also ATONEMENT.

III. *Biblical History of Sacrifice.*—1. *Ante-Mosaic Instances.*—In examining the various sacrifices recorded in Scripture before the establishment of the law, we find that the words specially denoting expiatory sacrifice (חַטָּאת and אָשָׁם) are not applied to them. This fact does not at all show that they were not actually expiatory, nor even that the offerers had not that idea of expiation which must have been vaguely felt in all sacrifices; but it justifies the inference that this idea was not then the prominent one in the doctrine of sacrifice.

The sacrifice of Cain and Abel is called *minchâh*, although in the case of the latter it was a bloody sacrifice. (So in Heb. xi, 4 the word θυσία is explained by the τοῖς δώροις below.) In the case of both it would appear to have been eucharistic, and the distinction between the offerers to have lain in their "faith" (Heb. xi, 4). Whether that faith of Abel referred to the promise of the Redeemer and was connected with any idea of the typical meaning of sacrifice, or whether it was a simple and humble faith in the unseen God, as the giver and promiser of all good, we are not authorized by Scripture to decide. See CAIN.

The sacrifice of Noah after the flood (Gen. viii, 20) is called burnt-offering (*olâh*). This sacrifice is expressly connected with the institution of the *covenant* which follows in ix, 8–17. The same ratification of a covenant is seen in the burnt-offering of Abraham, especially enjoined and defined by God in Gen. xv, 9; and is probably to be traced in the "building of altars" by Abraham on entering Canaan at Bethel (Gen. xii, 7, 8) and Mamre (xiii, 18), by Isaac at Beersheba (xxvi, 25), and by Jacob at Shechem (xxxiii, 20), and in Jacob's setting-up and anointing of the pillar at Bethel (xxviii, 18; xxxv, 14). The sacrifice (*zébach*) of Jacob at Mizpah also marks a covenant with Laban, to which God is called to be a witness and a party. In all these, therefore, the prominent idea seems to have been what is called the *federative*, the recognition of a bond between the sacrificer and God, and the dedication of himself, as represented by the victim, to the service of the Lord. See NOAH.

The sacrifice of Isaac (Gen. xxii, 1–13) stands by itself as the sole instance in which the idea of human sacrifice was even for a moment, and as a trial, countenanced by God. Yet in its principle it appears to have been of the same nature as before: the voluntary surrender of an only son on Abraham's part, and the willing dedication of himself on Isaac's, are in the foreground; the expiatory idea, if recognised at all, holds certainly a secondary position. See ISAAC.

In the burnt-offerings of Job for his children (Job i, 5) and for his three friends (xlii, 8), we, for the first time, find the expression of the desire of expiation for sin accompanied by repentance and prayer, and brought prominently forward. The same is the case in the words of Moses to Pharaoh as to the necessity of sacrifice in the wilderness (Exod. x, 25), where sacrifice (*zébach*) is distinguished from burnt-offering. Here the main idea is at least deprecatory; the object is to appease the wrath and avert the vengeance of God.

2. *The Sacrifices of the Mosaic Period.*—These are inaugurated by the offering of the Passover and the sacrifice of Exod. xxiv. The Passover, indeed, is unique in its character, and seems to embrace the peculiarities of all the various divisions of sacrifice soon to be established. Its ceremonial, however, most nearly resembles that of the sin-offering in the emphatic use of the blood, which (after the first celebration) was poured at the bottom of the altar (see Lev. iv, 7), and in the care taken that none of the flesh should remain till the morning (see Exod. xii, 10; xxxiv, 25). It was unlike it in that the flesh was to be eaten by all (not burnt, or eaten by the priests alone), in token of their entering into covenant with God, and eating "at his table," as in the case of a peace-offering. Its peculiar position as a historical memorial, and its special reference to the future, naturally mark it out as incapable of being referred to any formal class of sacrifice; but it is clear that the idea of salvation from death by means of sacrifice is brought out in it with a distinctness before unknown. See PASSOVER.

The sacrifice of Exod. xxiv, offered as a solemn inauguration of the covenant of Sinai, has a similarly comprehensive character. It is called a "burnt-offering" and "peace-offering" in ver. 5; but the solemn use of the blood (comp. Heb. ix, 18–22) distinctly marks the idea that expiatory sacrifice was needed for entering into covenant with God, the idea of which the sin and trespass offerings were afterwards the symbols.

The law of Leviticus now unfolds distinctly the various forms of sacrifice:

(*a.*) *The burnt-offering.* Self-dedicatory.
(*b.*) *The meat-offering (unbloody).* } Eucharistic.
The peace-offering (bloody). }
(*c.*) *The sin-offering.* } Expiatory.
The trespass-offering. }
(*d.*) *The incense* offered after sacrifice in the Holy Place, and (on the Day of Atonement) in the Holy of Holies, the symbol of the intercession of the priest (as a type of the Great High-priest), accompanying and making efficacious the prayer of the people.

In the consecration of Aaron and his sons (Lev. viii) we find these offered in what became ever afterwards the appointed order: first came the sin-offering, to prepare access to God; next the burnt-offering, to mark their dedication to his service; and, thirdly, the meat-offering of thanksgiving. The same sacrifices, in the same order, with the addition of a peace-offering (eaten, no doubt, by all the people), were offered a week after for all the congregation, and accepted visibly by the descent of fire upon the burnt-offering. Henceforth the sacrificial system was fixed in all its parts, until He should come whom it typified. It is to be noticed that the law of Leviticus takes the rite of sacrifice for granted (see Lev. i, 2; ii, 1, etc., "If a man bring an offering, ye shall," etc.), and is directed chiefly to guide and limit its exercise. In every case but that of the peace-offering the nature of the victim was carefully prescribed, so as to preserve the ideas symbolized, but so as to avoid the notion (so inherent in heathen sys-

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tems, and finding its logical result in human sacrifice) that the more costly the offering, the more surely must it meet with acceptance. At the same time, probably in order to impress this truth on the mind, and also to guard against corruption by heathenish ceremonial, and against the notion that sacrifice in itself, without obedience, could avail (see 1 Sam. xv, 22, 23), the place of offering was expressly limited, first to the Tabernacle, afterwards to the Temple. (For instances of infringement of this rule uncensured, see Judg. ii, 5; vi, 26; xiii, 19; 1 Sam. xi, 15; xvi, 5; 2 Sam. vi, 13; 1 Kings iii, 2, 3. Most of these cases are special, some authorized by special command; but the law probably did not attain to its full strictness till the foundation of the Temple.) This ordinance also necessitated a periodical gathering as one nation before God, and so kept clearly before their minds their relation to him as their national King. Both limitations brought out the great truth that God himself provided the way by which man should approach him, and that the method of reconciliation was initiated by him, and not by them.

In consequence of the peculiarity of the law, it has been argued (as by Outram, Warburton, etc.) that the whole system of sacrifice was only a condescension to the weakness of the people, borrowed, more or less, from the heathen nations, especially from Egypt, in order to guard against worse superstition and positive idolatry. The argument is mainly based (see Warburton, *Div. Leg.* iv, § vi, 2) on Ezek. xx, 25, and similar references in the Old and New Test. to the nullity of all mere ceremonial. Taken as an explanation of the theory of sacrifice, it is weak and superficial; it labors under two fatal difficulties, the historical fact of the primeval existence of sacrifice, and its typical reference to the one atonement of Christ, which was foreordained from the very beginning, and had been already typified, as, for example, in the sacrifice of Isaac. But as giving a reason for the minuteness and elaboration of the Mosaic ceremonial so remarkably contrasted with the freedom of patriarchal sacrifice, and as furnishing an explanation of certain special rites, it may probably have some value. It certainly contains this truth: that the craving for visible tokens of God's presence, and visible rites of worship, from which idolatry proceeds, was provided for and turned into a safe channel by the whole ritual and typical system, of which sacrifice was the centre. The contact with the gigantic system of idolatry which prevailed in Egypt, and which had so deeply tainted the spirit of the Israelites, would doubtless render such provision then especially necessary. It was one part of the prophetic office to guard against its degradation into formalism, and to bring out its spiritual meaning with an ever-increasing clearness.

3. *Post-Mosaic Sacrifices.*—It will not be necessary to pursue, in detail, the history of Post-Mosaic sacrifice, for its main principles were now fixed forever. The most remarkable instances of sacrifice on a large scale are by Solomon at the consecration of the Temple (1 Kings viii, 63), by Jehoiada after the death of Athaliah (2 Chron. xxiii, 18), and by Hezekiah at his great Passover and restoration of the Temple-worship (2 Chron. xxx, 21–24). In each case the lavish use of victims was chiefly in the peace-offerings, which were a sacred national feast to the people at the table of their Great King.

The regular sacrifices in the Temple service were:

(*a.*) *Burnt-offerings.*
1. The daily burnt-offerings (Exod. xxix, 38–42).
2. The double burnt-offerings on the Sabbath (Numb. xxviii, 9, 10).
3. The burnt-offerings at the great festivals (Numb. xxviii, 11–xxix, 39).
(*b.*) *Meat-offerings.*
1. The daily meat-offerings accompanying the daily burnt-offerings (flour, oil, and wine) (Exod. xxix, 40, 41).
2. The shew-bread (twelve loaves with frankincense), renewed every Sabbath (Lev. xxiv, 5–9).
3. The special meat-offerings at the Sabbath and the great festivals (Numb. xxviii, xxix).
4. The first-fruits, at the Passover (Lev. xxiii, 10–14), at Pentecost (xxiii, 17–20), both "wave-offerings;" the first-fruits of the dough and threshing-floor at the harvest-time (Numb. xv, 20, 21; Deut. xxvi, 1–11), called "heave-offerings."
(*c.*) *Sin-offerings.*
1. Sin-offering (a kid) each new moon (Numb. xxviii, 15).
2. Sin-offerings at the Passover, Pentecost, Feast of Trumpets, and Tabernacles (Numb. xxviii, 22, 30; xxix, 5, 16, 19, 22, 25, 28, 31, 34, 38).
3. The offering of the two goats (the goat sacrificed, and the scape-goat) for the people, and of the bullock for the priest himself on the Great Day of Atonement (Lev. xvi).
(*d.*) *Incense.*
1. The morning and evening incense (Exod. xxx, 7, 8).
2. The incense on the Great Day of Atonement (Lev. xvi, 12).

Besides these public sacrifices, there were offerings of the people for themselves individually: at the purification of women (Lev. xii); the presentation of the first-born, and circumcision of all male children; the cleansing of the leprosy (ch. xiv) or any uncleanness (ch. xv); at the fulfilment of Nazaritic and other vows (Numb. vi, 1–21); on occasions of marriage and of burial, etc., besides the frequent offering of private sin-offerings. These must have kept up a constant succession of sacrifices every day, and brought the rite home to every man's thought and to every occasion of human life. See SACRIFICIAL OFFERINGS.

IV. *Significance of the Levitical Sacrifices.*—In examining the doctrine of sacrifice, it is necessary to remember that, in its development, the order of idea is not necessarily the same as the order of time. By the order of sacrifice in its perfect form (as in Lev. viii) it is clear that the sin-offering occupies the most important place, the burnt-offering comes next, and the meat-offering, or peace-offering, last of all. The second could only be offered after the first had been accepted; the third was only a subsidiary part of the second. Yet, in actual order of time, it has been seen that the patriarchal sacrifices partook much more of the nature of the peace-offering and burnt-offering; and that, under the law, by which was "the knowledge of sin" (Rom. iii, 20), the sin-offering was for the first time explicitly set forth. This is but natural, that the deepest ideas should be the last in order of development.

It is also obvious that those who believe in the unity of the Old and New Tests., and the typical nature of the Mosaic covenant, must view the type in constant reference to the antitype, and be prepared, therefore, to find in the former vague and recondite meanings which are fixed and manifested by the latter. The sacrifices must be considered, not merely as they stand in the law, or even as they might have appeared to a pious Israelite, but as they were illustrated by the prophets, and perfectly interpreted in the N. T. (e. g. in the Epistle to the Hebrews). It follows from this that, as belonging to a system which was to embrace all mankind in its influence, they should be also compared and contrasted with the sacrifices and worship of God in other nations, and the ideas which in them were dimly and confusedly expressed.

1. *Contrast with Heathenism.*—It is needless to dwell on the universality of heathen sacrifices (see Magee, *Dis. on Sacrifice*, vol. i, dis. v, and Ernst von Lasaulx, *Treatise on Greek and Roman Sacrifice*, quoted in notes 23, 26 to Thomson's *Bampton Lectures*, 1853), and it is difficult to reduce to any single theory the various ideas involved therein. It is clear that the sacrifice was often looked upon as a gift or tribute to the gods; an idea which, for example, runs through all Greek literature, from the simple conception in Homer to the caricatures of Aristophanes or Lucian, against the perversion of which Paul protested at Athens, when he declared that God *needed* nothing at human hands (Acts xvii, 25). It is also clear that sacrifices were used as prayers to obtain benefits or to avert wrath, and that this idea was corrupted into the superstition, denounced by heathen satirists as well as by Hebrew prophets, that by

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them the gods' favor could be purchased for the wicked, or their "envy" be averted from the prosperous. On the other hand, that they were regarded as thank-offerings, and the feasting on their flesh as a partaking of the "table of the gods" (comp. 1 Cor. x, 20. 21), is equally certain. Nor was the higher idea of sacrifice as a representation of the self-devotion of the offerer, body and soul, to the god, wholly lost, although generally obscured by the grosser and more obvious conceptions of the rite. But, besides all these, there seems always to have been latent the idea of propitiation; that is, the belief in a communion with the gods, natural to man, broken off in some way, and by sacrifice to be restored. The emphatic "shedding of the blood" as the essential part of the sacrifice, while the flesh was often eaten by the priests or the sacrificer, is not capable of a full explanation by any of the ideas above referred to. Whether it represented the death of the sacrificer, or (as in cases of national offering of human victims, and of those self-devoted for their country) an atoning death for him; still, in either case, it contained the idea that "without shedding of blood is no remission," and so had a vague and distorted glimpse of the great central truth of revelation. Such an idea may be, as has been argued, "unnatural," in that it could not be explained by natural reason; but it certainly was not unnatural if frequency of existence and accordance with a deep natural instinct be allowed to preclude that epithet.

Now, the essential difference between these heathen views of sacrifice and the scriptural doctrine of the O. T. is not to be found in its denial of any of these ideas. The very names used in it for sacrifice, as is seen above, involve the conception of the rite as a gift, a form of worship, a thank-offering, a self-devotion, and an atonement. In fact, it brings out, clearly and distinctly, the ideas which, in heathenism, were uncertain, vague, and perverted. But the essential points of distinction are two:

(1.) Whereas the heathen conceived of their gods as alienated in jealousy or anger, to be sought after, and to be appeased by the unaided action of man, Scripture represents God himself as approaching man, as pointing out and sanctioning the way by which the broken covenant should be restored. This was impressed on the Israelites at every step by the minute directions of the law as to time, place, victim, and ceremonial, and by its utterly discountenancing the "will-worship" which in heathenism found full scope, and rioted in the invention of costly or monstrous sacrifices. It is especially to be noted that this particularity is increased as we approach nearer to the deep propitiatory idea; for whereas the patriarchal sacrifices generally seem to have been undefined by God, and, even under the law, the nature of the peace-offerings, and, to some extent, the burnt-offerings, was determined by the sacrificer only, yet the solemn sacrifice of Abraham in the inauguration of his covenant was prescribed to him, and the sin-offerings under the law were most accurately and minutely determined (see, for example, the whole ceremonial of Lev. xvi). It is needless to remark how this essential difference purifies all the ideas above noticed from the corruptions which made them odious or contemptible, and sets on its true basis the relation between God and fallen man.

(2.) The second mark of distinction is closely connected with this, inasmuch as it shows sacrifice to be a scheme proceeding from God, and, in his foreknowledge, connected with the one central fact of all human history. It is to be found in the typical character of all Jewish sacrifices, on which, as the Epistle to the Hebrews argues, all their efficacy depended. It must be remembered that, like other ordinances of the law, they had a twofold effect, depending on the special position of an Israelite as a member of the natural theocracy, and on his general position as a man in relation with God. On the one hand, for example, the sin-offering was an atonement to the national law for moral offences of negligence, which in "presumptuous"—i. e. deliberate and wilful—crime was rejected (see Numb. xv, 27–31; and comp. Heb. x, 26, 27). On the other hand, it had, as the prophetic writings show us, a distinct spiritual significance as a means of expressing repentance and receiving forgiveness, which could have belonged to it only as a type of the great atonement. How far that typical meaning was recognised at different periods and by different persons, it is useless to speculate; but it would be impossible to doubt, even if we had no testimony on the subject, that, in the face of the high spiritual teaching of the law and the prophets, a pious Israelite must have felt the nullity of material sacrifice in itself, and so believed it to be availing only as an ordinance of God, shadowing out some great spiritual truth or action of his. Nor is it unlikely that, with more or less distinctness, he connected the evolution of this, as of other truths, with the coming of the promised Messiah. But, however this be, we know that, in God's purpose, the whole system was typical: that all its spiritual efficacy depended on the true sacrifice which it represented, and could be received only on condition of faith; and that, therefore, it passed away when the Antitype had come.

2. The *nature and meaning* of the various kinds of sacrifice are partly gathered from the form of their institution and ceremonial, partly from the teaching of the prophets, and partly from the N. T., especially the Epistle to the Hebrews.

(1.) *Old-Testament Relations.*—Here all had relation, under different aspects, to a *covenant* between God and man.

(*a.*) The *sin-offering* represented that covenant as broken by man, and as knit together again, by God's appointment, through the "shedding of blood." Its characteristic ceremony was the sprinkling of the blood before the veil of the sanctuary, the putting some of it on the horns of the altar of incense, and the pouring-out of all the rest at the foot of the altar of burnt-offering. The flesh was in no case touched by the offerer: either it was consumed by fire without the camp, or it was eaten by the priest alone in the holy place, and everything that touched it was holy (קֹדֶשׁ). This latter point marked the distinction from the peace-offering, and showed that the sacrificer had been rendered unworthy of communion with God. The shedding of the blood, the symbol of life, signified that the death of the offender was deserved for sin, but that the death of the victim was accepted for his death by the ordinance of God's mercy. This is seen most clearly in the ceremonial of the Day of Atonement, when, after the sacrifice of the one goat, the high-priest's hand was laid on the head of the scape-goat—which was the other part of the sin-offering—with confession of the sins of the people, that it might visibly bear them away, and so bring out explicitly what in other sin-offerings was but implied. Accordingly, we find (see quotation from the Mishna in Outram, *De Sacr.* i, ch. xv, § 10) that in all cases it was the custom for the offerer to lay his hand on the head of the sin-offering, to confess, generally or specially, his sins, and to say, "Let *this* be my expiation." Beyond all doubt, the sin-offering distinctly witnessed that sin existed in man, that the "wages of that sin was death," and that God had provided an atonement by the vicarious suffering of an appointed victim. The reference of the Baptist to a "Lamb of God who taketh away the sins of the world" was one understood and hailed at once by a "true Israelite." See SIN-OFFERING.

(*b.*) The ceremonial and meaning of the *burnt-offering* were very different. The idea of expiation seems not to have been absent from it, for the blood was sprinkled round about the altar of sacrifice; and, before the Levitical ordinance of the sin-offering to precede it, this idea may have been even prominent. But

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in the system of Leviticus, it is evidently only secondary. The main idea is the offering of the whole victim to God, representing (as the laying of the hand on its head shows) the devotion of the sacrificer, body and soul, to him. The death of the victim was (so to speak) an incidental feature, to signify the completeness of the devotion; and it is to be noticed that, in all solemn sacrifices, no burnt-offering could be made until a previous sin-offering had brought the sacrificer again into covenant with God. The main idea of this sacrifice must have been representative, not vicarious; and the best comment upon it is the exhortation, in Rom. xii, 1, "to present our bodies a living sacrifice, holy and acceptable to God."

(*c.*) The *meat-offerings*—the peace- or thank-offering, the first-fruits, etc.—were simply offerings to God of his own best gifts, as a sign of thankful homage, and as a means of maintaining his service and his servants. Whether they were regular or voluntary, individual or national, independent or subsidiary to other offerings, this was still the leading idea. The meat-offering, of flour, oil, and wine, seasoned with salt and hallowed by frankincense, was usually an appendage to the devotion implied in the burnt-offering; and the peace-offerings for the people held the same place in Aaron's first sacrifice (Lev. ix, 22), and in all others of special solemnity. The characteristic ceremony in the peace-offering was the eating of the flesh by the sacrificer (after the fat had been burned before the Lord, and the breast and shoulder given to the priests). It betokened the enjoyment of communion with God at "the table of the Lord," in the gifts which his mercy had bestowed, of which a choice portion was offered to him, to his servants, and to his poor (see Deut. xiv, 28, 29). To this view of sacrifice allusion is made by Paul in Phil. iv, 18; Heb. xiii, 15, 16). It follows naturally from the other two. See MEAT-OFFERING.

It is clear, from this, that the idea of sacrifice is a complex idea, involving the propitiatory, the dedicatory, and the eucharistic elements. Any one of these, taken by itself, would lead to error and superstition. The propitiatory alone would tend to the idea of atonement by sacrifice for sin, as being effectual without any condition of repentance and faith; the self-dedicatory, taken alone, ignores the barrier of sin between man and God, and undermines the whole idea of atonement; the eucharistic, alone, leads to the notion that mere gifts can satisfy God's service, and is easily perverted into the heathenish attempt to "bribe" God by vows and offerings. All three, probably, were more or less implied in each sacrifice, each element predominating in its turn: all must be kept in mind in considering the historical influence, the spiritual meaning, and the typical value of sacrifice.

Now, the Israelites, while they seem always to have retained the ideas of propitiation and of eucharistic offering, even when they perverted these by half-heathenish superstition, constantly ignored the self-dedication which is the link between the two, and which the regular burnt-offering should have impressed upon them as their daily thought and duty. It is, therefore, to this point that the teaching of the prophets is mainly directed; its key-note is contained in the words of Samuel—"Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv, 22). So Isaiah declares (as in i, 10–20) that "the Lord delights not in the blood of bullocks, or lambs, or goats;" that to those who "cease to do evil and learn to do well . . . though their sins be as scarlet, they shall be white as snow." Jeremiah reminds them (vii, 22, 23) that the Lord did not "command burnt-offerings or sacrifices" under Moses, but said, "Obey my voice, and I will be your God." Ezekiel is full of indignant protests (see xx. 39–44) against the pollution of God's name by offerings of those whose hearts were with their idols. Hosea sets forth God's requirements (vi. 6) in words which our Lord himself sanctioned: "I desired mercy and not sacrifice, and the knowledge of God more than burnt-offerings." Amos (v, 21–27) puts it even more strongly, that God "hates" their sacrifices, unless "judgment run down like water, and righteousness like a mighty stream." And Micah (vi, 6–8) answers the question which lies at the root of sacrifice—"Wherewith shall I come before the Lord?" by the words, "What doth the Lord require of thee, but to do justly, and love mercy, and walk humbly with thy God?" All these passages, and many others, are directed to one object—not to discourage sacrifice, but to purify and spiritualize the feelings of the offerers.

The same truth, here enunciated from without, is recognised from within by the Psalmist. Thus he says, in Psa. xl, 8–11, "Sacrifice and meat-offering, burnt-offering and sin-offering, thou hast not required;" and contrasts with them the homage of the heart—"Mine ears hast thou bored," and the active service of life—"Lo! I come to do thy will, O God." In Psa. l, 13, 14, sacrifice is contrasted with prayer and adoration (comp. Psa. cxli, 2): "Thinkest thou that I will eat bulls' flesh, and drink the blood of goats? Offer unto God thanksgiving; and pay thy vows to the Most High: and call upon me in the day of trouble." In Psa. li, 16, 17, it is similarly contrasted with true repentance of the heart: "The sacrifice of God is a troubled spirit, a broken and a contrite heart." Yet here also the next verse shows that sacrifice was not superseded, but purified: "*Then* shalt thou be pleased with burnt-offerings and oblations; then shall they offer young bullocks upon thine altar." These passages are correlative to the others, expressing the feelings, which those others in God's name require. It is not to be argued from them that this idea of self-dedication is the main one of sacrifice. The idea of propitiation lies below it, taken for granted by the prophets as by the whole people, but still enveloped in mystery until the Antitype should come to make all clear. For the evolution of this doctrine we must look to the N. T.; the preparation for it by the prophets was (so to speak) negative, the pointing out the nullity of all other propitiations in themselves, and then leaving the warnings of the conscience and the cravings of the heart to fix men's hearts on the better atonement to come.

(2.) *New-Testament Explanation.*—Without entering directly on the great subject of the atonement (which would be foreign to the scope of this article), it will be sufficient to refer to the connection established in the N. T. between it and the sacrifices of the Mosaic system. To do this, we need do little more than analyze the Epistle to the Hebrews, which contains the key of the whole sacrificial doctrine.

(*a.*) In the first place, it follows the prophetic books by stating, in the most emphatic terms, the intrinsic nullity of all mere material sacrifices. The "gifts and sacrifices" of the first tabernacle could "never make the sacrificers perfect in conscience" (*κατὰ συνείδησιν*); they were but "carnal ordinances, imposed on them till the time of reformation" (*ἐπιδιορθώσεως*) (Heb. ix, 9, 10). The very fact of their constant repetition is said to prove this imperfection, which depends on the fundamental principle "that it is impossible that the blood of bulls and goats should take away sin" (x, 4). But it does not lead us to infer that they actually had no spiritual efficacy if offered in repentance and faith. On the contrary, the object of the whole epistle is to show their typical and probationary character, and to assert that in virtue of it alone they had a spiritual meaning. Our Lord is declared (see 1 Pet. i, 20) "to have been foreordained" as a sacrifice "before the foundation of the world;" or (as it is more strikingly expressed in Rev. xiii, 8) "slain from the foundation of the world." The material sacrifices represented this great atonement as already made and accepted in God's foreknowledge; and to those who grasped the ideas of sin, pardon, and self-dedication symbolized in them they were means of entering into the blessings which the one true

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sacrifice alone procured. Otherwise the whole sacrificial system could have been only a superstition and a snare. The sins provided for by the sin-offering were certainly in some cases moral. The whole of the Mosaic description of sacrifices clearly implies some real spiritual benefit to be derived from them, besides the temporal privileges belonging to the national theocracy. Just as Paul argues (Gal. iii, 15-29) that the promise and covenant to Abraham were of primary, the law only of secondary importance—so that men had *under* the law more than they had *by* the law—so it must be said of the Levitical sacrifices. They could convey nothing in themselves: yet, as types, they might, if accepted by a true, though necessarily imperfect faith, be means of conveying in some degree the blessings of the Antitype. See TYPE.

(*b.*) This typical character of all sacrifice being thus set forth, the next point dwelt upon is the union in our Lord's person of the priest, the offerer, and the sacrifice. See PRIEST. The imperfection of all sacrifices, which made them, in themselves, liable to superstition and even inexplicable, lies in this: that, on the one hand, the victim seems arbitrarily chosen to be the substitute for, or the representative of, the sacrificer; and that, on the other, if there be a barrier of sin between man and God, he has no right of approach, or security that his sacrifice will be accepted; that there needs, therefore, to be a mediator, i. e. (according to the definition of Heb. v, 1-4), a true priest, who shall, as being one with man, offer the sacrifice, and accept it, as being one with God. It is shown that this imperfection, which necessarily existed in all types, without which indeed they would have been substitutes, not preparations for the antitype, was altogether done away in him: that in the first place he, as the representative of the whole human race, offered no arbitrarily chosen victim, but the willing sacrifice of his own blood; that in the second place he was ordained by God, by a solemn oath, to be a high-priest forever, "after the order of Melchisedek," one "in all points tempted like as we are, yet without sin," united to our human nature, susceptible to its infirmities and trials, yet, at the same time, the true Son of God, exalted far above all created things, and ever living to make intercession in heaven, now that his sacrifice is over; and that, in the last place, the barrier between man and God is by his mediation done away forever, and the most holy place once for all opened to man. All the points in the doctrine of sacrifice which had before been unintelligible were thus made clear.

(*c.*) This being the case, it next follows that all the various kinds of sacrifices were, each in its measure, representatives and types of the various aspects of the *atonement.* It is clear that the atonement in this epistle, as in the N. T. generally, is viewed in a twofold light.

(i.) On the one hand, it is set forth distinctly as a vicarious sacrifice which was rendered necessary by the sin of man, and in which the Lord "bare the sins of many." It is its essential characteristic that in it he stands absolutely alone, offering his sacrifice without any reference to the faith or the conversion of men—offering it, indeed, for those who "were still sinners" and at enmity with God. Moreover, it is called a "propitiation" (ἱλασμός or ἱλαστήριον), Rom. iii, 24; 1 John ii, 2; a "ransom" (ἀπολύτρωσις), Rom. iii, 25; 1 Cor. i, 30, etc.; which, if words mean anything, must imply that it makes a change in the relation between God and man, from separation to union, from wrath to love, and a change in man's state from bondage to freedom. In it, then, he stands out alone as the mediator between God and man; and his sacrifice is offered once for all, never to be imitated or repeated.

Now, this view of the atonement is set forth in the Epistle to the Hebrews as typified by the sin-offering, especially by that particular sin-offering with which the high-priest entered the most holy place on the great day of atonement (ix, 7-12), and by that which hallowed the inauguration of the Mosaic covenant and cleansed the vessels of its ministration (ix, 13-23). In the same way Christ is called "our Passover, sacrificed for us" (1 Cor. v, 7); and is said, in even more startling language, to have been "made sin for us," though he "knew no sin" (2 Cor. v, 21). This typical relation is pursued even into details, and our Lord's suffering without the city is compared to the burning of the public or priestly sin-offerings without the camp (Heb. xiii, 10-13). The altar of sacrifice (θυσιαστήριον) is said to have its antitype in his passion (xiii, 10). All the expiatory and propitiatory sacrifices of the law are now for the first time brought into full light. Although the principle of vicarious sacrifice still remains, and must remain, a mystery, yet the fact of its existence in him is illustrated by a thousand types. As the sin-offering, though not the earliest, is the most fundamental of all sacrifices, so the aspect of the atonement which it symbolizes is the one on which all others rest.

(ii.) On the other hand, the sacrifice of Christ is set forth to us as the completion of that perfect obedience to the will of the Father which is the natural duty of sinless man, in which he is the representative of all men, and in which he calls upon us, when reconciled to God, to "take up the cross and follow him." "In the days of his flesh he offered up prayers and supplications . . . and was heard, in that he feared; though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect" (by that suffering; see ii, 10), "he became the author of salvation to all them that obey him" (v, 7, 8, 9). In this view his death is not the principal object; we dwell rather on his lowly incarnation, and his life of humility, temptation, and suffering, to which that death was but a fitting close. In the passage above referred to the allusion is not to the cross of Calvary, but to the agony in Gethsemane, which bowed his human will to the will of his Father. The main idea of this view of the atonement is representative rather than vicarious. In the first view the "second Adam" undid by his atoning blood the work of evil which the first Adam did; in the second he, by his perfect obedience, did that which the first Adam left undone, and, by his grace making us like himself, calls upon us to follow him in the same path. This latter view is typified by the burnt-offering; in respect of which the N. T. merely quotes and enforces the language already cited from the O. T., and especially (see Heb. x, 6-9) the words of Psa. xl, 6, etc., which contrast with material sacrifice the "doing the will of God." It is one which cannot be dwelt upon at all without a previous implication of the other: as both were embraced in one act, so are they inseparably connected in idea. Thus it is put forth in Rom xii, 1, where the "mercies of God" (i. e. the free salvation, through the sin-offering of Christ's blood, dwelt upon in all the preceding part of the epistle) are made the ground for calling on us "to present our bodies, *a living sacrifice,* holy and acceptable to God," inasmuch as we are all (see v, 5) one with Christ, and members of his body. In this sense it is that we are said to be "crucified with Christ" (Gal. ii, 20; Rom. vi, 6); to have "the sufferings of Christ abound in us" (2 Cor. i, 5); even to "fill up that which is behind" (τὰ ὑστερήματα) thereof (Col. i, 24); and to "be offered" (σπένδεσθαι) "upon the sacrifice of the faith" of others (Phil. ii, 17; comp. 2 Tim. iv, 6; 1 John iii, 16). As without the sin-offering of the cross this, our burnt-offering, would be impossible, so also without the burnt-offering the sin-offering will to us be unavailing.

(*d.*) With these views of our Lord's sacrifice on earth, as typified in the Levitical sacrifices on the outer altar, is also to be connected the offering of his intercession for us in heaven, which was represented by the incense. In the Epistle to the Hebrews, this part of his priestly office is dwelt upon with particular reference to the offering of incense in the most holy place by the high-priest on the great day of atonement (Heb. ix, 24-28;

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comp. iv, 14–16; vi, 19, 20; vii, 25). It implies that the sin-offering has been made once for all to rend asunder the veil (of sin) between man and God, and that the continual burnt-offering is now accepted by him for the sake of the great interceding High-priest. That intercession is the strength of our prayers, and "with the smoke of its incense" they rise up to heaven (Rev. viii, 4). See INCENSE.

(*e*.) The typical sense of the meat-offering or peace-offering is less connected with the sacrifice of Christ himself than with those sacrifices of praise, thanksgiving, charity, and devotion which we, as Christians, offer to God, and "with which he is well pleased" (Heb. xiii, 15, 16) as with "an odor of sweet smell, a sacrifice acceptable to God" (Phil. iv, 18). They betoken that through the peace won by the sin-offering we have already been enabled to dedicate ourselves to God, and they are, as it were, the ornaments and accessories of that self-dedication. See PEACE-OFFERING.

Such is a brief sketch of the doctrine of sacrifice. It is seen to have been deeply rooted in men's hearts, and to have been, from the beginning, accepted and sanctioned by God, and made by him one channel of his revelation. In virtue of that sanction it had a value, partly symbolical, partly actual, but in all respects derived from the one true sacrifice, of which it was the type. It involved the expiatory, the self-dedicatory, and the eucharistic ideas, each gradually developed and explained, but all capable of full explanation only by the light reflected back from the antitype.

Literature.—This is very copious, as may be seen from the lists of works cited by Danz (*Wörterb.* s. v. "Opfer"), Darling (*Cyclop. Bibliog.* [see Index]), and Malcolm (*Theol. Index*, s. v.), as also from the references in the following articles. See especially Kurtz, *Der alttestam. Opfercultus* (Mitau, 1862); transl. *Sacrificial Worship of the Old Test.* (Edinb. 1863).

SACRIFICE, HUMAN. The offering of human life, as the most precious thing on earth, came in process of time to be practiced in most countries of the world. All histories and traditions darken our idea of the earlier ages with human sacrifices. But the period when such prevailed was not the earliest in time, though probably the earliest in civilization. The practice was both a result and a token of barbarism more or less gross. In this, too, the dearest object was primitively selected. Human life is the most valuable thing known, and of this most precious possession the most precious portion is the life of a child. Children, therefore, were offered in fire to the false divinities, and in no part of the world with less regard to the claims of natural affection than in the land where, at a later period, the only true God had his peculiar worship and highest honors.

Under these circumstances, it is a striking fact that the Hebrew religion, even in its most rudimental condition, should be free from the contamination of human sacrifices. The case of Isaac and that of Jephthah's daughter cannot impair the general truth that the offering of human beings is neither enjoined, allowed, nor practiced in the Biblical records. On the contrary, such an offering is strictly prohibited by Moses as adverse to the will of God and an abomination of the heathen. "Thou shalt not let any of thy seed pass through the fire to Moloch: defile not yourselves with any of these things" (Lev. xviii, 21; see also xx, 2; Deut. xii, 31; Psa. cvi, 37; Isa. lxvi, 3; Jer. xxiii, 37). Yet in an age in which, like the present, all manner of novelties are broached, and, in some cases, the greater the paradox advanced with the more promptitude and maintained with the greater earnestness, these very clear positions have been withstood, and human sacrifices have been confidently charged on the Hebrew race. In the year 1842, Ghillany, professor at Nuremberg, published a book (*Die Menschenopfer der alten Hebräer*), the object of which was to prove that as the religion of the ancient Hebrews did not differ essentially from that of the Canaanites—so that Moloch, who had been originally a god common to both, merely in the process of time was softened down and passed into Jehovah, thus becoming the national deity of the people of Israel—so did their altars smoke with human blood, from the time of Abraham down to the fall of both kingdoms of Judah and Israel. In the same year appeared in Germany another work, by Daumer (*Der Feuer- und Molochdienst der alten Hebräer*), intended to prove that the worship of Moloch, involving his bloody rites, was the original, legal, and orthodox worship of the nation of Abraham, Moses, Samuel, and David. To these works a reply was put forth in 1843, by Löwengard (*Jehovah, nicht Moloch, war der Gott der alten Hebräer*), in which he defends the worship of Jehovah from the recent imputations, and strives, by distinguishing between the essential and the unessential, the durable and the temporary, to prepare the way for a reformation of modern Judaism.

We do not think that it requires any deep research or profound learning to ascertain from the Biblical records themselves that the religion of the Bible is wholly free from the shocking abominations of human sacrifices, and we do not therefore hesitate to urge the fact on the attention of the ordinary reader as not least considerable among many proofs not only of the superior character, but of the divine origin, of the Hebrew worship. It was in Egypt where the mind of Moses, and of the generation with whom he had primarily to do, was chiefly formed, so far as heathen influences were concerned. Here offerings were very numerous. Sacrifices of meat-offerings, libations, and incense were of very early date in the Egyptian temples. Oxen, wild goats, pigs, and particularly geese, were among the animal offerings; besides these, there were presented to the gods wine, oil, beer, milk, cakes, grain, ointment, flowers, fruits, vegetables. In these, and in the case of meat-, peace-, and sin-offerings (as well as others), there exists a striking resemblance with similar Hebrew observances, which may be found indicated in detail in Wilkinson (*Manners and Customs of the Ancient Egyptians*, v, 358 sq.; see also ii, 378), who, in agreement with Herodotus, maintains, in opposition to Diodorus, that the Egyptians were never accustomed to sacrifice human beings—a decision which has a favorable aspect on our last position, namely, that the religion of the Israelites, even in its earliest days, was unprofaned by human blood. A remarkable instance of disagreement between the observances of the Egyptians and the Jews in regard to sacrifices is that while the Egyptians received the blood of the slaughtered animal into a vase or basin, to be applied in cookery, the eating of blood was most strictly forbidden to the Israelites (Deut. xv, 23).—Kitto.

Sacrificial Festival (זֶבַח). This was held with the pieces of the victims laid aside from sacrifices of a joyful nature (*epulæ sacræ*, *dapes*), not only in all ancient heathen nations (Saubert, *De Sacrific.* c. 26; Feith, *Antiq. Hom.* i, 10, 7; Stuck, *Antiq. Conviv.* i, 33; Lakemacher, *Antiq. Græcor. Sacræ*, p. 384 sq.; Dougtæi *Amal.* i, 235; on the Romans, see, among others, Josephus, *War*, vii, 1, 3; comp. also Plato, *Leg.* v, p. 738; Herod. vi, 67), but also among the Israelites (Deut. xii, 6 sq.; 1 Sam. ix, 19; xvi, 3, 5; 2 Sam. vi, 19). Only the thank-offerings of individuals, however, among that people gave opportunity for these festivals, since of these alone certain rich portions were consumed on the altar (Lev. iii, 3 sq., 9 sq.; xiv, 15); the breast and the right shoulder belonged to the officiating priests (vii, 31 sq.), and all the rest of the flesh was restored to the offerer (Deut. xxvii, 7). This was to be eaten on the same or the following day (Lev. vii, 16), and in the company of all members of the household and of bidden guests (the Levites especially were often invited) (Deut. xii, 12). Other sacred meals were held at the times of festivals (xvi, 11 sq.). Upon the tithe meal, see TITHE. Heathen sacrificial meals, which were held sometimes in the temples (1 Cor. viii, 10), sometimes in private houses,

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are mentioned (Numb. xxv, 2). The participation of an Israelite in these was accounted idolatry (xxv, 3 sq.; Psa. cvi, 28; Tob. i, 12; 1 Cor. x, 20 sq.; Rev. ii, 14); hence, too, the apostles forbade Christians to join them (Acts xv, 29; xxi, 25), or at least warned against them on account of those who were weak in faith (1 Cor. viii, 1 sq.; x, 28 sq.). Such "meat offered to idols," however, was set forth on the table not only at the sacrificial meals (1 Cor. viii, 10; x, 27), but the poor or the avaricious used to preserve it for future use (Theophr. *Char.* x) or sell it to traders (*ibid.* xxiii); hence it might easily happen that one who bought at the meat market received it (1 Cor. x, 25).—Winer. See FESTIVAL.

Sacrificial Instruments IN THE ISRAELITISH SANCTUARY. For the use of the priests in offering sacrifices, especially those with blood, there were kept in the tabernacle (Exod. xxvii, 3; xxxviii, 3; Numb. iv, 14) and in the Temple (1 Kings vii, 40, 45; 2 Kings xxv, 14 sq.; Jer. lii, 18 sq.) the following inplements of brass:

1. יָעִים, *yaïm', shovels*, perhaps to free the altar of burnt-offering from its ashes; to which the סִירוֹת, *siroth'*, or *pots*, belonged, into which they were thrown.

2. מִזְרָקוֹת, *mizrakoth', basins*, to take up the blood of the victims for sprinkling.

3. מִזְלָגוֹת, *mizlagoth', forks, flesh-forks.*

4. מַחְתּוֹת, *machtoth', firepans*, in which coals were taken up.

The brazen מְזַמְּרוֹת, *mezammeroth'* (Jer. lii, 18), may be considered as belonging here, and will then doubtless mean *sacrificial knives*, elsewhere called מַחֲלָפִים, *machlaphim'*. See KNIFE. The golden *vases* or *vessels* mentioned in 1 Kings vii, 50 are certainly different from those just mentioned (No. 2), and were intended for use in the holy place.—Winer. See SACRIFICE; TEMPLE.

Sacrificial Offering. There is no doubt that the origin of sacrifices is to be referred to the very earliest ages of humanity, where also the Mosaic history places it (Gen. iv, 3 sq.; viii, 20; xxii, 2; xxxi, 54; xlvi, 1; comp. Hottinger, *De Origine Sacrific. Patriarch.* [Marb. 1706]). While men as yet made little distinction between the sensible and the supernatural, they sought to acquire or fix the favor of their gods, or to express their gratitude for their gifts, by thank-offerings, usually of some kind of food, since they attributed to their gods the wants of men (Lev. xxi, 6; xxii, 25; Numb. xxviii, 2; comp. Pliny, ii, 5, p. 73 [ed. Hard.]; Homer, *Iliad*, iv, 48; Aristoph. *Aves*, 1516 sq.; comp. Pauly's *Real-Encyklop.* iv, 839 sq.). (On the meaning and kinds of offerings, see Melancthon, in the *Apol. A. C.* p. 253 sq. A contracted view is taken by Sykes, *Ueber d. Natur, Absicht u. Urspr. d. Opfer* [Halle, 1778]. There is a vain attempt to philosophize, by Rosenkranz, in the *Hall. Encykl.* vol. iii, § iv, p. 74; comp. Baader, *Ueber eine künft. Theorie d. Opfers und Cultus* [Munich, 1836]; Bähr, *Symbol.* ii, 288 sq.) The sensualism of an early age expressed itself, too, in supposing a god to be pleased with the odor of sacrifices (Lev. i, 9, 13; Numb. xv, 7 sq.; Lucian, *Icaromen.* 27). The sacrifices were usually of such food as men themselves most enjoyed, and of the greatest excellence in their kind (1 Sam. xv, 15; Psa. lxvi, 15), and were either raw or prepared in such a way as to be most palatable. Hence doubtless the use of salt (q. v.). Perhaps the first offerings were productions of the vegetable kingdom (Plato, *Leg.* vi, 782), and then honey, milk, etc., animals not being offered until later (Theophr. in Porphyr. *Abstinent.* ii, 5, and xxviii, 33; comp. Plato, *Leg.* vi, 782; Ovid, *Fasti*, i, 337; Pausan. viii. 2, 1). For the history informs us that man began with vegetable food, and afterwards to eat flesh (comp. Gen. i, 29; ix, 3; see Schickedanz, *De Natura Sacrif. V. T. ex Seculi Morib. repetend.* [Francf. 1784], and in the *Symbol. Duisb.* II, ii, 493 sq.), and perhaps the sacrifice of animals may have led to the burning of the sacrifices on altars. (See in general Gedicke, *Verm. Schrift.* p. 229 sq.; Wolf, *Verm. Schrift. u. Aufs.* [Halle, 1802], p. 243 sq.; Saubert, *De Sacrific. Vet. Collectanea* [Jen. 1659]; Meiner, *Krit. Gesch. der Religion*, ii, 1 sq.; Baur, *Symbol. u. Mythol.* II, ii, 284 sq.) It is commonly supposed that the first offerings were of immediate divine appointment (Deyling, *Observat.* ii, 53 sq.), but this is not affirmed in the Mosaic history (comp. Wolf, *Homines Mose Vetustiores Sponte Sacra fecisse*, etc. [Lips. 1782]), and is rejected by some as anthropopathism. The views of those who seek definite dogmatic relations in the first sacrifices, as Tholuck (*2te Beil. zum Br. a. d. Hebr.* p. 69), do not belong to historical criticism, but to dogmatic theology (see also the *Zeitschr. f. wissensch. Theol.* 1863, iii).

On the ritual of sacrifice among the Hebrews in general, see Lightfoot, *De Ministerio Templi*, in his *Works*, and in Ugolino, vol. ix, ch. viii; Carpzov, *App.* p. 699 sq.; Outram, *De Sacrif. Lib.* (Lond. 1677), vol. ii (only the first book relates to the Jewish sacrifices); Reland. *Antiq. Sacr.* iii, 1; Bauer, *Gottesdienst-Verfass.* i, 80 sq.; Rosenmüller, *Excursus* i, *ad Lev.*; Gramberg, *Relig.-Ideen*, i, 94 sq.; Scholl, in the *Würtemberg. Stud.* I. ii, 152 sq.; IV, i, 3 sq.; V, i, 108 sq.; Bähr, *Symbol.* ii, 189 sq.; Kurtz, *Das mos. Opfer* (Mitau, 1842). The Jewish views of the ritual of sacrifice are especially set forth in the tracts *Sebachim*, *Menachoth*, and *Temura*, in the fifth part of the Mishna. From these and the rabbins extracts are given by Otho, *Lex. Talm.* p. 621 sq. The entire Babylonish Gemara to the tract *Sebachim*, and the Tosiphta to the same tract, are found in Hebrew and Latin in Ugolini *Thesaur.* vol. xix. Many parallels and explanations are found in the Phœnician table of offerings discovered some years since in Marseilles, and published, with a commentary, by Movers (Breslau, 1847). (On the offerings of other Eastern and Western nations, see Flügel, Völkel, and Wachter, in the *Hall. Encykl.* iii, § iv, p. 77 sq.)

The law adopted as a model the sacrifices already long in use, and gives exact directions as to the kinds of sacrifices and the ceremonies of offering. (We cannot here discuss the question of how much of this law was Mosaic. In answer to the view of De Wette, Von Bohlen, George, and others that the greater part had a still later origin, see Bleek, in the *Stud. u. Krit.* 1831, iii, 491 sq.; Bähr, *Symbol.* ii, 192 sq.) This law of offerings may be summed up thus:

1. The subjects to be sacrificed, in the proper sense of the word, which were laid, that is, on the burning altar of Jehovah, must be borrowed as well out of the vegetable as the animal kingdom. (In the wider sense of *offering*, even tithes, first-fruits, and incense are included. Comp. the offering of wood, Neh. x, 35.) Hence there is a distinction between offerings without blood (מִנְחוֹת, *menachôth*, προσφοραί, δῶρα) and offerings with blood (זְבָחִים, *zebachim*, θυσίαι). See 1 Sam. ii, 29; iii, 14, Psa. xl, 7; Heb. viii, 3. The latter were considered the more important. But salt, a mineral, was added to every distinct sacrifice of either kind. The vegetable products offered were both solid and fluid; of the former, roasted grain, flour, cakes with olive-oil (the cakes always without leaven or honey), and incense as an accompaniment, formed the meat-offerings (the מִנְחָה, *minchâh*, in the proper sense); of the latter, wine formed the drink-offerings (נֶסֶךְ, *nések*). The animals offered must be clean, and such as were fit for food (Josephus, *Ant.* xii, 5, 4; comp. Gen. viii, 20), and must be tame beasts, as cattle (Bochart, *Hieroz.* i, 326 sq.), goats, sheep, and sometimes turtle-doves and young pigeons, but never fishes. They must be altogether free from deformity (*spotless, perfect*, ἄνομος, τέλειος, Lev. xxii, 20 sq.; comp. Mal. i, 8, 14; Herod. ii, 38; Plutarch. *Orac. Def.* p. 49; Ovid, *Met.* xv, 130; Virgil, *Æn.* iv, 57; Pliny, viii, 70; Athen. xv, 674; Tertull. *Apol.* c. 14; with the

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passage in Plutarch may be compared Polluc. *Onom.* i, 1, 29; Schol. ad Aristoph. *Acarn.* p. 785; on the expressions in Lev. xxii, 20 sq., see Bochart, *Hieroz.* i, 594 sq.; comp. Baldinger, præs. Hottinger, *De Victim. Integritate et Mysterio* [Heidelb. 1731]). Except the doves, they must be at least eight days old, because younger flesh is unfit for food (Exod. xxii, 30; Lev. xxii, 27), the smaller cattle being usually yearlings (sheep, goats, calves, Exod. xxix, 38; Lev. ix, 3; xii, 6; xiv, 10; xxiii, 12, 18 sq.; Numb. xv, 27; xxviii, 9 sq.), while the larger were young, perhaps usually three years old (yet Judg. vi, 25 mentions a bull of seven years as a sacrifice; comp. Pliny, viii, 77; Herod. ii, 38). The sex of four-footed beasts for sacrifice was sometimes indifferent (as in thank- and sin-offerings; comp. Lev. iii, 1, 6; yet in all public offerings the Mishna requires males, *Temura*, ii, 1), and sometimes males were required, as in burnt-offerings; for the male sex was considered the superior. The choice of the kind of beast was free in the burnt-offerings and thank-offerings (Lev. i, 2; iii, 1, 6), but was determined by law in the trespass- and sin-offerings (iv, 3). Human sacrifices, as heathenish (xviii, 21; xx, 2 sq.; Deut. xii, 31), were avoided by the pious Israelites (Psa. cvi, 37), although their sacred history contained an example of the purposed sacrifice of a son by his father (Gen. xxii), and in the unsettled days of the judges a daughter fell under the sacrificial knife of her superstitious father (Judg. xi). On the human sacrifices of other nations, see Baur, *Mythology*, II, ii, 293 sq.; Wachsmuth, *Hellen. Alterth.* ii, 549 sq.; and on those of the apostate Israelites, see MOLOCH. The slanderous statement that the Jews slaughtered strangers and drank their blood arose about the time of Antiochus Epiphanes (see Josephus, *Apion*, ii, 8; Ghillany, *Die Menschenopfer der alten Heb.* [Nuremberg, 1842]; *Hall. Lit. Zeit.* 1844, No. 220–223). The legal and regular circle of sacrificial beasts is explicable from the agricultural pursuits of the Israelites: oxen, goats, and sheep were the usual stock of farmers, and corn, oil, and wine were the chief productions of the soil for the commonest wants of life. The addition of doves springs from the fact that scarcely any creatures with life suitable for sacrifice could be found save among birds, and doves were the most common domestic birds. But why not chickens; and why, according to the rabbins, could not chickens be kept in the holy city? (comp. Eskuche, *De Gallis et Gallinis ad Arum Jovæ non Factis* [Rint. 1741]). See FATTED FOWL. Each person was required to furnish his own sacrifices, and those who lived near enough drove them from their own herds. But later there arose in Jerusalem traders in beasts for sacrifice (*victimarii negotiatores*; Pliny, *H. N.* vii, 10; Mishna, *Shekal.* vii, 2), and at the time of Jesus a regular market for this purpose stood in the vicinity of the Temple (q. v.).

2. The place where alone sacrifices might be presented was the court of the national sanctuary—the tabernacle first and afterwards the Temple (Deut. xii, 5 sq., 11), and every offering elsewhere was to be punished with death (Lev. xvii, 4 sq.; Deut. xii, 13; comp. 1 Kings xii, 27). The place is more exactly called "the door of the tabernacle of the congregation" (Lev. i, 3; iii, 2–8; iv, 4, 14); and, according to the Mishna (*Sebach.* c. 5), the offerings were slain, part on the north side of the altar, part, the less holy, at any place in the court indifferently (comp. Plato, *Leges*, x, 910). These regulations were designed to prevent the idolatrous worship which might have been concealed under the mask of the legal ritual. Besides, the common place of worship must have had a beneficial influence on the spirit of a nation so torn into factions (comp. 1 Kings xii, 27). This common place of sacrifice was not always observed in the time of the judges, nor even of David (1 Kings iii, 2, 3). Sacrifices were made away from the tabernacle (Judg. ii, 5: 1 Sam. vii, 17; 1 Kings i, 9), especially on high-places (Judg. vi, 26; xiii, 19; Hos. iv, 13). Even the law-abiding Samuel did this (1 Sam. l. c.), and David tolerated it (1 Kings iii, 2 sq.). These sacrifices on high-places lasted after Solomon's time, even under theocratic kings. In the kingdom of Israel the common place of sacrifice was abandoned. In the time of the judges the irregularity sprang from the confusion of jurisdiction and the unsettled condition of the people, everywhere pressed by their enemies; yet it is, on the whole, probable that such entire exclusiveness of locality was not so severely demanded by the Mosaic law as later, after the unfortunate consequences of private and voluntary sacrifices were seen.

3. The purpose of the sacrifices was special—either to thank God for benefits received, or to propitiate him because of sins and errors. Hence the distinction of thank-offerings and sin- and trespass-offerings. The burnt-offerings had a more general tendency (comp. the division of sacrifices in Philo, *Opp.* ii, 240; see Scholl, in Klaiber's *Studien*, iv, 1, 36 sq.). The Hebrew sacrifices are enumerated, though not defined with exactness, in Numb. xv, 3 sq.; Deut. xii, 6; Jer. xvii, 26. On the classes of Carthaginian sacrifices, see Movers (*Phönic.* p. 19, 41). These various offerings produced great variety of ceremonies, as now in the *masses* of the Roman Catholics. On great public festivals, great collective offerings like hecatombs are mentioned (1 Kings viii, 5, 63 sq.; 2 Chron. xxix, 32 sq.; xxx, 24; xxxv, 7 sq.; comp. Herod. vii, 43; Xenoph. *Hell.* vi, 4, 29; Sueton. *Calig.* 14; Capitol. in Maxim. et Balbin. c. 11).

Offerings were sometimes public (comp. Herod. vi, 57; Xenoph. *Athen.* ii, 9), sometimes private, sometimes prescribed, sometimes voluntary; the latter were sometimes family sacrifices (1 Sam. i, 21; xx, 6). One person had sacrifices offered for another, as the Catholics with masses (Job i, 5; 2 Macc. iii, 32). Not only the Israelites, but the heathen, were permitted to sacrifice to Jehovah (Numb. xv, 14; 2 Macc. iii, 35; xiii, 23; Philo, *Opp.* ii, 569; Josephus, *Apion*, ii, 5; Mishna, *Shekal.* vii, 6), and the Jews even made sacrifices for heathen princes on the altars of Jehovah (1 Macc. vii, 33; Josephus, *Ant.* xii, 2, 5). Originally they were offered only for the living, sometimes when death was near (Sir. xxxviii, 11); but after the resurrection became a general belief sacrifices for the dead arose (2 Macc. xii, 43). There is, indeed, no other instance, and perhaps they never were customary, especially as they are not in harmony with the law (see Grotius, *ad loc.*). The polemic writers against the Catholic masses for the dead repudiate them indignantly (Chemnitz, *Exam. Concil. Trid.* p. 736 sq. [ed. Francf.]; Pfaff, *Num ex 2 Macc. xii, 39 sq. adstrui possint Missæ et Preces pro Defunctis* [Tubing. 1749]), or suppose that the narrator forged the account (Hyper. in the *Miscell. Duisburg.* i, 453).

4. In the sacrifice of offerings with blood the owner himself (see Hottinger, *De Function. Laic. circa Victim.* [Marburg, 1706]), after being cleansed and sanctified (1 Sam. xvi, 5; Job i, 5; comp. Josephus, *Apion*, ii, 23; Hesiod, *Opp.* p. 724 sq.; Ovid, *Metam.* x, 434 sq.; Tibul. ii, 1, 11: Herod. ii, 37), led the beast to the altar (Lev. iii, 1, 12; iv, 14; xvii, 4). Among the Greeks and Romans the horns of the beast were gilded (Homer, *Iliad*, x, 294; *Odys.* iii, 384, 426; Plato, *Alcib.* ii, c. 20; Virgil, *Æn.* ix, 927; Macrob. *Sat.* i, 17, p. 29, ed. Bip.) and crowned (comp. Acts xiv, 13; see Ovid, *Metam.* xv, 131; Lucian, *Sacrif.* vol. xii; Lycophron. *Alex.* p. 327; Statius, *Theb.* iv, 449; Pliny, xvi, 4; Strabo, xv, 732; Athen. xv, 674; see Wetstein, ii, 543; Walch, *Dissert. ad Acta Apost.* iii, 200). That this custom prevailed among the Jews, at least with the thank-offerings, is less clear from Josephus (*Ant.* xiii, 8, 2) than from the Mishna (*Bikkurim*, iii, 2 sq.; comp. in general Lakemacher, *Observ.* i, 79 sq.). The owner laid his hand upon the head of the beast (Lev. i, 4; iii, 2; iv, 4, 15, 24; viii, 18; comp. the Egyptian custom, Herod. ii, 40). If the sacrifice was that of a community, the elders performed this duty (Lev. iv, 15); but when the offering was public, i. e. in the name of the whole people, the

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ritual mentions this imposition of the hand but in one case (xvi, 21; comp. the Mishna, *Menach.* ix, 7; yet see 2 Chron. xxix, 23), this ceremony being the formal consecration of the beast to Jehovah; not the laying of the penalty due to sin upon the sacrifice, as Bochart thinks (*Hieroz.* i, 330), for the ceremony occurs in the case of the thank-offering. According to the rabbins, a regular form of words was used in laying the hands on the victim (Maimon. *Hilch. Korban*, iii, 9); then it was slain (Lev. iii, 2; iv, 4, 15, 24; viii, 15, 19), but this might be, and in later times actually was, done by the priests (2 Chron. xxix, 24); perhaps even by the Levites, but 2 Chron. xxx, 17 does not prove this. Among the Romans, officers called *popæ* or *victimarii* slew the victim (Bochart, *Hieroz.* i, 330). The blood was then taken up, and in different sacrifices variously sprinkled or poured out by the priest (Hottinger, *De Function. Sacer. circa Victim.* [Marb. 1706]). According to the varying character of the offering, the blood was sprinkled, or brought into the Temple and there sprinkled upon the ark of the covenant, and put on the horns of the altar of burnt-offering, and the remainder thrown out at the foot of the altar of burnt-offering. The sacrificer (yet comp. 2 Chron. xxix, 34) then took off the skin of the victim (Lev. i, 6), which belonged, when not burned (iv, 11), either to the priests (vii, 8; only said of the burnt-offering) or to the offerer (comp. the directions in the Talmud—Mishna, *Sebach.* xii, 2 sq.). So, too, among the Carthaginians (see the lists of offerings found in Marseilles, 3, 4, 8, 10). In Sparta the skins of public sacrifices belonged to the kings (Herod. vi, 57). The victim was cut to pieces (Lev. i, 6; viii, 20), which were, in various sacrifices, either all (as the burnt-offerings), or certain specially valued pieces (in all other offerings; comp. Isa. i, 11; Strabo, xv, 732; Catull. xl, 5), burned by the priest upon the altar. In the latter case the flesh belonged to the priests or to the sacrificer, or must be burned outside of the city. (On the ceremony of offering the doves, see Lev. i, 14 sq.; v, 8; comp. Hottinger, *De Sacr. Avium* [Marb. 1706].) The ceremonies of heaving and waving took place in some sacrifices either before or after the victim was killed. See HEAVE-OFFERING; WAVE-OFFERING.

5. The yearly expense of sacrifices, both by individuals and the whole people, was not trifling; yet householders had at hand most of the necessary offerings, and wood was brought from the forests. (On the limits within which wood was obtained for Temple use in the later age, see the Mishna, *Taanith*, iv, 5. For the trees used as sacrificial wood, see the tract *Tamid*, ii, 3.) Later, foreign princes who desired the favor of the Jews applied from their revenues a portion to public sacrifices (Ezra vi, 9; 1 Macc. x, 39; 2 Macc. iii, 3; ix, 16; Josephus, *Ant.* xii, 3, 3). (On a peculiar festival of carrying wood, see Josephus, *War*, ii, 17, 6. It was held in the beginning of the month Elul).

6. As an expression of pious gratitude and of reverence towards Jehovah (Psa. lxvi, 15; cx, 3; Sir. xxxvjii, 4; comp. Matt. viii, 4; Acts xxi, 26), sacrifices were presented in abundance by the Hebrews through all antiquity, and he who offered none was accounted irreligious (Eccles. ix, 2; comp. Isa. xliii, 23 sq.). Oaths were made by the offerings (Matt. xxiii, 18), and in descriptions of golden antiquity the ideally magnified splendor of the sacrificial ritual appears (Isa. xix, 21; lvi, 7; lx, 7; Zech. xiv, 21; Jer. xvii, 26; xxxiii, 18), while the want of sacrifice is among the terrors of threatened exile (Hos. iii, 4). Yet the Israelites often forgot in the symbol the higher affection of the heart, and their offerings became an *opus operatum*. Accordingly the prophets occasionally give warning against overvaluing sacrifices, and strive to call forth a pious disposition, as more pleasing to God than they are, since in them the heart feels nothing (Isa. i, 11; Jer. vi, 20; vii, 21 sq.; Hos. vi, 6; Amos v, 22; Mic. vi, 6 sq.; comp. Psa. xl, 7; l, 9 sq.; li, 18 sq.; Prov. xxi, 3; Matt. v, 23 sq.; Sir. xxxv, 1; comp. Plato, *Alcib.* ii, 150; Diod. Sic. xii, 20; Ovid, *Heroid.* xx, 181 sq.; Seneca, *Benef.* i, 6; comp. Sieberis *Disput.* p. 121 sq.). Such representations do not justify us in denying to the older Israelites the anthropopathic view of sacrifices, and forcing upon ancient simplicity an artificial doctrine. Yet this is done by Bähr (*Symbol.* ii, 198 sq.; comp. Hoff, *Die mos. Opfer nach ihrer sinn- u. vorbildl. Bedeut.* [Warsaw, 1845]), who, starting with the statement that offerings with blood were the germ of all (in reference to Lev. xvii, 11), finds in the Mosaic sacrifices the doctrine of symbolic substitution. "The offering and bringing near of the *nephesh*, or life, in the sacrificial blood upon the altar, as the place of the presence and revelation of God, is a symbol of the offering of the *nephesh*, or life, of the sacrificer to Jehovah. As this presentation of the blood is a giving-up to death of the animal life, so must also the spiritual life of self, as opposed to God, be given up and die. But since the giving-up is to Jehovah, the Holy One, it is not merely a *ceasing*, something negative, but a dying, which in the very act is a becoming alive," etc. Apart from all the assumption in this theory, it is entirely too artificial, one might say too Christian, for Israelitish antiquity. It is necessary, too, to assume that the sacrifices with blood were the original ones, which is not proven; and the doctrine cannot be extended without violence to any but sin-offerings (see Kurtz, *Mos. Opfer*, p. 7 sq.), in which it cannot be denied that the idea of substitution is found.

In the period after the exile arose the Essenes, who went further than the prophets, and retained of the outward ritual only the lustrations, not offering sacrifices at all (Josephus, *Ant.* xviii, 1, 5). It is well known that all the ceremonial of sacrifice has been given up by the Jews, since they no longer possess the Temple mountain; yet the Samaritans still yearly offer seven lambs on Mount Gerizim at the Passover (Robinson, iii, 98 sq.).—Winer. See OFFERING.

The fact that every individual who brought a sacrifice had to be present in the Temple when it was offered gave rise to the opinion that the daily morning and evening sacrifices which were brought for the whole congregation of Israel required that the congregation should be represented in the Temple at the offering of these national sacrifices. Hence the whole people was divided into twenty-four divisions or orders, corresponding to the divisions of the priests and Levites. Every division chose a number of representatives (אנשי מעמד), one of whom was appointed chief (המעמד), and in turn sent up some of them as a deputation to Jerusalem to represent the nation at the daily sacrifices in the Temple, and pronounce the prayers and blessings in behalf of the people while the sacrifices were offered. They had also to fast four days (i. e. the second, third, fourth, and fifth day) during the week of their representation. Those of the representatives who remained at home assembled in a synagogue to pray during the time of sacrifice. See TEMPLE.

It will be observed from the above notices that there was one grand point of difference between the Jews and the heathens: the sacrificial rites of the former were never stained with human blood, than which nothing could be conceived more abhorrent to all the attributes of Jehovah (Jephthah's daughter is no exception, for it cannot be proved with certainty that she was sacrificed; on the contrary, many interpreters think that she was solemnly dedicated to the service of God). But the testimony of innumerable writers proves that no heathen nation has been free from human sacrifices; such having occurred, even among civilized people, at some period of their history, especially on some great occasion, to expiate a great sin or avert some dreadful calamity. Even to this day among the Hindûs, whose tenets forbid blood-shedding, human self-immolations, or sacrificial suicides, are common. Another point of difference is found in the animal sacrifices, which, among the heathens, were frequently of such as were particu-

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larly forbidden in the Mosaic law—unclean animals and beasts of prey; such as dogs offered to Hecate, swine to Mars (in the *Suovetaurilia*), and wolves to Apollo. Heathens in their sacrifices poured oil over the beast, which the Jews did not; they (the former) burned only a portion of the frankincense presented; the Jews burned all. The Greeks offered honey to the sun; in Jewish sacrifices it was forbidden; and the Sabian idolaters ate the blood of their sacrifices, which Maimonides thinks was one of the reasons why it was so particularly prohibited to the Jews. Their bread-offerings also were leavened. Some points of similarity are to be found between the Jewish and heathen sacrifices. The heathens brought their victims to the temples, chose them without blemish, poured out libations of wine, cut the animal's throat, flayed and dissected it, caught the blood in a vessel, and poured it on and round the altar; and they used salt by mixing some with meal, and sprinkling it on the head of the animal, on which they also laid their hands. In the early times the sacrifice was burned whole, the skin being given to the priest; but later, part only was consumed and the rest given to the sacrificers (if it was an eatable animal) to feast upon. The thighs and fat were the share of the gods. The victims among the Greeks and Romans were crowned with garlands and adorned with fillets and ribbons, and the horns of large animals were gilded. None of these decorations are enjoined in the Jewish sacrifices. See SACRIFICE.

Roman Sacrifice of the *Suovetaurilia*.

Sacrilege (*ἱεροσολέω, to rob a temple*, Rom. ii, 22; so the noun *ἱερόσυλος*, "robber of churches," Acts xix, 37), the violation or profanation of holy places, persons, or things. Though the word sacrilege is not used elsewhere than as above in our version of the canonical Scriptures, yet we find the crime itself often alluded to; e. g. "profaning the sanctuary" (Lev. xxi, 22), "profaning hallowed things" (Lev. xix, 8), "profaning the covenant" (Mal. ii, 10). The first sacrilegious act we read of is that of Esau selling his birthright (Gen. xxv, 33), for which he is called "profane" by Paul (Heb. xii, 16). Instances of this under the Mosaic economy (which sternly forbade it [Exod. xxv, 14]) were the cases of Nadab and Abihu (Lev. x), the men of Bethshemesh (1 Sam. v), Uzzah (2 Sam. vi, 67), Uzziah (2 Chron. xxvi). The Jews at a later period of their history were eminently guilty in this particular, inasmuch as they withheld the tithes and offerings which God required of them (Mal. iii, 8–10), and converted his holy temple into a market (Matt. xxi, 12, 13). This profanation is forbidden in the Talmud (Lightfoot, *ad loc.*). See TEMPLE. Yet they pretended to be punctiliously scrupulous in their reverence for the interior building (Matt. xxvi, 61). So the grand accusation against Stephen was that he spoke disrespectfully of the Temple (Acts vi, 13). An uproar was excited against Paul in Jerusalem on the charge that he brought Greeks into the Temple and polluted the holy place (Acts xxi, 28, 29), though daily profanations were committed by the affected zealots with impunity. At length, in the closing scenes of Jerusalem, such were the multitude and the magnitude of the sacrileges that Josephus says if the Romans had not taken the city of Jerusalem he would have expected it to have been swallowed up like Sodom, or have had some other dreadful judgment. The jealousy of the Almighty respecting things dedicated to him, and his punishment of the profanation of them, are alluded to by Paul (1 Cor. iii, 17): "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." We read but little else in the N. T. pertaining to sacrilege except Paul's rebuke of the Corinthians for their profane conduct at the celebration of the Lord's supper (1 Cor. xi, 29). In that early period of the Christian Church, it had not been able as yet regularly to establish sacred places and things; but as soon as circumstances permitted, we shall find in the Church history of every nation a due respect for consecrated things, and laws for their preservation. Even the heathens, particularly the Greeks and Romans, were not without their rules concerning sacrilege, the penalty of which was usually death. Thus it was held sacrilege for the polluted to pass beyond the porch of the temple, to spit or wipe the nose in a temple, to cut down consecrated trees, to build upon or till any spot of ground where a thunderbolt had fallen, to suffer a man to witness the ceremonies of the Bona Dea, or Good Goddess, or to suffer a woman to enter the temple of Diana in the Vicus Patricius in Rome, to suffer a birth or death to occur in the holy isle of Delos, to steal anything belonging to a temple, to approach a sacrifice without being sprinkled by the priest with the lustral water, to consecrate a blemished man to the priesthood (compare with the Jewish law, Lev. xxi, 21), and many other instances which will occur to the classical reader.

SACRILEGE, CHRISTIAN VIEW OF. The ancient Church distinguished several sorts of sacrilege: 1st, the diverting things appropriated to sacred purposes to other uses; to break or burn the furniture of the Church, or deliver it to be broken or burned; 2d, robbing the graves or defacing and spoiling the monuments of the dead; 3d, those were considered as sacrilegious persons who delivered up their Bibles and the sacred utensils of the Church to the pagans in the time of the Diocletian persecution; 4th, profaning the sacraments, churches, altars, etc.; 5th, molesting or hindering a clergyman in the performance of his office; 6th, depriving men of the use of the Scriptures or the sacraments, particularly the cup in the eucharist, the last being condemned by Gelasius and pope Leo, and yet not recognised as sacrilege by the Romish casuists. See SACRILEGIUM. In England sacrilege is not now a legal, but a popular term, used to denote the breaking into a place of worship and stealing therefrom. The legal offence comes generally under the head of burglary or housebreaking. A less punishment applies to the offence when committed in dissenting chapels. In Scotland there is no increase of severity in the punishment by reason of the sacred character of the things stolen.

Sacrilegium, in Roman Catholic theology, is a term denoting contempt of God or of divine and holy things when expressed in act, the utterance of such feeling in speech being characterized by the word *blasphemy* (q. v.) This crime may be committed either *directly* against the holiest objects by unworthy partaking of the consecrated bread and wine or otherwise desecrating their character (*sacrilegium immediatum*); or *indirectly* against consecrated persons, things, or places (*sacrilegium mediatum*). The latter form is consequently either *personale*, incurred through violation of the

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privilegium canonis, or assault on the persons of individuals belonging to the clerical and monastic orders [see PRIVILEGIUM CANONIS], with intent to do bodily harm, or through violations of the law of chastity by persons of rank in such orders (*sacrilegium carnale*); or it is *sacrilegium reale*, consisting in the employment of sacred edifices and their decorations, vessels, utensils, etc., for common or even wicked purposes; the purloining of things which have been set apart for the use of a church by consecration or benediction (q. v.), or which have been placed in a church for protection and safe-keeping; the alienating from or denying to the Church of legal and customary revenues; the voluntary transfer of objects used in the worship and other services of the Church to the enemies of Christianity, particularly in times of persecution, etc.; and the receiving of any "sacrament of the living" (q. v.) while in a state of mortal sin, and without having previously been absolved: or, lastly, the *sacrilegium* is *locale*, and may be committed by consciously violating an ecclesiastical asylum [see ASYLUM], by breaking a local interdict (q. v.) with armed force, by desecrating holy places with murder, the guilty spilling of human blood or human sperm, the interment of unbelievers and excommunicated persons in churches and burial-grounds belonging to the Church, etc.

The punishments denounced against this crime have been severe under every code. According to the canon law, sacrilege committed against the *venerabile* itself was visited with the anathema; against other sacred things, with the ban; and in case of obstinate contumacy, with the denial of Christian burial (c. 2, x, "De Rapt." v, 17; c. 22, x, "De Sent. Excomm." v, 39). The Roman law punished robbery of churches, unless mitigating circumstances intervened, with death (*Inst.* § 9, "De Publ. Jud." iv, 18). The criminal code of Charles V decreed the punishment of death by fire against the theft of a *monstrance* or a *ciborium* (q. v.) containing the host, and death in a milder form against the theft of other sacred objects belonging to the altar and used in worship. Plundering an alms-chest might be punished by either corporal inflictions or death, and the abstraction of unconsecrated objects from churches and sacristies (unless accompanied with violence or committed at night) by the infliction of penalties denounced upon ordinary burglaries (CC. C. of 1532, art. 172–175). The more recent administration of criminal law in Germany likewise invariably imposes severe penalties upon crimes committed against the Church. Licentiousness on the part of clergymen belonging to the higher orders is punished by suspension and penances; if committed by monks, by confinement and severe penances. The violator of a nun, if a clergyman, is deposed [see DEPOSITION]; if a layman, is excommunicated; and the nun herself is subjected to close confinement and mortifications of the body (c. 6, 21; c. xxvii, qu. i). Under the Roman law the violator of a consecrated female was beheaded (lib. 2, cod. "De Episc. et Cler." i, 3, Nov. 123, c. 43), and this penalty was retained under the code of the German empire. — Wetzer u. Welte, *Kirchen-Lex.* s. v.

Sacring-bell (*campanella*, *timbele*) was rung at the elevation inside the church, in England, by the Constitutions of Cantelupe in 1240, as a warning of devotion. Becon says while the elements were blessed the serving-boy or parish clerk rang the little sacring-bell, at which the people knelt down while the host was elevated. The second sacring was the crossing of the chalice with the host. The custom has been attributed to cardinal Grey when legate in Germany, cir. 1203; it was confirmed by Gregory IX in 1259. At the beginning of the 13th century, at Paris, the bells were rung at this time. The Armenians use a cymbal, with little bells, called the *quechouez*. A sacring-bell was found in the wall of Deddington church, and that of Hawstead still hangs above the roodscreen. The use of this bell has been traced back to the 11th century; and before 1114, Ivo, bishop of Chartres, thanked queen Maud of England for the bells which she had given to Chartres, and says they were rung at the elevation. The custom is confined to Western Christendom, and is unknown at Rome. In Spain they use a melodious peal of bells, which chime a silvery music, instead of the ordinary tinkling of a single bell, at the moment of consecration, when the divine words of institution are recited by the celebrant; and, at the elevation of the host, Aubrey mentions that at Brokenborough, Wilts, there were eighteen little bells rung by pulling one wheel. Such wheels, it is believed, are still preserved at Yaxley and Long Stratton. In the Roman Church it is rung thrice at the *Sanctus*, once before and three times at the elevation of the host, three times at the elevation of the chalice, and at the *Domine non sum dignus*, and once before the *Pater* (the latter dating from the 16th century), and also at benediction with the sacrament.—Walcott, *Sacred Archæol.* s. v.

Sacris solemniis JUNCTA SINT GAUDIA is the beginning of a festival hymn composed by Thomas Aquinas, of which the first stanza runs thus:

> "Sacris solemniis juncta sint gaudia,
> Et ex præcordiis sonent præconia;
> Recedant vetera, nova sint omnia,
> Corda, voces, et opera."

There is an English translation by Chambers in the *Lyra Eucharistica*, p. 70:

> "Let this our solemn feast
> With holy joys be crowned," etc.;

and another by Caswall in *Hymns and Poems, Original and Translated*, p. 54:

> "Let old things pass away,
> Let all be fresh and bright," etc.

There is also a German translation of this hymn in Bässler's *Auswahl altchristlicher Lieder* (Berlin, 1858), p. 116, and a second one in Rambach, *Anthologie christlicher Gesänge*, i, 311. (B. P.)

Sacristan. (1.) The monastic treasurer and churchwarden. He provided all the necessaries for divine service; was keeper of the church keys, relics, fabric, plate, furniture, and ornaments; secretary, and chancellor. He arranged the way of processions for the præcentor, superintended the bell-ringers, and received the rents, oblations, and burial-fees. At Canterbury he delivered the crosier to the new archbishop. At Ely he received the candle-corn (one sheaf of corn in every acre), to supply the lights, and, as the bishop's vicar, exercised archidiaconal jurisdiction over the city chaplains. At Peterborough his fee were the horses of a knight buried in the minster, if under four marks in value, otherwise they accrued to the abbot; and at Worcester, the abbots of Gloucester, Tewkesbury, Pershore, and Evesham gave him a cope of profession at their benediction. (2.) Vice-custos, the vicar of the treasurer, or sub-treasurer at York in 1230. He opened the doors of the sacristy in the morning, admitted the rectors of choir and sick members who desired to say the Hours privately. He warned canons of chapter, kept the doors shut during its session, rang the bells, and led the procession. Bishop Storey mentions the use of the word *sacrist* in an inferior sense as recent in the 15th century. Where there was no permanent sacristan in a cathedral, a canon was appointed, called præfect of sacristy. In the *Decretals* of Gregory IX and at Lyons (1269) the sacrist was the inferior of the sacristan. In the new foundations he furnished the sacred elements, administered sacraments, officiated at marriages and burials, was the curate of the chapter, like the foreign *parochus*, and had charge of the bells, church goods, furniture, and lights. At Girgenti there are four sacrists; at Mayence he was a vicar, and at Angers a cubicular, or chamberlain, who administered the sacraments to sick canons and the choir clergy. (3.) The sacristan at mass has charge of the vessels, and attends in a surplice at the credence-table, which is placed on the

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south side of the altar, and arranges on it the chalice, covered with the linen cloth called the purifier; and also the paten, which is covered with a stiff cloth and a rich veil of silk; the cruets for wine and water; the Gospel and Epistle books: the ewer, basin, and water for washing the celebrant's fingers; the corporal, or cloth on which the chalice and host are placed, and contained in a burse, or embroidered case; a crucifix, and two tapers. (4.) A church servant, now called sexton.—Walcott, *Sacred Archæol.* s. v.

Sacristy, an apartment in a church or convent in which are kept the sacred objects used in the public worship, and in which the clergy and other public functionaries who take part in the service assemble and prepare for the ceremonies on which they are about to enter. In many churches the sacristy is a spacious and costly building.—Walcott, *Sacred Archæology,* s. v.

Sacrobosco, Christopher, a native of Dublin, Ireland, in the early part of the 17th century, is chiefly known as the author of the work *Defensio Decreti Tridentini et Sententiæ Rob. Bellarmini et Authoritate Vulgatæ Editionis Latinæ contra Whitakerum,* etc. (1604, 8vo).

Sacrobosco (or HOLYWOOD), **John de,** an English ecclesiastic of the 13th century, is supposed to have been born at Halifax, in Yorkshire, but is claimed also as a native of Ireland and Scotland. He became a canon regular of the Order of St. Augustine in the monastery of Holywood, in Nithsdale. He afterwards went to Paris, and became professor of mathematics. His death occurred in 1256. His principal work was *Sphæra Mundi* (1648, 8vo). Other works were, *De Anni Ratione, seu de Computo Ecclesiastico:—De Algorismo.*

Sacy, Antoine Isaac Silvestre de, *Baron,* a celebrated French Orientalist, was born at Paris Sept. 21, 1758. At an early age he showed great aptitude for the study of languages; but it was mainly from self-instruction, with the help of irregular private lessons, that his immense learning was acquired. In Hebrew he was helped by a Jew; in Arabic, by a Benedictine monk, Berthereau. Having entered upon the practice of the law at the age of twenty-three, he retired in 1789, at the age of thirty, and devoted several years to private study. During the Reign of Terror, he lived very humbly among peasants, and could make but furtive visits to the libraries of Paris. Early in his learned career he had opened correspondence with the chief Orientalists of Europe—with J. D. Michaelis, Sir Wm. Jones, Eichhorn, and others. To Eichhorn's *Repertorium* he contributed frequent essays. In France he published in 1785 an essay on the origin of Arabic literature, and in 1787 an abridgment of the *Natural History* of Demiri. Still more valuable and erudite was his work *Mémoires sur Diverses Antiquités de la Perse* (1793). In 1792 he was made a member of the Académie des Inscriptions; and when, in 1795, the Convention founded a school for the study of modern Oriental languages, De Sacy was made professor of Arabic, a post which he held till his death. In 1806 he became also professor of Persian at the Collége de France. From this time he was very productive in all the branches of Oriental learning. Many of his works have had a very fruitful influence upon Biblical criticism. We mention particularly a translation of Makrisi's treatise *On Mohammedan Medals* (1797):—*The Outlines of Universal Grammar* (1799):—his *Chrestomathie Arabe* (1806, 3 vols.):—his large *Arabic Grammar* (1810):—*Calila-re-Dimna,* the Arabic text of the *Fables* of Pilpay (1816):—the *Pend-Nameh* (Book of Counsels), a Persian didactic poem (1819):—*The Sessions of Hariri,* a romance in Arabic (1821):—and his work *On the Religion of the Druids* (1838, 2 vols.). The amount of learning which these works contain and imply can only be appreciated by Oriental specialists. Besides the works mentioned, he contributed scores of essays to learned journals in Germany and elsewhere. His style is simple and direct. The chief defect is a lack of poetic delicacy and of rhetorical polish. De Sacy, though beginning his career in obscurity, was finally abundantly honored. In 1808 he was given the honorary position of membership in the *Corps Législatif.* In 1813 he was made a baron. In 1814 he became rector of the University of Paris. After the Revolution of 1830 he was made a peer of France and a grand officer of the Legion of Honor. Honors from abroad also came upon him in abundance. He founded chairs for the Sanscrit and the Chinese language at the Collége de France; and he continued his public lectures, six per week (an unusual number for a Parisian savant) down to the day of his sickness. In politics he was conservative, in character upright, in religion Catholic. On Feb. 19, 1838, he was stricken with apoplexy on the street, and died three days after. See two biographical sketches in the *Journal Asiatique,* 1838; *Encycl. Brit.* vol. xix; Herzog, *Real-Encyklop.* xiii, 287–289. (J. P. L.)

Sacy, Louis Isaac le Maistre de, an eminently pious and learned Port-Royalist divine and Biblical critic, was born at Paris in 1613. He was shut up in the Bastille on account of his Jansenist doctrines, and died in 1684. The New Test. translated by De Sacy, and known as the Testament de Mons, was condemned by pope Clement IX in 1668. De Sacy's version of Thomas à Kempis's *De Imitatione* has had 150 editions. His commentary on the Scriptures has continued to maintain a high character. It is essentially valuable for unfolding the spiritual meaning of the sacred text. De Sacy was assisted in the work by Du Fossé, Charles Huré, and Le Tourneaux. Many editions have been printed, both of the original work and of abridgments. The edition of 1692 is the best; that of 1705–30, bound variously in 40, 45, or 54 vols. 12mo, is esteemed for its convenient form; that of 1781, printed at Nismes, in 25 vols. 8vo, has the advantage of being edited, with additions, by Rondet. De Sacy also wrote *Lettres Chrétiennes et Spirituelles* (Paris, 1690, 2 vols. 8vo).

Sadami'as (Vulg. *Sadamias,* the Greek original being lost), given in the Apocrypha (2 Esdr. i, 1) instead of SHALLUM (q. v.) in the ancestry of Ezra (Ezra vii, 2).

Sadanana (*the god with six faces*), in Hindû mythology, is a surname of the twelve-handed Skanda, who was born to Shiva the Destroyer by the two sisters Ganga and Ulma. Sadanana slew the giant Torake by cutting him through the middle, and then transformed half of the body into a peacock, upon which he rides. He is greatly revered in India, and has many pagodas. —Vollmer, *Wörterb. d. Mythol.* s. v.

Sa'das (Σαδάς v. r. *'Ασαί, 'Αργαί*), a corrupt Græcized form (1 Esdr. v, 13) of the name AZGAD (q. v.) of the Heb. text (Ezra ii, 12).

Saddæ'us (or rather *Daddæ'us* [as in 1 Esdr. viii, 46], Δαδδαῖος. v. r. Δολδαῖος, Λοδδαῖος, and Λοδαῖος), a corrupt Græcized form (1 Esdr. viii, 45) of the name IDDO (q. v.) of the Hebrew text (Ezra viii, 17).

Saddle (מֶרְכָּב, *merkâb,* a "chariot" [1 Kings iv, 26; Heb. v, 6]; also a *seat* in a chariot or other vehicle, "saddle" [Lev. xv, 9]; "covering" of a palanquin [Cant. iii, 10]). See CHARIOT.

The word which our translators elsewhere (Gen. xxii, 3; Numb. xxii, 21; Judg. xix, 10; 2 Sam. xvi, 1; xvii, 23; 1 Kings ii, 40; xiii, 13, 23, 27; 2 Kings iv, 24) render by "to saddle" literally signifies "to bind about" (as Exod. xxix, 9; Jon. ii, 6, and often)—namely, with the bags or panniers used for riding or carrying burdens. It is certain that saddles were unknown for many ages after the custom of riding had been introduced. Those who did not ride bareback were contented with placing a piece of leather or cloth between them and their steed. As luxury advanced, a soft cushion was introduced, to which were added various ornamental trappings, and these were soon carried to a ridiculous excess

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of ostentation. Saddles, properly so called, were in all probability invented by the Persians, perhaps for the sake of giving a steady seat to their mounted archers, a part of their military force to which they always paid the greatest attention. Pack-saddles must have been a much earlier invention, for something was obviously

Ancient Egyptian Saddles.

necessary to prevent the backs of animals bearing heavy burdens from being chafed by the loads (see Kitto, *Pict. Bible*, at Judg. xix, 10). See Ass; Camel; Horse. The ordinary pack-saddles of the camels were high, and made of wood; carpets, cloths, etc., were heaped upon it, to form a comfortable seat for ladies who do not use the cradle, or hamper, while travelling. The cloths, etc., were removed at the end of the day's journey, and, being laid on the ground, served as a sort of mattress in the tent, on which a person might sit or lie down, while he reclined against the pack-saddle itself (Gen. xxxi, 34).

Sad'duc (or rather *Saddu'cus*, Σαδδουκος, v. r. Σαδδούλουκος), the Græcized form (1 Esdr. viii, 2) of the name of Zadok (q. v.), the high-priest, one of Ezra's ancestors (Ezra vii, 2).

Sad'ducee (strictly *Sadducæ'an*, Σαδδουκαῖος [Matt. iii, 7; xvi, 1, 6, 11, 12; xxii, 23, 34; Mark xii. 18; Luke xx, 27; Acts iv, 1; v, 17; xxiii, 6, 7, 8]), the usual designation of one of the three sects or orders of Judaism in the time of Christ, the other two being the Essenes and the Pharisees. (This article is mainly based upon that of Ginsburg in Kitto's *Cyclopædia*.) See Sects, Jewish.

I. *Name of the Sect and its Signification.*—According to the current tradition of the Jews, the appellation צְדוּקִים, *Tsaddukim*, of which Σαδδουκαῖοι = *Sadducæi* is the Greek form (used by Josephus and the New Test. as above), is derived from *Zadok*, the name of the founder of this sect, who was a disciple of Antigonus of Soho, B.C. 200–170. See School. This is not only declared in the *Aboth di Rabbi Nathan* (cap. v), but by Saadia Gaon, 892–942 A.D.; by R. Nathan (cir. 1030–1106 A.D.), in his lexicon called *Aruch*, s. v. בֵּיתוֹסִין; by Maimonides (1135–1204 A.D.), in his commentary on *Aboth* (i. 3), but by the greatest Jewish authorities since the 9th century of the Christian æra. Dr. Geiger, who, in his *Urschrift und Uebersetzungen der Bibel* (p. 105), argues in a most elaborate manner that there are not sufficient historical data for deriving the name Sadducee from *Zadok*, a disciple of Antigonus of Soho, derives it, nevertheless, from this proper name, which he assigns to another person of an earlier date, as will be seen in the sequel. Epiphanius, however, seems to derive it from a double source—viz. from a proper name *Zadok*, and from the Hebrew noun צֶדֶק, *righteousness*. He says that they call themselves Sadducees because this name is derived from *righteousness*, as *Zedek* denotes *righteousness* (Ἐπονομάζουσιν ἑαυτοὺς Σαδδουκαίους δῆθεν ἀπὸ δικαιοσύνης τῆς ἐπικλήσεως ὁρμωμένης· σεδὲκ γὰρ ἑρμηνεύεται δικαιοσύνη), and that there was also anciently a priest named *Zadok*, but they did not continue in the doctrines of their (ἐπιστάτης) chief (*Adversus Hæreses*, i, 14). Dr. Löw rejects altogether the derivation of Sadducee from the proper name *Zadok*, for the following reasons: (1.) Because there is no precedent in the whole ancient Jewish history for the followers of a sect to be called by the name of the chief of the sect, and that it is as contrary to the genius of the Hebrew if צדוקי is taken as the proper name צדוק, with י appended, to translate it *a follower of Zadok*, as it would be to render ירבעמי, *a follower of Jeroboam*. (2.) The older Talmudic literature knows nothing of Zadok and Boethus, the supposed originators of the Sadducees. (3.) The Sadducees, as is evident from ancient sources, called themselves צַדִּיקִים, *the righteous* (Epiphanius, *Adversus Hæreses*, i, 1, 4). Hence Dr. Löw concludes that, in harmony with his Hebrew name צַדִּיק, the Sadducee called himself in Greek εὐθύς, *the straightforward, open, honest, righteous*, and that the opponents of this sect changed both the honorable Hebrew appellation צדיקים into צדוקים (hence the singular צדוקי = *Sadducee*), and the Greek name εὐθύς, which is written in Hebrew אבתוס (according to the analogy of אבגינוס = εὐγενής), into בייתוס, from which originated בייתוסים, *Boethusians*. He moreover maintains that it is for this reason that the Talmud makes no distinction between the Sadducees and the Boethusians (*Ben-Chananja*, i, 346 sq.). This definition of the appellation Sadducee is entirely speculative, and its soundness must be determined by an examination of the rise, progress, and doctrines of the Sadducees. Besides, the first objection against the derivation of צדוקי from the proper name צדוק is set aside by the fact that the first Karaites called themselves ענניים, *followers of Anan, Ananites*; so that ענני, *an Ananite*, is an exact parallel to צדוקי, *a Zadokite*. Still more speculative, and altogether unique, is the opinion of Köster that "*Sadduc-ee* is simply a different form of *Stoic*" (*Studien und Kritiken*, 1837, p. 164). According to some readings the Sadducees also called themselves קראים, *Scripturalists, Bible-followers, Karaites* (*Megilla*, 24 b; *Jerusalem Megilla*, iv, 9), because they adhered to the written law. This is in perfect accordance with the ancient custom of calling a Biblical student by the honorable Hebrew appellation קָרָא (formed according to the analogy of דַּיָּן); or by the Aramaic form קָרוֹי (defective of קָרוֹיָא), or קָרֵי, formed according to the analogy of זַבֵּי. Thus Chanina, Abba Chalifa, Eliezer ben-Simon, and Levi ben-Sisi, were designated by this title (*Taanith*, 27 b; *Baba Bathra*, 123; *Midrash Rabba on Levit.* cap. xxx; Jalkut, *On the Song of Songs*, § 533); and the Talmud tells us that those were deemed worthy of this name "who understood how to read accurately the law, the prophets, and the Hagiographa" (comp. *Kiddushin*, 42; Fürst, *Karäerthum*, p. 129).

II. *Scripture Notices.*—Although frequently mentioned in the New Test. in conjunction with the Pharisees, they do not throw such vivid light as their great antagonists on the real significance of Christianity. Except on one occasion, when they united with the Pharisees in insidiously asking for a sign from heaven (Matt. xvi, 1, 4, 6), Christ never assailed the Sadducees with the same bitter denunciations which he uttered against the Pharisees; and they do not, like the Pharisees, seem to have taken active measures for causing him to be put to death. In this respect, and in many others, they have not been so influential as the Pharisees in the world's history; but still they deserve attention, as representing Jewish ideas before the Pharisees became triumphant, and as illustrating one phase of Jewish thought at the time when the new religion of Christianity, destined to produce such a momentous revolution in the opinions of mankind, issued from Judæa.

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The Sadducees are not spoken of at all in the fourth Gospel, where the Pharisees are frequently mentioned (John vii, 32, 45; xi, 47, 57; xviii, 3; viii, 3, 13-19; ix, 13); an omission which, as Geiger suggests, is not unimportant in reference to the criticism of the Gospels (*ut sup.* p. 107). Moreover, while Paul had been a Pharisee and was the son of a Pharisee, while Josephus was a Pharisee, and the Mishna was a Pharisaical digest of Pharisaical opinions and practices, not a single undoubted writing of an acknowledged Sadducee has come down to us, so that for an acquaintance with their opinions we are mainly dependent on their antagonists. This point should always be borne in mind in judging their opinions and forming an estimate of their character, and its full bearing will be duly appreciated by those who reflect that even at the present day, with all the checks against misrepresentation arising from publicity and the invention of printing, probably no religious or political party in any country would be content to accept the statements of an opponent as giving a correct view of its opinions.

III. *The Tenets and Practices of the Sadducees.*—To apprehend duly the doctrines and usages of this sect, it must be borne in mind that the Sadducees were the aristocratic and conservative priestly party, who clung to their ancient prerogatives and resisted every innovation which the ever-shifting circumstances of the commonwealth demanded; while their opponents, the Pharisees, were the liberals, the representatives of the people —their principle being so to develop and modify the Mosaic law as to adapt it to the requirements of the time, and to make the people at large realize that they were "a people of priests, a holy nation." Thus, standing immovably upon the ancient basis, the Sadducees, whose differences were at first chiefly political, afterwards extended these differences to doctrinal, legal, and ritual questions.

A. *Political Opinions.*—The primary political difference between the two sects was that the Sadducees maintained that a man's destiny is in his own hands, and that human ingenuity and statecraft are therefore to be resorted to in political matters; while the Pharisees clung to the conviction that the political relations with foreign nations, like the theocracy at home, are under the immediate control of the holy one of Israel (Josephus, *Ant.* xiii, 5, 9; xviii, 1, 4, with *War*, ii, 8, 14; Mishna, *Berachoth*, 33 b; *Nidah*, 16, 72). That the Sadducees, who were the real aristocracy (Josephus, *Ant.* xviii, 1, 4) and the successful warriors in the Maccabæan struggles (*ibid.* xiii, 16, 2; *War*, i, 5, 3), should have espoused such political views was the natural result of their political success. Moreover, the doctrine that what a man possesses is what he deserves was peculiarly gratifying to the successful and aristocratic caste. Besides, in this respect, as in all other matters, the Sadducees showed their conservatism in abiding by the Pentateuchal views that a man is rewarded in this world according to his deeds, and that prosperity and adversity are a test of piety and wickedness (Deut. xxviii, 1-68, with Psa. xxxvii, 25).

B. *Doctrinal Views.*—1. *Rejection of the Oral Law.*—Foremost among the doctrines of the Sadducees is the tenet that the Hebrew Scriptures, with the authoritative explanations and glosses which developed themselves in the course of time, are the sole rule of faith and practice, thus denying that there existed any orally transmitted law to supplement the written law, to which their opponents the Pharisees laid claim; or, as Josephus states it, "the Pharisees have given to the people many statutes from the traditions of the fathers which are not written in the law of Moses; and it is for this reason that the Sadducees reject them, saying that it is only the written observances which are binding, but those which are transmitted by the fathers are not to be observed" (*Ant.* xiii, 10, 6). For the better understanding of this important question, it must be remarked that the Pharisees and the orthodox Jews to the present day have an oral law in addition to the written law. This oral law consists of sundry religious, ceremonial, and social practices which obtained in the course of time, and which were called forth either through the obscurity, conciseness, and apparent contradiction of some of the written enactments, or through the inapplicability of some of the Mosaic statutes to the ever-changing circumstances of the commonwealth. Some of the enactments contained in this oral code are undoubtedly as old as the original laws which they supplement and explain, so as to adapt them to exceptional cases not specified in the Mosaic law; others, again, were introduced by the spiritual heads of the nation after the return from the Babylonian captivity, because the altered state of the nation absolutely required these regulations, although there was no basis in the Mosaic law for them; while others originated in party feeling, to shield the pious against even approaching the limits of transgression. Now the *Sopherim* (i. e. scribes and the lawyers), after the Babylonian captivity, who found this accumulated traditional code, tried to classify and arrange it. Those practices which could be deduced from or introduced into the text of Holy Writ by analogy, combination, or otherwise, were regarded as the legitimate and authoritative traditional exposition of the law [see MIDRASH]; while those practices which obtained in the course of time, which were venerated and esteemed by the people both for their antiquity and utility, but for which neither author nor apparent reason could be found in the written law, were denominated *A traditional law of Moses from Sinai* (הלכה למשה מסיני), because from their antiquity and importance it was thought that they must have come down orally from the lawgiver himself. It is this oral law which the Sadducees rejected; and in their conservatism they adhered to the ancient Hebrew Scriptures, as well as to those time-honored explanations and practices (הלכות) which were not at variance with the text of the Bible. It must be distinctly borne in mind that by their rejecting traditions is not meant that the Sadducees *rejected all* the traditional comments upon the law and the ancestral practices not found in the Bible. Even the Talmud itself only charges them with rejecting some things (*Sanhedrin*, 33 b; *Horajoth*, 4 a), and there is but little doubt that those practices which they rejected were originated by the Pharisees, the liberal party whose innovations the conservative Sadducees disliked, and regarded as an encroachment upon their priestly and aristocratic rights. In the Mishna specific points of difference between the Pharisees and Sadducees are mentioned, which are unimportant—such, e. g., as whether touching the Holy Scriptures made the hands technically "unclean," in the Levitical sense, and whether the stream which flows when water is poured from a clean vessel into an unclean one is itself technically "clean" or "unclean" (*Yadaim*, iv, 6, 7). If the Pharisees and Sadducees had differed on all matters not directly contained in the Pentateuch, it would scarcely have been necessary to particularize points of difference such as these, which to Christians imbued with the genuine spirit of Christ's teaching (Matt. xv, 11; Luke xi. 37-40) must appear so trifling as almost to resemble the products of a diseased imagination. Indeed, it will be seen in the course of this article, from the enumeration of their distinctive tenets, that the theological views of the two sects were not so much at variance as might have been supposed, and that the Sadducees in many cases actually adhered to ancient traditions, while the Pharisees abandoned these traditions and introduced new statutes in order to raise the people, whose true representatives they were, to a nation of kings and priests. See TRADITION.

That the Sadducees also rejected the prophets and Hagiographa, and only believed in the Pentateuch, as is asserted by Epiphanius (*Adversus Hæreses*, xiv), Origen (*Cels.* i, 49), Jerome (*Comment. on Matth.* xxii, 31-33), and followed by some modern writers, is utterly

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at variance with the Jewish records of this sect, and has evidently arisen from a confusion of the Sadducees with the Samaritans.

2. *Denial of the Resurrection, etc.*—Next in importance in point of doctrine is their eschatology. The Sadducees denied that the dead will rise to receive their reward and punishment. Josephus, who specifies this second cardinal difference between the Pharisees and the Sadducees, describes their respective doctrines of a future reward and punishment in such a manner as to infer that the former, believing in a future judgment, also believed in the immortality of the soul; while the latter, by denying a future judgment, also denied the survival of the soul after the death of the body (*Ψυχῆς τε τὴν διαμονὴν καὶ τὰς καθ' ᾅδου τιμωρίας καὶ τιμὰς ἀναιροῦσι* [*War*, ii, 8, 14]). In another place, again, where this historian mentions the distinctive eschatological views of the Sadducees, he plainly says, "Their doctrine is that souls perish with the bodies" (*Σαῤῥουκαίοις δὲ τὰς ψυχὰς ὁ λόγος συναφανίζει τοῖς σώμασι* [*Ant.* xviii, 1, 4]). But in the Talmud and in the New Test. we are told that they simply denied the resurrection (comp. *Sanhedrin*, 90 b with Luke xx, 27; Mark xii, 18; see also Matt. xxii, 23), which by no means involves the immortality of the soul; and it cannot be supposed that if the Sadducees had actually denied the immortality of the soul, so vital a point would be passed over in silence by the Talmudic doctors, when unimportant differences are minutely specified. There can, therefore, be no doubt that Josephus, in his vanity to depict to the Greeks the Jewish sects in such colors as to make them correspond to the different philosophical schools among the Greeks, did injustice to the Sadducees by assigning to them the doctrines of the Stoics. The misrepresentation of the Sadducees will appear all the more evident when it is borne in mind how defectively Josephus describes the Pharisaic eschatology in the very same section. He there represents the Pharisees, who were his own party, as believing that the resurrection is to be confined to the righteous, while the wicked are to be detained in everlasting punishment in Hades under the earth (*Ant.* xviii, 1, 3); whereas it is well known that this opinion was only entertained by *some* of the later doctors, while the Pharisees generally believed in the resurrection of both the righteous and the wicked (Dan. xii, 2), and this was the common doctrine as late as the second book of Maccabees (comp. xii, 40-45). The reason which the Sadducees assigned for not believing in the resurrection of the dead to receive their reward and punishment is that it is not taught in the law of Moses (*Sanhedrin*, 90 b), which simply promises temporal rewards and punishments for obedience and disobedience (Exod. xx, 12; xxiii, 25, 26; Deut. vii, 12-15; xxviii, 1-68). The very quotation made by our Saviour (Matt. xxii, 31, 32; Mark xii, 26, 27; Luke xx, 37) of Exod. iii, 6, 15, which it is only natural to suppose is the most cogent text in the law, nevertheless does no more than suggest an inference on this doctrine. The Sadducees, however, did not admit the inference, and they simply regarded this mode of proving the resurrection from the law as Pharisaic, as they were in the habit of hearing similar inferences deduced by the Pharisees from other passages. Thus the Talmud relates: "The Sadducees asked Rabbi Gamaliel, Whence do you know that the holy one, blessed be he, will raise the dead? To which he replied, From the law, the prophets, and the Hagiographa: from the law because it is written, 'And the Lord said to Moses, Behold, thou shalt lie down with thy fathers (וקם), and this people shall rise again' (Deut. xxxi, 16): from the prophets because it is written, 'Thy dead men shall live,' etc. (Isa. xxvi, 19); and from the Hagiographa because it is written, 'And the roof of thy mouth,' etc. (Song of Songs, vii, 9). The Sadducees, however, would not accept these passages till he quoted the passage, 'The land which the Lord sware unto your fathers to give it *to them*' (Deut. xi, 21). He promised it to them (להם)—i. e. to the living, and not to the dead; but as they were now dead, it is evident that there will be a resurrection if the promise is to be fulfilled" (*Sanhedrin*, 90 b).

We are also told in the New Test. that the Sadducees say that there is "neither angel nor spirit" (Acts xxiii, 8); but this can by no means imply that they altogether denied the existence of angelic and spiritual beings, since the Sadducees were firm believers in the divinity of the Mosaic law, where the appearance of angels is again and again recorded (Gen. xvi, 7; xix, 1; xxii, 11; xxviii, 12; Exod. xxiii, 20; Numb. xxii, 23 et al.), and neither Josephus nor the Talmudic writings charge them with this unbelief. What they denied is the incarnation and manifestation of daemoniac powers and angelic beings in later days, as believed and described in the Jewish writings and in the New Test.

3. The opinions of the Sadducees respecting *the freedom of the will*, and the way in which those opinions are treated by Josephus (*Ant.* xiii, 5, 9), have been noticed elsewhere. See PHARISEES. It may here be added that possibly the great stress laid by the Sadducees on the freedom of the will may have had some connection with their forming such a large portion of that class from which criminal judges were selected. Jewish philosophers, in their study, although they knew that punishments as an instrument of good were unavoidable, might indulge in reflections that man seemed to be the creature of circumstances, and might regard with compassion the punishments inflicted on individuals whom a wiser moral training and a more happily balanced nature might have made useful members of society. Those Jews who were almost exclusively religious teachers would naturally insist on the inability of man to do anything good if God's Holy Spirit were taken away from him (Psa. li, 11, 12), and would enlarge on the perils which surrounded man from the temptations of Satan and evil angels or spirits (1 Chron. xxi, 1; Tob. iii, 17). But it is likely that the tendencies of the judicial class would be more practical and direct, and more strictly in accordance with the ideas of the Levitical prophet Ezekiel (xxxiii, 11-19) in a well-known passage in which he gives the responsibility of bad actions, and seems to attribute the power of performing good actions exclusively to the individual agent. Hence the sentiment of the lines,

> "Our acts our angels are, or good or ill,
> Our fatal shadows that walk by us still,"

would express that portion of truth on which the Sadducees, in inflicting punishments, would dwell with most emphasis; and as, in some sense, they disbelieved in angels, these lines have a peculiar claim to be regarded as a correct exponent of Sadducæan thought. Yet perhaps, if writings were extant in which the Sadducees explained their own ideas, we might find that they reconciled these principles, as we may be certain that Ezekiel did, with other passages apparently of a different import in the Old Test., and that the line of demarcation between them and the Pharisees was not, in theory, so very sharply marked as the account of Josephus would lead us to suppose.

C. *Legal Matters.*—1. The Sadducees restricted *the Levirate law* to cases of betrothal (ארוסה), but denied its obligation when the marriage was consummated (נשואה). Thus, for instance, though they regarded a betrothed woman (ארוסה) as a *wife*, and treated her as a married woman in accordance with the Mosaic legislation [see MARRIAGE], yet, when her betrothed husband died without cohabiting with her, his surviving brother could perform the duty of *Lerir* without committing incest, as she was still a virgin. In this respect, too, the Sadducees, as the erudite Geiger has shown, followed the ancient Levirate law, which is based upon Gen. xxxviii, 7-10, and which—inferring from the similarity of expression used in ver. 7 and 10 that Er too had acted wickedly and not properly con-

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summated the marriage with Tamar—enacted that the Levir is only then to perform the duty towards his deceased brother when the marriage has not been consummated (*Yebamoth*, 34 b; *Bereshith Rabba*, lxxxv; Geiger, *Jüdische Zeitschrift* [Breslau, 1862], i, 30, etc.). It is to be remarked that the Samaritans of old restricted the Levirate law (Deut. xxv, 5, etc.) in the same manner, and that the Talmud which records it tells us that in support of this restriction the Samaritans appealed to the expression החוצה, which they translated *outer*, and regarded as the adjective of אשת חמת, construing it with the preceding לא תחוץ, while they took לאיש זר as explicative of the preceding by way of repetition, translating the whole passage "The wife of the deceased who is outside (i. e. the consummation of the marriage) is not to be for another man" (*Jerusalem Yebamoth*, i, 6; Kirchheim, *Karme Shomron*, p. 36). The Karaites, who may be regarded as modern Sadducees, explain the Levirate law in the same manner. This restriction of the Levirate law on the part of the Sadducees imparts additional force to the incident recorded in the Gospels (Matt. xxii, 23, etc.; Mark xii, 18, etc.; Luke xx, 27, etc.). Here we are told that the Sadducees, not believing in a resurrection, put the following question to our Saviour: The first of seven brothers married a wife and died childless, whereupon the second brother performed the duty of Levir, and he too died without issue; then the third, fourth, fifth, sixth, and seventh brother successively performed the duty of Levir, so that she alternately became the wife of seven husbands—now, whose wife is she to be at the resurrection? With the restricted application of the Levirate law before us, it will be seen that though this ironical question was chiefly directed against the doctrine of the resurrection, yet it at the same time also attacks the orthodox Pharisaic view of the Levirate law which was undoubtedly shared by our Saviour. What the Sadducees thereby say is, as Geiger rightly remarks, that according to their application of the Levirate law, which restricts it to the betrothed woman (ארוסה), apart from the extremely rare occurrence of death between the betrothal and connubial intercourse (נשואה), especially several times under similar circumstances, the relation of the woman to her last husband who consummated the marriage is far more intimate than to any of the other husbands to whom she was simply betrothed. Supposing, therefore, for argument's sake, that there will be a resurrection, and that the woman will rise with all the seven brothers, no difficulty will be experienced according to the restricted application of this law, inasmuch as she will be the wife of the last husband who alone consummated the marriage. According to the Pharisaic practice, however, the Levirs have to marry the widow after the marriage has been consummated, so that she is the real wife of all the seven brothers; hence the ironical question put to our Saviour, "According to the Pharisaic doctrine of the Levirate law, in which you believe, the difficulty will be to decide whose wife she is to be."

2. The ceremony of *taking off the shoe* (חליצה), in case the surviving brother refuses to perform the duty of Levir towards the widow of his deceased brother, is explained most rigidly by the Sadducees insisting upon the letter of the law, that the rejected widow is to spit into the man's face (בפניו, Deut. xxv, 9); while the Pharisees, adapting the law to the requirements of the time, regarded the spitting *before his face* as satisfying the demands of the injunction, and hence explained the passage accordingly (*Taanith*, iv).

3. The same conservatism and rigor the Sadducees manifested in *the right of retaliation*, insisting upon the literal carrying-out of the law, "eye for eye, tooth for tooth, hand for hand, foot for foot," etc. (Exod. xxi, 23, etc.); while the Pharisees, with a due regard for the interests of the people, maintained that pecuniary compensation is sufficient (*Babu Kama*, 53 b; 34 a, b; *Taanith*, iv, 2).

4. For the same reason the Sadducees also insisted upon the literal explanation of the law in Deut. xix, 21, maintaining that false witnesses are only then to be executed when the sentence of the falsely accused had actually been carried out, in which case alone the words "life for life" receive their literal fulfilment; whereas the Pharisees concluded, from Deut. xix, 19, that if they are found out, even before the sentence has been carried out, they are to be executed; for it is there said, "Ye shall do unto him as he intended to do unto his brother." Hence the intention is to be visited with capital punishment (Mishna, *Maccoth*, i, 6; *Tosiphta Sanhedrin*, vi).

5. The *law of inheritance* formed another distinctive feature of the Sadducees. According to the Mosaic law, the son alone is the rightful heir; and in case there is no son, the daughter inherits the father's property (Numb. xxvii, 1–11). Now, the Sadducees maintained that in case the son, who is the heir presumptive, has sisters, and he dies, leaving a daughter, the property is not to go entirely to his female issue, but that the deceased's sisters are to have an equal share with his issue, urging that the deceased son's daughter is only the second degree, while his sisters are the first degree. The Pharisees, on the contrary, maintained that the deceased brother's daughter is the rightful and sole heir, inasmuch as she is the descendant of the male heir, whose simple existence disinherited his sisters (Mishna, *Baba Bathra*, viii, 1; *Babylonian Baba Bathra*, 115 b; 116; *Taanith*, v, 2.

6. From the law that the owner of cattle is responsible for *damages* done by his animals (Exod. xxi, 28, 29), the Sadducees maintained that a master is responsible for damages done by his slave, submitting that he is far more answerable for him than his cattle, inasmuch as he is to watch over his moral conduct. The Pharisees, on the other hand, denied this, submitting that the slave is a rational, and hence a responsible, creature; and that if the master be held answerable for his conduct, the dissatisfied slave might, out of spite, commit ravages in order to make his master pay (Mishna, *Yadaim*, iv, 7).

D. *Ritual Questions.*—1. The first important distinction in this department to be mentioned is the great stress which the Sadducees laid on the ritual purity of the person of the officiating priest. He had to keep aloof from the very appearance of uncleanness. Hence they required that the burning of the red heifer, from the ashes of which the water of absolution was prepared, should not be performed by any priest who had been defiled, although he had immersed, because he does not become undefiled before sunset (מיטורבי שמש). The Pharisees, on the other hand, disregarding the person and regarding the thing, opposed this great ado about the aristocratic priest. "They prepared a baptistry on the Mount of Olives, where the burning of the red heifer took place, and designedly defiled the priest who was to burn it, so that the Sadducees should not be able to say that the heifer is not to be prepared by such as had not become pure by the sun-setting" (Mishna, *Para*, iii, 7).

2. The Sadducees, again, did not believe that the sacred vessels in the Temple are to be subjected to the strict laws of Levitical purity, which the Pharisees stoutly maintained. So strict were their views on this subject that the Pharisees had all the sacred vessels immersed at the conclusion of every festival, because some unclean priest might have touched them. Hence, when the Pharisees, on one occasion, immersed even the golden candlestick after a festivity, the Sadducees tauntingly exclaimed, "Behold, the Pharisees will at last also purify the sun!" (*Jerusalem Chagiga*, 79 d). That the Pharisees should have thus guarded the sanctity of the vessels against the possible touch

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of a defiled priest must have been all the more annoying to the priestly Sadducees, since in other things which did not affect this aristocratic fraternity, but conduced to the comfort of the people at large, the Pharisees were less rigorous with regard to the laws of Levitical purity than the Sadducees, as may be seen from the following instance.

3. The Sadducees interpreted the injunction in Lev. xi, 39, 40 most rigidly, maintaining that it is not only the carcass of an animal which died a natural death that defiles by touching it, but also its sundry parts, such as the skin, bones, sinews, etc.; while the Pharisees restricted this defilement by contact simply to *the flesh*, except the parts of a dead human body, and of a few reptiles, in which the skin and the flesh are, to a certain extent, identical.

4. As a necessary and vital consequence of the foregoing view, the Sadducees maintained that the skin and the other parts of an animal not legally slaughtered—i. e. both of all those animals which the law permits to be eaten when legally slaughtered, but which have died a natural death, and of those which the law does not permit to be eaten—are not allowed to be made into different articles of use; and that leather, parchment, or any other of the numerous articles made from the skin, bones, veins, etc., is defiling. This rigid view obliged the Sadducees to explain Lev. vii, 24 in an unnatural manner, by taking the expression נבלה to denote *an animal approaching the condition of becoming a carcass*—i. e. being so weak that it must soon expire—and to urge that an animal in such a condition may be slaughtered before it breathes its last. In such a case, though its flesh is a defiling carcass, and must not be eaten, the fat, skin, bones, etc., may be used for divers purposes (*Jerusalem Megilla*, i, 9; *Babylon Sabbath*, 108 a). The Pharisees, on the other hand, as the representatives of the people, whose interests they had at heart, allowed the sundry parts of such animals to be used as materials for different utensils. They even allowed the Sacred Scriptures, the phylacteries, and the *mezuzah* (q. v.) to be written on parchment prepared from the skin of an animal which either died a natural death or was torn by wild beasts, but not on parchment prepared from the skin of an unclean animal (*ibid.* and *Torah* ad init.; *Sopherim* ad init.). Bearing in mind this difference of opinion, we shall understand the import of the two discussions, recorded in the Mishna, between the Sadducees and the Pharisees, based thereupon. The Sadducees, we are told, said, "We complain of you Pharisees because you say the Sacred Scriptures, when touched, defile the hands, but the books of Homer do not defile the hands." Jochanan ben-Zakkai said, "And have we nothing else to object to the Pharisees but this? Do they not also assert that the bones of an ass are clean, but that the bones of Jochanan the high-priest are unclean?" (*Yadaim*, iv, 6). Now, according to the Sadducees, contact with sacred things, so far from defiling, actually sanctified; while the Pharisees, in order to guard the sacred things against contact, ordained that contact with such holy things defiles. On the other hand, the Sadducees regarded the touching of foreign books as defiling, because they are written upon parchment made from skins of unclean animals, or of clean animals not legally slaughtered, which, with them, were like carcasses, and which, as we have seen, the Pharisees did not admit. Hence the charge of the Sadducees that the Pharisees assign a superiority to profane books over the Sacred Scriptures, which Jochanan ben-Zakkai rebuts by ironically enhancing this charge, and saying that this is not the only accusation against the Pharisees, inasmuch as he shows thereby a similar consequence arising from Pharisaic views. The bones of a dead man, he submits, are unclean, according to the express declaration of the Bible, even if they happen to be the bones of such a man as John Hyrcanus, the patron of the Sadducees; whereas the bones of an animal, even if it be unclean, and such a contemptible one as an ass, are clean; thus showing that the defiling power of an object does not always betoken a degradation in its nature, but, on the contrary, because it is of an elevating nature, therefore it defiles more easily. The other discussion, also arising from this difference of opinion, is recorded in the Talmud, where the law of the Pharisaic sages is recorded, that the Sacred Scriptures, the phylacteries, and the mezuzah may be written upon parchment prepared from the skin of an animal which died a natural death, but not from an unclean beast. Whereupon a Boethusian [=Sadducee] asked Rabbi Joshua Ha-Garsi, "Where can you show that the phylacteries are not to be written on the skin of an unclean animal?" *R. Joshua.* "Because it is written [Exod. xiii, 9, where the phylacteries are enjoined] that the law of the Lord be in thy mouth; that is to say, prepared from animals allowed to be put into the mouth." *The Sadducee.* "But, according to this, they ought not to be written on the skin of an animal which died or was torn [because these, too, must be put into the mouth, or be eaten]." To which he replied, "I will tell thee a parable, to show the distinction between the two: Two men are guilty of death; one is killed by the king himself, and the other by the executioner. Whose lot is preferable?" *Reply.* "That one's whom the king executed." [So is the carcass of a clean animal killed by the hand of the King of kings to be preferred to the unclean animal which is already stamped with defilement while alive.] "But, according to this," said the Sadducee, "the carcass ought also to be eaten." To this he replied, "The law says ye shall not eat of anything that died [Deut. xiv, 21]; and sayest thou that it should be eaten?" To this the Sadducee replied, "Bravo!" (קאלית = *καλῶς* [*Sabbath*, 108 a]).

5. The Sadducees, who stood upon their priestly dignity and ancient prerogatives, rejected the artificial mode of *amalgamating the distances* (צירוב תחומין) introduced by the Pharisees to enable the members of their order to walk beyond the Sabbath-day's journey without infringing on the sanctity of the day, so as to join the social meal which was instituted in imitation of the priestly social repast. See PHARISEE; SABBATH-DAY'S JOURNEY.

6. As priests, the Sadducees were not subject to the stringent Sabbatical laws, and could therefore enjoy their meals comfortably, inasmuch as they regarded the work requisite for their preparation as part of their sacerdotal duties, which set aside the Sabbatic regulations; whereas upon the people they imposed the most rigorous observance. Thus, in accordance with Exod. xxv, 3, they insisted that lights must not be kindled on Sabbath eve, and that the supper should be eaten in the dark (*Sabbath*, 55 b; Rashi, on *Tosiphta* in *Sabbath*, ibid.; Maimonides, *Yad Hachezaka*, *Hilchoth Sabbath*, vi, 1; *Tanchuma*, lviii); they prohibited the eating of any food which was either kept warm since the preparation-day (ערב שבת), or was warmed on the Sabbath (*Responses of the Gaonim*, called *Shaare Teshuba*, No. xxxiv); and forbade connubial intercourse because of the exertion connected therewith, and of its not being holy work, according to Exod. xix, 10, 15 (comp. *Baba Kama*, 82 a).

7. The Sadducees, who, as the priestly party, regarded the Temple treasury as their own, demanded that the daily morning and evening sacrifices should be procured from the private and voluntary gifts of each individual, basing their opinion upon the expression of the law (Numb. xxviii, 4); while the Pharisees, on the other hand, also basing their opinion upon the letter of the law (*ibid.* xxviii, 2), and wishing to protect the interests of the people, maintained that the sacrifices were national, and that they ought to be procured with the money of the Temple treasury. Accordingly, the Pharisees ordered a special Temple-tax, which was collected every spring, and deposited in three distinct boxes in

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the Temple treasury, on which was indicated that the money therein contained was destined for the sacrifices for all Israel. The required money was taken out of the boxes three times a year—on the three great festivals, i. e. on the feast of Passover, Pentecost, and Tabernacles. From the first box it was taken with the announcement that it was "in the name of the whole land of Israel;" from the second, with the express declaration, "in the name of its surrounding cities;" and from the third, "in the name of Babylon, in the name of Media, and in the name of the distant countries generally;" so that all the Israelites, including even those who did not contribute to this tax, were represented in this daily sacrifice (*Shekalim*, iii, 1–3; Maimonides, *Shekalim*). So hotly was this point contested between them that it lasted eight days (Nisan, 1–8, year not mentioned), and that the Pharisees, to mark their victory over the Sadducees, appointed these eight days half-festivals, during which no mourning should take place (*Menachoth*, p. 65 a).

8. Regarding the sacrifices as their own, or as belonging to their priestly party, the Sadducees maintained that the priests might eat of the meat-offerings which were connected with the free-will animal sacrifices (Numb. xv, 2, etc.); while the Pharisees maintained that they must be burned on the altar, and carried their opinion into a law, for which reason they again instituted a half-festival in commemoration of their victory.

9. Taking the expression מִמָּחֳרַת הַשַּׁבָּת (Lev. xxiii, 11, 15, 16) literally, the Sadducees maintained that the Omer ought to be offered on the first day following the weekly Sabbath; so that the feast of Pentecost is always to be on the first day of the week (Mishna, *Menachoth*, x, 3; Gemara on the same, 65 a; *Taanith*, i, 1). See PENTECOST.

10. The Sadducees rejected the old custom of pouring water on the altar every day at the morning sacrifice during the feast of Tabernacles (נִיסּוּךְ הַמַּיִם); and so opposed were they to this ceremony that it became the cause of separation between the Sadducæan king Alexander Jannæus and the Pharisees (*Succa*, 48 b, with Josephus, *Ant.* xiii, 13, 5; Grätz, *Geschichte der Juden*, iii, 473, 2d ed.).

11. They also objected to the procession of the people round the altar holding willow branches in their hands on the feast of Tabernacles (*Yoma*, 43 b). See TABERNACLES, FEAST OF.

12. They maintained that the incense which the high-priest was to carry into the holy of holies on the great day of atonement ought to be kindled outside, and thus to be carried into the sanctuary; because they deemed it improper to do work in the presence of the Lord, and because it was more in accordance with the words כִּי בֶעָנָן אֵרָאֶה עַל הַכַּפֹּרֶת (Lev. xvi, 2), which they interpreted to mean "only in the cloud" (i. e. rising from the burning incense) "will I be seen on the cover." The cloud thus arising from the burning incense was to conceal the manifested Deity, whereas if the high-priest were to enter before this cloud began to ascend, he would see God and die. The Pharisees considered this as violating the express command of the text, which plainly requires that the frankincense should be put on the burning coals in the holy of holies. So particular were they about it that they exacted an oath from the high-priest, before the Day of Atonement, to perform everything in strict accordance with their enactments (*Siphra*, Pericope אַחֲרֵי מוֹת, iii; *Jerusalem Yoma*, i, 5; *Babylon Yoma*, 19 b, 53 a).

13. Though admitting that Exod. xiii, 6 enjoins phylacteries, the Sadducees rejected the Pharisaic regulations about the making and weaving of them (*Sanhedrin*, 88 b; Maimonides, *Yad Hachezaka, Hilchoth Tephillin*, iv, 3). See PHYLACTERY.

14. Based upon the law that a lying-in woman is not to touch holy things nor to go into the Temple during the thirty-three days following the first seven days after the birth of a boy, and during the sixty-six days following the first fourteen days after the birth of a girl (Lev. xii, 2–8), the Sadducees maintained that this law excludes the woman from the enjoyment of her connubial rights all these days; while the Pharisees, who always endeavored to relieve the people as much as possible from the burden of the law, did not transfer the holiness of the things and of the Temple to the persons, thus granting to the wife and to the husband the enjoyment of their rights. Hence, while they held every other appearance of blood in the woman as defiling, they regarded it, in this instance, as the effects of the birth, and as pure blood (דְּמֵי טָהֳרָה). It is for this reason that the ת in טָהֳרָה (Lev. xii, 4, 5) has not the *Mappik*, thus denoting *pure blood*, as the present Masoretic text is the Pharisaic text; and that the rendering of it in the A. V. by "the blood of her purifying," though agreeing with the Sadducæan text, which is undoubtedly the original one, is at variance with the *textus receptus* (comp. Geiger, *He-Chaluz*, v, 29; vi, 28 sq.; *Jüdische Zeitschrift*, i, 51; ii, 27, etc.).

It must not, however, be concluded that these are the only distinctive features of the Sadducees, although not many more are mentioned by their opponents, the Pharisees.

IV. *History of the Sadducees.*—1. *Their Origin.*—The oldest record pretending to describe the source of this sect (אבות דרבי נתן) is the commentary of Rabbi Nathan Ha-Babli (q. v.) on the tractate of the Mishna entitled *Aboth* (אבות) = *the Moral Sayings of the Ancient Fathers*. In this commentary on the saying of Antigonus of Soho (B.C. 200–170)—"Be not like servants who serve their master for the sake of receiving wages, but be like servants who serve their master without expecting to receive wages, and let the fear of the Lord be upon you" (Mishna, *Aboth*, i, 3)—Rabbi Nathan remarks as follows: "Antigonus of Soho had two disciples who propounded his maxim; they taught it to their disciples, and their disciples, again, taught it to their disciples. Thereupon they began to examine it after them, and said, 'What did our fathers purport to teach by this maxim? Is the laborer to work all day, and not receive his wages in the evening? Surely, if our fathers had known that there is another world, and believed in a resurrection of the dead, they would not have spoken thus.' They then separated themselves from the law, and two sects arose from them—the Zadokites [= Sadducees] and the Boethusians. The Zadokites are called after Zadok, and the Boethusians after Boethus. They used vessels of silver and vessels of gold all their days, not because they were proud, but because the Sadducees said that the Pharisees had a tradition that they are to afflict themselves in this world, and yet they have nothing in the world to come" (*Aboth di Rabbi Nathan*, cap. v). That Zadok and Boethus were contemporaries of Antigonus of Soho, that they opposed the doctrines of the sages, and that the sages ordained laws to obviate the cavils of their opponents, is also declared by Saadia Gaon (q. v.) (A.D. 892–942). Thus Isaac Israeli tells us: "Saadia says, the contemporaries and the tribunal of Antigonus of Soho ordained it as a law that the beginning of the month is to be determined by the appearance of the new moon, to do away with the cavils of Zadok and Boethus, who disputed against the sages about the fixing of the new moon" (*Yesod Olam*, iv, 6, p. 9 [ed. Berlin, 1848]). Similar in import to Rabbi Nathan's statement on *Aboth*, i, 3 is the remark of Maimonides (A.D. 1135–1204) on the same passage. "Antigonus," says this great authority, "had two disciples, one named Zadok and the other Boethus, who, when they heard this sage propound this maxim, left him, saying one to the other, the Rabbi distinctly declares that there is neither a fut-

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ure state of reward and punishment, nor any hope for man—because they misunderstood his maxim. Thereupon they strengthened each other's hands, separated themselves from the congregation, and left the observance of the law, when one sect followed the one, and another sect followed the other, whom the sages respectively called the Zadokites and the Boethusians" (*Comment. on Aboth*, i, 3). It must be added that the greatest Jewish authorities since the 9th century of the Christian æra have regarded Zadok and Boethus as the heretical leaders who originated two sects. Modern critics, however, reject this current account of the origin of the Sadducees from Zadok and Boethus, the disciples of Antigonus of Soho, as unhistorical, because (*a*) it is not mentioned either in Josephus, the Mishna, or the Gemara; (*b*) the original account of Rabbi Nathan neither says that Zadok and Boethus themselves misunderstood Antigonus's maxim, nor that they were the chiefs of these sects, but that their disciples misinterpreted the import of the maxim, and separated themselves from the congregation; and (*c*) it is illogical to suppose that the disciples of Zadok, who, according to Rabbi Nathan's account, did not misunderstand Antigonus, but simply continued to propound his master maxim, would call themselves, or be called, Zadokites = Sadducees, and not Antigonites, seeing that the maxim belongs to Antigonus and not to Zadok. The second and third reasons, however, are of little value, since the present text of Rabbi Nathan's *Aboth* is obscure, and since Saadia Gaon, the *Aruch*, Maimonides, and all the ancient Jewish authorities who lived centuries ago, and who had better means of procuring correct codices, understood the passage to mean, and also derived it from independent sources, that Zadok and Boethus *themselves* misunderstood their master Antigonus, and that they were the originators of the sects. It is the first reason which, coupled with the fact that the oldest records are perfectly silent about Zadok and Boethus as disciples of Antigonus, goes far to show that the passage in the *Aboth of Rabbi Nathan*, like many other pieces in the same work, is by a later hand; and that its author, who most probably flourished towards the end of the 7th century, though possessing the right information that the Zadokites and Boethusians were the followers of Zadok and Boethus, misstated the fact by making these two chiefs, who lived at different times, contemporaries, and by describing them as disciples of Antigonus. This mistake is all the more natural since the real and essential differences between the Sadducees and the Pharisees actually began to develop themselves in the time of Antigonus; and it is not at all improbable that, though the Sadducees, as we shall presently see, derived their early sentiments and distinctive name from a much older leader named Zadok, a distinguished descendant of that leader, bearing the same name, may have lived in the time of Antigonus, and may have contributed greatly to the final separation of the Sadducees from the Pharisees.

2. *Development of the Sect.*—We have seen from their tenets and practices that the Sadducees were the ancient priestly aristocracy, and that they persisted in maintaining their conservative notions, as well as in retaining their pristine prerogatives, against the voice of the people. It is therefore natural, in tracing their origin, to look for a leader among the priests themselves, as their strong conservative sentiments would, as a matter of course, make them centre around a representative and a name of their own caste celebrated in the records of the Sacred Scriptures. Such a chief, answering all the conditions required, we find, as Geiger has elaborately shown, in the eminent priest Zadok, the tenth in descent from the high-priest Aaron, who declared for the succession of Solomon to the throne when Abiathar took the part of Adonijah (1 Kings i, 32-45), and whose line of descendants, or "house" as it is termed in the Bible, henceforth retained a pre-eminence in the future history of the Jewish people. Thus when Hezekiah put a question to the priests and Levites generally, the answer was given by Azariah, "the chief-priest of the house of Zadok" (2 Chron. xxxi, 10); and Ezekiel, in his prophetic vision of the future temple, pre-eminently distinguishes "the sons of Zadok," and "the priests and the Levites of the seed of Zadok," as the faithful guardians of the Lord's sanctuary when the children of Israel went astray (Ezek. xl, 46; xliii, 19; xliv, 15; xlviii. 11). When the Jews returned from the Babylonian captivity, this sacerdotal aristocracy, and especially the "priests of the seed of Zadok," the "sons of Zadok," or, which comes to the same thing, "the Zadokites" = Sadducees, naturally continued to form the centre of the newly formed state, and to be the time-honored guardians both of God's sacred heritage and their holy religion. The high-priests were also the chief functionaries of state. Their maxim, however, that statecraft and ingenuity are to be employed in political transactions with foreign nations, as well as the conduct of the chiefs among this sacerdotal aristocracy based upon this maxim, threatened to destroy both the nationality and the religion of the Jews. Hellenism—which gradually found its way into Judæa after its occupation by Alexander the Great—Grecian sports, and political alliances with the heathen, were advocated by the highest of the land, and openly espoused by multitudes (1 Macc. i, 11-15). The very high-priest, who hitherto was the centre of religion, did all he could to denationalize the people of his charge (2 Macc. iv, 1-19). The people, who saw their sanctuary ravished by the Syrians while their aristocracy were engaged in their ruinous statecraft, became embittered against both the foreigners abroad and the rulers at home. We cannot do better than continue the description of the Sadducees in the powerful words of Geiger: "It was then that a pliable priestly family made itself the hand and the mouthpiece of this discontent; it conquered and crushed the foreign sway, overthrew the governing families at home, and assumed the pre-eminence. But the aristocracy soon surrounded the new sun of the Maccabees, and the Zadokites, who themselves had hitherto been the sun, now became its satellites, as Sadducees. The party struggle increased with continued success to the Pharisees. The internal struggles, however, made the interference of the Romans easy, and paved the way of the keenly ambitious Herod to the throne. He was neither a priest nor a born Israelite; but, like all upstarts, he was anxious to ally himself with the ancient aristocracy. His connection with Mariamne supported a Maccabæan family in the court itself, which, in opposition thereunto, had popular sympathies because it had its root among the people in consequence of its celebrated past; hence the eternal court intrigues and the consequent brutalities. It was for this reason that Herod sought for another alliance with the sacerdotal aristocracy which should both legitimatize him and be his faithful followers, and which he, on his part, would raise by being connected with the sovereign. For this purpose he selected the family of Boethus, a sacerdotal family to whom the functions of the high-priesthood did not belong. He married the daughter of Simon Boethus, whom he made high-priest. Thus was a new high aristocracy created, which, being of ancient aristocratic blood, was blended with the high aristocracy, but which, nevertheless, owed its elevation to the sovereign, and was allied to his house. These were the Boethusians. Their double character, being both upstarts and yet claiming to be ancient aristocracy, enhanced their arrogance" (*Jüdische Zeitschrift*, ii. 34 sq.). They are the Herodians, and for this reason are alternately called Herodians and Sadducees in the New Test. (comp. Matt. xvi, 6 with Mark viii. 15). Thus we are told that the Pharisees took counsel with the Herodians—i. e. with the Boethusian branch of the Sadducees—how they might destroy Jesus (Mark iii, 6), as these Herodians, from their alliance with the reigning dynasty, had

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the temporal power for their aid. Again, in Mark xi, 27; xii, 13, it is stated that the chief-priests, the scribes, and the elders, sent unto Jesus certain of the Pharisees and of the Herodians to catch him in his words; and after they had conjointly put to him the question about the tribute-money (xii, 14–17), each of the representatives of the two sects—i. e. of the Sadducees and the Pharisees—tried to entrap him with questions in harmony with their sectarian tenets. Accordingly, the Sadducæan portion of the deputation, which are called in ver. 13 Herodians and in ver. 19 Sadducees, came forward first and asked him the question about the seven brothers, which bore upon the Sadducæan doctrine of the resurrection and the Levirate law (xii, 19–27). When they were silenced, one of the scribes—i. e. of the Pharisaic portion of the deputation—who was pleased with the manner in which Jesus put down the cavils of the Herodians, came forward and tried to entangle our Saviour with a question from a Pharisaic point of view (xii, 28–37). The reason why our Saviour, who so frequently rebuked the extravagances of some of the Pharisees, did not expose the doctrines of the Sadducees is that at his advent their tenets had been thoroughly refuted by their opponents the Pharisees; and that although, through their alliance with the court, they wielded the temporal arm (Acts v, 17), they exercised no religious influence whatever upon the mass of the Jewish people, with whom the Pharisees were all in all (Joseph. *Ant.* xiii, 10, 5). But even their political influence soon ceased, for with the destruction of the Jewish state by the Romans the Sadducees lost their temporal significance; and though their doctrines continued to be held by a small fraction of the dispersed Jews, yet they were deemed of so little influence that Jehudah the Holy (163–193), in his redaction of the Mishna, only rarely and sparingly takes notice of the different opinions upon the various Jewish enactments held by the Sadducees and the Boethusians. It is for this reason that the Sadducees are also mentioned so little in the Talmud and the Midrashim, and that their origin was forgotten in the 7th century, when the above-quoted passage relating to their rise was introduced into the *Aboth of Rabbi Nathan.*

3. *Their Eventual Fate.*—The fact of the rapid disappearance of the Sadducees from history after the 1st century, and the subsequent predominance among the Jews of the opinions of the Pharisees, remains to be considered. Two circumstances indirectly but powerfully contributed to produce this result: 1st, the state of the Jews after the capture of Jerusalem by Titus; and, 2d, the growth of the Christian religion. As to the first point it is difficult to overestimate the consternation and dismay which the destruction of Jerusalem occasioned in the minds of sincerely religious Jews. Their holy city was in ruins; their holy and beautiful Temple, the centre of their worship and their love, had been ruthlessly burned to the ground, and not one stone of it was left upon another; their magnificent hopes, either of an ideal king who was to restore the empire of David, or of a Son of Man who was to appear to them in the clouds of heaven, seemed to them for a while like empty dreams; and the whole visible world was, to their imagination, black with desolation and despair. In this their hour of darkness and anguish, they naturally turned to the consolations and hopes of a future state; and the doctrine of the Sadducees that there was nothing beyond the present life would have appeared to them cold, heartless, and hateful. Again, while they were sunk in the lowest depths of depression, a new religion which they despised as a heresy and a superstition, of which one of their own nation was the object, and another the unrivalled missionary to the heathen, was gradually making its way among the subjects of their detested conquerors, the Romans. One of the causes of its success was undoubtedly the vivid belief in the resurrection of Jesus, and a consequent resurrection of all mankind, which was accepted by its heathen converts with a passionate earnestness, of which those who at the present day are familiar from infancy with the doctrine of the resurrection of the dead can form only a faint idea. To attempt to check the progress of this new religion among the Jews by an appeal to the temporary rewards and punishments of the Pentateuch would have been as idle as an endeavor to check an explosive power by ordinary mechanical restraints. Consciously, therefore, or unconsciously, many circumstances combined to induce the Jews, who were not Pharisees, but who resisted the new heresy, to rally round the standard of the oral law, and to assert that their holy legislator, Moses, had transmitted to his faithful people by word of mouth, although not in writing, the revelation of a future state of rewards and punishments. A great belief was thus built up on a great fiction; early teaching and custom supplied the place of evidence; faith in an imaginary fact produced results as striking as could have flowed from the fact itself; and the doctrine of a Mosaic oral law, enshrining convictions and hopes deeply rooted in the human heart, has triumphed for nearly eighteen centuries in the ideas of the Jewish people. See RABBINISM.

4. *Their Modern Representatives.*—Many leading Jewish writers (Pinsker, Geiger, Fürst, etc.) claim the Karaites as lineal descendants of the Sadducees; and this identity is quietly assumed by Ginsburg in the art. in Kitto's *Cyclopædia*, which we have thus far mainly followed. It is true the modern Karaite Jews hold, in common with the Sadducees, the decided rejection of the oral law. Less important coincidences are also pointed out, such as their views of worldly policy, their notions respecting the Levirate law, retaliation, inheritance, defilement, the Sabbath, phylacteries, etc.; but these particulars, if indeed not merely accidental, are certainly not conclusive, in the absence of any link of historical connection between the two sects. On the other hand, the failure of agreement in the marked tenet respecting the resurrection is a sufficient offset to these other marks of identity. See KARAITES.

V. The *literature* is nearly the same as that for the Pharisees (q. v.). The following monographs, however, may be specified: Cellarius, *De Causis cur Sadducæi Angelos negarint* (Ziz. 1637); Reiske, *De Sadducæis* (Jen. 1666); Mieg, *De Argumento Christ. adversus Sadducæos* (Heidelb. 1677); Willemer, *De Sadducæis* (Viteb. 1680); Barthel, *De Sadducæis* (Lips. 1680); Lund, *De Pharisæis, Sadducæis et Essenis* (Aboæ, 1689); Salden, *De Sadducæis et Pharisæis* (in his *Otia Theol.* p. 554); Buding, *De Sadducæismo Annæ et Caiaphæ* (Buding. 1719); Cobius, *Argum. Jes. Chr. contra Sadducæos* (Viteb. 1727); Walther, *De Immortalitate Animarum a Sadducæis negata* (Neubrand. 1776); Schultze, *Conjecturæ Hist.-criticæ de Sadducæis* (Hal. 1779); Schäffer, *Oratio ἀρχιερεῦσι in Ecclesia Hebræa Sadducea* (Jen. s. a.); Harenberg, *Nervus Demonstrationis a Christo in Sadducæos susceptæ* (in Iken's *Thesaur.* ii, 242); Gade, *De Sadducæorum in Gente Judaica Auctoritate* (in the *Miscell. Lips. Nov.* ii, 13; v, 440); Güldenapfel, *Josephi de Sadducæorum Canone Sententia* (Jen. 1804); Grossman, *De Philosophia Sadducæorum* (Lips. 1836–39, 4 vols.); Hanne, *Die Pharisäer u. Sadducäer als polit. Parteien* (in Hilgenfeld's *Zeitschrift*, 1867). See PHILOSOPHY.

Sade, Jean Baptiste de, a French prelate, nephew of Richard, was born at Avignon in 1632. After the death of his uncle he became bishop of Cavaillon, and died Dec. 21, 1707. He left several religious works: *Instructions Chrétiennes et Morales* (1696): —*Réflexions Chrétiennes sur les Psaumes Pénitentiaux Trouvées dans la Cassette d'Antoine I, Roi de Portugal* (1698).—Hoefer, *Nouv. Biog. Générale*, s. v.

Sade, Pons de, a French prelate. He was first professor in the University of Avignon, and in 1445 was made bishop of Vaison. He died at Vaison in 1469.

Sade, Richard de, a French ecclesiastic, was successively chamberlain of pope Urban VIII, vice-govern-

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or of Tivoli and Ravenna, and after 1660 bishop of Cavaillon. He died at Rome, June 27, 1663.

Sadeel, Antoine, one of the promoters of the Reformation, was born, 1534, at the castle of Chabot, in the Maconnais. At the age of twenty he was invited to preach to a congregation of the Reformed at Paris. Attacked by the priests, he was employed by the Protestants to draw up a vindication, was imprisoned the next year, 1558, but was released by the king of Navarre. He went to Orleans, where, in 1562, he presided at a national synod. He then went to Berne, and finally to Geneva, where, from 1589, he labored as preacher and professor of Hebrew until his death, Feb. 23, 1591. He wrote against the Jesuits, *Sophismata F. Turriani*, etc. (1577): —*Index Repetitionum Turriani* (1583, 8vo):—*De Legitima Vocatione Pastorum Ecclesiæ Reformatæ* (1583, 8vo):—*Response à la Profession de Foy* (1593, 8vo):—*Opera Theologica* (1592, fol.).

Sadhyas, in Hindû mythology, are demi-gods, all of whom are descended from the first Menu.

Sadir Jug, in Hindû mythology, is a period in Hindû chronology which embraces four world-periods, or twelve thousand divine years of three hundred and sixty solar years each.

Sadleir, Francis, D.D., provost of Trinity College, Dublin, from 1837 until his death in 1851, was a lineal descendant of Sir Ralph Sadleir. His *Sermons* and *Lectures* (*Donellan Lectures*) were published in Dublin (1821–22, 2 vols. 8vo).

Sadler, Anthony, D.D., chaplain to Charles II, died about 1680. His published works are, *Inquisitio Anglicana* (Lond. 1654, 4to):—*The Loyal Mourner* (1660, 4to):—*The Subject's Joy for the King's Restoration: a Masque* (1660, 4to):—*Strange News Indeed* (1664, 4to):—*Schema Sacrum*, etc. (1683). Also single *Sermons*. See Bliss's Wood, *Athen. Oxon.* iii, 1267.

Sadler, John, an English divine and author, who died 1595, is known principally by his work, *Sacred Records of the History of Christ* (Lond. 8vo).

Sadler, Michael Thomas, an English statesman and philanthropist, was a native of Snelston, Derbyshire, and was born in 1780. He was for some time a merchant of Leeds, was member of Parliament for Newark-upon-Trent, 1829–30, and in 1831 for Aldborough, Yorkshire. He was noted for his philanthropic interest on behalf of the agricultural poor and children in factories, and his opposition to Roman Catholic emancipation and parliamentary reform. He died in 1835. The following are some of his principal works: *Ireland: its Evils and Remedies* (Lond. 1828, 8vo):—*Speech in the House of Commons on the Roman Catholic Relief Bill*, March 17, 1829; *Second Speech*, March 30, 1829 (Lond. 1829).

Sa'doc, the Greek form of the name Zadok (q. v.) in the Apocrypha and New Test.

1. (Vulg. *Sadoch*, the Greek original being lost). The high-priest Zadok (2 Esdr. i, 1); one of Ezra's ancestors (Ezra vii, 2).

2. (Σαδώκ, Vulg. *Sadoc*). The son (great-grandson) of Azor and father of Achim (Matt. i, 14) in Christ's ancestry. B.C. cir. 220. See Genealogy (of Christ).

Sadoleto, Jacopo, a Roman cardinal and bishop, noted for his learning, ability, purity, and liberality, born at Modena in 1477. His father, a professor at Pisa, then at Ferrara, gave him an excellent education. While yet a mere youth he heard lectures on Aristotle, and was introduced to the riches of classical literature. Philosophy and eloquence were his favorite studies; and Aristotle and Cicero his masters. His first publication was *Philosophicæ Consolationes et Meditationes in Adversiis* (1502). He also made a promising start in poetry, as his *De Cojo Curtio* and *De Laocoontis Statua* testify. On leaving the university he went to Rome, and soon won the esteem of all scholars and of several eminent prelates. Cardinal Caraffa had him made a canon of San Lorenzo, a place which he held until 1517. Leo X, on his accession, chose Sadoleto and Peter Bembo as his secretaries. In this position Sadoleto rendered his Church faithful services and won great reputation. In 1517, while on a pilgrimage to Loretto, he was appointed bishop of Carpentras, near Avignon. After vainly declining this honor, he accepted it, and fulfilled its duties with exemplary diligence. Leo's successor, Adrian VI, did not esteem him so highly as Leo. But Clement VII recalled him to Rome—a call which he accepted on condition of being permitted to return to his see after three years. He now became one of Clement's most trusted counsellors, and exerted a very beneficent influence. But he endeavored in vain to dissuade the pope from his league against Charles V (1526). Foreseeing the calamities which would result, he begged to be permitted to retire to his diocese. Scarcely twenty days after his departure, Rome was sacked and the pope a prisoner. He now gave his earnest attention to the management of his diocese, removing unworthy pastors, appointing faithful ones, establishing schools, and endeavoring to make the Reformation unnecessary by removing abuses. Here he came into correspondence with some of the most eminent Protestants—Martin Bucer, John Sturm, and Melancthon. He appreciated the motives of the Reformers; but he regarded their doctrine of justification by faith alone as an excessive statement of a good Catholic doctrine, and as liable to Antinomian abuse. His position was that of a mediator; and to all persecution of the Protestants he was utterly opposed. During his stay at Carpentras he entered afresh upon literary labors. Here he wrote a work on education: *De Liberis recte Instituendis* (Ven. 1533; new ed. Paris, 1855) and a commentary, *In Pauli Epistolam ad Romanos* (Ven. 1535). This commentary is his most important doctrinal utterance. His purpose was to present the general Catholic doctrine on faith, good works, justification, predestination, and free will. He mainly followed Chrysostom and Theophylact, and opposed the determinism of Augustine. Man is not passive in the process of regeneration, but must personally co-operate with the grace of God. Faith and good works are inseparable; but works without faith are of no worth. In so far as he opposed justification by faith alone, he opposed only its abuse. He also opposed the excessive fasts and asceticism of the Roman Church. The book was severely censured at Rome. Sadoleto modified some of its utterances, and issued a new edition in 1536. At this period he wrote also an *Interpretatio* of some of the Psalms. On the accession of Paul III, Sadoleto was called to Rome to give counsel as to measures of Church reform. The pope now raised him to the cardinalate (1536), retained him at Rome, and charged him with preparations for the contemplated Council of Trent. In 1538 he attended the pope when he met Charles V at Nice. Here he labored to bring about a peace between the emperor and Francis I. An armistice having been effected, he obtained permission to retire to his bishopric. Here he wrote his elegant work *De Philosophia*. In 1539 he wrote his celebrated *Epistolam ad Senatum Populumque Genevensem*, an eloquent and affectionate appeal to the Genevese Protestants, whom he styles "his beloved brethren in Christ," to return into the unity of the Church. Here he also began his irenical work, *De Exstructione Cath. Eccl.* At this period he gave a signal proof of his Christian liberality. Francis I had issued an order of persecution against all dissenters in Provence; thereupon some of them drew up a statement of their belief, sent it to Sadoleto, and asked his intercession. He candidly made the examination, suggested a few changes, and promised to use his utmost endeavors to rescue them from persecution. War breaking out afresh between Francis I and Charles V, Sadoleto was called to Rome (1542) to act as peace commissioner. This work done, he retired for a few months to Carpentras; but in the summer of 1543 he

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returned to Rome to aid the pope further in his preparations for the Council of Trent. The next year he was called on to meet the emperor and the pope at Busseto in an endeavor to effect a peace with France. This was among the last of Sadoleto's labors. He was now far advanced in years; his health gave way in the summer of 1547, and on Oct. 18 he entered into rest. Sadoleto was one of the noblest characters of the age; he belonged to that select circle of high Roman prelates who sincerely desired to do away with the corruptions of their Church, but whose influence was largely counteracted by the worldly-minded majority. His works, which are very elegantly written, were printed in 1607: *Sadoleti Opera quæ extant Omnia* (Mogunt.). His collected works, except his *Letters*, were again issued at Verona in 1737–38, in 4 vols. 4to; his *Epistolarum Libri XVII*, at Lyons in 1550; a better edition of these *Letters*, at Rome, 1759, in 5 vols. 8vo; his work on philosophy, at Paris in 1853. See his *Life* by Florebellus; Joly, *Étude sur Sadolet* (Caen, 1857); Herzog, *Real-Encyklop.* xiii, 297–301; Hoefer, *Nouv. Biog. Générale*, s. v. (J. P. L.)

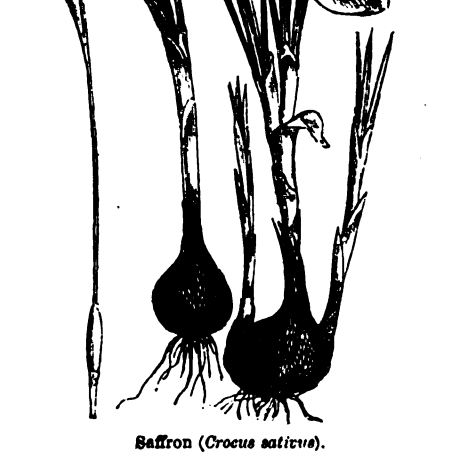
Sadoleto, Paolo, an Italian prelate, nephew of the preceding, was born at Modena, 1508. He studied literature and ancient languages at Ferrara, and was in 1533 made assistant of his uncle at the siege of Carpentras, and in 1541 governor of Venaissin. In 1544 he succeeded his uncle as bishop, and went to Rome as secretary of pope Julius III. At the death of that pontiff, in 1555, he returned to his diocese, and twice again was charged with the governorship of Venaissin, 1560, 1567. He died Feb. 26, 1572, deplored by his people for his excellent qualities and erudition. His *Letters* and *Later Poems* were published by abbé Costanzi at the end of his uncle's *Letters*. See Tiraboschi, *Storia della Letteratura Italiana*, vii; Barjavel, *Dict. Hist. du Vaucluse*. —Hoefer, *Nouv. Biog. Générale*, s. v.

Sadr, in Scandinavian mythology, is a surname of *Odin*, the principal deity.

Saewulf, supposed to have been a merchant of Gloucester, flourished in 1102, and is noticed by William of Malmesbury. He left in manuscript an account of his travels in the Holy Land, A.D. 1102–3, under the title, *Relatio de Peregrinatione Saewulfi ad Hierosolymam et Terram Sanctam*, etc. A French translation was published in Paris, 1839, under the title, *Relation des Voyages de Saewulf à Jérusalem et en Terre-Sainte;* and an English translation is included in Thomas Wright's *Early Travels in Palestine* (Lond. 1848).

Saffron (כַּרְכֹּם, *karkom'*, Sept. κρόκος) occurs only once in the O. T., viz. in Cant. iv, 14, where it is mentioned along with several fragrant and stimulant substances, such as spikenard, calamus, and cinnamon, trees of frankincense, myrrh, and aloes (*ahalim*): we may therefore suppose that it was some substance possessed of similar properties. The name, however, is so similar to the Persian *karkam* (see Castelli, *Lex. Hept. Col.* 1808) and the Greek κρόκος that we have no difficulty in tracing the Hebrew *karkôm* to the modern *crocus* or saffron. It is also probable that all three names had one common origin, saffron having from the earliest times been cultivated in Asiatic countries, as it still is in Persia and Cashmere (comp. Theophr. *Plant.* vi, 6; Pliny, xxi, 17), and especially in ancient Cilicia (Strabo, xiv, 6, 71; Dioscor. i, 25). Crocus is mentioned by Hippocrates and Theophrastus. Dioscorides describes the different kinds of it, and Pliny states that the benches of the public theatres were strewn with saffron; indeed, "the ancients frequently made use of this flower in perfumes. Not only saloons, theatres, and places which were to be filled with a pleasant fragrance were strewn with this substance, but all sorts of vinous tinctures retaining the scent were made of it, and this costly perfume was poured into small fountains, which diffused the odor which was so highly esteemed. Even fruit and confitures placed before guests, and the ornaments of the rooms, were spread over with it. It was used for the same purposes as the modern potpourri" (Rosenmüller, *Bibl. Bot.* p. 138). In the present day a very high price is given in India for saffron imported from Cashmere; native dishes are often colored and flavored with it, and it is in high esteem as a stimulant medicine. The common name, saffron, is no doubt derived from the Arabic *zafran*, as are the corresponding terms in most of the languages of Europe. To this it may be added that it was a favorite pigment or dye. "Saffron-vested" (κροκοπεπλος) is a Homeric epithet for aurora or morning, and the *crocota* was a robe of delicate texture and bright-yellow color, occasionally worn by actors and Roman ladies. Its beauty in the landscape is referred to by Homer (*Iliad*, xiv, 399), Virgil (*Georg.* iv, 182), and Milton (*Par. Lost*, iv, 700). Nothing, therefore, was more likely than that saffron should be associated with the foregoing fragrant substances in the passage of Canticles, as it still continues to be esteemed by Asiatic nations, and, as we have seen, to be cultivated by them. Hasselquist also (*Trav.* p. 36), in reference to this Biblical plant, describes the ground between Smyrna and Magnesia as in some places covered with saffron; and Rauwolf mentions gardens and fields of crocus in the neighborhood of Aleppo, and particularizes a fragrant variety in Syria. Kitto (*Phys. Hist. of Palest.* p. 321) says that the safflower (*Carthamus tinctorius*), a very different plant from the crocus, is cultivated in Syria for the sake of the flowers which are used in dyeing; but the *karkôm*, no doubt, denotes the *Crocus sativus*.

Saffron belongs to the flag or iris order (*Iridaceæ*). The different members of the crocus family are great favorites: the purple and golden varieties (*Crocus vernus*, Willd., and *C. aureus*, Sm.), which, on English flower borders, are the first to follow the snowdrop, and often fill with a flush of coming spring the earliest days of March; and the lonely, fragile sort (*C. nudiflorus*, Sm.), which, with its own leaves still underground, comes up amid the drifting foliage of autumn, making a mournful effort to cheer the last days of October. These, and other species now naturalized in various localities, are regarded by some as only varieties of the *C. sativus* of



Saffron (*Crocus sativus*).

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Linnæus, the true or saffron-yielding crocus—a plant of plentiful occurrence in Greece and Asia Minor. The name *saffron*, as usually applied, does not denote the whole plant, nor even the whole flower, of *Crocus sativus*, but only the stigmas, with part of the style, which, being plucked out, are carefully dried. (Comp. *Halle Encykl.* i, § xx, 165 sq., and plates in Plenck, *Icones Plantar. Med.* i, plate 32.) These, when prepared, are dry, narrow, thread-like, and twisted together, of an orange-yellow color, having a peculiar aromatic and penetrating odor, with a bitterish and somewhat aromatic taste, tinging the mouth and saliva of a yellow color. Sometimes the stigmas are prepared by being submitted to pressure, and thus made into what is called *cake* saffron, a form in which it is still imported from Persia into India. Hay saffron is obtained chiefly from France and Spain, though it is also sometimes prepared from the native crocus cultivated for this purpose. Saffron was formerly highly esteemed as a stimulant medicine, and still enjoys high repute in Eastern countries both as a medicine and as a condiment. See, further, Beckmann, *Geschichte der Erfind.* ii, 79 sq.; Celsius, *Hierobot.* ii, 11 sq.; Bod. a Stapel. *Comment. in Theophr.* p. 663 sq.; Hertodt, *Crocologia* (Jen. 1670); Tristram, *Nat. Hist. of the Bible*, p. 496.

Saga, in Scandinavian mythology, possibly identical with *Laga*, is a deity who at least shares the dwelling-place of Laga in the cooling waters of Soquabekr, and participates in the love of Odin, who pays her daily visits. Saga is one of the Asins, whose songs commemorate the deeds of the heroes. See NORSE MYTHOLOGY.

Sagan (סְגָן, a *præfect*), the second priest of the Jews, who acted as deputy of the high-priest, often officiating for him in the sacred service of the Temple. He was sometimes called high-priest, and was identical with the ruler of the Temple. See PRIEST.

Sagaren, or **Sangaren**, in Hindû mythology, was a famous king, belonging to the race of Children of the Sun, whose sixty thousand sons were turned to ashes by an angry glance of the white penitent Kabiler.

Sagaris, in Greek mythology, was a Trojan who accompanied Æneas to Italy, where he was slain by Turnus.

Sagaritis, in Phœnician mythology, was a dryad who induced Atys to violate his faith with Cybele, to punish which the latter cut down the tree of Sagaritis, and thus caused her death.

Sagatrakawaxen, in Hindû mythology, was a monstrous giant who sprang from the blood of Brahma, when that god was decapitated by the angry Siva, and who was provided with five hundred heads and a thousand arms.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sage, JOHN, a bishop of the Episcopal Church of Scotland, was born (1652) in the parish of Creich, Fife. He was educated at the University of St. Andrews (M.A. 1672), and was ordained in 1684. He officiated at Glasgow until the Revolution in 1688, and was consecrated a bishop for Scotland, 1705. He died in 1711. The following are his principal works: *The Fundamental Charter of Presbytery* (Lond. 1695, 8vo); *The Principles of the Cyprianic Age with regard to Episcopal Power*, etc. (1695, 4to; 1717, 8vo); *A Vindication of the same* (1701, 4to). These, together with his *Life*, were republished, in three octavo volumes, by the Spottiswoode Society (Edin. 1844-46). See Allibone, *Dict. of Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Sagittarius, CASPAR, historiographer of the duchy of Saxony, professor of history at the University of Jena, and, according to his biographer, J. A. Schmidt, one of the most excellent, erudite, and industrious men of his time, was born Sept. 23, 1643. His father, a pastor, taught him with care, and sent him, when fifteen, to the gymnasium at Lübeck. At this early age he published an essay, *De Ritibus Veterum Romanorum Nuptialibus*, and began his annotations on Justin. Here also he wrote an erudite history of the Passion of Jesus. After three years at the gymnasium, he entered the University of Helmstädt, and heard lectures on the whole field of human knowledge—exegesis, church history, metaphysics, logic, ethics, politics, physics, history, geography, and anatomy—thus laying a foundation for the character of *polyhistor* which he subsequently bore. He also preached and travelled in various parts of Germany, and formed relations with many learned men. He next prepared his work, *De Calceis et Nudipedalibus Veterum*. At the age of twenty-five he became rector of the school at Saalfeld (1668), where he not only distinguished himself as an educator, but also continued his literary productiveness. In 1671 he was called to a professorship at Jena. After writing various philological treatises and theological disputations—one of them *De Martyrum Cruciatibus in Primitiva Ecclesia*—he succeeded (1674) to the chair of J. A. Bose as professor of history. The next year he published a very learned work on the history and customs of Thuringia. In 1676 he visited the libraries of Germany and Copenhagen; in 1678 he issued his *Compendium Historiæ Saxonicæ*, and was made a doctor of theology; in the following years he appeared as a polemic, defending Lutheranism against the Jesuit Schönmann. Thereupon followed various works on Pietism, which he boldly defended, and for which he was bitterly assailed by the staid orthodox party. Among the best of his works in this strife is his *Christlicher Neujahrswunsch an alle evangelische Theologos, die die Beförderung des thätigen Christenthums sich angelegen seyn lassen* (Jena, 1692). Among his later writings were his *Historia Vitæ Georgii Spalatini* (Jena, 1693), and an *Introductio in Historiam Ecclesiasticam*, which he did not live to finish. He died March 9, 1694. For a complete list of the works of Sagittarius, see *Joan. Andr. Schmidii Commentarius de Vita et Scriptis Caspari Sagittarii* (Jena, 1713). See Herzog, *Real-Encykl.* xiii, 301-304. (J. P. L.)

Sagui, in Hindû mythology, is the second stage of blessedness in the paradise of Vishnu. See HINDUISM.

Sahadútha. See JEGAR-SAHADUTHA.

Sahidic (or THEBAIC) **Version.** See EGYPTIAN VERSIONS.

Sahuguet, MARC RENÉ, abbé d'Espagnac, was born at Brives, in 1753. Being destined for the Church, he received orders, and was soon appointed canon of Paris. He gave himself principally to literary pursuits, and his earlier essays have received just praise. In 1782 he became advisory clerk of Parliament, and soon developed a great love of riches. The agent and friend of Calonne, he only engaged in those enterprises which would increase his wealth. Among his operations was a speculation in shares of the East India Company, which was so scandalous as to oblige the government to cancel the whole bargain. After the disgrace of Calonne, the abbé d'Espagnac was exiled, though he was still canon of Notre Dame. In 1789 he returned to Paris and associated himself with the so-called *Club of* 1789. At the same time he was a friend of the Jacobins, whose influence procured for him the office of purveyor to the army of the Alps. He was very soon denounced by Cambon and put under sentence of arrest for engaging in fraudulent business transactions, but succeeded in clearing himself. Having gained his liberty, he attached himself to the army of Dumouriez, and by various means acquired an immense fortune. But at the revolt of Dumouriez, Sahuguet was arrested, and tried as an accomplice in a conspiracy to corrupt the government. He was found guilty, and executed at Paris, April 5, 1794. Of his literary works there are a few remaining which show considerable ability. The most noticeable are *L'Éloge de Catinat*, who was crowned by the French Academy in 1775, and *Réflexions sur l'Abbé Suger et sur son Siècle* (1780).—Hoefer, *Nouv. Biog. Générale*, s. v.

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Sail is the incorrect rendering in the passages Isa. xxxiii, 23; Ezek. xxvii, 7, of the Hebrew נֵס, *nés*, usually a *standard* or *flag-staff*, and in the passages in question a *flag* of a ship. In Acts xxvii, 17 it stands vaguely for σκεῦος (a *vessel* or *implement* of any kind), which there designates the *tackling*, or sailing-apparatus in general of a ship. See, also, MAIN-SAIL.

Sailer, JOHANN MICHAEL, a Roman Catholic bishop of Ratisbon, the originator of a tendency in German Catholicism, and one of the purest and noblest theologians of the Church universal. His life lies between Nov. 17, 1751, and May 20, 1832. He was born near Schrobenhausen, in the bishopric of Augsburg, of upright, devout parents. His mother left upon his young heart an impression for which he expressed public thanks to the end of his days. His readiness in learning induced his father to send him in his tenth year to school at Munich. For five or six years he earned his way as attendant on a young nobleman. Having finished his gymnasium studies at the age of nineteen, he entered as novitiate into the Jesuit Society at Landsberg, and passed three very studious years. On the dissolution of the order (1773), he went to Ingolstadt, and pursued philosophy and theology until 1777, when he was consecrated to the priesthood.

Up to his sixteenth year, Sailer suffered under a tender and often upbraiding conscience. But, finding a wise spiritual guide, he was now led to a clear, evangelical conversion. At his eighteenth year he was troubled with historical doubts. An aged missionary from India helped him, happily, over these. But other, even severer, temptations beset him subsequently. In 1777 he became *repetitor publicus* of philosophy and theology at Ingolstadt. Here he formed intimate bonds with the zealous and devout pastor Feneberg, and with Winkelhofer, the German Fénelon. In 1780 he was promoted to the chair of dogmatics. He now began his public literary activity, and published notes to the *Imitatio Christi*, also a prayer-book, which has enjoyed great popularity, and a discussion of the province of reason. From 1784 to 1794 he served as professor of pastoral theology at the University of Dillingen—a very fruitful period. He planted evangelical principles in the hearts of thousands of students, who in turn spread them throughout German Catholicism. He formed religious friendships with many eminent Protestants, especially Lavater, and with all who were earnestly upholding religion against the inflooding of rationalism. This finally brought persecution upon Sailer, and in 1794 he was abruptly dismissed from his chair. For a while he shared the hospitality of Winkelhofer in Munich, but then retired into greater privacy at Ebersberg. The next six years brought to Sailer great spiritual temptations. He was brought into the stream of earnest evangelical mysticism which centred in Martin Boos; but he was not entirely carried captive by it. Partially convinced that he still retained something of the Pharisee and formalist, yet unable to break entirely away from Catholic tradition, he finally sought refuge and consolation in fervent prayer and active labor upon the souls of men. Not fully rising to the subjective self-assertion of Luther, he yet clung with his whole heart to Christ, and followed the examples of Fénelon and Francis de Sales. His piety resembled that of Charles Wesley, while his adhesion to Catholicism, though less passionate, was yet of the same type as Charles Wesley's devotion to the Establishment. In 1799, Sailer was again favored with a chair in Ingolstadt. The next year the university was removed to Landshut. Here he labored with great fruitfulness until 1821. He lectured on ethics, pastoral theology, homiletics, pedagogics, liturgics, and served as university preacher. His pen was also very busy. He attracted students from every part of Germany, and received many tempting calls to other fields, one of them to the archbishopric of Cologne; but he declined them all. Even yet he did not entirely escape persecution and abuse; but he bore it all with the greatest patience, holding as his motto the words of the prophet (Jer. xxx, 15), "In spe et silentio erit fortitudo vestra." While Napoleon accused him of being a bigoted papist, the pope distrusted him and refused to confirm him as bishop of Augsburg. Accused of mysticism and of fraternization with Protestants, he published, in 1820, a detailed defence of all that he had done or taught, and submitted the whole to the judgment of the pope, "following the example of the great Fénelon." This document did not fully satisfy Rome, and it was only after considerable negotiation that the king of Bavaria obtained papal consent to his ecclesiastical preferment. In 1821 he was made prebendary of Ratisbon, and in 1822 vicar-general and coadjutor of the aged bishop Von Wolf; at the same time he was made bishop *in partibus* of Germanicopolis. With great conscientiousness he now entered upon the weighty duties of this great diocese of Ratisbon. Everywhere he endeavored to look into matters with his own eyes, and to correct all abuses to the extent of his ability. He held regular meetings with all his clergy, and endeavored to improve the popular education. In 1829 he became in name what he had long been in reality, bishop of Ratisbon. Three years later he died at the age of eighty-one. A complete edition of his works was published by J. Widmer (Sulzb. 1830–42) in forty volumes. Among them the following deserve special mention: *Briefe aus allen Jahrhunderten* (1800–4): — *Grundlehren der Religion*: — *Moralphilosophie*: — *Erziehung für Erzieher*: — *Die Weisheit auf der Gasse*: — *Pastoraltheologie*: — and many sermons and addresses. Though lacking in profound speculative power, Sailer's writings have yet had a very wide and very stimulating influence. He has been compared to Herder, but he had far more respect than Herder for the objective fruit of ecclesiastical thought. He endeavored in all things to practice the maxim *In necessariis unitas, in dubiis libertas, in omnibus caritas*. Of a school of theology as springing from Sailer, we cannot properly speak. He did not leave a school, but only a spiritual impulse. He was of decidedly irenical tendency. Full of Christian love, his ideal was a "mild orthodoxy," equally opposed to rationalism, on the one hand, and to a stiff, arid, Roman orthodoxy, on the other. Among the most eminent followers of Sailer was Melchior Diepenbrock (1798–1851), his companion at Ratisbon, and subsequently prince-bishop of Breslau and cardinal-priest. See Hagenbach, *Church in the 18th and 19th Centuries*; but especially Herzog, *Real-Encykl.* xiii, 305–313. (J. P. L.)

Sailly, THOMAS, a Belgian theologian, was born at Brussels in 1553, where he died in 1623. At the age of seventeen, having been already ordained priest, he went to Rome to enter the Society of Jesus. When hardly out of his novitiate, he was sent by Gregory XIII on an embassy to the czar Ivan. On account of his health he was recalled, and became confessor to prince Alexander of Parma. In 1597 he was made superior of a military mission, and in 1606 he went to Rome as procurator-general of the Belgian provinces. In 1620 he took part as missionary in the campaign of Spinola. He was the author of works in Latin, Flemish, and French: *Guidon et Pratique Spirituelle du Soldat Chrétien* (1590): — *Narratio Itineris Fr. de Mendoza, Almirantii Aragoniæ, in Legatione sua* (1598): — *Thesaurus Litanarum ac Orationum Sacer* (1598): — *Den nieuwen Morghenwekker* (1612). He also translated several religious treatises into his native language. — Hoefer, *Nouv. Biog. Générale*, s. v.

Saint, an epithet applied to (1) a person eminent for piety and virtue; (2) a consecrated or sanctified person. There are two words in the Hebrew Scripture used to express the above, both of which are rendered in our translation by the single expression *Saint*. חָסִיד, *chasid* (like the Gr. ὅσιος), denotes a mental quality; its most certain acceptation being pious, just, godly, etc. It is

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spoken of pious Hebrews (Psa. iv, 3; xxx, 4; xxxi, 23; xxxvii, 28; l, 5; lii, 9; lxxix, 2; xcvii, 10; cxvi, 15). On the other hand, קָדוֹשׁ, *kadôsh*, and also the Greek word ἅγιος, signifies *pure, clean*, in reference to physical purity and cleanliness; they are also used of moral purity, *holy, hallowed, sacred*—applied to persons *consecrated* to the service of God: the priests (Exod. xxviii, 41; xxix, 1; Lev. xxi, 6; 1 Sam. vii, 1; 1 Pet. ii, 5); the first-born (Exod. xiii, 2; Luke ii, 23; Rom. xi, 16); and the people of Israel (Exod. xix, 10, 14; Isa. xiii, 3); prophets and apostles (Luke i, 70; Acts iii, 21; 2 Pet. i, 21; Eph. iii, 5); the *pious* Israelites, the *saints* (Deut. xxxiii, 3; Psa. xvi, 3; xxxiv, 9; lxxxix, 5, 7; Zech. xiv, 5; Dan. vii, 18, 21, 25, 27; Matt. xxvii, 52); and the angels (Job v, 1; xv, 15; Dan. viii, 13; Matt. xxv, 31; 1 Thess. iii, 13). The latter Greek word is also used of those who are purified and sanctified by the Holy Spirit; and as this is assumed of all who profess the Christian name, Christians are called *saints* (Acts ix, 13, 14, 32, 41; xxvi, 10; Rom. i, 7; viii, 27). It may here be observed that the Hebrew word for a consecrated prostitute is קְדֵשָׁה, *kedeshâh*, derived from קָדוֹשׁ, *kadôsh*, in its signification of separated, dedicated, because such women among idolaters were devoted to the service of the temples of their false deities, particularly those of Venus, and to the ancient priests of Bel, or Belus. Of such female devotees, instances are to be found in the present day attached to the Hindû temples.

The later Jews have their *saints* as well as the Christian Church; the word they use is קָדוֹשׁ, *kadôsh*. Their most celebrated saint is rabbi Judah Hak-kadôsh (rabbi Judah the Holy). He lived about one hundred and twenty years after the destruction of the second Temple, and was the author of the Mishna (or text) of the Babylonian Talmud. They have also their devout men (חסידים, *chasidim*), who devote themselves to a religious life and to the study of their law, visit the dying, perform the rites for the dead, etc. Of such kind were the "devout persons" with whom Paul disputed (Acts xvii, 17). In the New Test. the word ἅγιος, as above, is used throughout wherever our version has "saint," and with the same signification as in the Sept.—viz. separated, dedicated, sanctified by consecration—because the Christians were then especially dedicated to God's service, in separation from the Jews and pagans, as the Jews had been before the "holy people" separated from the Gentiles. See HOLINESS.

After the Christian æra, the martyrs were considered as dignified saints in the same rank as the apostles—i. e. saints by profession and office, as distinguished from the saints, or holy and pious by character and conduct, such as have been eminent for religion and virtue, but not canonized. After some time canonization was extended also to confessors—that is, persons who during the persecutions against the Christians had made a resolute avowal and defence of their faith, and had suffered torture, banishment, or confiscation in consequence, but not actual martyrdom (see the monographs cited by Volbeding, *Index Programmatum*, p. 169). For some centuries there was no regular canonization in the Christian Church. By a tacit consent of the clergy the names of martyrs, etc., were inserted as saints in a kind of ecclesiastical register, called a *diptych*. It was not till about the 9th century that solemn and formal canonization, with its particular ceremonies, began to be regularly practiced. At present, in the Church of Rome, the ceremony of beatification, or being pronounced blessed by the pope, must precede canonization, and cannot take place till fifty years after death. See CANONIZATION. The word is generally applied by us to the apostles and other holy persons mentioned in the Scriptures; but the Romanists make its application much more extensive, as, according to them, all who are canonized are made saints of a high degree. Protestants, in applying this term to the sacred writers, are very inconsistent; for though they say St. John, St. Peter, St. David, they never use St. Isaiah, St. Habakkuk, etc. The practice has even extended to naming churches after certain saints. See PATRON SAINTS.

Concerning the bodies of the saints which arose and came out of their graves after the resurrection of Christ (Matt. xxvii, 50), it is believed that they were persons who believed in him and waited for him in hope, as old Simeon had done (Luke ii, 25), but who had died before his resurrection, and who were thus favored to be an example of the general resurrection, and to whom Christ alluded (John v, 25), "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live;" and of whom Paul speaks, "Now is Christ risen from the dead, and become the first-fruits of them that slept," because his resurrection was the signal for theirs. It appears that these persons must have been deceased during the then present generation; for they went into Jerusalem, and appeared unto many, who could not have recognised them had they been much longer dead. We may here observe that when the word saint or saints (ἅγιος, ἅγιοι) is used in the New Test. relative to persons deceased, it is to be understood of the spirits of the just (without any distinction of office or character) made perfect. See RESURRECTION.

Saint-Amour, LOUIS GORIN DE, a French theologian, was born at Paris, Oct. 27, 1619. He was educated at the University of Paris, and afterwards became its rector, and in 1644 was made professor at the Sorbonne. His profound learning and the vigor of his argumentative powers soon made him conspicuous in the assemblies of the faculty. When the Jesuits obtained the condemnation of the five propositions of the book of Jansenius, Saint-Amour became one of the most powerful adversaries of the decision. He was one of the doctors who went to Rome to obtain its reversal, but was obliged to return without having succeeded. By his defence of Arnauld he was excluded from the assemblies of the Sorbonne, and, being arrested by the order of the Council of State, he was in 1684 burned at the stake. He published a *Journal de ce qui c'est passé à Rome touchant les cinq Propositions depuis* 1646 *jusqu'en* 1653 (1662), edited by Arnauld and De Sacy from the notes of Saint-Amour and the abbé Salaine.—Hoefer, *Nour. Biog. Générale*, s. v.

Saint-George, ARTHUR, D.D., dean of Rosse, died 1772. His only published work is *The Archdeacon's Examination of Candidates for Holy Orders*, etc., edited by W. Wotton, D.D. (Lond. 1751, 12mo).

Saint John, KNIGHTS HOSPITALLERS OF (also called *Knights of Rhodes*, and *Knights of Malta*), a religious and military order, originating in the middle of the 11th century. Some citizens of Amalfi, while trading with Palestine, had (1048) founded two hospitals for the reception of pilgrims to Jerusalem—one for men, and the other for women. The hospital for men bore the name of St. John the Almoner, a native of Cyprus and patriarch of Alexandria, who sent aid to Jerusalem in 614, after it had been sacked by Chosroes II. The confraternity who did service in the hospital was under the direction of Gerard. They displayed such heroic charity when Jerusalem was captured by the Crusaders, July 15, 1099, that several knights—among them Raymond du Puy—joined them as hospitallers. The lordship of Montboire, in Brabant, was bestowed upon them by Godfrey de Bouillon. When peace was restored to the city, Gerard and his associates pledged themselves to labor forever in the hospitals "as the servants of the poor and of Christ," the members of both sexes assuming as their habit the black robe of the Augustinians, with a white linen cross of eight points on the left breast. The order received the papal approbation from pope Paschal II, Feb. 15, 1113, under the appellation of "Brothers Hospitallers

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of St. John in Jerusalem." A magnificent church was erected to St. John the Baptist on the traditional site of his parents' abode. Gerard took the title of Guardian and Provost of the order, and built, for the accommodation of pilgrims, hospitals in the chief maritime towns of Western Europe; these afterwards became commanderies of the order. Gerard died in 1118, and was succeeded by Raymond du Puy, who to their former duty of hospitality and attendance upon the sick added that of knighthood, in opposition to infidels; and this soon became the principal object of the order. Raymond divided the order into knights, priests, and brother servants; and there grew up, also, a numerous intermediate class of sergeants (old Fr. *serfgents*, servingmen), who rendered valuable service in field and hospital, and were, in course of time, assigned separate commanderies. The order, under its new organization, was called after St. John the Baptist; and Raymond exchanged the title of guardian for that of master. The title of grand-master was first assumed by Hugues de Revel, 1267. The constitutions, based on the Augustinian rule, were drawn up by Raymond, and approved by pope Calixtus II, 1120. The great influx of members caused the order to be divided according to nationalities, or "languages" — those of Provence, Auvergne, France, Italy, Aragon, Germany, and England — to which were added the languages of Castile and Portugal. The order became famous by its delivering Antioch from the Moslems, raising the siege of Jaffa, assisting powerfully in the fall of Tyre, driving the enemy from Cœle-Syria and Phœnicia, and contributing to the fall of Ascalon, in 1153. Amaury, king of Jerusalem, bribed them, in 1168, to promise to violate a solemn treaty and engage in an expedition against Egypt. The order was nearly annihilated in 1187 by Saladin in the battle of Tiberias. After the fall of Jerusalem, it was established at the castle of Margat (Markat), the female branch of the order retiring to Europe. The Kharesmians nearly exterminated the order in 1244 at the battle of Gaza. When the Saracens took Acre (1291), the hospitallers removed to Limisso, in Cyprus, where originated their naval character, as their vessels conveyed pilgrims to the Holy Land. Having conquered Rhodes in 1309 (or 1310), they afterwards made it the principal seat of their order, and were hence called Knights of Rhodes. They sustained there two sieges, the first, in 1480, under the grand-master D'Aubusson, proving disastrous to the besiegers; and the second, under L'Isle-Adam, in 1522, ending (after a heroic defence of six months) in the defeat of the knights and evacuation of the island. After taking refuge successively in Candia, Messina, and the mainland of Italy, they were put in possession of the islands of Gozo and Malta and the city of Tripoli by emperor Charles V. They made Malta one of the strongest places in the world, and it gave its name to the order. They repelled attacks from the Turks in 1551 and 1565, and held the island until June, 1798, when it was taken by Bonaparte, the grand-master Hompesch having abdicated and been sent to Trieste. Since that event the order has existed only in name. It was for a time under the protection of Paul I of Russia, whose reported conversion to Romanism led to his being elected grand-master. The seat of the order was removed to Catana in 1801, to Ferrara in 1826, and to Rome in 1834. See *Appletons' New Amer. Cyclop.* s. v. See HOSPITALLERS.

Saint-John, Pawlett, D.D., rector of Yelden, Beds, prebendary of Hereford, and chaplain in ordinary. He received the degree of M.A. in 1706, and D.D. in 1716, and died 1732. "His sermons were written in a forcible yet simple style." Fourteen of them, on practical subjects, were published (Lond. 1737, 8vo). See Darling, *Cyclop. Bibliog.* s. v.

Saint-John, Theophilus, D.D., a pseudonym. The real author was the Rev. *Samuel Clapham*, A.M. His *Sermons* were of a highly popular and useful character, two volumes of which were published (Lond. 1812, 8vo).—Darling, *Cyclop. Bibliog.* s. v.

Saint-Jure, JEAN BAPTISTE DE, an ascetic author, was born, in 1588, at Metz. At the age of sixteen he joined the Jesuits, and was superior successively of the monasteries at Amiens, Alençon, Orléans, and Paris. He was one of the Jesuits who went into England during the reign of Charles I; but the condition of the country was so unsettled that he returned to his native land. He died at Paris, April 30, 1657. He wrote several works which have been reprinted, even at the present day. We mention *De la Connaissance et de l'Amour de Jésus-Christ* (1634):—*Méthode pour bien mourir* (1640):—*L'Homme Spirituel* (1646):—*L'Idée d'un Parfait Chrétien, ou la Vie de M. de Renty* (1651):—*L'Homme Religieux* (1657).—Hoefer, *Nour. Biog. Générale*, s. v.

Saint-Maur. See MAUR (*St.*), CONGREGATION OF.

Saint-Pard (PIERRE NICHOLAS VAN BLOTAQUE), *Abbé de*, a Belgian ascetic writer, was born, Feb. 9, 1734, at Givet-Saint-Hilaire. He studied with the Jesuits at Diman, joined their order, and was sent to teach in various colleges. At the time of the suppression of the society he was at Vennes, but went to Paris; and, learning of the interdict of Parliament, he changed his name to that of *Saint-Pard*, which he retained till his death, which occurred at Paris, Dec. 1, 1824. During the Revolution he remained in Paris, and, though obliged to conceal himself, he still exercised his ministerial functions. Under the Directory he became bolder, and was twice imprisoned for preaching in public. In 1801 he became honorary canon of Notre Dame, and had charge of the parish of St. Jacques de Haut-Pas, which he held during the remainder of his life. Of his writings we have *Retraite de dix Jours* (1773):—*L'Âme Chrétienne formée sur les Maximes de l'Évangile* (1774):—*Exercises de l'Amour du Pénitent* (1799). He abridged and re-edited *Le Livre des Élus* (1759), and *La Connaissance de Jésus-Christ* (1772).—Hoefer, *Nour. Biog. Générale*, s. v.

Saint-Pierre, CHARLES IRÉNÉE CASTEL, a French ecclesiastic, was born near Barfleur, Normandy, Feb. 18, 1658. He was educated by the Jesuits at Caen, and joined the priesthood. He went to Paris in 1686, and succeeded Bergeret in the Academy, 1695. He became chaplain of the bishop of Orleans in 1702, and received, through him, the abbey of Tiron. He attended the Congress of Utrecht with cardinal Polignac in 1712. In some of his writings (*Discours sur la Polysynodie*) he severely judged Louis XIV, and advocated a constitutional government. For this he was expelled from the Academy; but an association known as the *Club de l'Entresol* gave him opportunities to expound his humanitarian schemes. It was closed seven years after (1731) by cardinal Fleury. He died April 29, 1743. Most of his writings are included in his *Ouvrages de Politique et de Morale* (Rotterdam, 1738–41, 18 vols.).

Saint-Simon, Claude (*the younger*), a French prelate, was born in 1695. In 1716 he became superior of the abbey of Jumièges. Being made bishop of Noyon, he was afterwards (in 1733) transferred to Metz: he there founded a seminary which bears his name, and in which he died, Feb. 29, 1760.

Saint-Simon, Claude Henri, *Count of*, one of the most eminent so-called socialistic or communistic philosophers of modern times. He was born at Paris of an ancient and noble family, April 17, 1760. Grown up in the midst of religious and social agitation, he entered the army and was made a captain at the age of seventeen. In 1779 he went to America, fought under Bouillé and Washington, was captured with the count de Grasse in 1782, and, at the conclusion of the war, returned to France and was promoted to a colonelcy. In 1785 he visited Holland and endeavored to induce the government to join with France in an expedition against the English in the East Indies. He then went to Spain with an eccentric project of uniting Madrid by a canal

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with the sea. Failing in both schemes, he returned to Paris, and, finding the Revolution in full blaze, laid aside his aristocratic name, and fell in with the popular current. By speculating in confiscated property he found himself, in 1797, in possession of 144,000 francs in specie. With this capital he led, the next ten years, a life of travel, study, experiment, and pleasure, and, in the intervals, brooded over a fanciful scheme of regenerating human society. Locating himself in the Latin Quarter, Paris, he studied the whole circle of physical and social sciences. This was his theoretical education; but he wanted also an experimental education. In order to this, he endeavored to realize in his own person the whole circle of human experiences, joys, and sorrows. He entered society; he gave banquets and balls; he gambled, drank, and debauched himself; he courted contagious diseases; he tried to keep off old age by medicaments and paint; he set all moral law aside, justifying it by the maxim that the end sanctified the means. It was right for him, the reformer, to do this. How could he apply the remedy if he had not himself felt the pain! He married in 1801, but, soon dissatisfied, he put away his young wife and sought out another. From this state of dissipation and theorizing he awoke just in time to find that his money was all gone, and that poverty was staring him in the face. The germs of Saint-Simon's system are given in his first publication, *Lettres d'un Habitant à Genève* (1802). All men of thought were to form the spiritual order, all men of action the temporal order — an adaptation to modern society of the mediæval distinction of the Romish Church. This work was followed in 1807 by his *Introduction aux Travaux Scientifiques du 19ième Siècle* (Paris, 1807, 2 vols.). The novelty of these views attracted to Saint-Simon a circle of admiring youth, among whom were Olinde Rodrigues, Augustin Thierry, and Auguste Comte. This was the beginning of organized Saint-Simonism. In co-operation with these disciples, he now produced in rapid succession a *Prospectus d'une Nouvelle Encyclopédie* (1810): — *De la Réorganisation de la Société Européenne* (1814): — *L'Industrie* (1817): — *L'Organisateur* (1819): — *Système Industriel* (1821-22): — *Catéchisme des Industriels* (1823): — *Opinions Littéraires, Philosophiques et Industrielles* (1825). But these ambitious works did not produce the revolution in society which Saint-Simon looked for. They fell still-born from the press, or were left unread. The pretended saviour of mankind was oppressed with poverty and discouragement. Reaching the lowest depths in March, 1823, he made a fruitless attempt at suicide, but succeeded only in blowing out one of his eyes. Recovering from his wounds and despondency, he now summoned up his last powers in an endeavor to give the world a new religion. The result was his *Nouveau Christianisme* (Paris, 1825). In this he used many thoughts from the Bible. God is the infinite, universal being; he is the all; everything is in him and by him; his central essence is *love;* he reveals himself as reason, understanding, wisdom, strength, beauty. Man is his highest revelation. Man's ideal essence is also love. The ideal condition of humanity is not the enslaving of the one by the other, but the improvement of each by the other, and the transformation of earth into a paradise. By this process all evil is to be overcome and all bliss to be attained; men are to yield obedience to the authority of wisdom; all are to labor for the happiness of all. But the God of Saint-Simon was a vague abstraction; the system was simply materialism with a slight tincture of naturalistic pantheism. Material well-being was the ideal paradise; Saint-Simonism was hedonism; Christianity was but a transient form of man's endeavor to find happiness. Catholicism did a good work in its day, so also did Protestantism; but Saint-Simonism was now to supersede all previous systems. The new æra was to be brought about by two principles — an end and a means. The end was, the most rapid possible amelioration, physical and moral, of the condition of the class the most numerous and poor. The means was, to each man a vocation according to his capacity, and to each capacity a reward according to its works. The result aimed at was a sort of democratic epicureanism. It was an outbirth of a one-sided brooding over the conflict between capital and labor, noble and peasant, priest and devotee. It sprang of fanatical enthusiasm for a vaguely comprehended good; it was devoid of high ethical thoughts; it had no just appreciation of the philosophy of history: hence it was of a highly artificial and sentimental character, and its speedy collapse was a matter of logical necessity. So soon, therefore, as Saint-Simon died (May 19, 1825), and the enthusiasm of his first disciples had occasion to come into contact with the practical facts of society, the system as a whole vanished into thin air. Dissensions arose. Rodrigues, Enfantin, Leroux, Bazard, Comte, each interpreted the master for himself, and each went his own way. The last remnant of organized Saint-Simonism was dispersed by decree of a civil court in August, 1832. After this date most of the members returned to the ranks of ordinary life, and the system became simply a matter of social history. See Carové, *Der Saint-Simonismus* (Leipzig, 1831); Veit, *Saint-Simon* (ibid. 1834); Matter, in *Stud. u. Krit.* (1832); Herzog, *Real-Encyklop.* xiii, 317–320; *Encycl. Brit.* (8th ed.), vol. xix. (J. P. L.)

Saint-worship. See Invocation of Saints.

Sainte-Aulaire, Martial Louis de Beaupoil de, a French prelate, was born in 1720, and in 1759 he was called to the bishopric of Poitiers, and made deputy to the state assembly of 1789. He was adverse to all innovations, and strongly opposed to the requirements of the law in obliging ecclesiastics to take the civil oath. In 1791 he went to England and afterwards to Switzerland, where he died in 1798. — Hoefer, *Nouv. Biog. Générale*, s. v.

Sainte-Beuve, Jacques de, a French theologian, was born at Paris, April 26, 1613. He received his degree in 1638 at the Sorbonne, and became royal professor of theology in that institution, where his learning gained for him so wide a reputation that he was considered one of the most ready casuists of his time. His refusal to subscribe to the censure passed upon two propositions of Arnauld caused him to lose his professorship in 1656. He was also deprived of his authority as preacher; but as he afterwards showed more submission to the dictates of the Church by signing the new formula prescribed Feb. 15, 1665, by Alexander VII, he was chosen theologian of the French clergy. This position brought him a pension, and also obliged him to write a *Théologie Morale* for the assembly at Mantes. Sainte-Beuve lived in Paris in retirement, but was sought for consultation by all the dignitaries of his time. It was said that he not only ruled all of one city, but a whole kingdom. He died Dec. 15, 1677. His writings, are *De Confirmatione* (1686): — *De Extrema Unctione* (1686): — *Décisions de Cas de Conscience* (1686). These works were edited after his death by his brother Jérôme. — Hoefer, *Nour. Biog. Générale*, s. v.

Sainte-Marthe, Claude de, a French ascetic author, was born at Paris, June 8, 1620. He entered the priesthood in early life, and lived for a time in solitude. After being for some years curé of Mondeville, in the diocese of Sens, he entered the order of Port-Royal des Champs. Twice he was obliged to leave on account of persecution, and finally, in 1679, went to live at his château at Courbeville, where he died Oct. 11, 1690. His writings are, *Défense des Religeuses de Port-Royal et de leur Directeurs* (1667): — *Traités de Piété* (1702): — *Lettres de Piété et de Morale* (1709). He wrote part of the *Morale Pratique des Jésuites*, and was engaged in the translation of the New Testament by Mons. Besides these, he left many petty works, sermons, and letters. — Hoefer, *Nour. Biog. Générale*, s. v.

Sainte-Valier, Jean Baptiste de Lacroix de,

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a French prelate, was born at Grenoble, Nov. 14, 1653. He became chaplain to Louis XIV, and in 1684 was appointed vicar-general of Quebec by bishop Laval. He arrived in Canada July 30, 1685, returned to France Nov. 1687; was consecrated bishop of Quebec, Jan. 25, 1688, and went back to Canada in August of the same year; founded the general hospital at Quebec, was captured by the English at sea while returning from a visit to France, July, 1704, and remained a prisoner until 1709. He died at Quebec, Dec. 26, 1727. He was the author of *État Présent de l'Église et de la Colonie Française dans la Nouvelle France* (1688).

Saints. See SAINT.

Saints, INVOCATION OF. See INVOCATION OF SAINTS.

Saints' Days. See CALENDAR; FEASTS.

Saints' Relics. See RELICS.

Saïr. See SATYR.

Saitis, in Greek mythology, is a surname of *Minerva*, under which she possessed a temple on the mountain Pontinus, near Lerna, in Argolis. This Saitic worship was doubtless derived from Sais, in Egypt, where the goddess Neith was adored, the latter service being incorporated with that of Minerva by the Greeks.

Saitons, in Prussian mythology, were persons who inflicted wounds on themselves, and spilled their blood in the sacred groves, in order to make atonement to the gods for the sins of other people.

Saivas, the general name given to those among the Hindûs who worship Siva the Destroyer, one of the members of the Trimurti. The only form under which this deity is worshipped is that of the *Linga*, which they adore either in temples, in their houses, or on the side of a sacred stream. "The worship of Siva seems to have been, from a remote period, rather that of the learned and speculative classes than that of the masses of the people. In a renowned work called the *Sankara-dig-vijaya*, or the victory of Sankara over the world, composed by Anandagiri, one of the disciples of Sankara, several subdivisions of the Saivas are named—viz. the *Saivas*, properly so called, who wore the impression of the Linga on both arms; the *Raudras*, who had a trident stamped on the forehead; the *Ugras*, who had the drum of Siva on their arms; the *Bhaktas*, with an impression of the Linga on their foreheads; the *Jangamas*, who carried a figure of the Linga on their heads; and the *Pasupatas*, who imprinted the same symbol on the forehead, breast, navel, and arms. The present divisions of the Saivas, however, are the following: the Dandins and Dasnâmi-Dandins; the Yogins; the J ngamas; the Paramahansas; the Aghorins; the Urdhabâhus; the Akâsmukhins and Nakhins; the Gûdaras; the Rûkharas, Sûkharas, and Ukharas; the Karalingins; the Bramachârins; and the Nagas." Each division is characterized by some peculiarities of dress, self-torture, tenets, etc. (see Wilson, *Religious Sects of the Hindûs* [Lond. 1862], i, 188 sq.).—*Chambers's Encyclop.* s. v.

Saivo Oiniak, in Lapp mythology, was a mountain deity worshipped under the symbols of peculiarly shaped stones or mountains.

Sajotkatta, a term given by the North American Indians to those persons who enjoy the special favor of their patron spirits, and are through such aid enabled to discover things that are hidden, to foretell future events, to bewitch other persons, to perform extended journeys in the soul while absent from the body, etc.—in short, the most cunning impostors in the tribes. The Iroquois equivalent for this title is *Agottsinnachs*, i. e. seers.—Vollmer, *Wörterb. der Mythol.* s. v.

Sakar, in Mohammedan writers, is one of the seven hells, which serves as the place in which Parsees are punished for being what they are.

Sakhi Bhavas, a Hindû sect who worship Radha as the personification of the *Sakti* or *Krishna*. They assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women. The sect are held in little estimation, and are very few in number. They occasionally lead a mendicant life, but are rarely met with. It is said that the only place where they are to be found in any number is Jaypur. There are a few at Benares, and a few scattered throughout several parts of Bengal.—Gardner, *Faiths of the World*, s. v.

Sakhtar is the Parsee name for the heaven which encloses the heaven of the fixed stars, and which is immovable and inhabited by Ormuzd alone.

Sakia, in Arabian mythology, is a Mohammedan name for the god of a primeval race of giants and dæmons who dwelt in Arabia Petræa, and who drew down rain to the earth.

Sakin, in Scandinavian mythology, is one of the thirty-seven rivers of hell.

Sakkuto, ABRAHAM BEN-SAMUEL, a learned Jewish writer, was born at Salamanca about A.D. 1450. He was a celebrated astronomer, mathematician, historian, and lexicographer, and his distinguished talents secured for him the professional chair of astronomy at Saragossa. When he had to quit Spain, in 1492, he repaired to Portugal, where king Emmanuel appointed him chronographer and astronomer royal. On the banishment of the Jews from Portugal, he retired to Tunis. It was here that he completed, in 1504, the famous chronicle entitled סֵפֶר יוּחַסִין (*The Book of Genealogies*), which comprises a chronological history of the Jews from the creation to A.M. 5260 = A.D. 1500. In this elaborate work Sakkuto gives an account of the oral law as transmitted from Moses through the elders, prophets, sages, etc.; the acts and monuments of the kings of Israel, as well as of the surrounding nations, in chronological order; the Babylonian colleges at Sora and Pumbadita; the events which occurred during the period of the second Temple; the different sects of that period—viz. the Pharisees, Sadducees, Essenes, and Nazarites; the princes of the captivity, and the rectors of the colleges after the close of the Talmud; and the period down to the end of the 15th century. Sakkuto's work, which is an encyclopædia of Jewish literature, was first published at Constantinople (1566): then, with many additions and glosses, at Cracow (1581), Amsterdam (1717), Königsberg (1857), and from a MS. in the Bodleian Library, with many corrections, additions, etc., by Filipowski (Lond. 1857). Sakkuto also wrote a Rabbinic Aramaic lexicon to the Chaldee paraphrases, the Midrashim, and Talmud, entitled הוֹסָפוֹת לְסֵפֶר הָעָרוּךְ (i. e. *Supplements to the Book Aruch*), of which an account is given by Geiger in the *Zeitschrift der D. M. G.* xii, 144 sq. (Leips. 1858):—מָתוֹק לַנֶּפֶשׁ (*Sweet to the Soul*), on the future state, the separation of spirit from body, etc. (Constantinople, 1516). See Fürst, *Bibl. Jud.* iii, 200 sq.; Rossi, *Dizionario Storico* (Germ. transl.), p. 334; Steinschneider, *Catalogus Librorum Hebr. in Bibl. Bodl.* p. 706 sq.; Kitto, *Cyclop.* s. v.; Lindo, *Hist. of the Jews*, p. 267; Finn, *Sephardim*, p. 452; Da Costa, *Israel and the Gentiles*, p. 284; Etheridge, *Introd. to Hebr. Literature*, p. 451 sq.; Grätz, *Gesch. d. Juden*, ix, 18 sq., 418, 458, 474; Jost, *Gesch. d. Judenth. u. s. Secten*, iii, 113. (B. P.)

Saktas, the worshippers of the *Sakti* (q. v.), the female principle, or the divine nature in action, which is personified under different forms, according as the worshippers incline towards the adoration of Vishnu or Siva—Saraswati being the Sakti, or wife, of Brahma; Lakshmi the Sakti, or wife, of Vishnu; and Devi or Durga the Sakti, or wife, of Siva. Since Siva is the type of destruction, his energy, or wife, becomes still more the type of all that is terrific. As a consequence, her worship is based on the assumption that she can be propitiated only by practices which involve the destruction of life, and in which she herself delights.

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Such a worship leads to brutalism and licentiousness, and it became the worst of all forms which the various aberrations of the Hindû mind assumed. Appealing to the superstitions of the vulgar mind, it has its professors chiefly among the lowest classes. The works from which the tenets and rites of this religion are derived are known by the collective name of *Tantras;* but as in some of these works the ritual enjoined does not comprehend all the impure practices which are recommended in others, the sect became divided into two leading branches — the *Dakshinacharins* and *Vamacharins*, or the followers of the right-hand and left-hand ritual. The Dakshinacharins are the more respectable of the two, although they indulge in practices contrary to the Vedic ritual. The Vamacharins adopt a ritual of the grossest impurities. Their object is, by reverencing Devi, who is one with Siva, to obtain supernatural powers in this life, and to be identified after death with Siva and his consort. The worship of Sakti requires the presence of a female as the living representative and type of the goddess, and is mostly celebrated in a mixed society—the men representing Bhairava (or Siva as the Terrific), and the women Bhairavi (or Sakti as the Terrific). The ceremony generally terminated with the most scandalous orgies among the votaries. The members of the sect are very numerous, especially among the Brahminical caste. All classes are, however, admissible and equal at these ceremonies. The particular insignia of the Saktas are a semicircular line or lines on the forehead of red sanders or vermilion, or a red streak up the middle of the forehead, with a circular spot of red at the root of the nose. They use a rosary made of the seeds of the elæocarpus or of coral beads, but of no greater length than may be concealed in the hand. In worshipping they wear a piece of red silk round the loins and decorate themselves with garlands of crimson flowers. Two other sects are likewise mentioned as belonging to the Saktas, but it is doubtful whether they are still in existence. See Wilson, *Sketch of Religious Sects of the Hindûs*, i, 240 sq.—*Chambers's Encyclop.* s. v.

Sakti, the active volition or omnipotent energy of any one of the members of the Hindû Trimurti. It may exist separately from the essence of Deity, and in such a case it is conceived to be invested with a species of personality, and to be capable of exerting an independent agency. When viewed as the cause of phenomena, or sensible appearances, it is called MAYA (q. v.). The Sakti is worshipped by many Hindûs, being personated by a naked female, to whom meat and wine are offered.—Gardner, *Faiths of the World*, s. v.

Sakti Sodhana, a religious ceremony in connection with the *Sakti*, or personified energy of Deity among the Hindûs. The object of worship in this case should be a dancing-girl, a harlot, a washerwoman, or barber's wife, a female of the Brahminical or Sudra tribe, a flower-girl, or a milkmaid. The ceremony is performed at midnight with a party of eight, nine, or eleven couples. Appropriate *mantras* are to be used, according to the description of the person selected for the Sakti, who is then to be worshipped according to the prescribed form. She is placed disrobed, but richly ornamented, on the left of a circle described for the purpose, with various mantras and gesticulations, and is to be rendered pure by the repetition of different formulas. Being finally sprinkled over with wine, the act being sanctified by the peculiar mantra, the Sakti is now purified; but if not previously initiated, she is further to be made an adept by the communication of the radical mantra whispered thrice in her ear, when the object of the ceremony is complete.—Gardner, *Faiths of the World*, s. v.

Sakuntala, one of the most pleasing female characters of Hindû mythology. She is mentioned as a water-nymph in the *Yajurveda*, is the subject of a beautiful episode of the *Mahabhârata*, and is spoken of in the *Purânas*. Her name has become specially familiar in Europe through the celebrated drama of *Kalidâsa*, which, introduced to us by Sir William Jones in 1789, became the starting-point of Sanscrit philology in Europe.—*Chambers's Encyclop.* s. v.

Sakyamuni, or SAINT SAKYA, a name of *Buddha* (q. v.), the founder of the Buddhist religion.

Sa'la (Σαλά), the Greek form (Luke iii, 35) of the name of the patriarch SALAH (q. v.), the father of Eber (Gen. x, 24).

Salaam. See SALUTATION.

Salacia, in Roman mythology, was a goddess of the salt waters, the wife of Neptune, and mother of Triton.

Saladin, the name given by Western writers to SALAH ED-DIN YUSSEF IBN-AYUB, the sultan of Egypt and Syria, and the founder of the Ayubite dynasty in those countries. As the great Moslem hero of the third crusade, and the beau-ideal of Moslem chivalry, he is one of the most interesting characters presented to us by the history of that period. He belonged to the Kurdish tribe of Ravad, and was born at Tekrit (a town on the Tigris, of which his father, Ayub, was *kutwal*, or governor, under the Seljuks) in 1137. Following the example of his father and uncle, he entered the service of Noureddin (q. v.), prince of Syria, and accompanied his uncle in his various expeditions to Egypt in command of Noureddin's army. Saladin was at this time much addicted to wine and gambling, and it was not till, at the head of a small detachment of the Syrian army, he was beleaguered in Alexandria by the combined Christians of Palestine and the Egyptians, that he gave indications of possessing the qualities requisite for a great captain. On the death of his uncle, Shîrkoh, Saladin became grand-vizier of the Fatimite caliph, and received the title of *El-melek el-nasr*, "the Victorious Prince." But the Christians of Syria and Palestine, alarmed at the elevation of a Syrian emir to supreme power in Egypt, made a combined and vigorous attack on the new vizier. Saladin foiled them at Damietta, and transferred the contest to Palestine, taking several fortresses, and defeating his assailants near Gaza; but about the same time his new-born power was exposed to a still more formidable danger from his master, Noureddin, whose jealousy of the talents and ambition of his able young lieutenant required all the skill and wariness at Saladin's command to allay. On Noureddin's death, in 1174, Saladin began a struggle with his successor, which ended in his establishing himself as the sultan of Egypt and Syria, a title which was confirmed to him by the caliph of Bagdad. The next ten years were occupied in petty wars with the Christians, and in the arrangement and consolidation of his now extensive dominion. The plundering by the Christians of a rich pilgrim caravan on its way to Mecca, an infringement of the treaty with Saladin, brought down upon them the latter's vengeance. Their army suffered a dreadful defeat at Tiberias (July 4, 1187). The king of Jerusalem, the two grand-masters, and many other warriors of high rank were taken captive; Jerusalem was stormed (Oct. 2), and almost every other fortified place in Palestine was taken. The news of this great success of the infidels being brought to Western Europe, aroused the enthusiasm of the Christians to its highest pitch, and a powerful army of crusaders, headed by the kings of France and England, speedily made their appearance on the scene of strife. They captured Acre in 1191, and Richard Cœur-de-Lion, at the head of that portion of the crusading army which adhered to him, continued the war with success, twice defeated Saladin, took Cæsarea and Jaffa, and finally obtained a treaty for three years (Aug. 1192), by which the coast from Jaffa to Tyre was yielded to the Christians. In the following year, Saladin died at Damascus of a disease under which he had long suffered. Saladin was not a mere soldier; his wise administration left behind it traces which endured for centuries; and the citadel of Cairo and sundry canals, dikes, and roads are existing evidences of his careful attention to

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the wants of his subjects. In him the warrior instinct of the Kurd was united to a high intelligence; and even his opponents frankly attribute to him the noblest qualities of mediæval chivalry, invincible courage, inviolable fidelity to treaties, greatness of soul, piety, justice, and moderation.—*Chambers's Encyclop.* s. v.

Salagramma, in Hindû mythology, was a stone into which Vishnu was transformed by the curse of a virtuous woman after he had violated her chastity in the guise of her husband.

Sa'lah (Heb. *She'lach*, שֶׁלַח, something *sent* forth, as a *javelin* or a *sprout;* Sept. and New Test. Σαλά, but Σήλα in 1 Chron. i, 24; A. V. "Shelah" in 1 Chron. i, 18, 24), the only named son of the patriarch Arphaxad, and the father of Eber (Gen. x, 24; xi, 12, 13, 14, 15; 1 Chron. i, 18, 24), B.C. cir. 2478. See SALA. "The name is significant of *extension*, the cognate verb (שָׁלַח) being applied to the spreading-out of the roots and branches of trees (Jer. xvii, 8; Ezek. xvii, 6). It thus seems to imply the historical fact of the gradual extension of a branch of the Shemitic race from its original seat in Northern Assyria towards the river Euphrates. A place with a similar name in Northern Mesopotamia is noticed by Syrian writers (Knobel, *in Gen. xi*); but we can hardly assume its identity with the Salah of the Bible. Ewald (*Gesch.* i, 354) and Von Bohlen (*Introd. to Gen.* ii, 205) regard the name as purely fictitious, the former explaining it as a *son* or *offspring*, the latter as the *father of a race*. That the name is significant does not prove it fictitious, and the conclusions drawn by these writers are unwarranted" (Smith).

Salai, or **Salaino**, ANDREA, an Italian painter, was born about 1500, but the time of his death is not known. From an humble position in the studio of Leonardo da Vinci, he finally became the favorite pupil of his master, and his pictures show the same softness which characterizes those of the great artist. In Milan may be seen his *Holy Family* and *St. John in the Desert*, and at Paris an *Adoration of the Magi*, besides many others scattered through Europe.—Hoefer, *Nouv. Biog. Générale*, s. v.

Salamander, a kind of imaginary beings belonging rather to the physico-philosophical systems of the Cabalists than to the mythology of any particular people. They were supposed to inhabit fire as their proper element, as the Undines made their home in water; and this idea probably gave rise to the notion that the amphibious, lizard-like reptiles of the species which are dotted with black, yellow, or red spots are likewise able to resist the destructive power of fire.

Salaminius, in Greek mythology, is a surname of *Jupiter*, derived from Salamis, in Cyprus, where a temple was erected to him by Teucer.

Salămis, in Greek mythology, was a daughter of the river-god Asopus, whose name was transferred to the island of Salamis, and who became by Neptune the mother of Cychreus.

Sal'amis (Σαλαμίς, perhaps from ἅλς, *salt*, as being on the sea), a city at the east end of the island of Cyprus, and the first place visited by Paul and Barnabas on the first missionary journey after leaving the mainland at Seleucia. See PAUL. Two reasons why they took this course obviously suggest themselves, viz. the fact that Cyprus (and probably Salamis) was the native place of Barnabas, and the geographical proximity of this end of the island to Antioch. But a further reason is indicated by a circumstance in the narrative (Acts xiii, 5). Here alone, among all the Greek cities visited by Paul, we read expressly of "synagogues" in the plural. Hence we conclude that there were many Jews in Cyprus. This is in harmony with what we read elsewhere. To say nothing of possible mercantile relations in very early times (see CHITTIM), Jewish residents in the island are mentioned during the period when the Seleucidæ reigned at Antioch (1 Macc. xv, 23). In the reign of Augustus, the Cyprian coppermines were farmed to Herod the Great (Josephus, *Ant.* xvi, 4, 5), and this would probably attract many Hebrew families: to which we may add evidence to the same effect from Philo (*Legat. ad Caium*) at the very time of Paul's journey. Again, at a later period, in the reign of Trajan, we are informed of dreadful tumults here, caused by a vast multitude of Jews, in the course of which "the whole populous city of Salamis became a desert" (Milman, *Hist. of the Jews*, iii, 111, 112). Hadrian, afterwards emperor, came to the aid of the Cypriots. He overcame the Jews, and expelled them from the island, forbidding any of that nation to approach its coasts; and so strictly was this carried out that if a Jew were ever cast by shipwreck on the island, he was put to death. We may well believe that from the Jews of Salamis came some of those early Cypriot Christians who are so prominently mentioned in the account of the first spreading of the Gospel beyond Palestine (Acts xi, 19, 20) even before the first missionary expedition. Mnason (xxi, 16) might be one of them. Nor ought Mark to be forgotten here. He was at Salamis with Paul and his own kinsman Barnabas; and again he was there with the same kinsman after the misunderstanding with Paul and the separation (xv, 39). See MARK.

Coin of Salamis with the head of Ptolemy V.

Salamis was not far from the modern Famagosta. Legend ascribed its origin to the Æacid Teucer. After various fortunes in the connections of the Greek states, it finally fell under the power of the Ptolemies. It was situated on a bight of the coast, a little to the north of a river called the Pediæus, on low ground, which is, in fact, a continuation of the plain (anciently called Salaminia) running up into the interior towards the place where Nicosia, the present capital of Cyprus, stands. We must notice in regard to Salamis that its harbor is spoken of by Greek writers as very good; and that one of the ancient tables lays down a road between this city and Paphos (q. v.), the next place which Paul and Barnabas visited on their journey. Salamis again has rather an eminent position in subsequent Christian history. Constantine or his successor rebuilt it and called it *Constantia*, and, while it had this name, Epiphanius was one of its bishops. In the reign of Heraclius the new town was destroyed by the Saracens. See CYPRUS.

Very little of the ancient city is now standing; but on the outside of the city recent travellers have seen the remains of a building two hundred feet in length, and six or eight feet high; also a stone church and portions of an aqueduct by which water was brought to the city from a distance of thirty miles. Of the travellers who have visited and described Salamis we must particularly mention Pococke (*Descr. of the East*, ii, 214) and Ross (*Reisen nach Kos, Halikarnassos, Rhodos, und Cypern*, p. 118–125). These travellers notice, in the neighborhood of Salamis, a village named *St. Sergius*, which is doubtless a reminiscence of Sergius Paulus, and a large Byzantine church bearing the name of *St. Barnabas*, and associated with a legend concerning the discovery of his relics. The legend will be found in Cedrenus (i, 618, ed. Bonn). See BARNABAS; SERGIUS PAULUS. See Smith, *Dict. of Class. Geog.* ii, 876 sq; Conybeare and Howson, *Life and Epistles of*

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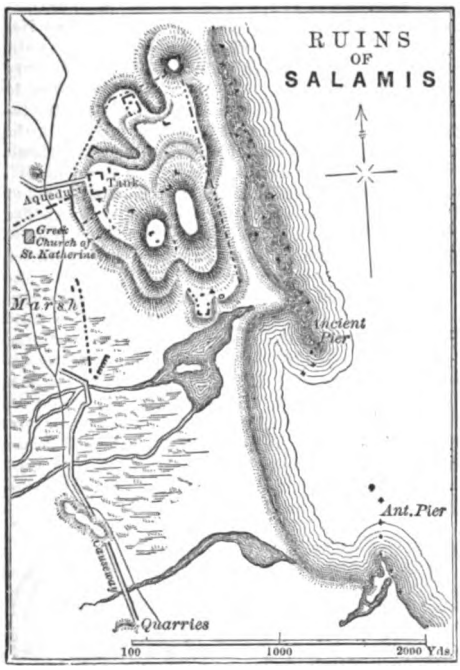
St. Paul, i, 169; Lewin, *St. Paul*, i, 120 sq. On the coins of Salamis, see Eckhel, iii, 87.



Salary (Lat. *salarium*, *salt-money*, salt being part of the pay of the Roman soldier), an annual or periodical payment for services. Nothing like the provisions of the Levitical law, for the maintenance of the clergy, was known in the primitive Church. The duty, however, of the Church to maintain her religious teachers is implied in the New Test. "The workman is worthy of his meat," says Christ (Matt. x, 10), to which the apostle appeals, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. ix, 14). In the apostolic age the maintenance of the clergy consisted merely in the supply of their personal wants (2 Cor. xi, 7, 8; Phil. iv, 16-18). There were probably in early times no fixed stipends for the ministers because the Church did not possess property; and when at length specific provision was made for the support of the clergy, it was not by any ordinance of the Church, but by the law of the State. Fees paid to the clergy for services rendered were called *sportæ*, *sportellæ*, and *sportulæ*; probably in allusion to the bringing of the first-fruits in a basket, *sportula*. They were not the same as the *jura stolæ*, surplice fees (q. v.), which were unknown in the primitive Church. It was an established rule that no fees should be received for religious services. The first departure from it began with the celebration of religious ordinances in a private manner, in which the individual, at whose request this private celebration was performed, was required to pay something as an equivalent for the public and voluntary oblations that would otherwise have been made. So far as the clergy of the primitive Church can be said to have had any salary, it was paid, either according to their necessities or according to some general rule, from the treasury of the Church, which was supplied chiefly from voluntary contributions. Various rules were, from time to time, given for the distribution of funds. One required that they should be divided into *three* equal parts, one of which was to be paid to the bishops, another to the clergy, and the third was to be expended in making repairs, etc.

In the 4th century the Church and clergy came into the possession of real property. By a law of Constantine in the year 321, the clergy were permitted to receive donations and bequests. Liberal grants were also made by Constantine and by Gratian, Theodosius the Great, and other emperors. By other means also the revenues of the Church were enriched: 1. On the demolition of heathen temples by Theodosius the Great and his sons, the proceeds were applied to the benefit of the clergy, or appropriated to religious uses. 2. On the same principle, the property belonging to heretics was sequestrated. 3. The property of such clergy as died without heirs, and of all who relinquished their duties without sufficient cause, became the property of the Church. 4. The Church was made heir-at-law of all martyrs and confessors who died without near relations. 5. By tithes and first-fruits, which, however, were unknown until the 4th or 5th century. Charlemagne first required the payment of tithes by statute law, and enforced the duty by severe penalties. His successors confirmed and completed the system of tithe by law which was subsequently introduced into England and Sweden. In the Eastern Church the support of religion was never legally enforced, but was urged as a religious duty, and tithes were paid as a voluntary offering. See Coleman, *Christ. Antiquities*, p. 148 sq.

Salasad'aï (Σαλασαδαΐ, v. r. Σαρασαδαΐ, etc., a corruption from the Sept. Σουρισαδαΐ, for *Zurishaddai*, in Numb. i, 6), a name given (Jud. viii, 1) as that of an Israelite, father of Samael, in the ancestry of Judith (q. v.).

Sala'thiel (Heb. *Shealtiel'*, שְׁאַלְתִּיאֵל, *asked of God*; Sept. and New Test. Σαλαθιήλ; more correctly, "Shealtiel," in the A. V. in Ezra iii, 2; Neh. xii, 1; Hag. i, 12, 14; ii, 2). It is customary to distinguish two of this name, from the apparent difference of parentage in Matt. i, 12 and Luke iii, 27; but probably they were one, and the manner of keeping the Jewish records will readily suggest methods of reconciling the passages (comp. Strong, *Harmony and Expos. of the Gospels*, p. 16). See Genealogy of Christ. Salathiel was the son of Jeconiah, perhaps grandson of Neri (Luke iii, 27), and father of Zerubbabel (1 Chron. iii, 17; Ezra iii, 2; Neh. xii, 1; Hag. i, 12, 14; ii, 2; Matt. i, 12; Luke iii, 27. See Shealtiel.

Sal'cah (Heb. *Salkah'*, סַלְכָה, from an Arabic root, signifying *migration*; Sept. Σελχά, v. r. Σελά, Σεκχαί, Ἐλχά, etc.; A. V. "Salchah," in Deut. iii, 10 [*Targum Pseudo-Jon.* gives it סלוקיא, i. e. *Seleucia*; though which Seleucia they can have supposed was here intended it is difficult to imagine]), a city named in the early records of Israel as the extreme limit of Bashan (Deut. iii, 10; Josh. xiii, 11). This city appears to have been one of the old capitals of Og's kingdom (Josh. xii, 5). A statement in 1 Chron. v, 11 seems to show that Salcah was upon the eastern confines of both Manasseh and Gad, although it was really beyond the bounds of Palestine as occupied by the Hebrews. On another occasion the name seems to denote a district rather than a town (Josh. xii, 5). In later Jewish history the name is never mentioned, and the probability is that the city soon fell into the hands of the original inhabitants. By Eusebius and Jerome it is merely mentioned, apparently without their having had any real knowledge of it.

Salcah is, doubtless, identical with the present town of *Sŭlkhad*, which stands at the southern extremity of the Jebel Hauran, twenty miles south of Kunawat (the ancient Kenath), which was the southern outpost of the Leja, the Argob of the Bible. Sŭlkhad is named by both the Christian and Mohammedan historians of the Middle Ages (Will. of Tyre, xvi, 8, "Selcath;" Abulfeda [*Tab. Syr.* p. 106; also in Schultens's *Index Geogr.*], "Sarchad"). It was visited by Burckhardt (*Syria*, Nov. 22, 1810), Seetzen, and others, and more recently by Porter, who describes it at some length (*Five Years in Damascus*, ii, 176-216). Its identification with Salcah

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seems to be due to Gesenius (Burckhardt, *Reisen*, p. 507). Immediately below Sûlkhad commences the plain of the great Euphrates desert, which appears to stretch, with hardly an undulation, from here to Busra, on the Persian Gulf. The town is of considerable size, from two to three miles in circumference; it occupies a strong and commanding position on a conical hill. On the summit stands the castle, a circular building of great size and strength, surrounded by a deep moat. The external walls are still tolerably perfect, and were evidently founded not later than the Roman age, though the upper portions are Saracenic. The sides of the cone immediately beneath the walls are steep and smooth, and are covered with light cinders and blocks of lava, showing that it was originally a volcano. The city occupies the lower slopes on the south, extending to the plain. A large number of the houses are still perfect, with their stone roofs and stone doors, though they have been long deserted. On the walls of the castle, and among the ruins, there are Greek inscriptions, bearing dates equivalent to A.D. 246 and 370; while an Arabic record on the walls of a large mosque shows that it was built in the year A.D. 1224, and a minaret near it about four centuries later. The latter appears to be the newest building in the place. The country round Salcah is now without inhabitants; but traces of former industry and wealth, and of a dense population, are visible. The roads, the fields, the terraces, the vineyards, and the fig-orchards are there, but man is gone. The view from the summit of the castle of Salcah is one of the most remarkable for desolation in all Palestine. See Porter, *Handbook for Syria*, p. 488; Schwarz, *Palestine*, p. 222. See BASHAN.

Sal'chah (Deut. ii, 10). See SALCAH.

Sale, JOHN, a Methodist Episcopal minister, and "one of the most heroic evangelists and founders of Western Methodism," was born in Virginia in 1769. In 1796 he joined the itinerancy, and was sent to Swanino Circuit, "in the wilds of Virginia, where he had his courage and fidelity tested in breasting the dangers and hardships of a pioneer preacher." His next circuit was the Mattamuskeet, Va.; in 1799 he went to Holston Circuit; in 1803, to the north-western territory of Virginia, where, for nearly a quarter of a century, he alternated between Ohio and Kentucky, a successful circuit preacher and a commanding presiding elder. He died in 1827, exclaiming, "My last battle is fought, and the victory sure! hallelujah!" Mr. Sale was an eminently useful man, and he adorned every relation that he sustained to the Church. See *Minutes of Conferences*, i, 572; Stevens, *Hist. of the M. E. Church*, iv, 106, 148, 149, 338, 431; Sprague, *Annals of the Amer. Pulpit*, vii; Finley, *Sketches*, p. 185, 186; Bangs, *Hist. of the M. E. Church*, ii, 111. (J. L. S.)

Sa'lem (Heb. *Shalem'*, שָׁלֵם, *peaceful*, i. e. uninjured, or whole, as often) occurs in a few passages of Scripture, and in several other notices, as the name of one or more places, although some writers doubt whether it should not in all cases be translated as a simple appellative. (In the following remarks we partly adopt the art. in Smith's *Dict. of the Bible*, s. v.) See also SHALEM.

1. (Sept. Σαλήμ, and so N. T.) The place of which Melchizedek was king (Gen. xiv, 18; Heb. vii, 1, 2). Some have inferred, from the circumstances of the narrative (e. g. Bochart, *Phaleg*, ii, 4; Ewald, *Gesch.* i, 410), that it lay between Damascus and Sodom; but although it is said that the king of Sodom—who had probably regained his own city after the retreat of the Assyrians—went out to meet (לִקְרָאת) Abraham, yet it is also distinctly stated that this was *after Abraham had returned* (אַחֲרֵי שׁוּבוֹ) from the slaughter of the kings. The only clue is that afforded by the mention of the valley of Shaveh (q. v.), which seems to have been the "King's Dale" near Jerusalem. See ABSALOM'S PILLAR.

Dr. Wolff, in a striking passage, implies that Salem was—what the author of the Epistle to the Hebrews understood it to be—a title, not the name of a place. "Melchizedek of old . . . had a royal title: he was 'King of Righteousness' (in Hebrew, *Melchi-zedek*); he was also 'King of Peace' (*Melek-Salem*). When Abraham came to his tent, he came forth with bread and wine, and was called 'the Priest of the Highest,' and Abraham gave him a portion of his spoil. Just so Wolff's friend, in the desert of Meru, in the kingdom of Khiva . . . whose name is Abd-er-Rahman, which means 'Slave of the merciful God,' . . . has also a royal title. He is called Shahe-Adaalat, 'King of Righteousness'—the same as *Melchizedek* in Hebrew. When he makes peace between kings, he bears the title Shahe Sûlkh, 'King of Peace' (in Hebrew, *Melek-Salem*)."

The main opinion, however, current from the earliest ages of interpretation, is that of the Jewish commentators, who, from Onkelos (*Targum*) and Josephus (*War*, vi, 10; *Ant.* i, 10, 2; vii, 3, 2) to Kalisch (*Comm. on Gen.* p. 360), with one voice affirm that Salem is *Jerusalem*, on the ground that Jerusalem is so called in Psa. lxxvi, 2, the Psalmist, after the manner of poets, or from some exigency of his poem, making use of the archaic name in preference to that in common use (see Reland, *Palæstina*, p. 833). The Christians of the 4th century held the same belief with the Jews, as is evident from an expression of Jerome ("nostri omnes," *Ep. ad Evangelum*, § 7), and Eusebius (in the *Onomast.* s. v.).

Here it is sufficient to say (1) that Jerusalem suits the circumstances of the narrative rather better than any place farther north, or more in the heart of the country. It would be quite as much in Abraham's road, going from the sources of Jordan to his home under the oaks of Hebron, and it would be more suitable for the visit of the king of Sodom. In fact, we know that, in later times at least, the usual route from Damascus avoided the central highlands of the country and the neighborhood of Shechem, where *Salim* is now shown (see Pompey's route in Josephus, *Ant.* xiv, 3, 4; 4, 1). (2) It is, perhaps, some confirmation of the identity—at any rate, it is a remarkable coincidence—that the king of Jerusalem in the time of Joshua should bear the title Adoni-zedek—almost precisely the same as that of Melchizedek.

2. Jerome himself, however, is not of the same opinion. He states (*Ep. ad Evang.* § 7) without hesitation, though apparently (as just observed) alone in his belief, that the Salem of Melchizedek was not Jerusalem, but a town near Scythopolis, which in his day was still called *Salem*, and where the vast ruins of the palace of Melchizedek were still to be seen. Elsewhere (*Onomast.* s. v. Salem) he locates it more precisely at eight Roman miles from Scythopolis, and gives its then name as *Salumias*. Further, he identifies this Salem with the Salim (q. v.) (Σαλείμ) of John the Baptist. That a Salem existed where Jerome thus places it there need be no doubt; indeed, the name has been recovered at the identical distance below Beisân by Van de Velde, at a spot otherwise suitable for Ænon. But that this Salem, Salim, or Salumias was the Salem of Melchizedek is even more uncertain than that Jerusalem was so. The ruins were probably as much the ruins of Melchizedek's palace as the remains at Ramet el-Khalil, three miles north of Hebron, are those of "Abraham's house." Nor is the decision assisted by a consideration of Abraham's homeward route. He probably brought back his party by the road along the Ghôr as far as Jericho, and then, turning to the right, ascended to the upper level of the country in the direction of Mamre; but whether he crossed the Jordan at the Jisr Benat Yakub, above the Lake of Gennesaret, or at the Jisr Mejamia, below it, he would equally pass by both Scythopolis and Jerusalem. At the same time, it must be confessed that the distance of Salem (at least eighty miles from the probable position of Sodom) makes it difficult to suppose that the king of Sodom can have advanced so far to

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meet Abraham, adds its weight to the statement that the meeting took place after Abraham had returned—not during his return, and is thus so far in favor of Salem being Jerusalem. See MELCHIZEDEK.

3. Professor Ewald (*Geschichte*, i, 410, note) pronounces that Salem is a town on the further side of Jordan, on the road from Damascus to Sodom, quoting at the same time John iii, 23; but there seems to be no authority for this, nor any notice of the existence of the name in that direction either in former or recent times.

4. A tradition given by Eupolemus, a writer known only through fragments preserved in the *Præparatio Evangelica* of Eusebius (ix, 17), differs in some important points from the Biblical account. According to this, the meeting took place in the sanctuary of the city Argarizin, which is interpreted by Eupolemus to mean "the Mountain of the Most High." "*Argarizin*" (Pliny uses nearly the same form—Argaris, *H. N.* v, 14) is, of course, *har-Gerizzim*, Mount Gerizim. The source of the tradition is, therefore, probably Samaritan, since the encounter of Abraham and Melchizedek is one of the events to which the Samaritans lay claim for Mount Gerizim. But it may also proceed from the identification of Salem with Shechem, which, lying at the foot of Gerizim, would easily be confounded with the mountain itself. See SHALEM.

5. A Salem is mentioned in Jud. iv, 4 among the places which were seized and fortified by the Jews on the approach of Holofernes. "The valley of Salem," as it appears in the A. V. (τὸν αὐλῶνα Σαλήμ), is possibly, as Reland has ingeniously suggested (*Palæst.* p. 977), a corruption of εἰς αὐλῶνα εἰς Σαλήμ—"into the plain to Salem." If Αὐλών is here, according to frequent usage, the Jordan valley, then the Salem referred to must surely be that mentioned by Jerome and already noticed. But in this passage it may be with equal probability the broad plain of the Mukhna which stretches from Ebal and Gerizim, on the one hand, to the hills on which Salim stands, on the other, which is said to be still called the "plain of Salim" (Porter, *Handbook*, p. 340 a), and through which runs the central north road of the country. Or, as is perhaps still more likely, it refers to another Salim near Zerîn (Jezreel), and to the plain which runs up between those two places as far as Jenîn, and which lay directly in the route of the Assyrian army. There is nothing to show that the invaders reached as far into the interior of the country as the plain of the Mukhna. The other places enumerated in the verse seem, as far as they can be recognised, to be points which guarded the main approaches to the interior (one of the chief of which was by Jezreel and Engannin), not towns in the interior itself, like Shechem or the Salem near it. See JUDITH, BOOK OF.

6. (Sept. ἐν εἰρήνῃ; Vulg. *in pace*), Psa. lxxvi, 2. It seems to be agreed on all hands that Salem is here employed for Jerusalem, but whether as a mere abbreviation to suit some exigency of the poetry and point the allusion to the peace (*shalôm*) which the city enjoyed through the protection of God, or whether, after a well-known habit of poets, it is an antique name preferred to the more modern and familiar one, is a question not yet decided. The latter is the opinion of the Jewish commentators, but it is grounded on their belief that the Salem of Melchizedek was the city which afterwards became Jerusalem. (See above.) See a remarkable passage in Geiger's *Urschrift*, etc. p. 74–76. The antithesis in ver. 1 between "Judah" and "Israel" might seem to some to imply that some sacred place in the northern kingdom is here contrasted with Zion, the sanctuary of the south. If there were in the Bible any sanction to the identification of Salem with Shechem (noticed above), the passage might be taken as referring to the continued relation of God to the kingdom of Israel. But the parallelism is rather one of agreement than contrast. Hence, Zion the sanctuary being named in the one member of the verse, it is tolerably certain that Salem, in the other, must denote the same city. See JERUSALEM.

Salema, in Arabic mythology, is the god of health worshipped by a race of giants who are said to have inhabited Arabia.

Sales, FRANCIS DE. See FRANCIS OF SALES.

Salesians, an order of recluse nuns, otherwise known as *Visitants*. Its founder was count Francis of Sales (q. v.), who conceived the idea of providing an asylum for widows and other females in distress, and of devoting them to the service of the sick and to a religious life. A vision encouraged him to carry forward his purpose, and the active co-operation of a noble widow (saint), Francisca du Chantal, enabled him to succeed. The order of the *Visitation of Mary*, or Salesians, was the result. The first house for their use was secured in 1610, at Annecy, and the second in 1615, at Lyons. Their rules (given by St. Francis) were mild, and intended rather to promote spiritual dispositions and works of mercy than to encourage outward asceticism. The sisters were required to take only the simple vows; strict retirement was imposed only during the period of the novitiate; their apparel was not required to be different from that of ordinary females, except that it should be of black color and modest appearance. In 1618 pope Paul V raised the congregation into an order *De Visitatione B. V. M.* under the rule of St. Augustine, and conferred on it all the privileges accorded to other religious orders, making its special mission the training of female children. The convents were placed under the supervision of the diocesan bishops by the will of their founder. Their number increased rapidly, the first being established at Paris, in 1619; thirteen before Francis died in 1622, and eighty-seven during the life of mother du Chantal (died 1641). The order gradually spread also over Italy, Germany, Poland, Austria, Switzerland, Syria, and North America. It is now one of the most important in the Roman Catholic Church, having one hundred convents with at least three thousand inmates.

The members of the order are classed as choristers, associates, and house companions, the first of which classes performs the duties of the choir, while the last takes charge of the domestic administration of the house. The modern rule is not especially strict, but few special fasts being prescribed. The habit of the order is black, with a black band crossing the forehead, and a small white breast-cloth pendent from the neck, under which a silver cross is suspended from a black band.—Wetzer u. Welte, *Kirchen-Lex.* ix, 577 sq.

Salganeus, in Greek mythology, is an appellative of *Apollo*, derived from the Bœotian town of the same name.

Salian, JACQUES, a learned French Jesuit, was born at Avignon in 1557. He was admitted in 1578 into the Institute of St. Ignatius, where he taught theology, and also in the province of Lyons. He was rector of the College of Besançon, and while on a visit to Paris died of apoplexy, Jan. 23, 1640. His principal work is entitled *Annales Ecclesiastici V. T.* (1619).—Hoefer, *Nour. Biog. Générale*, s. v.

Salians. See SALESIANS.

Salier, JACQUES, a French theologian, was born at Saulien in 1615. He belonged to the order of the Minimes. After having taught theology, he became provincial, and finally assistant of the general of his order. He died at Dijon, Aug. 20, 1707. He wrote, *De Eucharisticis* (1687):—*Cacocephalus* (1694):—*Pensées sur le Paradis et sur l'Ame Raisonnable*, in which there is very little about paradise.—Hoefer, *Nour. Biog. Générale*, s. v.

Salig, CHRISTIAN AUGUST, a German theologian of great learning and mystical tendency, was born near Magdeburg, April 6, 1692. His father, a pastor, instructed him in Latin, Greek, and Hebrew. In 1707 he

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began to study at Halle, and heard lectures from A. H. Franke, P. Anton, Christian Wolf, and others, also taking frequent part in public disputations against Socinianism and Romanism. From 1710 to 1712 he studied at Jena, under J. F. Buddæus, J. A. Danz, and others, and took his master's degree. In 1714 he delivered lectures, philosophical, theological, and historical, at Halle. The same year he published *Philosophumena Veterum et Recentiorum de Anima et ejus Immortalitate*, at Halle, a work which drew to him the attention of Thomasius. In 1717 he became corrector of the school at Wolfenbüttel, and entered upon his duties with a dissertation, *De Nexu Corruptionis ac Instaurationis Ecclesiæ ac Scholarum*. Here the excellent library furnished him welcome means of productive study. In 1723 he issued his work *De Eutychianismo ante Eutychem*, in which he treated also of the history of Nestorianism. For this work he was fiercely accused of Nestorianism himself. The second centenary of the Augsburg Confession occasioned the preparation of Salig's master-work, a complete history of the Augsburg Confession and Apology (Halle, 1730). In 1733 he issued an additional work on the history of Protestantism outside of Lutheranism. In 1735 he published an account of the inner growth and strifes of Lutheranism, which was bitterly assailed because of its frank presentation of men and things as they actually were. As a continuation of his labors in the same field, he undertook a complete history of the Council of Trent, but did not live to finish it. He died at Wolfenbüttel in 1735. He wrote, also, *Nodus Prædestinationis Solutus*. See Ballenstedt, *De Vita et Obitu C. A. Saligii* (Helmst. 1738); Herzog, *Real-Encykl.* xiii, 323–325. (J. P. L.)

Salii were priests of Mars Gradivus, and are said to have been instituted by Numa. They were twelve in number, chosen from the patriarchs, and had charge of the sacred shields (*ancilia*), which were kept in the Temple of Mars on the Palatine Hill. The distinguishing dress of the salii was an embroidered tunic bound with a brazen belt, the trabea, and the apex, also worn by the flamines. Each had a sword by his side, and in his right hand a spear or staff. The festival of Mars was celebrated by the salii on the 1st of March, and for several successive days, on which occasion they were accustomed to go through the city in their official dress, carrying the ancilia, singing and dancing. The members of the collegium were elected by co-optation. Tullus Hostilius established another collegium of salii. These were twelve in number, were chosen from the patricians, and appear to have been dedicated to the service of Quirinus. They were called the *Salii Collini, Agonales*, or *Agonenses*. See Smith, *Dict. of Class. Antiq.* s. v.

Sa'lim (Σαλείμ v. r. Σαλλείμ; Vulg. *Salim*), a place named (John iii, 23) to denote the situation of Ænon, the scene of John's last baptisms—Salim being the well-known town or spot, and Ænon a place of fountains, or other water, near it. Christ was in Judæa (ver. 22), and the whole scope of the passage certainly conveys the impression that John was near him, and consequently Salim was either in Judæa or close to its borders. The only direct testimony we possess is that of Eusebius and Jerome, who both affirm unhesitatingly (*Onom.* "Ænon") that it existed in their day near the Jordan, eight Roman miles south of Scythopolis. Jerome adds (under "Salem") that its name was then *Salumias*. Elsewhere (*Ep. ad Evangelum*, § 7, 8) he states that it was identical with the Salem of Melchizedek. A tradition is mentioned by Reland (*Palæstina*, p. 978) that Salim was the native place of Simon Zelotes. This in itself seems to imply that its position was, at the date of the tradition, believed to be nearer to Galilee than to Judæa. Various attempts have been more recently made to determine the locality of this interesting spot. (In the following particulars we chiefly follow the article in Smith's *Dict. of the Bible*, s. v.).

1. Some (as Alford, *Greek Test.* ad loc.) propose Shilhim and Ain, in the arid country far in the south of Judæa, entirely out of the circle of associations of John or our Lord. Others identify it with the Shalim of 1 Sam. ix, 4; but this latter place is itself unknown, and the name in Hebrew contains ש, to correspond with which the name in John should be Σεγαλείμ or Σααλείμ.

2. Dr. Robinson (*Bibl. Researches*, iii, 333) suggests the modern village of *Salim*, three miles east of Nablûs; but this is no less out of the circle of John's ministrations, and is too near the Samaritans; and although there is some reason to believe that the village contains "two sources of living water" (*ibid.* p. 298), yet this is hardly sufficient for the abundance of deep water implied in the narrative. A writer in the *Colonial Ch. Chron.* No. cxxvi, 464, who concurs in this opinion of Dr. Robinson, was told of a village an hour east (?) of Salim "named Ain-ûn, with a copious stream of water." Lieut. Conder says (*Tent Work in Palestine*, i, 92) that Wady Farah, in the locality in question, contains a succession of little but perennial springs, from which the water gushes out in a fine stream over a stony bed, and that the village of Ain-ûn lies five miles north of the stream.

3. Dr. Barclay (*City of the Great King*, p. 564) is filled with an "assured conviction" that Salim is to be found in *Wady Seleim*, and Ænon in the copious springs of Ain Farah (*ibid.* p. 559), among the deep and intricate ravines some five miles north-east of Jerusalem. This certainly has the name in its favor, and, if the glowing description and pictorial wood-cut of Dr. Barclay may be trusted, has water enough (ὕδατα πολλά) and of sufficient depth for the purpose. But the proximity to Jerusalem is a decided objection. See Ænon.

4. There is said to be a village called *Salim* in the plain of Mukhna, east of Nablûs, which is probably the Shalem of Gen. xxxiii, 18 (Porter, *Handbook*, p. 340; Robinson, *Bibl. Researches*, ii, 279); but it is too far north to suit the Gospel narrative; and, besides, it cannot be said of it "there is much water there." See Shalem.

5. The name of *Salim* has been lately discovered by Van de Velde (*Syr. and Pal.* ii, 345) in a position exactly in accordance with the notice of Eusebius, viz. six English miles south of Beisân and two miles west of the Jordan. On the northern base of Tell Redghah is a site of ruins, and near it a Mussulman tomb, which is called by the Arabs Sheik Salim (see also *Memoir*, p. 345). Dr. Robinson (*Bibl. Researches*, iii, 333) complains that the name is attached only to a Mussulman sanctuary, and also that no ruins of any extent are to be found on the spot; but with regard to the first objection, even Dr. Robinson does not dispute that the name is there, and that the locality is in the closest agreement with the notice of Eusebius. As to the second, it is only necessary to point to Kefr-Saba, where a town (Antipatris), which so late as the time of the destruction of Jerusalem was of great size and extensively fortified, has absolutely disappeared. The career of the Baptist has been examined in a former part of this work, and it has been shown with great probability that his progress was from south to north, and that the scene of his last baptisms was not far distant from the spot indicated by Eusebius, and now recovered by Van de Velde. See John; Jordan. Salim fulfils also the conditions implied in the name of Ænon (springs), and the direct statement of the text that the place contained abundance of water. "The brook of Wady Chusneh runs close to it, a splendid fountain gushes out beside the Wely, and rivulets wind about in all directions.... Of few places in Palestine could it so truly be said, 'Here is much water'" (*Syr. and Pal.* ii, 346). Drake, however, avers that "inquiries of the Arabs and fellahîn of the district resulted in not a man of them even having heard of either of these places," i. e. Bîr Salim and Sheik Salim (*Quar. Report of the Pal. Explor. Fund*, Jan. 1875, p. 32). See Salem.

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Salimbeni, Arcangelo, an Italian painter, was born at Sienna, and flourished from 1557 to 1579. He was a pupil of Sozzi, and enriched his native town with a great number of pictures. His best are a *Holy Family* and a *Martyrdom of St. Peter*.—Hoefer, *Nour. Biog. Générale*, s. v.

Salimbeni, Simondio, son of the following, was born in 1597, and died in 1643. In one of the churches in Sienna are four frescos by this artist.

Salimbeni, Ventura, called the *Cavaliere Bevilacqua*, son of Arcangelo, was born at Sienna in 1567. He studied with his father, and at last went to Rome, where he executed many of his best frescos. The number of these is very large, and in the church of St. Catharine at Sienna are some of the finest. At Florence may be seen his *Apparition of St. Michael*, and in Vienna a *Holy Family*. He died in 1613.—Hoefer, *Nour. Biog. Générale*, s. v.

Salisbury, John. See JOHN OF SALISBURY.

Salisbury, Nathaniel, a Methodist minister, was born in Vermont in 1794, and converted in Scipio, Tompkins County, N. Y., at the age of twenty-five years. He was admitted into the Genesee Conference on trial in 1822, ordained deacon in 1824, and elder in 1826. He was employed on circuits eleven years, on stations seventeen years, and on districts, as presiding elder, fifteen years, and was on the superannuated list eleven years. He was in 1832 a member of the General Conference from the Oneida Conference. He was a man of fine preaching abilities, a safe counsellor, and was greatly beloved by the people. He died in Rome, N. Y., Feb. 18, 1876. See *Minutes of Conferences*, 1876, p. 63.

Salius, in Greek mythology, was one of the companions of Æneas, who secured a prize, consisting of the skin of a lion, in the races.

Salkeld, JOHN, who flourished from 1575 to 1659, was educated partly at Oxford, and, after being for many years a Jesuit in Spain and Portugal, was converted by the eloquence of James I, and by him made vicar of Wellington, Somersetshire. From 1635 to 1645 he was minister of the church at Taunton, Devonshire, from which he was ejected in the civil wars. He published, *A Treatise of Angels* (Lond. 1613, 8vo):—*Treatise of Paradise, of the Serpent, Cherubim*, etc. (1617, 12mo). See Allibone, *Dict. of Authors*, s. v.

Sal'lai (Heb. שַׁלַּי, *Sallay'*, perhaps *lifted up*, from שָׁלַל, *salál*; or *basket-maker*; Sept. Σηλεί, Σαλαΐ, v. r. Σηλί), the name of two Hebrews.

1. One of the leaders of the sons of Benjamin, who settled at Jerusalem with 928 tribesmen on the return from captivity (Neh. xi, 8), B.C. cir. 459.

2. One of the chiefs of the priests who returned to Jerusalem with Zerubbabel (Neh. xii, 20), B.C. cir. 459. He is elsewhere (Neh. xii, 7) called SALLU (q. v.).

Sal'lu, the name of two Hebrews, differently spelled in the original.

1. (Heb. סַלּוּא, *Sallu'* [סַלָּא in Neh. xi, 7], *weighed*; Sept. Σαλώ, v. r. Σηλώ, Σαλώμ.) A Benjaminite, son of Meshullam, dwelling in Jerusalem after the return from exile (Neh. xi, 7; 1 Chron. ix, 7), B.C. cir. 459.

2. (Heb. סַלּוּ, *Sallu'*, *weighed*; Sept. Σαλού v. r. Σαλλουαΐ.) Another name (Neh. xii, 7) for SALLAI (Neh. xii, 20), No. 2 (q. v.).

Sallu'mus (Σαλλοῦμος v. r. Σαλοῦμος), a Græcized form (1 Esdr. ix, 25) of the name SHALLUM (q. v.) of the Heb. (Ezra x, 24).

Sal'ma (Heb. שַׁלְמָא, *Salma'*, *a garment*; Sept. Σαλμάν, Σαλωμών, v. r. Σαλμών), the name of two men.

1. An ancestor of David and Christ (1 Chron. ii, 11); elsewhere SALMON (q. v.).

2. The second-named of three sons of Caleb the son of Hur, called the "father" (i. e. founder) of Bethlehem and of the Netophathites (1 Chron. ii, 51, 54), B.C. ante 1500. Lord Hervey (*Genealogy of Our Lord*, ch. iv, ix) confounds this person with the preceding (see Keil, *ad loc.*).

Salmăcis, in Greek mythology, was the nymph of a fountain of the same name in Caria. She loved Hermaphroditus, the son of Mercury and Venus, who was possessed of extraordinary beauty; but he avoided her and despised her prayers. She therefore seized him in her embraces at a time when he was bathing in her fountain, and besought the gods to join her inseparably with him in case he should not listen to her plea. The prayer was heard, and Hermaphroditus, previously a man, thereafter united both the sexes in his person.

Salmana'sar (Vulg. *Salmanasar*, for the Gr. text is lost), a less correct form (2 Esdr. xiii, 40) of the name of the Assyrian king SHALMANESER (q. v.).

Salmanticani (sc. *theologi*), a collection of theological "Summæ" emanating from the college of Discalceate Carmelites at Salamanca, and highly esteemed in the Roman Catholic Church. The work, in arrangement and execution, is wholly in the style of Thomas Aquinas, and its teaching is emphatic in defending the views of the Angelical Doctor to the utmost, particularly with reference to the doctrine of grace. Its authors directed their argument especially against the system of Molina [see MOLINA, LUIS], which was then a subject of controversy. In this course they were supported by the whole weight of the University of Salamanca, which not only clung to the Thomist doctrines in their utmost strictness, but whose faculty bound itself with a unanimous oath to present only the doctrines of Augustine and Aquinas in their public lectures. A work containing the philosophical system of Aquinas had previously been issued by the Barefooted Carmelites of the College of Alcalá, under the title *Complutensis Artium Cursus*, which served as a preliminary to the Salmantican theology. The authors of the above works are not definitely known, though Antonius, in *Bibl. Hispan.* mentions a Carmelite father Antonius as the principal author of both—a statement which is disproved by the preface to the *Theology*. The first volume of the Salmantican theologians appeared in 1631, and nine volumes are now known to exist (Pfaff, *Introd. in Hist. Theol. Literar.* p. 203, mentions ten), the last of which contains the tract *De Incarnatione*.

A smaller work on moral theology, *Cursus Theol. Moralis* (Venet. 1728, complete in 6 vols.), was published by the same order and school, whose authors were, without exception, Probabilists. See PROBABILISM. Their names are given in the book. The work has been highly commended by Roman Catholic theologians in the department of morals, e. g. by Gury.—Wetzer u. Welte, *Kirchen-Lex.* ix, 580.

Salmasius, CLAUDIUS (*Claude de Saumaise*), one of the greatest French scholars of the 17th century, was born at Sémur-en-Auxois, in Burgundy, April 15, 1588. His father, a jurist, gave him the first elements of his classic knowledge; his mother, a Calvinist, impressed upon him her practical religion. At the age of ten he wrote Latin and Greek. At sixteen he went to the University of Paris, and was greatly stimulated by intercourse with those great classic scholars, Joseph Scaliger and Isaac Casaubon. To his Greek and Latin he now added Hebrew, Arabic, and Coptic, which he learned without a teacher. In 1606 he resorted to the University of Heidelberg to study jurisprudence under Gothofredus, but he found the most attraction in the rich library, and especially in its rare manuscripts. He now gave up jurisprudence as a specialty, and devoted himself to universal erudition. At the age of twenty-one he brought out his richly annotated edition of Florus, a work which gave him a name among the scholars of the age. In 1611 he printed at Paris his *Scriptores Historiæ Augustæ*. In 1623 he married, and lived for some years near Paris, working upon his essays on Pliny and Solinus. They appeared in Paris in 1629 in two

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folio volumes, under the title *Plinianæ Dissertationes in Caii Julii Solini Polyhistora*, and obtained for their author wide fame and calls to many foreign universities. In 1632 he accepted an honorary professorship at Leyden, with a comfortable pension, devoting himself to erudite labor, and declining many tempting invitations to return to France. Even the offer by Richelieu of six times as great a salary if he would come to Paris and become the great statesman's biographer was respectfully declined, with the remark that he could not consent to devote his pen to the work of flattery. His work on the primacy of the pope (1645) involved him in trouble with the Roman clergy; but the consequences of his *Defensio Regia pro Carolo Primo* (Leyden, 1649), which he had written at the request of the banished king Charles II, were much more serious, for it not only called forth the able and passionate rejoinder of Milton, *Defensio pro Populo Anglicano* (1650), but it brought upon its author the disapproval of his republican patrons in Holland. Wounded at this, Salmasius hastily accepted an invitation of Christina of Sweden to enter her service; but, his expectations not being met, he returned to Holland in 1651. But his health was now completely broken. Salmasius became a Protestant at Heidelberg while still a youth, and held fast to his faith at no little self-sacrifice throughout life. He died at Spa Sept. 6, 1653, and was buried at Maestricht. Among his writings which bear upon religion, we may mention *De Episcopis et Presbyteris:—De Cæsarie Virorum et Mulierum Coma:—Super Herodis Infanticida:—De Transubstantione:—De Cruce et Hyssopo.* See Papillon, *Bibliothèque des Auteurs de Bourgogne;* Paquot, *Mémoires;* Herzog, *Real-Encyklop.* xiii, 328-331. (J. P. L.)

Salmeggia, Enea, an Italian painter, was born at Bergamo. He was a pupil of Campi at Cremona, afterwards went to Rome, and for fourteen years gave himself to the study of the works of Raffaelle. His works show the effect of this study. Many of his pictures are at Bergamo, but the best may be seen in Milan, as *St. Victor, Christ in the Garden*, and others. He died in 1626.—Hoefer, *Nouv. Biog. Générale*, s. v.

Salmeron, Alphonso, one of the original six who associated themselves with Loyola in founding the Society of Jesus. He was born at Toledo in 1515. Having learned the ancient languages at Alcalá, he repaired to the University of Paris to study philosophy and theology. There he became attached to Loyola, and was soon one of his most zealous and efficient disciples. Subsequently he visited Italy, and promoted the cause of the new order by enthusiastic public labors of every kind. His talent for controversy was of a high order. The pope rewarded his zeal by conferring on him the title of Apostolic Nuncio of Ireland. He was charged by the popes Paul III, Julius III, and Pius IV with the function of papal theologian and orator at the Council of Trent. In co-operation with Lainez, he prepared a statement of the so-called erroneous teachings of the Reformers, accompanying each one with citations from the fathers, popes, and councils which refuted and condemned them. After the Council of Trent he returned to Italy, and retired into the college which he had founded at Naples. There, as president of the provincial section of his order in Naples, he closed his days, in 1585, combating all forms of heresy, and preparing his extensive commentary on the Bible. His works were published, in sixteen volumes folio, at Madrid, Mantua, Brixen, and Cologne (1597-1612). Some of the titles of the separate volumes are, *Prolegomenon in Universam Scripturam:—De Incarnatione Verbi:—De Sermone Domini in Monte:—De Christi Miraculis:—De Passione et Morte Domini:—De Resurrectione et Ascensione Domini.* See Herzog, *Real-Encyklop.* xiii, 331. (J. P. L.)

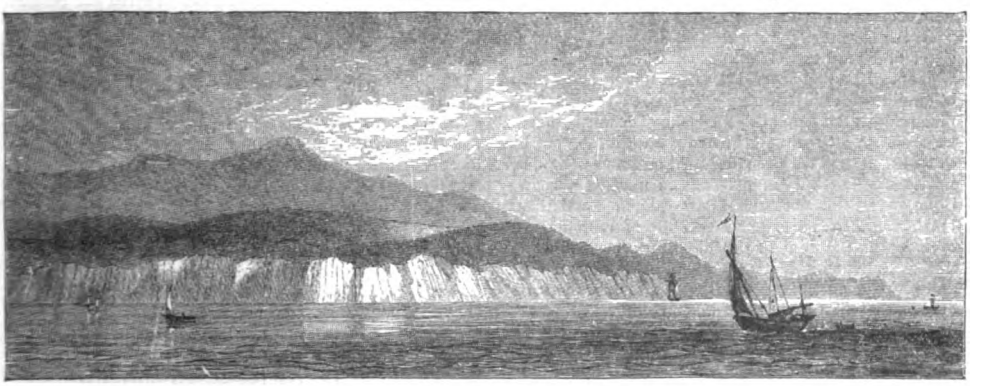
Sal'mon, the name of a man and of a hill.

1. (Heb. *Salmon'*, שַׂלְמוֹן, *clothing*, Ruth iv, 21, Sept. Σαλμών v. r. Σαλμάν; but *Salma'*, שַׂלְמָא, *id.* 1 Chron. ii, 11, Sept. Σαλμάν v. r. Σαλωμών, A. V. "Salma;" and *Salmah'*, שַׂלְמָה, *id.* Ruth iv, 20, Sept. Σαλμών v. r. Σαλμάν, A. V. "Salmon;" N. T. Σαλμών). The son of Nahshon and the ancestor of Boaz, of the family of Judah and David (Ruth iv, 20, 21; 1 Chron. ii, 11; Matt. i, 4, 5; Luke iii, 32). B.C. cir. 1660. See Genealogy of Christ.

2. (Heb. *Tsalmôn*, צַלְמוֹן, *shady.*) A place named (Psa. lxviii, 14) as a battle-field, apparently during the Israelites' conquest of Canaan; probably the Mount Zalmon (q. v.) elsewhere (Judg. ix, 48) referred to.

Salmon, Nathaniel, an English clergyman and physician, son of the Rev. Thomas Salmon, was educated at Cambridge. He entered holy orders, but after a while abandoned the clerical profession for that of medicine, in the practice of which, and in the study of antiquities, he passed the remainder of his life. He died April 2, 1742. His principal works were, *Lives of the English Bishops* (Lond. 1733, 8vo):—*History of Hertfordshire* (ibid. 1728); and others on history and antiquities.

Salmo'nè (Σαλμώνη, of unknown etymology), a promontory in Crete, apparently forming the north-east point of the island, mentioned thus in the narrative of Paul's voyage and shipwreck: "When we had scarce come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone" (Acts xxvii, 7). Capt. Smith (of Jordanhill) has shown the naturalness and accuracy of this notice in his own peculiar way. The direct course of the ship, he states, from Myra to Italy, after reaching Cnidus, lay by the north side of Crete; but the wind at the time did not suffer that, blowing, as he shows, from a point somewhat to the west of north-west—a wind very prevalent in the Archipelago in late summer. Then he says, "With north-west winds the ship could work up from



View of Cape Salmone.

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Myra to Cnidus; because, until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water and a westerly current; but it would be slowly and with difficulty. At Cnidus that advantage ceased; and unless she had put into that harbor and waited for a fair wind, her only course was to run under the lee of Crete, *κατὰ Σαλμώνην*, in the direction of Salmone, which is the eastern extremity of that island" (*Paul's Voyage and Shipwreck*, ch. ii). They passed the point, the evangelist says, with some difficulty; and the same modern writer mentions the case of a squadron (a portion of the British fleet from Abûkir) which tried to take the same course, but had the wind too westerly to admit of their doing so (see Lewin, *St. Paul*, ii, 191). See SHIPWRECK (*of St. Paul*).

The classical name for the headland is *Salmonium*, *Sammonium*, or *Samonium* (*Σαλμώνιον*, *Σαμμώνιον*, *Σαμώνιον*, Ptolem. iii, 15, § 5; Strabo, ii, 106; x, 474, 475, 478, 489; comp. Pomp. Mela, ii, 7, § 12; Pliny, iv, 20, § 21). The name *Point Salomon* is now usually applied to the end of Cape Sidero, the easternmost extreme of Crete (Höck, *Creta*, i, 427); but Spratt (*Researches in Crete* [Lond. 1865]) thinks it is rather a southern extension of that headland called *Cape Plaka*. See CRETE.

Salmoneus, in Greek mythology, was a son of Æolus and Enarete, and brother of Sisyphus. He was king in Elis (where he built Salmone), and husband, first of Alcidice, the mother of Tyro, and afterwards of Sidero. Such was his vanity that he demanded to be recognised and worshipped as Jupiter, and that, to deceive the populace, he attempted to imitate the lightnings of Jove by causing flaming torches to be thrown about him, and the thunders of the god by driving over sounding bridges of brass with heavy war-chariots, or by dragging vessels filled with air behind his chariot. He was even charged with having murdered people, that he might pretend that they had fallen beneath his thunderbolts. Jupiter at length became wearied of his madness, and smote him with his bolt, besides destroying the entire city of Salmone.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sa'lom (*Σαλώμ*), a Greek form in the Apocrypha, (*a*) incorrectly (1 Macc. ii, 26), for SALU (q. v.), the father of Zimri (Numb. xxv, 14); (*b*) less correctly (Bar. i, 7), for SHALLUM (q.v.), the father of Hilkiah (1 Chron. vi, 13).

Salo'mè (*Σαλώμη*, from the Heb. שָׁלוֹם, i. e. *peaceful*), the name of several women mentioned or alluded to in the N. T. and by Josephus.

1. Called also *Alexandra*, the wife of Aristobulus I, king of the Jews, on whose death (B.C. 106) she released her brothers, who had been thrown by him into prison, and advanced the eldest of them (Alexander Jannæus) to the throne (Josephus, *Ant.* xiii, 12, 1; *War*, i, 4, 1). By some she has been identified with Alexandra, the wife of Alexander Jannæus. See ALEXANDRA.

2. A daughter of Antipater by his wife Cypros, and sister of Herod the Great, one of the most wicked of women. She first married Joseph, whom she accused of familiarities with Mariamne, wife of Herod, and thus procured his death (B.C. 34). She afterwards married Costobarus; but, being disgusted with him, she put him away—a license till then unheard of among the Jews, whose law (says Josephus) allows men to put away their wives, but does not allow women equal liberty (B.C. 26). After this she accused him of treason against Herod, who put him to death. She caused much division and trouble in Herod's family by her calumnies and mischievous informations; and she may be considered as the chief author of the death of the princes Alexander and Aristobulus, and of their mother Mariamne. See ARISTOBULUS. She afterwards conceived a violent passion for an Arabian prince, called Sillæus, whom she would have married against her brother Herod's consent; and even after she was married to Alexas, her inclination for Sillæus was notorious. Salome survived Herod, who left her, by will, the cities of Jamnia, Azoth, and Phasaelis, with fifty thousand pieces of money. She favored Antipas against Archelaus, and died A.D. 9, a little after Archelaus had been banished to Vienne, in Dauphiny. Salome had five children by Alexas—Berenice, Antipater, Calleas, and a son and a daughter whose names are not mentioned (Josephus, *Ant.* xv, 4; xvii, 8). See HEROD.

3. A daughter of Herod the Great by Elpis. In addition to what her father bequeathed to her, Augustus gave her a considerable dowry, and married her to one of the sons of Pheroras, Herod's brother (Josephus, *Ant.* xvii, 1; *War*, i, 28, etc.). See HEROD.

4. The wife of Zebedee, as appears from comparing Matt. xxvii, 56 with Mark xv, 40. It is further the opinion of many modern critics that she was that sister of Mary, the mother of Jesus, to whom reference is made in John xix, 25. The words admit, however, of another and hitherto generally received explanation, according to which they refer to the "Mary the wife of Cleophas" immediately afterwards mentioned. In behalf of the former view, it may be urged that it gets rid of the difficulty arising out of two sisters having the same name; that it harmonizes John's narrative with those of Matthew and Mark; that this circuitous manner of describing his own mother is in character with John's manner of describing himself; that the absence of any connecting link between the second and third designations may be accounted for on the ground that the four are arranged in two distinct couplets; and, lastly, that the Peshito, the Persian, and the Æthiopic versions mark the distinction between the second and third by interpolating a conjunction. On the other hand, it may be urged that the difficulty arising out of the name may be disposed of by assuming a double marriage on the part of the father; that there is no necessity to harmonize John with Matthew and Mark, for that the time and the place in which the groups are noticed differ materially; that the language addressed to John—"Behold thy mother!"—favors the idea of the absence rather than of the presence of his natural mother; and that the varying traditions current in the early Church as to Salome's parents, worthless as they are in themselves, yet bear a negative testimony against the idea of her being related to the mother of Jesus. (According to one account, she was the daughter of Joseph by a former marriage [Epiphan. *Hær.* lxxviii. 8]; according to another, the wife of Joseph [Niceph. *H. E.* ii, 3].) Altogether, we can hardly regard the point as settled, though the weight of modern criticism is decidedly in favor of the former view (see Wieseler, in the *Stud. u. Krit.* [1840] p. 648). The only events recorded of Salome are that she preferred a request, on behalf of her two sons, for seats of honor in the kingdom of heaven (Matt. xx, 20); that she attended at the crucifixion of Jesus (Mark xv, 40); and that she visited his sepulchre (Mark xvi, 1) (A.D. 26–28). She is mentioned by name only on the two latter occasions.—Smith. See ZEBEDEE.

5. The daughter of Herodias by her first husband, Herod Philip (Josephus, *Ant.* xviii, 5, 4). She is the "daughter of Herodias" noticed in Matt. xiv, 6 as dancing before Herod Antipas, and as procuring, at her mother's instigation, the death of John the Baptist. See HERODIAS. She was married, in the first place, to Philip, the tetrarch of Trachonitis, her paternal uncle, who died childless; and, secondly, to her cousin Aristobulus, son of Herod, the king of Chalcis, by whom she had three sons. The legendary account of her death (Niceph. *H. E.* i, 20) is a clumsy invention to the effect that Salome accompanied her mother Herodias, and her father-in-law Herod, in their banishment to Vienne, in Dauphiny; and that, the emperor having obliged them to go into Spain, as she passed over a river that was frozen, the ice broke under her feet, and she sank in up

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to her neck, when, the ice uniting again, she remained thus suspended by it, and suffered the same punishment she had made John the Baptist undergo. See HEROD.

Salomo BEN-ABRAHAM LANIADO. See LANIADO.

Salomo BEN-ABRAHAM PARCHON. See PARCHON.

Salomo BEN-ABRAHAM URBINO. See URBINO.

Salomo BEN-DAVID DE OLIVEYRA. See OLIVEYRA.

Salomo BEN-ELIJAKIM PANZI. See PANZI.

Salomo BEN-JECHIEL LORIA. See LORIA.

Salomo BEN-JEHUDA IBN-GEBIROL. See IBN-GEBIROL.

Salomo BEN-JEHUDA VERGA. See VERGA.

Salomo BEN-JOEL DUBNO. See DUBNO.

Salomo BEN-ISAAK. See RASHI.

Salomo LEVI. See PAULUS BURGENSIS.

Salomo MOLCHO. See MOLCHO.

Salomon DI NORZI. See NORZI.

Salomon, Gotthold, a German rabbi, was born at Sandersleben, in the duchy of Anhalt-Dessau, Nov. 1, 1784. Up to his sixteenth year he was educated in Talmudic lore and literature, according to the custom of that time. After this he acquired the rudiments of the German language, especially through the efforts of the chaplain Bobbe, who not only allowed him to come to his school, but also gave him private lessons. He then went to Dessau, to attend the lectures at the Jewish college, employing, however, all his spare time in acquainting himself with German literature. In 1802 he became tutor of German and Hebrew at the Franz school, and afterwards he was intrusted with the religious instruction. In 1806 he delivered his maiden-speech, which was very highly spoken of by Christians who heard him. Salomon never lost sight of his intention to become a preacher; and in this he was encouraged by his Christian friends, who not only supplied him with the sermons of Zollikofer and Reinhardt, but even corrected his compositions in accordance with the rules of homiletics. In 1815 he went to Berlin, where he delivered his first discourse in Jacobsohn's Temple. He now became known to his coreligionists; and when, in 1818, the Temple of the Reformed party at Hamburg was dedicated, Salomon was elected assistant preacher. In the year 1844 he dedicated the "New Temple," and attended the assemblies of the rabbins at Brunswick, Frankfort, and Breslau. In the year 1857 he retired from his duties, and died Nov. 17, 1862. Of his numerous publications we mention: *Auswahl von Predigten* (Dessau, 1818):—*Predigten* (Hamburg, 1819–29):—*Moses*, in 21 sermons (ibid. 1835):—*David, as Man, Israelite, and King*, 26 sermons (ibid. 1837):—*Elias, the Champion of Light and Truth*, in 19 sermons (ibid. 1840):—*Der Berg des Herrn*, 17 sermons on the Decalogue (ibid. 1846):—בארית, comments upon Haggai and Zechariah (Dessau, 1805):—The Pentateuch, according to the Masoretic text, with a German translation and short glosses (Krotoschin, 1848–49, 5 vols.). Some of his sermons were also translated into English by Miss A. M. Goldsmid (London, 1839). See Fürst, *Bibl. Jud.* iii, 226 sq.; Kayserling, *Bibliothek jüdischer Kanzelredner*, i, 142–277; Jost, *Gesch. d. Judenth. u. s. Secten*, iii, 365, 371; Grätz, *Gesch. d. Juden*, xi, 416 sq.; Ph. Philippson, *Biographische Skizzen* (Leips. 1866, 3 pts.); Geiger, in the *Zeitschrift für jüdische Theologie*, ii, 127 sq.; iii, 91–102; *Unsere Zeit*, vii, 396; Steinschneider, *Hebr. Bibliographie*, vi, 17; L. Philippson, *Predigt- und Schul-Magazin*, ii, 253–269. (B. P.)

Salomon, John, professor of Hebrew, was a native of Posen, where he was born in 1623. He embraced Christianity at Dantzic, Jan. 22, 1657. Two years later he was appointed professor of the Oriental languages at the gymnasium there, and died July 1, 1683. He wrote, *Demonstrationes XXXVIII contra Judæos* (Frankfort, 1660):—*Programma Hebr. ad Audiendam Orationem Hebr. de Præstantia et Utilitate Linguæ Hebr.* (Dantzic, 1666):—*Programma de Jubilæis Hebræorum* (ibid. 1658, etc.). See Fürst, *Bibl. Judaica*, ii, 97; iii, 229; Steinschneider, *Bibliograph. Handbuch*, p. 123; id. *Catalogus Librorum Hebr. in Bibl. Bodl.* p. 2397; Wolf, *Bibl. Hebr.* i, 480; Delitzsch, *Wissenschaft, Kunst und Judenthum*, p. 139, 301; Basnage, *Histoire des Juifs* (Taylor's transl.), p. 735. (B. P.)

Salonius, ST., bishop of Geneva in the middle of the 5th century, was the son of Eucher, afterwards bishop of Lyons. At the early age of ten, he entered the monastery of Lerins, and there studied under Hilary, Honorat, and Vincent. It is not positively known whether Salonius had charge of the church at Vienna or Geneva, but it was probably the latter. He is supposed to have assisted, with his father, at the Council of Orange in 441. He died about 470. There remains a writing of Salonius, called *Expositio Mystica in Parabolas Salomonis et Ecclesiasten.* The style is simple, and the most of the exposition relates to ethics.—Hoefer, *Nouv. Biog. Générale*, s. v.

Salpinx (*a trumpet*), in Greek mythology, was a surname of *Minerva*. Hegeleos, the son of Tyrsenus, dedicated to her a temple with the above name after his father had invented the trumpet.

Salt (מֶלַח, *mêlach*; ἅλς), the chloride of sodium of modern chemistry. Indispensable as salt is to ourselves, it was even more so to the Hebrews, being to them not only an appetizing condiment in the food both of man (Job vi, 6) and beast (Isa. xxx, 24; see margin), and a most valuable antidote to the effects of the heat of the climate on animal food, but also entering largely into their religious services as an accompaniment to the various offerings presented on the altar (Lev. ii, 13). They possessed an inexhaustible and ready supply of it on the southern shores of the Dead Sea. In the same manner the Arabs of the present day procure their supply of salt from the deposits of the Dead Sea, and carry on a considerable trade in that article throughout Syria. Here may have been situated the Valley of Salt (2 Sam. viii, 13), in proximity to the mountain of fossil salt which Robinson (*Researches*, ii, 108) describes as five miles in length, and as the chief source of the salt in the sea itself. See SALT, VALLEY OF. Here were the salt-pits (Zeph. ii, 9), probably formed in the marshes at the southern end of the lake, which are completely coated with salt, deposited periodically by the rising of the waters; and here also were the successive pillars of salt which tradition has from time to time identified with Lot's wife (Wisd. x, 7; Josephus, *Ant.* i, 11, 4). See DEAD SEA. Salt might also be procured from the Mediterranean Sea, and from this source the Phœnicians would naturally obtain the supply necessary for salting fish (Neh. xiii, 16) and for other purposes. The Jews appear to have distinguished between rock-salt and that which was gained by evaporation, as the Talmudists particularize one species (probably the latter) as the "salt of Sodom" (Carpzov, *Appar.* p. 718). The notion that this expression means bitumen rests on no foundation. The salt-pits formed an important source of revenue to the rulers of the country (Josephus, *Ant.* xiii, 4, 9), and Antiochus conferred a valuable boon on Jerusalem by presenting the city with 375 bushels of salt for the Temple service (*ibid.* xii, 3, 3). In addition to the uses of salt already specified, the inferior sorts were applied as a manure to the soil, or to hasten the decomposition of dung (Matt. v, 13; Luke xiv, 35). Too large an admixture, however, was held to produce sterility, as exemplified on the shores of the Dead Sea (Deut. xxix, 23; Zeph. ii, 9); hence a "salt" land was synonymous with barrenness (Job xxxix, 6; see margin; Jer. xvii, 6; comp. Josephus, *War*, iv, 8, 2, ἀλμυ-

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ρωσης καὶ ἁγονος); and hence also arose the custom of sowing with salt the foundations of a destroyed city (Judg. ix, 45), as a token of its irretrievable ruin. It was the belief of the Jews that salt would, by exposure to the air, lose its virtue (μωρανθῇ, Matt. v, 13), and become saltless (ἄναλον, Mark ix, 50). The same fact is implied in the expressions of Pliny, *sal iners* (xxxi, 39), *sal tabescere* (xxxi, 44); and Maundrell (*Early Travels* [ed. Bohn], p. 512) asserts that he found the surface of a salt rock in this condition (see Hackett, *Illustrat. of Script.* p. 48 sq.).

The associations connected with salt in Eastern countries are important. As one of the most essential articles of diet, it symbolized hospitality; as an antiseptic, durability, fidelity, and purity. Hence the expression, "covenant of salt" (Lev. ii, 13; Numb. xviii, 19; 2 Chron. xiii, 5), as betokening an indissoluble alliance between friends (see *Gettysb. Evang. Rev.* Oct. 1867); and again the expression, "salted with the salt of the palace" (Ezra iv, 14), not necessarily meaning that they had "maintenance from the palace," as the A. V. has it, but that they were bound by sacred obligations of fidelity to the king. So in the present day, "to eat bread and salt together" is an expression for a league of mutual amity (Russell, *Aleppo*, i, 232); and, on the other hand, the Persian term for traitor is *nemekharam*, "faithless to salt" (Gesenius, *Thesaur.* p. 790). The same force would be given by the preservative quality of salt (Bahrdt, *De Fœdere Salis* [Lips. 1761]; Hallervordt, *id.* [ibid. 1701]; Zeibich, *id.* [Ger. 1760]; Thomson, *Land and Book*, ii, 42 sq.). See COVENANT. It was possibly with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God; for in the first instance it was specifically ordered for the meat-offering (Lev. ii, 13), which consisted mainly of flour, and therefore was not liable to corruption (see Pontanus, *De Sale Sacrific.* [Traj. 1703]; Spencer, *De Legis Rit.* i, 5, 1). The extension of its use to burnt-sacrifices was a later addition (Ezra xliii, 24; Josephus, *Ant.* iii, 9, 1), in the spirit of the general injunction at the close of Lev. ii, 13. Similarly the heathens accompanied their sacrifices with salted barley-meal, the Greeks with their οὐλοχύται (Homer, *Il.* i, 449), the Romans with their *mola salsa* (Horace, *Sat.* ii, 3, 200) or their *salsæ fruges* (Virgil, *Æn.* ii, 133). Salt, therefore, became of great importance to Hebrew worshippers: it was sold accordingly in the Temple market, and a large quantity was kept in the Temple itself, in a chamber appropriated to the purpose (Maii *Diss. de Usu Salis Symbol. in Rebus Sacris* [Giess. 1692]; Wokenius, *De Salitura Oblationum Deo Factar.* [Lips. 1747]; Josephus, *Ant.* xii, 3, 3; *Middoth*, v, 3; Othon. *Lex. Rabb.* p. 668). It may, of course, be assumed that in all of these cases salt was added as a condiment; but the strictness with which the rule was adhered to—no sacrifice being offered without salt (Pliny, xxxi, 41), and still more the probable, though perhaps doubtful, admixture of it in incense (Exod. xxx, 35, where the word rendered "tempered together" is by some understood as "salted"—leads to the conclusion that there was a symbolical force attached to its use (Josephus, *Ant.* iii, 9, 1; Philo, ii, 255; Hottinger, *Jur. Heb. Legg.* p. 168); as was certainly the case with the Greeks and Romans (Pliny, *Hist. Nat.* xxxi, 44; Ovid. *Fast.* i, 337; Spencer, *De Leg. Rit.* iii, 2, 2; Lukemacher, *Antiq. Græc. Sacr.* p. 350; Hottinger, *De Usu Salis*, etc. [Marburg, 1708]; Schickedanz, *id.* [Servest. 1758]; Maius, *id.* [Giess. 1692]; Mill, *id.* (Ult. 1734]). Our Lord refers to the sacrificial use of salt in Mark ix, 49, 50, though some of the other associations may also be implied. The purifying property of salt, as opposed to corruption, led to its selection as the outward sign in Elisha's miracle (2 Kings ii, 20, 21), and is also developed in the New Test. (Matt. v, 13; Col. iv, 6). The custom of rubbing infants with salt (Ezra xvi, 4) originated in sanitary considerations, but received also a symbolical meaning (Richter, *De Usu Salis apud Priscos Profano et Sacro* [Zittau, 1766]). —Smith; Kitto.

SALT, ECCLESIASTICAL USE OF. It would appear from a sentence of Augustine that in the 4th century it was customary to use salt in baptism, at least in Milan. Salt was placed in some churches on the tongues of the catechumens, as an emblem of wisdom and an admonition to attain it. With salt, milk and honey were given. In the *Sacramentary* of Gregory the Great, after a form for the benediction and consecration of salt, it is said, "Hac oratione expleta, accipiat sacerdos de eodem sale, et ponat in ore infantis, dicendo, Accipe sal sapientiæ in vitam æternam" ("This benediction being finished, let the priest take a portion of the same salt and put it into the mouth of the infant, saying, Take the salt of wisdom to eternal life"). See Farrar, *Eccles. Dict.* s. v.

SALT, CITY OF (Heb. *Ir ham-Me'lach*, עִיר־הַמֶּלַח; Sept. *αἱ πόλεις Σαλῶν*, v. r. *ἡ πόλις τῶν ἁλῶν*; Vulg. *civitas Salis*), the fifth of the six cities of Judah which lay in the "wilderness" (Josh. xv, 62). Its proximity to Engedi, and the name itself, seem to point to its being situated close to, or at any rate in the neighborhood of, the Salt Sea. Dr. Robinson (*Bib. Res.* ii, 109) expresses his belief that it lay somewhere near the plain at the south end of that lake, which he would identify with the Valley of Salt (q. v.). This, though possibly supported by the reading of the Vatican Sept., "the cities of Sodom," is at present a mere conjecture, since no trace of the name or the city has yet been discovered in that position. On the other hand, Van de Velde (*Syr. and Pal.* ii, 99; *Memoir*, p. 111, and *Map*) mentions a *Nahr Malh* which he passed in his route from Wady el-Rmail to Sebbeh, the name of which (though the orthography is not certain) may be found to contain a trace of the Hebrew. It is one of four ravines which unite to form the Wady el-Bedûn. Another of the four, Wady 'Amreh (*ibid.*), recalls the name of Gomorrah, to the Hebrew of which it is very similar.—Smith. It seems most probable that it took its name from salt works or mines. At the south-western extremity of the Dead Sea stands a remarkable range of hills of pure salt, and near them "the City of Salt" was perhaps situated. There are ancient ruins at the mouth of Wady Zuweireh, at the northern end of the range; and others at Um-Baghek, five miles farther north. One or other of these places may mark the site of "the City of Salt" (Van de Velde, *Memoir*, p. 345; Tristram, *Land of Israel*, p. 318 sq.).—Kitto. See JUDAH.

SALT, COVENANT OF. See COVENANT; SALT.

SALT SEA, usually known as "the Dead Sea." This is the largest lake in Palestine, and in many respects the most remarkable in the world. (The following account of it is chiefly taken from the dictionaries of Kitto and Smith.) See PALESTINE.

I. *Names.*—This body of water has received a variety of designations from writers both ancient and modern; and, as they are characteristic, they demand a brief examination here.

1. "*The Salt Sea*" is the most common Scripture appellation (יָם הַמֶּלַח, *Yâm ham-Mélach*; Sept. *ἡ θάλασσα τῶν ἁλῶν*, or *ἁλός*; also *ἡ θάλασσα ἡ ἁλυκῆς*; Vulg. *Mare Salis*). It is evidently a descriptive name, probably intended to indicate both the saltness of its water and the character of the plain and hills along its southern margin (Reland, *Palæst.* p. 240). It occurs in the earliest books of the Bible, but is not found later than the time of Joshua (Gen. xiv, 3; Numb. xxxiv, 3; Deut. iii, 17; Josh. iii, 16; xv, 2, 5; xviii, 19). In the Talmudical books it is likewise called "the Sea of Salt" (ימא דמלחא). See quotations from the Talmud and the Midrash Tehillim by Reland (*Palæst.* p. 237).

2. "*The Sea of the Plain*," or, more properly, *of the Arabah* (יָם הָעֲרָבָה, *Yâm ha-Arabâh*; Sept. [ἡ] *Θά-*

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λασσα [τῆς] Ἀραβα; Vulg. *Mare solitudinis*), is also a descriptive title, showing its geographical position in the centre of the great valley of the Arabah. It is first employed in combination with the preceding, as if Moses had heard it on his approach to Palestine (Deut. iii, 17); and possibly it may have afterwards supplanted the older name (iv, 49; 2 Kings xiv, 25), with which it is sometimes associated (Josh. iii, 16; xii, 3; Deut. iii, 17). See ARABAH.

3. "*The East Sea*" is the only other name employed in Scripture (הַיָּם הַקַּדְמוֹנִי, *ha-Yâm hak-Kadmoni*; Sept. ἡ θάλασσα ἡ πρὸς ἀνατολάς; Vulg. *Mare Orientale*). It is used by Ezekiel (xlvii, 18), Joel (ii, 20), and Zechariah (xiv, 8, where the A. V. has "the *former* sea," although the Hebrew is the same), to distinguish it from the Mediterranean, which was called "the western" (הָאַחֲרוֹן, literally "latter," though when opposed to קַדְמוֹן it means "western").

In one passage (Ezek. xlvii, 8) it is styled, without previous reference, "*the Sea*" (הַיָּם, *ha-Yâm*), and distinguished from "the great sea"—the Mediterranean—(ver. 10).

4. *The Sea of Sodom* (ימא של סדום) is found in the Talmud (Reland, p. 237, 243), no doubt because common tradition represented the city of Sodom as having been engulfed by it. Its connection with Sodom is first suggested in the Bible in the book of 2 Esdras (v, 7) by the name "Sodomitish sea" (*mare Sodomiticum*).

5. Josephus, and before him Diodorus Siculus (ii, 48; xix, 98), names it *the Asphaltic Lake*—ἡ Ἀσφαλτίτις λιμνη (*Ant.* i, 9; iv, 5, 1; ix, 10, 1; *War*, i, 33, 5; iii, 10, 7; iv, 8, 2, 4), and once λ. ἡ ἀσφαλτοφόρος (*Ant.* xvii, 6, 5). Also (*ibid.* v, 1, 22) ἡ Σοδομιτις λιμνη. This name was adopted by Galen and other ancient writers, apparently because bitumen or asphaltum was often found floating on its surface or lying along its shores (Reland, p. 241).

6. The name *Dead Sea* appears to have been first used in Greek (θάλασσα νεκρά) by Pausanias (v, 7) and Galen (iv, 9), and in Latin (*mare mortuum*) by Justin (xxxvi, 3, 6), or, rather, by the older historian, Trogus Pompeius (B.C. cir. 10), whose work he epitomized. It is employed also by Eusebius (*Onomast.* s. v. Σόδομα). The expressions of Pausanias and Galen imply that the name was in use in the country; and this is corroborated by the expression of Jerome (*Comm.* on Dan. xi, 45), "Mare . . . quod nunc appellatur mortuum." The origin of this name is given by Jerome (ad Ezek. xlvii), "In quo nihil poterat esse vitale;" and in this respect modern research has to a large extent confirmed ancient tradition, proving that the name is appropriate. The Jewish writers appear never to have used it, but it has become established in modern literature from the belief in the very exaggerated stories of its deadly character and gloomy aspect, which themselves probably arose out of the name, and were due to the preconceived notions of the travellers who visited its shores, or to the implicit faith with which they received the statements of their guides. Thus Maundeville (ch. ix) says it is called the Dead Sea because it moveth not, but is ever still—the fact being that it is frequently agitated, and that when in motion its waves have great force. Hence also the fable that no birds could fly across it and live, a notion which the experience of almost every modern traveller to Palestine would contradict.

7. The Arabic name is *Bahr Lût*, "the Sea of Lot." The name of Lot is also specially connected with a small piece of land, sometimes island, sometimes peninsula, at the north end of the lake. Another frequent designation among the modern inhabitants is *El-Baheiret el-Myetah*, "Dead Sea," suggested by its character.

II. *Physical Features.*—1. *General Position.*—The Dead Sea is situated in the lowest part of that great valley which stretches in a direct line due south from the base of Hermon to the head of the gulf of Akabah. The valley is a chasm or fissure in the earth's crust, being for nearly 200 miles below the level of the ocean. The Dead Sea is the reservoir into which all its waters flow, and from which there is, and can be, no escape except by evaporation. It is the lowest and largest of the three lakes which interrupt the rush of the Jordan's downward course. It is, in fact, a pool left by the ocean in its retreat from what there is reason to believe was at a very remote period a channel connecting the Mediterranean with the Red Sea. As the most enduring result of the great geological operation which determined the present form of the country, it may be called, without exaggeration, the key to the physical geography of the Holy Land. It is therefore in every way an object of extreme interest.

The valley is shut in on the east and west by parallel ranges of mountains, having steep, rugged, and bare sides, furrowed by wild ravines. The eastern range is somewhat higher than the western. In the parallel of Jericho the ranges expand slightly, and the valley there attains its greatest breadth—about twelve miles; but they contract again at the northern end of the Dead Sea, and continue in parallel lines throughout its entire length. The cliffs which hem in the valley are here steeper, higher, and wilder than elsewhere, and the scenery is more bleak and desolate. The sea occupies the whole width of the valley, in many places washing the sides of the cliffs.

2. *Terrace Banks.*—It is deserving of special note that the mountain-sides and low plains on both the eastern and western shores of the Dead Sea are marked by a series of terraces, manifestly water-lines of some remote ages. The highest is very distinctly seen on the mountain-chain of Moab, extending along the tops of the cliffs like a huge shelf. Its elevation appears to be about 1300 feet; and on the western range, at various places, there is a corresponding terrace. This terrace has been frequently noticed by travellers, but special attention was recently given to it by Tristram who remarks: "These terraces in the old Secondary limestone must be about the present level of the Mediterranean, and they seem to tell of a period long antecedent to the Tertiary terraces and deposits below, when the old Indian Ocean wore the rocks and scooped out the caverns, as its unbroken tide swept up from the coasts of Africa; or when the Salt Sea formed one in a chain of African lakes" (*Land of Israel*, p. 247).

About 230 feet above the present level of the Dead Sea are traces of another ancient shore-line, marked by a strip of alluvial marl adhering to the rocks and cliffs, particularly at the north-west angle, and down as far as Ras el-Feshkhah (*ibid.* p. 256). It is also seen at Wady Derejah and Ain-Jidy. The deposit is mixed with shells of existing species, layers of gypsum, and gravel. Where there are ravines running down to the sea between high cliffs, the deposit reaches up their sides in places to a height of 400 feet, and then slopes away in a series of terraces to the present level of the sea, as if the water had gradually and slowly evaporated. At one point Tristram counted on the shore "no less than eight low gravel terraces, the ledges of comparatively recent beaches, distinctly marked. The highest of these was forty-four feet above the present sea-level" (p. 278). At Jebel Shukif, a short distance north of Engedi, Tristram, in addition to the lower terraces noted elsewhere, measured the elevations of three high terraces. The first at a height of 322 feet, marked by a deposit of marl on limestone; the second 665 feet, formed of hard limestone; and the third 1654 feet, of crystalline limestone (*ibid.* p. 295).

3. *Circuit of the Shore.*—The contour of the Dead Sea, as delineated in most maps, is regular, the shorelines having few indentations, and the curves at the north and south being uniform. Recent researches—especially those of Lynch, Robinson, and Tristram—have shown that this regularity of outline is incorrect.

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The western shore especially has long promontories and deep bays, and the curves at the north and south are very far from being so gracefully rounded as most chartographers have delineated them.

On the north, at the embouchure of the Jordan, a low promontory is in process of gradual formation by the muddy deposits brought down by the river. It is mostly bare, destitute of all vegetation, and, like the adjoining plain, covered with a nitrous crust. At present it projects into the lake more than a mile. When the water is very high, a portion is overflowed. To the westward lies a deep bay, and beyond it a long, low isthmus, covered with cairns of loose rounded stones. De Saulcy has given to this isthmus the name Rejûm Lût, "Lot's ruin;" but this name is not heard on the spot. The ruins are shapeless and desolate. They are of the highest antiquity, and may perhaps be of the æra of the "cities of the plain."

The shore-line now trends, with an easy curve, to the south-west, and then to the south, until it reaches the bold headland of Ras el-Feshkhah. So far it is flat and sandy, and the adjoining plain dreary and naked, save where, at long intervals, a little brackish spring rises, or a tiny streamlet flows, and there cane-brakes and shrubberies of tamarisk are seen. Ridges of drift mark the water-line, and are composed of broken canes and willow branches, with trunks of palms, poplars, and other trees, half imbedded in slimy mud, and all covered with incrustations of salt.

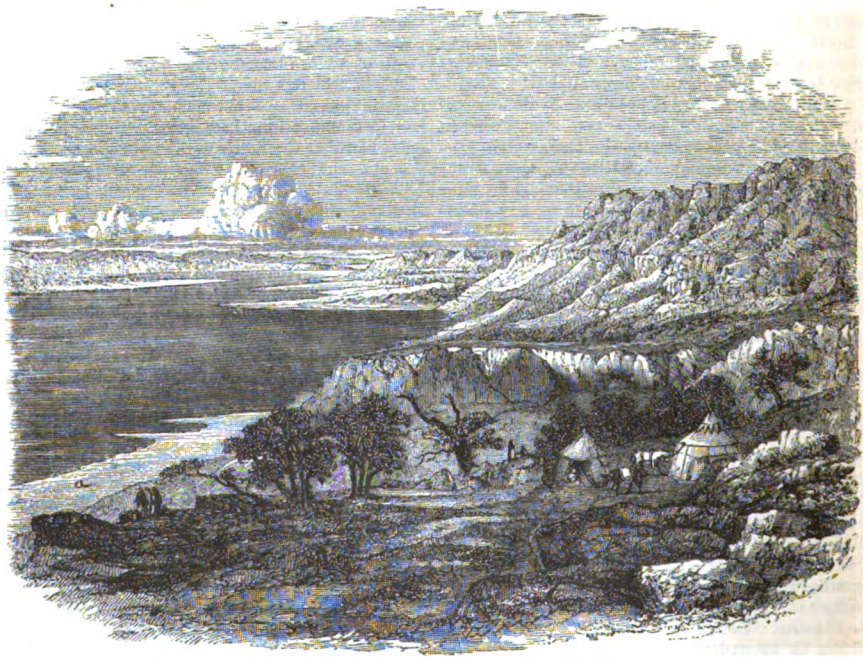
A few miles north of Ras el-Feshkhah are some confused heaps and long ridges of loose unhewn stones and mounds of earth, to which De Saulcy has given the name Gumran. Other travellers, however, have been unsuccessful in discovering here any traces of a ruined city, or of the name which the French savant has given to it (Tristram, p. 249; Porter, *Handbook*, p. 203).

Ras el-Feshkhah is a bold headland of crystalline limestone, descending from a height of some 1500 feet in broken cliffs into the deep sea. It bars all passage along the shore; but Tristram by great exertions climbed round its face. It is cleft asunder by Wady en-Nar, the continuation of the Kidron. At the base of the cliff is a vein of bituminous limestone, largely used in the manufacture of little ornaments which are sold to the pilgrims at Jerusalem. "The substance seemed to have been partially ejected in a liquid form, and to have streamed down the cliffs. It was generally mixed with flints and pebbles, sometimes covering the boulders in large splashes, and then, in the sea itself, formed the matrix of a very hard conglomerate of gravel and flints. When thrown into the fire, it burned with a sulphurous smell, but would not ignite at the flame of a lamp" (Tristram, p. 254).

South of Ras el-Feshkhah the cliffs retreat, leaving a plain along the shore, varying from one to two miles in breadth, and extending to Ain-Terabeh, about six miles distant. The plain is an alluvial deposit with layers of gravel, and having spits of pure sand projecting at intervals into the sea. It is partially covered with shrubberies of tamarisk, acacia, and retem (a species of *broom;* the *Genista rætam* of Forskal, abounding in the peninsula of Sinai), and towards the south with dense cane-brakes. The coating of alluvial marl which once covered it is now in many places worn away; and deep gullies rend it in all directions. Enough remains to show that its top, like that of the plains at the northern and southern ends of the lake, formed the old Tertiary level of the waters (*ibid.* p. 256).

In the plain is a copious brackish spring, with a temperature of 96° Fahr. Farther south is Ain-Terabeh, a small fountain, slightly brackish, oozing up from the sand a few feet from the shore. Between it and the cliffs is a dense thicket abounding with birds and beasts: ducks, teal, pochard, thrush, bulbul; with swine, leopard, jackal, fox, hare, and porcupine (*ibid.* p. 273).

From Ain-Terabeh to Ras Mersed (six miles) the coast plain is a mere strip, frequently interrupted by rocky headlands which dip into the waves. Bitumen is here abundant with pebbles imbedded. "In a little bay, just before reaching Wady Shukif, we were struck by a powerful sulphurous odor, and after some search found hot water bubbling through the gravel, at a temperature of 95° Fahr., only six inches from the sea. The smell of sulphur and rotten eggs was very strong, and while scooping in the gravel my hands became quite black, and my boots were covered with a yellow incrustation. Pebbles thrown in became incrusted with sulphur in a few minutes, and all the rocks in the sea,



The Dead Sea from Ain-Jidy, looking south.

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which were here quite hot—of the temperature of 80° Fahr.—were covered with it. There must be an enormous discharge of this mineral water under the sea, as the heat of the water extends for two hundred yards, and the odor to a much greater distance. The ordinary temperature of the sea elsewhere was 62°" (*ibid.* p. 279). On the south side of this spring is Jebel Shukif, a high, bold peak projecting into the sea. Two miles beyond it is the oasis of Engedi, a plain some two miles square, forming a delta to two glens which empty into it perennial streamlets of fresh water. These, with the "fountain of the kid" itself, make this spot a paradise in the midst of a dreary desert. See ENGEDI.

South of Engedi the plain becomes wider, but it is bare and desolate. The cliffs rise over it in broken masses of pale-brown limestone, divided by yawning chasms, while the alluvial deposits along their base are as white as snow. Two miles southward a spring of fetid water (Birket el-Khulil) oozes up on the margin of the sea, having a temperature of 88° Fahr. Other springs must exist beneath the waves, for the water near the shore is much hotter than elsewhere, and the whole surrounding air is filled with fumes of sulphureted hydrogen. No traces of trap-rock are anywhere seen; but near Wady Khuderah are veins of crystalline limestone, and great quantities of flint, coated with oxide of iron. These De Saulcy and others mistook for lava torrents. The coast has the same general features as far as the hill and fortress of Sebbeh, the ancient Masada (q. v.). There, at the base of the hill, are the remains of a Roman camp; and beyond it the aspect of the plain is that of utter and even painful sterility. "Elsewhere the desolation is comparatively partial; here it reigns supreme. The two miles of rugged slope that lay between our path and the sea are difficult to describe. They are formed of a soft, white, and very salt deposit, torn and furrowed by winter torrents in every direction, which have left fantastic ruins and castles of olden shape, flat-topped mamelons, cairns, and every imaginable form into which a wild fancy could have moulded matter, standing in a labyrinth, north and south, before and behind us" (*ibid.* p. 315). The Birket el-Khulil just alluded to is a shallow depression on the shore, which is filled by the water of the lake when at its greatest height, and forms a natural salt-pan. After the lake retires the water evaporates from the hollow, and the salt remains for the use of the Arabs. They also collect it from similar though smaller spots farther south, and on the peninsula (Irby, June 2). One feature of the beach is too characteristic to escape mention — the line of drift-wood which encircles the lake, and marks the highest, or the ordinary high, level of the water. It consists of branches of brushwood, and of the limbs of trees, some of considerable size, brought down by the Jordan and other streams, and in course of time cast up on the beach. They stand up out of the sand and shingle in curiously fantastic shapes, all signs of life gone from them, and with a charred though blanched look very desolate to behold. Among them are said to be great numbers of palm-trunks (Poole, p. 69); some doubtless floated over from the palm-groves on the eastern shore already spoken of, and others brought down by the Jordan in the distant days when the palm flourished along its banks. The drift-wood is saturated with salt, and much of it is probably of a very great age.

Farther south the shore recedes, forming a bay some eight miles in length, the water in places almost washing the base of the cliffs. One wild glen, called Um-Baghek, breaks through the mountains, and sends out a tiny stream with a dense fringe of evergreens. Not far from it is another hot sulphur spring, which spreads its suffocating odors around. On the south the bay is bounded by the oasis of the Wady Zuweireh—a plain of some extent, sprinkled with tamarisks and acacias, and torn in all directions with torrent-beds, through which the winter rains and the streamlets from numerous sulphurous and brackish springs find their way to the sea. The cliffs and peaks which rise over the oasis appear from a distance to exhibit traces of volcanic action, but closer inspection proves that there are no igneous rocks here or elsewhere along the western shore. Veins of ruddy limestone, blocks of ironstone, and multitudes of nodules of black flint look like trap-dikes and craters in the distance. There are, however, a few cinders and scoriæ observable here and there along the shore.

A short distance south of the Wady Zuweireh is Jebel Usdum, a range of hills running from north to south a distance of seven miles, with an average elevation of three hundred feet, composed of a solid mass of rock-salt. The top and sides are covered with a thick coating of marl, gypsum, and gravel, probably the remains of the Post-tertiary deposit uplifted upon the salt. The declivities of the range are steep and rugged, pierced with huge caverns, and the summit shows a serried line of sharp peaks. The salt is of a greenish-white color, with lines of cleavage as if stratified, and its base reaches far beneath the present surface. The name of the range, Khashm Usdum, appears to preserve a memorial of the ancient guilty "city of the plain." See SODOM.

At the mouth of the Wady Zuweireh are some heaps of rough stones and the shattered walls of a small tower, marked by De Saulcy as the remains of Sodom. That city may have stood in this region, but it requires some power of imagination to identify it with these insignificant ruins.

At the northern end of Jebel Usdum is the mouth of Wady Muhawât, which exhibits some very remarkable geological features. Its sides are cliffs of old limestone, showing here and there on their surface traces of Post-tertiary marl; "but since the marl has been washed out there has been a second filling-in of an extraordinary character, which is only now in course of denudation. There are exposed on the sides of the wady, and chiefly on the south, large masses of bitumen mingled with gravel. These overlie a thick stratum of sulphur, which again overlies a thicker stratum of sand so strongly impregnated with sulphur that it yields powerful fumes on being sprinkled over a hot coal. Many blocks of the bitumen have been washed down the gorge, and lie scattered over the plain below along with huge boulders and other traces of tremendous floods. . . . The layer of sulphurous sand is generally evenly distributed on the old limestone base, the sulphur evenly above it, and the bitumen in variable masses. In every way it differs from the ordinary mode of deposit of these substances as we have seen them elsewhere. Again, the bitumen, unlike that which we pick up on the shore, is strongly impregnated with sulphur, and yields an overpowering sulphurous odor; above all, it is calcined, and bears the marks of having been subjected to extreme heat." This discovery is exceedingly important; and the remarks of Tristram upon it will be read with the deepest interest by all students of the Bible. "Here, so far as I can judge, we have the only trace of anything approaching to volcanic action which we have met with in our careful examination of the northern, western, and southern shores. The only other solution of the problem—the existence of a bituminous spring when the supply of water was more abundant—would scarcely account for the regular deposition of sulphurous sand, and then of the sand with the bitumen superimposed. I have a great dread of seeking forced corroborations of scriptural statements from questionable physical evidence, for the sceptic is apt to imagine that when he has refuted the wrong argument adduced in support of a scriptural statement, he has refuted the scriptural statement itself; but, so far as I can understand this deposit, if there be any physical evidence left of the catastrophe which destroyed Sodom and Gomorrah, or of similar occurrences, we have it here. The whole appearance

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points to a shower of hot sulphur, and an irruption of bitumen upon it, which would naturally be calcined and impregnated by its fumes; and this at a geological period quite subsequent to all the diluvial and alluvial action of which we have such abundant evidence. The catastrophe must have been since the formation of the wady, since the deposition of the marl, and while the water was at its present level; therefore, probably during the historic period" (p. 355–357).

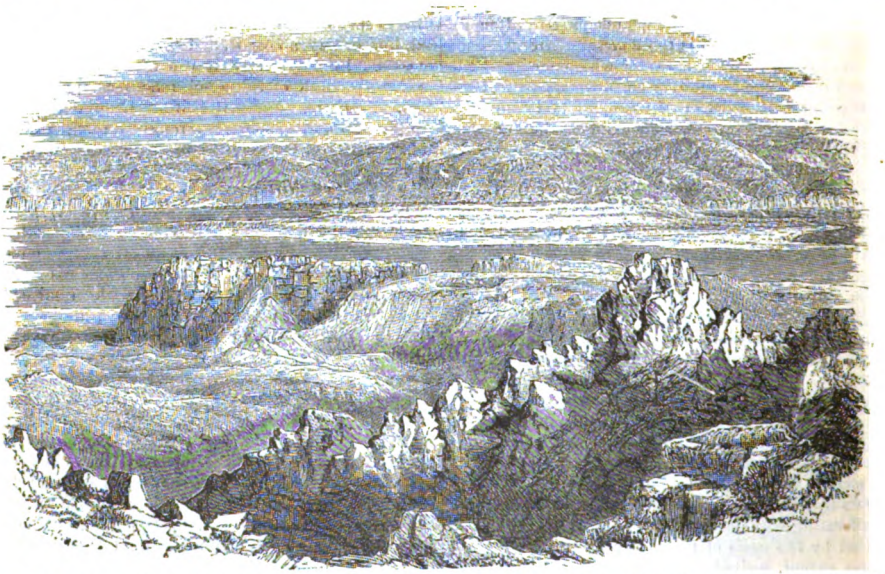
The shore-line runs for nearly three miles southward along the base of Jebel Usdum, and then sweeps sharply round to the east, leaving on the south a naked, miry plain called Sabkah, ten miles long from north to south by about six wide. It is in summer coated with a saline crust, but is so low that when the water is high a large section of it is flooded. Numerous torrent-beds from the salt range on the west, and from the higher ground of the Arabah on the south, run across it, converting large portions into impassable swamps. On its southern border the old diluvium terrace rises like a white wall to a height of more than two hundred feet. It is only on getting close to it that the sides are seen to be rent and torn into a thousand fantastic forms by winter torrents and the wearing-away of the softer deposits. The Sabkah is bounded on the east by Wady Tufeileh, one of the principal drains of the Arabah, and containing a brackish, perennial stream. Beyond it the character of the surface completely changes. The ground rises in an easy slope to the foot of the Moab Mountains, and is covered with dense thickets of reeds, tamarisk, acacia, retem, zyziphus, and other shrubs, intermixed with fertile fields, cultivated by the Ghawarineh Arabs (as the inhabitants of the Ghôr are called, here the worst representatives of their race), and producing abundant crops of wheat, maize, indigo, melons, and cucumbers. Tristram says: "The place positively swarmed with birds in countless myriads. There were doves by the score on every bush, large and small (*Turtur risorius* and *T. Ægyptius*), bulbuls, the hopping-thrush, shrikes, the gorgeous little sun-bird resplendent in the light, and, once more, our new sparrow. The Abyssinian lark, pipits, and wagtails luxuriated in the moist rills at our feet, which were fringed by drooping tufts of caper (*Capparis Ægyptiaca*) in full flower. All teemed with a prodigality of life" (p. 336).

This fertile tract touches the south-eastern shore of the sea, and continues along it as it trends north-east for some five miles to the mouth of the Wady Nimeireh, becoming gradually narrower as the shore-line approaches the rocky sides of the mountains. The geological formation of this eastern range is different from the western. The front cliffs are red sandstone, apparently overlying hard, crystalline limestone, and topped by more recent calcareous rock. Trap boulders and fragments of greenstone and sienite are strewn along the base.

Such are the great southern shores of the Dead Sea. The great valley is here narrower than at the northern shore, not because of any contraction in the mountain-ranges, but arising from the ridge of Usdum, which was evidently thrown up from the bottom of the valley at some period subsequent to the formation of the Arabah. The projecting base of Jebel Usdum on the west, and the high fertile region of Es-Safieh on the east, contract the southern end of the lake into the form of a semicircular bay about six miles in diameter. A few miles farther north the shores on each side expand so much that the breadth of the sea is almost doubled. The general aspect of the shores is dreary and desolate in the extreme. The salt-incrusted plain, the white downs of the Arabah, the naked line of salt hills, the bare and scathed mountain-ranges on each side, all blazing under the rays of a vertical sun, form a picture of utter and stern desolation such as the mind can scarcely conceive.

On the northern side of Wady Nimeireh a narrow strip of saline plain, very low and very barren, intervenes between the shore and the mountains. Here and there, at a little fountain or at the mouth of a ravine, a clump of bushes or a cane-brake may be seen.

The *Peninsula of el-Lisân*, "the Tongue" [see BAY], is the most remarkable feature on the eastern shore. It juts out opposite the great ravine of Kerak. The neck connecting it with the mainland is a strip of low, bare sand, measuring five miles across. In outline the peninsula bears some resemblance to the human foot, the toe projecting northward and forming a sharp promontory. Its length is about nine miles, and from the heel or south-western point to the southern shore-line is seven miles. The main body is a Post-tertiary deposit composed of layers of marl, gypsum, and sandy conglomerate, manifestly coeval with the great diluvial terrace, and corresponding with it in elevation. The top is a table-land, broad towards the south, but gradually narrowing to a serried ridge at the northern end.



The Dead Sea from the heights behind Sebbeh (Masada), showing the wide beach on the western side of the lake and the tongue-shaped peninsula.

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It is white and almost entirely destitute of vegetation. The surface is all rent and torn by torrent-beds; and the sides are worn away into pyramidal masses resembling lines and groups of white tents. It is worthy of special note that in the wadys and along the shores pieces of sulphur, bitumen, rock-salt, and pumice-stone are found in great profusion. Probably, if examined with care, geological phenomena similar to those in Wady Mahawât might be found on this peninsula, and some additional light thus thrown upon the destruction of the cities of the plain. Poole says "the soil appeared sulphurous" (*Journal R. G. S.* xxvi, 62-64).

The little plain at the mouth of Wady Draa, or Kerak, affords a striking contrast, in its thickets of evergreens and luxuriant corn-fields, to the arid desolation of the adjoining peninsula. It is here that the few inhabitants of the peninsula reside, in a wretched village called Mezra'ah.

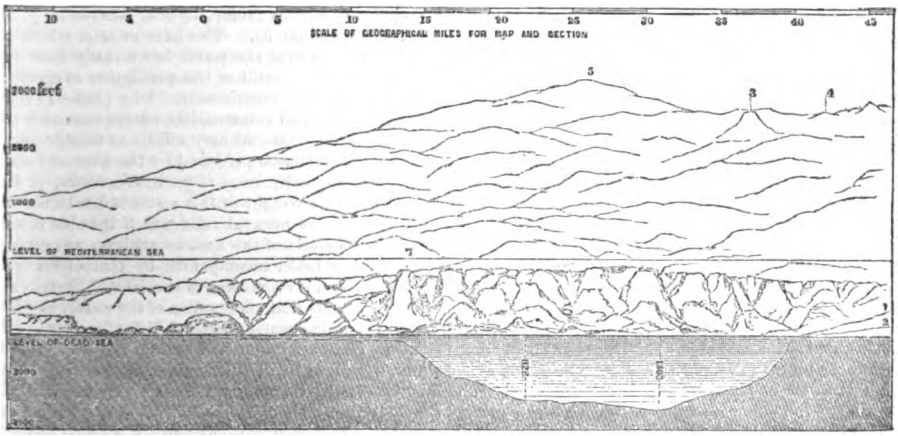
The shore of the Dead Sea between the peninsula and the north-eastern angle has never been thoroughly explored. Seetzen, Irby and Mangles, De Saulcy, and more recently the party of the Duc de Luynes, visited a few places; and Lieut. Lynch and his officers touched at several points. A few miles north of el-Lisân the fertile plain called Ghor el-Mezra'ah terminates, and the mountains descend in sublime cliffs of red sandstone almost to the water's edge. Higher up, white, calcareous limestone appears, and forms at this place the main body of the range. Basalt also appears in places, sometimes overlying the limestone as on the plain of Bashan, at others bursting through the sandstone strata in dikes and veins. The ravines of Mojib (Arnon) and Zerka Ma'in appear like huge rents in the mountains. Near the mouth of the latter veins of gray and black trap cut through the sandstone, and a copious fountain of hot, sulphurous water sends a steaming river into the sea amid thickets of palms and tamarisks. This is Callirrhoë, so celebrated in olden time for its baths. Between this point and the plain of the Jordan volcanic eruptions have produced immense flows of basaltic rock, portions of which had been overflowed into the valley of the Jordan. Among other smaller basaltic streams three were found bordering on the eastern edge of the Dead Sea to the south of the little plain of Zarah (M. Lartet's paper to French Academy of Sciences; see in *Journal of Sac. Lit.* July, 1855, p. 496).

The plain between the mountains and the mouth of the Jordan is in general well watered, and covered with luxuriant vegetation and occasional thickets of tamarisk, retem, and acacia. At the ruins of Suweimeh, De Saulcy found a copious hot spring with a ruinous aqueduct (*Voyage en Terre-Sainte*, i, 317). Along the shore pieces of pumice-stone, lava, and bitumen are found imbedded in the sand and mud as if washed up by the waves; and at this point are more distinct traces of volcanic action than elsewhere around the sea.

One remarkable feature of the northern portion of the eastern heights is a plateau which divides the mountains half-way up, apparently forming a gigantic landing-place in the slope, and stretching northward from the Wady Zerka Ma'in. It is very plainly to be seen from Jerusalem, especially at sunset, when many of the points of these fascinating mountains come out into unexpected relief. This plateau appears to be on the same general level with a similar plateau on the western side opposite to it, with the top of the rock of Sebbeh, and perhaps with the Mediterranean.

4. The *dimensions of the Dead Sea* have never yet been taken with sufficient accuracy. Its longest axis is situated nearly north and south. It lies between 31° 6′ 20″ and 31° 46′ N. lat., nearly; and thus its water surface is from N. to S. as nearly as possible 40 geographical, or 46 English miles long. On the other hand, it lies between 35° 24′ and 35° 37′ E. long., nearly; and its greatest width (some three miles south of Ain-Jidy) is about 9 geographical miles, or 10½ English miles. The ordinary area of the upper portion is about 174 square geographical miles; of the channel, 29; and of the lower portion, hereafter styled *the lagoon*, 46—in all, about 250 square geographical miles. It must be remembered that this varies considerably at different seasons of the year, and in different years. When the sea is filled up by winter rains, the flat plain on the south is submerged for several miles. The annual rainfall, too, is not uniform in Palestine. Some years it is more than double what it is in others, and this produces a corresponding effect on the volume of water in the sea, and consequently on its area. At its northern end the lake receives the stream of the Jordan; on its eastern side the Zerka Ma'in (the ancient Callirrhoë, and possibly the more ancient en-Eglaim), the Mojib (the Arnon of the Bible), and the Beni-Hemâd. On the south the Kurâhy or el-Ahsy, and on the west that of Ain-Jidy. These are probably all perennial, though variable, streams; but, in addition, the beds of the torrents which lead through the mountains east and west, and over the flat, shelving plains on both north and south of the lake, show that in the winter a very large quantity of water must be poured into it. There are also all along the western side a considerable number of springs, some fresh, some warm, some salt and fetid, which appear to run continually, and all find their way, more or less absorbed by the sand and shingle of the beach, into its waters.

The peninsula of Lisân divides the sea into two sec-



Section of the Dead Sea from North to South.

1. Jericho; 2. Ford of the Jordan; 3. The Frank Mountain; 4. Bethlehem; 5. Hebron; 6. Ain-Jidy; 7. Sebbeh (Masada).

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tions: that on the north is an elongated oval in form, while that on the south is almost circular. The narrowest part of the channel between the peninsula and the mainland is not much more than two miles across. The northern section is a deep, regularly formed basin, the sides descending steeply and uniformly all round, as well on the north and south as on the east and west. This is one of the most remarkable features of the sea. Lynch ran seven lines of soundings across it from shore to shore, and found it deepest between Ain-Terabeh and Wady Mojib, that is, about the centre of the northern section. From this point the depth decreased gradually towards the Lisân on the south and the mouth of the Jordan on the north. The greatest depth found by Lynch was 1308 feet, but Lieut. Molyneux records one sounding taken by him as 1350 feet. The deep part of the lake terminates at the peninsula. The greatest depth of the channel between the Lisân and the western shore is only thirteen feet, and no part of the southern section was more than twelve feet in depth (Lynch, *Official Report*, p. 43).

It appears that when the water is very low there are two practicable fords from the peninsula to the mainland—one across the narrow channel, and the other running from the isthmus to the northern point of Jebel Usdum (Seetzen, *Reisen*, ii, 358; Irby and Mangles, *Travels*, p. 140).

5. The *depression* of the Dead Sea is without a parallel in the world. From experiments made by boiling water in 1837, Messrs. Moore and Beke supposed the depression to be about 500 feet. In the following year, Russegger with his barometer made it about 1400 feet. Symonds by trigonometrical survey, in 1841, calculated the depression at 1312 feet; and the level run by Dale, an officer of Lynch's expedition, gave a result of 1316 feet. A still more careful measurement has been recently made by the corps of English engineers under Capt. Wilson, with the following result: "The levelling from the Mediterranean to the Dead Sea has been performed with the greatest possible accuracy, and by two independent observers, using different instruments, and the result may be relied upon as being absolutely true to within three or four inches. The depression of the surface on March 12, 1865, was found to be 1292 feet; but from the line of drift-wood observed along the border of the Dead Sea, it was found that the level of the water at some period of the year—probably during the winter freshets—stands two feet six inches higher, which would make the least depression 1289.5 feet. Capt. Wilson also learned, from inquiry among the Bedouin, and from European residents in Palestine, that during the early summer the level of the Dead Sea is lower by at least six feet. This would make the greatest depression to be as near as possible 1298 feet. . . . The most recent observation before that now given, by the Duc de Luynes and Lieut. Vignes, of the French navy, agrees with our result in a very remarkable manner, considering that the result was obtained by barometric observation, the depression given by them being 1286 feet on June 7, 1864, which at most differs only twelve feet from the truth, if we suppose the Dead Sea was then at its lowest" (Sir Henry James, in the *Athenæum*).

The exact amount of the depression will, of course, vary with the rise and fall of the waters at different seasons. Traces along the shore prove that the level has varied as much as fifteen feet within the past half century (Robinson, *Physical Geography*, p. 190). It is a singular coincidence that the depth and depression of the Dead Sea are very nearly equal, each about 1300 feet; the elevation of Jerusalem above the Mediterranean is about twice, and above the Dead Sea about three times that number (*ibid.* p. 190).

6. The *water of the Dead Sea* is more intensely salt than that of any other sea known. It has also a bitter, nauseous taste, and leaves upon the skin a slightly greasy feeling. Yet it is transparent as the water of the Mediterranean, and its color is the same—a delicate green. Its specific gravity, and consequent buoyancy, is very great. Bathers float easily in an upright position with head and shoulders above the surface. Lynch says that eggs, which would have sunk in the ocean, floated here with only two thirds immersed. This peculiarity was well known to the ancients (Josephus, *War*, iv, 8, 4; Aristot. *Meteor.* ii, 3; see also in Reland, p. 241, 249). Of its weight and inertia the American expedition had also practical experience. In the gale in which the party were caught on their first day on the lake, between the mouth of the Jordan and Ain-Feshkhah, "it seemed as if the bows of the boats were encountering the sledge-hammers of the Titans." When, however, "the wind abated, the sea rapidly fell; the water, from its ponderous quality, settling as soon as the agitating cause had ceased to act" (Lynch, *Narrative*, p. 268). At ordinary times there is nothing remarkable in the action of the surface of the lake. Its waves rise and fall, and surf beats on the shore, just like the ocean. Nor is its color dissimilar to that of the sea. The water has an oily feel, owing possibly to the saponification of the lime and other earthy salts with the perspiration of the skin, and this seems to have led some observers to attribute to it a greasy look; but such a look exists in imagination only. It is quite transparent, of an opalescent green tint, and is compared by Lynch (*ibid.* p. 337) to diluted absinthe. Lynch (p. 296) distinctly contradicts the assertion that it has any smell, noxious or not. So do the chemists who have analyzed it. One or two phenomena of the surface may be mentioned. Many of the old travellers, and some modern ones (as Osburn, *Pal. Past and Present*, p. 443, and Churton, *Land of the Morning*, p. 149), mention that the turbid, yellow stream of the Jordan is distinguishable for a long distance in the lake. Molyneux (p. 129) speaks of a "curious broad strip of white foam which appeared to lie in a straight line nearly north and south throughout the whole length of the sea . . . some miles west of the mouth of the Jordan" (comp. Lynch, *Narrative*, p. 279, 295). "It seemed to be constantly bubbling and in motion, like a stream that runs rapidly through still water; while nearly over this track during both nights we observed in the sky a white streak like a cloud extending also north and south, and as far as the eye could reach." Lines of foam on the surface are mentioned by others, as Robinson (*Physical Geography*, i, 503), Borrer (*Journey*, etc., p. 479), Lynch (*Narrative*, p. 288). From Ain-Jidy a current was observed by Mr. Clowes's party running steadily to the north not far from the shore (comp. Lynch, *ibid.* p. 291). It is possibly an eddy caused by the influx of the Jordan. Both De Saulcy (*Narrative*, Jan. 8) and Robinson (*Physical Geography*, i, 504) speak of spots and belts of water remaining smooth and calm while the rest of the surface was rippled, and presenting a strong resemblance to islands (comp. Lynch, *Narrative*, p. 288; Irby, *Travels*, June 5). The haze or mist which perpetually broods over the water has already been mentioned. It is the result of the prodigious evaporation. Lynch continually mentions it. Irby (June 1) saw it in broad transparent columns, like waterspouts, only very much larger. Extraordinary effects of mirage, due to the unequal refraction produced by the heat and moisture, are occasionally seen (Lynch, *Narrative*, p. 320). The remarkable weight of this water is due to the very large quantity of mineral salts which it holds in solution. The details of the various analyses are given in the following table, accompanied by that of sea-water for comparison. From that of the United States expedition it appears that each gallon of the water, weighing 12½ lbs., contains nearly 3½ lbs. (3.319) of matter in solution—an immense quantity when we recollect that seawater, weighing 10¼ lbs. per gallon, contains less than ½ lb. Of this 3½ lbs. nearly 1 lb. is common salt (chloride of sodium), about 2 lbs. chloride of magnesium, and less than ½ lb. chloride of calcium (or muriate of lime). The most unusual ingredient is bromide of magnesium, which exists in a truly extraordinary quantity. To its

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COMPARATIVE TABLE OF ANALYSES OF THE WATER OF THE DEAD SEA.

Components.	1. C. G. Gmelin, 1824. As recalculated by Marchand.	2. Apjohn, 1838.	3. Marchand, 1847.	4. Herapath, 1849.	5. Booth, of Philadelphia (U. S. Exped.), 1849.	6. Boutron-Charlard and Henry.	7. Prof. W. Gregory, 1854.	8. Moldenhauer, Nov. 1854.	9. Water of the Ocean.
Chloride of magnesium	12.166	7.370	10.543	7.822	14.589	1.696	13.951	6.831	.360
" sodium	7.089	7.839	6.578	12.109	7.855	11.003	7.339	2.957	2.700
" calcium	3.336	2.438	2.894	2.455	3.107	.680	2.796	1.471	. .
" potassium	1.086	.852	1.398	1.217	.658	.166	.571	2.391	.070
" manganese	.161	.005	. .	.006	. .	. .	. .	. .	. .
" ammonium	.007	. .	. .	.006	. .	. .	. .	. .	. .
" aluminium	.143	. .	.018	.056	. .	. .	. .	. .	. .
" iron	. .	. .	. .	.003	. .	. .	. .	. .	. .
Sulphate of potash	. .	. .	. .	. .	. .	. .	. .	.062	. .
" lime	.052	.075	.088	.068	.070	. .	.106	. .	.140
" magnesia	. .	. .	. .	. .	. .	.233	. .	. .	.230
Bromide of magnesium	.442	.201	.251	.251	.137	trace	.009	.183	.002
" sodium	. .	. .	. .	. .	. .	. .	. .	. .	. .
Organic matter	. .	. .	. .	.062	. .	. .	. .	. .	. .
Silica	. .	. .	.003	. .	. .	.200	. .	. .	. .
Bituminous matter	. .	. .	. .	. .	. .	. .	. .	. .	. .
Carbonate of lime	. .	. .	. .	. .	. .	.953	. .	. .	.003
									Loss .025
Total solid contents	24.435	18.780	21.773	24.055	26.416	14.927	24.832	13.895	3.530
Water	75.565	81.220	78.227	75.945	73.584	85.073	75.168	86.105	96.470
	100.000	100.000	100.000	100.000	100.000	100.000	100.000	100.000	100.000
Specific gravity	1.202	1.153	1.1841 at 66° F.	1.172	1.227 at 60° F.	1.099	1.210 at 60° F.	1.116	1.0278
Boiling-point	. .	221°	. .	227.75					
Water obtained	. .	½ mile from Jordan, late in rainy season.	in 1847, at the north end.	in March, 1849, ½ mile N.W. of mouth of Jordan.	May 5, '48, 195 fath. deep, off Ain Terabeh.	Apr. 9, 1850, "2 hours from the Jordan."	from Island at N. end, March 11, 1854.	in June, 1854.	

presence is due the therapeutic reputation enjoyed by the lake when its water was sent to Rome for wealthy invalids (Galen, in Reland, *Palest.* p. 242) or lepers flocked to its shores (Ant. Mart. § 10). Boussingault (*Ann. de Chimie*, 1856, xlviii, 168) remarks that if ever bromide should become an article of commerce, the Dead Sea will be the natural source for it. It is the magnesian compounds which impart so nauseous and bitter a flavor to the water. The quantity of common salt in solution is very large. Lynch found (*Narrative*, p. 377) that while distilled water would dissolve $\frac{5}{37}$ of its weight of salt, and the water of the Atlantic $\frac{1}{3}$, the water of the Dead Sea was so nearly saturated as only to be able to take up $\frac{1}{11}$. The above differences in the analysis of the water of the Dead Sea must be expected. When the sea is flooded by freshets, the amount of salts in solution will be less; when low, after the evaporation of the summer, the amount will be more. The presence of these foreign ingredients in such quantities is easily accounted for. The washings of the salt range of Usdum, and numerous brackish springs along the shores, supply the salt; the great sulphur fountain at Callirrhoë, and many others on the north and west, with the sulphur, bitumen, iron, etc., found so abundantly in the later deposits, supply the other ingredients. It is known also that large masses of bitumen are occasionally forced up from the bed of the sea; and it may be that beneath its waves are fountains and deposits more numerous and more remarkable than those in the surrounding rocks and plains. Then, too, the constant evaporation takes away the pure water, but leaves behind all the salts, which are thus gradually increasing in quantity.

Of the temperature of the water more observations are necessary before any inferences can be drawn. Lynch (*Report*, May 5) states that a stratum at 59° Fahr. is almost invariably found at ten fathoms below the surface. Between Wady Zerka and Ain-Terabeh the temperature at surface was 76°, gradually decreasing to 62° at 1044 feet deep, with the exception just named (*Narrative*, p. 374). At other times, and in the lagoon, the temperature ranged from 82° to 90°, and from 5° to 10° below that of the air (*ibid.* p. 310-320; comp. Poole, Nov. 2). Dr. Stewart (*Tent and Khan*, p. 381), on March 11, 1854, found the Jordan 60° Fahr. and the Dead Sea (north end) 73°; the temperature of the air being 83° in the former case and 78° in the latter.

The water is fatal to animal life; and this fact, according to Jerome, originated the name *Dead Sea* (*Ad Ezech.* xlviii, 8; comp. Galen, *De Simpl.* iv, 19). Shells and small fish, in a dead or dying state, have been picked up along the northern shore, and are found in some of the little fountains along the western coast; but they are all of foreign importation. Recent investigations have led some to suppose that the Dead Sea does contain and support a few inferior organizations, but the fact has not as yet been established on conclusive evidence. Lying in this deep caldron, encompassed by naked white cliffs and white plains, exposed during a great part of the year to the unclouded beams of a Syrian sun, it is not strange that the shores of the Dead Sea should exhibit an almost unexampled sterility and a death-like solitude; nor is it strange that in a rude and unscientific age the sea should have become the subject of wild and wondrous superstitions. "Seneca relates that bricks would not sink in it. Early travellers describe the lake as an infernal region; its black and fetid waters always emitting a noisome smoke or vapor, which, being driven over the land, destroys all vegetation like a frost. Hence, too, the popular report that birds cannot fly over its deadly waters" (Robinson, *Physical Geography*, p. 199). Such stories are fabulous. It is true that the tropical heat causes immense evaporation, the exhalations from the sulphurous springs and marshes taint the air for miles, and the miasma of the swamps on the north and south gives rise to fevers, and renders the ordinary inhabitants feeble and sickly; but this has no necessary connection with the Dead Sea, or the character of its waters. The marshes of Iskanderûn are much more unhealthy than any part of the Ghôr. Wherever a copious fountain bubbles up along the shores, or a mountain streamlet affords water for irrigation, tangled thickets of tropical trees, shrubs, and flowers spread out their foliage. There birds sing as sweetly as in more genial climes, and the Arab pitches his tent like his brethren on the Eastern plateau, and an abundant harvest rewards the labors of the husbandman. Tristram exclaims with something of enthusiasm, "What a sanitarium Engedi might be made, if it were only accessible, and some enterprising speculator were to establish a hydropathic establishment! Hot water, cold water, and decidedly salt water baths, all supplied by nature on the spot, the hot sulphur springs only three miles off, and some of the

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grandest scenery man ever enjoyed, in an atmosphere where half a lung is sufficient for respiration" (*The Land of Israel*, p. 295).

III. *Origin and History.*—It is a question of the highest importance, and one which has created much controversy among scientific and Biblical students, whether the present physical aspect of the Jordan valley and shores of the Dead Sea tends to throw any light upon its origin and changes, or upon the destruction of Sodom and Gomorrah. Our knowledge of the physical structure of the Jordan valley, and of the various strata and deposits along the shores of the Dead Sea, is not yet sufficiently extensive or minute to enable us to construct a satisfactory theory on the points at issue; but it may be well to state here in a few simple propositions what are the actual statements made in Scripture about the Dead Sea, and what are the facts which scientific investigation, so far as hitherto prosecuted, has established.

1. The *references to the Dead Sea in Scripture* are few, and mostly incidental. Three passages deserve special attention. (1.) In Gen. xiii, 10, where the sacred writer relates the story of the separation of Abraham and Lot, he represents the two as standing on the mountain-top east of Bethel. He then says, "Lot lifted up his eyes, and beheld all the plain (or circuit) of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." It has been inferred from this that the cities of Sodom and Gomorrah, and the whole plain around them, must have been in sight at the time referred to, and must therefore have been situated at the northern end of the Dead Sea, which alone is visible from the height at Bethel. But a careful examination of the passage shows that this does not follow. The patriarchs looked towards "the circuit of the Jordan." It is not implied that they saw it all, nor is it said that Sodom and Gomorrah were in sight. They saw enough to give them a general idea of the whole region. One thing is evident from the statement: a remarkable change was effected in the plain at the time of the destruction of Sodom. It was fertile and well watered *before* that event, but manifestly not so, or not so much so, *after* it. This is corroborated by the narrative in Gen. xix, 24, 25.

(2.) The second passage is Gen. xiv, 2–10, which contains the story of Lot's capture. Ver. 3 is important: "All these (kings) were joined together in the vale of Siddim, *which is the Salt Sea*." There cannot be a doubt that the idea here expressed is that the district called in the time of Lot "the vale of Siddim" had become, in the time of the writer, "the Salt Sea," or at least constituted a part of that sea. The Hebrew phrase establishes the identity of the two just as certainly as the similar phrase in ver. 2 establishes the identity of Bela and Zoar. The clause is found in all the ancient MSS. and versions, and in the Targum of Onkelos. Its genuineness rests on the very same basis as the other portions of the narrative. It was manifestly the opinion of Moses that the vale of Siddim was submerged. Another point in the narrative demands attention. The route of the invading host is traced. They attacked the Rephaim in Bashan, then marched southward through Moab and Edom to Paran, on the west side of the Arabah, opposite Edom. There they turned, and after resting at the fountain of Kadesh, they swept the territory of the Amalekites on the south of Judah, and of the Amorites "who dwelt in Engedi." Having thus ravaged all the countries surrounding the cities of the plain, they descended upon their territory from the west. The inhabitants now came out against them, and were marshalled in the vale of Siddim. The exact locality of the vale is not described. It may have been north or it may have been south of Engedi. One thing, however, is certain: if the western shores of the sea were then as they are now, no army could have marched along them from Engedi to Jericho. On the other hand, from Engedi there is a good path southward. It is said, moreover, that "the vale of Siddim was full of bitumen pits" (ver. 10). There is no part of the valley north of the sea to which this would apply; nor, indeed, is there any plain or vale along its shores "full of bitumen pits" at the present day. These facts render it impossible that the vale of Siddim could have been on the plain of Jericho, and they seem to confirm the previous statement that Siddim was submerged. See SIDDIM.

(3.) The third passage is Gen. xix, 24, 25: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Abraham, when, on the succeeding morning, he reached the mountain-brow, "looked towards Sodom and Gomorrah, and towards all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace" (ver. 28). As Abraham was at this time residing at Hebron, the view towards the south end of the Dead Sea would have been much more distinct than to the northern end, although the lake itself is visible from Beni-Naïm (the traditionary site of Abraham's interview with Jehovah) through gaps in the western mountains (Robinson, *Bib. Res.* ii, 189). See SODOM.

2. The physical facts ascertained by *scientific research* are as follows: The formation of the great valley of the Jordan must have been long antecedent to historic times, and coeval with the existing mountain-ranges; the valley was, at some remote period, filled with water to the level of the ocean; the water has gradually decreased, apparently by evaporation, and has left a number of shore-lines, traced by terraces along the mountain-sides, all antecedent to historic times; the portion of the Dead Sea north of el-Lisân forms a distinct basin, and appears to have done so from a time long anterior to Abraham. The southern section is different: it is very shallow; its bottom is slimy. "Sulphur springs stud its shores; sulphur is strewn, whether in layers or in fragments, over the desolate plains; and bitumen is ejected, in great, floating masses, from the bottom of the sea, oozes through the fissures of the rocks, is deposited with gravel on the beach, or, as in the Wady Mahawât, appears, with sulphur, to have been precipitated during some convulsion" (Tristram, p. 358), and that at a period long subsequent to the latest diluvial formation, and apparently within the historic period.

There can be no doubt that the destruction of the cities was miraculous. A shower of ignited sulphur was rained upon them. May we not connect this historic fact with the observed fact just stated? Again, it is said that "the plain of Siddim was filled with bitumen pits." Bitumen is inflammable, and, when ignited by the fiery shower, would burn fiercely. May we not also connect this with the phenomena of Wady Mahawât, of which Tristram says, "The whole appearance points to a shower of hot sulphur, and an irruption of bitumen upon it, which would naturally be calcined and impregnated with its fumes?" (p. 356). The sacred writer further says that the vale of Siddim became the Salt Sea, or was submerged. The southern part of the lake is now a muddy flat, covered with a few feet of water. Suppose the vale to have sunk a few feet, or the water to have risen a few feet, after the miraculous destruction of the cities: either supposition would accord with the Biblical narrative, would not be without a parallel in the history of countries exposed to earthquakes, and would not be opposed to any results of modern observation; it would accord, besides, with the views of ancient writers and with uniform Jewish tradition (Josephus, *Ant.* i, 9; *War*, iv, 8, 4; Reland, p. 254 sq.).

This was the view suggested by Dr. Robinson, and sanctioned by the distinguished geologist, Leopold von Buch. In his latest work, published since his death, Robinson says: "It seems to be a necessary conclusion that the Dead Sea extended no farther south than the

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peninsula, and that the cities destroyed lay on the south of the lake as it then existed. Lot fled from Sodom to Zoar, which was *near* (Gen. xix, 20); and Zoar, as we know, was in the mouth of Wady Kerak as it opens upon the neck of the peninsula. The fertile plain, therefore, which Lot chose for himself, where Sodom was situated, and which was well watered, like the land of Egypt, lay also south of the lake 'as thou comest to Zoar' (Gen. xiii, 10, 11). Even to the present day, more living streams flow into the Ghôr at the south end of the sea, from wadys of the eastern mountains, than are found so near together in all Palestine besides. Tracts of exuberant fertility are still seen along the streams, though elsewhere the district around the southern bay is almost desert" (*Physical Geogr. of the Holy Land*, p. 213). Notwithstanding the arguments and almost contemptuous insinuations of some recent writers, not a single fact has been adduced calculated to overthrow this view; but, on the contrary, each new discovery seems as if a new evidence in its favor.

3. *Later and Modern Notices.*—It does not appear probable that, with the above exception, the condition or aspect of the lake in ancient times was materially different from what it is at present. Other parts of Syria may have deteriorated in climate and appearance, owing to the destruction of the wood which once covered them; but there are no traces either of the ancient existence of wood in the neighborhood of the lake, or of anything which would account for its destruction, supposing it to have existed. A few spots—such as Ain-Jidy, the mouth of the Wady Zuweireh, and that of the Wady ed-Draa—were more cultivated, and, consequently, more populous, than they are under the discouraging influences of Mohammedanism. But such attempts must always have been partial, confined to the immediate neighborhood of the fresh springs and to a certain degree of elevation, and ceasing directly irrigation was neglected. In fact, the climate of the shores of the lake is too sultry and trying to allow of any considerable amount of civilized occupation being conducted there. Nothing will grow without irrigation, and artificial irrigation is too laborious for such a situation. The plain of Jericho, we know, was cultivated like a garden; but the plain of Jericho is very nearly on a level with the spring of Ain-Jidy, some 600 feet above the Ghôr el-Lisân, the Ghôr es-Safieh, or other cultivable portions of the beach of the Dead Sea. Of course, so far as the capabilities of the ground are concerned (provided there is plenty of water), the hotter the climate, the better; and it is not too much to say that if some system of irrigation could be carried out and maintained, the plain of Jericho, and still more the shores of the lake (such as the peninsula and the southern plain), might be the most productive spots in the world. But this is not possible, and the difficulty of communication with the external world would alone be (as it must always have been) a serious bar to any great agricultural efforts in this district.

When Machærus and Callirrhoë were inhabited (if, indeed, the former was ever more than a fortress, or the latter a bathing establishment occasionally resorted to), and when the plain of Jericho was occupied with the crowded population necessary for the cultivation of its balsam-gardens, vineyards, sugar-plantations, and palm-groves, there may have been a little more life on the shores. But this can never have materially affected the lake. The track along the western shore and over Ain-Jidy was then, as now, used for secret marauding expeditions, not for peaceable or commercial traffic. What transport there may have been between Idumæa and Jericho came by some other channel. Josephus appears to state that the Moabites crossed the sea to invade Judah (*Ant.* ix, 1, 2); and he informs us that the Romans used boats against the fugitive Jews (*War*, iv, 7, 6; comp. iv, 8, 4). A doubtful passage in Josephus (see Reland, *Palæst.* p. 252), and a reference by Edrisi (ed. Jaubert, in Ritter, *Jordan*, p. 700) to an occasional venture by the people of "Zara and Dara" in the 12th century, are all the remaining allusions to the navigation of the lake known to exist, until Englishmen and Americans launched their boats on it for purposes of scientific investigation. The temptation to the dwellers in the environs must always have been to ascend to the fresher air of the heights, rather than descend to the sultry climate of the shores. It is not strange that the Dead Sea was never navigated to any extent: fish do not exist in it, and the sterile character of the shores made water transit of little importance.

Costigan, an Irish traveller, was the first, in modern times, to navigate this Sea of Death. Having descended the Jordan in a little boat, he crossed to the peninsula of Lisân. For three days he had no fresh water, and he was carried to Jerusalem to die. No record of his journey has been found. In 1837 Moore and Beek had a light boat conveyed from Jaffa. They succeeded in visiting some points, and making a few experiments with boiling-water, which were the first to prove that the lake was below the level of the ocean. Ten years later, Lieutenant Molyneux, of the British navy, took a boat down the Jordan, visited the peninsula, and took some soundings. He was able to return to his ship, but died shortly afterwards. A brief record of his voyage is given in the *Journal of the R. G. S.* vol. xviii. The expedition of Lynch, in 1848, was the only one crowned with success. This was in part owing to the superior organization and strength of the party, and in part to the fact that it was undertaken at a comparatively cool season—April and May. Even this, however, was too late; several of the party took fever, and one—Lieutenant Dale—died. The unfortunate expeditions of Costigan and Molyneux were made in July and August respectively. Winter is the proper season for any such undertaking. Rain seldom falls on the shores; the air, during the depth of winter, is fresh and balmy, and cold is almost unknown.

Josephus gives a brief description of the Dead Sea (*War*, iv, 8, 4); and several Greek and Roman authors, scientific as well as geographical, speak of its wonders. Extracts from the principal of these may be seen in Reland's *Palæstina* (p. 238–258). Among modern writers, the following may be consulted with advantage: Seetzen, in Zach's *Monatliche Correspondenz*, vols. xvii, xviii, xxvi, xxvii; Burckhardt, *Travels in Syria*; Irby and Mangles, *Travels*; Wilson, *Lands of the Bible*; Ritter, *Pal. und Syr.* ii, 557–780; Poole, in *Journal of R. G. S.* vol. xxvi. The books containing the fullest and latest accounts are: Robinson, *Bib. Res.* i, 501–523; ii, 187–192; and *Physical Geogr. of Pal.* p. 187–216; De Saulcy, *Voyage autour de la Mer Morte*, and *Voyage en Terre-Sainte*; Tristram, *The Land of Israel*, p. 242–366; *Land of Moab* (1873); Lynch, *Official Report*, which contains Anderson's *Geological Reconnoissance* (published at the National Observatory, Washington, 1852); Ridgaway, *The Lord's Land*, p. 344–464. There is an old monograph on the Dead Sea by Wähner, *De* יַם הַמֶּלַח (Helmst. 1712); and a recent one by Fraas, *Das todte Meer* (Stuttg. 1867). See DEAD SEA.

SALT, VALLEY OF (Heb. גֵּיא מֶלַח, *Gey Mélach*, but twice with the article, גֵּי הַמֶּלַח; Sept. Γεβελίμ, Γεμελέδ, κοιλὰς [or φάραγξ] τῶν ἁλῶν; v. r. Γημαλά, Γαιμελά; Vulg. *Vallis Salinarum*), a certain valley—or perhaps more accurately a "ravine," the Hebrew word *gey* appearing to bear that signification—in which occurred two memorable victories of the Israelitish arms.

1. That of David over the Edomites (2 Sam. viii, 13; 1 Chron. xviii, 12). It appears to have immediately followed his Syrian campaign, and was itself one of the incidents of the great Edomitish war of extermination. The battle in the Valley of Salt appears to have been conducted by Abishai (1 Chron. xviii, 12), but David and Joab were both present in person at the battle and in the pursuit and campaign which followed; and Joab was left behind for six months to consummate the

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doom of the conquered country (1 Kings xi, 15, 16; Psa. lx, title). The number of Edomites slain in the battle is uncertain: the narratives of Samuel and Chronicles both give it at 18,000, but this figure is lowered in the title of Psa. lx to 12,000. See DAVID.

2. That of Amaziah (2 Kings xiv, 7; 2 Chron. xxv, 11), who is related to have slain 10,000 Edomites in this valley, and then to have proceeded with 10,000 prisoners to the stronghold of the nation at *has-Sela*, the Cliff, i. e. Petra, and, after taking it, to have massacred them by hurling them down the precipice which gave its ancient name to the city. See EDOM.

Neither of these notices affords any clue to the situation of the Valley of Salt, nor does the cursory mention of the name ("Gemela" and "Mela") in the *Onomasticon*. By Josephus it is not named on either occasion. Seetzen (*Reisen*, ii, 356) was probably the first to suggest that it was the broad, open plain which lies at the lower end of the Dead Sea, and intervenes between the lake itself and the range of heights which crosses the valley at six or eight miles to the south. The same view is taken (more decisively) by Dr. Robinson (*Bib. Res.* ii, 109). The plain is in fact the termination of the Ghôr or valley through which the Jordan flows from the Lake of Tiberias to the Dead Sea. Its north-west corner is occupied by the Khashm Usdum, a mountain of rock-salt, between which and the lake is an extensive salt marsh, while salt streams and brackish springs pervade, more or less, the entire western half of the plain. Without presuming to contradict this suggestion, which yet can hardly be affirmed with safety in the very imperfect condition of our knowledge of the inaccessible regions south and southeast of the Dead Sea, it may be well to call attention to some considerations which seem to stand in the way of the implicit reception which most writers have given it since the publication of Dr. Robinson's *Researches*. (So Van de Velde, *Memoir*, p. 346; also Keil on 2 *Kings xiv*, 7.) See SODOM.

(*a*.) The word *Gey* (גֵּיא), employed for the place in question, is not elsewhere applied to a broad valley or sunk plain of the nature of the lower Ghôr. Such tracts are denoted in the Scripture by the word *Emek* or *Bika'ah*, while *Gey* appears to be reserved for clefts or ravines of a deeper and narrower character. See VALLEY.

(*b*.) *A priori*, one would expect the tract in question to be called in Scripture by the peculiar name uniformly applied to the more northern parts of the same valley, *ha-Arabah*, in the same manner that the Arabs now call it *el-Ghôr*, "Ghôr" being their equivalent for the Hebrew "Arabah." See ARABAH.

(*c*.) The name "Salt," though at first sight conclusive, becomes less so on reflection. It does not follow, because the Hebrew word *mélach* signifies salt, that therefore the valley was salt. A case exactly parallel exists at el-Milh, the representative of the ancient Moladah, some sixteen miles south of Hebron. Like *mélach*, *milh* signifies salt; but there is no reason to believe that there is any salt present there, and Dr. Robinson (*Bib. Res.* ii, 201, note) himself justly adduces it as "an instance of the usual tendency of popular pronunciation to reduce foreign proper names to a significant form." Just as el-Milh is the Arabic representative of the Hebrew Moladah, so possibly was *Gey Mélach* the Hebrew representative of some archaic Edomitish name.

(*d*.) What little can be inferred from the narrative as to the situation of the Gey Mélach is in favor of its being nearer to Petra. Assuming Selah to be Petra (the chain of evidence for which is tolerably connected), it seems difficult to believe that a large body of prisoners should have been dragged for upwards of fifty miles through the heart of a hostile and most difficult country merely for massacre.—Smith. See PETRA.

It would seem probable from the above considerations that the sacred writers do not refer to the Arabah, or great plain south of the Dead Sea, but rather to one or other of the passes leading from it, either up into Judah, on the one side, or Edom, on the other. Wady Zuweireh, a well-known pass at the northern end of the salt range of Usdum, might be the one meant, though the scope of the narrative would rather seem to locate it nearer Edom.—Kitto. Schwarz (*Palest.* p. 21, 22) fixes the valley at the same point, the south-west extremity of the Dead Sea, and thinks that Zoar is called the "City of Salt" in Josh. xv, 62, because of the salt mountain near it. See SALT, CITY OF.

Salter, Richard, D.D., a Congregational minister of New England, was born in Boston, Mass., in 1723. In due time he entered Harvard College, from which he graduated with honor, 1739. He studied and practiced medicine, but afterwards chose the ministry for his life work. He was settled in Mansfield, Conn., and ordained, June 27, 1744. Not long after Salter's settlement, a serious difficulty commenced in his church, in consequence of some of the members declaring in favor of the "Separatists" (q. v.), and the difficulty was protracted through several years. Peace was restored only after twenty-four of the members were expelled. He continued actively engaged until 1787, when his strength began perceptibly to decline. In 1771 he was elected a fellow of Yale College, and was presented, 1782, by the same college with the degree of D.D. In 1781 he gave, by deed, a farm to Yale College "for encouraging and promoting the study of the Hebrew language, and other Oriental languages." He was twice married, but had no children. He preached the *Connecticut Election Sermon* (1768), which was published. He died in 1793. See Sprague, *Annals of the Amer. Pulpit*, i, 421 sq.

Salter, Samuel, D.D., a learned English divine, was born at Norwich, and educated at the free school of that city, at the Charter House, and at Benedict College, Cambridge, of which he was elected a fellow. He became rector of Burton College, Lincolnshire, and prebendary of Norwich; minister of Great Yarmouth, 1750; preacher at Charter House, 1754; rector of St. Bartholomew the Less, London, 1756; and master of the Charter House, 1761. He died 1772. Several sermons of his were published (Lond. 1755, 1762). See Darling, *Cyclop. Bibliog.* s. v.

Saltmarsh, JOHN, an Antinomian divine, was born in Yorkshire, England. He was educated at Magdalen College, Cambridge, became minister of Brasted, Kent, and chaplain in the army under Essex. He subsequently settled at Ilford, Essex, where he died in 1647. He published a number of works: *The Smoke in the Temple* (Lond. 1646, 4to):—*Free Grace* (ibid. 1645, 4to):—*Sparkles of Glory* (ibid. 1647, 12mo), and others. See Allibone, *Dict. of Authors*, s. v.

Saltzmann, FRIEDRICH RUDOLF, an eminent, and once very popular, Protestant author, was born at Strasburg, March 9, 1749. He studied in the gymnasium, and then in the University of Strasburg. After his graduation in 1773, he journeyed through Italy and Germany, and then took charge of the education of the young Baron (afterwards Prussian minister) von Stein. Subsequently he lectured on history in Strasburg, but without great success. He next edited a political paper, and thereby came into suspicion of aristocratic tendencies among the radicals and terrorists of the French Revolution. He was forced to flee and to live in disguise until the downfall of Robespierre, meantime suffering the seizure and appropriation of his large property in Strasburg. During this period of trials his religious life came to rapid maturity. Raised in strict Protestant principles, he now came into contact with French mystics and theosophists. At the close of the Revolution he returned to Strasburg, and began the publication of a series of religious and mystical works, which made him many friends, and which enjoyed a very wide circulation. Among these publications were *Das christliche Erbauungsblatt*, which was issued for

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many years, from 1805 and on:—*Es wird Alles neu werden* (1802–10), a work in seven instalments, consisting of essays upon, and extracts from, the chief mystics and theosophists—Rusbroeck, Terstegen, Catherine of Sienna, Mesdames Bourignon, Guyon, Leade, and Browne, also Swedenborg, and Bromley:—*On the Last Things* (1806):—*Glances at God's Dealings with Man from the Creation to the End of the World* (1810), in which the author gives a survey of human history during the first six thousand years, and then, with the help of geology and astronomy, forecasts the consummation of all things, which will be preceded by the millennium and terminated by the restoration of Paradise:—*Religion der Bibel* (1811), relating largely to the millennium:—*Geist und Wahrheit* (1816), a work much esteemed by Schubert, and treating of the so-called double-sense of Scripture. In all of these writings Saltzmann manifests the highest reverence for the Bible and the most childlike faith in God. And yet, with all his Bible-study, he seems to find confirmation only for the views of the writers of the mystical school. But he is a mystic of the milder type; and he was entirely free from the "occult science" of a Böhme and a Schönherr. During his whole active career, Saltzmann continued his political editorship, and it was but his leisure moments that he gave to his theological studies. In his last years, when Schubert visited him in 1820, he had ceased all outward activity, and was patiently awaiting his call into the spirit-world. See *La Revue d'Alsace*, 1860; Herzog, *Real-Encykl.* xiii, 337–341. (J. P. L.)

Sa'lu (Heb. *Salu'*, סַלּוּא, *weighed;* Sept. Σαλώ v. r. Σαλμών), a prince and head of a house among the children of Simeon; father of the Zimri who was slain by Phinehas for bringing the Midianitish woman into the camp of Israel (Numb. xxv, 14; see ver. 7 sq.). B.C. ante 1618.

Sa'lum, a Greek form found in the Apocrypha of the Hebrew name SHALLUM (q. v.): *a.* (Σαλοῦμος v. r. Σαλήμος; 1 Esdr. viii, 1) the father of Hilkiah (Ezra vii, 2); *b.* (Σαλούμ; 1 Esdr. v, 28) a temple "porter" (Ezra ii, 42).

Salus (*health, prosperity, well-being*), in some degree synonymous with the Greek *Hygeia*, in Roman mythology, was primarily the goddess of physical health, but afterwards also of the public weal or prosperity of the state. A temple was built in her honor after the conclusion of the Samnite war by C. Junius Bubulcus.

Salut, an evening office, which took its origin in Southern Europe (Spain and Italy), consisting of an exposition of the Sacrament, accompanied with chanting and a brilliant display of tapers. It varies in different churches; at Lyons it is not followed by benediction, and in France generally is only used in a solemn form on the eves of great festivals. The Roman rite requires the sign of the cross to be made with the monstrance in silence; but in some parts of France the priest uses a form of benediction. See Walcott, *Sacred Archæology*, s. v.

Salutation (from the Lat. *salus*, health, i. e. a wishing well; in the A. V. "salute" is the rendering of בָּרַךְ, *barák*, to bless; שָׁאַל, *shaál*, to inquire; but more properly of שָׁלוֹם, *shalóm*, peace [q. v.]; in the N. T. of ἀσπάζομαι, to embrace), a term which, in the Bible, includes two classes or modes of address. (In treating these, we chiefly use the matter in the dictionaries of Kitto and Smith. See COURTESY.

I. *Conversation.*—The frequent allusion in Scripture to the customary salutations of the Jews invests the subject with a higher degree of interest than it might otherwise claim; and it is therefore fortunate that there are few scriptural topics which can be better understood by the help of the illustrations derivable from the existing usages of the East.

1. The *forms* of salutation that prevailed among the Hebrews, so far as can be collected from Scripture, are the following:

(1.) The salutation at meeting consisted, in early times, of various expressions of *blessing*, such as "God be gracious unto thee" (Gen. xliii, 29); "Blessed be thou of the Lord" (Ruth iii, 10; 1 Sam. xv, 13); "The Lord be with you," "The Lord bless thee" (Ruth ii, 4); "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Psa. cxxix, 8). Hence the term "bless" received the secondary sense of "salute," and is occasionally so rendered in the A. V. (1 Sam. xiii, 10; xxv, 14; 2 Kings iv, 29; x, 15), though not so frequently as it might have been (e. g. Gen. xxvii, 23; xlvii, 7, 10; 1 Kings viii, 66). Most of the expressions used in meeting, and also those which were used in parting, implied that the person who employed them interceded for the other. Hence the word בָּרַךְ, *barák*, which originally signified "to bless," meant also "to salute" or "to welcome," and "to bid adieu" (Gen. xlvii, 8–11; 2 Kings iv, 29; x, 13; 1 Chron. xviii, 10).

(2.) The blessing was sometimes accompanied with inquiries as to the *health* either of the person addressed or his relations. In countries often ravaged, and among people often ruined, by war, "peace" implied every blessing of life; and this phrase had, therefore, the force of "Prosperous be thou." This was the commonest of all salutations (Judg. xix, 20; Ruth ii, 4; 1 Sam. xxv, 6; 2 Sam. xx, 9; Psa. cxxix, 8). Hence the Hebrew term used in these instances (שָׁלוֹם, *shalóm*) has reference to general well-being, and strictly answers to our "welfare," as given in the text (Gen. xliii, 27; Exod. xviii. 7). It is used, not only in the case of salutation (in which sense it is frequently rendered "to salute," e. g. Judg. xviii, 15; 1 Sam. x. 4; 2 Kings x. 13), but also in other cases, where it is designed to soothe or to encourage a person (Gen. xliii, 23; Judg. vi, 23; xix, 20; 1 Chron. xii. 18; Dan. x, 19; comp. 1 Sam. xx, 21, where it is opposed to "hurt;" 2 Sam. xviii, 28, "all is well;" and 2 Sam. xi, 7, where it is applied to the progress of the war). The salutation at parting consisted originally of a simple blessing (Gen. xxiv, 60; xxviii, 1; xlvii, 10; Josh. xxii, 6); but in later times the term *shalóm* was introduced here also in the form "Go in peace," or, rather, "Farewell" (1 Sam. i, 17; xx, 42; 2 Sam. xv, 9). This was current at the time of our Saviour's ministry (Mark v, 34; Luke vii. 50; Acts xvi, 36), and is adopted by him in his parting address to his disciples (John xiv, 27). It had even passed into a salutation on meeting, in such forms as "Peace be to this house" (Luke x, 5), "Peace be unto you" (Luke xxiv, 36; John xx. 19).

The more common salutation, however, at this period was borrowed from the Greeks, their word χαίρειν (*to be joyful* or in good health) being used both at meeting (Matt. xxvi, 49; xxviii, 9; Luke i, 28) and probably also at departure. In modern times, the ordinary mode of address current in the East resembles the Hebrew: *Es-selám aleykúm*, "Peace be on you" (Lane, *Mod. Egypt.* ii, 7); and the term "salam" has been introduced into our own language to describe the Oriental salutation. Accordingly, we have the exclamation Χαῖρε, χαίρετε, *Joy to thee! Joy to you!* rendered by *Hail!* an equivalent of the Latin *Ave! Salve!* (Matt. xxvii, 29; xxviii, 9; Mark xv, 18; Luke i, 28; John xix, 3).

A still stronger form of this wish for the health of the person addressed was the expression "Live, my lord" (חיה אדני), as a common salutation among the Phœnicians, and also in use among the Hebrews, but by them only addressed to their kings in the extended form of "Let the king live forever!" (1 Kings i, 31), which was also employed in the Babylonian and Persian courts (Dan. ii, 4; iii, 9; v. 10; vi, 6, 21; Neh. ii, 3). This, which in fact is no more than a wish for a prolonged and prosperous life, has a parallel in the customs of most nations, and does not differ from the "Vi-

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vat!" of the Latin, the "Vive le roi!" of the French, or our own "—— forever!"

2. *Use of these Expressions.*—The forms of greeting that we have noticed were freely exchanged among persons of different ranks on the occasion of a casual meeting, and this even when they were strangers. Thus Boaz exchanged greeting with his reapers (Ruth ii, 4), the traveller on the road saluted the worker in the field (Psa. cxxix, 8), and members of the same family interchanged greetings on rising in the morning (Prov. xxvii, 14). The only restriction appears to have been in regard to religion, the Jew of old, as the Mohammedan of the present day, paying the compliment only to those whom he considered "brethren," i. e. members of the same religious community (Matt. v, 47; Lane, *Mod. Egypt.* ii, 8; Niebuhr, *Descript.* p. 43). Even the apostle John forbids an interchange of greeting where it implied a wish for the success of a bad cause (2 John 11). In modern times the Orientals are famed for the elaborate formality of their greetings, which occupy a very considerable time; the instances given in the Bible do not bear such a character, and therefore the prohibition addressed to persons engaged in urgent business, "Salute no man by the way" (2 Kings iv, 29; Luke x, 4), may best be referred to the delay likely to ensue from subsequent conversation. This, perhaps, must not be understood literally, as it would be churlish and offensive. But there is so much insincerity, flattery, and falsehood in the terms of salutation prescribed by custom that our Lord rebuked them by requiring his followers, as far as possible, to avoid them (see Thomson, *Land and Book*, i, 533 sq.).

3. *Modern Parallels.*—As already intimated, the usages involved in these oral salutations seem not only similar to, but identical with, those still existing among the Arabians. These, indeed, as now observed, go upon the authority of religious precepts. But it is known that such enactments of the Koran and its commentaries merely embody such of the previously and immemorially existing usages as the legislature wished to be retained.

(1.) *Oral Forms.*—Their most common greeting, as among the Jews, is, "Peace be on you!" to this the reply is, "On you be peace!" to which is commonly added, "and the mercy of God and his blessings!" This salutation is never addressed by a Moslem to one whom he knows to be of another religion; and if he find that he has by mistake thus saluted a person not of the same faith, he generally revokes his salutation: so also he sometimes does if a Moslem refuses to return his salutations, usually saying, "Peace be on *us* and on (all) the right worshippers of God!" This seems to us a striking illustration of Luke x, 5, 6; 2 John 11. Various set compliments usually follow this salam; which, when people intend to be polite, are very much extended and occupy considerable time. Hence they are evaded in crowded streets, and by persons in haste, as was the case, for the same reason doubtless, among the Jews (2 Kings iv, 29; Luke x, 4). Specimens of this conventional intercourse are given by Lane (*Mod. Egypt.* i, 253), who says that to give the whole would occupy a dozen of his pages. There are set answers, or a choice of two or three answers, to every question; and it is accounted rude to give any other answer than that which custom prescribes. They are such as those by which the Israelites probably prolonged their intercourse. If one is asked, "How is your health?" he replies, "Praise be to God!" and it is only from the tone of his voice that the inquirer can tell whether he is well or ill. When one greets another with the common inquiry, "Is it well with thee?" (see 2 Kings iv, 26) the answer is, "God bless thee!" or "God preserve thee!" An acquaintance on meeting another whom he has not seen for several days, or for a longer period, generally says, after the salam, "Thou hast made us desolate by thy absence from us;" and is usually answered, "May God not make us desolate by thy absence!"

Oriental Salutation by Bending or Prostration to a Superior.

(2.) The *gestures* and inflections used in salutation varied with the dignity and station of the person saluted, as is the case with the Orientals at this day. See ATTITUDE. The obeisance with which this is accompanied varies according to the degree of respect designed to be shown to the person addressed, and this rises nearly according to the following scale: 1. Placing the right hand upon the breast; 2. Touching the lips and the forehead or turban (or the forehead and turban only) with the right hand; 3. Doing the same, but slightly inclining the head during the action; 4. The same as the preceding, but inclining the body also; 5. Still the same, with the addition of previously touching the ground with the right hand; 6. Kissing the hand of the person to whom obeisance is paid; 7. Kissing his sleeve; 8. Kissing the skirt of his clothing; 9. Kissing his feet; and 10. Kissing the carpet or ground before him. Persons distinguished by rank, wealth, or learning are saluted by many of the shopkeepers and passengers as they pass through the streets and market-places of Eastern cities, and are, besides, often greeted with a short ejaculatory prayer for the continuance of their life and happiness. Such were "the salutations and greetings in the market-place" of which the scribes were so extravagantly fond (see Mark xii, 28). When a very great man rides through the streets, most of the shopmen rise to him and pay their respects to him by inclining the head and touching the lips and forehead or turban with the right hand. It is usual for the person who returns the salutation to place at the same time his right hand upon his breast, or to touch his lips, and then his forehead or turban with the same hand. This latter mode, which is the most respectful, is often performed to a person of superior rank, not only at first with the salam, but also frequently during a conversation. In some cases the body is gently inclined, while the right hand is laid upon the left breast. A person of the lower orders in addressing a superior does not always give the salam, but shows his respect to high rank by bending down his hand to the ground, and then putting it to his lips and forehead. See BOWING.

It is a common custom for a man to kiss the hand of his superior instead of his own (generally on the back only, but sometimes on both back and front), and then to put it to his forehead in order to pay more particular respect. Servants thus evince their respect towards their masters. Those residing in the East find their own servants always doing this on such little occasions as arise beyond the usage of their ordinary service; as on receiving a present, or on returning fresh from the public baths. The son also thus kisses the hand of his father, and the wife that of her husband. Very often, however, the superior does not allow this, but only touches the hand extended to take his, whereupon the other puts the hand that has been touched to his own lips and forehead. The custom of kissing the

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Oriental Salutation by Kneeling and Kissing the Hand to a Sovereign.

beard is still preserved, and follows the first and preliminary gesture; it usually takes place on meeting after an absence of some duration, and not as an everyday compliment. In this case the person who gives the kiss lays the right hand under the beard, and raises it to his lips, or rather supports it while it receives his kiss. This custom strikingly illustrates 2 Sam. xx, 9. In Arabia Petræa and some other parts it is more usual for persons to lay the right sides of their cheeks together. These acts involved the necessity of dismounting in case a person were riding or driving (Gen. xxiv, 64; 1 Sam. xxv, 23; 2 Kings v, 21). The same custom still prevails in the East (Niebuhr, *Descript.* p. 39). Among the Persians, persons in saluting often kiss each other on the lips; but if one of the individuals is of high rank, the kiss is given on the cheek instead of the lips. This seems to illustrate 2 Sam. xx, 9; Gen. xxix, 11, 13; xxxiii, 4; xlviii, 10–12; Exod. iv, 27; xviii, 7. See Kiss.

Oriental Salutation by Kissing or Bowing to a Respected Equal or Intimate Friend.

Another mode of salutation is usual among friends on meeting after a journey. Joining their right hands together, each of them compliments the other upon his safety, and expresses his wishes for his welfare by repeating, alternately, many times the words *selamát* (meaning, "I congratulate you on your safety") and *taiyibin* ("I hope you are well"). In commencing this ceremony, which is often continued for nearly a minute before they proceed to make any particular inquiries, they join their hands in the same manner as is usually practiced by us; and at each alternation of the two expressions change the position of the hands. These circumstances further illustrate such passages as 2 Kings iv, 19; Luke x, 4. See Hand.

II. The *epistolary* salutations in the period subsequent to the Old Test. were framed on the model of the Latin style: the addition of the term "peace" may, however, be regarded as a vestige of the old Hebrew form (2 Macc. i, 1). The writer placed his own name first, and then that of the person whom he saluted; it was only in special cases that this order was reversed (2 Macc. i, 1; ix, 19; 1 Esdr. vi, 7). A combination of the first and third persons in the terms of the salutation was not unfrequent (Gal. i, 1, 2; Philem. 1; 2 Pet. i, 1). The term used (either expressed or understood) in the introductory salutation was the Greek χαίρειν in an elliptical construction (1 Macc. x, 18; 2 Macc. ix, 19; 1 Esdr. viii, 9; Acts xxiii, 26); this, however, was more frequently omitted, and the only apostolic passages in which it occurs are Acts xv, 23 and James i, 1, a coincidence which renders it probable that James composed the letter in the former passage. A form of prayer for spiritual mercies was also used, consisting generally of the terms "grace and peace," but in the three pastoral epistles and in 2 John "grace, mercy, and peace," and in Jude "mercy, peace, and love." The concluding salutation consisted occasionally of a translation of the Latin *valete* (Acts xv, 29; xxiii, 30), but more generally of the term ἀσπάζομαι, "I salute," or the cognate substantive, accompanied by a prayer for peace or grace. Paul, who availed himself of an amanuensis (Rom. xvi, 22), added the salutation with his own hand (1 Cor. xvi, 21; Col. iv, 18; 2 Thess. iii, 17). The omission of the introductory salutation in the Epistle to the Hebrews is very noticeable. There are Latin monographs on the subject in general by Mayer (Gryph. 1703), Allgower (Ulm, 1728), Schmerschl (Jena, 1739), Heyrenbach (Vien. 1773), and Purmann (Frankf.-on-the-Main, 1749). See Epistle.

SALUTATION, Ritual. In the Romish Church, the words of the angel to Mary are called the *Angelic Salutation*. The latter clause, "Sancta Maria, mater Dei, ora pro nobis peccatoribus," was added, they tell us, in the fifth century; but the last words, "Nunc et in hora mortis nostræ," were inserted by order of pope Pius V. It is sometimes repeated at the beginning of a sermon, ending with a prayer or a *pro nobis*, and bells are tolled to put people in mind of it. See Salve Regina.

In the Church-of-England service a species of salutation occurs. "Having all repeated our Creed, . . . we now prepare ourselves to pray. And since salutations have ever been the expressions and badges of that mutual charity without which we are not fit to pray, therefore we begin with an ancient form of salutation, taken out of the Holy Scripture; the minister commencing, salutes the people with 'The Lord be with you,' and they return it with a like prayer, 'And with thy Spirit.'" See Hook, *Church Dict.* s. v.

Salutatorium (*place of salutation*), a room connected with an ancient church, where the bishop and clergy sat to receive the salutations of the people as they came to solicit prayers on their behalf or to consult them about important business.

Salvador, Joseph, a Jewish physician, was born at Montpelier, France, in 1796, and died at Versailles, March 17, 1873. He is the author of *Loi de Moyse, ou Système Relig. et Polit. des Hébreux* (Paris, 1822); republished under the title *Histoire des Institutions de Moïse et du Peuple Hébreu* (Paris, 1828, 3 vols.); German transl. *Geschichte der mosaischen Institutionen*, etc., by Essena, with a preface by G. Riesser (Hamburg, 1836, 3 vols.):—*Jésus-Christ et sa Doctrine*, etc. (Paris, 1838, 2 vols.); German transl. by Jacobson, *Das Leben Jesu und seine Lehre* (Dresden, 1841, 2 vols.):—*Histoire de la Domination Romaine en Judée et de la Ruine de Jérusalem* (Paris, 1847, 2 vols.); German transl. by Eichler, *Geschichte der Römerherrschaft in Judäa*, etc. (Bremen, 1847, 2 vols.):—*Paris, Rome, Jérusalem, ou la Question Religieuse au XIXe Siècle* (Paris, 1860, 2 vols.). See Fürst, *Bibl. Jud.* iii, 230; Winer, *Handbuch der theol. Literatur*, ii, 746; Zuchold, *Bibl. Theol.* p. 1109 sq.; *Zeitung des Judenthums*, 1873. (B. P.)

Salvation (properly יְשׁוּעָה, σωτηρία, both meaning originally *deliverance* or *safety*). No idea was more ingrained in the Jewish mind than the truth that God

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was a Saviour, a Helper, a Deliverer, a Rescuer, a Defender, and a Preserver to his people. Their whole history was a history of salvation, and an unfolding of the nature and purposes of the Divine Being. Israel was a saved people (Deut. xxxiii, 29); saved from Egypt (Exod. xiv, 30), delivered from enemies on every side, preserved in prosperity, and restored from adversity—all by that One Person whom they had been taught to call Jehovah. Though human instruments were constantly used as saviors—as, for instance, the judges—the people were always taught that it was God who saved by their hand (2 Sam. iii, 18; 2 Kings xiii, 5; xiv, 27; Neh. ix, 27), and that there was not power in man to be his own savior (Job xl, 14; Psa. xxxiii, 16; xliv, 3, 7), so that he must look to God alone for help (Isa. xliii, 11; xlv, 22; Hos. xiii, 4, 10). This the Scriptures express in varied forms, usually in phrases, in which the Hebrews rarely use concrete terms, as they are called, but often abstract terms. Thus, instead of saying, God saves them and protects them, they say, God is their salvation. So, a voice of salvation, tidings of salvation, a word of salvation, etc., is equivalent to a voice declaring deliverance, etc. Similarly, to work great salvation in Israel signifies to deliver Israel from some imminent danger, to obtain a great victory over enemies. Most of these phrases explain themselves, while others are of nearly equal facility of apprehension, e. g. the application of "the cup of salvation" to gratitude and joy for deliverance (Psa. cxvi, 13); the "rock of salvation" to a rock where any one takes refuge, and is in safety (2 Sam. xxii, 47); "the shield of salvation" and "helmet of salvation" to protection from the attack of an enemy (Psa. xviii, 35; Isa. lix, 17); the "horn of salvation" to the power by which deliverance is effected (Psa. xviii, 2); "the garments of salvation" to the beauty and protection of holiness (Isa. lxi, 10); the "wells of salvation" to the abundant sources of the mercies of salvation, free, overflowing, and refreshing (Isa. xii, 3). See each of these associated terms in its alphabetical place.

"When we come to inquire into the nature of this salvation thus drawn from God, and the conditions on which it was granted during the Old-Test. dispensation, we learn that it implied every kind of assistance for body and soul, and that it was freely offered to God's people (Psa. xxviii, 9; lxix, 35); to the needy (Psa. lxxii, 4, 13), to the meek (Psa. lxxvi, 9), to the contrite (Psa. xxxiv, 18), but not to the wicked (Psa. xviii, 41) unless they repented and turned to him. Salvation consisted not only of deliverance from enemies, and from the snares of the wicked (Psa. xxxvii, 40; lix, 2; cvi, 20), but also of forgiveness (Psa. lxxix, 9), of answers to prayer (Psa. lxix, 13), of spiritual gifts (Psa. lxviii, 19), of joy (Psa. li, 12), of truth (Psa. xxv, 5), and of righteousness (Psa. xxiv, 5; Isa. xlv, 8; xlvi, 13; li, 5). Many of the beautiful promises in Isaiah refer to an everlasting and spiritual salvation, and God described himself as coming to earth to bring salvation to his people (Isa. lxii, 11; Zech. ix, 9). Thus was the way prepared for the coming of him who was to be called Jesus, because he should save his people from their sins. See MESSIAH.

"In the New Testament the spiritual idea of salvation strongly predominates, though the idea of temporal deliverance occasionally appears. Perhaps the word 'restoration' most clearly represents the great truth of the Gospel. The Son of God came to a lost world to restore those who would commit themselves unto him to that harmony with God which they had lost by sin. He appeared among men as the Restorer. Disease, hunger, mourning, and spiritual depression fled from before him. All the sufferings to which the human race is subject were overcome by him. Death itself, the last enemy, was vanquished; and in his own resurrection Christ proclaimed to all believers the glad tidings that God's purpose of bringing many sons unto glory was yet to be carried out. During his lifetime Jesus Christ was especially a healer and restorer of the body, and his ministrations were confined to the lost sheep of the house of Israel; but by his death for the sins of the whole world, and by his subsequent resurrection and exaltation, he was enabled to fulfil the mission for which he had taken our nature. He became generally the Saviour of the lost. All who come to him are brought by him to God; they have spiritual life, forgiveness, and peace, and they are adopted into the family of God. Their bodies are made temples of the Holy Ghost, by whose inworking power Christ is formed within them. Their heart being purified by faith in him as the Son of God, they receive from him the gifts and graces of God, and thus they have an earnest of the final inheritance, the complete restoration, which is the object of every Christian's hope. If it be asked *when* a man is saved, the answer is that the new life which is implanted by faith in Christ is salvation in the germ, so that every believer is a saved man. But during the whole Christian life salvation is *worked out*, in proportion to our faith, which is the connecting link between the Saviour and the saved—the vine and the branches. Salvation in its completion is 'ready to be revealed' in the day of Christ's appearing, when he who is now justified by Christ's blood shall be saved from wrath through him, and when there shall be that complete restoration of body and soul which shall make us fit to dwell with God as his children for evermore" (Fairbairn). See SAVIOUR.

SALVATION, INFANT. See INFANT SALVATION.

Salve. See MEDICINE; UNGUENT.

Salvè, caput cruentātum, is the beginning of one of Bernard's seven passion-hymns. The original, in fifty lines, in five stanzas, addressed to the face of Christ ("Ad faciem Christi in cruce pendentis"), is the best of the seven passion-hymns, and runs thus in the first stanza:

"Salve, caput cruentatum,
Totum spinis coronatum,
Conquassatum, vulneratum,
Arundine sic verberatum.
Facie sputis illita.
Salve, cujus dulcis vultus
Immutatus et incultus
Immutavit suum florem,
Totus versus in pallorem,
Quem cœli tremit cura."

There are different English renderings of this hymn, as by Mrs. Charles, *Christian Life in Song*, p. 159: "Hail, thou Head! so bruised and wounded," which is also found in Schaff's *Christ in Song;* by Alford in the *Year of Praise*, No. 102: "Hail! that Head with sorrows bowing;" by Baker, in *Hymns, Ancient and Modern*, No. 97: "O Sacred Head, surrounded." There are a number of German translations, but the best is that by Gerhardt: "O Haupt voll Blut und Wunden," which again has been translated into English by Alexander and others. (B. P.)

Salvè, festa dies, TOTO VENERABILIS ÆVO, is the beginning of a resurrection-hymn by Venantius Fortunatus. "In this sweet poem, the whole nature, born anew in the spring, and arrayed in the bridal garment of hope and promise, welcomes the risen Saviour, the Prince of spiritual and eternal life." The original, as given by Daniel (i, 170), has fourteen stanzas, of three lines each. Trench gives only ten lines, and so likewise Büssler, Rambach, and Simrock in their collections. Daniel remarks, "Ex hoc suavissimo poëmate ecclesia decem versus sibi vindicavit, qui efficerent canticum triumphale Paschatis." We give the first stanza:

"Salve, festa dies, toto venerabilis ævo,
Qua Deus infernum vicit et astra tenet.
Salve, festa dies, toto venerabilis ævo."

There are different English renderings, as by Mrs. Charles, *Christian Life in Song*, p. 135: "Hail, festal day! ever exalted high;" in *Lyra Eucharistica*, p. 16: "Hail, festal day! for evermore adored;" in Schaff *Christ in Song*, p. 235: "Hail, Day of Days! in peals of

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praise." German translations are given by Rambach, Bässler, Simrock, and Fortlage. (B. P.)

Salvè Jesu, SUMME BONUS, is the beginning of one of St. Bernard's passion-hymns, and is addressed to the side of Christ. It has been translated into English by Thompson in *Lyra Messianica*, p. 293:

"Jesu, hail! supremely Good,
On the branches of the Rood,
How thy limbs, all anguish-worn,
Bitterly were scorched and torn,
Thou that but too gracious art!"

(B. P.)

Salve Regina (*Hail, O Queen*, i. e. Virgin Mary) is the name of an antiphony long in use in the Roman Catholic Church. Composer and date are unknown, though it is attributed to either Peter, bishop of Compostella in the 10th century, or to Hermannus Contractus, a Benedictine, in the 11th. The Chronicles of Spires state that St. Bernard, when at Spires in the capacity of apostolical delegate, added the closing words, "O clemens, O pia, O dulcis Virgo Maria!" by which it received its present form (*Chronic. de Urbe Spirensi*, lib. xii). Pope Gregory directed, in 1239, that it be recited in the daily offices after the completorium (q. v.). In modern usage, it is employed during the interval between Trinity and Advent Sundays; and it also forms a part of the usual private devotions of believers, especially on Saturdays. In many dioceses the ritual in use directs the recitation of the *Salve Regina* at funerals, after the burial-service, with a view to supplicate the maternal intercession of the Blessed Virgin for the souls in purgatory. St. Bernard discusses the subject-matter of this antiphony in his works, laying special emphasis on the mercy and power of Mary as here set forth (*Opera* [Antw. 1616], p. 1756, a. v.).—Wetzer u. Welte, *Kirchen-Lex.* ix, 589.

Salvētè, flores martўrum, is the beginning of the famous hymn written by Prudentius of Spain (q. v.), and which is used in the Latin Church on Innocents' Day, the second day after Christmas. This hymn, of which the first stanza runs thus,

"Salvete, flores martyrum,
Quos lucis ipso in limine
Christi insecutor sustulit,
Ceu turbo nascentes rosas,"

has been translated into English by Chandler, *Hymns of the Primitive Church*, "Hail, infant martyrs! newborn victims, hail!" by Caswall, *Hymns and Poems, Original and Translated*, "Flowers of martyrdom, all hail!" and Neale, "All hail, ye infant martyr-flowers!" German translations are given in Bässler, Königsfeld, Rambach, and Simrock; while the original is found in Trench (p. 121), Daniel (i, 124), Simrock, Rambach, Bässler, and Königsfeld. (B. P.)

Salvi mundi SALUTARE, another of these passion-hymns, is addressed to the pierced feet of Christ, the original of which is given in Trench, *Sacred Latin Poetry*, p. 137, while Mrs. Charles, in *Christian Life in Song*, p. 161, has given an English rendering, "All the world's Salvation, hail!" to which we may add another translation by Kynaston in *Lyra Messianica*, p. 194, "Jesus, hail! the world's Salvation." A German rendering is found in Rambach, *Anthologie*, i, 275, and in Königsfeld, *Hymnen und Gesänge*, ii, 191. That part of the hymn which is addressed to the knees of the Saviour and commences, "Salve, salve, rex sanctorum," Thompson has rendered in *Lyra Messianica*, p. 288, "Hail, O hail! high King of Saints;" who also rendered that part addressed to the hands, and commencing, "Salve, salve, Jesu bone," in *Lyra Messianica*, p. 301, "Hail! O Jesu, kind and good." (B. P.)

Salvi, Giovanni Battista, an Italian painter of the Roman school, was born July 11, 1605. He studied at first with his father, at his home in Sassoferrato, and afterwards went to Rome and Naples. In the latter city he became a pupil of Domenichino, whom he resembled in many respects. Salvi died Aug. 8, 1685. He left a great number of copies after Guido, Baraccio, and Raphael. Of his original compositions, there are, in the museum at Naples, a *Holy Family*, and *The Workshop of St. Joseph*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Salvi, Niccolo, an Italian architect, was born, in 1699, at Rome. He was of wealthy parentage; and, having received a brilliant education, he applied himself in turn to poetry, mathematics, philosophy, and even medicine, but finally decided upon architecture, which had always been his favorite study. His master, Canevarius, leaving Rome, Salvi was left in charge of many important works. He designed several beautiful altars and constructed villas; but his great work is the Fountain of Trevi, which was commenced by order of Clement XII and finished under Benedict XIV. He died at Rome in 1751.—Hoefer, *Nouv. Biog. Générale*, s. v.

Salviānus, an elegant ecclesiastical writer of the 5th century, was born in the neighborhood of Treves. Whether reared as a Christian is uncertain; but shortly after his marriage with Palladia, a pagan lady of Cologne, they both appear as earnest Christians. After the birth of a daughter, he joined his wife in making a vow of monkish chastity. He now removed to the south of France, and acted as presbyter of the Church at Marseilles. Here he stood in close relations with bishop Eucherius of Lyons, to whose sons he gave instruction. The period of his death is uncertain, but he lived at least until 490, for Gennadius wrote of him in 490–495, "Vivit usque hodie senectute bona." Salvianus was a prolific author. Besides various treatises which have perished, the following are still extant: *Adversus Avaritiam Libri IV ad Ecclesiam Catholicam* (about 440 [it was printed by Sichardus, at Basle, in 1528; its object was to induce the laity to greater liberality to the Church]): —*De gubernatione Dei et de Justo Præsentique Judicio* (451–455 [it was printed by Frobenius, Basle, 1530; it was written at the time of the ravages of the Northern barbarians, and was designed, like the *Civitas Dei* of Augustine, to remove the doubts against the providence of God to which those calamities had given rise]):—*Epistolæ IX*, which had been addressed to friends on various familiar topics. These letters were first printed, with the author's collective works, in 1580. The collective works of Salvianus were printed by P. Pithœus (Paris, 1580, 8vo), by Rittershusius (Altdorf, 1611), and by Balusius (ibid. 1663–69–84). See Heyne, *Opuscula Academica*, vol. vi; Smith, *Dict. of Biog. and Myth.* iii, 700, 701; Herzog, *Real-Encykl.* xiii, 342, 343. (J. P. L.)

Salviati, Alamanno, an Italian cardinal, was born at Florence, April 20, 1668. He was prothonotary of the Holy See, afterwards vice-legate of Avignon, and in 1717 was made legate of Urbino, which charge he held till he was created cardinal in 1730. He died at Rome, Feb. 24, 1733. This prelate was the author of a dedicatory epistle addressed to the grand-duke Jean Gaston, and which is at the beginning of the *Vocabolario* of the Academy of Crusca.

Salviati, Antonio Maria, an Italian cardinal, nephew of Bernardo and Giovanni, was born in 1507. In 1561 he became bishop of Saint-Papoul, a diocese which had been held by his two uncles; but he relinquished it in 1563, and was sent by Pius IV as ambassador to the court of France. Gregory XIII also employed him in various capacities, and in 1583 invested him with the purple. Salviati was afterwards legate at Bologna, and, on account of his virtues, was called the "great cardinal Salviati." He died at Rome, April 28, 1602.—Hoefer, *Nouv. Biog. Générale*, s. v.

Salviati, Bernardo, an Italian cardinal of the same family as the preceding, was born at Florence in 1492. As a knight of St. John of Jerusalem he took part in several expeditions against the barbaric corsairs, and reached the rank of general of the galleys. He undertook a campaign in the Peloponnesus when the island of Rhodes was in the hands of Soliman; he

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laid Tripoli in ruins, destroyed the forts along the canal of Fagiera, besieged and took Cordon, in the Morea, and ravaged the island of Scio. Thus in a short time his name became a terror to the Turks. Being sent to Barcelona, to Charles V, he pleaded in vain for the liberty of his country, then torn by revolutions. Having gone to the court of France, he followed the advice of his relative, Catherine de' Medicis, entered the ecclesiastical life, and was made almoner of the queen. In 1549 Salviati became bishop of Saint-Papoul, and, at the request of Catherine de' Medicis, received from Pius IV the cardinal's hat, together with the bishopric of Clermont. He died at Rome, May 6, 1568.—Hoefer, *Nouv. Biog. Générale*, s. v.

Salviati, Francesco Rossi de' (called *Cecchino de' Salviati*), an Italian painter, was born at Florence in 1510. He was first taught by his father, Filippo Rossi, but afterwards became a pupil of Bugiardini, and frequented the studios of the artists Raffaello da Brescia and Andrea del Sarto. After he had gained some reputation, he was called to Rome by cardinal Giovanni Salviati, who became his patron, and whose name he took. He died at Rome in 1563. In his frescos, Salviati shows a richness of invention and purity of design which have made him justly celebrated. His paintings are to be found in many of the principal cities of Europe. In the Louvre are a *Holy Family*, a *Visitation*, and *The Unbelief of Thomas*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Salviati, Giovanni, an Italian cardinal, was born at Florence, March 24, 1490. He became cardinal in 1517, then administrator of the Church at Fermo, and, in 1520, bishop of Ferrara. His cousin, Clement VII, sent him to quiet the troubles in Parma, and also, in 1526, on a mission to Charles V at Madrid, to solicit the release of Francis I and the recall of the imperial troops which had invaded the Papal States. Not being able to prevent the sack of Rome by the soldiers of the constable de Bourbon, Salviati went to implore the aid of the king of France in favor of the Holy See. By his mediation the treaty of the Holy League was signed, May 29, 1527, between Clement VII, Francis I, and Henry VII; and, in spite of many obstacles, he also brought about a peace between Charles V and the Holy See. From Francis I he received, in 1520, the diocese of Oleron, and, in addition, that of Saint-Papoul, besides several rich abbeys. In 1543 he became bishop of Albano, and in 1546 of Porto. The home of Salviati at Rome was the resort of men of genius, who always found in him a generous patron. He died at Ravenna, Oct. 28, 1553.—Hoefer, *Nouv. Biog. Générale*, s. v.

Salvini, SALVINO, an Italian scholar, was born, in 1667, at Florence. He was educated at Pisa, and gave himself to the study of belles-lettres and the antiquities of his country. He was canon of the cathedral of Florence, and member of several literary associations. He died at Florence, Nov. 29, 1751. His works were numerous, but not of a religious character, as *Fasti Consolari dell' Accademia Fiorentina*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Salzburgers, THE, is a term applied in Protestant history to the evangelical inhabitants of the duchy of Salzburg, who, after ages of persecution, finally, in 1731–32, gave up their property and homes, and found refuge in Eastern Prussia. Salzburg, in the Middle Ages, was a powerful archbishopric, and its archbishop the most important prelate of Germany. It lay in the mountains in the south-west of Austria. Its population was Christianized by St. Rupert in the 6th century. The doctrines of Huss early obtained a footing, but the severe measures of archbishop Eberhard III in 1420 suppressed them, though it is probable that the good leaven still worked secretly in many hearts; for at the first dawn of the Reformation Salzburg warmly welcomed it, and many of its priests began to teach as Luther. Eminent among these was the venerable friend of Luther, Dr. Staupitz, who, in 1518, became the court preacher of the ducal archbishop of Salzburg. In 1520, however, he was silenced by the archbishop. Another eminent evangelical priest was Paul Speratus, who was driven into banishment. A third was Stephen Agricola, also a court preacher; after three years of imprisonment he escaped (1524), and became a pastor at Augsburg. A fourth was George Schärer, who was actually put to death for his earnest preaching of the Gospel. In 1588 archbishop Dietrich issued a decree that all non-Catholic Salzburgers should within one month either become Catholics or leave the duchy. As the most of them chose the latter, another decree was issued confiscating their lands. Under his successor a similar measure was executed in 1614. During the whole period of the Thirty-years' War (1618-48), Salzburg was relatively quiet, and actually increased in material prosperity, while disorder and ruin prevailed elsewhere. But a tolerant archbishop was a rare exception. Accordingly the harsh measures broke out afresh under Gandolph in 1685. This was occasioned by the discovery of a rural parish which was wholly Lutheran, save that occasionally it held a public mass. All the evangelical books of this society were at once gathered up and burned, and the single choice offered of submission to Rome or exile, with loss of property and children. More than a thousand persons saw themselves forced in midwinter to leave their homes and children. Earnest remonstrances were made by Prussia and other Protestant powers against this direct violation of the provisions of the Peace of Westphalia. While this diplomatic correspondence was taking place, the archbishop died (1686). Under his two successors there was less persecution, and the Lutheran-minded among the inhabitants practiced more caution, concealing their Bibles and other books in the mountains, and resorting to secret places in the night and celebrating their simple worship, armed with axes, and with outstanding guards. But the final storm came at last, when the miserly and ambitious Leopold Anton became archbishop (1728). This man was anxious for two things—to stand in high favor at Rome, and to fill his treasury. Both objects he thought would be reached by a severe course against all open or secret heresy. Accordingly he flooded his land with Jesuit spies. All heretics were at once arrested and cast into prison, and tormented with hunger and tortures. Meantime a few of the chief non-Catholics fled secretly to Ratisbon and to Prussia, in hope of effecting forcible intervention on their behalf. They were warmly welcomed by Frederick William I of Prussia, and were promised homes and protection for all who should be forced to abandon their country. But before their return the archbishop had resorted to a more extreme measure. The nonconformity of the non-Catholics was represented to Austria as rebellion, and from 4000 to 6000 troops were obtained, and then quartered on the persecuted Lutherans; and then, in order to terrify the rest into submission, some 800 of the most prominent members were violently arrested, and required within eight days to leave the country. But the effect was the contrary of what had been expected: they behaved so heroically and resolutely as to inspire the whole body of non-Catholics with a like enthusiasm. In December, 1731, they crossed the Bavarian frontier. A few days later another company of 500 followed them. By April, 1732, the number of the exiles had reached more than 14,000; and some of the best districts were almost desolated. The sole substantial help was given to the exiles by Prussia. The king issued a decree in February, 1732, requiring his officers to furnish them with money to make their journey, acknowledging them as Prussian subjects, pledging his government to see that recompense should be made for their lands, and threatening to confiscate Catholic property in his own dominions in case the archbishop did not proceed with more moderation. Denmark, Sweden, and Holland made similar remonstrances and threats in their behalf.

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At the suggestion of George II of England a collection was taken up for the sufferers throughout Protestantdom. It amounted to some 900,000 florins. The place of refuge assigned to them was in the wilds of Lithuania. The course of their march through Nuremberg, Erlangen, Leipsic, Halle, Wittenberg, Magdeburg, Potsdam, and Berlin was almost like a triumphal procession, so great was the sympathy which their long-endured sufferings had everywhere excited. At Potsdam the old king, Frederick William, received them into the palace gardens; and, with his queen, mingled among them very familiarly, asking them questions in regard to their faith, and giving them advice for the future. He was highly gratified with them, gave them money, and, assuring them that he would treat them in the best possible manner, bade them a hearty godspeed. From Berlin the exiles took their way to Stettin, where they took ship and sailed to Königsberg. Thence they marched by land to Lithuania, where wild lands awaited them, and which their industry speedily transformed into a flourishing colony of towns and farm-houses. The number who positively settled there was over 20,000. They cordially welcomed the Lutheran pastors who were furnished to them at Berlin. The several millions of thalers which the king spent upon them proved no less a wise commercial investment than had been the case with the help given to the banished Huguenots by his grandfather, the great elector.

While Prussia profited so richly from the persecutions of these Salzburgers, the persecuting archbishop was foiled in his real, sole purpose. Instead of filling his treasury, he actually emptied it. It was only imperfectly that he could supply his deserted fields and mines with new laborers; and those whom he did obtain were, many of them, indolent and mendicant. In addition, there came upon him a debt of 11,000,000 florins for the Austrian troops which he had employed to oppress and expel his subjects. The results were an impoverished land and a heavier taxation upon the remaining Catholics, while the emigrants were entirely freed from all imposts and taxes for full ten years. Also other lands profited from this persecution. Würtemberg, Holland, Sweden, Russia, England, and America (Georgia) received large numbers of the exiles; so that the number actually lost to Salzburg by the folly of archbishop Anton was over 30,000. Since this æra of persecution Salzburg has held a much less prominent place in European history. The territory was secularized in 1802. In 1815 the most of it was given to Austria. In 1849 it became a separate crown-land of Austria. See Göckling, *Emigrationsgeschichte von Salzburg* (Leips. 1734); Panse, *Geschichte der Auswanderung der evangelischen Salzburger* (ibid. 1827); Herzog, *Real-Encyklop.* xiii, 346–359. (J. P. L.)

Sam, Conrad, known in German history as "the Reformer of Ulm," was born at Rothenacker in 1483. He studied Latin at Ulm, and in 1498 matriculated at Tübingen. In 1520 he was preacher at Brackenheim, near Heilbronn, and thoroughly devoted to the Reformation. Luther corresponded with him, and sent to him regularly his publications. Copies still exist with Luther's autograph: "An den Sam, Pf. zu Brackenheim, M. Luther, Dr." In 1524 he was driven away from Brackenheim, but found protection in Ulm, and an open door to preach the new doctrines. Here his labors resulted in the complete victory of Protestantism. His stentorian voice, his popular style and wit, filled the great cathedral with the eager populace. But soon great trials began. The eucharistic strife broke out. Sam gradually turned from Luther's views to the simpler and more radical doctrine of Zwingli, with whom, as also with Blarer, Bucer, and Œcolampadius, he entered into close correspondence. After many struggles, the local authorities of Ulm were brought to consent to a formal reformation of Church rites and doctrine. The mass was abolished, images removed, cloisters closed, and the Zwinglian doctrines accepted. But victory, after seven years of valiant contest, was in its results for Sam fully as serious and full of danger as had been the open contest. So soon as the crown of victory was gained, the interest of the masses in religion cooled off; attendance on the sermons declined; vice reigned among high and low; the duties of Sam taxed his powers to the utmost; and, worse than all, the zeal of the oppressed party burst forth with new life. Romanists flocked out to every neighboring village to join in their old rites; and High Lutherans labored in the same direction. In 1533 the health of the laborious preacher began to break down. Twice he rose from his sick-bed to proclaim the Gospel afresh. It was too much. On June 20 he rested from his labors. See Keim, *Reform. der Reichsstadt Ulm* (1851); Herzog, *Real-Encyklop.* xx, 670–682. (J. P. L.)

Sam'aël (Σαμαήλ v. r. Σαλαμιήλ), a corrupt form (Judith viii, 1) of the Heb. name (Numb. i, 6) Shelumiel (q. v.).

Samai'as (Σαμαΐς, but v. r. in Tobit Σεμέας, Σεμελιας, etc.), a Græcized form for the name Shemaiah (q. v.): *a.* a Levite (1 Esdr. i, 9), in the reign of Josiah (2 Chron. xxv, 9); *b.* an Israelite (1 Esdr. viii, 39) of the "sons" of Adonikam (Ezra viii, 13); *c.* a "great" personage, father of Ananias and Jonathas (Tobit v, 13).

Samanæans, in Chinese mythology, are an order of saints who are given to self-contemplation. Fo, or Fohi, teaches that the essence of all things consists in the nothing and the vacuum, and that men return into the nothing, there first to attain to blessedness. The Samanæans occupy the last stage in the progress towards this nihilistic blessedness. He who has advanced to this stage need no longer worship the gods; he is delivered from his passions, lives in a state of constant self-contemplation, and dies only that he may be incorporated with the great soul of the world.—Vollmer, *Wörterb. d. Mythol.* s. v.

Samanéra is the name given to a novice among the Buddhists. It is derived from *sramana*, an ascetic. He must be at least eight years of age, and must have received the consent of his parents to his abandonment of the world. He cannot receive ordination until he is twenty years of age, nor before he has reached that age can he perform any religious rite, nor is he allowed to interfere in matters of discipline or government. The vow of a Samanéra is in no case revocable.—Gardner, *Faiths of the World*, s. v.

Sama'ria [strictly *Samari'a*], City of (Heb. *Shomeron'*, שֹׁמְרוֹן, *watch*, so called probably from its commanding site, as well as by alliteration with its original owner's name; Chald. *Shomra'yin*, שֹׁמְרָיִן, Ezra iv, 10, 17; Sept., New Test., and Josephus, usually Σαμάρεια, as Ptolemy; but some copies of the Sept. often have Σαμαρία, and occasionally Σεμηρών or Σομορών; and Josephus once [*Ant.* viii, 12, 1] Σεμαρεών), an important place in Central Palestine, famous as the capital of the Northern Kingdom, and later as giving name to a region of the country and to a schismatic sect. (The following account is in part compiled from the articles in the dictionaries of Kitto and Smith.) See Israel, Kingdom of.

I. *History.*—The hill of the same name, which the city occupied, was purchased for two talents of silver from the owner, Shemer (q. v.), after whom the city was named (1 Kings xvi, 23, 24), by Omri (q. v.), king of Israel, for the foundation of his new metropolis, B.C. cir. 925. The first capital after the secession of the ten tribes had been Shechem itself, whither all Israel had come to make Rehoboam king. On the separation being fully accomplished, Jeroboam rebuilt that city (1 Kings xii, 25), which had been razed to the ground by Abimelech (Judg. ix, 45). But he soon moved to Tirzah, a place, as Dr. Stanley observes, of great and proverbial beauty (Cant. vi, 4), which continued to be the

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royal residence until Zimri burned the palace and perished in its ruins (1 Kings xiv, 17; xv, 21, 33; xvi, 6–18). Omri, who prevailed in the contest for the kingdom that ensued, after "reigning six years" there, transferred his court and government to a new site, being under the necessity of reconstructing somewhere, and doubtless influenced by the natural advantages of the position, and desirous of commemorating his dynasty by a change of capital. Samaria continued to be the metropolis of Israel for the remaining two centuries of that kingdom's existence. During all this time it was the seat of idolatry, and is often as such denounced by the prophets (Isa. ix, 8; Jer. xxiii, 13, 14; Ezek. xvi, 46–55; Amos vi, 1; Mic. i, 1), sometimes in connection with Jerusalem (especially by Hosea). Ahab built a temple to Baal there (1 Kings xvi, 32, 33); and from this circumstance a portion of the city, possibly fortified by a separate wall, was called "the city of the house of Baal" (2 Kings x, 25). It was the scene of many of the acts of the prophets Elijah and Elisha (q. v.), connected with the various famines of the land, the unexpected plenty of Samaria, and the several deliverances of the city from the Syrians. Jehu broke down the temple of Baal, but does not appear to have otherwise injured the city (ver. 18–28). Samaria must have been a place of great strength. It was twice besieged by the Syrians, in B.C. 901 (1 Kings xx, 1) and in B.C. 892 (2 Kings vi, 24–vii, 20); but on both occasions the siege was ineffectual. On the latter, indeed, it was relieved miraculously, but not until the inhabitants had suffered almost incredible horrors from famine during their protracted resistance. The possessor of Samaria was considered to be *de facto* king of Israel (xv, 13, 14); and woes denounced against the nation were directed against it by name (Isa. vii, 9, etc.). Although characterized by gross voluptuousness, as well as other sins incidental to idolatry, its inhabitants did not entirely lose that generosity which had early characterized Ephraim, in evidence of which note the event that happened during the reign of the last but one of its kings (2 Chron. xxviii, 6–15). In B.C. 720 Samaria was taken, after a siege of three years, by Shalmaneser (or, rather, by his successor Sargon), king of Assyria (2 Kings xviii, 9, 10), and the kingdom of the ten tribes was destroyed. The city doubtless was demolished by the conqueror. Col. Rawlinson, indeed, has lately endeavored to show that Samaria was not at once depopulated (*Athenæum* [Lond.], Aug. 22, 1863, p. 246); and this was doubtless true as regards the *country* around; but his application of the argument to the city itself (evidently in order to square with the hypothesis of a twofold invasion of Judah also during the reign of Hezekiah [q. v.]) is based upon reasons so obviously inconclusive that they need not be here examined in detail. See SAMARITAN. Samaria is only called *Beth-Khumri* in the earlier cuneatic inscriptions (q. v.), but from the time of Tiglath-Pileser II the term used is *Tsamirin* (Rawlinson, *Hist. Evidences*, p. 321). The people are figured on the Egyptian monuments among the captives with the hieroglyph *Asmori* attached (Wilkinson, *Anc. Egyptians*, i, 403). See CAPTIVITY, ASSYRIAN.

Ancient Egyptian Representation of the People of Samaria.

After this capture Samaria appears to have continued, for a time at least, the chief city of the foreigners brought to occupy the places of the departed natives, although Shechem soon became the capital of the Samaritans as a religious sect. From this it would seem that the city of Samaria had meanwhile been but partially rebuilt. We do not, however, hear especially of the place until the days of Alexander the Great, B.C. 333. That conqueror took the city, which seems to have somewhat recovered itself (Euseb. *Chron.* ad ann. Abr. 1684), killed a large portion of the inhabitants, and suffered the remainder to settle among their compatriots at Shechem (q. v.). He replaced them by a colony of Syro-Macedonians, and gave the adjacent territory (Σαμαρεῖτις χώρα) to the Jews to inhabit (Josephus, *c. Ap.* ii, 4). These Syro-Macedonians occupied the city until the time of John Hyrcanus. It was then a place of considerable importance, for Josephus describes it (*Ant.* xiii, 10, 2) as a very strong city (πόλις ὀχυρωτάτη). John Hyrcanus took it after a year's siege, and did his best to demolish it entirely. He intersected the hill on which it lay with trenches; into these he conducted the natural brooks, and thus undermined its foundation. "In fact," says the Jewish historian, "he took away all evidence of the very existence of the city." This story at first sight seems rather exaggerated, and inconsistent with the hilly site of Samaria. It may have referred only to the suburbs lying at its foot. "But," says Prideaux (*Connection*, B.C. 109, note), "Benjamin of Tudela, who was in the place, tells us in his *Itinerary* (no such passage, however, exists in that work) that there were upon the top of this hill many fountains of water, and from these water enough may have been derived to fill these trenches." It should also be recollected that the hill of Samaria was lower than the hills in its neighborhood. This may account for the existence of these springs. Josephus describes the extremities to which the inhabitants were reduced during this siege, much in the same way that the author of the book of Kings does during that of Benhadad (comp. *War*, i, 2, 7 with 2 Kings vi, 25). John Hyrcanus's reasons for attacking Samaria were the injuries which its inhabitants had done to the people of Marissa, colonists and allies of the Jews. This confirms what was said above of the cession of the Samaritan neighborhood to the Jews by Alexander the Great. The mention of Marissa in this connection serves to explain a notice in the earlier history of the Maccabees. The Samaria named in the present text of 1 Macc. v, 66 (ἡ Σαμάρεια; Vulg. *Samaria*) is evidently an error. At any rate, the well-known Samaria of the Old and New Testaments cannot be intended, for it is obvious that Judas, in passing from Hebron to the land of the Philistines (Azotus), could not make so immense a détour. The true correction is doubtless supplied by Josephus (*Ant.* xii, 8, 6), who has Marissa (i. e. Mareshah [q. v.]) a place which lay in the road from Hebron to the Philistine plain. One of the ancient Latin versions exhibits the same reading, which is accepted by Ewald (*Gesch.* iv, 361) and a host of commentators (see Grimm, *Kurzg. exeg. Handb.* on the passage). Drusius proposed Shaaraim; but this is hardly so feasible as Mareshah, and has no external support.

After this demolition (which occurred in B.C. 129), the Jews inhabited what remained of the city; at least, we find it in their possession in the time of Alexander Jannæus (Josephus, *Ant.* xiii, 15, 4), and until Pompey gave it back to the descendants of its original inhabitants (τοῖς οἰκήτορσιν). These οἰκήτορες may possibly have been the Syro-Macedonians, but it is more probable that they were Samaritans proper, whose ancestors had been dispossessed by the colonists of Alexander the Great. By directions of Gabinius, Samaria and other demolished cities were rebuilt (*ibid.* xiv, 5, 3). But its more effectual rebuilding was undertaken by Herod the Great, to whom it had been granted by Augustus, on the death of Antony and Cleopatra (*ibid.* xiii, 10, 3; xv, 8, 5; *War*, i, 20, 3). He called it *Sebaste*, Σεβαστή = *Augusta*, after the name of his patron (Josephus, *Ant.* xv, 7, 7). Josephus gives an elaborate description of Herod's improvements. The wall surrounding it was twenty stadia in length. In the middle of it was a close, of a stadium and a half square, containing a magnificent temple dedicated to the Cæsar. It was colonized by 6000 veterans

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and others, for whose support a most beautiful and rich district surrounding the city was appropriated. Herod's motives in these arrangements were probably, first, the occupation of a commanding position, and then the desire of distinguishing himself for taste by the embellishment of a spot already so adorned by nature (*ibid.* xv, 8, 5, *War*, i, 20, 3, 21, 2).

How long Samaria maintained its splendor after Herod's improvements, we are not informed. In the New Test. the city itself does not appear to be mentioned, but rather a portion of *the district* to which, even in older times, it had extended its name. Our version, indeed, of Acts viii, 5 says that Philip the deacon "went down to *the* city of Samaria;" but the Greek of the passage is simply εἰς πόλιν τῆς Σαμαρείας. It is hardly safe to argue, however, either from the absence of the definite article, or from the probability that, had the city Samaria been intended, the term employed would have been *Sebaste*, that some one city of the district, the name of which is not specified, was in the mind of the writer (as Olshausen, Neander, De Wette, Meyer, etc.); for the genitive is one of apposition (Winer), πόλις being sufficiently defined by it (Hackett), and the city was well known in that day by this name (see Josephus, *Ant.* xx, 6, 2). The evangelist would naturally have resorted first to the chief city, where also Simon Magus probably was. In ver. 9 of the same chapter "the people of Samaria" represents τὸ ἔθνος τῆς Σαμαρείας; and the phrase in ver. 25, "many villages of the Samaritans," shows that the operations of evangelizing were not confined to the city of Samaria itself (comp. Matt. x, 5, "Into any city of the Samaritans enter ye not;" and John iv, 4, 5, where, after it has been said, "And he must needs go through Samaria," obviously the district, it is subjoined, "Then cometh he to *a* city of Samaria called Sychar"). Henceforth its history is very unconnected, although it is occasionally noticed in the reigns of the Roman emperors (Ulpian, *Leg. I. de Censibus*, quoted by Dr. Robinson). Various specimens of coins struck on the spot have been preserved, extending from Nero to Geta, the brother of Caracalla (Vaillant, in *Numism. Imper.*, and Noris, quoted by Reland; Eckhel, iii, 440; Mionnet, *Méd. Antiq.* v, 513). Septimius Severus appears to have established there a Roman colony in the beginning of the 3d century (Cellarius, *Not. Orb.* ii, 432). Eusebius scarcely mentions the city as extant; but it is often named by Jerome and other writers of the same and a later age (adduced in Reland's *Palæst.* p. 979–981). But it could not have been a place of much political importance. We find in the *Codex of Theodosius* that by A.D. 409 the Holy Land had been divided into Palæstina Prima, Secunda, and Tertia. Palæstina Prima included the country of the Philistines, Samaria (the district), and the northern part of Judæa; but its capital was not Sebaste, but Cæsarea. In an ecclesiastical point of view it stood rather higher. It was an episcopal see probably as early as the 3d century. At any rate, its bishop was present among those of Palestine at the Council of Nicæa, A.D. 325, and subscribed its acts as "Maximus (*al.* Marinus) Sebastenus." The names of some of his successors have been preserved; the latest of them mentioned is Pelagius, who attended the synod at Jerusalem, A.D. 536. The title of the see occurs in the earlier Greek *Notitiæ* and in the later Latin ones (Reland, *Palæst.* p. 214–229).

Jerome, whose acquaintance with Palestine imparts a sort of probability to the tradition which prevailed so strongly in later days, asserts that Sebaste, which he invariably identifies with Samaria, was the place in which John the Baptist was imprisoned and suffered death. (See below.) He also makes it the burial-place of the prophets Elisha and Obadiah (see various passages cited by Reland, *Palæst.* p. 980, 981). Epiphanius is at great pains, in his work *Adv. Hæreses* (lib. i), in which he treats of the heresies of the Samaritans with singular minuteness, to account for the origin of their name. He interprets it as שֹׁמְרִים, φύλακες, or "keepers." The hill on which the city was built was, he says, designated Somer, or Somoron (Σωμήρ, Σωμόρων), from a certain Somoron the son of Somer, whom he considers to have been of the stock of the ancient Perizzites or Girgashites, themselves descendants of Canaan and Ham. But, he adds, the inhabitants may have been called Samaritans from their guarding the land, or (coming down much later in their history) from their guarding the law, as distinguished from the later writings of the Jewish canon, which they refused to allow. See SAMARITAN.

The city, along with Nablûs, fell into the power of the Moslems during the siege of Jerusalem, A.D. 614; and we hear but little more of it till the time of the Crusades. At what time the city of Herod became desolate no existing accounts state, but all the notices of the 4th century and later lead to the inference that its destruction had already taken place. The Crusaders established a Latin bishopric at Sebaste, and the title was continued in the Romish Church till the 14th century (Le Quien, *Oriens Christ.* iii, 1290). Saladin marched through it in A.D. 1184, after his repulse from Kerak (Abulfeda, *Annal.* A.H. 580). Benjamin of Tudela describes it as having been "formerly a very strong city, and situated on the mount, in a fine country, richly watered, and surrounded by gardens, vineyards, orchards, and olive-groves." He adds that no Jews were living there (*Itiner.* [ed. Asher] p. 66). Phocas and Brocardus speak only of the church and tomb of John the Baptist, and of the Greek church and monastery on the summit of the hill. Notices of the place occur in the travellers of the 14th, 16th, and 17th centuries; nor are they all so meagre as Dr. Robinson conceives. That of Morison, for instance, is full and exact (*Voyage du Mont Sinai*, p. 230–233). The description of Sandys, likewise, is quite circumstantial (see Kitto, *Phys. Hist. of Palest.* p. cxvii sq.). Scarcely any traces of the earlier or later Samaria could then be perceived, the materials having been used by the inhabitants for the construction of their own mean dwellings. The residents were an extremely poor and miserable set of people. In the 18th century the place appears to have been left unexplored, but in the present century it has often been visited and described.

II. *Description.*—In the territory originally belonging to the tribe of Joseph, about six miles to the north-west of Shechem, there is a wide basin-shaped valley, encircled with high hills, almost on the edge of the great plain which borders upon the Mediterranean. In the centre of this basin, which is on a lower level than the valley of Shechem, rises a less elevated oblong hill, with steep yet accessible sides, and a long flat top. The singular beauty of the spot may have struck Omri, as it afterwards struck the tasteful Idumæan (Josephus, *War*, i, 21, 2; *Ant.* xv, 8, 5). All travellers agree that it would be difficult to find in the whole land a situation of equal strength, fertility, and beauty combined. "In all these particulars," says Dr. Robinson, "it has greatly the advantage over Jerusalem" (*Bibl. Researches*, iii, 146). In the valley there is an abundance of excellent water all the year round, but on the hill itself there is not so much as a single fountain. This is its only and great disadvantage as a site for a city, and a most serious one it must have been, especially in the time of siege. This was a want which Samaria shared in common with the capital of Judah; but the deficiency in both cases was so amply supplied by cisterns under the houses and elsewhere that in the severe sieges we never read of either city suffering from a scarcity of water. See JERUSALEM. The hill of Samaria itself is of considerable elevation and very regular in form, and the broad deep valley in the midst of which it lies is a continuation of that of Nablûs (Shechem), which here expands into a breadth of five or six miles. Beyond this valley, which completely isolates the hill, the mountains rise again on every side, forming a complete wall around the city (as referred to in 2 Kings vi, 17). They are terraced to the

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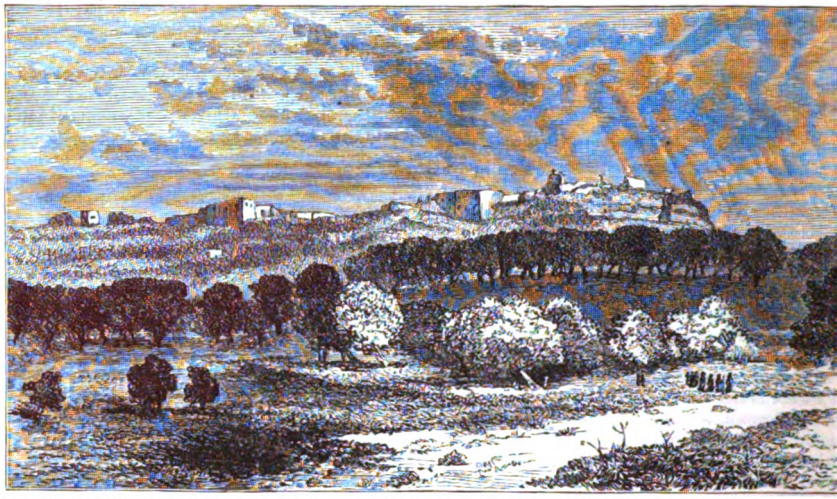

General View of Sebustiyeh (Samaria) from the south-east, showing the Ruins of the Church of St. John to the right, and the Terraces of the Hill to the left. (From a photograph by the Editor.)

tops, sown in grain, and planted with olives and figs, in the midst of which a number of handsome villages appear to great advantage, their white stone cottages contrasting strikingly with the verdure of the trees. The hill of Samaria itself is cultivated from its base, the terraced sides and summit being covered with corn and with olive-trees. About midway up the ascent the hill is surrounded by a narrow terrace of level land, like a belt, below which the roots of the hill spread off more gradually into the valleys. Higher up, too, are the marks of slight terraces, once occupied, perhaps, by the streets of the ancient city. The ascent of the hill is very steep, and the narrow footpath winds among the mountains through substantial cottages of the modern *Sebustiyeh* (the Arabic form of *Sebaste*), which appear to have been constructed to a great extent of ancient materials, very superior in size and quality to anything which could at this day be wrought into an Arab habitation. The houses are all of stone, though erected with little or no regard to order and regularity. These, with their inmates, present the same unclean appearance that is met with among all the Felahîn of the country; and the inhabitants are remarkably rude, but more industrious than most of their race. The view from the summit is most interesting. Beneath, to the north and east, lie its own immediate fertile valleys; and, turning westwardly, the eye wanders over rich plains to Sharon and the blue Mediterranean; and even in the present impoverished state of the country the scene fills the mind of the beholder with delight.

On the summit, the first object which attracts the notice of the traveller, and, at the same time, the most conspicuous ruin of the place, is the church dedicated to John the Baptist, erected on the spot which an old tradition (noticed above) fixed as the place of his burial, if not of his martyrdom. It is said to have been built by the empress Helena; but the architecture limits its antiquity to the period of the Crusades, although a portion of the eastern end seems to have been of earlier date. There is a blending of Greek and Saracenic styles, which is particularly observable in the interior, where there are several pointed arches; others are round. The columns follow no regular order, while the capitals and ornaments present a motley combination not to be found in any church erected in or near the age of Constantine. The length of the edifice is 153 feet inside, besides a porch of 10 feet; and the breadth is 75 feet. The eastern end is rounded, in the common Greek style; and, resting, as it does, upon a precipitous elevation of nearly 100 feet immediately above the valley, it is a noble and striking monument. Within the enclosure is a common Turkish tomb; and beneath it, at a depth reached by twenty-one stone steps, is a sepulchre, three or four paces square, where, according to the tradition, John the Baptist was interred after he had been slain by Herod. There is no trace of this tradition earlier than the time of Jerome; and if Josephus is correct in stating that John was beheaded in the castle of Machærus, on the east of the Dead Sea (*Ant.* xviii, 5, 2), his burial in Samaria is very improbable. See JOHN THE BAPTIST.

On approaching the summit of the hill, the traveller comes suddenly upon an area once surrounded by limestone columns, of which fifteen are still standing and two prostrate. These columns form two rows, thirty-two paces apart, while less than two paces intervene between the columns. They measure seven feet nine inches in circumference; but there is no trace of the order of their architecture, nor are there any foundations to indicate the nature of the edifice to which they belonged. Some refer them to Herod's temple to Augustus, others to a Greek church which seems to have once occupied the summit of the hill. The descent of the hill on the W.S.W. side brings the traveller to a very remarkable colonnade, which is easily traceable by a great number of columns, erect or prostrate, along the side of the hill for at least one third of a mile, where it terminates at a heap of ruins, near the eastern extremity of the ancient site. The columns are sixteen feet high, two feet in diameter at the base, and one foot eight inches at the top. The capitals have disappeared; but the shafts retain their polish, and, when not broken, are in good preservation. Eighty-two of these columns are still erect, and the number of those fallen and broken must be much greater. Most of them are of the limestone common to the region; but some are of white marble, and some of granite. The mass of ruins in which this colonnade terminates towards the west is composed of blocks of hewn stone, covering no great area, on the slope of the hill, many feet lower than the summit. Neither the situation nor extent of this pile favors the notion of its having been a palace, nor is it easy to conjecture the design of the edifice. The colonnade, the remains of which now stand solitary and mournful in the midst of ploughed fields, may, however, with little hesitation, be referred to the time of Herod the Great, and must be regarded as belonging to some one of the splendid structures with which he adorned the city. In the deep ravine which bounds the city on the north there is another colon-

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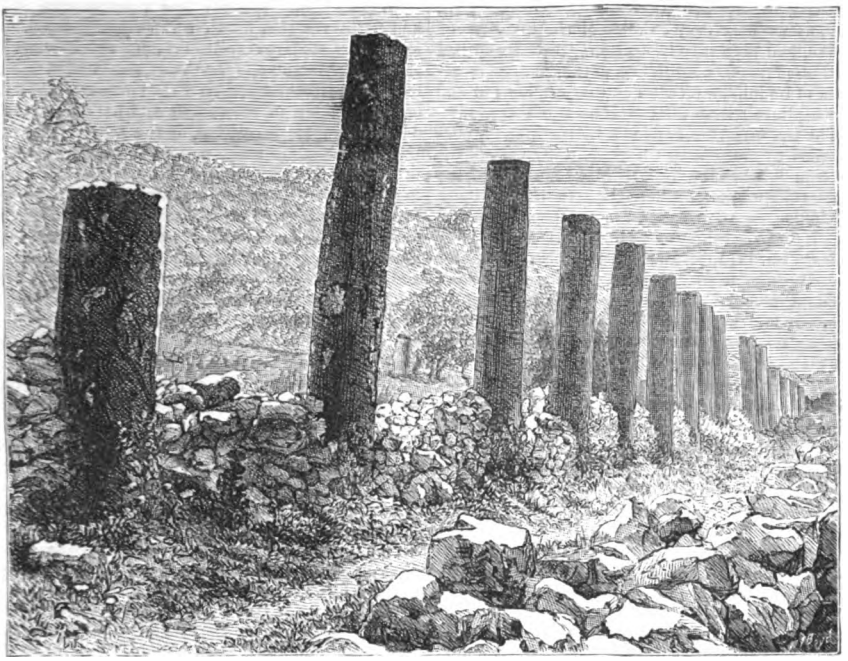

Ruins of Herod's Colonnade surrounding the Hill of Samaria. (From a photograph by the Editor.)

nade, not visited by Dr. Robinson, but fully described by Dr. Olin (*Travels*, ii, 371–373). The area in which these columns stand is completely shut in by hills, with the exception of an opening on the north-east; and so peculiarly sequestered is the situation that it is only visible from a few points of the heights of the ancient site, by which it is overshadowed. The columns, of which a large number are entire and several in fragments, are erect, and arranged in a quadrangle 196 paces in length and 64 in breadth. They are three paces asunder, which would give 170 columns as the whole number when the colonnade was complete. The columns resemble, in size and material, those of the colonnade last noticed, and appear to belong to the same age. These also probably formed part of Herod's city, though it is difficult to determine the use to which the colonnade was appropriated. Dr. Olin is possibly right in his conjecture that this was one of the places of public assembly and amusement which Herod introduced into his dominions. "A long avenue of broken pillars" (says dean Stanley), "apparently the main street of Herod's city, here, as at Palmyra and Damascus, adorned by a colonnade on each side, still lines the topmost terrace of the hill." But the fragmentary aspect of the whole place exhibits a present fulfilment of the prophecy of Micah (i, 6), though it may have been fulfilled more than once previously by the ravages of Shalmaneser or of John Hyrcanus: "I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (Mic. i, 6; comp. Hos. xiii, 16).

See Robinson, *Researches*, iii, 136–149; Olin, *Travels*, ii, 366–374; Buckingham, *Travels in Palestine*, p. 512–517; Richardson, *Travels*, ii, 409–413; Schubert, *Morgenland*, iii, 156–162; Raumer, *Palästina*, p. 144–148 (notes), 158; Maundrell, *Journey*, p. 78, 79; Reland, *Palestina*, p. 344, 979–982; Van de Velde, *Syria and Palestine*, i, 363–388; ii, 295, 296; Stanley, *Sinai and Palestine*, p. 242–246; De Saulcy, *Dead Sea*, ii, 272 sq.; Hackett, *Illust.* p. 183 sq.; Schwarz, *Palest.* p. 149; Thomson, *Land and Book*, ii, 197 sq.; Porter, *Handbook*, p. 337 sq.; Ridgaway, *The Lord's Land*, p. 541 sq.; Conder, *Tent Work in Palestine*, i, 88 sq. See SAMARIA, REGION OF.

SAMARIA, REGION OF (usually Σαμάρεια, the same as the city; but when distinguishing it from the latter, the Sept. and Josephus write Σαμαρεῖτις or Χώρα Σαμαρέων; sometimes Σαμαρί, as Ptolemy). This term at first included all the tribes over which Jeroboam made himself king, whether east or west of the river Jordan. Hence, even before the *city* of Samaria existed, we find the "old prophet who dwelt at Bethel" describing the predictions of "the man of God who came from Judah," in reference to the altar at Bethel, as directed not merely against that altar, but "against all the houses of the high-places which are in *the cities of Samaria*" (1 Kings xiii, 32), i. e., of course, the cities of which Samaria was, or was to be, the head or capital. In other places in the historical books of the Old Test. (with the exception of 2 Kings xvii, 24, 26, 28, 29) Samaria seems to denote the *city* exclusively. But the prophets use the word, much as did the old prophet of Bethel, in a greatly extended sense. Thus the "calf of Bethel" is called by Hosea (viii, 5, 6) the "calf of Samaria;" in Amos (iii, 9) the "mountains of Samaria" are spoken of; and the "captivity of Samaria and her daughters" is a phrase found in Ezekiel (xvi, 53).

But, whatever extent the word might have acquired, it necessarily became contracted as the limits of the kingdom of Israel became contracted. In all probability the territory of Simeon and that of Dan were very early absorbed in the kingdom of Judah. This would be one limitation. Next, in B.C. 771 and 740 respectively, "Pul, king of Assyria, and Tilgath-pilneser, king of Assyria, carried away the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan" (1 Chron. v, 26). This would be a second limitation. But the latter of these kings went further: "He took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria" (2 Kings xv, 29). This would be a third limitation. Nearly a century before, B.C. 860, "the Lord had begun to cut Israel short," for "Hazael, king of Syria, smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon,

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even Gilead and Bashan" (2 Kings x, 32, 33). This, however, as we may conjecture from the diversity of expression, had been merely a passing inroad, and had involved no permanent subjection of the country, or deportation of its inhabitants. The invasions of Pul and of Tilgath-pilneser were utter clearances of the population. The territory thus desolated by them was probably occupied by degrees by the pushing forward of the neighboring heathen, or by straggling families of the Israelites themselves. In reference to the northern part of Galilee, we know that a heathen population prevailed. Hence the phrase "Galilee of the nations" or "Gentiles" (Isa. ix, 1; 1 Macc. v, 15). No doubt this was the case also beyond Jordan. But we have yet to arrive at a fourth limitation of the kingdom of Samaria. It is evident from an occurrence in Hezekiah's reign that just before the deposition of Hoshea, the last king of Israel, the authority of the king of Judah, or, at least, his influence, was recognised by portions of Asher, Issachar, and Zebulun, and even of Ephraim and Manasseh (2 Chron. xxx, 1–26). Men came from all those tribes to the Passover at Jerusalem. This was about B.C. 726. In fact, to such miserable limits had the kingdom of Samaria been reduced, that when, two or three years afterwards, we are told that "Shalmaneser came up throughout the land," and after a siege of three years "took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river Gozan, and in the cities of the Medes" (2 Kings xvii, 5, 6), and when again we are told that "Israel was carried away out of their own land into Assyria" (2 Kings xvii, 23), we must suppose a very small field of operations. Samaria (the city), and a few adjacent cities or villages only, represented that dominion which had once extended from Bethel to Dan northwards, and from the Mediterranean to the borders of Syria and Ammon eastwards. This is further confirmed by what we read of Josiah's progress, in B.C. 628, through "the cities of Manasseh and Ephraim and Simeon, even unto Naphtali" (2 Chron. xxxiv, 6). Such a progress would have been impracticable had the number of cities and villages been at all large.—Smith. On the capture of the city of Samaria, and the final overthrow of the kingdom of Israel by Shalmaneser or Sargon (B.C. 720), the Jews were removed, and strangers were brought from Assyria "and placed in the cities of Samaria" (2 Kings xvii, 24; comp. Ezra iv, 10). These colonists took the name of their new country. See SAMARITANS. Instead of a kingdom, Samaria now became a province. Its extent cannot be exactly ascertained. The political geography of Palestine was undergoing changes every year, in consequence of incessant wars and conquests; and it was not until the period of Roman dominion that the boundaries of provinces began to be accurately defined. Josephus describes the province as follows: "The district of Samaria lies between Judæa and Galilee. Commencing at a village called Ginæa, situated in the Great Plain, it terminates at the territory of the Acrabatenes" (*War*, iii, 3, 4). Ginæa is identical with the modern Jenîn, on the southern side of the plain of Esdraelon. It is evident, therefore, that the northern border of Samaria ran along the foot of the mountain-range, beginning at the promontory of Carmel on the west, and terminating at the Jordan, near the site of Succoth. Its southern border would probably correspond pretty nearly to a line drawn from Joppa eastward through Bethel to the Jordan (see Reland, *Palæst.* p. 192). Thus it comprehended the ancient territory of Ephraim, and of those Manassites who were west of Jordan. "Its character," Josephus continues, "is in no respect different from that of Judæa. Both abound in mountains and plains, and are suited for agriculture, and productive, wooded, and full of fruits both wild and cultivated. They are not abundantly watered; but much rain falls there. The springs are of an exceedingly sweet taste; and, on account of the quantity of good grass, the cattle there produce more milk than elsewhere. But the best proof of their richness and fertility is that both are thickly populated." The accounts of modern travellers confirm this description by the Jewish historian of the "good land" which was allotted to that powerful portion of the house of Joseph which crossed the Jordan, on the first division of the territory. The geographical position of the province is several times incidentally mentioned in the New Test. Thus in Luke xvii, 11 it is stated that our Lord, in proceeding to Jerusalem from northern Palestine, "passed through the midst of Samaria;" and again, when he left Judæa and went to Galilee, St. John says, "He must needs go through Samaria" (iv, 4). So also, when Paul and Barnabas were sent on a special mission from Antioch to Jerusalem, "they passed through Phenice and Samaria" (Acts xv, 3). They followed the road along the sea-coast, doubtless calling at the great cities of Sidon, Tyre, and Cæsarea.

After the time of Roman rule in Syria, the name of Samaria as a province appears to have passed away. It is used by Pliny and Ptolemy, and is mentioned by Jerome. It is not found, however, in the *Notitiæ Ecclesiasticæ*, nor in any later work; and it is now wholly unknown to the natives of the country. The name of the ancient city has even given place to the Arabo-Greek *Sebustiyeh*.—Kitto.

On the history and natural features of the region in question, see ISRAEL, KINGDOM OF; PALESTINE; SAMARIA, CITY OF.

Samar'itan (Heb. *Shomeroni'*, שֹׁמְרֹנִי, from *Shomerón*, the Heb. name of Samaria; Sept., New Test., Josephus, and other Greek writers, Σαμαρείτης, fem. Σαμαρεῖτις; by the later Jews, כּוּתִים, i. e. *Cuthites* [q. v.]; by themselves, שֹׁמְרִים, *Shomerim*, *watchers* [by a play upon their original name], i. e. keepers of the law, as interpreted by Epiphanius, *Hæres.* i, 9), a term which in its strictest sense would denote an inhabitant of the *city* of Samaria. But it is not found at all in this sense, exclusively at any rate, in the Old Test., nor perhaps elsewhere. In fact, it only occurs there once, and then in a wider signification, in 2 Kings xvii, 29. There it is employed to designate those whom the king of Assyria had "placed in (what are called) the *cities* of Samaria (whatever these may be) instead of the children of Israel." Were the word Samaritan found elsewhere in the Old Test., it would have designated those who belonged to the kingdom of the ten tribes, which in a large sense was called Samaria. As the extent of that kingdom varied, which it did very much, gradually diminishing to the time of Shalmaneser, so the extent of the word Samaritan would have varied. In the New Test. it is applied, strictly speaking, to the people or sect who had established an independent worship of their own in a temple or synagogue at Nablûs. (In the following account of this community, we adopt in part the statements found in the dictionaries of Kitto and Smith.) See SECTS OF THE JEWS.

I. *Origin of this People.*—As we have seen in the preceding articles, Shalmaneser, or Sargon, his successor (2 Kings xvii, 5, 6, 26), carried Israel, i. e. the remnant of the ten tribes which still acknowledged Hoshea's authority, into Assyria. This remnant consisted, as has been shown, of Samaria (the city) and a few adjacent cities and villages. Now (*a*), did he carry away all their inhabitants, or not? (*b*) Whether they were wholly or only partially desolated, who replaced the deported population? On the answer to these inquiries will depend our determination of the questions, Were the Samaritans a mixed race, composed partly of Jews, partly of new settlers, or were they purely of foreign extraction? Upon few Biblical questions have scholars arrived at conclusions more opposite.

1. *Arguments in Favor of an Exclusively Heathen Origin of the Samaritans.*—The great advocate of this view is Hengstenberg, who states not only the Biblical reasons, but continues the examination through Sirach

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the Maccabees, and the New Test. (*Authentie des Pentateuch*, i, 3–28). In favor of the purely Assyrian origin of the people, Hengstenberg quotes Mill, Schultz, R. Simon, Reland, and Elmacin. To this list others add Suicer, Hammond, Drusius, Maldonatus, Hävernick, Robinson, and Trench (*Parables*, p. 310 sq.). In ancient times, Josephus, Origen, Eusebius, Epiphanius, Chrysostom, and Theodoret are quoted on the same side. The following is an outline of this position:

It has been asserted that the language of Scripture admits of scarcely a doubt. "Israel was carried away" (2 Kings xvii, 6, 23), and other nations were placed "in the cities of Samaria *instead* of the children of Israel" (2 Kings xvii, 24). There is no mention whatever, as in the case of the somewhat parallel destruction of the kingdom of Judah, of "the poor of the land being left to be vine-dressers and husbandmen" (2 Kings xxv, 12). It is added that, had any been left, it would have been impossible for the new inhabitants to have been so utterly unable to acquaint themselves with "the manner of the God of the land" as to require to be taught by some priest of the captivity sent from the king of Assyria. Besides, it was not an unusual thing with Oriental conquerors actually to exhaust a land of its inhabitants. Comp. Herod. iii, 149: "The Persians dragged (σαγηνεύσαντες) Samos, and delivered it up to Syloson, stripped of all its men;" and, again, Herod. vi, 31, for the application of the same treatment to other islands, where the process called σαγηνεύειν is described, and is compared to a hunting-out of the population (ἐκθηρεύειν). Such a capture is presently contrasted with the capture of other territories to which σαγηνεύειν was not applied. Josephus's phrase in reference to the cities of Samaria is that Shalmaneser "transplanted all the people" (*Ant.* ix, 14, 1). A threat against Jerusalem, which was, indeed, only partially carried out, shows how complete and summary the desolation of the last relics of the sister kingdom must have been: "I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish: he wipeth and turneth it upon the face thereof" (2 Kings xxi, 13). This was uttered within forty years after B.C. 721, during the reign of Manasseh. It must have derived much strength from the recentness and proximity of the calamity.

Hence it is concluded by the advocates of this view that the cities of Samaria were not partially, but wholly, evacuated of their inhabitants in B.C. 720, and that they remained in this desolated state until, in the words of 2 Kings xvii, 24, "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava (Ivah, 2 Kings xviii, 34), and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." Thus the new Samaritans—for such we would now call them—were Assyrians by birth or subjugation, were utterly strangers in the cities of Samaria, and were exclusively the inhabitants of those cities. An incidental question, however, arises: Who was the king of Assyria that effected this colonization? At first sight, one would suppose Shalmaneser; for the narrative is scarcely broken, and the repeopling seems to be a natural sequence of the depopulation. Such would appear to have been Josephus's view; for he says of Shalmaneser, "When he had removed the people out of their land, he brought other nations out of Cuthah, a place so called (for there is still in Persia a river of that name), into Samaria and the country of the Israelites" (*Ant.* ix, 14, 1 and 3; x, 9, 7): but he must have been led to this interpretation simply by the juxtaposition of the two transactions in the Hebrew text. The Samaritans themselves (in Ezra iv, 2, 10) attributed their colonization, not to Shalmaneser, but to "Esar-haddon, king of Assur," or to "the great and noble Asnapper," either the king himself or one of his generals. It was probably on his invasion of Judah, in the reign of Manasseh, about B.C. 677, that Esar-haddon discovered the impolicy of leaving a tract upon the very frontiers of that kingdom thus desolate, and determined to garrison it with foreigners. The fact, too, that some of these foreigners came from Babylon would seem to direct us to Esar-haddon, rather than to his grandfather Shalmaneser: it was only recently that Babylon had come into the hands of the Assyrian king. There is another reason why this date should be preferred: it coincides with the termination of the sixty-five years of Isaiah's prophecy, delivered B.C. 742, within which "Ephraim should be broken that it should not be a people" (Isa. vii, 8). This was not effectually accomplished until the very land itself was occupied by strangers. So long as this had not taken place, there might be hope of return; after it had taken place, no hope. Josephus (*Ant.* x, 9, 7) expressly notices this difference in the cases of the ten and of the two tribes. The land of the former became the possession of foreigners, the land of the latter not so.

These strangers, who are thus assumed to have been placed in "the cities of Samaria" by Esar-haddon, were, of course, idolaters, and worshipped a strange medley of divinities. Each of the five nations, says Josephus, who is confirmed by the words of Scripture, had its own god. No place was found for the worship of Him who had once called the land his own, and whose it was still. God's displeasure was kindled, and they were infested by beasts of prey, which had probably increased to a great extent before their entrance upon it. "The Lord sent lions among them, which slew some of them." On their explaining their miserable condition to the king of Assyria, he despatched one of the captive priests to teach them "how they should fear the Lord." The priest came accordingly; and henceforth, in the language of the sacred historian, they "feared the Lord, and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day" (2 Kings xvii, 41). This last sentence was probably inserted by Ezra. It serves two purposes: 1st, to qualify the pretensions of the Samaritans of Ezra's time to be pure worshippers of God—they were no more exclusively his servants than was the Roman emperor, who desired to place a statue of Christ in the Pantheon, entitled to be called a Christian; and, 2dly, to show how entirely the Samaritans of later days differed from their ancestors in respect to idolatry. Josephus's account of the distress of the Samaritans, and of the remedy for it, is very similar, with the exception that, with him, they are afflicted with pestilence.

Such, according to one view of the history, was the origin of the post-captivity, or new Samaritans—men not of Jewish extraction, but from the farther East. "The Cuthæans had formerly belonged to the inner parts of Persia and Media, but were then called 'Samaritans,' taking the name of the country to which they were removed," says Josephus (*Ant.* x, 9, 7). Again, he says (*Ant.* ix, 14, 3) they are called, "in Hebrew, 'Cuthæans,' but in Greek, 'Samaritans.'" Our Lord expressly terms them ἀλλογενεῖς (Luke xvii, 18); and Josephus's whole account of them shows that he believed them to have been μέτοικοι ἀλλοεθνεῖς, though, as he tells us in two places (*Ant.* ix, 14, 3; xi, 8, 6), they sometimes gave a different account of their origin.

2. *Arguments in Favor of a Mixed Origin of the Samaritans.*—The above views have been strongly combated by Kalkar (in the *Theologische Mitarbeiten*, 1840, iii, 24 sq.); and weighty names are on this side, e. g. De Sacy, Gesenius, Winer, Döllinger (*Heidenthum u. Judenthum*, p. 739), Davidson, Stanley, Rawlinson, etc. The arguments for their views are substantially as follows:

(1.) It is evident that a considerable portion of the original Israelitish population must still have remained in the cities of Samaria; for we find (2 Chron. xxx, 1–20) that Hezekiah invited the remnant of the ten tribes who were in the land of Israel to come to the great Passover which he celebrated, and the different

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tribes are mentioned (ver. 10, 11) who did or did not respond to the invitation. Later, Esar-haddon adopted the policy of Shalmaneser, and a still further deportation took place (Ezra iv, 2); but even after this, though the heathen element, in all probability, preponderated, the land was not swept clean of its original inhabitants. Josiah, it is true, did not, like Hezekiah, invite the Samaritans to take part in the worship at Jerusalem; but, finding himself strong enough to disregard the power of Assyria, now on the decline, he virtually claimed the land of Israel as the rightful appanage of David's throne, adopted energetic measures for the suppression of idolatry, and even exterminated the Samaritan priests. But what is of more importance as showing that some portion of the ten tribes was still left in the land is the fact that, when the collection was made for the repairs of the Temple, we are told that the Levites gathered the money "of the hand of *Manasseh and Ephraim, and of all the remnant of Israel*," as well as "of Judah and Benjamin" (2 Chron. xxxiv, 9). So, also, after the discovery of the book of the law, Josiah bound not only "all who were present in Judah and Benjamin" to stand to the covenant contained in it; but he "took away all the abominations out of all the countries that pertained to the *children of Israel*, and made all that were present *in Israel* to serve, even to serve Jehovah their God. All his days they departed not from serving Jehovah *the God of their fathers*" (2 Chron. xxxiv, 32, 33).

Later yet, during the viceroyalty of Gedaliah, we find still the same feeling manifested on the part of the ten tribes which had shown itself under Hezekiah and Josiah. Eighty devotees from Shechem, from Shiloh, and from Samaria, came with all the signs of mourning, and bearing offerings in their hand, to the Temple at Jerusalem. They thus testified both their sorrow for the desolation that had come upon it, and their readiness to take part in the worship there, now that order was restored. This, it may be reasonably presumed, was only one party out of many who came on a like errand. All these facts prove that, so far was the intercourse between Judah and the remnant of Israel from being imbittered by religious animosities, that it was the religious bond which bound them together. Hence it would have been quite possible during any portion of this period for the mixed Samaritan population to have received the law from the Jews.

This is far more probable than that copies of the Pentateuch should have been preserved among those families of the ten tribes who had either escaped when the land was shaven by the razor of the king of Assyria, or who had straggled back thither from their exile. If even in Jerusalem itself the book of the law was so scarce, and had been so forgotten, that the pious king Josiah knew nothing of its contents till it was accidentally discovered, still less probable is it that in Israel, given up to idolatry and wasted by invasions, any copies of it should have survived.

On the whole, we should be led to infer that there had been a gradual fusion of the heathen settlers with the original inhabitants. At first the former, who regarded Jehovah as only a local and national deity like one of their own false gods, endeavored to appease him by adopting in part the religious worship of the nation whose land they occupied. They did this in the first instance, not by mixing with the resident population, but by sending to the king of Assyria for one of the Israelitish priests who had been carried captive. But in process of time the amalgamation of races became complete, and the worship of Jehovah superseded the worship of idols, as is evident both from the wish of the Samaritans to join in the Temple worship after the captivity, and from the absence of all idolatrous symbols on Gerizim. So far, then, the history leaves us altogether in doubt as to the time at which the Pentateuch was received by the Samaritans. Copies of it *might* have been left in the northern kingdom after Shalmaneser's invasion, though this is hardly probable; or they might have been introduced thither during the religious reforms of Hezekiah or Josiah. Till the return from Babylon there is no evidence that the Samaritans regarded the Jews with any extraordinary dislike or hostility. But the manifest distrust and suspicion with which Nehemiah met their advances when he was rebuilding the walls of Jerusalem provoked their wrath. From this time forward they were declared and open enemies. The quarrel between the two nations was further aggravated by the determination of Nehemiah to break off all marriages which had been contracted between Jews and Samaritans. Manasseh, the brother of the high-priest (so Josephus calls him, *Ant.* xi, 7, 2), and himself acting high-priest, was one of the offenders. He refused to divorce his wife, and took refuge with his father-in-law, Sanballat, who consoled him for the loss of his priestly privilege in Jerusalem by making him high-priest of the new Samaritan temple on Gerizim. With Manasseh many other apostate Jews who refused to divorce their wives fled to Samaria. It seems highly probable that these men took the Pentateuch with them, and adopted it as the basis of the new religious system which they inaugurated. See PENTATEUCH.

(2.) That the country should be swept clean of its inhabitants on the downfall of Samaria seems most improbable. It is true Eastern conquerors did sometimes utterly destroy cities, and occasionally extirpate whole islands (Herod. iii, 149). And some have thought that such was the general treatment of the conquered by the Assyrians (Layard, *Nineveh and its Remains*, ii. 374); but, as Rawlinson justly remarks, "it appears by the inscriptions that towns were frequently spared, and that the bulk of the inhabitants were generally left in the place" (*Five Great Monarchies*, i, 304, note). Should it be argued that the conduct of the residents of the city of Samaria was of a character to draw upon them the severest chastisement of their conquerors—an indiscriminate slaughter, with impalement or slavery awaiting the prisoners—there is no reason to suppose that the cities and towns of the provinces met with the same fate. According to the Assyrian inscriptions of Sargon, this removal consisted of only 27,280 families—amounting, let us say, to 200,000 individuals—which certainly would not exhaust the land.

It is popularly said and credited that those Assyrians were placed in Samaria by Shalmaneser soon after the fall of the kingdom; but this is a mistake. It arose probably from Josephus's statement, who, it seems, was led into this error from the juxtaposition in which the two events are related in the Hebrew text. It is doubtful whether Shalmaneser conducted the siege to its end, for there is a supposition that he was treacherously slain by the emissaries of Sargon, who had usurped the throne during his master's absence, and that the siege was terminated under the command of one of his leaders. The following expression is remarkable, and would tend to confirm this opinion: "Shalmaneser, king of Assyria, came up against Samaria and besieged it. And at the end of three years *they* took it" (2 Kings xviii, 9, 10). Sargon, according to the Assyrian inscriptions, claims the victory to himself, as well as the removal of the Samaritans to Assyria (Rawlinson, *Herodotus*, i, 472; comp. Isa. xx, 1). It is a curious and interesting fact, for the knowledge of which we are indebted to Sir H. Rawlinson, that Sargon penetrated far into the interior of Arabia, and, carrying off several Arabian tribes, settled them in Samaria. This explains how Geshem the Arabian came to be associated with Sanballat in the government of Judæa, as well as the mention of Arabians in the army of Samaria (*Illustrations of Egyptian History*, etc., in the *Trans. of the Roy. Soc. Lit.* 1860, i, 148, 149). See SARGON. Be this as it may, it is quite certain that some time elapsed from the fall of Samaria to the removal of the Assyrians into its cities. In the Assyrian inscriptions we have a list—probably a complete one—of the monarchs of the latter half of the

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8th and the first half of the 7th century B.C., namely, Tiglath-pileser II, Shalmaneser II, Sargon, Sennacherib, and Esar-haddon. Now the Samaritans themselves attribute their removal to this last-named monarch, "Esar-haddon, king of Assur," "the great and noble Asnapper" (Ezra iv, 2, 10); and of this there can be no reasonable doubt. He invaded Judah in the reign of Manasseh, about B.C. 677, and probably it was this expedition that moved him to place these his subjects in Samaria. As he is conjectured to have died in B.C. 669, the transmigration must have taken place some time between these dates. Let us suppose that it occurred B.C. 670, and that king Josiah began his reformation B.C. 628. This would have given the strangers a residence of forty-two years. The question now arises, Were these colonists so numerous as to repeople the cities of Israel, from Bethel even to Naphtali? and was it over these that Josiah exercised his authority? Now, we have no means of arriving at any estimate of the number of these aliens; but, whatever it may have been, it is highly improbable that king Josiah would have had the imprudence to interfere with any subjects of the king of Assyria, especially as that government had already laid a heavy hand upon Judah (2 Kings xviii, 13-15). Neither had he any religious jurisdiction over them. It seems far more likely that Josiah carried out his reform ostensibly among the remaining Israelites, the majority of whom not unlikely placed themselves under his rule. Israel was not at any time all given to idolatry. In one of its unholiest periods (under Ahab) there were 7000 faithful men who had not bowed their knees unto Baal (1 Kings xix, 18). Again, when Hezekiah sent his delegates to visit the nation, although the majority of the people "mocked them, nevertheless divers of Asher and Manasseh and of Zebulon humbled themselves and came to Jerusalem" (2 Chron. xxx, 11). The residue of the ten tribes would be still more attached to the government of Judah after the destruction of their own.

(3.) On the whole, therefore, notwithstanding the force of the counter-arguments, we conclude that, although the *city* of Samaria itself was probably razed to the ground, and its population wholly carried away, yet a considerable remnant of the inhabitants of the adjoining country was left. Consequently in later times the people, in their origin, were a mixed race. Doubtless the heathen element prevailed, because the colonists were greatly superior in numbers. When they came, they found none but the dregs of the populace, whom the victors had left. All power was in the hands of the colonists. All that the words in 2 Kings xvii, 24 prove is that the colonists who had been transplanted thither took the place of the deported Israelites as owners of the soil. The Israelites were no longer the chief inhabitants. The petition of the heathen colonists does not show that the last remnant had been removed by the Assyrians. From the removal of all the *priests*, it does not follow that all the *inhabitants* had been carried away; and the petition of the inhabitants merely speaks of sending *a priest*, of whom it was thought that he alone could offer worship acceptable to a local deity. The people wanted priests to teach them the right worship of the God of the land; nor is aught said of giving the inhabitants the rudest idea of the manner of worshipping such a deity. According to the analogy of similar deportations, such as that of Judah by Nebuchadnezzar, we must suppose that *the principal* inhabitants of Israel—those fit for war, the priests, and others—were carried away; leaving the poor, weak, and aged, in the country districts, who had little or nothing to do with war. The prophetic expressions in Jeremiah and Zechariah speak only of the Israelites as a whole, of their rejection and banishment. The fact that the Samaritans in Ezra iv, 1, etc., do not mention their Israelitish origin is easily explained, because heathen blood had overpowered the Israelitish element. Had the latter retained its distinctive existence, they would probably have referred to their origin; but as it had become almost extinct, the wiser policy was to make no allusion to descent. The very fact, however, of their application for admission to the national worship of the Jews, and all their subsequent history in connection with this people, imply an Israelitish element in their origin. Had they been of pure heathen descent, what propriety was there in the application? What had they to do with Jewish worship, on the supposition that they were mere heathens? How is it that the Samaritans always claimed descent from Ephraim and Manasseh? Have they been continuous liars in making this pretension? If so, their history proves an unaccountable imposture. Was there ever before a heathen people so desirous to unite with the worshippers of the true Jehovah as to become implacable enemies to their recusants? Moreover, the writers of the New Test., with the Jews of that period, looked upon them in the light of a schismatical community from themselves, rather than a distinct nation. Though the Saviour calls the Samaritan leper whom he healed a stranger, ἀλλογενης, he used the expression more for the purpose of contrasting the unthankfulness of the nine Jews with the gratitude of the Samaritan, than of ethnological distinction (Luke xvii, 11-19). For it is certain that he did not class the Samaritans with the Gentiles, but made a marked distinction between them (Matt. x, 5). Notwithstanding the animosity of the two peoples, there are some few circumstances on record which indicate that they felt themselves to be in truth brethren and coreligionists. Thus, during the feasts they were admitted like the Jews to the Temple (Josephus, *Ant.* xviii, 2, 2). Their food also was by the Jew deemed *cosher*, or lawful (John iv, 8-40). Circumcision performed by a Samaritan was held to be valid. Down to the time of the Mishnic authors a Samaritan was regarded as a brother; nor did the Talmudists all agree in his condemnation, for while some looked upon him as a heathen, others treated him in every respect as an Israelite.

II. *History.*—As already seen, the new inhabitants of Samaria carried along with them their idolatrous worship. In the early period of their settlement they were attacked by lions, which they regarded as a judgment inflicted by the deity of the land, whom they did not worship. Accordingly, they applied to the Assyrian king Esar-haddon for an Israelitish priest to teach them the proper worship of the local god. The request was granted. One of the transported priests was despatched to them, who came and dwelt at Bethel, and instructed them in the worship of Jehovah. He was not a Levitical priest, but an Israelitish priest of the calves; because there had been no Levitical ones in the kingdom when the inhabitants were carried away, and because Bethel, where he settled, was the chief seat of the calf-worship.

On the return of the Jews from the Babylonian captivity, the Samaritans wished to join them in rebuilding the Temple at Jerusalem, saying, "Let us build with you: for we seek your God as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither" (Ezra iv, 2). It is curious, and perhaps indicative of the treacherous character of their designs, to find them even then called, by anticipation, "the adversaries of Judah and Benjamin" (Ezra iv, 1), a title which they afterwards fully justified. But, so far as professions go, they are not enemies; they are most anxious to be friends. Their religion, they assert, is the same as that of the two tribes; therefore they have a right to share in that great religious undertaking. But they do not call it a *national* undertaking. They advance no pretensions to Jewish blood. They confess their Assyrian descent, and even put it forward ostentatiously, perhaps to enhance the merit of their partial conversion to God. That it was but partial they give no hint. It may have become purer already, but we have no information

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that it had. But the proffered assistance was declined. Thenceforward they threw all obstacles in the way of the returned exiles. Nor were their efforts to frustrate the operations of the Jews entirely unsuccessful. Two Persian kings were induced to hinder the Jews in their rebuilding; and their opposition was not finally overcome till the reign of Darius Hystaspis, B.C. 519.

The enmity which began at the time when the co-operation of the Samaritans in rebuilding the Temple was refused continued to increase till it reached such a height as to become proverbial in after-times. It is probable, too, that the more the Samaritans detached themselves from idols and became devoted exclusively to a sort of worship of Jehovah, the more they resented the contempt with which the Jews treated their offers of fraternization. Matters at length came to a climax. About B.C. 409, in the reign of Darius Nothus, one Manasseh, of priestly descent, was expelled from Jerusalem by Nehemiah for an illegal marriage, and took refuge with the Samaritans. Whether the temple on Mount Gerizim was actually built in the days of Manasseh is doubtful. Probably he labored to unite the people in a common worship. The temple is not said to have been erected till the time of Alexander the Great, who gave permission to build it. If so, it did not exist till about one hundred years after Manasseh. It is difficult to make a consistent and clear account of the matter out of Josephus, who has evidently fallen into error, since he is inconsistent with Neh. xiii, 28, etc. The establishment of a separate worship made the breach existing between the Jews and Samaritans irreparable. From this time malcontent Jews resorted to Samaria; and the very name of either people became odious to the other. About the year B.C. 129, John Hyrcanus, high-priest of the Jews, destroyed the city of the Samaritans. The Cuthæan Samaritans had possessed only a few towns and villages of the large area generally known as Samaria, and these lay almost together in the centre of the district. Shechem, or Sychar (as it was contemptuously designated), was their chief settlement, even before Alexander the Great destroyed the city of Samaria, probably because it lay almost close to Mount Gerizim. Afterwards it became more prominently so, and there on the destruction of the city of Samaria by Alexander they had built themselves a temple, which remained till the capture of Gerizim by John Hyrcanus (Joseph. *Ant.* xiii, 9, 1). See SHECHEM.

The only thing wanted to crystallize the opposition between the two races—viz. a rallying-point for schismatical worship—being now obtained, their animosity became more intense than ever. The Samaritans are said to have done everything in their power to annoy the Jews. They would refuse hospitality to pilgrims on their road to Jerusalem, as in our Lord's case. They would even waylay them in their journey (Joseph. *Ant.* xx, 6, 1); and many were compelled through fear to take the longer route by the east of Jordan. Certain Samaritans were said to have once penetrated into the Temple of Jerusalem, and to have defiled it by scattering dead men's bones on the sacred pavement (*ibid.* xviii, 2, 2). We are told, too, of a strange piece of mockery which must have been especially resented. It was the custom of the Jews to communicate to their brethren still in Babylon the exact day and hour of the rising of the paschal moon by beacon-fires commencing from Mount Olivet, and flashing forward from hill to hill until they were mirrored in the Euphrates. So the Greek poet represents Agamemnon as conveying the news of Troy's capture to the anxious watchers at Mycenæ. Those who "sat by the waters of Babylon" looked for this signal with much interest. It enabled them to share in the devotions of those who were in their fatherland, and it proved to them that they were not forgotten. The Samaritans thought scorn of these feelings, and would not unfrequently deceive and disappoint them by kindling a rival flame and perplexing the watchers on the mountains. "This fact," says Dr. Trench, "is mentioned by Makrizi (see De Sacy, *Chrest. Arabe*, ii, 159), who affirms that it was this which put the Jews on making accurate calculations to determine the moment of the new moon's appearance (comp. Schöttgen, *Hor. Heb.* i, 344)." Their own temple on Gerizim the Samaritans considered to be much superior to that at Jerusalem. There they sacrificed a passover. Towards the mountain, even after the temple on it had fallen, wherever they were, they directed their worship. To their copy of the law they arrogated an antiquity and authority greater than attached to any copy in the possession of the Jews. The law (i. e. the five books of Moses) was their sole code; for they rejected every other book in the Jewish canon. They professed to observe it better than did the Jews themselves, employing the expression not unfrequently, "The Jews indeed do so and so: but we, observing the letter of the law, do otherwise." The Jews, on the other hand, were not more conciliatory in their treatment of the Samaritans. The copy of the law possessed by that people they declared to be the legacy of an apostate (Manasseh), and cast grave suspicions upon its genuineness. Certain other Jewish renegades, as already observed, had, from time to time, taken refuge with the Samaritans. Hence, by degrees, the Samaritans claimed to partake of Jewish blood, especially if doing so happened to suit their interest (Joseph. *Ant.* xi, 8, 6; ix, 14, 3). A remarkable instance of this is exhibited in a request which they made to Alexander the Great, about B.C. 332. They desired to be excused payment of tribute in the sabbatical year, on the plea that as true Israelites, descendants of Ephraim and Manasseh, sons of Joseph, they refrained from cultivating their land in that year. Alexander, on cross-questioning them, discovered the hollowness of their pretensions. (They were greatly disconcerted at their failure, and their dissatisfaction probably led to the conduct which induced Alexander to besiege and destroy the city of Samaria. Shechem was, indeed, their metropolis, but the destruction of Samaria seems to have satisfied Alexander.) Another instance of claim to Jewish descent appears in the words of the woman of Samaria to our Lord, John iv, 12: "Art thou greater than our father Jacob, who gave us the well?" a question which she puts without recollecting that she had just before strongly contrasted the Jews and the Samaritans. Very far were the Jews from admitting this claim to consanguinity on the part of these people. They were ever reminding them that they were, after all, mere Cuthæans, mere strangers from Assyria. They accused them of worshipping the idol-gods buried long ago under the oak of Shechem (Gen. xxxv, 4). They would have no dealings with them that they could possibly avoid. This prejudice had, of course, sometimes to give way to necessity, for the disciples had gone to Sychar to buy food while our Lord was talking with the woman of Samaria by the well in its suburb (John iv, 8). From Luke ix, 52 we learn that the disciples went before our Lord at his command into a certain village of the Samaritans "to make ready" for him. Perhaps, indeed (though, as we see on both occasions, our Lord's influence over them was not yet complete), we are to attribute this partial abandonment of their ordinary scruples to the change which his example had already wrought in them. "Thou art a Samaritan and hast a devil" was the mode in which the Jews expressed themselves when at a loss for a bitter reproach. Everything that a Samaritan had touched was as swine's flesh to them. The Samaritan was publicly cursed in their synagogues; could not be adduced as a witness in the Jewish courts; could not be admitted to any sort of proselytism; and was thus, so far as the Jew could affect his position, excluded from hope of eternal life. The traditional hatred in which the Jew held him is expressed in Ecclus. l, 25, 26, "There be two manner of nations which my heart abhorreth, and the third is no nation: they that sit on the mountain of Samaria; and they that dwell

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among the Philistines; and that foolish people that dwell in Sichem." So long was it before such a temper could be banished from the Jewish mind that we find even the apostles believing that an inhospitable slight shown by a Samaritan village to Christ would be not unduly avenged by calling down fire from heaven. "Ye know not what spirit ye are of," said the large-hearted Son of Man; and we find him on no one occasion uttering anything to the disparagement of the Samaritans. His words, however, and the records of his ministrations confirm most thoroughly the view which has been taken above—that the Samaritans were not Jews. At the first sending-forth of the twelve (Matt. x, 5. 6), he charges them, "Go not into the way of the Gentiles; and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." So, again, in his final address to them on Mount Olivet, "Ye shall be witnesses to me in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts i, 8). So the nine unthankful lepers, Jews, were contrasted by him with the tenth leper, the thankful stranger (ἀλλογενής), who was a Samaritan. So, in his well-known parable, a merciful Samaritan is contrasted with the unmerciful priest and Levite. And the very worship of the two races is described by him as different in character. "Ye worship ye know not what," this is said of the Samaritans: "We know what we worship, for salvation is of the Jews" (John iv, 22).

Such were the Samaritans of our Lord's day: a people distinct from the Jews, though lying in the very midst of the Jews; a people preserving their identity, though seven centuries had rolled away since they had been brought from Assyria by Esar-haddon, and though they had abandoned their polytheism for a sort of ultra-Mosaicism: a people who—though their limits had been gradually contracted, and the rallying-place of their religion on Mount Gerizim had been destroyed one hundred and sixty years before, and though Samaria (the city) had been again and again destroyed, and though their territory had been the battle-field of Syria and Egypt—still preserved their nationality, still worshipped from Shechem and their other impoverished settlements towards their sacred hill, still could not coalesce with the Jews.

Under Vespasian, the city of Sichem received the new name of Neapolis, which still remains in the Arabic form Nablûs. At the time of Pilate a tumult was excited among the Samaritans by an adventurer who persuaded the common people to follow him to the summit of Gerizim, where he pretended that Moses had buried the golden vessels. But Pilate dispersed the multitude with troops, and put the heads of the sedition to death. In consequence of the Samaritans complaining of his conduct to Vitellius, Pilate was deposed and sent to Rome (Joseph. *Ant.* xviii, 4, 1). Josephus relates (*War*, iii. 7, 32) that while Vespasian was endeavoring to subjugate the neighboring districts, the Samaritans collected in large numbers and took up their position on Mount Gerizim. The Roman general attacked and slew 11,600. Under Septimius Severus they joined the Jews against him; and therefore Neapolis was deprived of its rights. In the 3d and 4th centuries, notwithstanding their former calamities, they seem to have greatly increased and extended, not only in the East, but in the West. They appear to have grown into importance under Dositheus, who was probably an apostate Jew. Epiphanius (*Adv. Hæreses*, lib. i), in the 4th century, considers them to be the chief and most dangerous adversaries of Christianity, and he enumerates the several sects into which they had by that time divided themselves. They were popularly, and even by some of the fathers, confounded with the Jews, insomuch that a legal interpretation of the Gospel was described as a tendency to Σαμαρειτισμός or Ἰουδαϊσμός. This confusion, however, did not extend to an identification of the two races. It was simply an assertion that their extreme opinions were identical. But the distinction between them and the Jews was sufficiently known, and even recognised in the Theodosian Code. In the 5th century a tumult was excited at Neapolis, during which the Samaritans ran into the Christian church, which was thronged with worshippers, killing, maiming, and mutilating many. The bishop, Terebinthus, having repaired to Constantinople and complained to the emperor, the latter punished the guilty by driving them from Mount Gerizim and giving it to the Christians, where a church was erected in honor of the Virgin. Under Anastasius an insurrection headed by a woman broke out, and was soon suppressed. Under Justinian there was a more formidable and extensive outbreak. It is related that all the Samaritans in Palestine rose up against the Christians and committed many atrocities, killing, plundering, burning, and torturing. In Neapolis they crowned their leader, Julian, king. But the imperial troops were sent against them, and great numbers, with Julian himself, were slain. In the time of the Crusaders, Neapolis suffered, along with other places in Palestine. In 1184 it was plundered by Saladin. After the battle of Hattîn, in 1187, it was devastated, and the sacred places in the neighborhood were polluted by Saladin's troops. Having been several times in the hands of the Christians, it was taken by Abu 'Aly in 1244, since which it has remained in the power of the Mohammedans. No Christian historian of the Crusades mentions the Samaritans; but they are noticed by Benjamin of Tudela in the 12th century, who calls them Cuthites, or Cuthæans. In the 17th century Della Valle gives an account of them; subsequently, Maundrell and Morison. After an interest in the people had been awakened by the reception of copies of their Pentateuch, their answers to the letters which Joseph Scaliger had sent to their communities in Nablûs and Cairo came into the hands of John Morin, who made a Latin translation of them. The originals and a better version were published by De Sacy in Eichhorn's *Repertorium*, vol. xiii. In 1671 a letter was sent by the Samaritans at Nablûs to Robert Huntington, which was answered by Thomas Marshall of Oxford. The correspondence thus begun continued till 1688. De Sacy published it entire in *Correspondance des Samaritains*, contained in *Notices et Extraits des MSS. de la Bibliothèque du Roi*, vol. xii. The correspondence between Ludolf and the Samaritans was published by Cellarius and Bruns, and is also in Eichhorn's *Repertorium*, vol. xiii. These letters are of great archæological interest, and enter very minutely into the observances of the Samaritan ritual. Among other points worthy of notice in them is the inconsistency displayed by the writers in valuing themselves on not being Jews, and yet claiming to be descendants of Joseph. In 1807 a letter from the Samaritans to Grégoire, the French bishop, came into De Sacy's hands, who answered it. This was followed by four others, which were all published by the eminent French Orientalist.

At Nablûs the Samaritans have still a settlement, consisting of about two hundred persons. Yet they observe the law, and celebrate the Passover on a sacred spot on Mount Gerizim, with an exactness of minute ceremonial which the Jews themselves have long intermitted. The people are very poor now, and to all appearance their total extinction is not far distant. In recent times many travellers have visited and given an account of the Samaritan remnant, such as Pliny Fisk, Robinson, and Wilson. See also Shelaby, *Notices of the Modern Samaritans* (Lond. 1855). One of the late notices is that of M. E. Rogers, in *Domestic Life in Palestine* (1863, 2d ed.), ch. x. Another and fuller account is given in Mill, *Three Months' Residence in Nablûs, and an Account of the Modern Samaritans* (1864, 12mo); see also Barges, *Les Samaritains de Naplouse* (Paris, 1855, 8vo). Mr. Grove has given an account of the ceremonial of their atonement, in *Vacation Tourists for*

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1861; and Stanley, of their Passover, in *Lectures on the Jewish Church*, Append. iii, and still more minutely in *Sermons in the East*, Append. ii. For older monographs on the Samaritans, see Volbeding, *Index Programmatum*, p. 44. See SAMARITAN LANGUAGE, LITERATURE, AND LITURGY; SAMARITANS, MODERN.

SAMARITAN LANGUAGE. The Samaritan is chiefly a compound of the Hebrew, Chaldee, and Syriac. Among the words derived from these sources are to be recognised a great number of Cuthæan words, imported, doubtlessly, by the new colonists. We must therefore not be surprised that Greek, Latin, Persian, Arabic, and possibly other languages as well, have each contributed something to enrich the vocabulary. The grammar bears all the signs of irregularity which would characterize that of an illiterate people; the orthography is uncertain; there is a profusion of quiescents, and a complete confusion between the several gutturals and cognate letters respectively; the vowels are uncertain, the A sound being most prominent. Such is the dialect which was spoken in Samaria till the Arabian conquest of the country in the seventh century A.D., when the language of the victors was introduced, and by its superior vigor gradually overpowered its rival, till, probably by about the 8th or 9th century, it had entirely taken its place. The old language, however, still continued to be understood and written by the priests, so that, like the Jews, they had two sacred languages, which, however, they had not the skill completely to distinguish from each other. The "Hebrew," consequently, which appears in the correspondence of Samaritans with Europeans is largely impregnated with Aramaisms; Arabisms also are not by any means unfrequent.

Orthographic Elements.—The Samaritan language, or, as the Samaritans call it, the "Hebrew," like all Shemitic languages, is read from right to left. The alphabet consists only of consonants (twenty-two in number), as in the adjoining table.

Save some points and scanty orthographical signs, there are in Samaritan no accents or other diacritical marks, as in Hebrew. There are no vowel-points, as in other Shemitic languages; but in order to supply this want and to indicate somewhat the pronunciation, some consonants are used as vowels, viz.:

ă א ה ע
é א י
י
û (*oo*) ו

Of two consonants beginning a word, the first is pronounced as if it were a slight and indistinct vowel, similar to the Hebrew Sheva.

The only diacritical sign is a stroke over the consonant (e. g. ה) serving to distinguish two different words written in the same manner, or two different forms derived from one and the same root, or to indicate some letter added or omitted. When placed over ה or ו, the stroke indicates that these letters are real consonants, not representing vowels. Words cannot be separated at the end of the lines, hence the two letters ending the last word are separated from the others and placed at the end of the line; but in printing this is generally avoided by diminishing or enlarging the spaces between the words.

As to punctuation, a point is put by the side of the final letter of a word. Besides this, the following signs have been introduced by the transcribers:

: or · or ·: at the end of a sentence.

- - (also ·) at the end of part of a sentence, like our colon.

=·: or −<: more seldom −·: etc., or compound −<:=·: etc., at the end of a longer sentence or section.

<·:·=·:·> or similar signs, sometimes again and again repeated, between the end of one section, paragraph, or chapter, and the beginning of the other.

The numbers are written as in Hebrew.

Grammars.—Chr. Crinesius, *Lingua Samaritica ex Scriptura Sacra fideliter eruta* (Altdorphi, s. a.); Chr. Ravis, *A Discourse of the Oriental Tongues, viz. Ebrew, Samaritane, etc., together with a Grammar of the said Tongues* (Lond. 1649); Morini, *Opuscula Hebræo-Samaritana* (Paris, 1657); Hilligerius, *Summarium Linguæ Aramææ, i. e. Chaldeo-Syro-Samaritanæ* (Witteb. 1679); Cellarius, *Horæ Samaritanæ* (Cizæ, 1682; Francof. et Jenæ, 1705); Otho, *Synopsis Institutionum Samaritanarum, Rabb*, etc. (Francof. 3d ed. 1735); Masclef, *Grammatica Hebraica: accss. tres Grammaticæ, Chaldaica, Syriaca, et Samaritana* (Paris, 2d ed. 1743, 2 vols. 12mo); Stohr, *Theoria et Praxis Linguarum Sacrarum, sc. Samaritanæ, Hebr., et Syr. earumque Harmonia* (Aug. Vind. 1796); Uhlemann, *Institutiones Linguæ Samaritanæ: accedit Chrestomathia Samaritana Glossario Locupletata* (Lips. 1837); Nicholls, *A Grammar of the Samaritan Language, with Extracts and Vocabulary* (Lond. 1858); Petermann, *Brevis Linguæ Samaritanæ Grammatica*, etc. (Berolini, 1873).

Lexicons.—Castelli, *Lexicon Heptaglotton* (Lond. 1669 fol.); Young, *Samaritan Root-book* (Edinburgh, s. a.). See also Kohn, *Samaritanische Studien*, and *Zur Sprache der Samaritaner*, p. 206 sq. (B. P.)

Form.*		Name.	Hebrew.	Power.	Numerical Value.
		Aláf	א		1
		Bîth	ב	b, bh, v	2
		Gamán	ג	g	3
		Dalát	ד	d	4
		I	ה	—	5
		Ba	ו	u, w, b	6
		Sen	ז	z	7
		Ît	ח	—	8
		Tit	ט	tt, t'	9
		Jûd	י	t, j	10
		Kaph	כ	k, ch	20
		Labád	ל	l	30
		Mîm	מ	m	40
		Nûn	נ	n	50
		Simcát	ס	s	60
		In	ע	—	70
		Phi	פ	f, p	80
		Sadi	צ	ss, ts	90
		Qoph	ק	k	100
		Rish	ר	r	200
		Shan	ש	sh	300
		Tav	ת	t, th	400

* The form in the first column is that of manuscripts and print, the second is that found on monuments.

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SAMARITAN LITERATURE. Under this head we propose to enumerate the works known to European scholars, somewhat in distinction from those current with the Samaritans themselves, which will be found under SAMARITANS, MODERN.

1. *Grammar and Lexicography.*—In this department we have to mention three grammatical treatises, which were published from a MS. at Amsterdam, by Nöldeke, in the *Gottinger Nachrichten*, 1862, p. 337, 385. They are built entirely on the philological views of Arabic grammarians, some sections (such as those on transitive and intransitive verbs) being copied word for word from their works. From the transcriptions of Hebrew words into Arabic, we may judge of the Samaritan pronunciation of the eleventh century. As to the present system of pronunciation, Prof. Petermann, of Berlin, has transcribed the whole book of Genesis after the manner in which it is now read in the synagogue of Nablûs, and from this transcription the present system of pronunciation may be known, although it is difficult to decide whether the present system is due to genuine tradition, or whether it has become influenced by the Syriac and Arabic. According to Petermann's transcription, the first verse in Genesis would read thus: "Barasêt bara eluwêm it asamêm wit aâres." (Comp. *Abhandlungen für die Kunde des Morgenlandes d. D. M. G.* 1868, vol. v, No. 1.)

In the matter of lexicography there is little information to give; of dictionaries proper none has as yet come to light. At Paris (Bibl. Nat. Anciens Fonds, 6, Peiresc) there is a concordance of forms occurring in the Scriptures with the corresponding Arabic and Samaritan words in parallel columns, and a similar one is preserved at Cambridge (Christ's College Library), in which, however, the Samaritan equivalent is omitted. Of late the Imperial Library at St. Petersburg has obtained fragments of grammatical works and of Hebrew-Arabic dictionaries, or "Tardeschemans" (interpreters), as they are termed by Samaritans and Arabs, which will be described in the catalogue to be issued by Mr. Harkavy.

2. *Calendars.*—In this branch there are some astronomical tables, two of which were published by Scaliger, and one was edited with a translation by De Sacy (*Not. et Extr.* xii, 135, 153). Several more MSS. have found their way to Europe—one written A.D. 1750, another written 1689, a third dated 1724 (see *Journ. Asiatique*, 1869, p. 467, 468). The Imperial Library of St. Petersburg also possesses several specimens.

3. *Legends.*—The British Museum possesses a MS. (Add. MS. 19,657), a commentary on the "legends ascribed to Moses." It has been translated by Dr. Leitner in Heidenheim's *Vierteljahrsschrift*, iv, 184 sq. It borrows largely from Jewish sources. Of a similar type is the *Jewelled Necklace in Praise of the Lord of the Human Race*, composed in 1537 by Ismail Ibn-Badr Ibn-Abu-l-'Izz Ibn-Rumaih (Brit. Mus. Add. MS. 19,021) in honor of Moses. It sets forth his divine nature, and extols the glories of his birth and miracles. With this may be classed a tract in which is contained a "complete explanation of the chapters on Balak" by Ghazâl Ibn-ad-'Duwaik (MS. xxvii, Bibl. Acad. Reg. Scient. Amst. p. 265-289); and another small tract (ibid. p. 292, 293), by the famous Abû Saïd, explaining the cause of the fear felt by Jacob on his way to Egypt (Gen. xlvi, 1, 3), and by Abraham after the conquest of the five kings (ibid. xv, 1), with a third (p. 294-296), by an unknown author, in which the fifteen occasions are quoted from Exodus and Numbers when the Israelites, by their complaints and abuse of Moses and Aaron, tempted God, and the times are mentioned at which the divine glory appeared.

4. *Commentaries.*—Of great importance, especially for ascertaining the doctrinal views of the Samaritans, are their commentaries on the Pentateuch. The oldest extant is perhaps the one in the Bodleian Library (Add. MS. 4to, 99, and described by Neubauer in the *Journ. Asiatique*, 1873, p. 341 sq.), composed A.D. 1053 by an unknown Samaritan for the benefit of a certain Abû Saïd Levi. In this commentary we find quotations from the Pentateuch, the former and later prophets, Nehemiah, the Mishna, etc., but not from the Samaritan Targum. All anthropomorphisms are avoided.

Another interesting and important commentary is one preserved at Berlin, from which large extracts were given by Geiger in the *Zeitschrift d. D. M. G.* xvii, 723 sq.; xx, 147 sq.; xxii, 532 sq. In it the national feeling as exhibited in opposition to the Rabbinic school of thought among the Jews is thoroughly represented.

An anonymous commentary on Genesis, brought from the East by bishop Huntington, and preserved in the Bodleian Library (Hunt. MS. 301), is of the same type as the preceding. The forty-ninth chapter was published by Schnurrer in *Eichhorn's Repertorium*, xvi, 151-199.

To this class we must also reckon a hagadic commentary on the Pentateuch containing Genesis and Exodus, termed the *Dissipater of Darkness from the Secrets of Revelation*, written in 1753-54 by Ghazâl Ibn-Abu-s-Surûr al-Ghazzi (Brit. Mus. Add. MS. 19,657), and another containing fragments of a commentary on Genesis, Exodus, and Leviticus, often quoted by Castellus in his notes on the Samaritan Pentateuch (Brit. Mus. Harl. MS. 5495).

A number of fragments of such commentaries are also preserved at St. Petersburg. Other writers seem to have devoted their energies to the same subject, but nothing now remains to us but their names and the titles of their books (Amst. MS. xxvii, p. 309, 314 sq.).

5. *Chronicles.*—Here we mention:

(*a.*) *The Samaritan Chronicle* or *Book of Joshua*, sent to Scaliger by the Samaritans of Cairo in 1584. It was edited by Juynboll (Leyden, 1848), and his acute investigations have shown that it was redacted into its present form about A.D. 1300, out of four special documents, three of which were Arabic and one Hebrew (i. e. Samaritan). The Leyden MS. in 2 pts., which Gesenius (*De Sam. Theol.* p. 8, n. 18) thinks unique, is dated A.H. 764-919 (A.D. 1362-1513); the Cod. in the Brit. Museum, lately acquired, dates A.H. 908 (A.D. 1502). The chronicle embraces the time from Joshua to about A.D. 350, and was originally written in, or subsequently translated into, Arabic. After eight chapters of introductory matter begins the early history of "Israel" under "*King* Joshua," who, among other deeds of arms, wages war, with 300,000 mounted men—"half Israel"—against two kings of Persia. The last of his five "royal" successors is Shimshon (Samson), the handsomest and most powerful of them all. These reigned for the space of 250 years, and were followed by five high-priests, the last of whom was Usi (?=Uzzi, Ezra vii, 4). With the history of Eli, "the seducer," which then follows, and Samuel, "a sorcerer," the account by a sudden transition runs off to Nebuchadnezzar (ch. xlv), Alexander (ch. xlvi), and Hadrian (ch. xlvii), and closes suddenly at the time of Julian the Apostate. The Hebrew of this chronicle is given by Kirchheim in his *Karme Shomron*.

(*b.*) The *El-Tholidoth*, or "The (book of) Generations." It professes to have been written by Eleazar ben-Amram in A.H. 544 (A.D. 1149), copied and continued by Jacob ben-Ismael 200 years later, and carried down by other hands to 1859, when the present MS. was written by Jacob ben-Aaron, the high-priest. It was published by Neubauer in the *Journal Asiatique* for 1869, p. 385 sq. He gives the Samaritan, or rather Hebrew, text with notes and translation, citing the Arabic translation when the sense is not clear. His text is that of the Bodleian MS. numbered Bodl. Or. p. 651, collated in some passages with one belonging to a private owner. A German translation with explanations has been given by Heidenheim in his *Vierteljahrsschrift für deutsch- und englisch-theolog. Forschung u. Kritik*, iv, 347 sq. The chronicle is of interest to geographers, as, while mentioning the various Samaritan families settled in Damascus, Palestine, and Egypt, it

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incidentally introduces the names of a considerable number of places inhabited by them. As to the importance of this chronicle for comparison with the "Book of Jubilees," comp. Rönsch, *Das Buch der Jubiläen* (1874), p. 361.

(c.) *The Chronicle of Abulfath* is a compilation from the Samaritan chronicle, as well as from various sources, Jewish or Rabbinical. It is full of fables, and contains little useful matter. The history in it extends from Adam to Mohammed, and was composed in the 14th century—i. e. in 1355, or 756 A.H.—at Nablûs. Five MSS. of it are known—one at Paris, another at Oxford, procured by Huntington, and three in Berlin; but one of the last three consists of nothing but a few fragments. Schnurrer gave a long extract from the Oxford copy, with a German translation, in Paulus, *Neues Repertorium für biblische und morgenländische Literatur* (1790, Theil i, 120 sq.); and in Paulus, *Memorabilia* (1791, 2 vols.); so, too, De Sacy, in his *Arabic Chrestomathy*, and *Notices et Extraits des Manuscrits de la Bibliotheque du Roi*, tom. xii. With an English translation by R. Payne Smith, it was printed in Heidenheim's *Journal*, ii, 304 sq.; 432 sq. Recently it has been published by Vilmar, with the title, *Abulfathi Annales Samaritani, quos Arabice edidit, cum Proll. Latine vertit et Commentario illustravit* (Gothæ, 1865), after a collation of the various MSS., and with learned prolegomena.

6. *Miscellaneous.*—To this belongs a work of Abu-l-Hasan of Tyre, relating to lawful and forbidden meats, or "of force" (Bodl. MS. Hunt. 24; comp. also *Journal Asiat.* 1869, p. 468). In it the peculiar dogmas of the Samaritans as differing from those of the Jews are set forth and supported by arguments drawn from the Pentateuch. Closely resembling this is a work entitled "a book sufficing to those who desire the knowledge of the book of God," by Muhaddib Eddin Jussuf Ibn-Salamah Ibn-Jussuf al-Askari, commenced in A.D. 1041. It is an exposition of the Mosaic laws, and preserved in the Brit. Museum (Add. MS. 19,656 [2]).

Another work by Abu-l-Hasan relates to the future life, with arguments drawn from the Pentateuch (Bodl. MS. Hunt. 350 [1]).

An *Abridgment of the Mosaic Law according to the Samaritans*, by Abul Farag Ibn-Ishag Ibn-Kathâr, is preserved at Paris (Bibl. Nat. Anciens Fonds, 5, Peiresc); a work on penance, in Amst. (MS. xxvii, p. 304), which MS. also contains a treatise on the nature of God and man, etc. (ibid. p. 223), and questions and answers, with interpretations from the Pentateuch (ibid. p. 297).

The St. Petersburg collection also contains fragments of Samaritan law-books (F. iv, 18); twenty-two documents in Arabic, relating to civil matters, and ranging from the 17th to the 19th century; about seventy contracts of marriage; and six amulets.

See Petermann, *Versuch einer hebr. Formenlehre nach der Aussprache der heutigen Samaritaner* (Leips. 1868), introduction; Juynboll, *Commentarii in Historiam Gentis Samaritanæ* (Lugd. Bat. 1846), p. 58 sq.; Nöldeke, *Ueber einige samaritanisch-arab. Schriften, die hebr. Sprache betreffend* (Göttingen, 1862); Geiger, *Die hebräische Grammatik bei den Samaritanern*, in *Zeitschr. d. D. M. G.* (1863), xvii, 748; Heidenheim, *Vierteljahrsschrift*, in loc. cit.; Petermann, in Herzog, *Real-Encykl.* xiii, 376 sq.; *Theologisches Universal-Lexikon*, s. v. "Samaritanische Literatur;" Nutt, *A Sketch of Samaritan History*, p. 134 sq.; Relandi *Dissertt. Miscell.* ii. 14; Smith, *Dict. of the Bible*, iv, 2814 sq.; Kitto, *Cyclop.* iii, 751; Kirchheim, *Karme Shomron* (Frankfort, 1851), p. 28 sq. (B. P.)

SAMARITAN LITURGY. Under this head we propose to treat of the formal ritual of the Samaritans, including their most important doctrines, usages, etc., as gathered from documentary sources; reserving some additional details as to their present practice for the art. SAMARITANS, MODERN.

I. *Ritual.*—The liturgical literature of the Samaritans is very extensive, and not without a certain poetical value. It consists chiefly of hymns and prayers for Sabbath and feast days, and of occasional prayers at nuptials, circumcisions, burials, and the like. The British Museum possesses nineteen volumes of prayers and hymns, which are described by Heidenheim in his *Vierteljahrsschrift*, i, 279 sq.; 408 sq. Several have also been published by Heidenheim, e. g. *A Hymn for the Day of Atonement* (*ibid.* i, 290 sq.); *A Petition of Nanah ben-Marka* (*ibid.* p. 432); *A Petition of Meshalma of Daphne* (*ibid.* p. 438 sq.); *The Prayer of Ab. Gelugah*, from a Vatican MS. (*ibid.* ii, 213 sq.); *The Litany of Marka*, the end of which runs thus:

"Lord, for the sake of the three perfect ones!
For the sake of Joseph, the interpreter of dreams!
For the sake of Moses, chief of the prophets!
For the sake of the priests, the masters of the priests!
For the sake of the Torah, most sacred of books!
For the sake of Mount Gerizim, the everlasting hill!
For the sake of the hosts of angels!
Destroy the enemies and foes!
Receive our prayers!
O Everlasting!
Deliver us from these troubles!
Open to us the treasure of heaven;"

A Prayer of the High-Priest Pinchas for the Celebration of the New Moon (contained in Cod. 19,020 Add. MSS.); *Two Hymns for the Day of Atonement*, one by the priest Abraham, the other by the priest Tobias (*ibid.* iv, 110 sq.; contained in Cod. 19,009 Add. MSS.); *The Prayer of Marka and that of Amram*, both contained in the Vatic. MS. (*ibid.* iv, 237 sq.; 390 sq.). Of the hymns for the Passover we will speak farther on. In Gesenius, *Carmina Samaritana*, fragments of liturgies from Damascus were published, which Kirchheim has published with emendations in his *Karme Shomron*. One hymn on the Unity of God, and headed לית אלה אלא אחד, i. e. "there is no God but one," runs thus:

1.

אלהים קדמיה The everlasting God,
דקדים עד לעלם Who liveth forever;
אלה על כל חילין God above all powers,
וממן כן לעלם And who thus remaineth forever.

2.

בחילך רבה נתרחץ In thy great power shall we trust,
דאת הו מרן For thou art our Lord;
באלהותך דאנדית In thy Godhead; for thou hast created
עלמה מן רישה The world from beginning.

3.

גבורתך כסיה Thy power was hidden,
ושחרך ורחמיך And thy glory and mercy.
גלין גלויאתה וכסיאתה Revealed are both the things that are revealed, and those that are unrevealed,
בשלטן אלהותך וכו׳ Before the reign of thy Godhead, etc.

Petermann has published three "prayers of Moses and Joshua" and five "prayers of the angels" in his *Grammatica Samaritana*, p. 418 sq. A volume of prayers is also in the Paris Bibl. Nat. Anciens Fonds, 4, Peiresc. The present Samaritans have two collections, which they call *Durrán* ("string of pearls") and *Defter* ("book"), the latter comprising the former, the arrangement of which they ascribe to Amran-ez-Zeman or Amram-Dari. The language in which they are written varies; some are in almost classical Hebrew, others in a dialect resembling that of the Targums, containing an admixture of Arabisms and Hebraisms. The metre also differs considerably.

II. *Doctrines.*—From the various hymns and documents extant, it appears that the Samaritans had five principal articles of faith, viz.:

1. God is one, without partner or associate, without body and passions, the cause of all things, filling all things, etc.

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2. Moses is the one messenger and prophet of God for all time, the end of revelation, the friend and familiar servant of God; none will arise like him.
3. The law is perfect and complete, destined for all time, never to be supplemented or abrogated by later revelation.
4. Gerizim is the one abode of God on earth, the home of eternal life; over it is Paradise, thence comes all rain.
5. There will be a day of retribution, when the pious will rise again; false prophets and their followers will then be cast into the fire and burned.

Other points in their creed may be noticed. From the prayer of Tobiah v, 24, it seems that the Samaritans believed in *original sin*. "For the sake of Adam and because of the end of all flesh, forgive and pardon the whole congregation." From a prayer for the Day of Atonement we see that the doctrine concerning the *Logos* was known among them, for which see Heidenheim, *Vierteljahrsschrift*, iv, 126 sq. They believe in angels and astrology, which may be seen from a prayer given by Heidenheim, *l. c.* p. 545 sq.

The belief in a coming Messiah, or "Restorer," who should be the son of Joseph, was current among the Samaritans at a very early age, and this belief is based upon such Messianic prophecies as Gen. xv, 17; xlix, 10; Numb. xxiv, 17; and Deut. xviii, 15. All that they had to say concerning this point is contained in the letter of Marchib Ibn-Jakub addressed to Thomas Marshall, where we read: "You have spoken of the arrival of the great Prophet. This is he who was announced to our father Abraham, as it is said there appeared 'a smoking furnace and a burning lamp' (Gen. xv, 17); 'to him shall the people submit themselves' (ibid. xlix, 10); of him also it is said (Numb. xxiv, 17), 'he shall destroy all the children of Sheth, and Israel shall do valiantly;' of him, 'the Lord thy God shall raise thee up from amidst thy brethren a prophet like unto me; unto him shall ye hearken' (Deut. xviii, 15). Our teachers have said on this point that this prophet shall arise, that all people shall submit to him and believe in him and in the law and Mount Gerizim; that the religion of Moses, son of Amram, will then appear in glory; that the beginning of the name of the prophet who will arise will be M; that he will die and be interred near Joseph, 'the fruitful bough;' that the Tabernacle will appear by his ministry and be established on Gerizim. Thus it is said in our books and in the book of Joshua, the son of Nun" (Eichhorn, *Repertorium*, ix, 11 sq.). What has been said in this and other letters and works is merely an extract from a hymn composed by the high-priest Abisha ben-Pinchas for the Day of Atonement, and contained in Cod. 19,651 Add. MSS. of the British Museum (comp. Heidenheim, v, 170 sq.). As to the time of his appearance the Samaritans were formerly uncertain. "No one knows his coming but Jehovah," says Ab Zehuta in 1589 (comp. Eichhorn, xiii, 266); "it is a great mystery with regard to Messiah who is to come and who will manifest his spirit: happy shall we be when he arrives," writes Salameh, in 1811 (see De Sacy, *Not. et Extr.* xii, 122). "The appearance of Messiah," writes Petermann, in 1860, "is to take place 6000 years after the creation, and these have just elapsed; consequently he now, though all unconsciously, is going about upon earth. In 1853 the Samaritans expected a great political revolution; but in 1863 the kings of the earth will, according to them, assemble the wisest out of all nations in order by mutual counsel to discover the true faith. From the Israelites, i. e. Samaritans, will one be sent, and he will be the Taëb. He will gain the day, lead them to Gerizim, where under the twelve stones they will find the ten commandments (or the whole Torah), and under the stone of Bethel the Temple utensils and manna. Then will all believe in the law, and acknowledge him as their King and Lord of all the earth. He will convert and equalize all men, live 110 years upon earth, then die and be buried near Gerizim; for upon that pure and holy mountain, which is fifteen yards higher than Ebal, no burial can take place. Afterwards will the earth remain some hundreds of years more till the 7000 are completed, and then the last judgment will come in" (Herzog, *R.-Encykl.* xiii, 373 sq.).

III. *Usages.*—At the present day the Samaritans celebrate seven feasts in the year, although only one, the Passover, is observed with its former solemnities. A minute and interesting account of the ceremonies of this feast, as celebrated in 1853, is given by Petermann, in Herzog, *R.-Encykl.* xiii, 378; also by Stanley, *Hist. of the Jewish Church*, i, 513 sq. The liturgy for this feast is very rich; thus every evening during the feast the "dream of the priest Abisha" is read, to hear which only the elders are permitted. This dream is contained in Cod. 19,007 Add. MSS. Brit. Museum. There are Passover hymns composed by the high-priests Marka, Pinchas, and Abisha (q. v.), given by Heidenheim, iii, 94 sq., 357 sq., 475 sq. There exists also a *History of the Exodus*, a so-called *Pesach-Haggadah*, which Dr. S. Kohn published with a German translation in *Abhandlungen der D. M. G.* v, No. 4 (Leips. 1876).

The second feast, celebrated on the 21st of Nisan, or last day of Unleavened Bread, is marked by a pilgrimage to Gerizim. The third feast is Pentecost; the fourth that of Trumpets; the fifth is the Day of Atonement. The first and eighth days of Tabernacles count for the remaining feast-days. The Sabbath, moreover, is kept with great strictness; the years of jubilee and release are also still observed.

The Samaritans have two more days of assembly, though they do not count them as holidays, termed צמות, *Summoth*, on which the number of the congregation is taken, and in return every male over twenty years of age presents the priest with half a shekel (three piasters), in accordance with Exod. xxx, 12–14, receiving from him a calendar for the coming six months prepared from a table in his possession—originally, it is said, composed by Adam and committed to writing in the time of Phinehas. From these offerings, the tenth of the incomes of the congregation, and other small gifts, the priest gains his living. He may consecrate any of his family that he pleases to the priesthood, provided the candidate be twenty-five years of age and never have suffered his hair to be cut. Like other Orientals, he never removes his turban, and thus is not easily to be distinguished from the rest of the congregation; but, in accordance with Lev. x, 6, he does not "rend his clothes" by wearing a slit on his sleeve as other Samaritans; and when the roll of the law is taken from the ark, he, like his assistants, places a cloth, which they call טלית, *tallith*, around his head. They wear white turbans; ordinarily they are compelled, by way of distinction from Mohammedans, to wear them of a pale-red color. They may cut their hair or not, as they please, but not their beards, this being forbidden in Lev. xix, 27; xxi, 5. Women must let their hair grow, and wear no earrings, because of them the golden calf was made. For fear of scandalizing the Mohammedans, none but the old ones venture to attend the synagogue. When a boy is born, great rejoicing is held; his circumcision always takes place on the eighth day after birth, even though it be a Sabbath. Boys marry as early as fifteen or sixteen, girls at twelve. The Samaritans may marry Christian or Jewish girls, provided they become Samaritans. When a man has a childless wife he may take a second; but if she also be barren, not a third. Divorces, though permitted, are uncommon. The dead are prepared for burial by their own friends; the whole body is washed, but especially the hands (thrice), mouth, nose, face, ears, both inside and out (all this in Mohammedan fashion), and lastly the feet. The burial takes place, if possible, before sunset the same day, accompanied with the recitation of the law and hymns. The following is a part of a litany for the dead:

אדני . יחיח . אלהים . ברחמיך . ובך . ובשמך .
ובכבודך . ובאדונינן . אברהם . ויצחק . ויעקב .
ואדונינן . משה . ובו"

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Lord Jehovah, Elohim, for thy mercy, and for thine own sake, and for thy name, and for thy glory, and for the sake of our Lords Abraham, and Isaac, and Jacob, and our Lords Moses and Aaron, and Eleazar, and Ithamar, and Phinehas, and Joshua, and Caleb, and the Holy Angels, and the seventy Elders, and the holy mountain of Gerizim, Beth El. If thou acceptest [תשרם] this prayer [מקרא = reading], may there go forth from before thy holy countenance a gift sent to protect the spirit of thy servant, فلان ابن فلان [N. the son of N.], of the sons of [——], daughter [——] from the sons of [——]. O Lord Jehovah, in thy mercy have compassion on him (أو [or] have compassion on her), and rest his (her) soul in the garden of Eden; and forgive him (أو [or] her), and all the congregation of Israel who flock to Mount Gerizim, Beth El. Amen. Through Moses the trusty. Amen, Amen, Amen.

These readings are continued every day to the next Sabbath, the women of the family watching near the grave. On the Sabbath it is visited by the whole congregation (except the near relations), who eat there together, reciting part of the law and singing hymns, finishing the recitation later in the day with the relations.

From the usages among the Samaritans we see that, on the whole, they strictly adhere to Jewish customs, and yet we find numerous enactments against them in the Talmud. There is especially one whole treatise which bears upon this subject, entitled *Massecheth Kuthim*, which Kirchheim published with six others (Frankfort, 1851). From this treatise we see "that Jews are not allowed to suffer them to acquire immovable property, nor to sell them sheep for shearing, nor crops to cut, nor timber still standing. They are also forbidden to sell them weapons or anything which could damage persons, or to give or to take wives from them. A daughter of Israel may not deliver a Samaritan woman nor suckle her son, but a Samaritan woman may perform these offices for a daughter of Israel in her (the Israelite's) house." These are some of the main points contained in that treatise, which concludes in the following words:

"And why are the Cuthim not permitted to come into the midst of the Jews? Because they have mixed with the priests of the heights (idolaters). R. Ismael says: 'They were *at first* pious converts (גירי צדק = real Israelites), and why is the intercourse with them prohibited? Because of their illegally begotten children, and because they do not fulfil the duties of יבם (marrying the deceased brother's wife);' a law which they understand to apply to the betrothed only.

"'At what period are they to be received (into the community)?' 'When they abjure the Mount Gerizim, recognise Jerusalem (viz. its superior claims), and believe in the Resurrection.'"

See Gesenius, *Samarit. Theolog.* (Halæ, 1822); *Anecdota Exon.* (Lipsiæ, 1824); Kirchheim, *Karme Shomron*, p. 16 sq.; Petermann, in Herzog, xiii, 376 sq.; Nutt, *Sketch of Samaritan History*, p. 65 sq., 142 sq; Friedrich, *De Christologia Samar.* (Lipsiæ, 1821); Jost, *Gesch. d. Judenth. u. s. Secten*, i, 50 sq.; Westcott, *Introduction to the Study of the Gospels*, p. 172; Adams, *History of the Jews*, ii, 257 sq.; Langen, *Das Judenthum in Palästina* (Freiburg, 1866), p. 90 sq., 185 sq., 232 sq., 299 sq., 407 sq.; Appel, *Quæstiones de rebus Samaritanorum* (Götting. 1874), and *Ueber Samaritaner*, in *Jüd. Literaturblatt*, 1878, No. 14 sq.; Kitto, *Cyclop.* iii, 751 sq.; Smith, *Dict. of the Bible*, p. 2816 sq. (B. P.)

SAMARITAN PENTATEUCH. This is one of the most important relics of the Samaritan literature that have come down to our times. We therefore give it a large critical treatment, following the results of Gesenius's investigations, as they have been presented by Lee in his *Prolegomena*; Davidson, in Kitto's *Cyclop.*; and Deutsch, in Smith's *Dict. of the Bible*. The latter two, also giving the results of Kirchheim, we have especially used in this abstract, making such corrections and additions as appeared necessary. See PENTATEUCH.

I. *History.*—It had been well known to early Jewish and Christian writers that a recension of the Pentateuch, differing in important respects from that in use among the Jews, was in possession of the Samaritan community. But these writers regarded it in a different light respectively. Thus the Jews treated it with contempt as a forgery. "You have falsified your law"—זייפתם תורתכם—says R. Eliezer ben-Simeon (*Jer. Sotah*, vii, 3; *Sotah*, p. 33 b), "and you have not profited aught by it," referring to the insertion of the words "opposite Shechem" in Deut. xi, 30. On another occasion they are ridiculed on account of their ignorance of one of the simplest rules of Hebrew grammar, displayed in their Pentateuch, viz. the use of the ה locale (unknown, however, according to *Jer. Meg.* 6, 2, also to the people of Jerusalem). "*Who has caused you to blunder?*" said R. Simeon ben-Eliezer to them; referring to their abolition of the Mosaic ordinance of marrying the deceased brother's wife (Deut. xxv, 5 sq.)—through a misinterpretation of the passage in question, which enjoins that the wife of the dead man shall not be "without" to a stranger, but that the brother should marry her: they, however, taking חחוצה (=לחוץ) to be an epithet of אשת, "wife," translated "the *outer wife*," i. e. the *betrothed* only (*Jer. Jebam.* 1, 6; comp. Frankel, *Vorstudien*, p. 197 sq.).

Early Christian writers, on the other hand, speak of it with respect, in some cases even preferring its authority to that of the Mosaic text. Origen quotes it under the name of τὸ τῶν Σαμαρειτῶν Ἑβραικόν, giving its various readings in the margin of his *Hexapla* (e. g. on Numb. xiii, 1; comp. xxi, 13, and Montfaucon, *Hexapl. Prelim.* p. 18 sq.). Eusebius of Cæsarea, noticing the agreement in the chronology of the Sept. and Samaritan text as against the Hebrew, remarks that it was written in a character confessedly more ancient than that of the latter (1 Chron. xvi, 1–11). Jerome (in *Preface to Kings*) also mentions this fact, and in his comment on Gal. iii, 10 he upholds the genuineness of its text over that of the Masoretic one, but in his *Quæst. in Gen.* iv, 8 he speaks more favorably of the Hebrew; while Georgius Syncellus, the chronologist of the 8th century, is most outspoken in his praise of it, terming it "the earliest and best even by the testimony of the Jews themselves" (τὸ τῶν Σαμαρειτῶν ἀρχαιότατον καὶ χαρακτῆροι διάλλαττον ὃ καὶ ἀληθὲς εἶναι καὶ πρῶτον Ἑβραῖοι καθομολογοῦσιν [*Chronogr.* p. 85]).

Down to within the last two hundred and fifty years, however, no copy of this divergent code of laws had reached Europe, and it began to be pronounced a fiction, and the plain words of the Church fathers—the better known authorities—who quoted it were subjected to subtle interpretations. Suddenly, in 1616, Pietro della Valle, one of the first discoverers also of the cuneiform inscriptions, acquired a complete codex from the Samaritans in Damascus. In 1623 it was presented by Achille Harley de Sancy to the Library of the Oratory in Paris, and in 1628 there appeared a brief description of it by J. Morinus in his preface to the Roman text of the Sept. Three years later, shortly before it was published in the Paris Polyglot—whence it was copied, with a few emendations from other codices, by Walton—Morinus, the first editor, wrote his *Exercitationes Ecclesiasticæ in utrumque Samaritanorum Pentateuchum*, in which he pronounced the newly found codex, with all its innumerable variants from the Masoretic text, to be infinitely superior to the latter; in fact, the unconditional and speedy emendation of the received text thereby was urged most authoritatively. And now the impulse was given to one of the fiercest and most barren literary and theological controversies, of which more anon. Between 1620 and 1630 six additional copies, partly complete, partly incomplete, were acquired by Usher: five of which he deposited in English libraries, while one was sent to De Dieu, and has disappeared mysteri-

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ously. Another codex, now in the Ambrosian Library at Milan, was brought to Italy in 1621. Peiresc procured two more, one of which was placed in the Royal Library of Paris, and one in the Barberini at Rome. Thus the number of MSS. in Europe gradually grew to sixteen. During the present century another, but very fragmentary, copy was acquired by the Gotha Library. A copy of the entire (?) Pentateuch, with Targum (? Samaritan version), in parallel columns (4to), on parchment, was brought from Nablûs by Mr. Grove in 1861, for the count of Paris, in whose library it is. Single portions of the Samaritan Pentateuch, in a more or less defective state, are now of no rare occurrence in Europe. Of late the St. Petersburg Library has secured fragments of about three hundred Pentateuch MSS.

II. *Description.*—Respecting the external condition of these MSS., it may be observed that their sizes vary from 12mo to folio, and that no scroll, such as the Jews and the Samaritans use in their synagogues, is to be found among them. The letters, which are of a size corresponding to that of the book, exhibit none of those varieties of shape so frequent in the Masoretic text; such as majuscules, minuscules, suspended, inverted letters, etc. Their material is vellum or cotton-paper; the ink used is black in all cases save in the oldest scroll of the Samaritans at Nablûs, the letters of which are in purple. There are neither vowels, accents, nor diacritical points. The individual words are separated from each other by a dot. Greater or smaller divisions of the text are marked by two dots placed one above the other, and by an asterisk. A small line above a consonant indicates a peculiar meaning of the word, an unusual form, a passive, and the like; it is, in fact, a contrivance to bespeak attention. For example, חָנָה and חַנָּה, עַד and עַד, דָּבָר, עַד and דָּבָר, אַל and אַל, יַאֲבַל and יַאֲבַל, יִקְרָא, יִאכַל and יִקְרָא, שׁ and שׁ, the suffixes at the end of a word, the ה without a dagesh, etc., are thus pointed out to the reader (comp. Kirchheim, p. 34).

The whole Pentateuch is divided into nine hundred and sixty-four paragraphs, or *Kazzin*, the termination of which is indicated by these figures, =, ∴, or <. At the end of each book the number of its divisions is stated thus:

(250)	קצין מאהום ונ :			הזה ספר הראשון	
(900)	מאתים	"	חשני	"	"
(130)	מאה ושלושים	"	חשלישי	"	"
(218)	ר . ויח	"	חרביעי	"	"
(166)	ק . וסו	"	חחמישי	"	"

The Samaritan Pentateuch is halved in Lev. vii, 15 (viii, 8, in Hebrew text),* where the words "Middle of the Torah" (פלגא דאורהתא) are found. At the end of each MS. the year of the copying, the name of the scribe, and also that of the proprietor are usually stated. Yet their dates are not always trustworthy when given, and very difficult to be conjectured when entirely omitted, since the Samaritan letters afford no internal evidence of the period in which they were written. To none of the MSS., however, which have as yet reached Europe can be assigned a higher date than the 10th Christian century. The scroll used in Nablûs bears—so the Samaritans pretend—the following inscription:

"I, Abisha, son of Phinehas, son of Eleazar, son of Aaron the priest—upon them be the grace of Jehovah—in his honor have I written this Holy Law at the entrance of the Tabernacle of Testimony on the Mount Gerizim, even Beth El, in the thirteenth year of the taking possession of the land of Canaan, and all its boundaries around it, by the children of Israel. I praise Jehovah."

(Letter of Meshalmah ben-Ab Sechuah, Cod. 19,791, Add. MSS. Brit. Mus. in Heidenheim, i, 88. Comp. *Epist. Sam. Sichemitarum ad Jobum Ludolphum* [Cizæ, 1688]; *Antiq. Eccl. Orient.* p. 123; Huntingtoni *Epist.* p. 49, 56; Eichhorn, *Repertorium f. bibl. und morg. Lit.* vol. ix, etc.) But no European has fully succeeded in finding it in this scroll, however great the pains bestowed upon the search (comp. Eichhorn, *Einleit.* ii, 599); and even if it had been found, it would not have deserved the slightest credence. It would appear, however (see archdeacon Tattam's notice in the *Parthenon*, No. 4, May 24, 1862), that Mr. Levysohn, who was attached to the Russian staff in Jerusalem, *has* found the inscription in question "going through the middle of the body of the text of the Decalogue, and extending through three columns." Considering that the Samaritans themselves told Huntington "that this inscription had been in their scroll once, but must have been erased by some wicked hand" (comp. Eichhorn, *ibid.*), this startling piece of information must be received with extreme caution. Nevertheless, Lieut. Conder speaks as if he had actually seen the inscription on the venerable MS. (*Tent Work in Palestine*, i, 50).

This venerable roll is written on parchment, in columns thirteen inches deep and seven and a half inches wide. The writing is in a good hand, but not nearly so large or beautiful as in many book-copies which they possess. Each column contains from seventy to seventy-two lines, and the whole roll contains a hundred and ten columns. The skins of which the roll is made are of equal size, and each measures twenty-five inches in length by fifteen inches in width. In many places it is worn out and patched with rewritten parchment, and in many other places where not torn the writing is illegible. About two thirds of the original writing is still readable. The name of the scribe, we are told, is written in a kind of acrostic, and forms part of the text running through three columns of the book of Deuteronomy. In whatever light this statement may be regarded, the roll has the appearance of very great antiquity.

III. *Critical Character.*—We have briefly stated above that the *Exercitationes* of J. Morin, which placed the Samaritan Pentateuch far above the received text in point of genuineness—partly on account of its agreeing in many places with the Sept., and partly on account of its superior "lucidity and harmony"—excited and kept up for nearly two hundred years one of the most extraordinary controversies on record. Characteristically enough, however, this was set at rest once for all by the very first systematic investigation of the point at issue. It would now appear as if the unquestioning rapture with which every new literary discovery was formerly hailed, the innate animosity against the Masoretic (Jewish) text, the general preference for the Sept., the defective state of Shemitic studies—as if, we say, all these put together were not sufficient to account for the phenomenon that men of any critical acumen could for one moment not only place the Samaritan Pentateuch on a par with the Masoretic text, but even raise it, unconditionally, far above it. There was, indeed, another cause at work, especially in the first period of the dispute; it was a controversial spirit which prompted J. Morin and his followers, Cappellus and others, to prove to the Reformers what kind of value was to be attached to *their* authority—the received form of the Bible, upon which, and which alone, they professed to take their stand. It was now evident that nothing short of the Divine Spirit, under the influence and inspiration of which the Scriptures were interpreted and expounded by the Roman Church, could be relied upon. On the other hand, most of the "Antimorinians"—De Muis, Hottinger, Stephen Morin, Buxtorf, Fuller, Leusden, Pfeiffer, etc.—instead of patiently and critically examining the subject and refuting their adversaries by arguments which were within their reach, as they are within ours,

* Mr. Deutsch, who copied here Kirchheim (p. 36), has overlooked the latter's note, viz. that Lev. viii, 8 contains the two words which, according to the Masorites, constitute the middle of all the words in the Pentateuch. As it stands now it would lead to the supposition that Lev. vii, 15 of the Samaritan Pentateuch corresponds to viii, 8 in the Hebrew text.

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directed their attacks against the persons of the Morinians, and thus their misguided zeal left the question of the superiority of the new document over the old where they found it. Of higher value were, it is true, the labors of Simon, Le Clerc, Walton, etc., at a later period, who proceeded eclectically, rejecting many readings, and adopting others which seemed preferable to those of the old text. Houbigant, however, with unexampled ignorance and obstinacy, returned to Morinus's first notion—already generally abandoned—of the unquestionable and thorough superiority. He, again, was followed more or less closely by Kennicott, Alex. a St. Aquilino, Lobstein, Geddes, Bertholdt, and others. The discussion was taken up once more on the other side, chiefly by Ravius, who succeeded in finally disposing of this point of the superiority (*Exercitatt. Phil. in Houbig. Prol.* [Lugd. Bat. 1755]). It was from his day forward allowed, almost on all hands, that the Masoretic text was the genuine one; but that in doubtful cases, when the Samaritan had an "unquestionably clearer" reading, this was to be adopted, since a certain amount of value, however limited, did attach to it. Michaelis, Eichhorn, Jahn, and the majority of modern critics adhered to this opinion. Here the matter rested until 1815, when Gesenius (*De Pent. Sam. Origine, Indole, et Auctoritate*) abolished the remnant of the authority of the Samaritan Pentateuch. So masterly, lucid, and full are his arguments and his proofs that there has been, and will be, no further question as to the absence of all value in this recension, and in its pretended emendations. In fact, a glance at the systematic arrangement of the variations, of which he first of all bethought himself, is quite sufficient to convince the reader at once that they are for the most part mere blunders, arising from an imperfect knowledge of the first elements of grammar and exegesis. That others owe their existence to a studied design of conforming certain passages to the Samaritan mode of thought, speech, and faith—more especially to show that the Mount Gerizim, upon which their temple stood, was *the* spot chosen and indicated by God to Moses as the one upon which he desired to be worshipped. Finally, that others are due to a tendency towards removing, as well as linguistic shortcomings would allow, all that seemed obscure or in any way doubtful, and towards filling up all apparent imperfections either by repetitions or by means of newly invented and badly fitting words and phrases. It must, however, be premised that, except two alterations (Exod. xiii, 6, where the Samaritan reads "*Six* days shalt thou eat unleavened bread," instead of the received "*Seven* days," and the change of the word תחיה "There shall not *be*," into תחיה, "*live*," Deut. xxiii, 18), the Mosaic laws and ordinances themselves are nowhere tampered with.

We will now proceed to lay specimens of these once so highly prized variants before the reader, in order that he may judge for himself. We shall follow in this the commonly received arrangement of Gesenius, who divides all these readings into eight classes:

1. The first class, then, consists of readings by which emendations of a grammatical nature have been attempted.

(*a.*) The quiescent letters, or so-called *matres lectionis*, are supplied. Thus ים is found in the Samar. for ם- of the Masoretic text; וּת for ת-; יָו for יָ; אליהם for אֲלֵהֶם; מאורות for מארת, etc.; sometimes a ו is put even where the Heb. text has, in accordance with the grammatical rules, only a short vowel or a sheva: חופניו is found for חָפְנָיו (Lev. xvi, 12); אינוית for אֲנִיֹּת (Deut. xxviii, 68).

(*b.*) The more poetical forms of the pronouns, probably less known to the Sam., are altered into the more common ones. Thus נחנו, הם, הָאֵל, become אנחנו, האלה, המה.

(*c.*) The same propensity for completing apparently incomplete forms is noticeable in the flexion of the verbs. The apocopated or short future is altered into the regular future. In this manner וַיִּגַּד becomes ויגיד (Gen. xxiv, 22); יִבֶּן is emendated into ויבנה (xxv, 18); יִרְאֶ (verb ל"ה) into יראה (xli, 33); the final ן, of the 3d pers. fem. plur. fut., into נה.

(*d.*) On the other hand, the paragogical letters ו and י at the end of nouns are almost universally struck out by the Sam. corrector; e. g. שוכני (Deut. xxxiii, 16) is shortened into שיכן, חיתו into חית (Gen. i, 24); and, in the ignorance of the existence of nouns of a common gender, he has given them genders according to his fancy. Thus masculine are made the words לחם (Gen. xlix, 20), שכר (Deut. xv, 7, etc.), מחנה (Gen. xxxii, 9); feminine the words ארץ (Gen. xiii, 6), דרך (Deut. xxviii, 25), נפש (Gen. xlvi, 25, etc.); wherever the word נכר occurs in the sense of "girl," a ה is added at the end (xxiv, 14, etc.).

(*e.*) The infin. absol. is, in the quaintest manner possible, reduced to the form of the finite verb; so וישיבו הלוך ושוב, "the waters returned *continually*," is transformed into וישובו הלכו ושבו, "they returned, they went and they returned" (Gen. viii, 3). Where the infin. is used as an adverb, e. g. הרחק (xxi, 16), "far off," it is altered into תרחיקה, "she went far away," which renders the passage almost unintelligible; or it is changed into a participle, as הירודע נדע (Gen. xliii, 7) into the meaningless ל חידע.

For obsolete or rare forms, the modern and more common ones have been substituted in a great number of places. Thus ערים for עירם (Gen. iii, 10, 11); ילד for ולד (xi, 30); צעורים for the collective צעיר (xv, 10); אמות, "female servants," for אמהית (xx, 18); שיב והיא מנוחה כי טובה for the adverbial שיב (xlix, 15); בריחים for בריחי (Exod. xxvi, 26, making it depend from עצי); מִמֶּנּוּ, in the unusual sense of "from it" (comp. 1 Kings xvii, 13), is altered into מִמֶּנָּה (Lev. ii, 2); חית is wrongly put for חי (3d pers. sing. masc. of חיה = חָיָה); צר, the obsolete form, is replaced by the more recent עִיר (Numb. xxi, 15); the unusual fem. termination ־ִי (comp. אביגל, אביטל) is elongated into ־ית; שחו is the emendation for שִׂיחוּ (Deut. xxii, 1); חרי for חֲרֵי (xxxiii, 15), etc.

2. The second class of variations consists of glosses or interpretations received into the text—glosses, moreover, in which the Sam. not unfrequently coincides with the Sept., the various versions, and Jewish commentaries, most of them therefore the result of exegetical tradition. Thus איש ואשה, "man and woman," used by Gen. vii, 2 of animals, is changed into זכר ונקבה, "male and female;" שנאיו (Gen. xxiv, 60), "his haters," becomes אויביו, "his enemies;" for מה (indefin.) is substituted מאומה; יראה, "he will see, choose," is amplified by a לו, "for himself;" הַגֶּר הַגֵּר is transformed into הגר אשר יגור (Lev. xvii, 10); וַיִּקַּר אֵלֹהִי אל בלעם (Numb. xxiii, 4), "And God met Bileam," becomes with the Sam. ויקרא מלאך אל׳ את ב, "and *an angel of the Lord found* Bileam;" על האשה (Gen. xx, 3), "for the woman," is amplified into על אודת האשה, "for the sake of the woman;" for ולנגדי, from נגד (obsol., comp. נֹכַח), is put לנגדי, "those that are before me," in contradistinction to "those who will come after me;" וַתְּרֵק, "and she emptied" (her pitcher into

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the trough, Gen. xxiv, 20), has made room for וַתּוֹרֶד, "and she took down;" נוֹעַדְתִּי שָׁמָּה, "I will meet there" (A. V. Exod. xxix, 43), is made נִדְרַשְׁתִּי שָׁם, "I shall be [searched] found there;" Numb. xxxi, 15, before the words הַחֲיִיתֶם כָּל נְקֵבָה, "Have you spared the life of every female?" a לָמָּה, "Why," is inserted (Sept.); for כִּי שֵׁם יְהוָה אֶקְרָא (Deut. xxxii, 3), "If I call the name of Jehovah," the Sam. has בְּשֵׁם, "In the name," etc.

3. The third class consists of conjectural emendations of difficulties: e. g. the elliptic use of יָלַד, frequent both in Hebrew and Arabic, being evidently unknown to the emendator, he alters the חִלְבֶּן מֵאַת שָׁנָה יִוָּלֵד (Gen. xvii, 17), "shall *a child* be born unto him that is a hundred years old?" into אוֹלִיד, "shall I beget?" Gen. xxiv, 62, בָּא מִבּוֹא, "he came from going" (A. V. "from the way") to the well of Lahai-roi, the Sam. alters into בָּא בַּמִּדְבָּר, "in or through the desert" (Sept. ἀπὸ τῆς ἐρήμου). In Gen. xxx, 34, הֵן לוּ יְהִי כִדְבָרֶיךָ, "Behold, may it be according to thy word," the לוּ (Arab. لو) is transformed into לֹא, "and if not—let it be like thy word." Gen. xli, 32, וְעַל הִשָּׁנוֹת הַחֲלוֹם, "And for that the dream was doubled," becomes וְעַלַּה שְׁנִית ה, "The dream rose a second time," which is both un-Hebrew and diametrically opposed to the sense and construction of the passage. Better is the emendation, Gen. xlix, 10, מִבֵּין רַגְלָיו, "from between his feet," into "from among his banners," מִבֵּין דִּגְלָיו. Exod. xv, 18, all but five of the Sam. codd. read לְעֹלָם וָעֶד, "forever *and longer*," instead of וָעֶד, the common form, "evermore." Exod. xxxiv, 7, וְנַקֵּה לֹא יְנַקֶּה, "that will by no means clear *the sin*," becomes וְנַקֵּה לוֹ יְנַקֶּה, "and the innocent *to him* shall be innocent," against both the parallel passages and the obvious sense. The somewhat difficult וְלֹא יָסָפוּ, "and they did not cease" (A. V. Numb. xi, 25), reappears as a still more obscure conjectural וַיֵּאָסְפוּ, which we would venture to translate, "they were not gathered in," in the sense of "killed:" instead of either the אכנשו, "congregated," of the Sam. Vers., or Castell's "continuerunt," or Houbigant's and Dathe's "convenerant." Numb. xxi, 28, the עָר, "Ar" (Moab), is emendated into עַד, "as far as," a perfectly meaningless reading; except that the עָר, "city," it seems, was a word unknown to the Samaritan. The somewhat uncommon words (Numb. xi, 32) וַיִּשְׁטְחוּ לָהֶם שָׁטוֹחַ, "and they (the people) spread them all abroad," are transposed into וַיִּשְׁחֲטוּ לָהֶם שְׁחוֹטָה, "and they slaughtered for themselves a slaughter." Deut. xxviii, 37, the word לְשַׁמָּה, "an astonishment" (A. V.), very rarely used in this sense (Jer. xix, 8; xxv, 9), becomes לְשֵׁם, "to a name," i. e. a bad name. Deut. xxxiii, 6, וִיהִי מְתָיו בְּמִסְפָּר, "May his *men* be a multitude," the Sam., with its characteristic aversion to, or, rather, ignorance of, the use of poetical diction, reads וִיהִי מֵאָתּוֹ מִסְפָּר, "May there be *from him* a multitude," thereby trying perhaps to encounter also the apparent difficulty of the word מִסְפָּר, standing for "a great number." Anything more absurd than the מֵאָתּוֹ in this place could hardly be imagined. A few verses farther on, the uncommon use of מִן in the phrase מִן יְקוּמוּן (Deut. xxxiii, 11), as "lest," "not," caused the no less unfortunate alteration מִי יְקוּמֻנּוּ, so that the latter part of the passage, "smite through the loins of them that rise against him, and of them that hate him, *that they rise not again*," becomes "*who will raise them?*"—barren alike of meaning and of poetry. For the unusual and poetical דְּבָאֲךָ (Deut. xxxiii, 25; A. V. "thy strength"), רִבְכָּךְ is suggested; a word about the significance of which the commentators are at a greater loss even than about that of the original.

4. The fourth class consists of those readings where the Sam. is corrected or supplied from parallel passages. Thus לֹא אֲנַשֶּׂה (Gen. xviii, 29) becomes לֹא אַשְׁחִית, according to ver. 28. Proper names, which are variously written in Hebrew, are all conformed to one orthography, as יִתְרוֹ, Moses's father-in-law. In Gen. xi, 8, "and the tower" is added to the Hebrew text, taken from the fourth verse.

5. The fifth class consists of larger interpolations taken from parallels, in which whatever was said or done by Moses as recorded in a preceding passage is repeated; and whatever is said to have been commanded by God is repeated in as many words where it is recorded to have been carried into effect. In this way Exodus is much enlarged by interpolations from itself, or from Deuteronomy. Gesenius thinks that these insertions were made between the date of the Sept. and Origen, because the Alexandrian father mentions a passage of the kind (Pick, *Horæ Samarit.*).

6. The sixth class consists of corrections made in order to remove what was offensive in sentiment to the Samaritans, or what conveyed an improbable meaning in their view. Thus in the antediluvian times none begets his first son after he is 150 years of age. Hence, from Jared, Methuselah, and Lamech, 100 years are subtracted at the time they are said to have their first son. In the postdiluvian times none is allowed to beget a son till after he is fifty years old. Accordingly some years are subtracted from several patriarchs and added to others. To make this intelligible, we subjoin from our *Horæ Samaritanæ* the following table of the Hebrew and Samaritan chronology, and where the first column, marked *A*, gives the *years before birth of son;* the second, *B, the rest of life;* the third, *C, the extent of whole life:*

	Hebrew.			Samaritan.		
Antediluvians.	A	B	C	A	B	C
Jared	162	800	962	62	785	847
Enoch	65	300	365	65	300	365
Methuselah	187	782	969	67	653	720
Lamech	182	595	777	53	600	653
Postdiluvians.						
Arphaxad	35	403	438	135	303	438
Eber	34	430	464	134	270	404
Peleg	30	209	239	130	109	239
Reu	32	207	239	132	107	239
Serug	30	200	230	130	100	230
Nahor	29	119	148	79	69	148

Under this head falls the passage in Exod. xii, 40: "Now the sojourning of the children of Israel who dwelt in Egypt was 430 years." The Sam. has "The sojourning of the children of Israel and their fathers who dwelt in the land of Canaan and in the land of Egypt was 430 years." The same reading is in the Sept. (cod. Alex. and Josephus; comp. also Gal. iii, 17). In Gen. ii, 2 חֲשִׁבִיעִי is altered into חֲשִׁשִׁי, the sixth.

7. The seventh class comprises what we might briefly call Samaritanisms, i. e. certain Hebrew forms translated into the idiomatic Samaritan; and here the Sam. codices vary considerably among themselves—as far as the very imperfect collation of them has hitherto shown—some having retained the Hebrew in many places where the others have adopted the new equivalents. Thus the gutturals and *aheri* letters are frequently changed: הרחב becomes ארחב (Gen. viii, 4); באר is altered into בצר (xxiii, 18); שבח into שבע (xxvii, 19); זהלה stands for זחלה (Deut. xxxii, 24); the ה is changed into ח in words like נחג, גבהים, which become נחג, גבחים; ח is altered into ע—חמר becomes עמר. The ר is frequently doubled (? as a *mater lecti-*

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onis): חיטיב is substituted for חוטיב; איירא for אירא; פיר for פר. Many words are joined together: מרדרור stands for מר דרור (Exod. xxx, 23); כהנאן for כהן אן (Gen. xli, 45); הר גריזם is always הרגריזים. The pronouns אַתְּ and אַתֶּן, 2d pers. fem. sing. and plur., are changed into אתי and אתין (the obsolete Heb. forms) respectively; the suff. ךָ into ךְ, אֵךְ into יךְ; the termination of the 2d pers. sing. fem. pret., תְּ-, becomes תִּי, like the 1st pers.; the verbal form Aphel is used for the Hiphil; אזכרתי for הזכרתי; the medial letter of the verb ע"ו is sometimes retained as א or י, instead of being dropped as in the Hebrew. Again, verbs of the form ל"ה have the י frequently at the end of the infin. fut. and part., instead of the ה. Nouns of the *schema* קָטֶל (אָבֶל, etc.) are often spelled קָטֵיל, into which the form קָטוֹל is likewise occasionally transformed. Of distinctly Samaritan words may be mentioned: הֵיךְ (Gen. xxxiv, 31) = אֵיךְ, הֵיךְ (Chald.), "like;" תיתם, for the Heb. תֹּתָם, "seal;" כפרחת, "as though it budded," becomes כאפרחת = the Targ. כד אפרחת, etc.

8. Passages which have been conformed to the theology, hermeneutics, and worship of the Samaritans. Thus, to avoid the appearance of polytheism, the four passages where Elohim is construed with a plural are altered so as to present the singular (Gen. xx, 13; xxxi, 53; xxxv, 7; Exod. xxii, 9). Again, whatever savors of anthropomorphism, or is unsuitable to the divine majesty, is either removed or softened. Wherever the Almighty himself is brought immediately into view as speaking to and dealing with men, "the angel of God" is substituted. Reverence for the patriarchs and Moses led to the alteration of Gen. xlix, 7 and Deut. xxxiii, 12; for example, for "cursed is their anger," ארור אפם, the Sam. reads, "excellent is their anger," אדיר אפם; and instead of "the beloved of the Lord shall dwell," ידיד יהוה, it has "the hand, the hand of the Lord makes him to dwell," which yields no sense. In like manner, *voces honestiores* are sometimes put when there is fancied immodesty, as in Deut. xxv, 11, במבשרו is changed into בבשרו.

Here Gesenius puts the notable passage Deut. xxvii, 4, where the Samaritans changed Ebal into Gerizim to favor their own temple. Some, as Whiston and Kennicott, have attempted to show that the Jews changed Gerizim into Ebal, but unsuccessfully (comp. on this point Lee's *Prolegomena*, p. 29).

From the immense number of these worse than worthless variations Gesenius has singled out four which he thinks preferable, on the whole, to those of the Masoretic text, viz. Gen. iv, 8, where the Sam. adds, "Let us go into the field;" Gen. xxii, 13, אחר, *a*, instead of אַחַר, *behind* (also found in five fragments of old Jewish MSS. at St. Petersburg; see *Journ. Asiat.* 1866, i, 542); Gen. xlix, 14, where גֶּרֶם, *a bone*, is גְּרָמִים, *bony;* and Gen. xiv, 14, וירדף, instead of וַיָּרֶק, i. e. *he numbered*, for *he led forth*. Even these have been thought emendations, and rejected by the majority of critics (comp. Frankel, *Einfluss*, p. 242).

Frankel has treated of the subject more by way of supplement to Gesenius than from an independent point of view. His additions to the classes of the latter are small and unimportant, besides being pervaded by erroneous conceptions of the age when the Samaritan Pentateuch originated. He adduces — 1. The use of the imperative for the third person, as הקרב for יקרב (Exod. xii, 48); and to ignorance of the use of the infinitive absolute, as זכרו for זכור (xiii, 3), אמר for אמור (Numb. vi, 23), etc. 2. The characteristics of the Galilæo-Palestinian dialect, such as the interchange of the *aheri* letters, and of ב for פ, of ז for צ, etc. But this peculiarity is simply owing to carelessness of transcription in the copyists, who wrote as they pronounced, and softened the hard gutturals which were difficult to their organs. 3. The Aramæan coloring and orthography, as קָטַל and קטיל. This is likewise owing to transcription, and can hardly be called a characteristic of the Samaritan (Frankel, *Einfluss*, p. 238 sq.).

Another classification of the Samaritan characteristic readings is given by Kirchheim. He makes thirteen classes, י"ג שערים, as follows: 1. ש'ההוספות והשנויים למטלת הר גריזם, additions and alterations in favor of Mount Gerizim, e. g. Deut. v, 21. 2. ש'ההוספות למלאות, additions to fill up. 3. הבאור, explications or glosses. 4. חלוף הפעלים והבנינים, change of verbs and conjugations. 5. חלוף השמות, change of nouns. 6. ההשוואה, assimilation, or bringing irregular forms into the same uniform type. 7. תמורת האותיות, permutation of letters. 8. כנויים, pronouns. 9. המין, gender. 10. אותיות הנוספות, letters added. 11. אותיות היחס והחבור, addition of qualifying letters, as articles, conjunctions, and prepositions. 12. הקבוץ והפרוד, junction and separation. 13. ימות עולם, chronological alterations (*Karme Shomron*, p. 32 sq.). Comp. for No. 13, Pick, *Horæ Samaritanæ* (Gen. v and xi, where the differences of the chronology in the Heb., Sept., Sam., and Josephus are exhibited).

A third division is that adopted by Kohn (*De Pent. Sam.* p. 9). He makes three divisions, viz. 1, Samaritan forms of words; 2, corrections and emendations; 3, glosses and corruptions for religious purposes; and perhaps, 4, blunders in orthography.

IV. *Origin and Age.*—In regard to these questions, opinions have been much divided. We shall enumerate the principal ones.

1. That the Samaritan Pentateuch came into the hands of the Samaritans as an inheritance from the ten tribes, whom they succeeded — so the popular notion runs. Of this opinion are J. Morinus, Walton, Cappellus, Kennicott, Michaelis, Eichhorn, Bauer, Jahn, Bertholdt, Steudel, Mazade, Stuart, Davidson, and others. Their reasons for it may be thus briefly summed up:

(1.) It seems improbable that the Samaritans should have accepted their code at the hands of the Jews after the Exile, as supposed by some critics, since there existed an intense hatred between the two nationalities.

(2.) The Samaritan canon has only the Pentateuch in common with the Hebrew canon: had that book been received at a period when the Hagiographa and the Prophets were in the Jews' hands, it would be surprising if they had not also received those.

(3.) The Samaritan letters, avowedly the more ancient, are found in the Samaritan code; therefore it was written before the alteration of the character into the square Hebrew—which dates from the end of the Exile—took place.

Since the above opinion—that the Pentateuch came into the hands of the Samaritans from the ten tribes—is the most popular one, we will now adduce some of the chief reasons brought against it; and the reader will see, by the somewhat feeble nature of the arguments on either side, that the last word has not yet been spoken in the matter.

(*a.*) There existed no *religious* animosity whatsoever between Judah and Israel when they separated; the ten tribes could not, therefore, have bequeathed such an animosity to those who succeeded them, and who, we may add, probably cared as little, originally, for the disputes between Judah and Israel as colonists from far-off coun-

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tries, belonging to utterly different races, are likely to care for the quarrels of the aborigines who formerly inhabited the country. On the contrary, the contest between the slowly Judaized Samaritans and the Jews only dates from the moment when the latter refused to recognise the claims of the former of belonging to the people of God, and rejected their aid in building the temple. Why, then, it is said, should they not first have received the one book which would bring them into still closer conformity with the returned exiles at their hands? That the Jews should yet have refused to receive them as equals is no more surprising than that the Samaritans from that time forward took their stand upon this very law — altered according to their circumstances—and proved from it that they and they alone were the Jews *κατ' ἐξοχήν*.

(*b.*) Their not possessing any other book of the Hebrew canon is not to be accounted for by the circumstance that there was no other book in existence at the time of the schism, because many psalms of David, writings of Solomon, etc., must have been circulating among the people. But the jealousy with which the Samaritans regarded Jerusalem, and the intense hatred which they naturally conceived against the post-Mosaic writers of national Jewish history, would sufficiently account for their rejecting the other books, in all of which, save Joshua, Judges, and Job, either Jerusalem, as the centre of worship, or David and his house, are extolled. If, however, Löwe has really found with them (as he reports in the *Allgem. Zeitung d. Judenth.* April 18, 1839) our book of Kings and Solomon's Song of Songs—which they certainly would not have received subsequently—all these arguments are perfectly gratuitous.

(*c.*) The present Hebrew character was *not* introduced by Ezra after the return from the Exile, but came into use at a much later period. The Samaritans might, therefore, have received the Pentateuch at the hands of the returned exiles, who, according to the Talmud, *afterwards* changed their writing, and in the Pentateuch only, so as to distinguish it from the Samaritan. "Originally," says Mar Sutra (*Sanhedr.* 21 b), "the law was given to Israel in *Ibri* writing and the holy (Hebrew) language; it was again given to them, in the days of Ezra, in the *Ashurith* writing and *Aramaic* language. Israel then selected the Ashurith writing and the holy language, and left to the ignorant (Ἰδιῶται) the Ibri writing and the Aramaic language. Who are the ignorant? The Cuthim (Samaritans). What is Ibri writing? The Libonai (Samaritan)." (See also Luzzatto, in Kirchheim, *op. cit.* p. 111.) It is well known, also, that the Maccabæan coins bear Samaritan inscriptions: so that "ἰδιῶται" would point to the common use of the Samaritan character for ordinary purposes down to a very late period.

2. The second leading opinion on the age and origin of the Samaritan Pentateuch is that it was introduced by Manasseh (comp. Josephus, *Ant.* xi, 8, 2, 4) at the time of the foundation of the Samaritan sanctuary on Mount Gerizim (Ant. van Dale, R. Simon, Prideaux, Fulda, Hasse, De Wette, Gesenius, Hupfeld, Hengstenberg, Keil, etc.). In support of this opinion are alleged the idolatry of the Samaritans before they received a Jewish priest through Esar-haddon (2 Kings xvii, 24–33), and the immense number of readings common to the Sept. and this code against the Masoretic text.

3. Other, but very isolated, notions are those of Morin, Le Clerc, Poncet, etc., that the Israelitish priest sent by the king of Assyria to instruct the new inhabitants in the religion of the country brought the Pentateuch with him; further, that the Samaritan Pentateuch was the production of an impostor, Dositheus (דוסכאי in the Talmud), who lived during the time of the apostles, and who falsified the sacred records in order to prove that he was the Messiah (Usher)—against which there is only this to be observed, that there is not the slightest alteration of such a nature to be found; finally, that it is a very late and faulty recension, made after the Masoretic text (6th century after Christ), into which glosses from the Sept. had been received (Frankel), or transcribed from a Hebrew copy into their own character, in the 10th. 11th, or 12th century (Tychsen). Both these conjectures are clearly refuted by the testimonies of Origen and Jerome, who affirm that the Samaritans had the Pentateuch in peculiar characters before their time.

V. *Relation of the Samaritan Pentateuch to the Septuagint.*—From the time of the discovery of the Samaritan Pentateuch, its striking resemblance in numerous passages to the Alexandrine version had been noticed by all. Hassencamp calculated some 1900 places in which the Samaritan Pentateuch agreed with the Sept. Gesenius thinks that there are more than 1000 such places. The most important places are given by Pick in his *Horæ Samaritanæ*.

It must, on the other hand, be stated also that the Samaritan and Sept. quite as often disagree with each other, and follow each the Masoretic text; also, that the quotations in the N. T. from the Sept., where they coincide with the Samaritan against the Hebrew text, are so small in number, and of so unimportant a nature, that they cannot be adduced as any argument whatsoever. See PENTATEUCH.

The chief opinions with respect to the agreement of the numerous readings of the Sept. (of which no critical edition exists as yet) and the Samaritan Pentateuch are:

(1.) That the Sept. was translated from the Samaritan (De Dieu, Selden, Hottinger, Hassencamp, Eichhorn, Kohn).

(2.) That mutual interpolations have taken place (Grotius, Usher, Ravius, etc.).

(3.) That both versions were formed from Hebrew codices, which differed among themselves as well as from the one which afterwards obtained public authority in Palestine; that, however, very many wilful corruptions and interpolations have crept in in later times (Gesenius).

(4.) That the Samaritan has, in the main, been altered from the Sept. (Frankel).

(*a.*) As to the first of these opinions—that the Sept. was translated from the Samaritan—it has been alleged on the evidence of Origen and supported by Jerome that in certain MSS. of the Sept. existing in their day the word יהוה was retained in the ancient Hebrew (i. e. Samaritan) character, not in those used at their time, Ezra, according to tradition, having introduced other letters after the captivity (Origen, *Hexapla* [ed. Montfaucon], i, 86; Jerome, *Epistola* 136 *ad Marcellum*). It is clear, however, from the statement made by Jerome on this point, that the remark of Origen can apply only to the Aramaic or square characters, not to those in use among the Samaritans. These are his words: "Nomen (viz. nomen Dei) est tetragrammum, quod *ἀνεκφώνητον*, i. e. ineffabile putaverunt, quod his literis scribitur: Yod, E, Vav, E. Quod quidam non intelligentes Pi Pi legere consueverunt;" and they explain how it came that some Greek copyists could make *πιπι* out of the Hebrew יהוה. That the argument based upon Origen's words must fall to the ground is evident. Another reason alleged in support of the Sept. having been derived from the Samaritan original has been given on the supposition that the variations from the Hebrew text arose from a confusion between letters resembling each other in the Samaritan and not in the square alphabet. But this argument is untenable; for while we admit that such errors may have arisen from a confusion between similar letters in the Samaritan, yet it is equally true that the same could have occurred as well in the square letters; thus, e. g., ה and ח, ר and ו, ו and ז, ב and נ, ב and כ, ד and נ, ם and ך, ד and ך, could have been mistaken. A third argument

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has been used: The Samaritans had already brought out for their own use a Greek translation, known under the name of τὸ Σαμαρειτικόν; the Sept. finding this convenient for their purpose, took it for their basis, altering here and there after the Hebrew original to suit their own ideas (so Kohn, p. 38 sq.). But there is this objection to that theory: the Samaritan-Greek version was not translated before the 3d or 4th century A.D. Besides, it is hardly possible that a people like the Samaritans, who on all other occasions showed themselves powerless to invent, only capable of feeble imitation, should in this one instance have distanced their rivals in producing so great a literary work as a Greek translation of the Pentateuch. For this reason we must give up this explanation of the similarity of the two texts.

(*b.*) As to the second opinion, that mutual interpolations have taken place, or that the Samaritan Pentateuch was corrected from the Septuagint, it is true to a certain extent: many passages occur in the former which bear all the marks of being interpolations from the Alexandrine version, e. g. Gen. xxiii, 2, בקריית =ἐν πόλει Ἀρβόκ, ἥ ἐστιν ἐν τῷ κοιλώματι; Gen. xxvii, 27, כריח השדה מלא =ὡς ὀσμὴ ἀγροῦ πλήρους; Gen. xliii, 28, ברוך האישהחיא =εὐλογημένος ὁ ἄνθρωπος ἐκεῖνος τῷ Θεῷ; Exod. v, 13, תתבן נתן לכם =τὸ ἄχυρον ἐδίδοτο ὑμῖν, etc. But how, moreover, on this supposition, are the equally numerous passages to be accounted for in which the Samaritan Pentateuch differs from the Sept., sometimes in these cases agreeing with the Hebrew, at others departing from it?

(*c.*) The third opinion, advocated by Gesenius, that both the Samaritan and the Sept. were formed from Hebrew MSS., has the most probability.

(*d.*) The fourth opinion, which claims that the Samaritan has, in the main, been altered from the Sept., will have few, if any, supporters, since, according to Frankel, this should have been accomplished through a Greek translation of a Targum and the Greek version of the Samaritan Pentateuch. See SEPTUAGINT.

VI. *Copies.*—1. The following is a list of the MSS. of the Samaritan Pentateuch now in European libraries (Kennicott):

No. 1. Oxford (Usher), Bodl., fol., No. 3127. Perfect, except the first 20 and last 9 verses.

No. 2. Oxford (Usher), Bodl., 4to, No. 3128, with an Arabic version in Samaritan characters. Imperfect. Wanting the whole of Leviticus and many portions of the other books. See NUMBERS and DEUTERONOMY.

No. 3. Oxford (Usher), Bodl., 4to, No. 3129. Wanting many portions in each book, especially in Numbers and Deuteronomy.

No. 4. Oxford (Usher, Land), Bodl., 4to, No. 624. Defective in parts of Deuteronomy.

No. 5. Oxford (Marsh), Bodl., 12mo, No. 15. Wanting some verses in the beginning; 21 chapters obliterated.

No. 6. Oxford (Pocock), Bodl., 24mo, No. 5328. Parts of leaves lost; otherwise perfect.

No. 7. London (Usher), Br. Mus. Claud. B. 8vo. Vellum. Complete. 254 leaves. Of great value.

No. 8. Paris (Peiresc), Imp. Libr., Sam. No. 1. Recent MS. containing the Hebrew and Samaritan texts, with an Arabic version in the Samaritan character. Wanting the first 34 chapters, and very defective in many places.

No. 9. Paris (Peiresc), Imp. Libr., Sam. No. 2. Ancient MS., wanting first 17 chapters of Genesis, and all Deuteronomy from the 7th chapter. Houbigant, however, quotes from Gen. x, 11 of this codex—a rather puzzling circumstance.

No. 10. Paris (Harl. de Sancy), Oratory, No. 1. The famous MS. of P. della Valle.

No. 11. Paris (Dom. Nolin), Oratory, No. 2. Made-up copy.

No. 12. Paris (Libr. St. Genev.). Of little value.

No. 13. Rome (Peiresc and Barber.), Vatican, No. 106. Hebrew and Samaritan texts, with Arabic version in Samaritan character. Very defective and recent. Dated the 7th century (?).

No. 14. Rome (Card. Cobellertius), Vatican. Also supposed to be of the 7th century, but very doubtful.

No. 15. Milan (Ambrosian Libr.). Said to be very ancient; not collated.

No. 16. Leyden (Golius MS.), fol., No. 1. Said to be complete.

No. 17. Gotha (Ducal Libr.). A fragment only.

No. 18. London (Count of Paris's library). With version.

No. 19. St. Petersburg (Imp. Libr.).

A description of No. 19 is expected from Mr. Harkavy, while the others are described by Kennicott in his *Dissertatio Generalis*, reprinted by Blayney in his edition of the Samaritan Pentateuch.

All these are written on separate leaves; none are in the shape of rolls. At Nablûs, however, as is well known, there is still preserved in the synagogue, and only brought out with much solemnity on certain festivals, an ancient parchment roll, purporting, by its inscription, to have been written by the hand of the great-grandson of Aaron himself, thirteen years after the original settlement of the Israelites in Canaan. It is written on the hair side of the skins of some twenty rams that served as thank-offerings (so says the priest). They are of unequal size, some containing five, some six, columns of writing. Other old MSS. are also mentioned as existing there and elsewhere in Palestine; one has the date of A.H. 35 (=A.D. 655) inscribed on it.

2. *Printed editions* are contained in the Paris and Walton Polyglots; and a separate reprint from the latter was made by Blayney (Oxford, 1790). A fac-simile of the 20th chapter of Exodus, from one of the Nablûs MSS., has been edited, with portions of the corresponding Masoretic text, and a Russian translation and introduction, by Levysohn (Jerusalem, 1860); but the specimen is badly executed.

VII. *Literature.*—Besides the Introductions of Eichhorn, Bertholdt, Jahn, De Wette, Hävernick, Keil, and Bleek, and the articles in the dictionaries of Kitto and Smith (which we have freely used here), the reader is referred to Gesenius, *De Pent. Samarit. Origine, Indole, et Auctoritate* (Halæ, 1815, 4to); *Journ. Sacr. Lit.* July, 1853, p. 298 sq.; Morini (J.) *Exercitationes in utrumque Samarit. Pentateuchum* (Paris, 1631, 4to); Usher, *Syntagma de Sept. Interpretibus, Epistola ad L. Cappellum* (London, 1655, 4to); Poncet, *Nouveaux Éclaircissements sur l'Origine et le Pentateuque des Samaritains* (Paris, 1760, 8vo); Le Clerc, *Sentimens de quelques Théologiens de Hollande sur l'Histoire Critique du R. Simon* (Amsterdam, 1686, 8vo); Tychsen, *Disputatio Historico-philologico-critica de Pentateucho Ebræo-Samaritano, ab Ebræo eoque Masoretico Descripto Exemplari* (Butzovii, 1765, 4to); Prideaux, *Old and New Testament connected in the History of the Jews and Neighboring Nations* (London, 1719, 8vo); Walton, *Prolegomena* (ed. Dathe, Leipzig, 1777, 8vo), xi, 9, 11; Cappelli *Critica Sacra* (ed. Vogel and Scharfenberg, Halæ, 1775–86, 8vo); Hassencamp, *Der entdeckte wahre Ursprung der alten Bibelübersetzungen und der gerettete samar. Text* (Minden, 1775); Kennicott, *Second Dissertation* (Oxford, 1759); Rutherford, *Letter to the Rev. Mr. Kennicott, in which his Defence of the Samaritan Pentateuch is examined, and his Second Dissertation on the State of the Printed Hebrew Text of the O. T. is shown to be, in many instances, Injudicious and Inaccurate* (Cambridge, 1761, 8vo); Kennicott, *Answer to a Letter from the Rev. T. Rutherford, D.D.* (1761, 8vo); Rutherford, *Second Letter to the Rev. Dr. Kennicott, in which his Defence of the Second Dissertation is examined* (1763, 8vo); Bauer, *Critica Sacra* (Lipsiæ, 1795); Steudel, in Bengel's *Archiv.* iii, 626, etc.; R. Simon, *Histoire Critique du V. T.* (Paris, 1685, 4to); Fulda, in Paulus's *Memorabilia*, vii; Hasse, *Aussichten zu künftiger Aufklärung über das A. T.* (Jena, 1785, 8vo); Paulus, *Commentar über das N. T.* (Lübeck, 1804, 8vo), pt. iv; Hupfeld, *Beleuchtung einiger dunklen und missverstandenen Stellen der alttestamentlichen Textgeschichte*, in the *Studien und Kritiken*, 1830, pt. ii; Mazade, *Sur l'Origine, l'Âge, et l'État Critique du Pent. Samar.* (Geneva, 1830, 8vo); Hug, in the *Freiburg. Zeitschrift*, vol. vii; Hengstenberg, *Die Authentie des Pentateuches* (Berlin, 1836, 8vo), vol. i; Stuart, in the *North American Review for* 1826, and *American Biblical Repository for* 1832; Frankel, *Vorstudien* (Leipsic, 1841), and *Ueber den Einfluss der palästinischen Exegese auf*

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die alexandrinische Hermeneutik (ibid. 1851, 8vo); Lee, *Prolegomena*, in *Biblia Sacra*, etc. (London, s. a.); Davidson, *Treatise on Biblical Criticism* (Edinburgh, 1852, 8vo); ברמי שומרין, *Introductio in Librum Talmudicum "De Samaritanis,"* scripsit Raphael Kirchheim, (Frankfort, 1851, 8vo); Walker, in the *Christ. Examiner*, May and September, 1840; *Zeitschrift d. D. M. G.* xiii, 275; xiv, 622; xviii, 582 sq.; xix, 611 sq.; Nutt, *Samaritan History*, p. 83 sq.; Kohn, *De Pentateucho Samaritano* (Lipsiæ, 1865; reviewed in Frankel's *Monatsschrift*, 1865, p. 356 sq.); Geiger, *Nachgelassene Schriften* (Berlin, 1877), iv, 54 sq.; Pick, *Horæ Samaritanæ, or, A Collection of Various Readings of the Samaritan Pentateuch compared with the Hebrew and other Ancient Versions*, in *Biblioth. Sacra*, 1876–77–78. See SAMARITANS, MODERN. (B. P.)

SAMARITAN SECTS. The most important information on the subject is given by Epiphanius (*Hæres.* [i, 28], followed by John Damascus [*ibid.* p. 79], and Nicetas [*Thesaur.* i, 35]). Epiphanius mentions four different sects—the Essenes, Sebuæans, Gorthenians, and Dositheans. With regard to the first of these bodies nothing is known, nor is the information with regard to the Sebuæans (Σεβουαῖοι, שבועאי) more satisfactory. They are said to have distinguished themselves by commencing the year in the early autumn; soon after this they held the Feast of Unleavened Bread, Pentecost later, and that of Tabernacles in the spring, when the Jews were celebrating their Easter. Of the Gorthenians, termed by Nicetas Sorothenians, nothing whatever is known. With regard to the last of the four sects and their leader Dositheus, it is impossible to reconcile the discordant testimony of Jewish, Christian, Mohammedan, and Samaritan writers. Epiphanius relates of them that they were believers in the resurrection and austere in their manner of life, avoiding animal food, some marrying but once, others not at all. As to the observance of circumcision, the Sabbath, avoiding contact with others, fasting and penance, they were not distinguished from the other Samaritans. Their founder was, he continues, a Jew who, for his learning, aspired to be chief among his party, but being disappointed in his ambitious schemes, went over to the Samaritans and founded a sect: later he retired to a cave, and there starved himself to death out of affected piety.

What Epiphanius relates here concerning Dositheus fully accords with the account of Abûl-Fath concerning Dûsis: but the austere life of his adherents can only refer to those of Dostân, of whom we shall have to speak further on. It seems that Epiphanius has confounded the two together, which has also been done by later writers. The statement of Abûl-Fath is that a sect appeared calling themselves Dostân, or "the Friends," who varied in many respects the hitherto received feasts and traditions of their fathers. Thus they held for impure a fountain into which a dead insect (שרץ) had fallen; altered the time for reckoning the purification of women and commencement of feasts; forbade the eating of eggs which had been laid, allowing those only to be eaten which were found inside a slain bird; considered dead snakes and cemeteries as unclean; and held any one whose shadow fell upon a grave as impure for seven days. They rejected the words "Blessed be our God forever" (ברוך אלהינו לעולם), and substituted Elohim for Jehovah; denied that Gerizim had been the first sanctuary of God; upset the Samaritan reckoning for the feasts, giving thirty days to each month, rejecting the feasts and order of fasts, and the portions (due to the Levites). They counted the fifty days to Pentecost from the Sabbath the day after the first day of the Passover, like the Jews; not from the Sunday, like the other Samaritans. Their priests, without becoming impure, could enter a house suspected of infection as long as he did not speak. When a pure and an impure house stood side by side, and it was doubtful whether the impurity extended to the former as well, it was decided by watching whether a clean or unclean bird first settled upon it. On the Sabbath they might only eat and drink from earthen vessels, which, if defiled, could not be purified; they might give no food or water to their cattle: this was done on the day previous. Their high-priest was a certain Zarâ, who had been turned out of his own community for immorality.

At a later period lived Dûsis. Being condemned to death for adultery, he was respited on the promise of sowing dissension among the Samaritans by founding a new sect. He went to 'Asker, near Nablûs, and formed a friendship with a Samaritan, distinguished for his learning and piety, by the name of ירחדו. Compelled, however, to fly for his life on account of a false accusation which he had brought against his friend, he took shelter at Shueike with a widow woman named Amentu, in whose house he composed many writings; but, finding that a hot pursuit after him was still maintained, he retired to a cave, where he perished of hunger, and his body was eaten by dogs. Before his departure, however, he left his books with his hostess, enjoining her to let no one read them unless he first bathed in the tank hard by. Accordingly, when Levi, the high-priest's nephew—a pious, able man—arrived with seven others in search of him, they all bathed, one after the other, in the tank, and each, as he emerged from the water, exclaimed, "I believe in thee, Jehovah, and in Dûsis, thy servant, and his sons and daughters;" Levi adding, when his turn came, "Woe to us if we deny Dûsis, the prophet of God." They then took the writings of Dûsis, and found that he had made many alterations in the law—more, even, than Ezra. They concealed them, and on their return to Nablûs reported that Dûsis had disappeared before they arrived, they knew not whither. At the next Passover, Levi had to read out Exod. xii, 22 in the synagogue, but for "hyssop" (אזוב) he substituted "thyme" (צעתר). Corrected by the congregation, he still persevered, crying, "This is right, as God hath said by his prophet Dûsis, on whom be peace! Ye are all worthy of death for denying the prophetic office of his servant Dûsis, altering the feasts, falsifying the great name of Jehovah, and persecuting the second prophet of God, whom he hath revealed from Sinai! Woe unto you that you have rejected and do not follow him!" Levi was stoned. His friends dipped a palm-leaf in his blood, and ordained that whoever would read Dûsis's writings and see the leaf must first fast seven days and nights. They cut off their hair, shaved their beards, and at their funerals performed many strange ceremonies. On the Sabbath they would not move from their place, and kept their feasts only on this day, during which they would not remove their hands from their sleeves. When one of their friends died, they would gird him with a girdle, put a stick in his hand and shoes on his feet, saying, "If we rise, he will at once get up," believing that the dead man, as soon as he was laid in the grave, would rise and go to Paradise. As to the age in which Dûsis lived, it must have been long before Origen, for this father, in his *Commentary on John xiii*, 27 (ed. Lommatzsch, ii, 49), tells us that a "certain Dositheus arose and claimed to be the Messiah; his followers are called Dositheans, who have his books and tell wonderful stories of him, as if he had not died and is still alive somewhere." This agrees with the statement of Abûl-Fath concerning Dûsis. According to Origen, Dositheus must have lived long before him—probably in the 1st, or at least in the 2d century of the Christian æra. That he was the teacher or pupil of Simon Magus, as some have asserted, is an untenable conjecture. See Petermann in Herzog, xiii, 387 sq.; Nutt, *Samaritan History*, p. 46 sq.; Basnage, *Histoire des Juifs* (Taylor's transl.), p. 94 sq.; Jost, *Gesch. des Judenth. u. s. Secten*, i, 62 sq.; De Sacy, *Chrestom. Arabe*, i, 334 sq. (B. P.)

SAMARITAN VERSIONS. There exist three dif-

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ferent translations of the Pentateuch in Samaritan, two of which have been translated into Greek and Arabic respectively.

1. *Samaritan.*—The origin, author, and age of the Samaritan version of the five books of Moses has hitherto—so Eichhorn quaintly observes—"always been a golden apple to the investigators, and will very probably remain so, until people leave off venturing decisive judgments upon historical subjects which no one has recorded in antiquity" (*Einleitung*, ii, 320). Indeed, modern investigators, keen as they have been, have done little towards the elucidation of the subject. According to the Samaritans themselves (De Sacy [*Mem.* 3], Paulus, Winer), their high-priest Nathaniel, who died about B.C. 20, is its author. Gesenius puts its date a few years after Christ. Juynboll thinks that it had long been in use in the second post-Christian century. Frankel places it in the post-Mohammedan time, on account of the many Arabisms. Other investigators date it from the time of Esar-haddon's priest (Schwarz), or either shortly before or after the foundation of the temple on Mount Gerizim. Kohn thinks that it was made by different authors. It seems certain, however, that it was composed before the destruction of the second Temple; and being intended, like the Targums, for the use of the people exclusively, it was written in the popular Samaritan idiom, a mixture of Hebrew, Aramaic, Syriac, and Arabic.

As a whole, the version cannot be called a good one, since the translator seems to have been guided by no proper rules of exegesis. Hence he falls into many mistakes. "Elohim" or "Jehovah" is commonly avoided, and "angel" put instead, to suit the supposed dignity of the divine being. The names of peoples, countries, cities, mountains, and rivers are changed from the old into more modern names, as the following list of geographical names will prove. Thus we read in

Gen. viii, 4, for Ararat, Sarendib, סרנדיב.
x, 10, " Shinar, Tsofah, צופה (? Zobah).
11, " Asshur, Astun, עסטון.
" Rehoboth, Satcan, סעכן (? Sittacene).
" Calah, Laksah, לקסה.
12, " Resen, Asfah, עספה.
30, " Mesha, Mesbal, מסבל.
xi, 9, " Babel, Lilak, לילק.
Numb. xxi, 33, " Bashan, Bathnin, בתנין (Batanæa).
xxxiv, 10, " Shepham, 'Abamiah, עבמיה (Apamæa).
11, " Shepham, 'Afamiah. עפמיה.
Deut. ii, 9, " Ar (ער), Arshah, ארשה.
iii, 4, " Argob, Rigobaah, ריגובאה (Paṭaṭa).
17, " Chinnereth, Genesar, גנסר.
iv, 48, " Sion, Tabar Telgah, טבר תלגה (Jebel et Telj).

The same is the case with proper nouns. Thus, "land of the tower" (Babylonia); Potipherah (Gen. xlvi. 20) is Cohenan; Gad, "a troop will depopulate," as it is in the Samaritan, is here rendered "a despiser will despise." In Gen. x, 31, for "these are the sons of Shem," this version has הדה חלוקת ילידי שם, "these are *the portions* of the sons of Shem." Mistakes are numerous and glaring: thus for "the two of them" (שניהם, Gen. iii, 7), the version has רדפי עלחיון, "pursuing them," apparently because the translator read שנאהים. In Exod. xx, 26, "thou shalt not go up by steps" is rendered לא תסק בשקרין, "thou shalt not ascend with prevarications." In Numb. xii, 14, אביה, "her father," seems to have been taken from בוא, for it is rendered "in bringing her." In Gen. xlix, 11, עירה, "his colt," is mistaken for "city," and is therefore translated קריתה. In Gen. xxiv, 63, for "Isaac went out to take a walk" (לשוח), the Samaritan has "Isaac went out to pray" (לצלאה), taking שוח as equivalent to שיח; but in this it agrees with Onkelos, the Arabic, and Persian. Another characteristic of this version is the great number of glosses found in it. Thus, Gen. i, 15, ברקיע השמים is rendered בפלוך פלוק שמיה, to which Morinus remarks, "his duabus dictionibus utitur ut firmamentum explicet;" Gen. v, 27, ויברא is rendered ובנא ובנן; Gen. ii, 3, שבת by בטל פסק; Gen. v, 11, פישון by פישין קדום; Gen. iii, 9, ויקרא by ויקיא וזעק; Gen. v, 12, ראתנחת לי עמי נתתה עמדי = *the one which has been brought to me;* Gen. v, 22, וחי לעלם by וחי וחק לעלם (comp. Kohn, *Samaritanische Studien*, p. 32 sq. The great similarity it has with Onkelos occasionally amounts to complete identity; for instance, the following example,

Onkelos in Polyglot. (Numb. vi, 1, 2.)	Samar. Version in Barberini Triglot.
ומלל יהוה עם משה למימר: מלל עם בני ישראל ותימר להון גבר או אתתא ארי יפריש למדר נדר נזירא למזר קדם יהוה: מחמר חדת ויצחיק יזר חל דחמר חדת וחל דחמר צחיק לא ישתי וכל מתרות ענבין לא ישתי וענבין רטיבין ויבישין לא ייכול.	וימלל יהיה עם משה למימר: מלל עם בני ישראל ויתימר להון גבר או אתה כד יפרש למדר נדר נזיר לסתנזרה ליהוה: מן חמר ורחט יזיר חמי חמר וחמי דרחט לא ושתא וכל מור שורת ענבין לא ישתה וענבין רטיבין ויבישין לא ייכל.

Gen. xiii, 3, " Ai, Cefrah, כפרה (? Cephirah, Josh. ix, 17).
xiv, 5, " Ashteroth Karnaim, Aſnith Karniah, עפינית קרניה.
" Ham, Lishah, לישה.
6, " El Paran, Pelishah, etc., פרוס פלשה לפלוג.
xiv, 14, " Dan, Banias, בניאס.
15, " Hobah, Fogah, פוגה.
17, " Shaveh, Mifneh, מיפנה.
xv, 18, " Euphrates, Shalmah, שלמאה.
20, " Rephaim, Chasah, חסאה.
xx, 1, " Gerar, Askelun, עסקלין.
xxvi, 2, " Mitsraim, Nefik, נפיק (? Exod.).
xxxvi, 8, 9, etc., " Seir, Gablah, גבלה (Jebal).
37, " Rehoboth, Fathi, פתי.

taken from a fac-simile by Blanchini (*Evangeliarium Quadruplex*, II, ii, after DCIV). On account of this similarity, many critics, such as Hottinger, Eichhorn, and Kirchheim, have held it to have been copied from Onkelos. This, however, seems to be rather an overstating of the case. It is true that ἅπαξ λεγόμενα and words of uncertain meaning are often rendered by identical or similar expressions in both. Moreover, when Onkelos borrows from Jewish tradition, the Samaritan Targum often follows him. Yet the two are independent. The latter falls into serious blunders from which the version of Onkelos should have protected it, it often retains difficulties of the Hebrew text where the other gives a translation. For instance, the word דֶּבֶר, "pestilence" (Exod. ix, 15), the Samaritan renders by ממלל, "word," as if it had read דָּבָר, "a word." If it had followed Onkelos it could not have fallen into such a blunder, where the true reading is בְּמוֹתָךְ, i. e. "with death."

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In Deut. i, 44, we read דִּבְּרִים, "bees," where the Samaritan renders מִלִּים, "words," as if it read דְּבָרִים, which could not have been the case had it followed Onkelos, who renders it correctly by דִּבְּרִיתָא, "bees." That the Samaritan Targum has not followed the version of Onkelos may be also seen from the number of difficult Hebrew words, which, although intelligible to the Samaritan translator, he would not have retained had he followed Onkelos, who explained the same. Of such difficult words Winer mentions: Gen. ii, 12, שׁחם; xlviii, 22, שׁכם; xlix, 10, שׁלח; li, 29, יש לאל ידי; Exod. i, 16, על אצנים; viii, 21, ערב; xiii, 18, חמשׁים; xxiii, 28, צרעה; xxvi, 6, קרסי; xxvii, 4, מכבר; xxvi, 19, אדנים; xxviii, 8, חשׁב; xxxiii, 35, פרע; Lev. i, 15, מלק; ii, 2, אזכרתה; ii, 14, ערשׁ; v, 21, תשׁומת, etc. (comp. p. 39 sq.). Under these circumstances, we cannot but conclude that the Samaritan translator has not known the version of Onkelos, or that he has not perused it; and we can only suppose that single passages have been interpolated from Onkelos; for, as Eichhorn has justly remarked, "the Samaritan Paraphrase went through different hands, and was afterwards edited by one or more Samaritans" (*Introduction*, vol. i. § 305).

For purposes of exegesis the version is entirely useless. It is simply interesting as faithfully representing the religious ideas and literary progress of the Samaritans; it is valuable also for philological purposes, as being the most trustworthy monument of an important Shemitic dialect. The oldest MSS. hitherto known to exist are both at Rome—the Barberini Triglot and the Vatican. The former was bought by Peiresc at Damascus, in 1631, and bequeathed by him to cardinal Barberini, in whose library it still remains. It is imperfect; the oldest parts were written in A.D. 1226, and the end of Deuteronomy was supplied by a later hand in 1482.

The Vatican MS. was bought by Pietro della Valle at Damascus, in 1616. It is much later than the one just described; it is on paper, dated A.D. 1514, with considerable lacunæ of words, and even verses (comp. Assemani, *Bibl. Vat. Catal.* I, i, 464). This is the only text that has ever been published: it appeared in the Paris Polyglot of 1645, and was thence copied, without, however, a fresh collation of the MS., into the London Polyglot of 1657, from which A. Brüll reprinted it in Hebrew characters, and published it under the title תרגום שׁמרני על התורה (Frankfort-on-the-Main, 1875). Petermann, of Berlin, intended to publish an edition from MSS. collated by him at Nablûs, but the first part only was published: *Pentateuchus Samaritanus, ad fidem Librorum Manuscriptorum apud Nablusianos Repertorum, edidit et varias Lectiones adscripsit* H. Petermann. *Fasciculus I, Genesis* (Berolini, 1872). *Fragments of a Samaritan Targum* (Lev. xxv, 26, to the end of that book, and parts of Numbers), *from a Bodleian MS.*, were edited and published by Nutt (Lond. 1874). The Imperial Library of St. Petersburg contains also many fragments of the Samaritan-Arabic translation, as well as of the Samaritan Targum.

2. "The Samaritan" in *Greek* (τὸ Σαμαρειτικόν). In the fathers of the 3d and 4th centuries, as well as in MSS. containing the Sept., with fragments of Aquila, Symmachus, and Theodotion, we find scholia, or pieces of a Greek translation of the Pentateuch so designated. These fragments have been collected by Morin, Hottinger, and Montfaucon, and are in Walton's *Prolegomena*. Castell, Vossius, and Herbst think that they are merely translated extracts from the Samaritan Version; while Gesenius, Winer, and Juynboll suppose them to be remains of a continuous Greek version of the Samaritan Pentateuch. On the other hand, Hengstenberg and Hävernick see in it only a corrected edition of certain passages of the Sept. The most probable of these opinions seems to be that which looks upon the notes or scholia as the Samaritan corrections of certain places in the Sept.

3. In 1070 an *Arabic* version of the Samaritan Pentateuch was made by Abu Saïd in Egypt, on the basis of the Arabic translation of Saadias Hag-gaon (q. v.). Like the original Samaritan, it avoids anthropomorphisms and anthropopathisms, replacing the latter by euphemisms, besides occasionally making some slight alterations, more especially in proper nouns. It appears to have been drawn up from the Samaritan text, not from the Samaritan Version, the Hebrew words occasionally remaining unaltered in the translation. Often, also, it renders the original differently from the Samaritan Version. Principally noticeable is its excessive dread of assigning to God anything like human attributes, physical or mental. For יהוה, אלהים, "God," we find (as in Saadias sometimes) *Malak Allah*, "the Angel of God;" for "the eyes of God" we have (Deut. ix, 12) "the beholding of God." For "bread of God," "the necessary," etc. Great reverence is shown for Moses and the tribe of Levi; but envy of the tribe of Judah (Gen. xlix, 10). It is written in the common language of the Arabs, and abounds in Samaritanisms. An edition of this version was commenced by Kuenen at Leyden. Genesis was published in 1851; Exodus and Leviticus in 1854. In Syria it would appear that the Samaritans still used Saadias's even after Abu Saïd's had been made, for which reason Abul Baracat (about 1208) wrote scholia upon the latter in order to recommend it to the people. This must not be considered a new version, but a Syriac recension of the Arabic-Samaritan. The two recensions—the Syriac of Abul Baracat and the Egyptian of Abu Saïd—were mixed together in the MSS., and cannot now be properly separated. For further particulars we must refer to Juynboll and Eichhorn: the former in his *Orientalia*, ii, 115 sq.; the latter in the second volume of his *Einleitung* to the Old Test. Van Vloten described a MS. of Abu Saïd's in the University of Leyden in 1803; and Juynboll notices the MSS. at Paris, especially Nos. 2 and 4, in the *Orientalia*, ii, 115 sq.

Literature.—Cellarius, *Horæ Samaritanæ* (Frankfort and Jena, 1705, 4to, 2d ed.), p. 1-58; Uhlemann, *Samaritan Chrestomathy* (Lipsiæ, 1837); Walton, *Prolegomena*, ed. Dathe; Castell, *Observations on the Sixth Volume of the London Polyglot*; Eichhorn, *Einleitung ins A. T.* vol. ii; Gesenius, *De Pentateuchi Samarit. Origine*, etc.; Winer, *De Versionis Pentat. Samar. Indole* (ibid. 1817, 8vo); De Wette, *Einleitung in das A. T.*; Hävernick, *Einleitung*, i, 1, Juynboll, *Commentarii in Historiam Gentis Samaritanæ* (Leyden, 1846, 4to); Davidson, *Treatise on Biblical Criticism*, vol. i; Lee, *Prolegomena in Biblia Polyglotta Londinensia Minora*, prolegomenon ii, § 1, 3; Kohn, *De Pentateucho Samaritano*, p. 66 sq.; id. *Samaritanische Studien* (Breslau, 1868); also *Zur Sprache, Literatur u. Dogmatik der Samaritaner* (Lcipsic, 1876), Brüll, *Zur Geschichte u. Literatur der Samariter* (Frankfort, 1876); Keil, *Introduction*, ii, 278 sq.; Kaulen, *Einleitung* (Freiburg, 1876), i, 91 sq.; Nöldeke, in Geiger's *Zeitschrift*, vi, 204 sq.; Bargès, *Notice sur deux Fragments d'un Pentateuque Hébreu-Samaritain*, 1865, p. 15; Simon, *Histoire Critique du V. T.* p. 261; Davidson, in Kitto's *Cyclop.* iii, 750 sq.; Deutsch, in Smith's *Dict. of the Bible*, iv, 2812 sq.; Nutt, *Sketch of Samaritan History*, p. 106 sq.; Petermann, in Herzog's *Real-Encyklop.* xiii, 375 sq. (B. P.)

Samaritans, Modern. As already stated (under SAMARITAN), a small remnant of the old nation still dwell in their ancient capital, Shechem. There existed a tradition among them, which has yet hardly died out, that large numbers of their brethren were dwelling in various parts of the world—in England, France, India, and elsewhere—and they have instituted inquiries from time to time in the hope of becoming acquainted with these their brethren. In past ages we do find them

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not only inhabiting various cities in Palestine, but even in Egypt and Constantinople (El-Masudi, *Hist. Encycl.* i, 114; Rabbi Benjamin, *Itinerary*). They are now, however, confined to Nablûs, the ancient Shechem, and their sacred city through all ages. Here they live together, Ghetto-like, on the south-western side of the town, at the very foot of Gerizim, their sacred mount. They have dwindled down to a very small number, consisting only of some forty families; and before many generations more have passed away, the ancient Samaritan nation will have become extinct. In 1872 they numbered 135 souls, 80 of whom were males; by the defection of Jacob Shellaby and his family, they have been reduced to a total of 130 souls. Perhaps no people have been persecuted and oppressed from age to age more than they have, yet it has served to knit them the more closely together. In appearance they are superior to their circumstances, as also to all others around them — a straight and high forehead, full brow, large and rather almond-shaped eyes, aquiline nose, somewhat large mouth, and well-formed chin are their chief physiological characteristics; and, with few exceptions, they are tall and of lofty bearing. If the present small community is a fair specimen of what their nation was in ancient times, they must have been a fine race.

A deep interest is attached to this people, not only because they are the oldest and smallest sect in the world, but principally because they retain the opinions, ceremonies, and habits of their forefathers, and are, like their Jewish brethren, a living evidence of the truth of Bible history, especially that of the Pentateuch. Our object will be, therefore, to give a summary account of all the principal features of their life and manners, as exhibited by these remaining votaries; and for this purpose we chiefly follow Mills's abridgment (in Fairbairn's *Dictionary*) of his larger account (*Three Months in Nablûs*, Lond. 1864).

I. *Domestic Life and Duties.*—1. *Circumcision.*—The first and most important is to admit the male child into the Abrahamic covenant by circumcision. This ceremony must be performed on the eighth day, even should that be the Sabbath, as it was undoubtedly the practice of the Jews of old (John vii, 22); and not in the synagogue, but always in the house of the parents. The performance of the rite devolves upon the priest; but should he happen to be absent, any one acquainted with the mode of operating may do it. During the celebration of the ceremony the name of the child is announced, as of old (Luke i, 59), and, when over, they celebrate it (as the Jews do) by a feast, enlivened by Arab music and singing. If the child be female, the only observance is that of naming, which takes place on the third day at the parents' house, without any particular rite or gathering of friends, the priest simply announcing it in the hearing of those who may happen to be present. Formerly, they used to redeem the first-born child, as the Jews still do, according to the commandment (Exod. xiii, 13), but now the ceremony is discontinued on account of the poverty of their people.

2. *Marriage.*—Like most Easterns, the Samaritans have a strong desire for offspring, a feeling which is probably intensified by the paucity of their number. This, together with an early development in such a climate, leads them, like all their neighbors, to marry at a very early age, the males being eligible at fourteen and the females at ten years of age. But they never intermarry with persons of another creed, whether circumcised or uncircumcised; and never marry but on a Thursday, this in their estimation being a peculiarly propitious day. They have no betrothing, and the marriage rite is very simple. Upon the appointed day, two men who are witnesses of the agreement conduct the bride and her friends at midday to the bridegroom's house, where the ceremony is performed by the priest. The service is in Hebrew—an unknown tongue to those most concerned—and consists of portions of the law interspersed with certain prayers; and the marriage agreement is read, by which the young bridegroom has to pay a fixed dowry to the father of the bride. In the evening a feast is made, followed by music, singing, and dancing, performed, however, not by themselves, but by hired Mussulmans. Here we may observe that they are not given to polygamy. There is nothing in their theology prohibiting it, but this virtue has grown upon them from necessity, on account of the unequal distribution of the sexes. Their present rule, and one which has existed for some ages past, is that any one may take an additional wife if the first wife be willing, but on that condition only.

3. *Divorce.*—The Samaritans are not given to divorcement, and in this matter they stand in singular contrast to their Jewish and Mohammedan neighbors. Their modern theology at least forbids it, except only for the cause of fornication, but their strict conformity to this dogma under all circumstances is very doubtful.

4. *Purifications.*—There are seven things that particularly defile a person, four of which relate to both sexes, the remaining three pertaining to the female: (1) the conjugal act; (2) nocturnal pollution; (3) touching any dead body; (4) touching unclean birds, quadrupeds, or reptiles; (5) a female from hemorrhage; (6) a female's menstrual discharge, when she remains unclean for seven days; (7) child-birth, when the mother is accounted unclean for forty-one days if the child be male, but if female for eighty days. On account of these defilements they purify themselves most scrupulously. Formerly, when sacrifices used to be offered, the ashes of a burned heifer were kept to be mixed with running water and sprinkled on the unclean person by one that was clean according to the law (Numb. xix, 17–19). Now running water only is used. The washing of hands as a rite of purification at rising and before eating, etc., as the Jews do, is never observed by the Samaritans; they simply do it for the purpose of cleansing, and not as a religious ceremony (comp. Mark vii, 3, 4).

5. *Morning and Evening Prayer.*—The first duty on rising is to repeat the morning prayer, which is long and tedious. It is generally offered by each individual in private, although there is no law against its being performed in the presence of the family. Any one is at liberty to repeat this or any other prayer as often as he pleases during the day, but the morning and evening orisons must on no account be neglected, and must be said in the early morning and at sunset. This, like all their other prayers, is a set one in the Hebrew tongue, and consequently not understood except by some one or two besides the priest. Still, the sacredness of the language, combined with the antiquity of the formula, imparts to it a kind of hallowedness, which has a strange hold upon the conscience of the people. During the prayer they always turn towards Mount Gerizim.

6. *Food.*—When they sit to eat, a blessing is pronounced before the food is served. This duty devolves upon the head of the family. They make the broadest distinction in articles of diet; adhering faithfully to the law of Moses, and attaching the greatest importance to its observance. They never eat the flesh of any beast that does not chew the cud and divide the hoof (Lev. xi, 3–8; Deut. xiv, 6–8), and swine are held in the greatest detestation. All kinds of poultry, except those notified as unclean (Lev. xi, 13–25), are considered lawful, as well as all fish that have fins and scales (Lev. xi, 9–12). Like the Jews, they never partake of flesh and butter (or milk) at the same meal, nor do they even place them on the table at the same time. Six hours must elapse after partaking of meat before milk or butter can be taken. The Jews found this custom on the passage, "Thou shalt not seethe a kid in his mother's milk" (Exod. xxiii, 19), but the Samaritans refuse it the importance of a law of Moses, and only observe it as a sanatory rule laid down by their sages. They hold it unlawful to eat anything prepared by either Jews or Gentiles, therefore they make their own bread, cheese,

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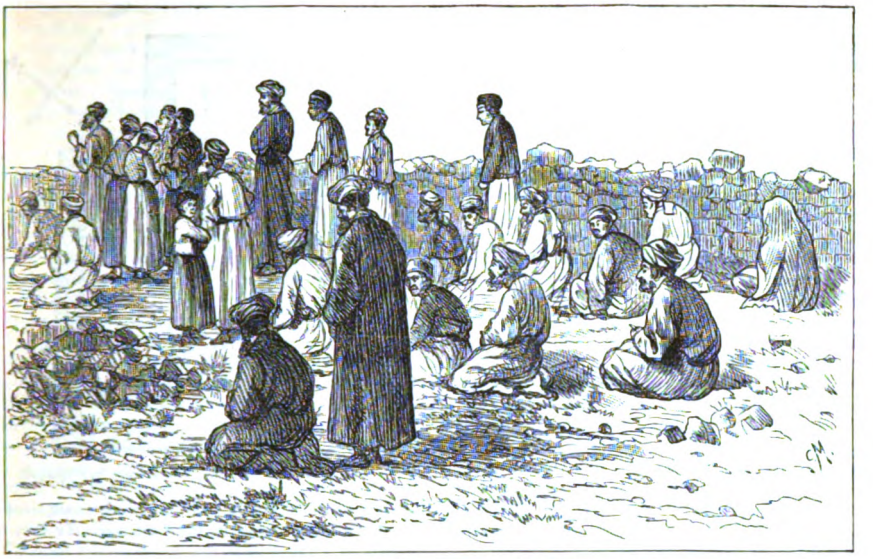

Samaritans at Prayer on Mount Gerizim. (From a Photograph.)

butter, etc. Cattle and poultry too must be slaughtered by their own *shochet*, or killer, who has to pass through a course of study and training before he is qualified to kill according to the numerous rules prescribed by their sages.

7. *Duties towards the Dead.*—The Samaritans, like the Jews, teach the dying person to say as his last words, "The Lord our God is one Lord." This last utterance must be in the Hebrew, therefore all their people, women and children, are most carefully taught this phrase. The relations of the dead never rend their clothes, as they consider it to be contrary to the will of God. Nor have they any fixed time to mourn, or formula to repeat over the departed. With them it is simply a matter of feeling; some mourn for a long and some for a shorter time. But to indulge in grief is discouraged, forasmuch as the high-priest was forbidden to mourn for the dead (Lev. xxi, 10); so they consider the refrainment from it to be a proof of a more thorough obedience to the will of God and a higher religious state of mind. As anciently, the house wherein the dead body lies is rendered unclean (Numb. xix, 14), and the priest carefully avoids crossing its threshold (Lev. xxi, 11).

As soon as the dying person has expired, they perform the ceremony of טָהֳרָה (*taharah*), purification, by washing the body carefully with clean running water. This is done by individuals appointed to that duty from among themselves, after which it is wrapped in a cotton shroud (John xi, 44), and then placed in a wooden coffin. It is curious to observe that no other natives of any creed use coffins; the Samaritans, however, scrupulously follow the example set them by their father Joseph (Gen. l, 26). When a death is expected, the law is read in the chamber of the sick, not by the priest, but by one appointed for that purpose. As soon as all hope of recovery is given up, the reading begins, is continued to the patient's death, and again resumed after the *taharah*, and continued to Numb. xxx, 1. After arranging the funeral procession, the reading is once more proceeded with until the whole law be read.

II. *Religion.*—The Samaritan idea of religion is a national one. To them their faith and people are synonymous. In this sense they are, according to their own belief, the only peculiar people of God, with whom the Almighty has entered into covenants, and which covenants they faithfully keep. These are seven in number, and are as follows: *a*, the covenant of Noah (Gen. ix, 14); *b*, the covenant of Abraham concerning circumcision (Gen. xvii, 9–14); *c*, the covenant of the Sabbath (Exod. xxxi, 12–17); *d*, the covenant of the two tables of the ten commandments (Exod. xx, 2–17); *e*, the covenant of salt (Numb. xviii, 19); *f*, the covenant of the Passover (Exod. xii, 2); *g*, the covenant of the priesthood (Numb. xxv, 12, 13). By virtue of these they are separated, on the one hand, from all the Gentiles, and, on the other hand, from the Jews, who, they assert, are cursed since the time of Eli.

1. *Constitution.*—Their people, according to the above idea, constitute a national religious community, over which two officers preside. The chief is the priest (כֹּהֵן). Upon him devolves the performance of all the duties prescribed in the law of Moses as pertaining to the priestly office. These are now but nominal, as they have no sacrifice because they have no temple; but certain prayers are offered instead of sacrifices. These, together with the priestly blessings, are given on all occasions by the priest himself, who is in reality but a Levite, for the last of the descendants of Aaron, according to their own chronicle, died in A.D. 1631. The second officer is the minister, חַזָּן (*chazan*), who is a member of a younger branch of the same family. It is his duty to read the public service generally, both in the synagogue and out of it. Upon him also falls the work of educating the children and instructing them in the law. These two officers sitting in assembly constitute their בֵּית דִּין, or *house of judgment*. The priest sits supreme and the minister second, and before this tribunal all Samaritan matters, whether social or religious, are settled. Should a question of any difficulty arise, the priest calls other members of the priestly family to assist in deciding the case; otherwise all kinds of questions are determined by the two officers alone.

2. *Creed.*—The Samaritans have no formula of belief or set articles of faith, excepting four great tenets: (1) to believe in Jehovah as the only God; (2) to believe in Moses as the only lawgiver; (3) to believe in the תּוֹרָה (*Torah*), Pentateuch, as the only divine book; (4) to believe in Mount Gerizim as the only house of God. These are the cardinal points of the Samaritan faith; but so far as a more detailed theological creed is concerned, the thirteen articles drawn up by Maimonides would as well express the Samaritan as the Jewish faith. These consist of a belief, in God as Creator and Governor; in one God only; in his not

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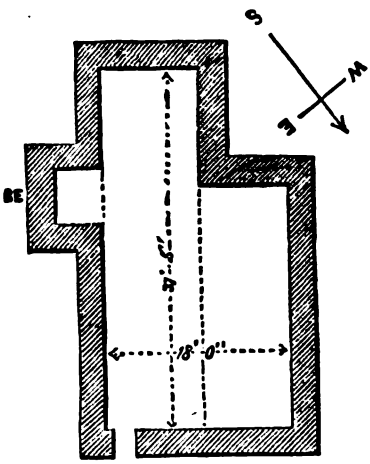
being corporeal; in God being first and last of all things; in God as the only object of prayer; in the truth of prophecy; in the truthfulness and superiority of Moses; in the law as the enactment of Moses; in the unchangeableness of the law; in the omniscience of God; in rewards and punishments; in the coming of the Messiah; and in a general resurrection (*British Jews*, p. 68). Here it is important to observe that their only authority in theology is the Pentateuch—nothing is divine and binding but the *Torah;* all their dogmas are believed, whether rightly or wrongly, to be founded upon that sacred volume; and they are, in fact, strictly and wholly the disciples of Moses. It becomes, therefore, a subject of no little interest to the Biblical student to observe how many of the principal doctrines of revealed truth are held by the Samaritans to be the teaching of the law. For instance, they found the doctrine of a future state upon Exod. iii, 6—"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob;" being the very passage quoted by the Saviour, and drawing from it the same conclusion that "he is not the God of the dead, but the God of the living" (Mark xii, 26, 27); and that of a resurrection they hold to be clearly revealed in Gen. ix, 5—"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." But we cannot help thinking that the influence of Christianity is discernible in several points of modern Samaritanism, as well as of modern Judaism; and that some doctrines may be regarded as affiliated to the *Torah* rather than inducted therefrom. Their doctrine concerning the Messiah, although infinitely below the conception of the New Test., is yet far superior to that of the Jews. They never call him Messiah—that name not being in the law—but *Taheb*ah, תחבה, or the Arabic equivalent, *Al-Mudy*, the Restorer. They believe him to be a man, a son of Joseph, of the tribe of Ephraim, according to the words of Moses (Deut. xxxiii, 16). The promise of his coming was made by Moses—"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. xviii, 15). He is to be not a king and conqueror, but a great teacher. His mission is not to shed blood, but to heal the nations; not to make war, but to bring peace. He will restore the law to its purity, preach it to the world, and bring all the nations over to its practice. In fact, he will be a great reformer, expressly sent by the Almighty, and endowed with the necessary qualifications to perform so great and glorious a work. Following his direction, they believe that the congregation will repair to Gerizim, where, under the "twelve stones," they will find the Ten Commandments, and under the stone of Bethel the golden vessels of the temple and the manna. After one hundred and ten years the Prophet is to die and be buried beside Joseph in the valley. Soon afterwards, on the conclusion of seven thousand years from its foundation, the world is to come to an end.

3. *Synagogue.*—They themselves never call it synagogue. Sometimes they use the Arabic term *bit Allah*, house of God, but the common appellation is *kinshah*, קנשה, place of assembly; equivalent to the Greek συναγωγή, and the Hebrew בֵּית הַכְּנֶסֶת. At present they have but one, a small and unsightly building, but large enough for their community. Its extreme length measures thirty-seven feet five inches, with a breadth of eighteen feet. A part of the floor—namely, that of the right-hand division in the accompanying plan—is raised a foot higher than the remaining portion. On the left-hand side is a recess some four feet square. The ceiling is vaulted, and from it hang two very primitive chandeliers and a small oil-lamp. In the roof is a circular, dome-like window to admit light and air, the only opening besides the door. The small, square recess is the *musbah*, or altar, which is considered to be the most sacred spot in the building. It is here the Torah, or Law of Moses, is kept, in the form of a roll, and in this respect the *musbah* answers to the Jewish *chel*. But it has a further sacredness attached to it. During the existence of the temple on Gerizim sacrifices were slain on the altar, but since its demolition they are considered unlawful; therefore the *musbah* takes the place of the altar, and prayer that of sacrifice. Its place in the synagogue, therefore, fronts the spot whereon the temple formerly stood, so that when the worshippers, during service, look towards the sacred recess their faces may be turned to Mount Gerizim. A large, square veil hangs continually in front of the *musbah*, in order to screen it from the gaze of the people, as no one is permitted to enter it but the two officials. The congregation consists of males only; but in this particular the Samaritans do not stand alone, as it is common to the natives of all creeds, with the exception of the few Christian Protestants in the country. Should the females wish to be present, they are at liberty to gather outside the building in the court and listen to the service, but no more. On this point Jews and Samaritans agree, but not with regard to the number necessary to constitute a congregation. With the first there must be a *minyan*—i. e. ten males of full age—present before the congregation is legal and the service can be read; but with the Samaritans there is no rule, but, like the Christian practice, it may be formed of any number met together to worship. They never assemble in the synagogue during week-days except on the feasts and fasts. On the Sabbath they have three services. The first is a short one at sunset on Friday, at which time their Sabbath commences. The second is early on the following morning, and is much the longest and most important, for during this service the law is shown. The minister takes it out of the *musbah*, removes its covering, opens the silver-gilt case in which it is kept, and exhibits to the congregation that column of the text which contains Aaron's blessing (Numb. vi, 24-27), when they step forward to kiss the sacred scroll. The last service is on Saturday afternoon a little before sunset, and consists of prayers interspersed with portions of the law, and arranged in one liturgy. The language being all Hebrew, the people understand the service but very imperfectly, the officials with one or two others excepted. It is performed in a kind of chant or cantillation most peculiar in its character. It differs nearly as much from the native Arab music as from that of Europeans, and seems to have an origin both ancient and peculiar. They have seventy different melodies, composed, according to their tradition, by the seventy elders of Israel in the time of



Plan of the present Samaritan Synagogue.

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Moses, which they have preserved and still use on various occasions.

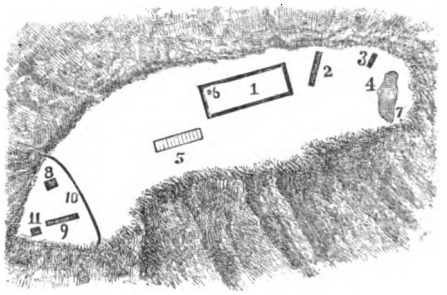
4. *Sacred Seasons.*—An important part of the Samaritan religion consists of the observance of certain sacred seasons. These are as follows:

(1.) *The Sabbath.*—Like the Jews, they reckon their days from sunset to sunset, according to the expression in Genesis—"And the evening and the morning were the first day." The Sabbath, therefore, as already said, commences at sunset on Friday and ends at sunset on Saturday. This day they keep most strictly as a day of rest, upon which no manner of work is to be done, according to the words of the law in Exod. xx, 8–10. To this command they adhere most faithfully, accepting it in its literal fulness. Unlike the Jews, they employ no *goïm*, or Gentiles, to light their fires or snuff their candles, but all within the gates keep the Sabbath alike. Consequently they never have any fire on that day, but scrupulously keep the command, "Ye shall kindle no fire throughout your habitations upon the Sabbath day" (Exod. xxxv, 3). Not a lamp or a candle ever burns in their houses or in the synagogue on that day. When darkness comes on during the reading of the opening service on Friday evening, they never introduce lights, but finish the service in the dark, and remain so in their houses until they retire to rest. Their first and great idea of keeping the Sabbath holy is to remain quiet—never to go out of their dwellings except to the synagogue; and the second is, to live more generously than on ordinary days, but the cooking is all prepared on Friday. Although they carefully abstain from all kind of work, even the most trifling actions, they keep no such guard on their language nor check on their thoughts, but feel at liberty to talk about anything and everything; and of a higher and purer mode of sanctifying the day they have no idea.

(2.) *The New Moon.*—Next in frequency, but not in importance, to the observance of the Sabbath is that of the new moon, the *reosh hadesh*, equivalent to the Jewish *rosh chodesh*. The new moon is sacredly watched for, and the afternoon immediately following its appearance, about half-past four, the Samaritans assemble in the synagogue to perform the appointed service. It consists of prescribed prayers composed for the occasion, intermixed with portions of the law, especially those referring to the beginning of months (Numb. x, 10; xxviii, 11–14). During the recital of the service, the whole of which lasts about two hours, the minister exhibits one of the roll-copies of the Pentateuch to the congregation.

(3.) *The Feasts and Fasts.*—The Samaritans are not given to festivals. In this they greatly differ from their Jewish brethren, as well as from some Christian communities. In the Jewish calendar there are above thirty such seasons of greater or less importance; but in the Samaritan only eight, six of which are commanded in the law, the other two being less important. These are the following:

(*a.*) *Karaban Aphsah*, or Jewish חַג הַפֶּסַח, Passover. This is the memorial of their great national deliverance from Egypt (Exod. xii). The time of its celebration is the fifteenth day of their month Nisan, in the evening of the day; but should that happen to be a Sabbath, the feast is held on the previous day. Its place of celebration is Mount Gerizim, which they found upon Exod. iii, 18. Therefore, early on the morning of the fourteenth day the whole community, with few exceptions, close their dwellings in the city, and clamber up the Mount, on the top of which, and in front of the ruins of their ancient temple, they pitch their tents in a circle. The lambs, five or six in number, and "without blemish," are brought on the tenth day, and during the intervening days are carefully kept, and cleanly washed as a sort of purification to fit them for the paschal service (comp. John v, 2). On the sacred spot, near the tents, a fire is kindled, over which two



Plan of Mount Gerizim.

1. Fortress.
2. "Seven Steps of Adam out of Paradise."
3. "Scene of the Offering of Isaac"—a trough like that used for the paschal feast.
4. "Holy Place."
5. "Joshua's Twelve Stones."
6. "Tomb of Sheik Ghranem," or "Schechem ben-Hamor."
7. "Cave where the Tabernacle was built."
8. Hole where the paschal sheep are roasted.
9. Trench where they are eaten.
10. Platform for the celebration of the Passover.
11. Hole where the water is boiled.

caldrons full of water are placed. Another fire is kindled close by in a kind of circular pit sunk into the ground, where the lambs are to be roasted. At sunset the lambs are slaughtered by five or six young men dressed in blue robes of unbleached calico, having their loins girded, who dip their fingers in the streaming blood and with it mark the foreheads and noses of the children. The boiling water is carefully poured over the dead lambs, and, when fleeced, the right fore-legs, which belong to the priest, are removed and placed on wood already laid for the purpose, together with the entrails; salt is added, and they are then burned. The lambs are now spitted and lowered into the oven. The spit is a long pole thrust through from head to tail, near the end of which is placed a transverse peg to prevent the carcass from slipping off. At midnight the lambs are taken up, when the paschal feast commences. A large copper dish filled with unleavened cakes and bitter herbs rolled up together is brought in and distributed among the congregation, all the adults wearing a kind of girdle around their waist, with staves in their hands, according to the command (Exod. xii, 11). The lambs are then laid upon carpets and strewn over with bitter herbs, all the congregation, i. e. the men, standing in two rows, one on each side of the lambs. During all this time, a long and tedious service peculiar to the day is recited by the two officials in turn, and when the reading has arrived at a certain point, all the expectant auditors stoop at once, and, as if in haste and hunger, tear away the flesh piecemeal with their fingers, and carry portions to the females and little ones in the tents. In a few minutes the whole disappears except some fragments, which are carefully gathered up, not a particle being left, which, with the bones, are all burned in a fire kindled for that purpose (Exod. xii, 10). On the following day rejoicings continue; fish, rice, and eggs are eaten, wine and spirits are drunk, and hymns, generally impromptu, are sung. Here we may observe that those who are unable to keep the Passover on this day may do so on the same day of the following month; but this second celebration is not kept on the hill, but in their own quarter in the city.

(*b.*) *Moed Aphsah*, answering to the Jewish חַג הַמַּצּוֹת, or Feast of Unleavened Cakes. Although this feast is intimately connected with the former, still, strictly speaking, they are two distinct solemnities, the Feast of the Passover commemorating the protection given them when the first-born of the Egyptians were slain, and that of the Unleavened Bread commemorating the beginning of their march out of Egypt. The distinction of the two feasts is more marked in the Samaritan than in the Jewish mode of their celebration. On the preceding day of the feast, every family removes all leaven-

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ed bread out of its dwelling, and a most careful search is made, so that the least fragment may not remain. Thus by the evening of the fourteenth day, all leavened bread and fermented drink are laid aside, and unleavened bread alone must be used during the seven following days, according to the law (Exod. xii, 18–20). This bread they call *masat*, equivalent to the Hebrew *matstsoth;* and the cake is made in the same form as the Jewish *matstsoth*, except that it is a little larger, but of the same thickness. The Samaritans, like some of the strict Jews, hang up some of the cakes in their houses till the next Passover, believing them to have the power of charms in warding off evils and drawing many blessings upon the family. The first and seventh days of the feast are kept holy, according to Exod. xii, 16, but the seventh is considered the most sacred of the two. At early morn they form themselves into a procession and clamber up Gerizim, "in honor of God." There, on the sacred spot, the priest repeats the service for the day, which consists of lengthy portions of the law interspersed with prayers and songs.

(*c.*) *Chamsin*, the "fiftieth," equivalent to the Πεντηκοστή, *Pentecost*, of the New Test. It is thus called because it falls upon the fiftieth day after the morrow of the Sabbath of the Unleavened Bread. The Samaritans differ from the Jews in reckoning these days. The latter begin to count them from the second day of the Unleavened Bread, on whatever day of the week it may happen; but the Samaritans commence on the morrow of the Sabbath which falls within the days of that feast, and cite as their authority Lev. xxiii, 15, 16. It is kept as a day to "rejoice before the Lord their God," on account of the bounties of his providence and the liberty to enjoy them in their own promised land (Deut. xvi, 9–12). This day likewise they go up Gerizim in procession, and on the same place as before the service for the day is gone through, which contains all the references made in the law to the harvest, as well as prayers and songs.

(*d.*) *Arish-sheni*, similar to the Jewish *Rosh-hashanah*, and always falls on the 1st of Tisri, that month being the commencement of the civil year with the Samaritans as with the Jews. They keep this day as a holy convocation, in which no servile work is done (Lev. xxiii, 24). They attend synagogue, and the service lasts about six hours; but they neither have "blowing of trumpets," as in the Jewish synagogue, nor is the day regarded with the importance attached to it by the Jews.

(*e.*) *Kibburim*, equivalent to the Jewish *Yom Kippur*, יוֹם הַכִּפּוּרִים, *Day of Atonement* of the Jews, which is held on the tenth day of Tishri, according to the command (Lev. xxiii, 27–32). In a strict point of view, this is the most important day in the Samaritan calendar. On the ninth day of the month, just two hours before sunset, all the community, both male and female, purify themselves by the free application of clean running water, after which they partake of the last meal before the *great fast*. The meal must be finished at least half an hour before sunset, when a rigid fast is observed until half an hour after sunset on the following day, making altogether a fast of twenty-five hours. During this time neither man, nor woman, nor child—not even the sick or suckling—is permitted to taste a morsel of bread or a drop of water. No indulgence, however trifling it may be, is permitted, and the whole fast is kept with such rigor that even medicine to the sick would on no account be administered. The day is therefore looked forward to with no little anxiety. They assemble at the synagogue a little before sunset, when the service commences and is kept up in solemn darkness through the night. It consists of the reading of the law, together with special prayers and supplications, portions of which are sung to their ancient melodies. The following morning they form a procession and visit the tombs of some of their prophets, where they repeat a portion of the service, and on their return at noon it is resumed in the synagogue. As it draws to a conclusion the principal ceremony takes place—namely, the exhibition of the ancient roll of the law, believed by them to be written by Abishua, the great-grandson of Aaron. Before the roll is covered and replaced, all step forward with eagerness to kiss it, as the opportunity only occurs annually. The service is undertaken by the priest and minister alternately, with the occasional help of one of the congregation. A little after sunset the anxious and tedious duties of the solemn day are over.

(*f.*) *Sekuth*, the Jewish סֻכּוֹת, *Tabernacles*. They begin this festival on the fifteenth day of the same month, and keep it for seven days, conforming literally to the injunctions in Lev. xxiii, 34–36, 40–43. On the eleventh day they begin the erection of the booths, which must be finished by the morning of the fourteenth. These are raised in the courts of their houses, in the open air. On each day of this feast service is held in the synagogue both morning and evening, and they make in procession a daily ascent of Gerizim, "in honor of God." No servile work is done, nor is any business transacted during these days, of which the eighth and last is held the most sacred.

Besides the sacred seasons already mentioned, they have two others of less important character. The first is *Reosh-ashena*, *Rosh-hashanah* of the Jews, the beginning of the year. It is held, not on the first day of Tishri, the beginning of the civil year, but on the first day of Nisan, the commencement of their ecclesiastical year. The day is not kept sacred, for they all follow their usual vocations; they simply attend a short service in the synagogue both morning and evening. The next is *Purim*, not, like that of the Jews, held in the month Adar to commemorate the national deliverance through queen Esther, but held in the preceding month, Shebat, in commemoration of the mission of Moses to deliver the Israelites out of Egypt.

4. *Sacred Places.*—The religious rites of Palestine, whether performed in honor of the true God or that of idols, were celebrated from the earliest ages on the top of the highest mountains. The Hebrew lawgiver felt it necessary to enjoin on the Israelites the duty of destroying all these sacred high places on their coming into possession of the land (Deut. xii, 2–5); but so deeply rooted was this form of worship in the religious feelings of Israel, as of the surrounding nations, that it proved a snare to them for many ages. It was these early sympathies that made Mount Gerizim so sacred to the children of Ephraim ever since the conquest, and in the same spirit have the Samaritans regarded it through all ages even to this day. Their great holy place is Gerizim. This mountain they hold to be the earth's centre, the house of God, the highest mountain on earth, the only one not covered by the flood, the site of altars raised by Adam, Seth, and Noah, the Mount Moriah of Abraham's sacrifice, the Bethel or Luz of Jacob's vision, and the place where Joshua erected first an altar, next the tabernacle, and finally a temple. On its slope the cave of Makkedah is also shown, though now closed up. Just as the Jew in all parts of the world turns his face in prayer towards the Temple mount at Jerusalem, so does the Samaritan to Gerizim, his temple mount. To him it is "the house of God," "the house of Jehovah," "the mountain of the world," "God's mountain," "the Sanctuary," "the mountain of the Divine Presence," and other such like titles—all flowing from their extravagant notions of its sacredness. They rarely write its name without the addition "the house of God." It was this same spirit that moved the woman of Samaria to answer the Saviour with such an air of pride—"Our fathers worshipped in this mountain" (John iv, 20). See GERIZIM.

But Samaritanism has other holy places. These are the tombs of their early prophets and holy men—viz.

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Joseph, Eleazar, Ithamar, Phinehas, Joshua, Caleb, the seventy elders, and Eldad and Medad. All these, according to their tradition, are buried in the neighborhood of Shechem, and on certain occasions the congregation visit them, when portions of the law and prayers are repeated. This is especially the case with the tombs of Phinehas and Eleazar, but even more so with that of Joseph, which they visit frequently.

III. *Local Literature.*—Before giving a summary of the books of the modern Samaritans, it is necessary to remark that they are, to a certain extent, a trilingual people. Of these languages the first is Hebrew. The fact of its being the language of the Law of Moses makes it to them, as to the Jews, the *leshon hak-kodesh*, or holy tongue. All their sacred books and their religious services are therefore in Hebrew, although it is to them, with few exceptions, a dead language. The second is the Samaritan. Its basis was the Hebrew, and it was thoroughly Shemitic in framework; but its superstructure contained many anomalies, some of which were harsh and foreign. See SAMARITAN LANGUAGE. From what now remains of it, its general construction seems very simple, and not unfrequently lucid and forcible; and, as pronounced by the Samaritans, it is much more euphonious than the Arabic. Soon after the Mohammedan conquest of Palestine, it gradually lapsed into a dead language. The only literature now remaining in it consists of the forms of the Pentateuch and a few other works, above noticed. The third tongue is the Arabic, the language of their conquerors. This soon supplanted the Samaritan, and has ever since remained their vernacular, and most of their works have been translated into Arabic for the sake of such of their people as understand no other.

It is difficult, at this time, to determine to what extent the ancient Samaritan literature was developed, though there is enough evidence to show that much mental activity existed among the people in former ages. Of their literary productions but little remains, owing in part to the destructive hand of time, but much more to the ravages they suffered during the first centuries of the Christian æra, and again under the Mohammedan rule. The works now known as extant may be classified under four heads, and we arrange the lists according to the Samaritan dates, including some already enumerated under SAMARITAN LITERATURE.

1. *Theological.*—It is to this class most belong, and the first on the list is the Torah, or Law of Moses. See SAMARITAN PENTATEUCH.

Risalat Achbor Israil, a work explaining the feasts, their object, and manner of keeping them, by Eleazar, a priest who is said to have lived in the 5th century after the conquest of Palestine by the tribes. (Composed in Hebrew, of which there is an Arabic translation.)

Sharîch, an exposition of the book of Exodus by various authors. (Written in Hebrew, with an Arabic translation. No date, but ancient.)

El-Amir, a commentary on portions of the law by Maraka, who flourished about fifty years before Christ. (Hebrew, with an Arabic translation.)

Sharîch, an exposition of Genesis from the beginning to ch. xxviii; the author not known, but dates from the 2d century of our æra. (Written in Hebrew, but, like the former, has an Arabic translation.)

El-Kaffi. This is a work discussing the doctrines contained in the law, written by Juseph el-Askari, A. D. 700. (Hebrew and Arabic.)

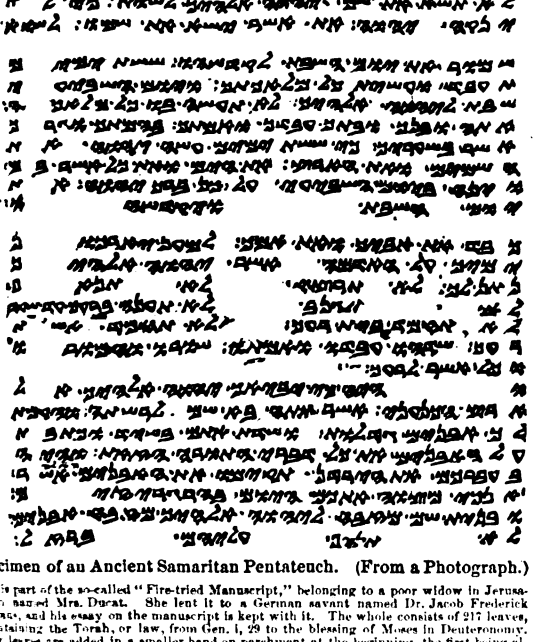
Masail Chilafi, a work discussing the differences between the Jews and Samaritans, by Munaji Naphes ed-Din, who lived in the 12th century. (Hebrew and Arabic.)

El-Mulhalal fi en-Nikahi, an explanation of the laws of marriage, by Abul-Barakat, who lived in the 12th century. (Hebrew and Arabic.)

Kitab el-Mirath, a work on the laws and regulations of wills and testaments. (Written by the same author, in Hebrew, with an Arabic translation.)

Sharîch, a historical exposition of the law, showing how the ancients observed it; written by El-Hhabr Jacub in the 12th century. (In Hebrew only.)

Sharîch, an exposition of the book of Exodus, by Ghazal ed-Duik, of the 13th century. (In Hebrew and Arabic.)



Specimen of an Ancient Samaritan Pentateuch. (From a Photograph.)

This is part of the so-called "Fire-tried Manuscript," belonging to a poor widow in Jerusalem named Mrs. Ducat. She lent it to a German savant named Dr. Jacob Frederick Krace, and his copy on the manuscript is kept with it. The whole consists of 217 leaves, containing the Torah, or law, from Gen. i, 28 to the blessing of Moses in Deuteronomy. Six leaves are added in a smaller hand on parchment at the beginning, the first being almost illegible. The real manuscript only begins at Gen. xi, 11; three leaves are added at the end for protection, after Deut. xxix, 30. The whole is much worn, and measures eleven inches by nine inches, and three inches in thickness. The text is divided into paragraphs, with verses, sentences, and words separated by a single dot. Words are not allowed to be broken by the line, but, in order to fill up the line, the last letters are farther apart, unless they form the word *Jehovah*, which is read *Eleeza*. The letters are not so large as those of Abishua's roll (the oldest at Nablûs), nor so large as those of the later roll. The hand is steady and uniform. The Decalogue is not numbered by marginal letters (in this respect it resembles Abishua's roll), and so, also, the paragraphs are neither numbered nor stated in either text. These points seem to show the Fire-tried Manuscript to be ancient (Conder, *Tent Work in Palestine*, i, 59).

Sharîch, a book explaining the blessings and cursings of the law, by Ibrahim el-Kaisi, of the 16th century. (Hebrew and Arabic.)

Risalat el-Arshad, a book on the days of the month upon which the feasts were to be held, written by Ibrahim il-Abi, an author of the 18th century. (Hebrew and Arabic.)

Sharîch, an exposition of the whole book of Genesis, written by Musalem el-Murjam, of the last century. (Hebrew and Arabic.)

Sharîch, an exposition of the books of Leviticus and Numbers, by Ghazal el-Matari, who lived in the last century. (Hebrew and Arabic.)

Sharîch, a work concerning the Eternal, together with certain social points, principally marriage and the Sabbath, by Ghazal ibu-Ramiyahh. (Hebrew and Arabic, but without date.)

2. *Liturgical.*—This class comprises all the books relating to their public and private services, such as the feasts and fasts, circumcision, marriage, and burial. They consist of passages from the Torah, interspersed with prayers and poetic compositions, the reading of which is principally performed with a kind of cantillation; hence the term *Tartil* generally applied to these books. This class is nearly as extensive as the theological, and contains much interesting matter and many beautiful passages, but the works have not yet received the attention they deserve. The most important are the services for the annual feasts and fasts, eleven in number—namely, one for the ordinary Sabbaths throughout the year; one for the two Sabbaths preceding Passover; one for the Passover; one for the days of Unleavened Bread; one for the fifty days following Passover; one for Pentecost; one for the 1st of Tisri; one for the Day of Atonement; one for the Tabernacles; one for the first day of the year, and one for the last day of the year.

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All these liturgies exist only in Hebrew, as it would be unlawful to translate them into the vulgar tongue. They are all of ancient date, but the authors and compilers are unknown. See SAMARITAN LITURGY.

3. *Historical.*—In this class there are but few works; these are:

Tarik. This is the Samaritan book of Joshua, as it is generally called, and is pretty well known to European scholars since the time of Scaliger, who, in A.D. 1584, received a copy from the Samaritans of Cairo, an edition of which was brought out by Juynboll (Leyden, 1848), with a Latin version and valuable annotations. It contains a brief history of themselves from the close of the Pentateuch down to modern times, and comprising some amount of valuable information mixed up with much that is fictitious and exaggerated.

Another historical work is extant, partly compiled from the above, by Abul-Fatah, an author of the 14th century, but is not held in esteem by the Samaritans themselves.

El-Tabak, a history of the Jews, principally relating the judgments that had befallen them; written by Abu Hassan es-Suri in the 12th century. (Hebrew and Arabic.)

Kitab es-Satir, a compendium of history from Adam to Moses. No author is named; but it is stated to have been written at the command of Moses. (Hebrew only.)

Ihlm Attawarik. This is simply a chronological table according to the Samaritan dates, extending from the creation of man to the present time. It is well known that the Samaritan copy of the Pentateuch differs in its dates from both the Jewish Hebrew text and the Sept. version, thus causing a difference in the date of all subsequent historical events. Independently of this, there is a further difference between this table and all other accepted data down to the commencement of the Christian æra. For example, the entrance of the Israelites into Canaan took place, according to common chronology, in A.M. 2553; but, according to the Samaritan, it was in 2794, making a difference of 241 years. The same chronology gives the age of the world at the commencement of the Christian æra as 4438 A.M., while the accepted date is 4004, thus making a difference of 434 years. But from this period the table generally agrees with our ordinary chronology.

4. *Scientific.*—Under this head may be comprised the following:

El-Chubs, an astronomical work treating of the rules regulating the first month of the year, and the conjunctions of the sun and moon. It was written, we are told, under the direction of Adam. (Hebrew.)

Risalat. This is a sort of exposition of the former work, written by several authors, but whose names and times are unknown. (Hebrew and Arabic.)

To the foregoing list may be added the following works extant and known in Europe, but not now in the possession of the Samaritans themselves—viz. Ghazal and Zadaka on parts of the law; Abul-Hassan and Zadaka el-Israili on religion and ceremonies; and Abu Saïd and Abu Itshak Ibrahim on language and grammar.

Sam'atus (Σαματός; Vulg. *Semedius*), given in the Apocrypha (1 Esdr. ix, 34) as the name of the fourth of the six sons of Osora (i. e. Abiah or Mochnadebai) among those Israelites who had married foreign wives after the captivity; but the Heb. list (Ezra x, 41, 42) contains the names Shelemiah, Shemariah, and Shallum in the corresponding place.

Samavarti, in Hindû mythology, is an appellation of Dhâma, the god of the under-world, who judges the dead and separates the good from the wicked.

Samba, in Hindû mythology, was a son of Vishnu in the avatar of Krishna, born of Dshamty, the beautiful daughter of the king of the bears. Samba, guided by the counsel of his father, and in order to avert the infliction of a threatening curse to which he had imprudently exposed himself, built a city, to which he gave his own name, and introduced in it the worship of the sun, to which he gathered the priests by conveying them on the saddle-horse Garudha, which was sacred to Vishnu.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sambation, a river mentioned in the Talmud as flowing during the first six days of every week and drying up on the Sabbath. The rabbins are not agreed as to the situation of the river, some placing it on the borders of Ethiopia and some in India.—Gardner, *Faiths of the World*, s. v. See SABBATICAL RIVER.

Sam-beid, or **Saman Veda**, is the Hindû title of the third section of the Vedas (q. v.).

Samber, in Hindû mythology, is an evil dæmon and king of giants, who brought under his power the beautiful Reti, consort of the god of love, and sought to win her for himself, but was defeated by Kamadewa, the son of Krishna.

Sambhara, synonymous with SAMBER (q. v.).

Sambhava, in Hindû mythology, is the third of the twenty-eight Buddhas who have hitherto appeared to save the world. His symbol is a horse, which therefore constantly appears with him in the representations.

Sambiasi, FRANCESCO, an Italian missionary to China, was born at Cosenza in 1582, and died in 1649.

Sa'mech (prop. *Sa'mek*, סָ; fully סָמֶךְ, a *prop*), the fifteenth letter of the Heb. alphabet (Psa. cxix, 113). See ACROSTIC.

Same'ius (Σαμεῖος, v. r. Σαμαῖος and Θαμαῖος), a corrupt Greek form (1 Esdr. ix, 21) of the name SHEMAIAH (q. v.) of the Heb. text (Ezra x, 21).

Samerius, HENRY, a Jesuit, was born in France in 1540. For some time he was confessor to Mary queen of Scots. He died about 1610. He was the author of a work entitled *Chronologia Sacra.*

Sam'gar-ne'bo (Heb. *Samgar' Nebu'*, סַמְגַּר־נְבוֹ, *sword of Nebo*, or perhaps *conqueror of Nebo*; Sept. Σαμαγάδ, v. r. Σαμαγώθ, Σαμαγάρ), one of the princes or commanders of Nebuchadnezzar's army against Jerusalem at its downfall (Jer. xxxix, 3). B.C. 589. The *Nebo* (q. v.) is the Chaldæan Mercury; about the *Samgar*, opinions are divided. Von Bohlen suggested that from the Sanscrit *sangara*, "war," might be formed *sângara*, "warrior," and that this was the original of Samgar. Fürst suggests that *nebo* should perhaps be joined to the following word Sarsechim (q. v.), as in the Sept., since it is contrary to analogy for this to stand at the end of a name. See NEBUCHADNEZZAR, etc. As in ver. 13 the chief of the eunuchs is called NEBU-SHASBAN, it has been supposed that Nebu-Sarsechim is only another name of the same person, and that Samgar is but a name of his office. It may be compounded of the Persic *cham*, a "cup," and *kar*, a derivative particle, and so be equivalent to *cup-bearer*, or Rabsbakeh (q. v.).

Sa'mi (Σαμί, v. r. Σαβεί, Τωβίς; Vulg. *Tobi*), a corrupt Greek form (1 Esdr. v. 28) of the name SHOBAI (q. v.) of the Heb. list (Ezra ii, 42).

Sami, a species of hard-wood which the Hindûs employ in kindling the sacrificial fire. They believe that it contains a mysterious internal heat which must be called forth by rubbing, and the fire for sacrificial uses is accordingly never produced by any other method.—Vollmer, *Wörterb. d. Mythol.* s. v.

Samia, in Greek mythology, is (1) a daughter of the river-god Mæander, who was married to Ancæus, the son of Neptune and Astypalea, and king of the Leleges, to whom she bore Perilaus, Enudus, Samus, and Alitherses—ancestral heroes of the Samians—and also Parthenope; (2) a surname of *Juno*, derived from Samos, where a primitive statue in the Egyptian style, the work of Smilis, was erected in her honor.

Sa'mis (Σαμίς, v. r. Σομεῖς), a Greek form (1 Esdr. ix, 34) of the name SHIMEI (q. v.) of the Heb. list (Ezra x, 38).

Samius, in Greek mythology, is an appellative of *Neptune*, from his temple on Samos.

Sam'lah (Heb. *Samlah'*, שַׂמְלָה, *a garment*: Sept. Σαλαμά, Σαμαά, v. r. Σαμαδά, Σεβλά), a king who reigned in Edom before the Israelites had a king (Gen. xxxvi, 36, 37; 1 Chron. i, 47, 48). B.C. post 1618. He was the successor of Hadad or Hadar, and was of Masrekah, that being probably the chief city during his reign. This mention of a separate city as belonging to

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each (almost without exception) of the "kings" of Edom suggests that the Edomitish kingdom consisted of a confederacy of tribes, and that the chief city of the reigning tribe was the metropolis of the whole.

Sammael, a dæmon among the modern Jews, most commonly styled the Angel of Death. The rabbins allege that the removal from the present life of those who die in the land of Israel is assigned to Gabriel, whom they call an Angel of Mercy, while those who die in other countries are despatched by the hand of Sammael, the prince of dæmons. Several of the rabbins confidently assert that the latter has no power over the Jews, and God himself is represented as saying to him, "The world is in thy power except this people. I have given thee authority to root out the idolaters; but over this people I have given thee no power."—Gardner, *Faiths of the World*, s. v.

Sammans (SCHAMANS). See SHAMANS.

Sammim. See SPICE.

Sam'mus (Σαμούς v. r. Σαμμού), a corrupt Greek form (1 Esdr. ix, 43) of the name SHEMA (q. v.) of the Heb. text (Neh. viii, 4).

Samoan (or NAVIGATOR'S) **Islands**, a group of nine inhabited islands, with some islets, in the Pacific Ocean, lying north of the Friendly Islands; population in 1869, 35,107. The soil, formed chiefly by the decomposition of volcanic rock, is rich, and the climate is moist. Among the Polynesian Islands, the inhabitants of the Samoan group rank, in personal appearance, second only to the Tongese. They are well formed, and easy and graceful in their movements. Polygamy is customary, but two wives seldom live in the same house. Women are considered the equals of men, and both sexes join in the family labor. The ancient religion of the islanders acknowledged one great God, but less worship was paid to him than to some of their war-gods. They had, besides, a god of earthquakes, a god who upheld the earth, and gods of hurricanes, rain, and lightning, and also many inferior gods, who guarded certain localities. They also worshipped certain chiefs, to whose memory they erected carved blocks of wood and stone. The first missionaries landed in Savaii in 1830 from the Society Islands, and, in 1836, were joined by others from England. The first Roman Catholic missionaries arrived in 1846. The inhabitants are all now nominally Christians. There are schools and a church in every village. The children can generally read in their own language at the age of seven years, and most of the adult population can read and write. The Bible has been translated and printed, as have hymn-books and other works, at the missionary printing-office. In 1869, the population was divided, denominationally, as follows: Independents and Presbyterians, 27,021; Wesleyans, 5082; Roman Catholics, 3004. See Appleton, *New Amer. Cyclop.* s. v.; *Chambers's Encyclop.* s. v.

Samoan Version. The Samoan belongs to the Polynesian or Malayan languages, and is spoken in Samoa, or Navigator's Islands. The translation of the Scriptures into that language appears to have been undertaken, in the first place, by the Rev. John Williams, assisted by other missionaries of the London Missionary Society, who, after the death of Williams, continued and completed it. In 1842 the Gospel of John was published, followed, in 1845, by the Gospel of Luke, translated by Macdonald, and the Epistle to the Romans, translated by Heath. In 1846, the entire New Test., including a revised translation of the Gospel of Matthew, was completed at press. In 1848, the missionaries sent a revised copy of the New Test. to London, and an edition of 15,000 copies was printed by the British and Foreign Bible Society. In the year 1855, the translation of the Old Test. was completed and printed; and as to the particulars concerning this great work, we will quote the words of the Report (1856, p. clxiv):

"Previous to the completion of the New Test. some progress had been made in the translation of the Old; and, in 1848, an edition of 10,000 copies of the book of Psalms was put through the press, bound, and circulated.

"In 1849, editions of 10,000 each of the books of Genesis and Exodus were printed; and in 1850 Leviticus, Numbers, and Deuteronomy were also printed, in editions of 7000 copies each. The Pentateuch was then bound in one volume.

"In 1853, editions of 5000 each of the books from Joshua to 2 Samuel inclusive were printed, and in 1854 the remaining historical books; and the whole were bound up in one volume, forming the second volume of the historical books.

"In the same year, editions of 3500 each of the books of Solomon, the Lamentations, and the minor prophets were put through the press; and in March of the present year Ezekiel and Daniel were in circulation, Isaiah in the press, and Job ready for it. The only remaining book to be revised was Jeremiah; so that before this time the whole of the Old and New Tests. will have been completed and printed. The book of Job, with those of Solomon and the Prophets, will, besides the book of Psalms, form the third volume of the Old Test.

"The plan adopted in translation has been to assign to individuals separate books or portions for most careful translation. These portions have been further submitted to the criticisms of the other members of our Mission, and finally revised for the press by a committee of not less than five, including the translators, and then printed in every respect according to the decision of the committee.

"In the Old Test., our translations have been made from the Hebrew text sent out to us by the British and Foreign Bible Society, and executed agreeably to the rules of the Society. Our English Authorized Version has been constantly before us, and adhered to as nearly as possible. Constant reference has been made to the Septuagint and Vulgate, and the best use made of the various Polynesian translations. With regard to the lexicography, criticism, and renderings of the sacred text, we have availed ourselves of the labors of Rosenmüller, Gesenius, Lee, Ainsworth, Blayney, Henderson, Lowth, Dathe, Patrick, Good, etc.

"These translations and revisions have cost the members of our Mission many years of patient thought and labor; and it is a cause of great and most devout thankfulness to God that some of us who commenced the work on the Samoan group, and have from the beginning taken a part in the translating of the Sacred Word into its language, have lived to be engaged in it to its completion. To the great Head of the Church, who has enabled us to put this invaluable boon into the hands of the Samoan people, be all the praise."

Since that time new revised editions have been published. The last edition of the entire Bible left the press at London in 1873, under the editorship of the Rev. Dr. Turner. (B. P.)

Samogitian Version. The Samogitian is a dialect of the Lithuanian language, spoken in three districts of Lithuania—namely, Telcha, Schaul, and Rosina. The Samogitians number about 112,000 individuals, and are, with few exceptions, of the Roman Catholic persuasion, whence it is also called the "Catholic dialect." In 1814, the New Test. had been for the first time translated into this dialect by prince Gedroitz, bishop of Samogitia, who designed to print one thousand copies at Wilna at his own expense. In 1816, a second edition left the press, and in 1831 a third one, printed by the monks in the monastery of St. Cazemir at Wilna. Of the Old Test. nothing has as yet been translated into this dialect. Comp. Dalton, *Das Gebet des Herrn in den Sprachen Russlands*, p. 41, 79; *The Bible of Every Land*, p. 313. (B. P.)

Samoiede (or **Samoyed**) **Mythology**, the religious system of three Arctic tribes which persist in heathenism, despite repeated efforts to convert them to Christianity. Their supreme being, who is regarded as the creator and director of the universe, is called *Num*. Innumerable subordinate spirits or gods, called *Tadebi*, are acknowledged, who combine both good and evil qualities in their natures. The priests govern the elements and control the health of human beings. They perform ceremonies in connection with births, marriages, and deaths. The Samoieds build temples, but do not set up representations of *Num* in them, as he is held to be invisible. The only images are those of subordinate deities.—Vollmer, *Wörterb. d. Mythol.* s. v.

Samokrestschentsi. See SAMOKRISCHTCHINA.

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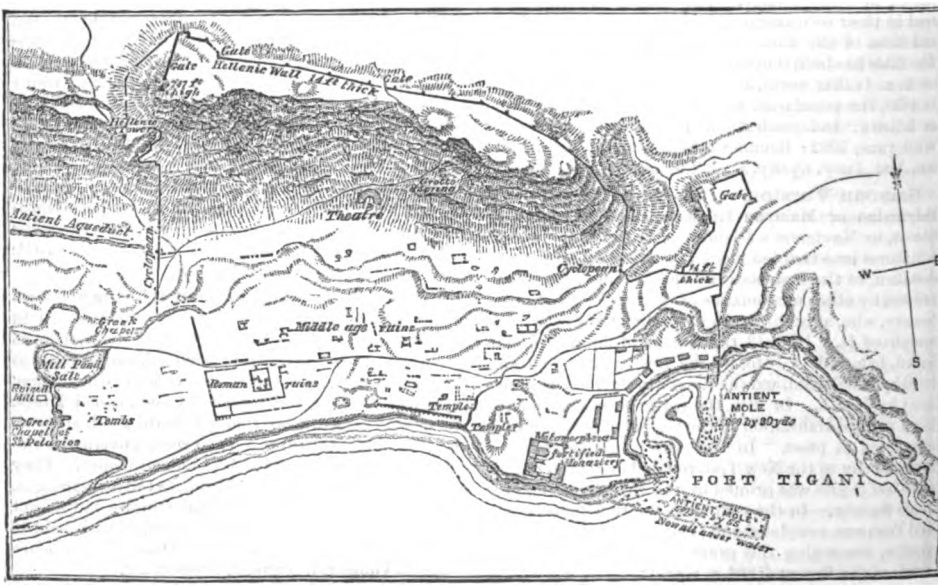
Samokrischtchina, a sect of Russian dissenters, whose name signifies "self-baptizers," and expresses the peculiarity by which they are distinguished from other Raskolniks.

Samonas, archbishop of Gaza, flourished about 1056. His known work is *Discussion with Achmed concerning the Real Presence of Christ's Body and Blood in the Sacrament*, found in *Bibl. Max. Patr.* xviii, 577; Gr. and Lat. in *Bibl. Patr. Gallandi*, xiv, 225.

Sa'mos (Σάμος, *distinguished*), a noted island in the Ægean Sea, near the coast of Lydia, in Asia Minor, and separated only by a narrow strait from the promontory which terminates in Cape Trogyllium. This strait, in the narrowest part, is not quite a mile in width (Pliny, *Hist. Nat.* v, 34; Strabo, xiv, 634; comp. Leake, *Map of Asia Minor*). For its history, from the time when it was a powerful member of the Ionic confederacy to its recent struggles against Turkey during the war of independence, and since, we must refer to Smith's *Dict. of Gr. and Rom. Geog.* s. v. Samos is a very lofty and commanding island; the word, in fact, denotes a height, especially by the sea-shore: hence, also, the name of Samothracia, or "the Thracian Samos," for another similar island. Samos was illustrious at a period of remote antiquity, and was at one time mistress of the sea, but its greatness was of no long duration. Tradition ascribes the birth of Pythagoras to this island, and Creophilus, said to be the son-in-law of Homer, and himself a poet of no mean pretensions, was also a Samian. The period during which Samos enjoyed the greatest prosperity was that occupied by the government of Polycrates, who made himself master of many among the surrounding islands. The island fell subsequently under the Athenian dominion, and was considered as one of the most valuable dependencies of Athens. The people of Samos were especially worshippers of Juno or Hera, and her temple, called the Heræon, was enriched by some of the finest works of art known in Greece, particularly statues by Myron, Polycletus, and Praxiteles. The chief manufacture carried on by the inhabitants was that of pottery, the Samian ware being celebrated all over the civilized world. It was made of a fine smooth clay of a deep red color, and many specimens of it remain to adorn the cabinets of archæologists. It must be borne in mind, however, that the term Samian ware was soon applied to all of a similar character, wherever fabricated, just as at the present time all porcelain is called by the general name of china. The island is sometimes stated to have been famous for its wines, but, in fact, the wine of Samos was in ill repute. Strabo says expressly that the island was οὐκ εὔοινος. It now, however, ranks high for its Levantine wine, which is largely exported, as are also grapes and raisins. Samos, which is still called *Samo*, contained, some years ago, about 60,000 people, inhabiting eighteen large villages and about twenty small ones. Vathi is the chief town of the island in every respect, except that it is not the residence of the governor, who lives at Colonna, which takes its name from a solitary column (about fifty feet high and six in diameter), a remnant of the ancient Temple of Juno, of which some insignificant remains are lying near. Various travellers (Clarke, Tournefort, Pococke, Dallaway, Ross) have described this island. See also Georgirenes, *Description of Samos*, etc. (Lond. 1678): Panofka, *Res Samiorum* (Berlin, 1822); and especially Guérin, *Description de l'Île de Patmos et de l'Île de Samos* (Paris, 1856).

Coin of Samos.

Samos is briefly referred to in two places in Scripture. The Romans wrote to the governor in favor of the Jews, in the time of Simon Maccabæus (1 Macc. xv, 23), and Paul touched there when going to Jerusalem, on his return from his third missionary journey (Acts xx, 15). He had been at Chios, and was about to proceed to Miletus, having passed by Ephesus without touching there. The topographical notices given incidentally by Luke are most exact. The night was spent at the anchorage of Trogyllium, in the narrow strait between Samos and the extremity of the mainland ridge of Mycale. This spot is famous both for the great battle of the old Greeks against the Persians in B.C. 479, and also for a gallant action of the modern Greeks against the Turks in 1824. Here, however, it is more natural (especially since we know, as above from 1 Macc. xv, 23, that Jews resided



Port Tigani, the Ancient Harbor of Samos.

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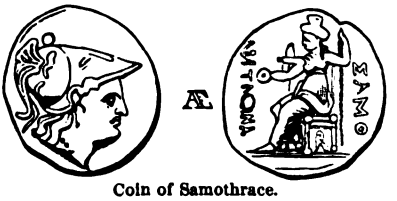
here) to allude to the meeting of Herod the Great with Marcus Agrippa in Samos, whence resulted many privileges to the Jews (Josephus, *Ant.* xvi, 2, 2, 4). At that time and when Paul was there it was politically a "free city" in the province of Asia (q. v.). See Conybeare and Howson, *St. Paul*, ii, 18; Lewin, *St. Paul*, ii, 87 sq. See PAUL.

Samosatenes, or **Samosatenians**, the followers of *Paul of Samosata* (q. v.).

Samostrigolschtschina, a sect of Russian dissenters, whose name signifies "self-ordainers," and expresses the peculiarity by which they are distinguished from other Raskolniks.—Blunt, *Dict. of Sects*, s. v.

Samothra'cia, or **Samothrâce** (Σαμοθράκη), a famous island in the north-eastern part of the Ægean Sea, above the Hellespont, with a city of the same name. It was anciently called *Dardana*, *Leucania*, and also Samos; and, to distinguish it from the other Samos (q. v.), the name of Thrace was added, from its vicinity to that country. Hence, *Samos of Thrace*, Σάμος Θράκης, and by contraction Σαμοθράκη, Samothrace. Samothrace is about twenty miles in circumference, and about twenty miles from the coast of Thrace. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum (Diod. Sic. iii, 55; v, 47; Ptolemy, *Geog.* v, 11; Pliny, *Hist. Nat.* iv, 23). In ancient times it was the resort of numerous pilgrims, who regarded it as invested with peculiar sanctity. It was the seat of the worship and mysteries of the Cabiri—mysteries in which persons of the highest rank and consideration deemed it an especial honor to be initiated, and which have been a favorite subject for investigation among modern students. Samothrace is mountainous, and the central peak is the highest point in the northern part of the Ægean, and inferior only to Mount Athos on the mainland. Homer places upon it the throne of Neptune; it towers high over Imbros, and the plains of Troy are distinctly visible from its summit. Homer describes Jupiter as watching from hence the progress of the Trojan war. The traditions of Samothrace extend to the remotest antiquity; they refer to a period when the Hellespont, the Propontis, and the Bosphorus were but a series of inland lakes, and the Euxine was entirely shut away from the Ægean. It is the opinion of Niebuhr (*Ancient Ethnography and Geography*, i, 182) that Samothrace was the centre of the Pelasgic religion. Perseus took refuge here after his defeat by the Romans at Pydna. In later times Samothrace had, according to Pliny, the privileges of a small free state, though it was doubtless considered a dependency of the province of Macedonia. The island is now called *Samothraki*, frequently corrupted into *Samandrichi* (ἐς τὸ μανδρίκι). It is but thinly peopled, principally by fishermen, and in many parts is covered with forests. It contains only a single village. The mountain is described in the *Missionary Herald* for 1836, p. 246; comp. Richter, *Wallfahrt*, p. 438 sq.; Smith, *Dict. of Class. Geog.* s. v.; Conze, *Reise auf d. Inseln d. Thrakischen Meers* (Berl. 1859).

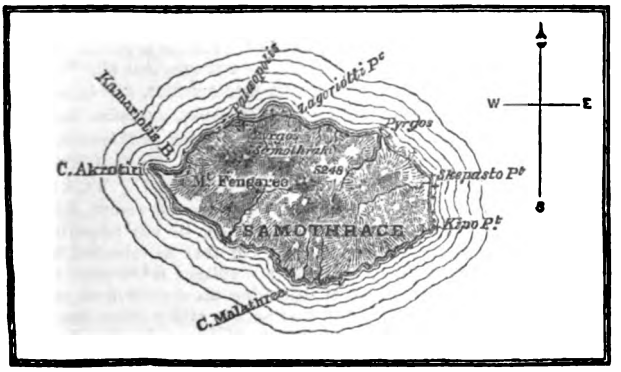


Coin of Samothrace.

The mention of this island in the account of Paul's first voyage to Europe (Acts xvi, 11) is, for two reasons, worthy of careful notice. In the first place, being a very lofty and conspicuous island, it is an excellent landmark for sailors, and must have been full in view, if the weather was clear, throughout that voyage from Troas to Neapolis. From the shore at Troas, Samothrace is seen towering over Imbros (Homer, *Il.* xiii, 12, 13; Kinglake, *Eöthen*, p. 64), and it is similarly a marked object in the view from the hills between Neapolis and Philippi (Clarke, *Travels*, ch. xiii). These allusions tend to give vividness to one of the most important voyages that ever took place. Secondly, this voyage was made with a fair wind. Not only are we told that it occupied only parts of two days, whereas on a subsequent return voyage (Acts xx, 6) the time spent at sea was five: but the technical word here used (εὐθυδρομήσαμεν) implies that they ran before the wind. Now the position of Samothrace is exactly such as to correspond with these notices, and thus incidentally to confirm the accuracy of a most artless narrative. Paul and his companions anchored for the night off Samothrace. The ancient city, and therefore probably the usual anchorage, was on the north side, which would be sufficiently sheltered from a south-east wind. It may be added, as a further practical consideration not to be overlooked, that such a wind would be favorable for overcoming the opposing current, which sets southerly after leaving the Dardanelles, and easterly between Samothrace and the mainland. See Conybeare and Howson, *Life and Ep. of St. Paul*, i, 282 sq., Lewin, *St. Paul*, i, 200.

Samp'samès (Σαμψάμης v. r. Σαμψάκης; Vulg. *Lampsacus*, *Samsames*), a name which occurs in the list of those to whom the Romans are said to have sent letters in favor of the Jews (1 Macc. xv, 23). The name is probably not that of a sovereign (as it appears to be taken in the A. V.), but of a place, which Grimm identifies with *Samsun*, on the coast of the Black Sea, between Sinope and Trebizond.

Sampson, Ezra, a Congregational minister, was born at Middleborough, Mass., Feb. 12, 1749. He graduated at Yale College, 1773, and became pastor of the Congregational Church at Plympton, Mass., Feb., 1775. He also officiated as chaplain in the Revolutionary army, and was settled at Hudson, N. Y., 1796. While there he became associated with Rev. Harry Crosswell in the editorship of *The Balance*, one of the first literary journals in the United States (1801–4). He edited for a year (1804–5) the *Connecticut Courant*, and became judge of Columbia County in 1814. He died in New York City, Dec. 12, 1823. He was the author of *Beauties of the Bible* (1802):—*Sham Patriot Unmasked* (1803):—*The Historical Dictionary* (1804):—*The Brief Remarker on the Ways of Men* (1817, 1855). See Sprague, *Annals of the American Pulpit*, ii, 122.



Map of the Island of Samothrace.

Sampson, Francis S., D.D., an eminent Presbyterian divine, was born near Dover Mills, Goochland Co.,

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Va., in Nov., 1814. At the age of sixteen he was placed in the family of his uncle, the Rev. Thornton Rogers, of Albemarle. Finding himself now in a religious atmosphere, he was induced to seek earnestly the salvation of his soul, made a profession of religion, and became a member of the Church in Charlottesville, Aug. 13, 1831. He graduated at the University of Virginia in 1836; subsequently studied theology at the Union Theological Seminary of Virginia; and, on the resignation of Prof. Ballantine, in the spring of 1838, was appointed teacher of Hebrew, and from that time continued to perform other duties of the Oriental department; was licensed by the East Hanover Presbytery in Oct., 1839, and ordained as an evangelist by the same presbytery in Oct., 1841. In the summer of 1848 he visited Europe, spending his time chiefly at the universities of Halle and Berlin in the prosecution of his Oriental studies, and returned in August, 1849. In Oct., 1848, he was elected professor of Oriental literature and languages in the Union Theological Seminary, Virginia, and in 1849 received the degree of D.D. from Hampden Sidney College. He died April 9, 1854. In 1851 Dr. Sampson delivered, at the University of Virginia, a lecture on *The Authority of the Sacred Canon, and the Integrity of the Sacred Text*, which was afterwards published, in connection with the series of which it formed a part; and in 1856 there was published, under the editorial supervision of his successor, Dr. Dabney, *A Critical Commentary on the Epistle to the Hebrews*. One of Dr. Sampson's most striking and valuable traits was his methodical industry. "That whatever is worth doing is worth doing well; that each task must be done with one's might in just so much time as is needed to do it perfectly, and no more; that no task is to be left till all is perfected which can be done to advantage—these were the rules of working which he carried with him from the time of his boyhood to the school, the university, the study, and the lecture-room." He was eminently conscientious in everything. Family prayers were, in his house, no hurried, unmeaning form. The whole air and tone of the exercise showed deep, conscientious sincerity and earnestness. As an instructor, Dr. Robert L. Dabney says of him, "I hesitate not to say that, as a master of the art of communicating knowledge, he was, in my view, unrivalled;" and again, "One of the foundation-stones of his success was his indisputable scholarship. No man ever passed through one of his classes without a profound and admiring conviction of this." See Sprague, *Annals of the American Pulpit*, iv, 795; Allibone, *Dict. of British and American Authors*, s. v. (J. L. S.)

Sampson, Henry, a Nonconformist divine, was born in Nottinghamshire, and studied at Leyden and Padua. He was ejected at the Reformation, and subsequently became an eminent London physician. He died in 1705. He published an edition of Porter *on Divine Grace*, and prepared materials for a history of Nonconformists.

Sampson, Richard, LL.D., Bishop of Chichester in 1536. He was transferred to Coventry and Lichfield, 1542–43, and died at Eccleshall, 1554. He is the author of *Commentary on Romans*, etc. (Lond. 1546, 8vo):—*Regii Sacelli* (4to).

Sampson, Thomas, a Puritan divine, was born (according to Strype) at Playford, in Suffolk, 1517, and educated at Oxford. He was ordained by archbishop Cranmer and bishop Ridley; was chaplain in the army of Lord Russell. In 1551 he was preferred to the rectory of All-hallows, London, and, in 1554, to the deanery of Chichester. During the reign of Mary he resided in Strasburg. Returning home on the accession of Elizabeth, he refused the bishopric of Norwich, because dissatisfied with the nature of the office. In Sept., 1560, he was made prebendary of Durham, and in Michaelmas term, 1561, he was installed dean of Christ Church, Oxford. So open and zealous was he against clerical habits that in 1564 he was deprived of his deanery, and for some time imprisoned. Notwithstanding his nonconformity, he was presented, in 1568, with the mastership of Wigston Hospital at Leicester, and had, according to Wood, a prebend in St. Paul's. He resided at Leicester until his death, April 9, 1589. He married bishop Latimer's niece, by whom he had two sons, John and Nathaniel. Besides editing two *Sermons of John Bradford* (1574, 8vo), a translation into English of a *Sermon of St. Chrysostom* (1550, 8vo), he published several *Letters*, and a *Brief Collection of the Church and Ceremonies thereof* (1592, 16mo).

Sam'son (Heb. *Shimshon'*, שִׁמְשׁוֹן, *sunlike, shining;* Sept. and N. T. Σαμψών, and so Josephus, *Ant.* v, 8, 4, according to whom, however, the word means "strong:" if the root *shemesh* has the signification of "awe," which Gesenius ascribes to it, the name Samson would seem naturally to allude to the "awe" and "astonishment" with which the father and mother looked upon the angel who announced Samson's birth [see Judg. xiii, 6, 18–20]), the name of the celebrated champion, deliverer, and judge of Israel, equally remarkable for his supernatural bodily prowess, his moral infirmities, and his tragical end (B.C. 1185–65). (In the following account we freely use the articles in Kitto, Smith, and Winer.)

1. *History.*—Samson was the son of Manoah, of the tribe of Dan, and was born, B.C. cir. 1200, of a mother whose name is nowhere given in the Scriptures. The circumstances under which his birth was announced by a heavenly messenger gave distinct presage of an extraordinary character, whose endowments were to be of a nature suited to the providential exigencies in which he was raised up. The burden of the oracle to his mother, who had long been barren, was that the child with which she was pregnant was to be a son, who should be a Nazarite from his birth, upon whose head no razor was to come, and who was to prove a signal deliverer to his people. She was directed, accordingly, to conform her own regimen to the tenor of the Nazaritish law, and strictly abstain from wine and all intoxicating liquor, and from every species of impure food. According to the "prophecy going before upon him," Samson was born in the following year; and his destination to great achievements began to evince itself at a very early age by the illapses of superhuman strength which came, from time to time, upon him.

As the position of the tribe of Dan—bordering upon the territory of the Philistines—exposed them especially to the predatory incursions of this people, it was plainly the design of Heaven to raise up a deliverer in that region where he was most needed. The Philistines, therefore, became very naturally the objects of that retributive course of proceedings in which Samson was to be the principal actor, and upon which he could only enter by seeking some occasion of exciting hostilities that would bring the two peoples into direct collision. Such an occasion was afforded by his meeting with one of the daughters of the Philistines at Timnath, whom he besought his parents to procure for him in marriage, assigning as a reason that she "pleased him well"—Heb. ישרה בעיני הוא, *She is right in mine eyes;* not *beautiful, engaging, attractive*, but *right relative to an end, purpose, or object* (see Gousset, *Lexicon*, s. v. ישר, and comp. 2 Sam. xvii, 4; 1 Kings ix, 12; 2 Chron. xii, 30; Numb. xxviii, 27). That he entertained a genuine affection for the woman, notwithstanding the *policy* by which he was prompted, we may, doubtless, admit; but that he intended, at the same time, to make this alliance subservient to the great purpose of delivering his country from oppression, and that in this he was acting under the secret control of Providence, would seem to be clear from the words immediately following, when, in reference to the objection of his parents to such a union, it is said that

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they "knew not that it was of the Lord that he sought an occasion against the Philistines." It is here worthy of note that the Hebrew, instead of "*against* the Philistines," has "*of* or *from* the Philistines," apparently implying that the occasion sought should be one that *originated* on the side of the Philistines. This occasion he sought under the immediate prompting of the Most High, who saw fit, in this indirect manner, to bring about the accomplishment of his designs of retribution on his enemies. His leading purpose in this seems to have been *to baffle the power of the whole Philistine nation by the prowess of a single individual.* The champion of Israel, therefore, was not appointed so much to be the leader of an army, like the other judges, *as to be an army in himself.* In order, then, that the contest might be carried on in this way, it was necessary that the entire opposition of the Philistines *should be concentrated, as far as possible, against the person of Samson.* This would array the contending parties in precisely such an attitude as to illustrate most signally the power of God in the overthrow of his enemies. But how could this result be brought about except by means of some *private quarrel* between Samson and the enemy with whom he was to contend? And who shall say that the scheme now projected was not the very best that could have been devised for accomplishing the end which God had in view? To what extent Samson himself foresaw the issue of this transaction, or how far he had a plan *distinctly laid*, corresponding with the results that ensued, it is difficult to say. The probability, we think, is that he had rather a *general strong impression*, wrought by the Spirit of God, than a *definite conception* of the train of events that were to transpire. It was, however, a conviction as to the issue sufficiently powerful to warrant both him and his parents in going forward with the measure. They were in some way assured that they were engaged in a proceeding which God would *overrule* to the furtherance of his designs of mercy to his people and of judgment to their oppressors. From this point commences that career of achievements and prodigies on the part of this Israelitish Hercules which, passing gradually from the wonderful to the miraculous, rendered him the terror of his enemies and the wonder of all ages.

(1.) On his first visit to his future bride, he slew a lion without weapons; and on his second visit, to espouse her, he found the skeleton, denuded of the flesh by the birds and jackals, occupied by a swarm of bees (Judg. xiv, 1–8). The strange incident of a Nazarite eating honey out of the carcass of a dead lion has been examined by Theodoret (*Quest. in Jud.* 22). We must not attribute too scrupulous views to the times of the Judges. It is worthy of remark, however, that Josephus (*Ant.* v, 8, 6) says nothing of the eating of this honey by Samson and his parents.

(2.) At his wedding-feast, the attendance of a large company of paranymphs, or friends of the bridegroom, convened ostensibly for the purpose of honoring his nuptials, but in reality to keep an insidious watch upon his movements, furnished the occasion of a common Oriental device for enlivening entertainments of this nature. He propounded a riddle, the solution of which referred to his obtaining a quantity of honey from the carcass of a slain lion; and the clandestine manner in which his guests got possession of the clue to the enigma cost thirty Philistines their lives (Judg. xiv, 10–20).

(3.) The next instance of his vindictive cunning was prompted by the ill-treatment which he had received at the hands of his father-in-law, who, upon a frivolous pretext, had given away his daughter in marriage to another man, and was executed by securing a multitude of foxes, or rather *jackals* (שׁוּעָלִים, *shualim*), and, by tying firebrands to their tails, setting fire to the cornfields of his enemies. (See the Latin monographs on this subject by Hilliger [Viteb. 1674], Gasser [Halle, 1751], and Vriemoet [Franc. 1738].) The indignation of the Philistines, on discovering the author of the outrage, vented itself upon the family of his father-in-law, who had been the remote occasion of it, in the burning of their house, in which both father and daughter perished. This was a fresh provocation, for which Samson threatened to be revenged; and, thereupon falling upon them without ceremony, he smote them, as it is said, "hip and thigh, with a great slaughter" (Judg. xv, 1–8). The original, strictly rendered, runs, "he smote them leg upon thigh"—apparently a proverbial expression, and implying, according to Gesenius, that he cut them to pieces so that their limbs—their legs and thighs—were scattered and heaped promiscuously together; equivalent to saying that he smote and destroyed them *wholly, entirely.* Mr. Taylor, in his edition of Calmet, recognises in these words an allusion to some kind of *wrestling combat*, in which, perhaps, the slaughter on this occasion may have commenced.

(4.) Having subsequently taken up his residence in the rock Etam, he was thence dislodged by consenting to a pusillanimous arrangement on the part of his own countrymen, by which he agreed to surrender himself in bonds, provided *they* would not themselves fall upon him and kill him. He probably gave in to this measure from a strong inward assurance that the issue of it would be to afford him a new occasion of taking vengeance upon his foes. Being brought, in this apparently helpless condition, to a place called, from the event, Lehi, *a jaw*, his preternatural potency suddenly put itself forth; and, snapping the cords asunder, and snatching up the jawbone of an ass, he dealt so effectually about him that a thousand men were slain on the spot. That this was altogether the work, not of man, but of God, was soon demonstrated. Wearied with his exertions, the illustrious Danite became faint from thirst; and, as there was no water in the place, he prayed that a fountain might be opened. His prayer was heard: God caused a stream to gush from a hollow rock hard by; and Samson, in gratitude, gave it the name of *Enhakkor*, a word that signifies "the well of him that prayed," and which continued to be the designation of the fountain ever after. The place received its name from the circumstance of his having then so effectually wielded the *jawbone* (לְחִי, *Lehi*) (Judg. xv, 15 sq.; see Bauer, *Heb. Myth.* ii, 65; *Ausführl. Erklär. des W.* ii, 57; comp. Judg. iii, 31; 2 Sam. xxiii, 8, 18). The springing-up of a fountain in the jawbone (ver. 19) has given great trouble to the interpreters; and some would remove the passage from the text, or give it a very different meaning. The most common is to render *lechi*, לְחִי, not *jawbone*, but *Lehi*, the name of a place in which the fountain sprang up; and *maktêsh*, מַכְתֵּשׁ, not *the socket of the tooth*, but the rift of the rock from which the water came. So the Targum, and Josephus (*Ant.* v, 8, 9; comp. Clericus *in loc.*; Ortlob, *De Fonte Simsonis prope Maxillam* [Leips. 1703]; Deyling, *Observat. Sacr.* i, 113 sq.; Büsing, in the *Biblioth. Hagana*, ii, 505 sq.; Herder, *Geist der ebr. Poesie*, ii, 235, 255; Rosenmüller, *Schol.* in loc.). It would seem that *Lehi* refers back to ver. 15, and the rendering of *maktêsh* is assumed. It would be easier, with Studer, to take *Lehi* for the name of a wall of rock, an opening in which was called *maktêsh, tooth-cavity.* Yet it seems to be doubtful whether *maktêsh* alone could have this meaning. (See in general Gesenius, *Thesaur.* ii, 752.) Heine (*Dissertat. Sacr.* p. 241 sq.) opposes another exegetical attempt on this passage, and clings to the entire miracle. Comp. Bochart, *Hieroz.* i, 171 sq.). See LEHI.

(5.) The Philistines were from this time held in such contempt by their victor that he went openly into the city of Gaza, where he seems to have suffered himself weakly to be drawn into the company of a woman of loose character, the yielding to whose enticements exposed him to the most imminent peril (Judg. xvi, 1–3). His presence being soon noised abroad, an attempt was made during the night forcibly to detain him by clos-

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ing the gates of the city, and making them fast; but Samson, apprised of it, rose at midnight, and, breaking away bolts, bars, and hinges, departed, carrying the gates upon his shoulders to the top of a neighboring hill *that looks towards Hebron* (על פני חברון; Sept. ἐπὶ προσώπου τοῦ Χεβρών, *facing Hebron*). The common rendering, "before Hebron," is less appropriate, as the distance between the two cities is at least twenty miles. The hill lay, doubtless, somewhere between the cities, and in full view of both. See GAZA.

(6.) After this his enemies strove to entrap him by guile rather than by violence, and they were too successful in the end. Falling in love with a woman of Sorek, named Delilah, he became so infatuated by his passion that nothing but his bodily strength could equal his mental weakness. (But see Oeder, *De Simsone Casto* [Onold. 1718].) The princes of the Philistines, aware of Samson's infirmity, determined by means of it to get possession, if possible, of his person. For this purpose they propose a tempting bribe to Delilah, and she enters at once into the treacherous compact. She employs all her art and blandishments to worm from him the secret of his prodigious strength. Having for some time amused her with fictions, he at last, in a moment of weakness, disclosed to her the fact that it lay in his hair, which, if it were shaved, would leave him a mere common man. Not that his strength really lay in his hair; for this, in fact, had no natural influence upon it one way or the other. His strength arose from his *relation* to God as a Nazarite; and the preservation of his hair unshorn was the *mark*, or *sign*, of his Nazariteship, and a *pledge*, on the part of God, of the continuance of his miraculous physical powers. If he lost this sign, the badge of his consecration, he broke his vow, and consequently forfeited the thing signified. God abandoned him; and he was thenceforward no more, in this respect, than an ordinary man. His treacherous paramour seized the first opportunity of putting his declaration to the test. She shaved his head while he lay sleeping in her lap; and, at a concerted signal, he was instantly arrested by his enemies lying in wait. Bereft of his grand endowment, and forsaken of God, the champion of Israel could now well adopt the words of Solomon: "I find more bitter than death the woman whose heart is snares and nets, and her hands are bands; whoso pleaseth God shall escape from her; but the sinner shall be taken by her." Having so long presumptuously played with his ruin, Heaven leaves him to himself, as a punishment for his former guilty indulgence. He is made to reap as he had sown, and is consigned to the hands of his relentless foes. His punishment was indeed severe, though he amply revenged it, as well as redeemed, in a measure, his own honor, by the manner in which he met his death. The Philistines, having deprived him of sight, at first immured him in a prison, and made him grind at the mill like a slave (Judg. xvi, 4-21). As this was an employment which, in the East, usually devolves on women, to assign it to such a man as Samson was virtually to reduce him to the lowest state of degradation and shame. To grind corn *for others* was, even for a woman, a proverbial term expressive of the most menial and oppressed condition. How much more for the hero of Israel, who seems to have been made grinder-general for the prison-house! (See Lehmann, *De Simsone Molitore* (Viteb. 1711].)

(7.) In process of time, while remaining in this confinement, his hair recovered its growth, and with it such a profound repentance seems to have wrought in his heart as virtually reinvested him with the character and the powers he had so culpably lost. Of this fact his enemies were not aware. Still exulting in their possession of the great scourge of their nation, they kept him, like a wild beast, for mockery and insult. On one of these occasions, when an immense multitude, including the princes and nobility of the Philistines, were convened in a large amphitheatre to celebrate a feast in honor of their god Dagon, who had delivered their adversary into their hands, Samson was ordered to be brought out to be made a laughing-stock to his enemies, a butt for their scoffs, insults, mockeries, and merriment. Secretly determined to use his recovered strength to tremendous effect, he persuaded the boy who guided his steps to conduct him to a spot where he could reach the two pillars upon which the roof of the building rested (see Thomson, *Land and Book*, ii, 343). Here, after pausing for a short time while he prefers a brief prayer to Heaven, he grasps the massy pillars, and, bowing with resistless force, the whole building rocks and totters, and the roof, encumbered with the weight of the spectators, rushes down, and the whole assembly, including Samson himself, are crushed to pieces in the ruin (Judg. xvi, 22 sq.).

Thus terminated the career of one of the most remarkable personages of all history, whether sacred or profane. The enrolment of his name by an apostolic pen (Heb. xi, 32) in the list of the ancient worthies, "who had by faith obtained an excellent repute," warrants us, undoubtedly, in a favorable estimate of his character on the whole, while at the same time the fidelity of the inspired narrative has perpetuated the record of infirmities which must forever mar the lustre of his noble deeds. It is not improbable that the lapses with which he was chargeable arose, in a measure, from the very peculiarities of that physical temperament to which his prodigies of strength were owing; but while this consideration may palliate, it cannot excuse the moral delinquencies into which he was betrayed, and of which a just Providence exacted so tremendous a penalty in the circumstances of his degradation and death. (See Weissenborn, *De Morte Simsonis* [Jena, 1705]; Maichel, *Simson ab Crimine Vindicat.* [Tubing. 1739].)

His relatives, we are told (Judg. xvi, 31), went and recovered his body, and interred it in the burying-place of his father Manoah. The consternation produced at Gaza by the catastrophe connected with his death, we can easily conceive, would render this easier of accomplishment. See PHILISTINE.

2. *Representative Relations.*—Some of these have been in part touched upon in the foregoing narrative, but Samson was so striking a character that they need to be more specifically dwelt upon.

(1.) *As a judge* his authority seems to have been limited to the district bordering upon the country of the Philistines, and his action as a deliverer does not seem to have extended beyond desultory attacks upon the dominant Philistines, by which their hold upon Israel was weakened, and the way prepared for the future emancipation of the Israelites from their yoke. It is evident from Judg. xiii, 1, 5; xv, 9-11, 20, and the whole history, that the Israelites, or at least Judah and Dan, which are the only tribes mentioned, were subject to the Philistines through the whole of Samson's judgeship; so that, of course, Samson's twenty years of office would be included in the entire period of the Philistine dominion, which Usher and some others have hastily concluded was limited to the forty years of Eli's administration. From the angel's speech to Samson's mother (Judg. xiii, 5) it appears further that the Israelites were already subject to the Philistines at his birth; and, as Samson cannot have begun to be judge before he was twenty years of age, it has erroneously been supposed that his judgeship must about have coincided with the last twenty years of Philistine dominion. But when we turn to the first book of Samuel, and especially to vii, 1-14, we find that the Philistine dominion continued till the judgeship of Samuel. Hence it appears that Samson and Samuel were separated by the whole interval of Eli's judgeship and of Samuel's minority. See CHRONOLOGY. There are, however, several points in the respective narratives of the times of Samson and Samuel which indicate great similarity of circumstances. First, there is the general prominence

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of the Philistines in their relation to Israel. Secondly, there is the remarkable coincidence of both Samson and Samuel being Nazarites (Judg. xiii, 5; xvi, 17; comp. 1 Sam. i, 11). It looks as if the great exploits of the young Danite Nazarite had suggested to Hannah the consecration of her son in like manner, or, at all events, as if for some reason the Nazaritish vow was at that time prevalent. No other mention of Nazarites occurs in the Scripture history till Amos ii, 11, 12; and even there the allusion seems to be to Samuel and Samson. Thirdly, there is a similar notice of the house of Dagon in Judg. xvi, 23 and 1 Sam. v, 2. Fourthly, the lords of the Philistines are mentioned in a similar way in Judg. xvi, 8, 18, 27, and in 1 Sam. vii, 7. The effect of Samson's prowess must have been more of a preparatory kind, by arousing the cowed spirit of his people, and shaking the insolent security of the Philistines, than in the way of decisive victory or deliverance. There is no allusion whatever to other parts of Israel during Samson's judgeship, except the single fact of the men of the border tribe of Judah, three thousand in number, fetching him from the rock Etam to deliver him up to the Philistines (Judg. xv, 9–13). The whole narrative is entirely local, and, like the following story concerning Micah (Judg. xvii, xviii) seems to be taken from the annals of the tribe of Dan. Still it does not follow that there were contemporary judges in other parts of the land. See JUDGE.

(2.) *As a Nazarite*, Samson exhibits the law in Numb. vi in full practice. The eminence of such Nazarites as Samson and Samuel would tend to give that dignity to the profession which is alluded to in Lam. iv, 7, 8. See NAZARITE.

(3.) *As an inspired person*, Samson is one of those who are distinctly spoken of in Scripture as endowed with supernatural power by the Spirit of the Lord. Those specimens of extraordinary prowess, of which even the slaying of the lion at Timnath without weapons was one, were doubtless the result of that special influence of the Most High which is referred to in Judg. xiii, 25—"And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol." The import of the original word (לְפַעֲמוֹ) for *moved* is peculiar. As פָּעַם, the radical form, signifies *an anvil*, the metaphor is probably drawn from the *repeated* and somewhat *violent strokes* of a workman with his hammer. It implies, therefore, a peculiar *urgency*, an *impelling influence*, which he could not well resist in himself, nor others in him. But we do not know that this attribute, in its utmost degree, constantly dwelt in him. So, in later exploits, it is said, "The Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax burned with fire;" "The Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them." But, on the other hand, after his locks were cut, and his strength was gone from him, it is said "He wist not that the Lord was departed from him" (Judg. xiii, 25; xiv, 6, 19; xv, 14; xvi, 20). The phrase "the Spirit of the Lord came upon him" is common to him with Othniel and Gideon (Judg. iii, 10; vi, 34); but the connection of supernatural power with the integrity of the Nazaritish vow, and the particular gift of great strength of body, as seen in tearing in pieces a lion, breaking his bonds asunder, carrying the gates of the city upon his back, and throwing down the pillars which supported the house of Dagon, are quite peculiar to Samson. Indeed, his whole character and history have no exact parallel in Scripture. It is easy, however, to see how forcibly the Israelites would be taught by such an example that their national strength lay in their complete separation from idolatry and consecration to the true God; and that he could give them power to subdue their mightiest enemies, if only they were true to his service (comp. 1 Sam. ii, 10). (See the *Eclectic Review*, Nov. 1861.)

(4.) *As to Mythological Coincidences.*—The narrative of Samson's deeds has often been compared with the mythical story of the Greek Hercules. (See especially Vogel, in the *Hall. Encyclop.* ii, § vi, 8 sq.; Ryskoff, *Die Simsonsage u. d. Herakles-Mythus* [Leips. 1861].) Thus, his combat with the lion is compared with the conquest of the Nemean lion (Diod. Sic. iv, 11; Apollod. ii, 5, 1), and another fearful lion on Mt. Cithæron (Apollod. ii, 4, 9); his capture of the jackals with the capture of the stag of Diana (Diod. Sic. iv, 13; Apollod. ii, 5, 3), and of the Cretan bull (Apollod. ii, 5, 7; Diod. Sic. iv, 13); his slaughter of his paranymphs' friends with the overthrow of the king of the Minyæ, Erginus, and his host, by Hercules, in a narrow pass (Apollod. ii, 4, 11; mentioned, too, by Herod. ii, 45); his carrying-off the gates of Gaza with the carrying-away of the Cretan bull (Diod. Sic. iv, 13); but, above all, the destruction of Samson by his beloved Delilah has been compared with the overcoming of Hercules through Omphale (Diod. Sic. iv, 31; Apollod. ii, 6, 3; comp. Senec. *Hippol.* p. 318 sq.); in fine, Samson's wonderful birth (Judg. xiii) with that of Hercules (see Bauer, *Hebr. Myth.* ii, 86 sq.). Those, however, have far less ground who identify Samson with the Phœnician Hercules, the sun-god. Basing the view on the etymology of the name (see Vatke, *Bibl. Theol.* i, 368 sq.), they labor, viewing the whole story of Samson as a myth, to explain the details by the course and operation of the sun (Borkhausen, in the *Coburg. Annal. d. Theol.* 1833, iii, 2, 3; iv, 1; comp. Jerome, *Ep. ad Philem.* vii, 752). There are many other striking parallels in the Greek mythology—e. g. in the Croton Milo and other strong men (Pliny, vii, 19); in the deeds of Theseus, especially the destruction of the wild boar at Crommyon (Diod. Sic. iv, 59), and the carrying-away of a living bull to Athens (Bauer, *l. c.* p. 91 sq.); of king Nisus in Megara, who lost his kingdom at the same time with his hair (Ovid, *Met.* viii, 8 sq., 84 sq.; Virgil, *Cir.* 120 sq.; Hygar. *Fab.* 198); of the fountain Aganippe, which sprang from the footstep of Pegasus, etc. But there is no reason for rejecting the historical existence of Samson; and his character and deeds accord well with the state of the Israelites in the time of the Judges. Yet the opinion is widely held that the traditions out of which the book of Judges is compiled have exaggerated his exploits (Bauer, *Hebr. Myth.* ii, 69 sq.; *Hebr. Gesch.* ii, 88 sq.). Hence some have undertaken to explain the account from natural causes and commonplace events most fruitlessly (Harenberg, in the *Brem. u. Verd. Biblioth.* ii, 302 sq.; Bern, in Semler's *Hall. Samml.* i, iv, 1 sq.; Hezel, *Schrifforsch.* i, 653 sq.; Justi, in Eichhorn's *Repert.* vii, 78 sq.; also in his *Verm. Abhandl.* i, 146 sq.; Diederich, *Zur Gesch. Sims.* [Gött. 1778]; Herder, *Geist. d. ebr. Poes.* ii, 235 sq., 252 sq.). Yet more trifling is the hypothesis of Kaiser (*Commentar. in Priora Genes. Cap.* p. 188 sq.) that Samson was striving to mimic and mock the Philistine Hercules. Once more: "Hercules once went to Egypt, and there the inhabitants took him, and, putting a chaplet on his head, led him out in solemn procession, intending to offer him in sacrifice to Jupiter. For a while he submitted quietly; but when they led him up to the altar and began the ceremonies, he put forth his strength and slew them all" (Rawlinson, *Herod.* ii, 45).

The passage from Lycophron, with the scholion, quoted by Bochart (*Hieroz.* pars ii, lib. v, cap. xii), where Hercules is said to have been three nights in the belly of the sea-monster, and to have come out *with the loss of all his hair*, is also curious, and seems to be a compound of the stories of Samson and Jonah. To this may be added the connection between *Samson*, considered as derived from *Shemesh*, "the sun," and the designation of Moui, the Egyptian Hercules, as "Son of the Sun," worshipped also under the name *Sem*, which Sir G. Wilkinson compares with Samson. The Tyrian Hercules (whose temple at Tyre is described by Herod. ii, 44), he also tells us, "was originally the sun, and the

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same as Baal" (Rawlinson, *Herod.* ii, 44, note 7). The connection between the Phœnician Baal (called Baal Shemen, Baal Shemesh, and Baal Hamman) and Hercules is well known. Gesenius (*Thesaur.* s. v. בעל) tells us that in certain Phœnician inscriptions, which are accompanied by a Greek translation, *Baal* is rendered *Herakles*, and that "the Tyrian Hercules" is the constant Greek designation of the Baal of Tyre. He also gives many Carthaginian inscriptions to Baal Hamman, which he renders Baal Solaris; and also a sculpture in which Baal Hamman's head is surrounded with rays, and which has an image of the sun on the upper part of the monument (*Mon. Phœn.* i, 171; ii, tab. 21). Another evidence of the identity of the Phœnician Baal and Hercules may be found in *Bauli*, near Baiæ, a place sacred to Hercules ("locus Herculis," Serv.), but evidently so called from Baal. Thirlwall (*Hist. of Greece*) ascribes to the numerous temples built by the Phœnicians in honor of Baal in their different settlements the Greek fables of the labors and journeys of Hercules. Bochart thinks the custom described by Ovid (*Fast.* liv) of tying a lighted torch between two foxes in the circus, in memory of the damage once done to the harvest by a fox with burning hay and straw tied to it, was derived from the Phœnicians, and is clearly to be traced to the history of Samson (*Hieroz.* pars i, lib. iii, cap. xiii). From all this, however, arises little probability that the Greek and Latin conception of Hercules in regard to his strength was derived from Phœnician stories and reminiscences of the great Hebrew hero Samson. Some learned men connect the name *Hercules* with *Samson* etymologically (see Wilkinson's note in Rawlinson's *Herod.* ii, 43; Patrick, *On Judg. xvi.* 30; Cornel. a Lapide, etc.); but none of these etymologies are very convincing. Nevertheless, the following description of Hercules, given by C. O. Müller (*Dorians*, bk. ii, ch. xii), might almost have been written for Samson: "The highest degree of human suffering and courage is attributed to Hercules: his character is as noble as could be conceived in those rude and early times; but he is by no means represented as free from the blemishes of human nature; on the contrary, he is frequently subject to wild, ungovernable passions, when the noble indignation and anger of the suffering hero degenerate into frenzy. Every crime, however, is atoned for by some new suffering; but nothing breaks his invincible courage until, purified from earthly corruption, he ascends Mount Olympus." Again: "Hercules was a jovial guest, and not backward in enjoying himself. . . . It was Hercules, above all other heroes, whom mythology placed in ludicrous situations, and sometimes made the butt of the buffoonery of others. The Cercopes are represented as alternately amusing and annoying the hero. In works of art they are often represented as satyrs who rob the hero of his quiver, bow, and club. Hercules, annoyed at their insults, binds two of them to a pole, and marches off with his prize. . . . It also seems that mirth and buffoonery were often combined with the festivals of Hercules: thus at Athens there was a society of sixty men, who, on the festival of the Diomean Hercules, attacked and amused themselves and others with sallies of wit." The commentary of Adam Clarke presents us with the results of De Lavour, an ingenious French writer, on this subject, from which it will be seen that the coincidences are extremely striking, and such as would, perhaps, afford to most minds, an additional proof of how much the ancient mythologies were a distorted reflection of the Scripture narrative. Phœnician traders, it is imagined, might easily have carried stories concerning the Hebrew hero to the different countries where they traded, especially Greece and Italy; and such stories would have been moulded according to the taste or imagination of those who heard them.

Whatever is thought, however, of such coincidences, it is certain that the history of Samson is a historical, and not an allegorical, narrative. It has also a distinctly supernatural element which cannot be explained away. The history, as we now have it, must have been written several centuries after Samson's death (Judg. xv, 19, 20; xviii, 1, 30; xix, 1), though probably taken from the annals of the tribe of Dan. Josephus has given it pretty fully, but with alterations and embellishments of his own, after his manner. The older writers on Samson contribute nothing to the interpretation of the history (e. g. Marck, in his *Dissert. Philol. Exeget.* p. 173 sq.). The effort to rid the story of its miraculous air appears already in Stackhouse (*Bibl. Hist.* iii, 776 sq.). The Wolfenbüttel Fragments (according to the specimens in Bayle and others) would simply degrade Samson; and Niemeyer (*Charak.* iii, 524 sq.) accomplishes nothing beyond showing that this wilful and rough hero of the olden time, judged by the moral law, is unworthy of comparison with Christ (see Hauke, *De Simsone Typo Christi* [Alt. 1740]). Samson was earnest and patriotic; to him his Nazaritish consecration was not a mere religious veil, but a living impulse, and no one can properly deny him the dignity of a *shophet*, or judge (Bertheau, *Buch der Richter*, p. 14, *Einleit.*), unless he understands the word in a narrow and too modern sense. The moral significance of Samson's life has been first set forth by Ewald (*Gesch. Isr.* ii, 401 sq.), but he seems to have idealized his hero too much (comp. the excellent remarks of Bertheau, *op. cit.* p. 168 sq.). The only mention of Samson in the New Test. confirms his historical character, being that in Heb. xi, 32, where he is coupled with Gideon, Barak, and Jephthah, and spoken of as one of those who "through faith waxed valiant in fight, and turned to flight the armies of the aliens."

For other monographs on Samson, see Darling, *Cyclopædia Bibliographica*, col. 285.

Samson. Bernhardin, a Franciscan monk, who plied the traffic in indulgences in Switzerland at the time of Tetzel's exploits in Saxony, was a native of Milan, but the dates of his birth and death are not known. He is described by his contemporaries as an eloquent, insolent monk. He was employed in the indulgence traffic by cardinal Forli, to whom Leo X had farmed out the territory of Switzerland. He entered Switzerland in August, 1518, and passed from canton to canton with great success, assuming great state, and giving great offence to the local clergy. Meantime Zwingli was called as priest to Zurich. He had already raised his voice against the traffic, but now he was summoned by bishop Hugo to make a direct attack upon Samson. Others also were likewise summoned. As Samson had not duly presented his credentials to the bishop, the latter ordered his whole diocese to exclude him from their churches. Samson retired into Baden, and met with great success. In his zeal in urging the indulgences upon the people, he represented the souls thereby rescued from purgatory as flying to heaven by swarms: "Ecce volant! Ecce volant!" In Feb., 1519, he went to Bremgarten, but Henry Bullinger, the priest of the place, refused to admit him into his church. Thereupon Samson pronounced the ban against him, and threatened to complain against him to the government at Zurich. On reaching Zurich, however, he was peremptorily ordered to absolve Bullinger, and to quit the country. In answer to a complaint of the Swiss authorities, pope Leo X announced (April 30, 1519) that he had already recalled Samson, and that in case their complaints were found corroborated, he should punish him. After Samson's retiring to Italy, all trace of him is lost. See the authorities cited in Herzog, *Real-Encyklop.* xiii, 392–394. (J. P. L.)

Sam'uël (Heb. *Shemuël'*, שְׁמוּאֵל [on the signification, see below]; Sept. and New Test. Σαμουήλ), the last of those extraordinary regents that presided over the Hebrew commonwealth under the title of judges (q. v.), and the first of the line of the prophets (q. v.) specifically so called (Acts xiii, 20). (In the following account we

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freely use the articles in the dictionaries of Kitto and Smith.) See SHEMUEL.

I. *Name.*—Of this different derivations have been given: (1) שֵׁם אֵל, "name of God;" so apparently Origen (Euseb. *H. E.* vi, 25), i. q. Θεοκλητός. (2) שִׂים אֵל, "placed by God." (3) שָׁאוּל אֵל, "asked of God" (1 Sam. i, 20). Josephus (who gives this interpretation, Σαμοίηλος, *Ant.* v, x, 3) ingeniously makes it correspond to the well-known Greek name Θεαίητος. (4) שְׁמוּעֵ אֵל, "heard of God." This, which is the most obvious, may have the same meaning as the previous derivation, which is supported by the sacred text (1 Sam. i, 20).

II. *History.*—1. *Private Life.*—The circumstances of his birth were ominous of his future career. He was the son of Elkanah, an Ephrathite or Ephraimite, and Hannah or Anna. His father is one of the few private citizens in whose household we find polygamy. It may possibly have arisen from the irregularity of the period, but more probably from the sterility of his wife Hannah, whom, as she is always named first, and is known to have been the favorite, he probably married first. The usual effect of polygamy was felt in Elkanah's household. The sterility of Hannah brought upon her the taunts and ridicule of her conjugal rival, who "provoked her sore, to make her fret, because the Lord had shut up her womb" (1 Sam. i, 6). The jealousy of Peninnah was excited also by the superior affection which was shown to Hannah by her husband. "To Hannah he gave a worthy portion; for he loved Hannah" (ver. 5). More especially at the period of the sacred festivals did the childless solitude of Hannah create within her the most poignant regrets, when she saw her husband give portions to all the sons and daughters of Peninnah, who, exulting in maternal pride and fondness, took advantage of these seasons to subject the favorite wife to a natural feminine retaliation. Hannah's life was embittered, "she wept and did not eat" (ver. 7). See HANNAH.

The descent of Samuel's father, Elkanah, is involved in great obscurity. In 1 Sam. i, 1 he is described as an Ephraimite. In 1 Chron. vi, 22, 23 he is made a descendant of Korah the Levite (see the table below). Hengstenberg (on Psa. lxxviii, 1) and Ewald (ii, 433) explain this by supposing that the Levites were occasionally incorporated into the tribes among whom they dwelt. The question, however, is of no practical importance, because, even if Samuel were a Levite, he certainly was not a regular priest by descent. In virtue of his semi-sacerdotal lineage as a Levite, and especially by the authority of his office as a prophet, he hesitated not to perform priestly functions, like Elijah and others. The opinion was, nevertheless, in former times very current that Samuel was a priest—nay, some imagine that he succeeded Eli in the pontificate. Many of the fathers inclined to this notion, but Jerome affirms (*Advers. Jovin.*), "Samuel propheta fuit, Judex fuit, Levita fuit, non pontifex, ne sacerdos quidem" (Ortlob, "Samuel Judex et Propheta, non Pont. aut Sacerd. Sacrificans," in the *Thesaurus Novus Theol. Philol.* Hasaei et Ikenii, i, 587; Selden, *De Success. ad Pontiff.* lib. i, c. 4). The American translator of De Wette's *Introduction to the Old Testament* (ii, 21) says he was a priest, though not of Levitical descent, slighting the information of Chronicles, and pronouncing Samuel at the same time to be only a mythical character.

LINEAGE OF SAMUEL.

Names.	Exod. vi.	1 Chron. vi.	1 Chron. vi.	Born B.C.
Levi	16	1	38	1917
Kohath	16	1	38	? 1865
Izhar	18	2, 18	38	? 1820
or Amminadab		22		
Korah	21	22	37	? 1780
Assir I.	24	22		? 1740
Elkanah I.		23		? 1700
Ebiasaph		23	37	? 1660
Assir II.		23	37	? 1620
Tahath		24	37	? 1585
Uriel		24		? 1550
or Zephaniah			36	
Uzziah		24		? 1515
or Azariah			36	
Shaul		24		? 1470
or Joel I.			36	
Elkanah II		25	36	? 1445
Amasai		25	35	? 1410
Mahath			35	? 1375
or Ahimoth?		25		
Elkanah III.		26	35	? 1340
Zuph			35	? 1310
or Zophai		26		
Nahath		26		? 1280
or Toah			34	
Eliab		27		? 1250
or Eliel			34	
Jeroham		27	34	? 1220
Elkanah IV.		27	34	? 1190
Samuel		28		? 1142
or Shemuel			33	
Joel II.			33	? 1115
or Vashni		28		
Heman			33	? 1090

From this time the child is shut up in the tabernacle. The priests furnished him with a sacred garment, an ephod, made, like their own, of white linen, though of inferior quality, and his mother every year, apparently at the only time of their meeting, gave him a little mantle reaching down to his feet, such as was worn only by high personages, or women, over the other dress, and

Samuel's birthplace is one of the vexed questions of sacred geography, as his descent is of sacred genealogy. See RAMATHAIM-ZOPHIM. All that appears with certainty from the accounts is that it was in the hills of Ephraim, and (as may be inferred from its name) a double height, used for the purpose of beacons or outlookers (1 Sam. i, 1). At the foot of the hill was a well (xix, 22). On the brow of its two summits was the city. It never lost its hold on Samuel, who in later life made it his fixed abode.

The combined family must have been large. Peninnah had several children, and Hannah had, besides Samuel, three sons and two daughters. But of these nothing is known, unless the names of the sons are those enumerated in 1 Chron. vi, 26, 27. It is on the mother of Samuel that our chief attention is fixed in the account of his birth. She is described as a woman of a high religious mission. Almost a Nazarite by practice (1 Sam. i, 15), and a prophetess in her gifts (ii, 1), she sought from God the gift of the child for which she longed with a passionate devotion of silent prayer, of which there is no other example in the Old Test.; and when the son was granted, the name which he bore, and thus first introduced into the world, expressed her sense of the urgency of her entreaty—*Samuel*, "the asked, or heard, of God." Living in the great age of vows, she had before his birth dedicated him to the office of a Nazarite. As soon as he was weaned, she herself, with her husband, brought him to the tabernacle at Shiloh, where she had received the first intimation of his birth, and there solemnly consecrated him. The form of consecration was similar to that with which the irregular priesthood of Jeroboam was set apart in later times (2 Chron. xiii, 9)—a bullock of three years old (Sept.), loaves (Sept.), an ephah of flour, and a skin of wine (1 Sam. i, 24). First took place the usual sacrifices (Sept.) by Elkanah himself; then, after the introduction of the child, the special sacrifice of the bullock. Then his mother made him over to Eli (vers. 25, 28), and (according to the Heb. text, but not the Sept.) the child himself performed an act of worship. The hymn which followed on this consecration is the first of the kind in the sacred volume. It is possible that, like many of the psalms, it may have been enlarged in later times to suit great occasions of victory and the like. But ver. 5 specially applies to this event, and vers. 7, 8 may well express the sense entertained by the prophetess of the coming revolution in the fortunes of her son and of her country.

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such as he retained, as his badge, till the latest times of his life. He seems to have slept near the holy place (1 Sam. iii, 3), and his special duty was to put out, as it would seem, the sacred candlestick, and to open the doors at sunrise.

2. *Samuel's Call.*—In this way his childhood was passed. It was while thus sleeping in the tabernacle that he received his first prophetic call. The stillness of the night, the sudden voice, the childlike misconception, the venerable Eli, the contrast between the terrible doom and the gentle creature who has to announce it, give to this portion of the narrative a universal interest. It is this side of Samuel's career that has been so well caught in the well-known picture of Sir Joshua Reynolds. The degeneracy of the people at this time was extreme. The tribes seem to have administered their affairs as independent republics; the national confederacy was weak and disunited; and the spirit of public patriotic enterprise had been worn out by constant turmoil and invasion. The theocratic influence was also scarcely felt, its peculiar ministers being withdrawn, and its ordinary manifestations, except in the routine of the Levitical ritual, having ceased. The "word of the Lord was precious in those days; there was no open vision" (1 Sam. iii, 1). The young devotee, "the child Samuel," was selected by Jehovah to renew the deliverance of his oracles. According to Josephus (*Ant.* v, 10, 4), he was at this time twelve years old. As he reclined in his chamber adjoining the sacred edifice, the Lord, by means adapted to his juvenile capacity, made known to him his first and fearful communication—the doom of Eli's apostate house. Other revelations speedily followed this. The frequency of God's messages to the young prophet established his fame, and the exact fulfilment of them secured his reputation. The oracle of Shiloh became vocal again through the youthful hierophant (1 Sam. iii, 19–21). From this moment the prophetic character of Samuel was established. His words were treasured up, and Shiloh became the resort of those who came to hear him (iii, 19–21). The fearful fate pronounced on the head and family of the pontificate was soon executed. Eli had indulgently tolerated, or leniently palliated, the rapacity and profligacy of his sons. Through their extortions and impiety "men abhorred the offering of the Lord," and Jehovah's wrath was kindled against the sacerdotal transgressors. They became the victims of their own folly, for when the Philistines invaded the land an unworthy superstition among the Hebrew host clamored for the ark to be brought into the camp and into the field of battle. Hophni and Phinehas, Eli's sons, indulging this vain and puerile fancy, accompanied the ark as its legal guardians, and fell in the terrible slaughter which ensued. Their father, whose sin seems to have been his easiness of disposition, his passive and quiescent temper, sat on a sacerdotal throne by the wayside, to gather the earliest news of the battle, for his "heart trembled for the ark of God;" and as a fugitive from the scene of conflict reported to him the sad disaster, dwelling with natural climax on its melancholy particulars—Israel routed and fleeing in panic, Hophni and Phinehas both slain, and the ark of God taken—this last and overpowering intelligence so shocked him that he fainted and fell from his seat, and in his fall, from the imbecile corpulence of age, "brake his neck and died" (iv, 18). In the overthrow of the sanctuary we hear not what became of Samuel. According to the Mussulman tradition, Samuel's birth was granted in answer to the prayers of the nation on the overthrow of the sanctuary and loss of the ark (D'Herbelot, s. v. Aschmouyl). This, though false in the letter, is true to the spirit of Samuel's life.

3. *Samuel's Civil Administration.*—When the feeble administration of Eli, who had judged Israel forty years, was concluded by his death, Samuel was too young to succeed to the regency; and the actions of this earlier portion of his life are left unrecorded. The ark, which had been captured by the Philistines, soon vindicated its majesty, and, after being detained among them seven months, was sent back to Israel. It did not, however, reach Shiloh, in consequence of the fearful judgment upon Beth-shemesh (1 Sam. vi, 19), but rested in Kirjath-jearim for no fewer than twenty years (vii, 2). It is not till the expiration of this period that Samuel appears again in the history. Perhaps, during the twenty years succeeding Eli's death, his authority was gradually gathering strength; while the office of supreme magistrate may have been vacant, each tribe being governed by its own hereditary phylarch. This long season of national humiliation was, to some extent, improved. "All the house of Israel lamented after the Lord;" and Samuel, seizing upon the crisis, issued a public manifesto, exposing the sin of idolatry, urging on the people religious amendment, and promising political deliverance on their reformation. The people obeyed, the oracular mandate was effectual, and the principles of the theocracy again triumphed (1 Sam. vii, 4). The tribes were summoned by the prophet to assemble in Mizpeh; and at this assembly of the Hebrew comitia, Samuel seems to have been elected regent (vii, 6). Some of the judges were raised to political power as the reward of their military courage and talents; but Samuel was raised to the lofty station of judge, from his prophetic fame, his sagacious dispensation of justice, his real intrepidity, and his success as a restorer of the true religion. His government, founded not on feats of chivalry or actions of dazzling enterprise, which great emergencies only call forth, but resting on more solid qualities, essential to the growth and development of a nation's resources in times of peace, laid the foundation of that prosperity which gradually elevated Israel to the position it occupied in the days of David and his successors. This mustering of the Hebrews at Mizpeh on the inauguration of Samuel alarmed the Philistines, and their "lords went up against Israel." Samuel offered a solemn oblation, and implored the immediate protection of Jehovah. With a symbolical rite, expressive, partly of deep humiliation, partly of the libations of a treaty, the people poured water on the ground; they fasted; and they entreated Samuel to raise the piercing cry for which he was known in supplication to God for them. It was at the moment that he was offering up a sacrifice, and sustaining this loud cry (compare the situation of Pausanias before the battle of Platæa, Herod. ix, 61), that the Philistine host suddenly burst upon them. He was answered by propitious thunder, an unprecedented phenomenon in that climate at that season of the year (comp. 1 Sam. xii, 18: Josephus says [*Ant.* vi, 2, 2] that there was also an earthquake). A fearful storm burst upon the Philistines; the elements warred against them. "The Highest gave his voice in the heaven, hailstones and coals of fire." The old enemies of Israel were signally defeated, and did not recruit their strength again during the administration of the prophet-judge. Exactly at the spot where, twenty years before, they had obtained their great victory, a stone was set up, which long remained as a memorial of Samuel's triumph, and gave to the place its name of Eben-ezer, "the Stone of Help," which has thence passed into Christian phraseology, and become a common name of Nonconformist chapels (1 Sam. vii, 12). The old Canaanites, whom the Philistines had dispossessed in the outskirts of the Judæan hills, seem to have helped in the battle; and a large portion of territory was recovered (ver. 14). This was Samuel's first, and, as far as we know, his only, military achievement. But, as in the case of the earlier chiefs who bore that name, it was apparently this which confirmed him in the office of "judge" (comp. xii, 11, where he is thus reckoned with Jerubbaal, Bedan, and Jephthah, and Eccles. xlvi, 15–18). From an incidental allusion (1 Sam. vii, 14), we learn, too, that about this time the Amorites, the Eastern foes of Israel, were also at peace with them—another triumph of a gov-

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ernment "the weapons of whose warfare were not carnal."

The presidency of Samuel appears to have been eminently successful. Its length is nowhere given in the Scriptures; but, from a statement of Josephus (*Ant.* vi, 13. 5), it appears to have lasted twelve years (B.C. 1105-1093), up to the time of Saul's inauguration. See CHRONOLOGY. From the very brief sketch given us of his public life, we infer that the administration of justice occupied no little share of his time and attention. He visited, in discharge of his duties as ruler, the three chief sanctuaries (Sept. ἐν πᾶσι τοῖς ἡγιασμένοις τούτοις) on the west of the Jordan—Bethel, Gilgal, and Mizpeh (1 Sam. vii, 16). His own residence was still his native city, Ramah, or Ramathaim, which he further consecrated by an altar (ver. 17), after the patriarchal model, like Abraham. Such a procedure was contrary to the letter of the Mosaic statute; but the prophets had power to dispense with ordinary usage (De Wette, *Bib. Dogmat.* § 70; Knobel, *Der Prophetism. der Heb.* i, 39; Köster, *Der Prophetism. d. A. und N. T.* etc. p. 52). In this case, the reason of Samuel's conduct may be found in the state of the religious economy. The ark yet remained at Kirjath-jearim, where it had been left in terror, and where it lay till David fetched it to Zion. There seems to have been no place of resort for the tribes, the present station of the ark not having been chosen for its convenience as a scene of religious assembly. The shrine at Shiloh, which had been hallowed ever since the settlement in Canaan, had been desolate from the date of the death of Eli and his sons—so desolate as to become, in future years, a prophetic symbol of divine judgment (Jer. vii, 12–14; xxvi, 6). In such a period of religious anarchy and confusion, Samuel, a theocratic guardian, might, without any violation of the spirit of the law, superintend the public worship of Jehovah in the vicinity of his habitation (Knobel, *Der Prophetism. der Heb.* ii, 32).

At Ramah Samuel married; and two sons grew up to repeat, under his eyes, the same perversion of high office that he had himself witnessed in his childhood in the case of the two sons of Eli. One was Abiah, the other, Joel, sometimes called simply "the second" (*eshni*, 1 Chron. vi, 28). In his old age, according to the quasi-hereditary principle already adopted by previous judges, he shared his power with them; and they exercised their functions at the southern frontier in Beersheba (1 Sam. viii, 1–4). These young men possessed not their father's integrity of spirit, but "turned aside after lucre, took bribes, and perverted judgment" (ver. 3). The advanced years of the venerable ruler himself, and his approaching dissolution; the certainty that none of his family could fill his office with advantage to the country; the horror of a period of anarchy which his death might occasion; the necessity of having some one to put an end to tribal jealousies, and concentrate the energies of the nation, especially as there appeared to be symptoms of renewed warlike preparations on the part of the Ammonites (xii, 12)—these considerations seem to have led the elders of Israel to adopt the bold step of assembling at Ramah with the avowed purpose of effecting a revolution in the form of the government.

4. *Retirement from Public Office.*—Down to this point in Samuel's life there is but little to distinguish his career from that of his predecessors. Like many characters in later days, had he died in youth, his fame would hardly have been greater than that of Gideon or Samson. He was a judge, a Nazarite, a warrior, and (to a certain point) a prophet. But his peculiar position in the sacred narrative turns on the events which follow. He is the inaugurator of the transition from what is commonly called the theocracy to the monarchy. The misdemeanor of his own sons precipitated the catastrophe which had been long preparing. The people demanded a king. Josephus (*Ant.* vi, 3, 3) describes the shock to Samuel's mind "because of his inborn sense of justice, because of his hatred of kings as so far inferior to the aristocratic form of government, which conferred a godlike character on those who lived under it." For the whole night he lay fasting and sleepless, in the perplexity of doubt and difficulty. In the vision of that night, as recorded by the sacred historian, is given the dark side of the new institution, on which Samuel dwells on the following day (1 Sam. viii, 9–18). The proposed change from a republican to a regal form of government displeased Samuel for various reasons. Besides its being a departure from the first political institute, and so far an infringement on the rights of the divine head of the theocracy, it was regarded by the regent as a virtual charge against himself, and might appear to him as one of those examples of popular fickleness and ingratitude which the history of every realm exhibits in profusion. Jehovah comforts Samuel in this respect by saying, "They have not rejected thee, but they have rejected me." Being warned of God to accede to their request for a king, and yet to remonstrate with the people, and set before the nation the perils and tyranny of a monarchical government (viii, 10), Samuel proceeded to the election of a sovereign. Saul, son of Kish, "a choice young man and a goodly," whom he had met unexpectedly, was pointed out to him by Jehovah as the king of Israel, and by the prophet was anointed and saluted as monarch. Samuel again convened the nation at Mizpeh, again with honest zeal condemned their project, but caused the sacred lot to be taken. The lot fell on Saul. The prophet now formally introduced him to the people, who shouted, in joyous acclamation, "God save the king!" Not content with oral explanations, this last of the republican chiefs not only told the people the manner of the kingdom, "but wrote it in a book, and laid it up before the Lord." What is here asserted of Samuel may mean that he extracted from the Pentateuch the recorded provision of Moses for a future monarchy, and added to it such warnings and counsels and safeguards as his inspired sagacity might suggest. Saul's first battle being so successful, and the preparations for it displaying no ordinary energy and promptitude of character, his popularity was suddenly advanced and his throne secured. Taking advantage of the general sensation in favor of Saul, Samuel cited the people to meet again in Gilgal, to renew the kingdom, to ratify the new constitution, and solemnly install the sovereign (xi, 14). The assembly was held at Gilgal, immediately after the victory over the Ammonites. The monarchy was a second time solemnly inaugurated, and (according to the Sept.) "Samuel" (in the Hebrew text, "Saul") "and all the men of Israel rejoiced greatly." Then takes place his farewell address. By this time the long, flowing locks, on which no razor had ever passed, were white with age (xii, 2). He appeals to their knowledge of his integrity. Whatever might be the lawless habits of the chiefs of those times—Hophni, Phinehas, or his own sons—he had kept aloof from all. No ox or ass had he taken from their stalls—no bribe to obtain his judgment (Sept. ἐξιλασμα)—not even a sandal (ὑπόδημα, Sept. and Ecclus. xlvi, 19). It is this appeal, and the response of the people, that have made Grotius call him the Jewish Aristides. He then sums up the new situation in which they have placed themselves; and, although "the wickedness of asking a king" is still strongly insisted on, and the unusual portent of a thunderstorm in May or June, in answer to Samuel's prayer, is urged as a sign of divine displeasure (1 Sam. xii, 16–19), the general tone of the condemnation is much softened from that which was pronounced on the first intimation of the change. The first king is repeatedly acknowledged as "the Messiah," or anointed of the Lord (vers. 3, 5); the future prosperity of the nation is declared to depend on their use or misuse of the new constitution; and Samuel retires with expressions of good-will and hope: "I will teach you the good and the right way . . . only fear the Lord . . ." (vers. 23, 24). It is the most signal example afforded

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in the Old Test. of a great character reconciling himself to a changed order of things, and of the divine sanction resting on his acquiescence. For this reason it is that Athanasius is by Basil called the Samuel of the Church (Basil, *Ep.* 82). See MONARCHY.

5. *Residue of Samuel's Life.*—His subsequent relations with Saul are of the same mixed kind. The two institutions which they respectively represented ran on side by side. Samuel was still, by courtesy at least, judge. He judged Israel "*all the days of his life*" (1 Sam. vii. 15), and from time to time came across the king's path. But these interventions are chiefly in another capacity, which are unfolded below. The assertion may mean that even after Saul's coronation Samuel's power, though formally abdicated, was yet actually felt and exercised in the direction of state affairs (Hävernick, *Einleit. in das A. T.* § 166). No enterprise could be undertaken without Samuel's concurrence. His was an authority higher than the king's. We find Saul, having mustered his forces, about to march against the Philistines, yet delaying to do so till Samuel consecrated the undertaking. He came not at the time appointed, as Saul thought, and the impatient monarch proceeded to offer sacrifice—a fearful violation of the national law. The prophet arrived as the religious service was concluded, and, rebuking Saul for his presumption, distinctly hinted at the short continuance of his kingdom. Again, we find Samuel charging Saul with the extirpation of the Amalekites. The royal warrior proceeded on the expedition, but obeyed not the mandate of Jehovah. His apologies, somewhat craftily framed for his inconsistencies, availed him not with the prophet, and he was by the indignant seer virtually dethroned. He had forfeited his crown by disobedience to God. Yet Samuel mourned for him. His heart seems to have been set on the bold athletic soldier. But the breach was irreconcilable, and they must separate. The parting was not one of rivals, but of dear though divided friends. The king throws himself on the prophet with all his force; not without a vehement effort (Josephus, *Ant.* vi, 7. 5) the prophet tears himself away. The long mantle by which he was always known is rent in the struggle; and, like Ahijah after him, Samuel was in this the omen of the coming rent in the monarchy. They parted, each to his house, to meet no more. But a long shadow of grief fell over the prophet. "Samuel mourned for Saul." "It grieved Samuel for Saul." "How long wilt thou mourn for Saul?" (1 Sam. xv, 11. 35; xvi, 1). See PROPHET. But now the Lord directed him to make provision for the future government of the country (xvi, 1). To prevent strife and confusion, it was necessary, in the circumstances, that the second king should be appointed ere the first sovereign's demise. Samuel went to Bethlehem and set apart the youngest of the sons of Jesse, "and came to see Saul no more till the day of his death." Yet Saul and he came near meeting once again at Naioth, in Ramah (xix, 24), when the king was pursuing David. As on a former occasion, the spirit of God came upon him as he approached the company of the prophets with Samuel presiding over them, and "he prophesied and lay down naked all that day and all that night." A religious excitement seized him; the contagious influence of the music and rhapsody fell upon his nervous, susceptible temperament and overpowered him. See SAUL.

The remaining scriptural notices of Samuel are in connection with David's history. See DAVID.

6. *Decease and Traditions.*—The death of Samuel is described as taking place in the year of the close of David's wanderings. It is said with peculiar emphasis, as if to mark the loss, that "*all* the Israelites"—all, with a universality never specified before—"were gathered together" from all parts of this hitherto divided country, and "lamented him," and "buried him," not in any consecrated place, nor outside the walls of his city, but within his own house, thus in a manner consecrated by being turned into his tomb (1 Sam. xxv, 1). His relics were translated "from Judæa" (the place is not specified), A.D. 406, to Constantinople, and received there with much pomp by the emperor Arcadius. They were landed at the pier of Chalcedon, and thence conveyed to a church near the palace of Hebdomon (see *Acta Sanctorum*, Aug. 20).

The situation of Ramathaim, as has been observed, is uncertain. But the place long pointed out as his tomb is the height, most conspicuous of all in the neighborhood of Jerusalem, immediately above the town of Gibeon, known to the Crusaders as "Montjoye," as the spot from whence they first saw Jerusalem, now called *Neby Samwil*, "the Prophet Samuel." The tradition can be traced back as far as the 7th century, when it is spoken of as the monastery of St. Samuel (Robinson, *Bib. Res.* ii, 142). See ZOPHIM. A cave is still shown underneath the floor of the mosque. "He built the tomb in his lifetime," is the account of the Mussulman guardian of the mosque, "but was not buried here till after the expulsion of the Greeks." It is the only spot in Palestine which claims any direct connection with the first great prophet who was born within its limits: and its commanding situation well agrees with the importance assigned to him in the sacred history. See MIZPEH.

His descendants were subsisting at the same place till the time of David. Heman, his grandson, was one of the chief singers in the Levitical choir (1 Chron. vi, 33; xv, 17; xxv, 5).

The apparition of Samuel at Endor (1 Sam. xxviii, 14; Ecclus. xlvi, 20) belongs to the history of Saul. We here follow the inspired narrative, and merely say that Saul strangely wished to see Samuel recalled from the dead, that Samuel himself made his appearance suddenly, and, to the great terror of the necromancer, heard the mournful complaint of Saul, and pronounced his speedy death on an ignoble field of loss and massacre (Henderson, *On Divine Inspiration*, p. 165; Hales, *Chronology*, ii. 323; Scott, *On the Existence of Evil Spirits*, etc. p. 232).

It has been supposed that Samuel wrote a life of David (of course of his earlier years) which was still accessible to one of the authors of the book of Chronicles (1 Chron. xxix, 29); but this appears doubtful. Various other books of the Old Test. have been ascribed to him by the Jewish tradition—the Judges, Ruth, the two books of Samuel (the latter, it is alleged, being written in the spirit of prophecy). He is regarded by the Samaritans as a magician and an infidel (Hottinger, *Hist. Orient.* p. 52).

The Persian traditions fix his life in the time of Kai-i-Kobad, second king of Persia, with whom he is said to have conversed (D'Herbelot, *Biblioth. Orient.* s. v. "Kai-Kobad").

III. *Samuel's Character*—So important a position did he hold in Jewish history as to have given his name to the sacred book, now divided into two, which covers the whole period of the first establishment of the kingdom, corresponding to the manner in which the name of Moses has been assigned to the sacred book, now divided into five, which covers the period of the foundation of the Jewish Church itself. In fact, no character of equal magnitude had arisen since the death of the great lawgiver.

1. Samuel's character presents itself to us as one of uncommon dignity and patriotism. His chief concern was his country's weal. Grotius compares him to Aristides, and Saul to Alcibiades (*Opera Theol.* i, 119). To preserve the worship of the one Jehovah, the God of Israel, to guard the liberties and rights of the people, to secure them from hostile invasion and internal disunion, was the grand motive of his life. His patriotism was not a Roman love of conquest or empire. The subjugation of other people was only sought when they disturbed the peace of his country. He was loath, indeed, to change the form of government, yet he did it with consummate policy. First of all, he resorted to

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the divine mode of appeal to the Omniscient Ruler—a solemn sortilege—and brought Saul so chosen before the people, and pointed him out to them as peerless in his form and aspect. Then, waiting till Saul should distinguish himself by some victorious enterprise, and receiving him fresh from the slaughter of the Ammonites, he again confirmed him in his kingdom, while the national enthusiasm, kindled by his triumph, made him the popular idol. Samuel thus, for the sake of future peace, took means to show that Saul was both chosen of God and yet virtually elected by the people. This procedure, so cautious and so generous, proves how little foundation there is for the remarks which have been made against Samuel by some writers, such as Schiller (*Neue Thalia*, iv, 94), Vatke (*Bibl. Theol.* p. 360), and the infamous Wolfenbüttel Fragmentist (p. 200, ed. Schmidt).

But there are two other points which more especially placed him at the head of the prophetic order as it afterwards appeared. The first is brought out in his relation with Saul, the second in his relation with David.

2. He represents the independence of the moral law, of the Divine Will, as distinct from regal or sacerdotal enactments, which is so remarkable a characteristic of all the later prophets. As we have seen, he was, if a Levite, yet certainly not a priest; and all the attempts to identify his opposition to Saul with a hierarchical interest are founded on a complete misconception of the facts of the case. From the time of the overthrow of Shiloh, he never appears in the remotest connection with the priestly order. Among all the places included in his personal or administrative visits, neither Shiloh, nor Nob, nor Gibeon (the seats of the sacerdotal caste) is ever mentioned. When he counsels Saul, it is not as the priest, but as the prophet; when he sacrifices or blesses the sacrifice, it is not as the priest, but either as an individual Israelite of eminence, or as a ruler, like Saul himself. Saul's sin in both cases where he came into collision with Samuel was not simply that of intruding into sacerdotal functions, but of disobedience to the prophetic voice. The first was that of not waiting for Samuel's arrival, according to the sign given by Samuel at his original meeting at Ramah (1 Sam. x, 8; xiii, 8); the second was that of not carrying out the stern prophetic injunction for the destruction of the Amalekites. When, on that occasion, the aged prophet called the captive prince before him, and with his own hands hacked him limb from limb in retribution for the desolation he had brought into the homes of Israel, and thus offered up his mangled remains almost as a human sacrifice ("before the Lord in Gilgal"), we see the representative of the older part of the Jewish history. But it is the true prophetic utterance such as breathes through the psalmists and prophets when he says to Saul in words which, from their poetical form, must have become fixed in the national memory, "To obey is better than sacrifice, and to hearken than the fat of rams."

3. Samuel is the first of the regular succession of prophets: "All the prophets from Samuel and those that follow after" (Acts iii, 24); "Ex quo sanctus Samuel propheta cœpit, et deinceps donec populus Israel in Babyloniam captivus veheretur, . . . totum est tempus prophetarum" (Augustine, *Civ. Dei*, xvii, 1). Moses, Miriam, and Deborah, perhaps Ehud, had been prophets. But it was only from Samuel that the continuous succession was unbroken. This may have been merely from the coincidence of his appearance with the beginning of the new order of things, of which the prophetical office was the chief expression. Some predisposing causes there may have been in his own family and birthplace. His mother, as we have seen, though not expressly so called, was, in fact, a prophetess; the word *Zophim*, as the affix of Ramathaim, has been explained, not unreasonably, to mean "seers;" and Elkanah, his father, is, by the Chaldee paraphrast on 1 Sam. i, 1, said to be "a disciple of the prophets." But the connection of the continuity of the office with Samuel appears to be still more direct. It is in his lifetime, long after he had been "established as a prophet" (1 Sam. iii, 20), that we hear of the companies of disciples, called in the Old Test. "the sons of the prophets," by modern writers "the schools of the prophets." All the peculiarities of their education are implied or expressed—the sacred dance, the sacred music, the solemn procession (x, 5, 10; 1 Chron. xxv, 1, 6). At the head of this congregation, or "church, as it were, within a church" (Sept. *τὴν ἐκκλησίαν*, 1 Sam. x, 5, 10), Samuel is expressly described as "standing appointed over them" (xix, 20). Their chief residence at this time (though afterwards, as the institution spread, it struck root in other places) was at Samuel's own abode, Ramah, where they lived in habitations (*Naioth*, xix, 19, etc.) apparently of a rustic kind, like the leafy huts which Elisha's disciples afterwards occupied by the Jordan (*Naioth* = "habitations," but more specifically used for "pastures"). See NAIOTH.

In those schools, and learning to cultivate the prophetic gifts, were some whom we know for certain, others whom we may almost certainly conjecture, to have been so trained or influenced. Two eminent individuals had a casual or remote connection with them. One was Saul. Twice at least he is described as having been in the company of Samuel's disciples, and as having caught from them the prophetic fervor to such a degree as to have "prophesied among them" (1 Sam. x, 10, 11) and on one occasion to have thrown off his clothes, and to have passed the night in a state of prophetic trance (xix, 24); and even in his palace the prophesying mingled with his madness on ordinary occasions (xviii, 9). Another was David. The first acquaintance of Samuel with David was when he privately anointed him at the house of Jesse. See DAVID. But the connection thus begun with the shepherd boy must have been continued afterwards. David, at first, fled to "Naioth in Ramah," as to his second home (xix, 19), and the gifts of music, of song, and of prophecy, here developed on so large a scale, were exactly such as we find in the notices of those who looked up to Samuel as their father. It is, further, hardly possible to escape the conclusion that David there first met his fast friends and companions in after-life, prophets like himself—Gad and Nathan. In the prospect of a regal form of government he seems to have made the prophetic office a formal institute in the Jewish nation. These academies were famous for the cultivation of poetry and music, and from among their members God might select his special servants (Gramberg, *Religions-Id.* ii, 264; Vitringa, *Synag. Vet.* i, 2, 7; Werenfels, *Diss. de Scholis Prophetar.*; De Wette, *Comm. üb. d. Psalm.* p. 9). For a different view of the schools, see Tholuck, *Literar. Anzeiger*, 1831, i, 38. We are informed (1 Chron. ix, 22) that the allocation of the Levites for the Temple-service was made by David and Samuel the seer; i. e. that David followed some plan or suggestion of the deceased prophet. It is stated also (xxvi, 28) that the prophet had made some munificent donations to the tabernacle, which seems to have been erected at Nob, and afterwards at Gibeon, though the ark was in Kirjath-jearim. Lastly (xxix, 29), the acts of David the king are said to be written in the book of Samuel the seer. See PROPHETS, SCHOOLS OF.

It is needless to enlarge on the importance with which these incidents invest the appearance of Samuel. He there becomes the spiritual father of the Psalmist king. He is also the founder of the first regular institutions of religious instruction, and communities for the purposes of education. The schools of Greece were not yet in existence. From these Jewish institutions were developed, by a natural order, the universities of Christendom. It may be added that with this view the whole life of Samuel is in accordance. He is the prophet—the only prophet till the time of Isaiah—of whom we

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know that he was such from his earliest years. It is this continuity of his own life and character that makes him so fit an instrument for conducting his nation through so great a change.

Accordingly, Samuel is called emphatically "the Prophet" (Acts iii, 24; xiii, 20). To a certain extent this was in consequence of the gift which he shared in common with others of his time. He was especially known in his own age as "Samuel the Seer" (1 Chron. ix. 22; xxvi, 28; xxix, 29). "I am the seer," was his answer to those who asked "Where is the seer?" "Where is the seer's house?" (1 Sam. ix, 11, 18, 19). "Seer," the ancient name, was not yet superseded by "Prophet" (ch. ix). By this name, Samuel *Videns* and Samuel *ὁ βλέπων*, he is called in the *Acta Sanctorum*. Of the three modes by which divine communications were then made, "by dreams, Urim and Thummim, and prophets," the first was that by which the divine will was made known to Samuel (iii, 1, 2; Josephus, *Ant.* v, 10, 4). "The Lord uncovered his ear" to whisper into it in the stillness of the night the messages that were to be delivered. It is the first distinct intimation of the idea of "*Revelation*" to a human being (see Gesenius, *in voc.* גָּלָה). He was consulted far and near on the small affairs of life; loaves of "bread," or "the fourth part of a shekel of silver," were gratuities offered for the answers (1 Sam. ix. 7, 8). See PRESENT.

From this faculty, combined with his office of ruler, an awful reverence grew up round him. No sacrificial feast was thought complete without his blessing (1 Sam. ix, 13). When he appeared suddenly elsewhere for the same purpose, the villagers "trembled" at his approach (xvi, 4, 5). A peculiar virtue was believed to reside in his intercession. He was conspicuous in later times among those that "*call* upon the name of the Lord" (Psa. xcix, 6; 1 Sam. xii, 18), and was placed with Moses as "standing" for prayer, in a special sense, "before the Lord" (Jer. xv. 1). It was the last consolation he left in his parting address that he would "pray to the Lord" for the people (1 Sam. xii, 19, 23). There was something peculiar in the long-sustained cry or shout of supplication, which seemed to draw down as by force the divine answer (vii, 8, 9). All night long, in agitated moments, "he *cried* unto the Lord" (xv, 11). The power of Samuel with God, as an intercessor for the people, is compared to that of Moses (Jer. xv, 1; Psa. xcix, 6). See Plumtre, *Life of Samuel* (Lond. 1842, 18mo); Anon. *Life and Times of Samuel* (ibid. 1863, 12mo).

SAMUEL, FIRST AND SECOND BOOKS OF. These two historical portions of Scripture, in all the editions of the original and versions, immediately precede the books of Kings, and are intimately connected with them. (In the present article we freely use the dictionaries of Kitto, Smith, and Fairbairn, particularly the last.)

1. *Name and Division.*—The books so called received this name (which is now customarily attached to them in Hebrew printed texts) subsequently to the completion of the Sept., in which their present name is Βασιλείων Πρώτη, Βασιλείων Δευτέρα (*First and Second of Kings*); and similarly in the Vulg. Hence they are entitled in the English version "The First [or Second] Book of Samuel, otherwise called the First [or Second] Book of the Kings." The name may in some measure be explained and justified on the ground that the early part of the first book is chiefly concerned about Samuel, and that the two kings Saul and David, whose reigns occupy all the rest of the books, were both anointed by Samuel to their office.

In Hebrew MSS. the work is one, and not two. The present division was first made in the Sept., and was thence adopted into the Vulg. But Origen, as quoted by Eusebius (*Hist. Eccles.* vi, 25), expressly states that they formed only one book among the Hebrews. Jerome (*Præfatio in Libros Samuel et Malachim*) implies the same statement; and in the Talmud (*Baba Bathra*, fol. 14, c. 2), wherein the authorship is attributed to Samuel, they are designated by the name of his book, in the singular number (שמואל פתב ספרו). After the invention of printing they were published as one book in the first edition of the whole Bible printed at Soncino in A.D. 1488, and likewise in the Complutensian Polyglot printed at Alcalá, A.D. 1502-1517; and it was not till the year 1518 that the division of the Sept. was adopted in Hebrew, in the edition of the Bible printed by the Bombergs at Venice. The work constitutes a separate and independent whole, and is not to be joined either with the book of Judges or with that of Kings, from which it differs by many important characteristics.

II. *Contents.*—The statements of the books of Samuel belong to an interesting period of Jewish history. The preceding book of Judges refers to the affairs of the republic as they were administered after the conquest, when the nation was a congeries of independent cantons, sometimes partially united for a season under an extraordinary dictator. As, however, the mode of government was changed, and remained monarchical till the overthrow of the kingdom, it was of national importance to note the time, method, and means of the alteration. This change happening under the regency of the wisest and best of their sages, his life became a topic of interest. The first book of Samuel gives an account of his birth and early call to the duties of a seer, under Eli's pontificate; describes the low and degraded condition of the people, oppressed by foreign enemies; proceeds to narrate the election of Samuel as judge; his prosperous regency; the degeneracy of his sons; the clamor for a change in the civil constitution; the installation of Saul; his rash and reckless character; his neglect of, or opposition to, the theocratic elements of the government. Then the historian goes on to relate God's choice of David as king; his endurance of long and harassing persecution from the reigning sovereign; the melancholy defeat and death of Saul on the field of Gilboa; the gradual elevation of the man "according to God's own heart" to universal dominion; his earnest efforts to obey and follow out the principles of the theocracy; his formal establishment of religious worship at Jerusalem, now the capital of the nation: and his series of victories over all the enemies of Judæa that were wont to molest its frontiers. The annalist records David's aberrations from the path of duty; the unnatural rebellion of his son Absalom, and its suppression; his carrying into effect a census of his dominions, and the divine punishment which this act incurred: and concludes with a few characteristic sketches of his military staff. The second book of Samuel, while it relates the last words of David, yet stops short of his death. As David was the real founder of the monarchy and arranger of the religious economy; the great hero, legislator, and poet of his country; as his dynasty maintained itself on the throne of Judah till the Babylonian invasion, it is not a matter of wonder that the description of his life and government occupies so large a portion of early Jewish history. The books of Samuel thus consist of three interlaced biographies—those of Samuel, Saul, and David. The following are the details:

1. *Israel under Samuel* (1 Sam. i–xii; B.C. 1120-1093).—The parentage, birth, and consecration of Samuel (ch. i); Hannah's prayer (ii, 1-10); the evil practices of the sons of Eli; a man of God predicts the troubles which shall befall Eli (ii, 10-33); God calls Samuel in the night, and reveals to him the judgment of the house of Eli, to whom Samuel declares it (iii. 1-18); Samuel is established to be a prophet in Shiloh (iii, 19-iv, 1); a battle of the Philistines with the Israelites between Aphek and Eben-ezer; the Israelites, being defeated, send for the ark from Shiloh; another battle ensues, in which Israel is again smitten, the ark is taken, and the two sons of Eli slain; the news is carried

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to Eli, who dies; Ichabod is born (ch. iv); penalties inflicted on the Philistines on account of the ark of God; it is sent back with presents to Israel, first to Beth-shemesh, and then to Kirjath-jearim (v–vii, 1); the reformation under Samuel and the national assembly at Mizpeh (vii, 2–6); the Philistines again invade Israel, but at the cry of Samuel the Lord discomfits them with thunder, and they are smitten before Israel; their conquests restored to Israel from Ekron to Gath, and peace established (vii, 7–14); Samuel judges Israel in a circuit of four cities yearly (vii, 15–17); becoming old, he makes his sons judges over Israel, but their conduct is bad (viii, 1–3); the elders of Israel come to Samuel at Ramah and demand a king; Samuel protests, but by divine direction yields at length (viii, 4–22); Saul, son of Kish, seeking the lost asses of his father, visits Samuel, who, forewarned by God of his coming, entertains him with honor, and on parting anoints him to be king, and gives him signs in confirmation, which come to pass; Samuel then calls an assembly at Mizpeh, and there Saul is publicly designated by lot to be king over Israel, but not acknowledged by all the people (ch. ix, x); the men of Jabesh-gilead, sending to Gibeah in their distress, Saul is roused to aid them, and gains a great victory over the Ammonites; then Saul is joyfully recognised as king by all the people at Gilgal, where Samuel renews the kingdom (ch. xi); there Samuel addresses the people, vindicates his own conduct, and exhorts them to fidelity to God and their king; the miracle of thunder and rain at wheat-harvest (ch. xii).

2. *Israel under King Saul* (1 Sam. xiii–xxxi; B.C. 1093–1053).—Saul forms an army of two thousand men under his own command at Michmash, and one thousand under Jonathan at Gibeah; Jonathan smites the Philistine garrison at Geba, and the Philistines gather a great army; Israel is greatly distressed; Saul awaits Samuel at Gilgal, but begins to offer sacrifice before his arrival, for which act of disobedience he is rejected of God (xiii, 1–14); in the extremity of the times Jonathan and his armor-bearer discomfit the Philistines at Michmash; in the general pursuit Jonathan tastes honey contrary to the command of Saul; his life is spared at the demand of the people (xiii, 15–xiv, 45); Saul's successes in war against the neighboring tribes; his children and relatives named (xiv, 46–52); Saul, commanded to exterminate Amalek, only partially obeys, and Samuel declares to him his rejection from the kingdom; Samuel and Saul finally part (ch. xv); Samuel is sent to Bethlehem to anoint David, son of Jesse, to be king (xvi, 1–13); in consequence of Saul's malady, David is sent for to cheer him with music (xvi, 14–23); the Philistines and the Israelites arrayed for battle in the valley of Elah; Goliath challenges Israel, and is killed by David (ch. xvii); Jonathan and David make a covenant of friendship; Saul retains David near him, and sets him over his men of war; the women-singers give greater honor to David than to Saul, who is displeased, and seeks to destroy David (ch. xviii); Jonathan takes David's part and Michal also; David flees to Samuel at Ramah; they go together to Naioth; Saul sends messengers, and then goes himself to fetch David; they all prophesy (ch. xix); David visits Jonathan; they renew their covenant; Jonathan makes known to David by the device of the arrows Saul's determination to kill him; their parting (ch. xx); David flees to Nob, where he obtains the shewbread, and proceeds to Achish, king of Gath, and feigns madness; then to the cave of Adullam, to Mizpeh of Moab, and to Hareth; Saul kills Ahimelech and the priests by the hand of Doeg the Edomite (ch. xxi, xxii); David saves Keilah from the Philistines, but leaves it on the approach of Saul, and abides in the wilderness of Ziph, where Jonathan visits him: Saul is recalled from the pursuit of David by an invasion of the Philistines (ch. xxiii); David in the wilderness of Engedi spares Saul's life (ch. xxiv); Samuel's death and burial; the narrative of Nabal and his wife Abigail (ch. xxv); David again spares the life of Saul at Hachilah; he goes with six hundred men to Achish, king of Gath, who gives him Ziklag to dwell in; the Philistines encamp against Israel; Saul in vain seeks counsel from God, and then has recourse to the witch of Endor; the princes of the Philistines refuse David's aid in battle (ch. xxvi–xxix); David returns to Ziklag and finds it desolated; he pursues the Amalekites and recovers the spoil (ch. xxx); the battle of Gilboa: Saul and his three sons die (ch. xxxi); the news of Saul's death reaches David at Ziklag, and calls forth his touching dirge or lamentation over Saul and Jonathan (2 Sam. i).

3. *The Unsettled Succession.*—Ishbosheth king of Israel, David of Judah (2 Sam. ii–v, 3; B.C. 1053–1046).—David is anointed king of Judah at Hebron; Ishbosheth is made king of Israel; the fight between the followers of David and of Ishbosheth by the pool of Gibeon (ch. ii); David's power increases in Hebron; six sons born to him there; Abner forsakes Ishbosheth, and makes terms with David to transfer the kingdom of Israel to him; is slain by Joab; David's lamentation over him (ch. iii); the head of Ishbosheth is brought by Rechab and Baanah to David, who punishes them for the deed (ch. iv); the tribes of Israel make David their king (v, 1–3).

4. *Israel under King David* (2 Sam. v, 4–xxiv; B.C. 1046–1013).—David, after being king of Judah for seven years and a half, reigns thirty-three years in Jerusalem over all Israel; he captures the fortress of Zion from the Jebusite, forms a friendship with Hiram king of Tyre, defeats the Philistines at Baal-perazim, and again from Geba unto Gazer (ch. v); David brings up the ark of the Lord; the breach of Uzzah; the house of Obed-edom is blessed; the ark brought to Jerusalem; Michal derides David for dancing before the ark (ch. vi); David is forbidden to build a house for the Lord in a message brought to him by Nathan the prophet, who announces the establishment of his dynasty; David's prayer (ch. vii); his victories over the Philistines, Moabites, Edomites, etc., recited (ch. viii); his kindness to Mephibosheth (ch. ix); his victory over Bene-ammon (ch. x); his sin with Bathsheba and Uriah; Nathan's parable; punishment denounced; David's penitence; the child dies; Solomon is born; David captures Rabbah of Bene-ammon (ch. xi, xii); the affair of Amnon and Tamar; Absalom's revenge and flight to Geshur; Joab artfully procures his return after three years' absence (ch. xiii, xiv); the rebellion of Absalom and the flight of David; the ark, the priests, and Hushai sent back to Jerusalem; the treachery of Ziba; the reviling of Shimei; conflicting advice given by Hushai and Ahitophel to Absalom, and Ahitophel's suicide (ch. xv–xvii); the battle in the forest of Ephraim; Absalom's death; David's great grief (ch. xviii); David's return to Jerusalem; the conduct of Shimei, Mephibosheth, and Barzillai; the rivalry between Judah and Israel in bringing back the king (ch. xix); the rebellion of Sheba; Joab slays Amasa; Sheba's head given to Joab at Abel (ch. xx); the three years' famine, and the appeasement of the Gibeonites; the burial of the bones of Saul and his sons; the giants of the Philistines slain by David's servants (ch. xxi); David's song (Psa. xviii) (ch. xxii); the last words of David; the names and exploits of his heroes (ch. xxiii); the numbering of the people and the pestilence (ch. xxiv).

III. *Origin and Structure.*—It is evident that Samuel could not be the author of the whole of these books, since his death is recorded in the 25th chapter of the first book, and the history continues after his death down to nearly the end of the reign of David, a period of perhaps forty-five years. There is a somewhat common opinion that the first twenty-four chapters were written by Samuel and the rest by Gad and Nathan—an opinion founded on 1 Chron. xxix, 29: "Now the acts of David the king, first and last, are they not written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer?"

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There is much in the general structure of the books, and in the relation of the several parts to each other, to render it probable that different writers, living at different times, were concerned in their production, notwithstanding the degree of uniformity which the style and language exhibit. The most reasonable supposition is that they were the work of one compiler, who used historical records of various sources. This opinion, though held by nearly all modern critics, as Thenius, and even by Hävernick and Keil, is not new, as Diodorus of Tarsus, Theodoret, St. Athanasius, and St. Gregory observed that the four books of Kings were historical abridgments of several books or memoirs of the prophets which are cited in them. The grounds on which this view of the origin of these books is based have, however, only in very recent times been fully expounded. Warning the reader against attaching undue importance to the evidence which has been adduced in proof of this position, his attention may nevertheless be directed to the following points:

1. There is considerable difference in the manner of the writers; some portions contrasting in their brief, fragmentary, chronological character with others which are more full and copious, and (in one part at least) minutely biographical (comp. 1 Sam. v, 1–16; viii; xx, 15–22; xxiii, 8–29, with 2 Sam. xi–xx).

2. In several places there may be perceived the conclusion of the original documents, to which additional matter has been attached, yet without being so joined as to appear like a natural continuation. In some places the compiler has placed *together* what he found narrated by *different* writers respecting the persons whose histories they wrote, without having so worked them up into one narrative as to harmonize all their parts (1 Sam. vii, 15–17; xiv, 47–52; 2 Sam. viii, 15–18; xx, 23–26).

3. Of some events there appear to be double accounts recorded, and occasionally these accounts are different, and sometimes, apparently at least, inconsistent; as, for instance, how Saul became king (1 Sam. ix–x, 16, and x, 17–27); how and why Saul was rejected (xiii, 8–14, and xv, 10–26); how David became known to Saul (xvi, 14–21, and xvii, 55–xviii, 2); how David spared Saul's life (ch. xxiv and xxvi); how David went over to the Philistines (xxi, 10–15, and xxvii, 1–4); how the proverb "Is Saul also among the prophets?" arose (x, 9–13, and xix, 22–24). It should here be remarked that these alleged discrepant passages, as well as many more which sceptical critics have adduced, need to be explained, whatever opinion may be held respecting the authorship of these books. As, for instance, the statement that Samuel (vii, 15–17) was all his life long judge over Israel, but according to viii, 1–3 had surrendered the office to his sons (but see xii, 2); the occasion and the motives for demanding a king, as differently stated in viii, 5 and xii, 12; the two accounts of Goliath (xvii, 1–10, and 2 Sam. xxi, 19); the double record of Samuel's death (1 Sam. xxv, 1 and xxviii, 3); the two descriptions of the manner of Saul's death (xxxi, 1–6 and 2 Sam. i, 1–10); the twofold account of the battle with the Syrians (2 Sam. viii and x), etc. Such different, though not therefore discordant, portions of the work may probably be best explained on the assumption that the books consist of materials brought together from various sources. This origin may be granted, however, without admitting that there is any inconsistency or contradiction among the materials so joined together; just as in the case of the Gospel history, which is constituted by the separate narratives of four different, but not therefore discordant, writers. It is not the object of this article to *explain* the alleged inconsistencies, however completely that might be done. They are here mentioned only as they bear upon the question of authorship, and as they seem to indicate the use of a variety of materials by the author or compiler of these books.

4. The relation between the books of Chronicles and the books of Samuel is thought to point to the same conclusion. It can scarcely be maintained that the author of the Chronicles has derived from the books of Samuel all the materials for the narratives which are common to both works. There are so many variations between the history as related by the chronicler and as related in Samuel as to render it probable, not that the chronicler derived everything from Samuel, but that he had access to the sources used also by the compiler of Samuel. This may be explained by a comparison of 2 Sam. v, 1–10 and xxiii, 8–39 with 1 Chron. xi, xii. The chronicler has placed in continuous narrative David's anointing as king of Israel at Hebron, the capture of Jerusalem, the building of the city of David, and the list of David's heroes, with their deeds, probably as he found them connected in the documents which he used; while in Samuel they are detached, the list of heroes being placed separately in the history of the latest period of the life of David. So in 1 Chron. iii, the list of David's children is given in a form probably drawn from some official register to which the writer of Samuel had access, as he gives the list in two portions to suit the course of his narrative (2 Sam. iii, 2–5; v, 14–16).

5. The hand of a compiler is thought to be perceptible in certain detached observations here and there occurring in the course of the history, in the way of explanation of some portion drawn from the documents; as for example, in 1 Sam. ix, 9, the expression הָרֹאֶה is explained: For "the prophet" of to-day was called formerly "the seer." 1 Sam. xvii, 14, 15, is regarded as an interposed remark, to connect this history with the account given in the previous chapter of the family of Jesse.

IV. *The Sources.*—Should these books then appear to be a compilation from several original documents, the interesting question arises, How far may it be possible to resolve the whole work into its constituent parts, so as to obtain some idea of the nature of the sources whence the parts were derived? Thenius has attempted to solve this difficult problem in the following way. On internal grounds he distinguishes five principal sources:

(*a.*) *A History of Samuel*, contained in 1 Sam. i-vii, which seems to conclude naturally as a separate and independent narrative, in which Samuel is altogether the principal person.

(*b.*) *A History of Saul*, comprised in the following portions: 1 Sam. viii; x, 17–27; xi; xii; xv; xvi; xviii, 6–14; xxvi; xxviii, 3–25; xxxi. The materials derived from this source are interwoven with others derived from a third source, viz.:

(*c.*) *A History of David*, from which have been derived the following portions: 1 Sam. xiv, 52; xvii; xviii, in part; xix; xx; xxi, in part; xxii; xxiii; xxiv; xxv; xxvii; xxviii, 1, 2; xxix; xxx; 2 Sam. i–v; vii; viii.

(*d.*) *Another History of Saul*, from which 1 Sam. ix; x, 1–16; xiii; and xiv have been drawn. This is regarded as an older and more strictly historical document than *b*, that being considered as of much later origin, and as founded on tradition.

(*e.*) Lastly, *a Biography of David*, embracing full details of the second half of his life, and recounting his family history (2 Sam. xi; xii, 1–25; xiii–xx).

The relation of 2 Sam. xxi-xxiv to the preceding portions seems to be that of a supplement or appendix of matters not related in chronological order, nor having any close connection with each other.

There is doubtless very much hypercriticism in this account of Thenius. So far as authorities or sources are quoted in the books themselves, the matter is much more simple. To only one work is direct reference made, viz. to the book of the upright (Jasher), סֵפֶר הַיָּשָׁר (2 Sam. i, 18), elsewhere also quoted only once (Josh. x, 13), and, as both the quotations are in verse, the work is thought to have been a book of poems. See JASHER, BOOK OF.

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There are, however, certain parts of the books of Samuel which must have been derived either from verbal tradition or from some written documents, such, for instance, as the following poetical pieces: the song of Hannah (1 Sam. ii, 1–10); David's lamentation over Saul and Jonathan (2 Sam. i, 19–27); David's lament over Abner (iii, 33, 34); Nathan's parable (xii, 1–4); a song or psalm of David (xxii, 2–51 [Psalm xviii]); the last words of David (xxiii, 1–8). To these must be added the lists of names and genealogies, etc.

It is said in 1 Chron. xxix, 29, "Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." The old opinion as to the authorship of Samuel, to which we have already alluded, was founded on this quotation. The prophets were wont to write a history of their own times. That Samuel did so in reference to the great events of his life is evident from the statement that he "wrote the manner of the kingdom in a book, and laid it up before the Lord" (1 Sam. x, 25). The phrase דִּבְרֵי שְׁמוּאֵל, "words of Samuel," may not refer to our present Samuel, which is not so comprehensive as this collection seems to have been. It does not, like the treatise to which the author of Chronicles refers, include "the acts of David, first and last." The annals which these three seers compiled were those of their own times in succession (Kleinert, *Aechtheit d. Jes.* pt. i, p. 83); so that there existed a history of contemporary events written by three inspired men. The portion written by Samuel might include his own life, and the greater part of Saul's history, as well as the earlier portion of David's career. Gad was a contemporary of David, and is termed his seer. Probably also he was one of his associates in his various wanderings (1 Sam. xxii, 5). In the latter part of David's reign Nathan was a prominent counsellor, and assisted at the coronation of Solomon. We have, therefore, prophetic materials for the books of Samuel. Hävernick (§ 161) supposes there was another source of information to which the author of Samuel might resort, namely, the annals of David's reign—a conjecture not altogether unlikely, as may be seen by his reference to 2 Sam. viii, 17, compared with 1 Chron. xxvii, 24. The accounts of David's heroes and their mighty feats, with the estimate of their respective bravery, have the appearance of a contribution by Seruiah, the scribe, or principal secretary of state. Out of such materials—ample and authoritative, some of them written and some of them oral—the books of Samuel appear to be made up (Bunsen, *Bibelwerk*, pt. ii, p. 496; Karo, *De Fontibus Librorum quæ feruntur Samuelis* [1862]).

V. *Antiquity.*—The external evidence carries the book only to the age of the Ptolemies, when the Sept. version was made, or possibly to the age of Nehemiah, if we may trust the apocryphal account of the foundation of a library by the latter (2 Macc. ii, 13). But the *internal* evidence is much stronger. The high antiquity of the books of Samuel, or of the sources whence they were principally derived, in comparison with that of the Kings and Chronicles, appears from the absence of reference to older sources or authorities in the former, such as is frequently made in the latter. It hence appears that the compiler did not live at any great distance from the events which he relates, and therefore does not deem it needful to refer his readers to sources already known to them; while the original sources have for the most part all the marks of having been written by persons contemporaneous with the events described. Against this opinion as to the early age of the books of Samuel, various objections have been brought. The phrase "unto this day" is often employed in them to denote the continued existence of customs, monuments, and names whose origin has been described by the annalist (1 Sam. v, 5; vi, 18; xxx, 25). This phrase, however, does not always indicate that a long interval of time elapsed between the incident and such a record of its duration. It was a common idiom. Joshua (xxii, 3) uses it of the short time that Reuben, Gad, and the half-tribe of Manasseh had fought in concert with the other tribes in the subjugation of Canaan. So, again, he (xxiii, 9) employs it to specify the time that intervened between the entrance into Canaan and his resignation of the command on account of his approaching decease. Matthew, in his Gospel (xxvii, 8, and xxviii, 15), uses it of the period between the death of Christ and the composition of his book. Reference is made in Samuel to the currency of a certain proverb (1 Sam. x, 12), and to the disuse of the term *seer* (ix, 9), but in a manner which by no means implies an authorship long posterior to the time of the actual circumstances. The proverb, "Is Saul also among the prophets?" was one which for many reasons would obtain rapid and universal circulation; and, if no other hypothesis be considered satisfactory, we may suppose that the remark about the term "seer" becoming obsolete may be the parenthetical insertion of a later hand; or, it may be that in Samuel's days the term *nabi* came to be technically used in his school of the prophets. See PROPHET. There is little reason for supposing that any part of the work was composed even so late as subsequently to the division of the kingdom. For the expression "Israel and Judah" (occurring 1 Sam. xi, 8; xvii, 52; xviii, 16; 2 Sam. iii, 10; v, 5; xxiv, 1), which is claimed as proof of an origin *after* the division of the kingdom under Rehoboam, has no such force (as must be obvious from 2 Sam. ii, 4, 9, 10, 17, 28; xviii, 6, 7, 16; xix, 9, compared with 12, 15, 16), from which it is clear that the phrase, if not already in use, originated in the circumstances that at first only the tribe of Judah adhered to David, while the remaining tribes under the common name of Israel formed a separate kingdom for seven years and a half, under Ishbosheth, and afterwards for a short time under Absalom. There is, however, one passage, 1 Sam. xxvii, 6, "Therefore hath Ziklag been to the kings of Judah till this day," which is not so clearly reconcilable with this view, unless it should prove to be a note added by a later hand.

With this claim to high antiquity the other internal evidence, so far as it goes, entirely agrees. In the unsettled times of the judges the observance of the ritual enjoined in the books of Moses had fallen greatly into disuse. Sacrifices which were lawful only before the door of the tabernacle were offered at many places, as at Mizpeh and Gilgal. No disapprobation of this practice is expressed in Samuel, though it very often is so in Kings. The Pentateuch seems to exert little influence on the habits of the people as described in Samuel, or on the ideas and language of the writers. There are, indeed, fewer allusions to Moses and his writings in Samuel than in any other of the early books of Scripture. But this may doubtless be in part accounted for by the disorganized and somewhat anomalous state into which matters fell in consequence of the capture of the ark by the Philistines, and the essentially new era which was shortly afterwards introduced by the institution of the kingdom, with the stirring events that followed in the personal histories of Saul and David. The name of Moses occurs fifty-six times in Joshua, in Judges three, in Samuel two, in Kings ten, in Chronicles thirty-one. The law of Moses is never once named in Samuel.

The language is distinguished by its purity, and this also is an argument for the early origin of these books. A considerable number of words and forms of words are peculiar to them, and several occur which are found only in one other book besides. But it is unnecessary here to give lists of them.

VI. *The Author or Compiler.*—With the exception of a brief expression in the Talmud (*Egyptian Gemara*, A.D. 500, *Baba Bathra*, fol. 14), שמואל כתב ספרו ("Samuel wrote his book"), there is no opinion expressed by antiquity respecting the name of the author. No

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mention is made of it in the books of Samuel, Kings, or Chronicles, or in any part of the Bible. Nor is it named in the Apocrypha or in Josephus. The work is generally attributed to some competent historian, who availed himself of authentic documents in preparing it. Some writers, as Abarbanel and Grotius, ascribe it to Jeremiah, some to Ezra, and some to Isaiah. There is not nearly so much probability that Jeremiah compiled the books of Samuel (as is argued at some length by Hitzig, *Die Psalmen*, p. 48-85) as there is that he was the writer of the books of Kings. There is much greater dissimilarity of language, style, and spirit between Samuel and Jeremiah than between Kings and Jeremiah. The great number of words and forms of words peculiar to this work point out a distinct author and age, and it would seem most likely that it was compiled in an early period after the death of David, and previously to the rending of the kingdom under Rehoboam; unless the opinion which has widely prevailed in the Christian Church should be finally adopted, that the work begun by Samuel was carried on and finished before the death of David by Nathan and Gad, or that it was the work of some member of the school of the prophets who had personal knowledge of the events which he narrates. If, however, this theory cannot be maintained, and there should be grounds for supposing that the compiler lived not earlier than the times of Rehoboam (see Thenius on 2 Sam. viii, 7; xiv, 27), still it must be acknowledged that the materials which he used were of earlier date, and must for the most part have been written by persons who were contemporaneous with the events. It appears certain that memoirs were written by Samuel, Nathan, and Gad (see 2 Chron. xxix, 29), and perhaps also by other members of the schools of the prophets, although it may not be equally certain that those memoirs are identical with the present books of Samuel. The fact that a recorder or remembrancer (מַזְכִּיר), whose office it was to prepare memoirs or annals of passing events, is mentioned early among the household of David, is not without an important bearing on this question. It is clear that the authors of the original documents, if not of the work itself, must have occupied such positions of honor and influence as gave them ample opportunity of knowing the events of the times in which they wrote. Such minute details as we find, for instance, in the history of David, belonging rather to his private than to his public life—the story of Bathsheba, of David's behavior on the death of her child, of Amnon and Tamar, of the secret sending to the priests from Mahanaim, etc.—bespeak perfectly well instructed writers, who had access to the best sources of information.

Stähelin (*Einleit.* § 25, etc.) conjectures that a large portion of Samuel was written by the author of the Pentateuch and of the books of Joshua and Judges. But continuity of history in the same form does not prove identity of authorship, nor are the similar phrases found in these books sufficient in number or characteristic idiom to support the theory. Nay, Samuel is free from the so-called Chaldaisms of Judges and the archaisms of the Pentateuch. The peculiar theory of Jahn, on the other hand, is that the four books of Samuel and Kings were written by the same person, and at a date so recent as the 30th year of the Babylonian captivity. His arguments, however, as well as those of Eichhorn (*Einleit.* § 468), and Herbst (*Einleit.* ii, 1-139), who hold a similar view, are more ingenious than solid (introduction, § 46). The fact of all the four treatises being named "Books of Kings" is insisted on as a proof that they were originally undivided and formed a single work—a mere hypothesis, since the similarity of their contents might easily give rise to this general title, while the more ancient appellation for the first two was *The Books of Samuel.* Great stress is laid on the uniformity of method in all the books. But this uniformity by no means amounts to any proof of identity of authorship. It is nothing more than the same Hebrew historical style. The more minute and distinctive features, so far from being similar, are very different. Nay, the books of Samuel and Kings may be contrasted in many of those peculiarities which mark a different writer:

(*a.*) In Kings there occur not a few references to the laws of Moses; in Samuel not one of these is to be found.

(*b.*) The books of Kings repeatedly cite authorities, to which appeal is made, and the reader is directed to the "Acts of Solomon," "the book of the Chronicles of Kings of Israel," or "Judah." But in the books of Samuel there is no formal allusion to any such sources of information.

(*c.*) The nature of the history in the two works is very different. The plan of the books of Samuel is not that of the books of Kings. The books of Samuel are more of a biographical character, and are more limited and personal in their view.

(*d.*) There are in the books of Kings many later forms of language. For a collection of some of these the reader is referred to De Wette (*Einleit. in das A.T.* § 185, note *e*). Scarcely any of those more recent or Chaldaic forms occur in Samuel. Besides, some peculiarities of form are noted by De Wette (§ 180), but they are not so numerous or distinctive as to give a general character to the treatise (Hirzel, *De Chaldaismi Bibl. Origine*, 1830). Many modes of expression common in Kings are absent from Samuel (Keil, *Einleit.* § 53). See KINGS, BOOKS OF.

(*e.*) The concluding chapters of the second book of Samuel are in the form of an appendix to the work—a proof of its completeness. The connection between Samuel and Kings is thus interrupted. It appears, then, that Samuel claims a distinct authorship from the books of Kings. Stähelin, indeed, supposes that the present division between the two treatises has not been correctly made, and that the two commencing chapters of 1 Kings really belong to 2 Samuel. This he argues on philological grounds, because the terms וְהִנֵּה־זֶה וְהִמְלִיטֵנִי (1 Kings i, 38), מִלֵּט נֶפֶשׁ (i, 12), and סָרָה נֶפֶשׁ (i, 29) are found nowhere in Kings but in the first two chapters, while they occur once and again in Samuel. There is certainly something peculiar in this affinity, though it may be accounted for on the principle that the author of the pieces or sketches which form the basis of the initial portions of 1 Kings not only composed those which form the conclusion of Samuel, but also supervised or published the whole work which is now called by the prophet's name.

Thus the books of Samuel have an authorship of their own—an authorship belonging to a very early period. While their tone and style are very different from the later records of Chronicles, they are also dissimilar to the books of Kings. They bear the impress of a hoary age in their language, allusions, and mode of composition. The insertion of odes and snatches of poetry, to enliven and verify the narrative, is common to them with the Pentateuch. They abound in minute sketches and vivid touches. As if the chapters had been extracted from a diary, some portions are more fully detailed and warmly colored than others, according as the original observer was himself impressed. Many of the incidents, in their artless and striking delineation, would form a fine study for a painter.

VII. *The Object.*—So far as the compiler of these books might be conscious of a direct aim in his work, producing it, as doubtless he did, under the impulse and guidance of the Holy Spirit, it might be his endeavor to continue the history of the chosen people, and especially to record the remarkable change which was effected in the method of the divine government, when the God of Israel ceased to rule the people by judges, and permitted them to be governed by kings, as were the other nations of the earth. In pursuing this object the writer took care to point out the important distinction which

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was to be maintained between the kings of Israel and those of other nations, in the separation of the civil from the ecclesiastical, or the secular from the religious authority; and also to describe the origin and influence of the prophetical order in relation both to the monarchy and to the people. The books of Kings are a history of the nation as a theocracy; those of Chronicles have special reference to the form and ministry of the religious worship, as bearing upon its re-establishment after the return from Babylon. Samuel is more biographical, yet the theocratic element of the government is not overlooked. It is distinctly brought to view in the early chapters concerning Eli and his house, and the fortunes of the ark; in the passages which describe the change of the constitution; in the blessing which rested on the house of Obed-Edom; in the curse which fell on the Bethshemites and Uzzah and Saul for intrusive interference with holy things.

VIII.—*Particular Relation to the Books of Chronicles.*—That portion of the history which is common to the books of Samuel and of Chronicles is found in 2 Sam. i-xxiv. and 1 Chron. x-xxi, beginning with the account of the death of Saul and ending with the story of the pestilence. Between these two narrations of the same period of history the following differences may be pointed out.

1. The book of Samuel contains, but that of Chronicles omits:

1. The story of David's kindness to Mephibosheth, 2 Sam. ix.
2. Of Bathsheba and Uriah, 2 Sam. xi, 2-xii, 25.
3. The rebellion of Absalom, 2 Sam. xiii, etc.
4. The surrender of seven of the sons of Saul to the Gibeonites, 2 Sam. xxi, 1-14.
5. A war with the Philistines, 2 Sam. xxi, 15-17.
6. David's song (Psa. xviii), 2 Sam. xxii.
7. The last words of David, 2 Sam. xxiii.

2. The book of Samuel omits, but that of Chronicles contains:

1. A list of David's adherents.
2. A list of those who chose David to be king at Hebron.
3. David's preparation for building the Temple.
4. The arrangement of the Levites and priests for Temple service.
5. David's officers and heroes, etc.

3. The two works present several portions of the history in a different order, such as the following:

2 Sam. v, 11-25	1 Chron. xiv.
2 Sam. vi, 1-10	1 Chron. xi, 1-9.
2 Sam. vi, 3-11	1 Chron. xiii.
2 Sam. vi, 12-23	1 Chron. xv.
2 Sam. xxiii, 8-10	1 Chron. xi, 10-47.

4. The differences of verbal and grammatical forms in the narration of the same events in these two works are of such a nature as to indicate the greater antiquity of the books of Samuel. Nearly all the points in which Chronicles differ from Samuel may be distinctly explained by the more recent origin of the former. They are too numerous and minute to be here mentioned.

5. Many of the *numbers* in Samuel and Chronicles differ, as

2 Sam. x, 13, 18, 24, and	1 Chron. xix, 12, 18, 25.	
2 Sam. xxiii, 8,	"	1 Chron. xi, 11.
2 Sam. xxiv, 9, 13,	"	1 Chron. xxi, 5, 12.

These discrepancies are doubtless to be accounted for on the ground of errors of transcription. Whether the numbers in Samuel are generally right, and those in Chronicles generally wrong, which is the common (but perhaps usually incorrect) opinion, or whether errors exist in both, cannot be determined until more careful attention shall have been given to the subject, and a more critical edition of the Hebrew text shall have been prepared. See CHRONICLES, BOOKS OF.

IX. *Chronology.*—One of the most striking points of difference between the books of Samuel and of Kings is the more sparing use of dates in the former. The means of determining the periods of time in which the various events recorded in them happened are exceedingly scanty. The most helpful are found in other parts of Scripture. Thus, in Acts xiii we find that Saul was king "by the space of forty years." We know already that David reigned over Judah and all Israel forty years, and we have also calculated that Samuel must have lived about 110 years. If, then, Samuel died about five years before Saul, we find that the history covers a period of 155 years, except that brief portion of the life of David not contained in Samuel. These numbers agree with the usual dates assigned to the commencement and termination of the books of Samuel. See CHRONOLOGY.

X. *Canonicity, etc.*—The historical credibility and canonicity of these books need not be fully discussed in this place. The internal evidence of their truthfulness and the external evidence of their canonical authority are both complete. The style in which they are written is simple, natural, and bold. Places, times, and other minute details are freely and artlessly given. The course and connection of the history carry with them the proof of their truthfulness. The characters and events are in accordance with the times in which they are placed. Attempts to establish contradiction and discrepancy have not succeeded. The history contained in these books fits in and accords with the preceding and subsequent portions of the history of the Israelitish people, although the several portions were composed at long intervals and by different authors. Portions of them are quoted in the New Test. (2 Sam. vii, 14, in Heb. i, 5; 1 Sam. xiii, 14, in Acts xiii, 22). References to them occur in other sections of Scripture, especially in the Psalms, to which they often afford historic illustration. The old objections of Hobbes, Spinoza, Simon, and Le Clerc are well disposed of by Carpzov (*Introductio*, p. 215). Some of these supposed contradictions we have already referred to, and for a solution of others we refer to Davidson's *Sacred Hermeneutics*, p. 544, etc. Some of the objections of Vatke, in his *Bibl. Theol.*—"cujus mentio est refutatio"—are summarily disposed of by Hengstenberg (*Die Authentie des Pentat.* ii, 115). See, in addition to the ordinary Introductions to the Old Test.—such as those of Horne, Hävernick, Keil, De Wette—the following later works: Bleek, *Einleitung in das Alte Testament* (Berl. 1860), p. 355-368; Stähelin, *Specielle Einleitung in die kanonischen Bücher des Alten Testaments* (Elberfeld, 1862), p. 83-105; Davidson, *Introduction to the Old Testament* (Lond. and Edinb. 1862), p. 491-536.

XI. *Commentaries.*—The exegetical helps on the entire books of Samuel alone have not been numerous: Origen, *Selecta* (in *Opp.* ii, 479; also in Gallandii *Bibl. Patrum*, xiv); Ephrem Syrus, *Explanatio* (in *Opp.* iv, 331); Theodoret, *Quæstiones* (in *Opp.* I, i); Gregory, *Expositiones* (in *Opp.* III, ii, 1); Jerome, *Quæstiones* (in *Opp.* [*Spur.*], iii, 755); Eucherius, *Commentaria* (in *Bibl. Max. Patr.* vi); Procopius, *Scholia* [includ. other hist. books] (in Meursii *Opp.* viii, 1); Isidore, *Commentaria* (in *Opp.*); Bahe, *Expositio*, etc. (in various forms, in *Opp.*); Angelomus, *Enarrationes* (in *Bibl. Max. Patr.* xv); Hildebert, *Versio Metrica* (in *Opp.* p. 1191); Raban, *Commentarii* (in *Opp.*); Rupert, *Commentarii* (in *Opp.* i, 845); Hugo Victor, *Annotationes* (in *Opp.* i); Abrabanel, שְׁרוּשׁ [includ. other hist. books] (s. l. et a. [Pesaro, 1522]; Naples, 1543, fol.; Leips. 1686, fol.); Bañolas, שְׁרוּשׁ (Leiria, 1494, fol.; also in the Rabbinic Bibles); Bugenhagen, *Adnotationes* [includ. Deut.] (Basil. 1524; Argent. 1525, 8vo); Menius, *Commentarius* [on 1 Sam.] (Vitemb. 1532, 8vo); Brentius, *Commentaria* (in *Opp.* ii); Lambert, *Commentarius* (Argent. 1526; Francof. 1539, fol.); Caussin [R. C.], *Dissertationes* (Par. 1550, fol.; Colon. 1552, 4to); Weller, *Commentaria* [includ. 1 Kings] (Francof. 1555, 2 vols. 8vo); Peter Martyr, *Commentarii* (Tigur. 1567, fol.); Strigel, *Commentarius* [includ. Kings and Chron.] (Lips. 1569, 1583, fol.; Neost. 1591, 8vo); Borrhaus, *Commentarius* [includ. other hist. books] (Basil. 1577, fol.); Allschul, שְׁמוּאֵל (Cracow, 1595, fol., and later); Ascheich,

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מְרֵאוֹת הַצּוֹבָאוֹת [includ. other hist. books] (Venice, 1601, 1620, fol., and later); Pflacker, *Predigten* (Tüb. 1602, fol.); Lañado, כְּלִי יָקָר [includ. other hist. books] (Venice, 1603, fol.); Bidemach, *Auslegung* (Tüb. 1605, fol.); Willet, *Harmony* (Cambr. 1606; Lond. 1607, 4to; ibid. 1614, fol.); Leonhart, *Hypomnete* [includ. Kings and Chron.] (Erf. 1608, 1614, 8vo); Serarius [R. C.], *Commentaria* [includ. other books] (Lugd. 1613; Mogunt. 1617, fol.); Laurent, *Auslegung* (Leips. 1615, 1616, fol.); Drusius, *Adnotationes* [on parts, includ. other books] (Franec. 1618, 4to); Rangolius [R. C.], *Commentarii* (Par. 1621–24, 2 vols. fol.); De Mendoza [R. C.], *Commentaria* [on 1 Sam. i–xv] (Lugd. 1622–31, 3 vols. fol.); Sanchez [R. C.], *Commentarius* (Antw. 1624; Lugd. 1625, fol.); Crommius [R. C.], *Theses* (includ. other hist. books] (Lovan. 1631, 4to); De Vera [R. C.], *Commentaria* (Limæ, 1635, fol.); Bonfrère [R. C.], *Commentarius* [includ. Kings and Chron.] (Tornaci, 1643, 2 vols. fol., and later); Wulffer, *Predigten* (Nuremb. 1670, 4to); De Naxera [R. C.], *Excursus* (Lugd. 1672, 3 vols. fol.); Osiander, *Commentarius* (Stuttg. 1687, fol.); Schmid, *Commentarius* (Argent. 1687–89, 2 vols. 4to); Moldenhauer, *Erläuterung* [includ. other hist. books] (Quedlinb. 1774, 4to); Obornik, בְּאֵר [on 1 Sam.] (Vienna, 1793, 8vo); Detmold, שְׁמוּאֵל (ibid. 1793, 8vo, and later); Hensler, *Erläuterung* [on 1 Sam.] (Hamb. and Kiel, 1795, 8vo); Horsley, *Notes* (in *Bibl. Criticism*, i); Mulder, נְבִיאִים רִאשׁוֹנִים [includ. other hist. books] (Amst. 1827, 8vo); Lindsay, *Lectures* (Lond. 1828, 2 vols. 12mo); Kalkar, *Quæstiones* [on the authenticity of 1 Sam.] (Othin. 1835); Königsfeldt, *Annotationes* [on 2 Sam. and 1 Chron.] (Havn. 1839, 8vo); Wellhausen, *Der Text d. B. S.* (Gött. 1841, 8vo); Thenius, *Erklärung* (in the *Kurzgef. exeg. Handb.*, Leips. 1842, 1864, 8vo); Keil and Delitzsch, *Commentar* (ibid. 1864; transl. in Clarke's *Library*, Edinb. 1866, 8vo); Erdmann, *Erklärung* (in Lange's *Bibelwerk*, Bielefeld, 1873, 8vo). See OLD TESTAMENT.

Samuel BEN-DAVID OTOLENGO. See OTOLENGO.

Samuel BEN-ISAAC OCEDA. See OCEDA.

Samuel THE LITTLE (שמואל הקטן), a contemporary of Gamaliel II, is known in Jewish history as the author of the prayer against the *Minim*, or Jewish Christians. In the Talmud treatise *Berakoth*, fol. 28 b, we read: שמעון פקולי הסדיר שמונה כשרה ברכות לפני רבן גמליאל על הסדר ביבנה. אמר להם רבו גמליאל לחכמים כלום יש אדם שיודע לתקן ברכת הצדוקים? עמד שמואל הקטן ותקנה; i. e. "Simon Pakuli arranged the eighteen benedictions before rabban Gamaliel, in Jabne, in their present order. Rabban Gamaliel said to the sages, 'Is there none who knows to prepare a benediction against the Zaddukim or Sadducees?' Then arose Samuel the Little and prepared it." This ברכת הצדוקים, or, as it is generally called, ברכת המינים, "the benediction against the *Minim*, or *Jewish Christians*," is the twelfth of the so-called *Sh'mone Esre*, or *Eighteen Benedictions* [comp. the art. SYNAGOGUE], and originally read ולמלשינים אל תהי תקוה, i. e. "let there be no hope for the Minim and calumniators." That this prayer was directed against Jewish Christians is testified by Epiphanius (*Ep. adversus Hæres.* xxix, 9; ed. Petav. p. 124), who states: οὐ μόνον γὰρ οἱ τῶν Ἰουδαίων παῖδες πρὸς τούτους [τοὺς Ναζωραίους] κέκτηναι μῖσος, ἀλλὰ ἀνιστάμενοι, ἕωθεν καὶ μίσης ἡμέρας καὶ περὶ τὴν ἑσπέραν, τρὶς τῆς ἡμέρας ὅτε εὐχὰς ἐπιτελοῦσιν ἑαυτοῖς ἐν ταῖς συναγωγαῖς, ἐπαρῶνται αὐτοῖς καὶ ἀναθεματιζουσι τρὶς τῆς ἡμέρας φάσκοντες ὅτι Ἐπικαταράσι ὁ Θεὸς τοὺς Ναζωραίους. With regard to these words of Epiphanius, Grätz remarks that Epiphanius, being by birth a Jew, is a competent witness that this formula was directed against the Jewish Christians. It will be seen that the remark of Dr. Ginsburg, in Kitto's *Cyclop.* s. v. "Synagogue" (p. 906, note), is not justified either by the statement of Epiphanius or that of the Jewish historian Grätz. See Grätz, *Gesch. d. Juden*, iv, 434; Derenbourg, *Histoire de la Palestine*, p. 344–346; Schürer, *Lehrbuch der neutestamentlichen Zeitgeschichte*, p. 502. (B. P.)

Samuel MAROCCANUS. See MOROCCO, SAMUEL OF.

Samuel BEN-MEÏR. See RASHBAM.

Samuel YERETZ, an Armenian historian, was born at Ani (Armenia Major), and lived in the 12th century. He was a disciple of George Melrig, and was requested by Gregory IV, patriarch of Armenia, to prepare a chronicle or universal history, which work he published under the title *Samuelis, Presb. Aniensis, temporum usque ad suam Ratio*. It is divided into two parts, commencing with the creation of the world and ending with the year 1179. It is really a mere abridgment of the chronicks of Eusebius increased by matter found in the *History of Armenia* by Moses of Choren, and in earlier writings now lost. The Latin translation was prepared by Dr. Zorab and Angelo May.—Hoefer, *Nour. Biog. Générale*, s. v.

Samus, in Greek mythology, is an ancestral hero of the Samians, from whom both that people and the island Samos derived their names. He was the son of Ancæus, king of the Leleges, and Samia, daughter of Mæander. His brothers were Perilaus, Enudus, and Alitherses, and Parthenope was his sister.

Sanabas'sar (Σαναβάσσαρος v. r. Σαμανάσσαρος, 1 Esdr. ii, 12, 15), or **Sanabas'sarus** (Σαναβάσσαρος, v. r. Σαβανάσσαρος, 1 Esdr. vi, 18, 20), the Greek form of the Heb. name SHESHBAZZAR in the corresponding passages (Ezra i, 8, 11; v, 14, 16).

Sanadon, NOEL-ÉTIENNE, a celebrated Jesuit, was born at Rouen, Feb. 16, 1676. At the early age of twelve he was admitted to the Order of Jesuits, and carried on his studies at Caen, where he afterwards taught rhetoric. His first literary attempt was a Latin poem entitled *Nicanor Moriens*. He subsequently wrote and translated many Latin poems, one of which, a translation of Horace, is considered his best work. In 1712 Sanadon was elected professor of rhetoric in the College of Louis the Great, and in 1728 he became librarian of the same institution. He died at Paris, Sept. 21, 1733.—Hoefer, *Nour. Biog. Générale*, s. v.

Sanagen, in Hindû mythology, is a rajah of the children of the moon, the father of Darmatuwassa and grandfather of Kandikaiya.

Sanakadi Sampradayis, one of the Vaishnava sects among the Hindûs. They worship Krishna and Radha conjointly, and are distinguished from other sects by a circular black mark in the centre of the ordinary double streak of white earth, and also by the use of the necklace and rosary of the stem of the tulasai. The members of this sect are scattered throughout the whole of Upper India. They are very numerous about Mathura, and they are also among the most numerous of the Vaishnava sects in Bengal.—Gardner, *Faiths of the World*, s. v.

Sanarkumaren, in Hindû mythology, is one of the four perfect beings created by Brahma in order to recreate the destroyed human race; but as the pious offspring did not achieve that object, the evil spirit became the prevailing power in coition.

San'asib (Σανασίβ, v. r. Σαναβίς, Ἀνασείβ), a head of the priests, "the sons of Jeddu, the son of Jesus," who are said to have returned, to the number of 972, with Zerubbabel from the captivity (1 Esdr. v, 24); evidently the 973 "children of Jedaiah, of the house of Jeshua," in the Heb. texts (Ezra ii. 36; Neh. vii. 39), the name *Sanasib* having been repeated for the "Senaah" (Esdras, "Annaas") of the preceding verse.

Sanat, in Finnish mythology, means songs of magical power which are chanted by the priests of the hea-

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then Finns for the purpose of producing storms, curing the sick, causing favorable weather, bewitching cattle, etc.

Sanbal'lat (Heb. *Sanballat'*, סַנְבַלַּט, a name of which the latter part is of uncertain etymology, but the first syllable is probably the Sanscrit *san* [Greek σύν], indicative of *strength;* Sept. Σαυβαλλάτ, Josephus, Σαναβαλλέτης), a Horonite (q. v.), i. e. probably a native of Horonaim in Moab (Neh. ii, 10, 19; xiii, 28). There are two very different accounts of him.

All that we know of him from Scripture is that he had apparently some civil or military command in Samaria, in the service of Artaxerxes (Neh. iv, 2), and that, from the moment of Nehemiah's arrival in Judæa, he set himself to oppose every measure for the welfare of Jerusalem, and was a constant adversary to the Tirshatha. B.C. 445. His companions in this hostility were Tobiah the Ammonite and Geshem the Arabian (ii, 19; iv, 7). For the details of their opposition, see Neh. vi, where the enmity between Sanballat and the Jews is brought out in the strongest colors. The only other incident in his life is his alliance with the high-priest's family by the marriage of his daughter with one of the grandsons of Eliashib, which, from the similar connection formed by Tobiah the Ammonite (xiii, 4), appears to have been part of a settled policy concerted between Eliashib and the Samaritan faction. The expulsion from the priesthood of the guilty son of Joiada by Nehemiah must have still further widened the breach between him and Sanballat, and between the two parties in the Jewish state. Here, however, the scriptural narrative ends—owing, probably, to Nehemiah's return to Persia—and with it likewise our knowledge of Sanballat. See NEHEMIAH.

But on turning to the pages of Josephus a wholly new set of actions, in a totally different time, is brought before us in connection with Sanballat, while his name is entirely omitted in the account there given of the government of Nehemiah, which is placed in the reign of Xerxes. Josephus, after interposing the whole reign of Artaxerxes Longimanus between the death of Nehemiah and the transactions in which Sanballat took part, and utterly ignoring the very existence of Darius Nothus, Artaxerxes Mnemon, Ochus, etc., jumps at once to the reign of "Darius the last king," and tells us (*Ant.* xi, 7, 2) that Sanballat was his officer in Samaria, that he was a Cuthæan (i. e. a Samaritan) by birth, and that he gave his daughter Nicaso in marriage to Manasseh, the brother of the high-priest Jaddua, and consequently the fourth in descent from Eliashib, who was high-priest in the time of Nehemiah. He then relates that on the threat of his brother Jaddua and the other Jews to expel him from the priesthood unless he divorced his wife, Manasseh stated the case to Sanballat, who thereupon promised to use his influence with king Darius, not only to give him Sanballat's government, but to sanction the building of a rival temple on Mount Gerizim of which Manasseh should be the high-priest. Manasseh, on this, agreed to retain his wife and join Sanballat's faction, which was further strengthened by the accession of all those priests and Levites (and they were many) who had taken strange wives. But just at this time happened the invasion of Alexander the Great; and Sanballat, with seven thousand men, joined him and renounced his allegiance to Darius (*Ant.* xi, 8, 4). Being favorably received by the conqueror, he took the opportunity of speaking to him in behalf of Manasseh. He represented to him how much it was for his interest to divide the strength of the Jewish nation, and how many there were who wished for a temple in Samaria; and so obtained Alexander's permission to build the temple on Mount Gerizim, and make Manasseh the hereditary high-priest. Shortly after this, Sanballat died; but the temple on Mount Gerizim remained, and the Shechemites, as they were called, continued also as a permanent schism, which was continually fed by all the lawless and disaffected Jews. Such is Josephus's account. If there is any truth in it, of course the Sanballat of whom he speaks is a different person from the Sanballat of Nehemiah, who flourished fully one hundred years earlier; but when we put together Josephus's silence concerning a Sanballat in Nehemiah's time, and the many coincidences in the lives of the Sanballat of Nehemiah and that of Josephus, together with the inconsistencies in Josephus's narrative (pointed out by Prideaux, *Connect.* i, 288, 290, 395, 466), and its disagreement with what Eusebius tells of the relations of Alexander with Samaria (who says that Alexander appointed Andromachus governor of Judæa and the neighboring districts; that the Samaritans murdered him; and that Alexander, on his return, took Samaria in revenge, and settled a colony of Macedonians in it, and the inhabitants of Samaria retired to Sichem [*Chron. Can.* p. 346]), and remember how apt Josephus is to follow any narrative, no matter how anachronistic and inconsistent with Scripture, we shall have no difficulty in concluding that his account of Sanballat is not historical. It is doubtless taken from some apocryphal romance, now lost, in which the writer, living under the empire of the Greeks, and at a time when the enmity of the Jews and Samaritans was at its height, chose the downfall of the Persian empire for the epoch, and Sanballat for the ideal instrument, of the consolidation of the Samaritan Church and the erection of the temple on Gerizim. To borrow events from some Scripture narrative and introduce some scriptural personage, without any regard to chronology or other propriety, was the regular method of such apocryphal books. (See 1 Esdras, apocryphal Esther, apocryphal additions to the book of Daniel, and the articles on them, and the story inserted by the Sept. after 2 Kings xii, 24, etc.). To receive as historical Josephus's narrative of the building of the Samaritan temple by Sanballat, circumstantial as it is in its account of Manasseh's relationship to Jaddua, and Sanballat's intercourse with both Darius Codomanus and Alexander the Great, and yet to transplant it, as Prideaux does, to the time of Darius Nothus (B.C. 409), seems scarcely compatible with sound criticism.—Smith. See SAMARITAN.

San Benito, the garment worn by the victims of the Inquisition on the occasion of the auto-da-fé. It was a yellow frock, with a cross on the breast and on the back, devils and flames also being painted upon it. Those who were to be burned alive had the flames pointing upward, while those who had escaped this horrible fate had them pointing downward.

Sanborn, E. C., a minister of the Methodist Episcopal Church, was born in Bath, N. H., June 12, 1794. Early impressed that it was his duty to preach, he hesitated for some time. At length a portion of one of his hands became maimed for life; that hand, while yet bleeding, he held towards heaven, and promised God that he would no longer resist his convictions of duty. In 1833 he joined the Genesee Conference, and continued in effective work until 1844, when, through failing health, he was obliged to desist entirely from ministerial labor. He died at the residence of his son, Hon. L. R. Sanborn, Niagara County, N. Y., April 20, 1867. He entertained a high appreciation of the varied duties of the ministry, was a firm believer in the doctrines of his Church, and an ardent admirer of her polity.—*Minutes of Annual Conf.* 1867, p. 244.

Sanborn, Jacob, a minister of the Methodist Episcopal Church, was born in the town of Unity, N. H., May 16, 1788. His pious parents deeply impressed the mind of their son by their religious instructions, prayers, and holy life. At the age of seventeen years (1805), he was awakened, and found peace. Although of Baptist parentage, he united (Jan. 18, 1806) with the Methodist Episcopal Church. About five years after, he became impressed that it was his duty to preach, and on Aug. 14, 1811, he went to preach as a licentiate

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on the Landaff Circuit, N. H. In June, 1812, he united on trial with the New England Conference, and from this time onward until 1850, with the exception of one year's location (1839-40), he performed effective labor. In 1850 he took a superannuated relation, which he retained until his death. He nevertheless continued to preach until May 10, 1863, when he delivered his last sermons in Pembroke. He died March 16, 1867. Mr. Sanborn was a more than ordinary man. He was a sound divine, good logician, able preacher, an eminently good pastor, a man of prayer, and of strict integrity of purpose and honesty of heart.—*Minutes of Annual Conf.* 1867, p. 59.

Sanbuki Codex is a Hebrew manuscript, now no more extant. Nothing is known of its author, the place where, and the time when it was written. According to Richard Simon (*Biblioth. Critic.* i, 367), the name Sanbuki (זנבוקי) is derived from the owner of the MS., a Hungarian family. According to Hottinger (in *Bibliothecario Quadripartito*, p. 158, ed. Turic.), the name ought to be זנדוקי instead of זנבוקי, which is equivalent to Zadduki, or Sadducee. For other conjectures, see Wolf (*Bibl. Hebr.* ii, 292, 293; iv, 79) and Tychsen (*Tentamen*, p. 249, 250). As to the codex itself, some of its readings are given in the margin of some MSS., as in Cod. Kennic. 415; Cod. Kennic. 8 (Bibl. Bodl. Hunting. 69; comp. Brunsius, *Ad Kenn. Diss. Gen.* p. 345). Besides, this codex is quoted three times by Menachem di Lonzano in his commentary *Or Thora*, as on Gen. ix, 14, בְּעַנְנִי (fol. 2 b, fin. ed. Amstel): בהללי חנו"ן בשוא לבד ובזנבוקי בשוא בפתח, i. e. in the Codex Hillel, the *nun* has only the *sh'va* (:), but in the Codex Sanbuki the *sh'va* with the *patach*; Lev. xiii, 20, שָׂפָל (fol. 14 b), שפל בזנבוקי הפ"א בפתח, i. e. in the Codex Sanbuki the פ in שפל is written with the *patach*; Lev. xxvi, 36, וְהֻבְאַתִּי (fol. 15 b), בס"ס ואשכנז גניא בת"ו אך בהללי וביר'ושלמיים ובזנבוקי לאיש, i. e. in Spanish and German MSS. there is a *gaya* (i. e. a *metheg*) under ת, but not so in the Codd. Hillel, Jerusalem, and Sanbuki. See Strack, *Prolegomena Critica in Vetus Test. Hebr.* (Lips. 1873), p. 22. See MANUSCRIPTS, BIBLICAL. (B. P.)

Sanchez, Gaspar, a learned Jesuit, was born at Cifuentes, in New Castile, about 1553. He was appointed to teach the learned languages and belles-lettres in the Jesuit colleges at Oropesa, Madrid, and other places, and was at last chosen professor of divinity at Alcalá. Here he spent thirteen years in commenting on the Scriptures, the result of which he published in various volumes in folio. He died in 1628. See Chalmers, *Biog. Dict.* s. v.

Sanchez, Pedro Antonio, a learned Spanish ecclesiastic, was born at Vigo, in Gallicia, in 1740. He entered the Church, obtained a canonry in the Cathedral of St. James, and was likewise appointed professor of divinity in that city. His fame procured for him admission into many learned societies. He was celebrated as a preacher and admired for his benevolence, spending his income to aid the poor, so that, at his death in 1806, he left no more than was barely sufficient to defray the expenses of his funeral. Among his works are *Summa Theologiæ Sacræ* (Madrid, 1789, 4 vols. 4to):—*Annales Sacra* (ibid. 1784, 2 vols. 8vo):—*Hist. of the Church of Africa* (ibid. 1784, 8vo):—*A Treatise on Toleration*, etc. (ibid. 1785, 3 vols. 4to), and others.

Sanchez, Thomas, a celebrated Roman casuist, was born at Cordova in 1550. Raised in Romish piety, he joined the Jesuits in his sixteenth year. He studied philosophy, law, and theology with great success; was punctual in the fulfilment of all Church duties; and, at an early age, enjoyed a high reputation throughout Spain and Italy. His fame as a casuist was so great that he was often personally applied to for the solution of specific cases. He died at Granada in 1610. His work *De Sacramento Matrimonii* (Genuæ, 1592, 3 vols.) occupies a high place in Jesuitical casuistry. It treats of every variety of obscene and immoral questions, and is justly regarded as indirectly contributive to the very immorality which it formally condemns. Pope Clement VIII used the work in preparing a solution of a specific case, and pronounced upon it the highest praise. But others have vigorously assailed it, even in the Roman Church. Arnauld of St. Cyr attacked it in his *Vindiciæ Censuræ Facultatis Parisiensis* (see Bayle, *Dictionnaire* [art. "Sanchez"], iv, 134). After Sanchez's death appeared *Operis Moralis in Præceptis Dei Tomus I* (Venet. 1614):—*Consilia seu Opuscula Moralia* (Lugd. 1634). His complete works appeared at Venice in 1740, in 7 vols. See Wuttke, *Christian Ethics* (N. Y. 1873), i, 255-272; Herzog, *Real-Encyklop.* xiii, 413. (J. P. L.)

Sanchez de Arévalo, RODERIGO, generally known as *Rodericus Sanctus*, a Spanish prelate, was born at Santa Maria de Nieva, in the diocese of Segovia, in 1404. After receiving his classical education at the University of Salamanca, and obtaining the degree of doctor, he entered the Church, and was made successively archdeacon of Treviño (in the diocese of Burgos), dean of Leon, and dean of Seville. About 1440 John II of Castile sent him as ambassador to Frederick III, and he was afterwards sent by Henry IV of Castile to congratulate pope Calixtus III upon his accession. On the accession of Paul II, Sanchez, who had been prevailed upon by his predecessor to settle at Rome, was appointed by that pope governor of the Castle of St. Angelo and keeper of the jewels and treasures of the Roman Church, and in course of time promoted to the bishoprics of Zamora, Calahorra, and Palencia. He died at Rome Oct. 10, 1470, and was interred in the Church of Santiago dei Spagnuoli. He wrote the following works: *Speculum Vitæ Humanæ* (Rome, 1468, fol.):—*Epistola de Expugnatione*, etc. (fol.):—*Compendiosa Historia Hispanica* (Rome, 1470, 4to; Frankfort, 1603):—*Liber de Origine ac Differentia Principatus* (Rome, 1521). Many other works in MS. are in the Vatican Library. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nour. Biog. Générale*, s. v.

Sanchoniătho (Σαγχουνιάθων), the supposed author of a Phœnician history of Phœnicia and Egypt, called *Φοινικικά*. He has been the subject of much discussion involving his place of birth, his works, and, indeed, his very existence. Our principal information respecting him is derived from Philo Byblius, a Greek writer at the beginning of the 2d century A.D. According to him, Sanchoniatho lived during the reign of Semiramis, and dedicated his book to Avibalus, king of Berytus. The general nature of the work is in itself sufficient to prove it to be a forgery, and yet the question remains whether the name Sanchoniatho was a pure invention of Philo or not. Movers supposes that it was the name of the sacred books of the Phœnicians, and that its original form was *San-Chon-iáth*, which might be represented in the Hebrew characters by סָן כּוֹן יַתַּח, that is, "the entire law of Chon." On this etymology we offer no opinion. According to Suidas, he also wrote a book on the theology of the Egyptians. See Smith, *Dict. of Gr. and Rom. Biog.* s. v.

Sancroft, WILLIAM, D.D., an English prelate, was born at Fresingfield, Suffolk, Jan. 13, 1616, and educated at the grammar-school of Bury St. Edmunds, and at Emanuel College, Cambridge. In 1642 Sancroft was elected a fellow of his college, but in the following year was deprived of his fellowship by the Puritans for refusing to subscribe to the famous "Engagement;" after which he went abroad. On the restoration of Charles II, 1660, he was appointed chaplain to Cosin, bishop of Durham. After several preferments he was (1668) made archdeacon of Canterbury, and in 1677,

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archbishop of Canterbury. When James II issued his declaration for liberty of conscience and required the clergy to sign it, Sancroft refused. With six other bishops who joined him in his refusal, he was sent to the Tower (1688). He refused to take the oath to William and Mary, and was deposed by an act of Parliament, Aug. 1, 1689; but his actual departure from Lambeth did not take place until June 23, 1691. He then retired to his native village, where he died, Nov. 24, 1693. He published some *Sermons*, and *Letters to Mr. North*. His *Modern Policies and Practices*, from Machiavelli and others, was published in 1757. See Chalmers, *Biog. Dict.* s. v.

Sancta Sanctis. See TRISAGION.

Sancte-bell, SANCTUS-BELL, SAINTS'-BELL, MASS-BELL (old English forms, *Sacring-bell, Saunce-bell*), a small bell used in the Roman Catholic Church to call attention to the more solemn parts of the service of the Mass, as at the conclusion of the ordinary, when the words "Sanctus, Sanctus, Sanctus, Deus Sabaoth" are pronounced by the priest, and on the elevation of the host and chalice after consecration. It is now usually, if not always, a small hand-bell carried by an attendant, and was generally of this kind in England previous to the Reformation, made sometimes of silver; but in some instances a larger bell was used, and was suspended on the outside of the church in a small turret, made to receive it, over the archway leading from the nave into the chancel, and rung by a rope from within. Many of these turrets still exist, as at Isham, Rothwell, and Desborough, Northamptonshire; Boston, Lincolnshire; Bloxham, Brize-norton, Swalcliffe, and Coombe, Oxfordshire, etc.; a few still retain the bell, as at Long Compton, Warwickshire. Occasionally, also, a number of "little bells were hung in the middle of the church, which the pulling of one wheel made all to ring, which was done at the elevation of the hoste."—Parker, *Glossary of Architecture*, s. v.

Sancti, Sanctissimi, usual epithets of the bishops, signifying *holy, most holy*. Other epithets were "beati, beatissimi," *blessed, most blessed;* "Deo carissimi," *dearly beloved by God*.

Sanctification, separation from ordinary use to a sacred purpose. The Hebrew word קָדַשׁ and the Greek word ἅγιος, rendered "holy," "hallowed," and "sanctified," are applied to certain times which were hallowed—as the Sabbath and the Hebrew festivals (Gen. ii, 3; Exod. xx, 8, 11; Lev. xxiii, 37; 2 Kings x, 20); to the things said to be hallowed, as the sacred incense or perfume (Exod. xxx, 36; Matt. vii, 6), the sacred vestments (Exod. xxviii, 2, 4), the sacred utensils (Exod. xxx, 29; 1 Chron. xxii, 10; 2 Tim. ii, 21), the holy bread (Lev. xxi, 22; 1 Sam. xxi, 5), the altar (Exod. xxix, 37; xxx, 1, 10; Matt. xxiii, 19), and portions of the sacrifices (Lev. ii, 3, 10). So, also, of places said to be hallowed (Exod. iii, 5; Acts vii, 33), as the holy city, i. e. Jerusalem (Neh. xi, 1; Isa. xlviii, 2; Matt. iv, 5; xxiv, 15; xxvii, 53; Acts vi, 13; xxii, 28), the holy mountain, i. e. Zion (Psa. ii, 6), the Tabernacle (Numb. xviii, 10); the Temple (Psa. cxxxviii, 2), the most holy place, the oracle (Exod. xxvi, 33; xxviii, 43; Heb. ix, 2, 3, 12; 1 Kings vi, 16; viii, 6; Ezek. xli, 23). So, also, men are said to be hallowed, as Aaron and his sons (1 Chron. xxiii. 13; xxiv, 5; Isa. xliii, 28), the first-born (Exod. xiii, 2), and the Hebrew people (Exod. xix, 10, 14; Dan. xii), also the *pious* Hebrews, the "saints" (Deut. xxxiii, 3; Psa. xvi, 3; Dan. vii, 18), like the word חָסִיד, rendered "saint" (Psa. xxx, 4; xxxi, 23; xxxvii, 28; l, 5; lii, 9; lxxix, 2; xcvii, 10), and "godly" (Psa. iv, 3).

The terms are also used of those who were ceremonially purified under the Mosaic law (Numb. vi, 11; Lev. xxii, 16, 32; Heb. ix, 13). But, though the external purifications of the Hebrews, when any one had transgressed, had to do with restoration to civil and national privileges, they did not necessarily induce moral and spiritual holiness. They, however, reminded the sincere Hebrew that he was *unclean* in the sight of God; and that the ceremonial cleansings, by which he had been restored to his civil and political rights, were symbols of those "good things that were to come"—spiritual and eternal salvation—which should accrue through the sprinkling of the blood of Christ and the gift of the Holy Spirit. He was thus assured that "without holiness no man shall see the Lord" (Heb. ix, 14; xii, 14). Hence, sanctification is used to designate that state of mind induced by the indwelling of the Holy Spirit, thus producing internal and external holiness (John iii, 5; 1 Cor. vi, 11; Eph. v, 26; 1 Thess. iv, 3, 4, 7). It is true, sanctification is sometimes spoken of as the work of man himself (Exod. xix, 22; Lev. xi, 44; xx, 7, 8; 1 Pet. iii, 15). When a person solemnly and unreservedly gives himself to God, he then may be said to sanctify himself. He is then enabled to believe in Christ with his heart unto righteousness, and God instantly, by the communication of his Holy Spirit, sanctifies the believer. Thus the believer gives himself to God, and God, in return, gives himself to the believer (Ezek. xxxvi, 25-29; 1 Cor. iii, 16, 17; vi, 19; 2 Cor. vi, 16-18; Eph. ii, 22). This sanctification, which is received by faith, is the work of God within us.

In a general sense, "sanctification" comprehends the whole Christian life (Gal. v, 22, 23; 1 Pet. i, 15, 16, 22; Heb. xii, 10; James iv, 8). In 1 Thess. v, 23, the apostle prays for the sanctification of the *entire* Church in all its various departments. In 1 Cor. vii, 14, it is said, the unbelieving husband, or wife, is "sanctified"—that is, to be regarded not as *unclean*, but as specially claiming the attention of the Christian community. The term "sanctified" is also used in the sense of *expiation* (Heb. x, 10, 14, 29). See Hagenbach, *Hist. of Doctrines*, ii, 281, 288, 503; Oosterzee, *Christian Dogmatics*. See HOLINESS.

SANCTIFICATION, ENTIRE. One of the most interesting, and practically one of the most important, questions connected with the divine plan of salvation is, What degree of deliverance from sin is it scriptural for the believer to expect in this life?

I. *Preliminary Concessions and Distinctions.*—There are several points upon which all schools of theology agree.

1. One is that the complete sanctification of believers, their perfect deliverance from sin in every sense of the term, is an integral part of the great plan of redemption. Differ as they may in regard to the time when it shall be accomplished, they unite in pronouncing sin a thing to be abhorred, a defilement from the last touch or taint of which God's people are at some period to be delivered.

2. Again, all Christians agree that the true followers of Christ hate sin, loathe it, and struggle, and are bound ever to struggle, for complete deliverance from it. Whether continuous victory or daily defeat attend the contest, *that war* must go on.

3. All writers agree, also, in the conviction that no Christian in this life attains absolute perfection. Some, indeed, hold that through the grace of God the believer may attain what the Scriptures call *perfection:* consequently, the word itself is not to be condemned, seeing that it is employed by those who "speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Nevertheless, the term *perfection* is applicable only in a restricted sense to any part of the Church militant. The holy law demands the absolute right, in word and deed, in thought and intention, in all obedience, love, and devotion. It requires payment of the debt, not only to "the uttermost farthing," but in coin in which there is no trace of alloy.

But such service as this can be rendered only where there is perfect knowledge, not simply of the letter of the law, but of its practical application to the endlessly diversified and complicated events and circumstances of

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daily life. No mere man since the fall ever possessed such knowledge. The holiest of men are conscious that they are often at a loss to know what God and duty require at their hands, and that there are times when their uncertainty in matters of importance burdens and distresses them. Right and wrong sometimes seem to shade into each other, like the prismatic colors; and the sharpest eye cannot tell where the one ends or the other begins. The tenderest conscience takes alarm the soonest, and the better taught is the less liable to err; but the wisest and the most conscientious have occasion to pause now and then, waiting for clearer light, and, perhaps, wait in vain. When Paul and Barnabas at Antioch were planning a tour among the churches, Barnabas had a very positive desire that "John whose surname was Mark" should accompany them. Paul had an equally decided conviction that Mark ought not to go, seeing that he had "departed from them from Pamphylia, and went not with them to the work." Neither Paul nor Barnabas would yield; and "the contention was so sharp between them that they departed asunder, one from the other." Here one or both of them failed of the absolute right. Either Paul, without being conscious of it, was unjust to a fellow-disciple, or Barnabas, in his ignorance, was ready to imperil the work of the Lord by calling Mark to a position which he was not qualified to fill. Perhaps, in the sharp contention, *παροξυσμός*, they were unjust to each other, and thus another feature of wrong was introduced. If errors of judgment may thus lead to errors of action, when the holiest of men are counselling in regard to the holiest of causes, what may we expect of those who are immersed in the interests, prejudices, and collisions of common life?

Service may also be defective in degree. Justice, truth, and love are due to our fellow-men; but a still higher and nobler duty is required at our hands. We are invited to the fellowship of our Lord Jesus Christ, and God the Father, and the communion of the Holy Ghost; and called to love and serve "in holiness and righteousness before him all the days of our life." And who that ever by faith caught a glimpse of the glory of God, the great, the holy, and the good, "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth," did not bow down in lowliest self-abasement, in view of the poor service which he renders? The Christian never feels in this world that his service is all that he would have it. Though faith may never utterly fail, nor obedience be forgotten, nor love grow cold, nor devotion die, yet the most obedient, faithful, and devoted child of God will humble himself in the very dust at the remembrance of his infinite obligations to his Creator and Redeemer and the poor returns which he is daily making. Thus, if we assume that the intent is wholly right and the purpose all-controlling, the service rendered will be imperfect in character, marred by lack of knowledge and errors of judgment, and deficient in degree; and sinless obedience, in the absolute sense of the term, is utterly impossible.

4. Still another point needs recognition. As long as we remain in this world, however deep, fervent, and thorough our religious life, there are sources of danger within. There inhere in our nature as essential elements of it, at least in this present life, appetites, passions, and affections, without which man would be unfit for this present state of existence and would cease to be man. These, although innocent in themselves, are simply unreasoning impulses over which we need to keep constant watch and ward, ruling them by reason, conscience, and divine grace, else they lead to sin and death. By these "sin entered into the world, and death by sin." When Eve, in Eden, "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," the temptation was a skilful appeal to elements in her nature which were pure from the hand of the Creator. The desire for pleasant food is not sin; nor is the higher taste which finds enjoyment in contemplating beautiful forms and colors. Nor can we condemn the still more elevated instinct of the soul which delights in mental activity and the acquisition of knowledge. If these aptitudes and instincts had not existed in original human nature, the temptation of Satan would have had no power. "The deaf adder hears not the voice of the charmer, charm he never so wisely."

Consequently, in the work of sanctification, the various instincts and passions of original human nature do not need to be rooted out, but to be restrained, chastened, disciplined, made to obey reason and the voice of God. The due enjoyment of pleasant food is not the gluttony which the wise man condemns. A father may provide for his children by a wise foresight which is by no means the "covetousness which is idolatry." When foul outrage is done to the innocent and the defenceless, we may feel our souls flame with fiery indignation, and "be angry and sin not." God "setteth the solitary in families" by the affections with which he endowed man at the beginning; and nothing is more beautiful than the relations which grow out of them, where the divine intent rules, and nothing more debasing and destructive than their abuse.

These elements of our nature survive the deepest work of grace. When the wondrous change has come to the penitent believer and he has "put on the new man which, after God, is created in righteousness and true holiness," he is still human, still nothing less than man. The world appeals to him, Satan assails him, and in himself is the tinder which the glancing sparks of temptation tend to kindle. "There is no discharge in that war." Till life itself is done, some form of peril will remain. Youth may be tempted by fleshly lusts, manhood may become ambitious and proud, age misanthropic and avaricious. The innocent appetite to which, in Eden, the forbidden fruit appealed may be perverted into the despotic thirst of the inebriate; Eve's delight in beauty may be the germ from which shall spring a life given up to frivolity and empty show; and the nobler hunger for knowledge may break away from all authority and madly labor to reason God out of his own creation. Nevertheless, these possibilities of evil do not prove that God's children cannot in this world be saved from moral depravity, nor that the continuous commission of wilful sin must stain the lives of the holiest of them till the very hour of death. They are proof, rather, that conversion does not end probation; and that it behooves every man, whatever progress he may have made in divine things, to "keep his body under, lest that by any means he should be a castaway."

5. One more point needs to be stated. Discussion on this subject has often been rendered inconclusive and unsatisfactory by the misuse of terms. The Westminster Confession, as explained by the *Exposition* published by the Presbyterian Board of Publication, makes "original sin" include three wholly different things: (1) the guilt of Adam's sin; (2) the inherited depravity of soul; (3) the damage done the body. Wesley also uses the term sin in three different senses: (1) the depravity inherited from Adam; (2) "voluntary transgression of known law;" (3) involuntary infractions of the divine law. Owing to this confusion of terms, there have been hot controversies where there was little real difference of opinion; whole octavos have been wasted in refuting what nobody holds, and proving what nobody doubts; and theological champions fight imaginary foes, and are happy in imaginary victories. If matters not really belonging to the question of entire sanctification are ruled out, we shall find that just two points need investigation: (*a*) What scriptural ground is there for the belief that the Christian may in this life be delivered from the moral depravity which he inherited as a member of a fallen race? (*b*) How far and in what sense may the believer be kept in this life, through grace, from the commission of sin?

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II. *Different Ecclesiastical Views on the Subject.*—1. *The Romish Theory.*—The Council of Trent teaches that the sacrament of baptism, rightly administered, washes away guilt and depravity of every kind. It pronounces anathema against those who presume to think or dare to assert "that, although sin is forgiven in baptism, it is not entirely removed or totally eradicated, but is cut away in such a manner as to leave its roots still firmly fixed in the soul." The Council, however, declares that concupiscence, or the fuel of sin, remains. "Concupiscence is the effect of sin, and is nothing more than an appetite of the soul, in itself repugnant to reason. If unaccompanied with the consent of the will or unattended with neglect on our part, it differs essentially from the nature of sin."

The Catechism of the Council of Trent teaches also that "the commandments of God are not difficult of observance." "As God is ever ready by his divine assistance to sustain our weakness, especially since the death of Christ the Lord, by which the prince of this world was cast out, there is no reason why we should be disheartened by the difficulty of the undertaking. To him who loves nothing is difficult."

2. *The Calvinistic Theory.*—The Westminster Confession of Faith has the following chapter on sanctification:

"They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his word and spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they are more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

"This sanctification is throughout the whole man, yet imperfect in this life; there abide still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

"In this war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of the Lord."

In respect to the possibility of keeping the law, the following declarations of the Confession and the Larger Catechism of the Presbyterian Church are sufficiently explicit:

"No man is able, either by himself or by any grace received in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed."—Catechism.

"This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin."—Confession, ch. vi.

Thus the Calvinistic standards answer the two questions by saying, in reply to the first, that as long as a man lives on the earth "there abide still some remnants of corruption in every part" of his nature; and, in reply to the second, that every man, notwithstanding all the grace received, "doth daily break" the law of God "in thought, word, and deed;" and that this residue of corruption, "and all the motions thereof, are truly and properly sin." Consequently there is no such thing as entire sanctification in this life, but the holiest of God's children must of necessity remain corrupt, at least in part, and go on in the constant commission of actual sin as long as they live. Indeed, it is not entirely clear how "the saints," as the Confession asserts, "grow in grace, perfecting holiness in the fear of the Lord," seeing that the highest attainments possible in this life still leave them with corruption within, and an outward life marred by the constant commission of sin, "in thought, word, and deed."

3. *Arminian Theories.*—(1.) Arminius himself seems to have taken no very decided position on the subject, his chief fields of battle lying in other directions. Nevertheless, among "certain articles to be diligently examined and weighed, because some controversy has arisen concerning them, even among those who profess the Reformed religion," he makes a statement to the effect that "regeneration is not perfected in a moment, but by certain steps and intervals," and that the regenerate man "still has within him the flesh lusting against the Spirit;" nor does he speak of any complete deliverance in this life. On the other point, he affirms that "he who asserts that it is possible for the regenerate, through the grace of Christ, perfectly to fulfil the law in the present life, is neither a Pelagian, nor inflicts any injury on the grace of God, nor establishes justification through works." He cites Augustine himself as declaring the abstract possibility of a man's living in this world without sin, and as saying, "Let Pelagius confess *that it is possible for man to be without sin* in no other way than *by the grace of Christ*, and we will be at peace with him." Arminius can hardly be said to have held any well-defined theory on the subject.

(2.) *Wesley's Theory.*—Wesley's views on the subject of entire sanctification were long in the process of formation, and it is no difficult task to find early statements which contradict others made at a later period. As enunciated in the latter part of his life, his views may be defined thus. He taught in regard to the work wrought in us—

1. That man by nature is depraved, so that, aside from grace, he is unfitted for all good, and prone to all evil.
2. That, through the grace of God, this moral depravity may be removed in this life, and man live freed from it.
3. That regeneration begins the process of cleansing, but, except in some exempt cases possibly, does not complete it, a degree of depravity still remaining in the regenerate.
4. That the process of cleansing is in some cases gradual, the remains of the evil nature wearing away by degrees; in others instantaneous, the believer receiving the blessing of "a clean heart" a few days, or even hours only, after his regeneration.
5. That this great gift is to be sought for specifically, and is to be obtained by a special act of faith directed towards this very object.
6. That this second attainment is attested by the Holy Spirit, which witnesses to the completion of the cleansing, as it did to the regeneration which began it.
7. That this gracious attainment, thus attested by the Holy Spirit, should be confessed, on suitable occasions, to the glory of God.
8. That the soul may lapse from this gracious state, and become again partially corrupt, or even fall wholly away from God, and be lost forever.
9. That it is the high privilege of every one who is born of God to live from that moment free from the sins which bring the soul into condemnation: that is, from "voluntary transgressions of known law;" but that involuntary errors and mistakes, needing the atonement of Christ, remain to the end.

This last item in the statement of Wesley's views, as well as those numbered 1 and 2, is accepted by all classes of Methodist thinkers, and therefore need not be referred to again.

(3.) *The Theory of the English Wesleyans.*—It is presumable that the *Compendium of Theology*, recently published by the Rev. Dr. Pope, theological tutor in the Didsbury College, a school established by the Wesleyans for the training of the young men who are to enter their travelling ministry, may be taken as a standard of the general sentiment of the Wesleyan body at the present time. In several important points he differs from Wesley. He pronounces sanctification always a gradual work. "It must be remembered that this final and decisive act of the Spirit is the seal set upon a previous and continuous work. The processes may be hastened, or condensed into a small space; they must be passed through." Instead of lying within the reach of any novice, to be attained at any moment, "Christian perfection is the exceeding great reward of perseverance in the renunciation of all things for God; in the exercise of love to God, as shown in the passive submission to his will, and in the strenuous obedience of all his commandments." He intimates that the time when the work is completed is "known only to God;" or, "if revealed in the trembling consciousness of the believer, a secret that he knows not how to utter;" con-

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sequently there is no place for the confession of it. Dr. Pope teaches also that after the highest point is attained there still remains "something of the peculiar concupiscence, or liability to temptation, or affinity with evil, which besets man in this world." His views are almost identical with those set forth by Wesley and the Conference of 1745, but are widely different from the doctrine which Wesley began to preach in 1760.

(4.) There is still another view, which expresses the convictions of not a few of the clearest thinkers in the Methodist Episcopal churches, and is accepted by many of the clergymen and people of other denominations. It is set forth in the following propositions:

1. Moral depravity is a real and positive quality of the unregenerate human spirit.
2. In the renewal of the soul at conversion, whereby man becomes *a new creature, a new man, which after God is created in righteousness and true holiness*, the inborn moral depravity is removed from the immortal nature, which, so far as the work of cleansing is concerned, is in that moment fitted for heaven itself.*
3. From the very hour of justification the renewed soul is summoned to live a holy life, a life of continuous victory over sin, and of freedom from condemnation, and is, through grace, equipped for such a life, so that he who fails thus to live falls below both his high privilege and his bounden duty.
4. Such a life—*holy, freed from sin, cleansed from all unrighteousness*—is the Christian life, to which every child of God is summoned.
5. The believer, thus renewed, is still human, nothing less than man, possessing all the innocent appetites, passions, and affections which belong to human nature; and that these, though in themselves innocent, need to be controlled by reason and conscience, else they lead to sin.
6. It is the privilege of the believer, thus renewed, to grow in grace and in the knowledge of God, gaining day by day more of spiritual strength and beauty, until he becomes *a perfect man*, and reaches *the measure of the stature of the fulness of Christ;* and that this is what is properly called maturity, or Christian perfection.

III. *Arguments on the Subject.* — The evangelical churches, therefore, divide on this line; the Calvinists holding that believers must of necessity remain in some degree depraved, and go on daily committing sin, "in thought, word, and deed," to the end of their lives; the Arminians, with some differences among themselves in regard to the time and the conditions, holding that entire sanctification, including the cleansing of the human spirit from moral depravity, and freedom from actual sin, in the sense of "voluntary transgression of known law," is attainable in this life.

In support of the Arminian doctrine of entire sanctification, the following arguments are brought forward:

1. To affirm that it is by the will of God that the Christian lives in sin, and sin lives in the Christian, and that God so orders it for his own glory and the good of men, is monstrous, being neither scriptural, nor good morals, nor good sense.

2. The Word of God nowhere represents death as the hour, or the agent, that shall cleanse the heart, or relieve believers from the necessity of sinning against God.

3. Scripture, reason, and the daily experience of God's children show that holiness is the great need of the Church and of the individual Christian.

4. The mission of Christ is to *save his people from their sins*, and to save them *to the uttermost;* and this salvation is set forth as attainable in this life.

5. God commands his children to be holy, and promises to help them to be holy, declaring that his *grace is sufficient* for their spiritual needs, and that he "will not suffer them to be tempted above that they are able" to bear.

6. Believers in general are everywhere in the Scriptures said to be *holy, sanctified, purified, saints, new men, new creatures, created anew in righteousness and true holiness;* and whenever any conduct inconsistent with this gracious state is charged upon any of them, it is to warn them of their lapsing from the grace of God, and endangering their souls.

7. Not a few of God's faithful servants are named and described in the Scripture: Abel as *righteous*, Enoch as *walking with God*, Job as *perfect*, Zacharias and Elizabeth as *righteous before God, walking in all the commandments and ordinances of the Lord blameless;* and there is not a word in the history to compel us to take this description of them in any other than the exact, literal sense of the language employed.

IV. *Literature.*— Many books have been published on the subject of entire sanctification and Christian perfection, but most of them are devotional and practical manuals, rather than theological treatises. The following discuss the doctrine: Wesley, *Plain Account of Christian Perfection;* Pope, *Compendium of Theology;* Peck (G.), *Christian Perfection;* Foster, *Christian Purity;* Peck (J. T.), *The Central Idea of Christianity;* Boardman (H. A.), *The "Higher-Life" Doctrine of Sanctification;* Steele, *Lore Enthroned;* Franklin, *A Critical Review of Wesleyan Perfection;* Huntington, *What is it to be Holy? or the Theory of Entire Sanctification;* Endsley and others, *Our Holy Christianity*, a series of essays; Crane, *Holiness the Birthright of all God's Children;* also, article in the *Meth. Quar. Rev.* Oct. 1878, on *Christian Perfection and the Higher Life;* Boardman (W. E.), *The Higher Christian Life;* See, *The Rest of Faith;* Atwater, *The Higher Life and Christian Perfection* (article in the *Presb. Quar. and Princeton Rev.* July, 1877); Simpson, *Encyclop. of Methodism*, s. v. "Perfection, Christian," p. 704. (J. T. C.)

Sanctimoniàlès, a name given in early times to nuns on account of their profession of sacredness. They are also called *Virgines Dei, Virgines Christi, Ancillæ Dei, Sorores Ecclesiæ*, etc. They must not be confounded with the ancient deaconesses.

Sanction. See PRAGMATIC SANCTION.

Sanctuary is the occasional rendering, in the A.V., of two Heb. and one Greek term. A general term is קֹדֶשׁ, *kódesh* ("sanctuary," Exod. xxx, 13, 24; xxxvi, 1, 3, 4, 6; xxxviii, 25, 26, 27; Lev. iv, 6; v, 15; x, 4; xxvii, 3, 25; Numb. iii, 28, 31, 32, 47, 50; iv, 12, 15; vii, 9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; viii, 19; xviii, 3, 5, 10; 1 Chron. ix, 29; Psa. xx, 2; lxiii, 2; lxviii, 24; lxxiv, 3; lxxvii, 13; cxiv, 2; cl, 1; Isa. xliii, 28; Lam. iv, 1; Ezek. xli, 21, 23; xlii, 20; xliv, 27; xlv, 2; Dan. viii, 13, 14; ix, 26; Zeph. iii, 4), which properly means *holiness* (often so rendered, frequently as an attribute, and perhaps to be regarded as a concrete of the sacred editice), and especially the "holy place" (as very often rendered). The more specific term is מִקְדָּשׁ, *mikdâsh* (invariably rendered "sanctuary," except Amos vii, 13, "chapel," and twice in the plur. "holy place" [Psa. lxviii, 35; Ezek. xxi, 2]), which is from the same root, and signifies the local shrine. In the New Test. we have the corresponding ἅγιον ("sanctuary," Heb. viii, 2; ix, 1, 2; xiii, 11; elsewhere "holy place" or "holiest"), which is simply the neut. of ἅγιος, a general term for anything *holy*. See HOLY PLACE; TABERNACLE; TEMPLE.

SANCTUARY. In popish times the privilege of sanctuary was common in Scotland. Innes says: "In several English churches there was a stone seat beside the altar, where those fleeing to the peace of the Church were held guarded by all its sanctity. One of these still remains at Beverley, another at Hexham. To violate the protection of the *frithstol* (the seat of peace), or of the *fertre* (the shrine of relics behind the altar), was not, like other offences, to be compensated by a pecuniary penalty: it was *bōt-leas*, beyond compensation. That the Church thus protected fugitives among ourselves we learn from the ancient canons of the Scotican councils, where, among the list of misdeeds against which the Church enjoined excommunication, after the laying of violent hands upon parents and priests, is denounced 'the open taking of thieves out of the protection of the Church.' The most celebrated, and probably the most

* The great majority of Methodists, however, hold that this depravity is not wholly removed at conversion, but that its last remains are (usually at least) taken away by a subsequent act of grace.—ED.

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ancient, of these sanctuaries was that of the church of Wedale, a parish which is now called by the name of its village, 'the Stow.' There is a very ancient tradition that king Arthur brought with him from Jerusalem an image of the Virgin, 'fragments of which,' says a writer in the 11th century, 'are still preserved at Wedale in great veneration.' About the beginning of his reign, king William issued a precept to the ministers of the church of Wedale, and to the guardians of its 'peace,' enjoining them 'not to detain the men of the abbot of Kelso, who had taken refuge there, nor their goods, inasmuch as the abbot was willing to do to them, and for them, all reason and justice.'"—Eadie, *Eccles. Cyclop.* s. v. See ASYLUM; CHURCH.

SANCTUARY, a name for the presbytery, or eastern part of the choir of a church, in which the altar is placed.

Sanctus, ST., is said to have been a physician, and a native of Otriculum (or Ocriculum), a city of Central Italy. He was put to death with great cruelty in the reign of M. Aurelius Antoninus, A.D. about 150, and his memory is celebrated on June 26.

Sancus, in Old-Italian mythology (in its complete form *Semo Sancus*, commensurable with *Fidius*), was an immigrant god who came from the Sabines to Rome and obtained a sanctuary on the Quirinal Hill. He was subsequently compared with Hercules, and called *Hercules Sabinus*.—Vollmer, *Wörterb. d. Mythol.* s. v.

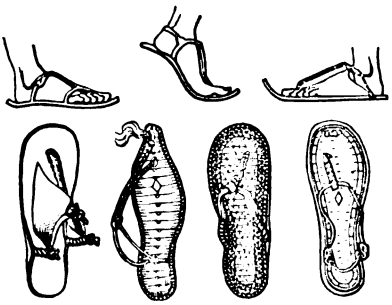
Sancy, ACHILLE HARLEY DE, a French diplomate and prelate, was born in 1581. In early life he gave himself to study, and, having taken orders, was in a short time made bishop of Lavaur. But in 1601 he gave up his ecclesiastical life and entered the army. After taking part in several campaigns, he was made ambassador to Turkey. Here his conduct was such as to bring upon him the displeasure of the Turkish government, and he was bastinadoed. This closed his diplomatic career, and, returning to France, he devoted himself and his fortune to the cardinal Richelieu. Subsequently he went to England and was in favor with queen Henrietta. He died Nov. 20, 1646. He was a man of great learning, is said to be the author of several unimportant works in his native language, and collected many Oriental manuscripts which are now in the Richelieu Library.—Hoefer, *Nour. Biog. Générale*, s. v.

Sand (חוֹל, *chól*, from its tendency to *slide* or *roll*; ἄμμος). A similitude taken from the aggregate sand of the sea is often used to express a very great multitude or a very great weight; or from a single sand, something very mean and trifling. God promises Abraham and Jacob to multiply their posterity as the stars of heaven and as the sand of the sea (Gen. xxii, 17; xxxii, 12). Job (vi, 3) compares the weight of his misfortunes to that of the sand of the sea. Solomon says (Prov. xxvii, 3) that though sand and gravel are very heavy things, yet the anger of a fool is much heavier. Ecclesiasticus says that a fool is more insupportable than the weight of sand, lead, or iron (Ecclus. xxii, 15). The prophets magnify the omnipotence of God, who has fixed the sand of the shore for the boundaries of the sea, and has said to it, "Hitherto shalt thou come; but here thou shalt break thy foaming waves, and shalt pass no farther" (Jer. v, 22). Our Saviour tells us (Matt. vii, 26) that a fool lays the foundation of his house on the sand; whereas a wise man founds his house on a rock. Ecclesiasticus says (xviii, 8) that the years of the longest life of man are but as a drop of water or as a grain of sand. Wisdom says (vii, 9) that all the gold in the world, compared to wisdom, is but as the smallest grain of sand.—Calmet. See DUST.

Sand, CHRISTOPH VON DEN (Lat. SANDIUS), a German theologian, was born at Königsberg Oct. 12, 1644. On account of his Socinian sentiments, and unwillingness to participate in the Lutheran services, he was exiled, and went to Holland, where he spent the greater part of his life. In later years his religious views seem to have changed, as he became a firm Arminian. He died at Amsterdam Nov. 30, 1680. His principal works are: *Nucleus Historiæ Ecclesiasticæ*, etc.:—*Interpretationes Paradoxæ IV Evangeliorum*:—*Confession de Foy conformément à l'Escriture*:—*Scriptura Trinitatis Revelatrix*:—*Bibliotheca Anti-Trinitariorum*. Sand also left a manuscript work, *Auctuarium Operis Vossiani de Historicis Latinis*, and two shorter ones which prove his Arminian sentiments.—Hoefer, *Nour. Biog. Générale*, s. v.

Sandacus, in Greek mythology, was a son of Astynous and grandson of Phaethon, who came from Syria to Cilicia, and there founded the town of Celenderis. He married Pharnace, the daughter of Megessares, and by her had a son whom he named Cinyras.

Sandal occurs in the A.V. only, for the same Greek word σανδάλιον, Mark vi, 9; Acts xii, 8; but it more properly represents the Heb. נַעַל, *náal*; Sept. and New Test. ὑπόδημα; rendered "shoe" in the English Bible. There is, however, little reason to think that the Jews really wore shoes, and the expressions which Carpzov (*Apparat.* p. 781, 782) quotes to prove that they did (viz. "put the blood of war in his shoes," 1 Kings ii, 5; "make men go over in shoes," Isa. xi, 15), are equally adapted to the sandal—the first signifying that the blood was sprinkled on the thong of the sandal, the second that men should cross the river on foot instead of in boats. The shoes found in Egypt probably belonged to Greeks (Wilkinson, ii, 333). The sandal appears to have been the article ordinarily used by the Hebrews for protecting the feet. It was usually a sole of hide, leather, or wood, bound to the foot by thongs; but it may sometimes denote such shoes and buskins as eventually came into use. The above Hebrew term *náal* implies a simple sandal, its proper sense being that of confining or shutting in the foot with thongs; we have also express notice of the thong (שְׂרוֹךְ; ἱμάς; A.V. "shoe-latchet") in several passages (Gen. xiv, 23; Isa. v, 27; Mark i, 7). The Greek term ὑπόδημα properly applies to the sandal exclusively, as it means what is bound under the foot; but no stress can be laid on the use of the term by the Alexandrine writers, as it was applied to any covering of the foot, even to the Roman *calceus*, or shoe, covering the whole foot. Josephus (*War*, vi, 1-8) so uses it of the *caliga*, the thick nailed shoe of the Roman soldiers. This word occurs in the New Test. (Matt. iii, 11; x, 10; Mark i, 7; Luke iii, 16; x, 4; John i, 27; Acts vii, 33; xiii, 25), and is also frequently used by the Sept. as a translation of the Hebrew term; but it appears in most places to denote a sandal. Similar observations apply to σανδάλιον, which is used in a general, and not in its strictly classical sense, and was adopted in a Hebraized term by the Talmudists. We have no description of the sandal in the Bible itself, but the deficiency can be supplied from collateral sources. Thus we learn from the Talmudists that the materials employed in the construction of the sole were either leather, felt, cloth, or wood (Mishna, *Jebam.* xii, 1, 2), and that it was occasionally shod with iron (*Sabb.* vi, 2). In Egypt various fibrous substances, such as palm-



Ancient Egyptian Sandals.

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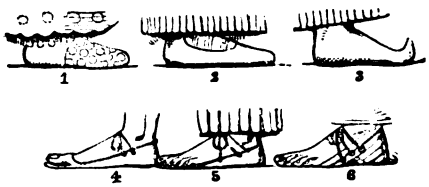

Ancient Assyrian Sandals.

1. Embroidered Shoe of Queen of Sardanapalus III. 2. Shoe of a Priest.—Both from Kuyunjik sculptures, British Museum. 3. Shoe of Jewish Captive.—Black Obelisk, from Nimrûd. 4, 5, 6. Assyrian Sandals.—Sculptures, British Museum.

leaves and papyrus stalks, were used in addition to leather (Herod. ii, 37; Wilkinson, ii, 332, 333), while in Assyria wood or leather was employed (Layard, *Nin.* ii, 323, 324). In Egypt the sandals were usually turned up at the toe like our skates, though other forms, rounded and pointed, are also exhibited. In Assyria the heel and the side of the foot were encased, and sometimes the sandal consisted of little else than this. This does not appear to have been the case in Palestine, for a heel-strap was essential to a proper sandal (*Jebam.* xii, 1). Ladies' sandals were made of the skin of an animal named *tachash* (Ezek. xvi, 10), whether a hyena or a seal (A. V. "badger") is doubtful; the skins of a fish (a species of Halicore) are used for this purpose in the peninsula of Sinai (Robinson, *Bibl. Res.* i, 116). Ladies of rank especially appear to have paid great attention to the beauty of their sandals (Cant. vii, 1); though if the bride in that book was an Egyptian princess, as most think, the exclamation, "How beautiful are thy feet with sandals, O prince's daughter!" may imply admiration of a luxury properly Egyptian, as the ladies of that country were noted for their sumptuous sandals (Wilkinson, *Anc. Egypt.* iii, 364). But this taste was probably general; for at the present day the dress slippers of ladies of rank are among the richest articles of their attire, being elaborately embroidered with flowers and other figures wrought in silk, silver, and gold. See DRESS. The thongs, those at least in Hebrew times, were handsomely embroidered (Judith x, 4; xvi, 9), as were those of the Greek ladies (Smith, *Dict. of Antiq.*

Ancient Greek and Roman Sandals.

s. v. "Sandalium"). Sandals were worn by all classes of society in Palestine, even by the very poor (Amos viii, 6), and both the sandal and the thong or shoe-latchet were so cheap and common that they passed into a proverb for the most insignificant thing (Gen. xiv, 23; Ecclus. xlvi, 19). They were not, however, worn at all periods; they were dispensed with indoors, and were only put on by persons about to undertake some business away from their homes, such as a military expedition (Isa. v, 27; Eph. vi, 15), or a journey (Exod. xii, 11; Josh. ix, 5, 13; Acts xii, 8); on such occasions persons carried an extra pair, a practice which our Lord objected to as far as the apostles were concerned (Matt. x, 10; comp. Mark vi, 9, and the expression in Luke x, 4, "do not carry," which harmonizes the passages). An extra pair might in certain cases be needed, as the soles were liable to be soon worn out (Josh. ix, 5), or the thongs to be broken (Isa. v, 27). During meal-times the feet were undoubtedly uncovered, as implied in Luke vii, 38; John xiii, 5, 6, and in the exceptions specially made in reference to the paschal feast (Exod. xii, 11); the same custom must have prevailed wherever reclining at meals was practised (comp. Plato, *Sympos.* p. 213). It was a mark of reverence to cast off the shoes in approaching a place or person of eminent sanctity: hence the command to Moses at the bush (Exod. iii, 5) and to Joshua in the presence of the angel (Josh. v, 15). In deference to these injunctions the priests are said to have conducted their ministrations in the Temple barefoot (Theodoret, *ad Ex.* iii, quæst. 7), and the Talmudists even forbade any person to pass through the Temple with shoes on (Mishna, *Berach.* 9, § 5). This reverential act was not peculiar to the Jews; in ancient times we have instances of it in the worship of Cybele at Rome (Prudent. *Peris.* 154), in the worship of Isis as represented in a picture at Herculaneum (*Ant. d'Ercol.* ii, 320), and in the practice of the Egyptian priests, according to Sil. Ital. (iii, 28). In modern times we may compare the similar practice of the Mohammedans of Palestine before entering a mosque (Robinson, *Bibl. Res.* ii, 36), and particularly before entering the Kaaba at Mecca (Burckhardt, *Arabia*, i, 270); of the Yezidis of Mesopotamia before entering the tomb of their patron saint (Layard, *Nin.* i, 282); and of the Samaritans as they tread the summit of Mount Gerizim (Robinson, ii, 278). The practice of the modern Egyptians, who take off their shoes before stepping on the carpeted *leràa*, appears to be dictated by a feeling of reverence rather than cleanliness, that spot being devoted to prayer (Lane, i, 35). It was also an indication of violent emotion, or of mourning, if a person appeared barefoot in public (2 Sam. xv, 30; Isa. xx, 2; Ezek. xxiv, 17, 23). This, again, was held in common with other nations, as instanced at the funeral of Augustus (Sueton. *Aug.* 100). and on the occasion of the solemn processions which derived their name of *Nudipedalia* from this feature (Tertull. *Apol.* 40). To carry or to unloose a person's sandal was a menial office, betokening great inferiority on the part of the person performing it; it was hence selected by John the Baptist to express his relation to the Messiah (Matt. iii, 11; Mark i, 7; John i. 27; Acts xiii, 25). The expression in Psa. lx, 8; cviii, 9, "over Edom will I cast out my shoe," evidently signifies the subjection of that country; but the exact point of the comparison is obscure, for it may refer either to the custom of handing the sandal to a slave, or to that of claiming possession of a property by planting the foot on it, or of acquiring it by the symbolical action of casting the shoe; or, again, Edom may be regarded in the still more subordinate position of a shelf on which the sandals were rested while their owner bathed his feet. The use of the shoe in the transfer of property is noticed in Ruth iv, 7, 8, and a similar significance was attached to the act in connection with the repudiation of a Levirate marriage (Deut. xxv, 9). Shoe-making, or rather strap-making (i. e. making the straps for the sandals), was a recognised trade among the Jews (Mishna, *Pesach.* 4, § 6).—Smith; Kitto. See SHOE.

Sandals, as insignia of office. They consisted of a sole so attached to the foot as to leave the upper part bare. Without these no priest was permitted to celebrate mass; but after the 7th and 8th centuries we find them expressly mentioned as an episcopal badge, distinct from that of the priests. They were supposed to indicate firmness in God's law and the duty of lifting up the weak.

Sandal-tree (*Santalum album*), a tree which yields an aromatic wood, much used in the pagodas for purposes of fumigation, and which is, therefore, an important article of commerce. The Hindûs also grind it to a fine powder, which they dilute with water taken

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from the Ganges until it becomes a thin paste, with which they mark the forehead and breast each day, after bathing, in accordance with the particular worship they profess.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sandal-wood. See ALMUG.

Sandanam, in Hindû mythology, is one of the five trees which sprang from the bosom of the milk-sea when the mountain Mandu was turned in order to the preparing of the Amrita, and which bore the fruits of prosperity and abundance.

Sandanen, in Hindû mythology, was a celebrated king of the Middle Kingdom, friend to Siva, and ancestor of the Kurus and Pandus. He fell in love with Ganga, the wife of Siva, and was punished by being turned into an ape.

Sandanigen, in Hindû mythology, was one of the five sons borne by Drowadei, the wife of the five Pandus, to her husbands.

Sandeman, ROBERT, the founder of the Sandemanians (q. v.), was born at Perth, Scotland, in 1718. He studied two years at the University of Edinburgh, and then entered into business. He adopted Mr. Glas's views in opposition to all National Church establishments; and, taking up his residence in Edinburgh, he married one of Mr. Glas's daughters, joined the Glasites, and became an elder in the church that was formed in that city. In 1760 he removed to London, where he preached in various places, attracting much notice. He formed a congregation there in 1762, and in 1764 removed to the American colonies, where he continued till his death. His sympathy with the mother-country rendered him obnoxious to the colonists, and his prospects for usefulness were in a great measure blighted. After collecting a few small societies, he died at Danbury, Conn., 1771. He wrote, *Letters on Theron and Aspasio* (Edinb. 1757, 1803, 2 vols. 12mo): — *Correspondence with Mr. Pike*: — *Thoughts on Christianity*: — *Sign of the Prophet Jonah*: — *Honor of Marriage*, etc.:—*On Solomon's Song.* See *English Cyclop.* s. v.

Sandemanians, the followers of Robert Sandeman (q. v.). The leading doctrine of this sect is thus expressed in the epitaph on Mr. Sandeman's tomb in Danbury: "Here lies until the resurrection the body of Robert Sanderman, who, in the face of continual opposition from all sorts of men, long and boldly contended for the ancient faith that the bare death of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God." He describes justifying faith as nothing more nor less than "the bare belief of the bare truth" witnessed concerning the person and work of Christ. This, however, could only be entertained through divine teaching or illumination (see 1 Cor. ii, 14). The chief opinions and practices in which this sect differs from other Christians are their weekly administration of the Lord's supper; their love-feasts, of which every member is not only allowed, but required, to partake, and which consists in their dining together at each other's houses in the interval between the morning and afternoon services; their kiss of charity, used on the occasion of the admission of a new member, and at other times when they deem it necessary and proper; their weekly collection before the Lord's supper for the support of the poor, and paying their expenses; mutual exhortations; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love (the precept concerning which, as well as other precepts, they understand literally); community of goods, so far that every one is to consider all that he has in his possession and power liable to the calls of the poor and the Church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are unconnected with circumstances really sinful; but, apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, etc. They maintain a plurality of elders, pastors, or bishops in each church, and the necessity of the presence of two elders in every act of discipline and at the administration of the Lord's supper. In the choice of these elders, want of learning and engagement in trade are no sufficient objection, if qualified according to the instructions given to Timothy and Titus; but second marriages disqualify for the office, and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship. In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. We shall only add that in every transaction they esteem unanimity to be absolutely necessary. This sect in England has considerably diminished, so that in 1851 only six congregations were reported as belonging to the body, each having a very small attendance. They probably number less than 2000 throughout the world. See Glas, *Testimony of the King of Martyrs*; Sandeman, *Letters on Theron and Aspasio* (letter 11); Backus, *Discourse on Faith and its Influence*, p. 7-30; Adams, *View of Religions*; Bellamy, *Nature and Glory of the Gospel* (Lond. ed. notes), i, 65-125; Fuller, *Letters on Sandemanianism*; Hagenbach, *Hist. of Doctrines*, ii, 430, 431.

Sander, Antony, a Flemish ecclesiastic, was born at Antwerp in 1586, and died in 1664. He was the author of several religious and historical works in Latin.

Sander, Immanuel Friedrich Emil, Ph.D., a German divine, was born in 1797 at Schafstädt. For a time he preached in the University Church at Leipsic; then at Wichlinghausen, in Westphalia; and finally he was pastor at Elberfeld, where he died in 1861. Besides a great many *Sermons*, he published, *Der Kampf der evangelischen Kirche mit dem Rationalismus* (Barmen, 1830): —*Theologisches Gutachten über die Predigerbibel des Ed. Hülsmann* (ibid. 1836):—*Der Romanismus, seine Tendenzen u. seine Methodik* (Essen, 1843):—*Das Papstthum in seiner heutigen Gestalt*, etc. (Elberfeld, 1846):—*Die Abendmahlsgemeinschaft zwischen Lutherischen u. Reformisten* (ibid. 1859). See Zuchold, *Bibliotheca Theol.* ii, 1113 sq.; Winer, *Handbuch der theol. Literatur*, p. 747; Fürst, *Bibl. Judaica*, iii, 243. (B. P.)

Sandercock, EDWARD, an English dissenting minister, was born in 1703. He was pastor of an independent congregation in Spittal Square, London, in 1727, at Bartholomew Close in 1730, and at Rotherhithe in 1738. He retired to York about 1762, where he died in 1770. He published, *Sermons* (Lond. 8vo).

Sanders, Billington McCarter, a Baptist minister, was born in Columbia County, Ga., Dec. 2, 1789; graduated at the South Carolina College Dec. 4, 1809; and about 1811 or 1812 was rector of the Columbia County Academy. He was for one year a member of the State Legislature, and afterwards for several years one of the judges of the Superior Court. Finally he turned his attention to the ministry, and was ordained Jan. 5, 1825. After preaching for a time at Williams Creek and at Pine Grove, he became in 1826 pastor of the Union Church in Warren County. In Dec., 1832, he commenced, by the desire of the Georgia Baptist Convention, to lay the foundation of the Mercer Institute, afterwards the Mercer University, of which he was appointed the first president. He resigned this office in 1839, after having conducted the institution successfully through the six years of its academic minority and the first year of its collegiate career. He occupied highly honorable positions in divers societies. He was for several years clerk of the Georgia Association, and for nine years its moderator. For six years he was president of the Georgia Baptist Convention, and for a much longer time a member of its executive board. He

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was often a delegate to the General Triennial Convention, and, after the separation, was several times a delegate to the Southern Baptist Convention. He also edited for a year the *Christian Index*, and was an ardent supporter of temperance, foreign and domestic missions, Bible societies, and all kindred forms of Christian beneficence. He died March 12, 1854.—Sprague, *Annals of the Amer. Pulpit*, vi, 740.

Sanders, Daniel Clarke, D.D., a Unitarian Congregational minister, was born in Sturbridge, Mass., May 3, 1768. He was prepared for college by Rev. Samuel West, admitted at Harvard in 1784, and graduated in 1788. After his graduation he engaged in teaching. He was licensed to preach by the Dedham Association, and was ordained and installed pastor of the Congregational Church in Vergennes, Vt., June 12, 1794. He continued in this charge about six years, when he became president of the University of Vermont, which position he held fourteen years. He was installed as pastor at Medfield, Mass., May 24, 1815. He was a member of the convention that revised the constitution of Massachusetts in 1820-21. He retired from his pastoral charge in 1829. He died at Medfield, Oct. 18, 1850. His published works consist of a *History of the Indian Wars*, etc. (Montpelier, Vt., 1812, 8vo), besides more than thirty *Sermons*.—Sprague, *Annals of the Amer. Pulpit*, viii, 226 sq.

Sanders, Edward, a minister of the Methodist Episcopal Church, was a native of Maryland, and grew up to manhood without religious influences. In early manhood, however, he was brought to see his condition, and found peace in believing. He entered the itinerant ministry as a member of the Philadelphia Conference in 1834, and continued in that Conference until the New Jersey Conference was set off. The remainder of his effective ministry was passed in the latter Conference. While in charge of the River Church, his health failed, and, taking a supernumerary relation, he settled in Pennington, N. J., where he died, Dec. 31, 1859. His life was a rebuke to infidelity and a comfort to Christians.—*Minutes of Annual Conf.* 1860, p. 39.

Sanders, Nicholas, a prominent Roman Catholic writer of the 16th century. He was born at Charlewood, in Surrey, about 1527, and educated at Winchester school, whence he removed to New College, Oxford. He was made fellow of his college in 1548, and in 1550 or 1551 took the degree of bachelor of laws. He declined the office of Latin secretary to queen Mary for the sake of study. In 1557 he was one of the professors of canon law, and delivered the *Straggling Lectures* (lectures not endowed) until the accession of queen Elizabeth, when his principles induced him to leave England. He arrived at Rome in 1560, studied theology, became doctor of divinity, and was ordained priest by Dr. Thomas Goldwell, bishop of St. Asaph. Soon after cardinal Hosius made him a member of his family, using him as assistant in the Council of Trent. Returning to Flanders, he was settled at Louvain for twelve years, and in 1579 he arrived in Ireland as papal nuncio. He died in 1580 or 1581. Among his works are, *Supper of Our Lord* (Louvain, 1566-67, 4to):—*Treatise on the Images of Christ*, etc. (ibid. 1567, 8vo):—*The Rock of the Church* (ibid. 1566-67, 8vo):—*Treatise on Usury* (1566):—and others. See Chalmers, *Biog. Dict.* s. v.

Sanderson, Robert, D.D., an English prelate, was born at Rotherham, Yorkshire, Sept. 19, 1587. Studied at Lincoln College, Oxford, became a fellow in 1606, and reader in logic in 1608; ordained deacon and priest in 1611. He was subrector in Lincoln College in 1613, 1614, and 1616; proctor of Oxford in 1616; bachelor of divinity in 1617; rector of Wilberton, Lincolnshire, in 1618, and of Boothby Pannel for more than forty years from 1619; prebendary of Lincoln in 1629; chaplain to Charles I in 1631; rector of Muston, Leicestershire, eight years from 1633; doctor of divinity in 1636. In 1642 he was prebendary of Southwell and of Oxford, and regius professor of divinity, with the canonry of Christ Church. He was unable to enter the professorship until 1646; was ejected from the last two appointments in 1648, but restored in 1660, and consecrated bishop of Lincoln the same year. He died Jan. 29, 1662. The following are his principal works: *Logicæ Artis Compendium* (1615, 8vo; new ed. Lond. 1841, 12mo):—*Judicium Universitatis Oxoniensis* (ibid. 1648):—*De Obligatione Conscientiæ Prælectiones* (1647, 1660, 8vo; it has passed through several later editions—the last at Cambridge [1856, 8vo]). Besides other dissertations, he printed numbers of his *Sermons*, which were collected and published, together with his *Life* by Izaac Walton (Lond. 1689, fol.).—Chalmers, *Biog. Dict.* s. v. See Cattermole, *Lit. of the Ch. of England*, ii, 10-34.

Sandes, in Persian mythology, was a fabled Persian hero, supposed to be identical with *Jemshid*, and by his deeds a counterpart of Hercules.

Sandford, Daniel, D.D., a Scotch prelate, was born at Delville, near Dublin, in 1766, and was educated at Christ Church, Oxford, where he won the prize for Latin composition in 1787. At Edinburgh, in 1792, he became minister of an Episcopal congregation for whom Charlotte Chapel was built in 1797. He joined the Episcopal Church of Scotland in 1803, and was ordained bishop of Edinburgh in 1806. He consecrated for his own congregation the newly erected Chapel of St. John in 1818. Bishop Sandford died in 1830. He published, *Lectures on Passion Week* (Edinb. 1797, 8vo; 1821, 12mo; 1826, 12mo):—*Sermons preached in St. John's Chapel* (ibid. 1819, 8vo):—*Remains and Sermons*, etc. (ibid. 1830, 2 vols. 8vo).

Sandford, David, an American Congregational minister, was born in New Milford, Conn., Dec. 11, 1737, and graduated at Yale College in 1755. Influenced by the wish of his father, he began the study of theology, but realizing that he had not the spiritual qualifications for the ministry, he relinquished his purpose in that direction. He settled upon a farm, where he remained a number of years, when, experiencing a change of life, he resumed the study of theology, and was ordained pastor of the church at Medway, Mass., April 14, 1773. Mr. Sandford served a short time as chaplain in the army. In 1807 he suffered severely from a stroke of paralysis, and never resumed his public labors. He died April 7, 1810. His only printed production is *Two Dissertations* (1810); one on *The Nature and Constitution of the Law given to Adam*, etc., the other on *The Scene of Christ in the Garden*, etc.—Sprague, *Annals of the Amer. Pulpit*, ii, 48.

Sandford, Peter P., D.D., a Methodist Episcopal minister, was born of respectable parents in Lodi, N. J., Feb. 28, 1781. At eighteen years of age he was converted, and still earlier had begun to hold religious services among his neighbors. In 1807 he entered the Philadelphia Conference, and in 1810 he was transferred to the New York Conference, in which he held some of the most important appointments till his death, Jan. 14, 1857. He "was a thorough divine, an able preacher, a judicious administrator of discipline, and an eminently honest Christian."—*Minutes of Annual Conferences*, 1857, p. 320.

Sandiadevi, in Hindû mythology, was a daughter of Brahma, to whom he gave birth from his own person, after having assumed a human form of extraordinary attractiveness, in order that he might people the world with gods.

Sandini, Anthony, an Italian ecclesiastical historian, was born June 31, 1692, and became, by the interest of his bishop, cardinal Rezzonico (who was afterwards pope Clement XIII), librarian and professor of ecclesiastical history at Padua, where he died, Feb. 23, 1751. He is known principally by his *Vitæ Pontificum Romanorum* (Ferrara, 1748; reprinted under the title of *Basis Historiæ Ecclesiasticæ*). He also wrote *Historia*

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Familiæ Sacræ: — Hist. SS. Apostolorum: — Disputationes XX ex. Hist. Eccles., etc.:—and *Dissertations in Defence of his Hist. Fam. Sac.*, which father Serry had attacked.

Sandomir (also SENDOMIR) AGREEMENT (*Consensus Sendomiriensis*), an accommodation reached by the Protestant churches of Poland in 1570, at a synod held at Sandomir, now the capital of the government of Radom, by which existing differences were composed and a fraternal union was established.

The Protestantism of Poland was of three types: 1, the Lutheran, introduced from Germany, and taking root chiefly in what is now Prussian Poland; 2, the Swiss, or Reformed, dating its introduction nearly to the same period as the Lutheran, and prevailing chiefly in Cracow and the surrounding country; and, 3, the Bohemian, brought in by refugees from the persecutions which raged in their native land. The language and customs of these refugees resembled those of the country in which they sought a home, and their Church possessed further advantages in its compact organization, thorough government, and rich hymnology, by which it was enabled to make rapid advances. These successes gave rise to the first disagreements with which the Polish Reformation was troubled, and furnished evidence of a wide division between the Lutherans and the Bohemian churches, the former charging the Bohemian Brethren with erroneous teaching, particularly in respect to the doctrines of justification and the Lord's supper, and with intentional neglect of scientific culture; and the latter retorting with reflections upon the absence of Church discipline and of moral restraints among their opponents. The progress of the Reformation in Strasburg in the meantime furnished the Brethren with an opportunity to enter into relations with other Protestant churches; and a delegation from Bohemia, appointed in 1540 for that purpose, having been favorably received by Bucer, Hedio, Capito, Calvin, and other Reformers, served to establish an intimacy of friendship between the respective leaders which was carefully cherished by the Bohemian Church.

The necessity of conciliating the opposing parties was apparent. The machinations of Romanism threatened them with a common danger; and it became important, after 1551, to check the progress of the antitrinitarian movement headed by Lælius Socinus; and the efficient organization of the Bohemian congregations, together with the fact that many of the foremost personages in the state were at least their friends and patrons, indicated that a closer relation with them was essential to the stability and required for the defence of the Reformation. The earliest attempt of which we have authentic information was made by Felix Cruciger, a supporter of the Swiss Confession and evangelical superintendent in Little Poland, through the medium of discussions on the state of the Church with representative Bohemians. A compromise was ultimately effected at the general Synod of Kozminek in 1555, by which the Bohemian Confession was adopted, the liturgy of the Bohemians to be introduced, and their consent to be obtained to any undertaking. This agreement secured the approval of many theologians of the Reformed confessions in other lands, and of such men as Paul Vergerius and Brenz among the Lutherans. But the provisions of Kozminek were not executed with energy. John à Lasko, the eminent Reformer, whose high birth and former services gave him an assured influence, returned from exile (December, 1556) and discouraged further effort; and when, towards the close of the year 1557, opinions adverse to the proposed union were received from Calvin, Bullinger, Viret, and others of the Swiss Reformers, the compromise fell to the ground, having effected nothing that was expected from it, and leaving behind it the additional complication of excited feelings between the Reformed and the Bohemian parties.

To remedy this failure, Lasko now proposed that a colloquy be held in Moravia for the purpose of discussing the objections raised against the Bohemian Confession, and the Brethren readily agreed. Leipnik was chosen as the place of meeting. Fifteen points were presented for discussion, bearing chiefly against the view of the Lord's supper taught by the Bohemian Church, and against the constitution of the Church itself, the latter presenting the more difficult problem to be solved. The constitution of the Bohemian Brotherhood had adopted the Romish principle of a clerocracy. The government of the churches was placed wholly in the hands of a regularly ordained and graded officiary; and if the lay element was recognised in the fact that the clergy were required to depend for their support, in part, on secular occupations, this was counterbalanced by the imposition of celibacy on the priesthood, thus securing to persons of that class not only a distinctive character, but also an appearance of superior sanctity. To change the constitution of the Church in this respect was impossible without giving up the principle of an organization to which the Brotherhood owed its preservation in the most trying times of persecution. The requirement of celibacy from their priests was explained as a prudential measure dictated by the greater liability of that class to persecution; but the exclusion of the laity from the government of the Church admitted of no explanation satisfactory to a people whose nobles had been leaders in the Reformation and guides in the subsequent progress of the Church. The Conference of Leipnik closed without having effected any material result; and when a renewed effort to secure the approval of the Bohemian Confession by the Swiss theologians, Calvin and Musculus in particular, had failed, it was evident that all but hope was lost. The Synod of Xions (September, 1560), at which the Evangelical Church of Poland was constituted, did something, however, to keep that hope alive by admitting delegates from the Bohemian fraternity to its deliberations, and by adopting ecclesiastical terms peculiar to that Church, such as *senior* and *consenior*, into the new constitution.

In Great Poland, where Lutheranism predominated, the Melancthonian party, headed by the brothers Erasmus and Nicholas Gliczner, put forth earnest efforts in behalf of Protestant fraternity. A synod at Posen (1560), composed of representatives from the Evangelical and Bohemian churches, as well as of Lutherans, developed a plan of union which subsequently became the basis of the *Sandomir Agreement*. In the following year a discussion of doctrinal differences took place at Buzenin, the Lutherans being scantily represented, which led to the translation into Polish of the revised Bohemian Confession, and its submission for the approval of the Evangelical party; and it was resolved that delegates from either section should attend all synods without a formal invitation. The progress of the Antitrinitarian movement, headed by Lælius Socinus, together with the incursion of Anabaptist refugees from Bohemia and Moravia, likewise promoted the interests of fraternity among the Evangelicals by threatening to sweep away entire congregations from the orthodox faith. The Cracow congregation, acting under the advice of Calvin and Bullinger, met the emergency by adopting the Swiss Confession and form of government (1560), and was followed in this measure by most of the congregations in Little Poland, so that from this time the Poles must be regarded as Calvinists; and even the Lutherans of Great Poland and Lithuania took similar action by the substantial adoption of the resolutions of Xions, at a synod at Gostyn, in June, 1565, reserving only the teaching of the Augsburg Confession on the Lord's supper, and certain ecclesiastical usages.

The rigid Lutherans, whose leading representative was Benedict Morgenstern, resisted the union movement at every step, and profited by the organization of the Polish Lutheran Church by the synod of Gostyn to give the opposition a more definite and vigorous form; but the matter having—apparently by an oversight on

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their part—been referred to the University of Wittenberg, a reply adverse to their purposes was received (Feb. 1568), which rendered futile further opposition. The nobles of the land, alarmed by the successes of Romanism, now urged the cessation of strife between the factions of Protestantism. Edicts from the throne, then occupied by the vacillating Sigismund Augustus, had pointed out the real unity of belief held by the conflicting parties by exempting them from a proscription decreed against sectaries; and when the diet of Lublin (1569), at which the union of Poland and Lithuania came to pass, convened, the evangelical nobles present decided that a synod should be called to prepare the way for establishing a national Evangelical Church. After a number of preliminary conferences had been held, the synod assembled at Sandomir, April 9, 1570, and continued its session until April 15. Various attempts to establish the confession of one party as the common faith were made and set aside, until a compromise was effected by which each party was pledged to maintain fraternal relations with the others, while guarding its own confession and independent Church life.

The Sandomir Agreement was not a measure designed to secure identity of doctrinal teaching, but a provision to effect a practical comity of intercourse between separate churches. It recognises the independence of the several churches, but removes the principal source of trouble—the doctrine of the Lord's supper—from the central position given to it by Lutheran polemics by emphasizing the agreement of the different confessions with respect to the leading doctrines of the faith. It provides that the ministry of either Church might conduct the worship and administer the sacraments in congregations of the other churches, though under restrictions intended to guard the usages and discipline of such congregations. It binds the contracting parties to avoid controversy and strife, and to make common cause against Romanism, sectarianism, and all other forces hostile to the Gospel; and it provides, in conclusion, that all important matters affecting the churches in Poland, Lithuania, and Samogitia should be regulated in common, and that deputies from all the churches should attend the general synods held by any one of them. A synod subsequently held (May 20, 1570), at Posen, and largely attended, took further measures to secure the practical operation of the *Consensus Sendomiriensis;* and the course of events from that time has proved that agreement as constituting the most important fact in the history of the evangelical churches in Poland. Some opposition to the compromise was manifested, and more or less uneasiness was betrayed from time to time; but the action of the general synod at Thorn, in 1595, in re-enacting the Sandomir resolutions, brought the dispute to a final settlement.

See Friese, *Beiträge zur Ref.-Gesch. in Polen u. Lithauen;* Fischer, *Vers. einer Gesch. der Ref. in Polen* (Grätz, 1855); id. *Kirchengesch. des Königreichs Polen;* Gindely, *Fontes Rerum Austriacarum;* id. *Fontes Rerum Historiacarum;* Löscher, *Historia Motuum;* Hartknoch, *Preuss. Kirchen-Historie;* Jablonski, *Historia Consensus Sendomiriensis;* Cosack, *Paul Speratus' Leben u. Lieder* (1861); Schnaase, *Gesch. der evang. Kirche Danzigs* (Dantzic, 1863); Eichhorn, *Der ermländische Bischof u. Cardinal Hosius* (Mayence, 1854); Wengerscius, *Slavonia Reformata.* Also J. G. Walch, *Hist. u. theol. Einl. in die Rel.-Streitigkeiten;* Zorn, *Hist. der zwischen den luth. u. ref. Theologis gehaltenen Colloquiorum;* Beck, *Symbol. Bücher der evangel.-ref. Kirche;* Niemeyer, *Collectio Confessionum,* etc., pref. p. lxx; Nitzsch, *Urkundenbuch der evang. Union,* etc.—Herzog, *Real-Encyklop.* s. v.

Sandoval, FRAY PRUDENCIO DE, a Spanish prelate and historian, was born at Valladolid about 1560. He was a Benedictine monk, and was appointed historiographer to Philip III, who employed him to continue the general history of Ambrosio Morales, which appeared under the title of *Historia de los Reyes de Castilla y de Leon.* Among his other works are a *Historia de la Vida y Hechos del Emperador Carlos V,* which is esteemed a standard work and has been translated into English, and a *Crónica del Emperador de España, Don Alonzo VII.* Sandoval was made bishop of Tuy in 1608, and of Pampeluna in 1612. He died at Pampeluna, March 17, 1621. See Hoefer, *Nour. Biog. Générale,* s. v.

Sands, ELISHA, a minister of the Methodist Episcopal Church, was born in the city of New York, 1830, and was converted under the ministry of R. S. Foster. He entered the New York East Conference, and labored in Orient, Greenport, Brooklyn (York and Warren streets), Jamaica, and Patchogue. By diligent study and natural gifts, he became an eloquent, impressive, and useful minister. He died in Brooklyn, N. Y., in 1868. —*Minutes of Annual Conferences,* 1869, p. 98.

Sandusky, JOHN, a minister of the Methodist Episcopal Church, South, was born in Jefferson (now Marion) County, Ky., Jan. 11, 1798. His connection with the ministry extended over a period of nearly, if not quite, fifty years, and embraced a time of arduous labor and little compensation. His death took place Oct. 15, 1874, at the house of his daughter, Catharine Logan, at which time Mr. Sandusky was a member of the Kentucky Conference. He was a man of marked character—brave, unselfish, just, and generous. He was master of the system of theology of the Church to which he belonged, clear and forcible in preaching, and greatly gifted in prayer.—*Minutes of Annual Conferences, M. E. Ch., South,* 1875, p. 223.

Sandwich Islands, or HAWAIIAN ISLANDS, the most northerly cluster of the Polynesian Archipelago, containing twelve islands. The chain extends about 360 miles from south-east to north-west, and lies in the Pacific Ocean between lat. 18° 55′ and 22° 20′ N., and long. 154° 55′ and 160° 15′ W. The largest island is Hawaii, containing 4040 square miles; but Oahu, more central and having a good harbor, is the seat of government and the commercial centre. The population of the islands was estimated by Cook at 400,000—doubtless an exaggeration. In 1832 the official census gave 130,313, in 1850, 84,165; in 1860, 69,800; and in 1872, 56,899. This decrease is due to many causes, of which those now principally active may be traced to their contact with the whites. "Before missionary operations commenced, the people were, if not in the lowest state of barbarism in which men are ever found, yet certainly in a very low state of intellectual, social, and moral debasement. With no written language; with no comfortable dwellings; with very little clothing; with the family constitution in ruins, unmitigated licentiousness universal, and every wild passion indulged without restraint; the people were 'a nation of drunkards,' with no laws or courts of justice. The people of all ranks were much under the influence of superstitious fears, and their religion, in connection with the cruel rites of idol-worship, was in a great measure a *tabu* system—i. e. a system of religious prohibitions and consecrations, which had extended itself very widely, and had become exceedingly burdensome under the direction of kings and priests who use the system to accomplish their own purposes" (Newcomb). Vancouver, who arrived with Cook in 1778, and returned in 1792, and again in 1794, made sincere attempts to enlighten the natives. His instructions were not forgotten, and, by a spontaneous movement, the whole nation rose up to destroy their idols and temples (1819–1820). The first missionaries to these islands were from America—Hiram Bingham and Asa Thurston, of Andover Theological Seminary. They arrived at Kailua, April 4, 1820, only a short time after the decisive battle had been fought which had subdued the party supporting idolatry. In 1822 the language was reduced to writing, since which time more than 200 works, mostly educational and religious, have been published in Hawaiian. The total number of Protestant missionaries sent to the islands, clerical

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and lay, including their wives, is 156—at an expense, up to 1869, of $1,220,000. The whole number of persons admitted to the Hawaiian Protestant churches up to 1873, inclusive, was 67,792; and the total membership of the same churches in 1873 was 12,283. In 1826, John Alexius Aug. Bachelot was appointed apostolic prefect of the islands, and arrived at Honolulu, July 7, 1827, with two other priests and four laymen. They landed without permission from the authorities, and countenanced and encouraged those who became their adherents in various violations of the laws. The government at last (Dec., 1831) sent them away to California; but in 1839 the French government sent a frigate to Honolulu, and compelled Kamehameha III to declare the Catholic religion free to all. The whole number of the Catholic population of the islands in 1872 was stated to be 23,000—probably an exaggeration. An English Reformed Catholic mission was sent out in 1862, and met with favor from Kamehameha V. An Anglican bishop of Hawaii was appointed, who remained until 1870. Since his return in that year the interest in the mission has decreased and its success is small. See *Appleton's New Amer. Cyclop.* s. v.; Newcomb, *Cyclop. of Missions*, s. v.

Sandys (or **Sandes**), **Edwin**, D.D., an English prelate. He was born at Hawkshead, Lancashire, England, in 1519, and educated at St. John's College, Cambridge, where he became influenced in favor of the Reformation. He was junior proctor of the university in 1542, was elected master of Catharine Hall in 1547, and was about the same time vicar of Haversham, Bucks; made doctor of divinity and prebend of the Cathedral of Peterborough in 1548, and of Carlisle in 1552; vice-chancellor of Cambridge in 1553. Having espoused the cause of Lady Jane Grey, he was thrown into the Tower in 1553, and remained there twenty-nine weeks. He escaped and fled to the Continent in 1554. On the death of Mary, he returned to England, and was appointed by Elizabeth one of the nine Protestant divines who were to hold a disputation before both houses of Parliament with the same number of the Romish persuasion. He was made bishop of Worcester in 1559, of London in 1570, and archbishop of York in 1576. He died July 10, 1588. He wrote *Sermons on Various Occasions* (Lond. 1585, 4to; 1616, 4to; Cambridge, 1841, 8vo). He assisted in the translation of the Scriptures known as the "Bishop's Bible," and was one of the commissioners appointed to revise the Liturgy. See Whitaker, *Life of Edwin Sandys*; Allibone, *Dict. Brit. and Amer. Authors*, s. v.

Sandys, Edwin, *Sir*, son of archbishop Sandys, was born at Worcestershire about 1561. He was educated, under Hooker, at Corpus Christi College, Oxford; made probationer fellow in 1579, and prebendary of York in 1581. Having supported the succession of James I, he was knighted by that monarch in 1603. He was an influential member of the second London Company for Virginia, and was its treasurer in 1619; but Spanish influence was exerted against him, and in 1620 king James forbade his re-election. He was the author of a work entitled *Europæ Speculum, or a View or Survey of the State of Religion in the Western Part of the World*, etc. (1605, 4to, with numerous later editions):—*The Sacred Hymns, consisting of Fifty Select Psalms of David*, etc. (1615, 4to). It is uncertain whether this version was performed by Sir Edwin or by some other of the same name (Wood, *Athen. Oxon.* [Bliss's ed.], ii, 474). See Allibone, *Dict. Brit. and Amer. Authors*, s. v.; *Appleton's Cyclop.* s. v.

Sandys, George, an Oriental traveller, was the seventh and youngest son of archbishop Sandys, and was born at Bishopsthorpe in 1577. He entered St. Mary's Hall, Oxford, and travelled in the East from 1610 till 1612. In 1621 he succeeded his brother as colonial treasurer of Virginia, and while in that colony completed his translation of the *Metamorphoses* of Ovid. Returning to England in 1624, he was appointed a gentleman of the king's privy chamber. He died at Bexley Abbey, Kent, the residence of his niece, Lady Margaret Wyatt, in 1644.

San Erdeni, in Lamaism, is one of the seven sacred objects which are placed before the idols in the temples of the Mongols, Kalmucks, and Thibetans. It represents a white elephant, an animal regarded with the utmost veneration by those peoples, insomuch that the loftiest title of the sovereigns of Birmah, China, and India (the former "Great Mogul") is "lord of the white elephant," and bloody wars have been waged to secure it as an exclusive right.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sanford, David, a Congregational minister, was born at New Milford, Conn., in 1737, and graduated at Yale College in 1755. He was ordained pastor of the Church at Medway, Mass., in 1773, which connection he retained until his death in 1810. He published, *On the Nature and Constitution of the Law given to Adam in Paradise:—On the Scene of Christ in the Garden of Gethsemane* (Boston, 1810, 8vo).

Sanford, Hiram, a minister of the Methodist Episcopal Church, was born in Cheshire, Conn., Feb. 27, 1805. His parents removed to Homer, N. Y., while he was a child. While quite young, he professed conversion and united with the Church. After about eight years spent in teaching and studying in Buffalo, he joined the Genesee Conference Oct. 14, 1835. He became supernumerary in 1851, and remained in this relation until 1854, when he was superannuated, and so continued until his death, which occurred in Phelps, May 16, 1865. Mr. Sanford was modest, very industrious, and faithful in every place he occupied.—*Minutes of Annual Conf.* 1865, p. 240.

Sanford, Joseph, a Presbyterian minister, was born in Vernon, Vt., Feb. 6, 1797. He became a communicant in the Church at the age of thirteen; pursued part of his preparatory course at Granville, Washington County, N. Y., and part at Ballston, Saratoga County, N. Y.; graduated at Union College in 1820, and at Princeton Theological Seminary, N. J., in 1823; was licensed by the Presbytery of New York in April, 1823; was pastor of the First Presbyterian Church, Brooklyn, L. I., from 1823 till 1828, and of the Second Presbyterian Church, Philadelphia, from 1828 until his death, Dec. 25, 1831. Mr. Sanford's only publication was a *Farewell Sermon*, delivered at Brooklyn in 1829 (8vo). He was a model pastor and a most effective preacher. See *Memoirs of Joseph Sanford*, by the Rev. Robert Baird (Phila. 1836, 12mo); Sprague, *Annals of the Amer. Pulpit*, iv, 655; Allibone, *Dict. Brit. and Amer. Authors*, s. v. (J. L. S.)

Sanga, a name given to the sacred pilgrimage of Isje, a central province of Japan. In Isje is the grand *Mia*, or temple of *Tensio-Dai-Dsin*, which is the model after which all the other temples are built. To this place the religious sect of the Sintoists requires each of its adherents to make a pilgrimage once a year, or at least once in their life.

Sangallensis, Codex. See Gall (St.) MS.

Sangarius (Σαγγάριος), a river-god, is described as the son of Oceanus and Tethys, and as the father of Hecube. The river Sangarius (in Phrygia) itself is said to have derived its name from one Sangas, who had offended Rhea, and was punished by her by being changed into water.—Smith, *Dict. Gr. and Rom. Mythol.* s. v.

Sanger, Zedekiah, D.D., a Unitarian Congregational minister, was born at Sherburne, Mass., Oct. 4, 1748; entered Cambridge July, 1767, and graduated with high honors in 1771. His theological studies were pursued under the direction of Rev. Jason Haven, of Dedham. On July 3, 1776, he was ordained and installed pastor of the church in Duxbury. He resigned his charge in April, 1786, on account of impaired eyesight, and engaged in secular pursuits for two or three years. On Dec. 17, 1788, he was installed as the col-

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league of Rev. John Shaw, South Bridgewater, where he spent the rest of his days. He received the degree of D.D. from Brown University in 1807. He died, after a short illness, Nov. 17, 1820. His published works are five *Ordination Sermons* (1792–1812).—Sprague, *Annals of the Amer. Pulpit*, viii, 99.

Sangha, an assembly or chapter of Buddhist priests.

San-Gimignano, VINCENZO DA, an Italian painter, was born in Tuscany, and flourished during the earlier part of the 16th century. He was one of the pupils of Raphael, who esteemed him very highly for the softness of his coloring and the beautiful paintings in wax with which he ornamented the façades of several palaces. During the sack of Rome in 1527, Vincenzo fled to San-Gimignano, having lost almost all his works and designs. He lived only a short time after this misfortune. His works are very rare, one being in the Museum at Dresden—a *Madonna with the Infant Jesus and St. John*.—Hoefer, *Nouv. Biog. Générale*, s. v.

San-Giorgio, GIANANTONIO DI, an Italian prelate, was born at Milan in 1439. Having completed his studies at the University of Pavia, he opened a school of canonical law in that city, but at the end of six years returned to Milan. He there became a member of the College of Jurists, afterwards provost of the basilica of St. Ambrose, and in 1479 was made bishop of Alexandria. In 1493 Alexander VI bestowed upon him the cardinal's hat, and transferred him in turn to Parma, Frascati, Albano, and Sabina. This prelate was employed by the popes in various negotiations, and was a man of prudence and great learning. He died at Rome, March 14, 1509. He published several works, as *Commentaria super quarto Decretalium*:—*De Appellationibus*:—*De Usibus Feudorum*:—*Lecturæ super Decretales*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Sangra, in Hindû mythology, was a daughter of Wiswakarma and wife of the Sun-god, who caused his long and shining hair to be clipped from his head in order that Sangra, who could not endure their brilliant light, might remain with him.

Sangrid, in Norse mythology, was one of the Walkures, or messengers of Odin, who elect the warriors to be slain in battle.

Sánhedrim (Hebraized [see Buxtorf, *Lex. Chal.-Talm.* s. v.] *Sanhedrin*, סַנְהֶדְרִין, from the Greek *Synedrium*, *συνέδριον*, as in the New Test. [Matt. v, 22; xxvi, 59; Mark xiv, 55; xv, 1; Luke xxii, 66; John xi, 47; Acts iv, 15; v, 21, 27, 34; vi, 12, 15; xxii, 30; xxiii, 1, 6, 15, 20, 28; xxiv, 20], and Josephus [*Life*, xii; *Ant.* xiv, 9, 3]; apocopated סַנְהֶדְרֵי, plural סַנְהֶדְרִיוֹת), the supreme council of the Jewish nation in and before the time of Christ. In the Mishna it is also styled בֵּית דִּין, *Beth-Din*, "house of judgment;" and in the Apocrypha and New Test. the appellations *γερουσία*, *senate*, and *πρεσβυτέριον*, *presbytery*, seem also to be applied to it (comp. 2 Macc. i, 10; Acts v, 21; xxii, 5; 1 Macc. vii, 33; xii, 35, etc.). As there were two kinds of Synedria, viz. the supreme or metropolitan Sanhedrim, called סַנְהֶדְרִין גְּדוֹלָה, *the Great Sanhedrim* (Mishna, *Sanhedrin*, i, 5), and provincial councils called סַנְהֶדְרִין קְטַנָּה, *the Small Sanhedrim* (*ibid.*)—differing in constitution and jurisdiction from each other—we shall describe their respective organizations and functions separately, and close with an account of their history (basing our statements chiefly on Ginsburg's article in Kitto's *Cyclopædia*).

I. *The Great Sanhedrim, or Supreme Council.*—1. *Number of Members and their Classification.*—The Great Sanhedrim, or *the supreme court of justice* (בֵּית דִּין הַגָּדוֹל) as it is called (Mishna, *Horajoth*, i, 5; *Sanhedrin*, xi, 4), or *κατ' ἐξοχήν*, בֵּית דִּין, *the court of justice, the judgment-hall*, because it was the highest ecclesiastical and civil tribunal, consisted of seventy-one members (Mishna, *Sanhedrin*, ii, 4; *Shebuoth*, ii, 2). This is the nearly unanimous opinion of the Jews as given in the Mishna (*Sanhedrin*, i, 6): "The Great Sanhedrim consisted of seventy-one judges. How is this proved? From Numb. xi, 16, where it is said, 'Gather unto me seventy men of the elders of Israel.' To these add Moses, and we have seventy-one. Nevertheless, R. Judah says there were seventy." The same difference made by the addition or exclusion of Moses appears in the works of Christian writers, which accounts for the variation in the books between seventy and seventy-one. Baronius, however (*Ad Ann.* 31, § 10), and many other Roman Catholic writers, together with not a few Protestants, as Drusius, Grotius, Prideaux, Jahn, Bretschneider, etc., hold that the true number was seventy-two, on the ground that Eldad and Medad, on whom it is expressly said the Spirit rested (Numb. xi, 26), remained in the camp, and should be added to the seventy (see Hartmann, *Verbindung des A. T.* p. 182; Selden, *De Synedr.* lib. ii, cap. iv.).

These members represented three classes of the nation, viz. (*a*) *The priests*, who were represented by their chiefs, called in the Bible *the chief priests* (רָאשֵׁי הָאָבוֹת לַכֹּהֲנִים = *πάντες οἱ ἀρχιερεῖς*), of whom there were most probably four-and-twenty (1 Chron. xxiv, 4, 6; with Matt. xxvii, 1; John vii, 32; xi, 47; xii, 10). (*b*) *The elders*, וְזִקְנִים = *πρεσβύτεροι* (Matt. xvi, 21; xxi, 23; xxvi, 3, 47, 57, 59; xxvii, 1, 3, 12, 20, 41; xxviii, 12; Mark viii, 31; xi, 27; xiv, 43, 53; Luke ix, 22; xx, 1; xxii, 52; John viii, 9; Acts iv, 5, 23; vi, 12; xxiii, 14; xxv, 15); also called *the elders of the people* (*ἄρχοντες τοῦ λαοῦ*, Acts iv, 8, with ver. 5), because they were the heads of the families and tribes of the people, for which reason *πρεσβύτεροι* and *ἄρχοντες* are also synecdochically used for *βουλή* and *συνέδριον* (Luke xxiii, 13; xxiv, 20; Acts iii, 17, etc.); these elders, who most probably were also twenty-four in number (Rev. iv, 4), were the representatives of the laity, or the people generally. (*c*) *The scribes* (q. v.) or *lawyers* (סוֹפְרִים = *γραμματεῖς*), who, as the interpreters of the law in ecclesiastical and civil matters, represented that particular portion of the community which consisted of the literary laity, and most probably were twenty-two in number. As the chief priests, elders, and scribes constituted the supreme court, these three classes are frequently employed in the New Test. as a periphrasis for the word Sanhedrim (Matt. xxvi, 3, 57, 59; xxvii, 41; Mark viii, 31; xi, 27; xiv, 43, 53; xv, 1; Luke ix, 22; xx, 1; xxii, 66; Acts v, 21; vi, 12; xxii, 30; xxv, 15); while John, who does not at all mention the Sadducees, uses the term Pharisees to denote the Sanhedrim (i, 24; iv, 1; viii, 3; xi, 46, etc.).

2. *Qualification and Recognition of Members.*—The qualifications for membership were both very minute and very numerous. The applicant had to be morally and physically blameless. He had to be middle-aged, tall, good-looking, wealthy, learned (both in the divine law and diverse branches of profane science, such as medicine, mathematics, astronomy, magic, idolatry, etc.), in order that he might be able to judge in these matters. He was required to know several languages, so that the Sanhedrim might not be dependent upon an interpreter in case any foreigner or foreign question came before them (*Menachoth*, 65 a; *Sanhedrin*, 17 a; Maimonides, *Iad Ha-Chezaka*, *Hilchoth Sanhedrin*, ii, 1–8). Very old persons, proselytes, eunuchs, and Nethinim were ineligible because of their idiosyncrasies; nor could such candidates be elected as had no children, because they could not sympathize with domestic affairs (Mishna, *Horajoth*, i, 4; *Sanhedrin*, 36 b); nor those who could not prove that they were the legitimate offspring of a priest, Levite, or Israelite, who played dice, lent money on usury, flew pigeons to entice others, or dealt in produce of the Sabbatical year (Mishna, *Sanhedrin*, iii, 3).

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In addition to all these qualifications, a candidate for the Great Sanhedrim was required, first of all, to have been a judge in his native town; to have been transferred from there to the Small Sanhedrim, which sat at the Temple mount or at its entrance (חֲר הַבַּיִת or פֶּתַח הַר הַבַּיִת), thence again to have been advanced to the second Small Sanhedrim, which sat at the entrance of the Temple hall (פֶּתַח הָעֲזָרָה or חֵיל), before he could be received as member of the seventy-one (*Sanhedrin*, 32 a, 88 b; Maimonides, *Iad Ha-Chezaka, Hilchoth Sanhedrin*, ii. 8).

The ordination took place when the candidate was first appointed judge in his native place. In olden days every ordained teacher could ordain his disciples; afterwards, however, the sages conferred this honor upon Hillel I, B.C. 30; it was then decreed that no one should be ordained without the permission of the president of the Sanhedrim (נָשִׂיא); that the president and the vice-president should not ordain in the absence of each other, but that both should be present; and that any other member may ordain with the permission of the president and the assistance of two non-ordained persons, as no ordination was valid if it was effected by less than three persons (Mishna, *Sanhedrin*, i, 3). The ordination was effected, not by the laying-on of hands on the head of the elder, but by their calling him rabbi, and saying to him, "Behold, thou art ordained, and hast authority to judge even cases which involve pecuniary fines" (Maimonides, *ibid.* iv, 1–4).

The Sanhedrim was presided over by a president called *Nasi* (נָשִׂיא) = *prince, patriarch*, and a vice-president styled אָב בֵּית דִּין, *the father of the house of judgment*. The power of electing these high officials was vested in the corporate assembly of members, who conferred these honors upon those of their number who were most distinguished for wisdom and piety. The king was the only one disqualified for the presidential throne, because according to the Jewish law it is forbidden to differ from him or to contradict his statement; but the high-priest might be elected patriarch provided he had the necessary qualifications (*Sanhedrin*, 18 b; Maimonides, *Iad Ha-Chezaka, Hilchoth Sanhedrin*, ii, 3). After the death of Hillel I, however, the presidency became hereditary in his family for thirteen generations. See HILLEL I. The functions of the *Nasi* or *the patriarch* were more especially external. Being second to the king, the *Nasi* represented the civil and religious interests of the Jewish nation before the Roman government abroad, and before the different Jewish congregations at home; while in the Sanhedrim itself he was simply the reciting and first teacher. The vice-president, on the other hand, had his sphere of labor more especially within the Sanhedrim. It was his office to lead and control their discussions on disputed points; hence his appellation, "father of the house of judgment." Next to the vice-president, or the third in rank in the Sanhedrim, was the חָכָם, *sage, referee*, whose office it was to hear and examine the pending subject in all its bearings, and then to bring it before the court for discussion. This dignitary we first meet with under the presidency of Gamaliel II. the teacher of the apostle Paul [see GAMALIEL], and his son Simon II (*Horajoth*, 13; *Tosephta Sanhedrin*, cap. vii; Frankel, *Monatsschrift*, i, 348). Besides these high functionaries, there were sundry servants not members of the seventy-one, such as two judges' scribes (סוֹפְרֵי הַדַּיָּנִין), or *notaries*, one of whom registered the reasons for acquittal, and the other the reasons for condemnation (Mishna, *Sanhedrin*, iv, 3); and other menial officials, denominated שׁוֹטְרֵי בֵּית דִּין = *ὑπηρέτης, πράκτωρ* (Matt. v, 25; xxvi, 58; Mark xiv, 54, 65; Luke xii, 58; John vii, 32, 45; xviii, 3, 12, 18, 22; xix, 6; Acts v, 22, 26; xxiii, 2, etc.).

3. *Place, Time, and Order in which the Sessions were held.*—There seems not to have been any prescribed place for holding the sessions in the early part of the Sanhedrim's existence. In all probability they were held in some place adjoining the Temple, as the neighborhood of the sanctuary was deemed specially appropriate for the solemn assemblies which had to decide upon the most momentous questions affecting life and death, time and eternity. It was Simon ben-Shetach (B.C. 110–65) who built the *Hall of Squares* (לִשְׁכַּת הַגָּזִית), or, more briefly, the *Gazith* (גָּזִית), where both the Sanhedrim and the priests permanently held their meetings. This basilica, the floor of which was made of hewn square stones—whence its name (*Yoma*, 25 a)—was situated in the centre of the south side of the Temple court, the northern part extending to the court of the priests (קֹדֶשׁ), and the southern part to the court of the Israelites (חוּל); it was thus lying between these two courts, and had doors into both of them (Mishna, *Sanhedrin*, xi, 2; *Pea*, iii, 6; *Middoth*, v, 3, 4; Herzfeld, *Geschichte des Volkes Israel*, i, 394 sq.; Jost, *Geschichte des Judenthums*, i, 145, 275). See TEMPLE. This hall henceforth became the prescribed court for the sessions of the Sanhedrim. The assembling of the Sanhedrim in the high-priest's house was illegal. Equally illegal was the assumption of the presidency by this sacerdotal functionary over this supreme court recorded in the New Test. (Matt. xxvi, 3; Acts v, 21, 27; xxiii, 2), as Gamaliel I was then the legitimate president (*Pesachim*, 88 b). When it is remembered that this sacred office was at that time venial, and that the high-priest was the creature of the Romans, this priestly arrogance will not be matter of surprise. "Forty years before the destruction of the Temple [i. e. while the Saviour was teaching in Palestine], the sessions of the Sanhedrim were removed from the Hall of Squares to the Halls of Purchase" (*Sabbath*, 15 a; *Aboda Sara*, 8 b), on the east side of the Temple mount.

The Sanhedrim sat every day from the termination of the daily morning sacrifice till the daily evening sacrifice, with the exception of the Sabbath and festivals, when they retired to the synagogue on the Temple mount and delivered lectures (*Sanhedrin*, 88 b; Maimonides, *Iad Ha-Chezaka, Hilchoth Sanhedrin*, iii, 1). The order in which they sat was as follows: the president (נָשִׂיא) sat in an elevated seat; on his right hand sat the vice-president (אָב בֵּית דִּין), and at his left the *chakâm* (חָכָם), or *referee;* while the members, seated on low cushions, with their knees bent and crossed in the Oriental fashion, were arranged, according to their age and learning, in a semicircle, so that they could see each other, and all of them be seen by the president and vice-president. The two notaries stood before them, one to the right and the other to the left. Before them sat three rows of disciples (תַּלְמִידֵי חֲכָמִים), in places appropriate to their respective attainments. From the first of these rows the ranks of the judges were always filled up. When those of the second row took their seat in the first, those of the third took the seats of the second, while members of the congregation generally were selected to fill the lowest places vacated in the third row (Mishna, *Sanhedrin*, iii, 3, 4; Maimonides, *ibid.* i, 3). Under ordinary circumstances all the seventy-one members were not required to be present in their seats, so that most of them could attend to their business, since twenty-three members formed a quorum. Less than this number during any part of the session was illegal; hence before one could go out he was obliged to look round in order to ascertain that there was the legal quorum without him (*Sanhedrin*, 88 b; *Tosephta Shekalim*, at the end; Maimonides, *Hilchoth Sanhedrin*, iii, 2).

4. *Jurisdiction of the Sanhedrim.*—Being both legislative and administrative, the functions of the Sanhedrim in the theocracy extended to the institution of or-

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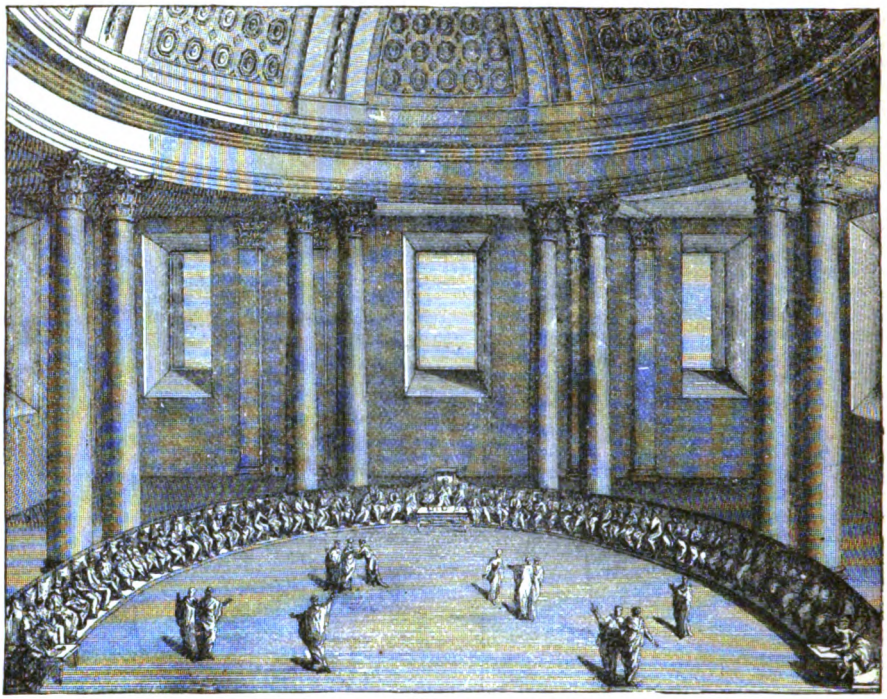

The Great Sanhedrim (according to Lamy).

dinances and the definition of disputed points in ecclesiastical matters, as well as to the adjudication of ecclesiastical and secular questions, including even political matters. The tribunal had, in the first place, to interpret the divine law, and to determine the extension or limitation of its sundry enactments, inasmuch as the members of the Sanhedrim were not only the most skilled in the written word of God, but were the bearers of the oral law which was transmitted to them by their predecessors, and which they again in succession handed down to the other members of this body. Thus the Sanhedrim had (*a*) to watch over the purity and legality of the priests who ministered in holy things. For this purpose they appointed trustworthy persons to keep family registers (סֵפֶר יוּחָסִין, *genealogies*) of the priests in Egypt, Babylon, and in all places where the Jews resided, stating the names, and giving all the particulars both of the head of the family and all his male descendants, and to supply every priest with such a document attested by the Sanhedrim, inasmuch as those priests who could not prove that they were not the issue of proscribed marriages were disqualified for ministering in holy things, and were ordered to divest themselves of their sacerdotal robes and put on mourning (Mishna, *Sanhedrin*, i, 5; *Middoth*, v, 4; *Bechoroth*, 45 a; *Tosephta Chagiga*, cap. ii; Josephus, *Cont. Apion.* i, 7). (*b*) To try cases of unchastity on the part of priests' daughters, and married women who were accused by their husbands of infidelity, which were questions of life and death (Mishna, *Sota*, i, 4; *Sanhedrin*, 52 a). (*c*) To watch over the religious life of the nation, and to try any tribe which was accused of having departed from the living God to serve idols (*ibid.* i, 5). (*d*) To bring to trial false prophets or any heretic who promulgated doctrines contrary to the tenets of the scribes or the Sanhedrim (דִּבְרֵי סוֹפְרִים): "Such a one is not to be executed by the tribunal of his native place, nor by the tribunal at Jabne, but by the supreme court of Jerusalem; he is to be kept till the forthcoming festival, and to be executed *on the festival*," as it is written (Deut. xvii, 13). "and all the people shall hear and fear, and do no more presumptuously" (Mishna, *Sanhedrin*, xi, 3, 4; comp. also Matt. xxvi, 65; xxvii, 63; John xix, 7; Acts iv, 2; v, 28; vi, 13). In accordance with this is the remark of our Saviour, "It cannot be that a prophet perish out of Jerusalem" (Luke xiii, 33, with Josephus, *Ant.* xiv, 9, 3). (*e*) To see that neither the king nor the high-priest should act contrary to the law of God. Thus the Talmud tells us that Alexander Jannæus was summoned before the Sanhedrim to witness the trial of his servant, who had committed murder (B.C. 80), under the presidency of Simon ben-Shetach (*Sanhedrin*, 19 a), and we know that Herod had to appear before this tribunal to answer for his conduct (Josephus, *Ant.* xiv, 9, 4). (*f*) To determine whether a war with any nation contemplated by the king is to be waged, and to give the sovereign permission to do so (*Sanhedrin*, i, 5; ii, 4). (*g*) To decide whether the boundaries of the holy city or the precincts of the Temple are to be enlarged, inasmuch as it was only by the decision of the Sanhedrim that these additions could be included in the consecrated ground (*ibid.* i, 5; *Shebuoth*, 14 a). (*h*) To appoint the provincial Sanhedrim, or courts of justice (*Sanhedrin*, i, 5; Gemara, *ibid.* 63 b; *Tosephta Sanhedrin*, cap. vii; ibid. *Chagiga*, cap. ii; *Jerusalem Sanhedrin*, i, 19 b). (*i*) To regulate the calendar and harmonize the solar with the lunar year by appointing intercalary days (*Sanhedrin*, 10 b). This jurisdiction of the Sanhedrim was recognised by all the Jews both in Palestine and in foreign lands (Acts ix, 2; xxvi, 10; with Mishna, *Manoth*, vi, 10; *Tosephta Sanhedrin*, cap. vii; *Chagiga*, cap. ii). Thereby this supreme court secured unity of faith and uniformity of practice.

5. *Mode of Conducting Trials, Punishments, etc.*—The humane and benevolent feelings of the rulers towards the people whom they represented were especially seen in their administration of the law. They always acted upon the principle that the accused was innocent till he could be proved guilty. Hence they always manifested an anxiety, in their mode of conducting the trial, to clear the arraigned rather than secure his condemnation, es-

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pecially in matters of life and death. Their axiom was that "the Sanhedrim is to save, not to destroy life" (*Sanhedrin*, 42 b). Hence no man could be tried and condemned in his absence (John vii, 51); and when the accused was brought before the tribunal, the president of the Sanhedrim at the very outset of the trial solemnly admonished the witnesses, pointing out to them the preciousness of human life, and earnestly beseeching them carefully and calmly to reflect whether they had not overlooked some circumstances which might favor the innocence of the accused (*Sanhedrin*, 37 a). Even the attendants were allowed to take part in the discussion, if a mild sentence could thereby be procured; while those members of the Sanhedrim who, during the debate, once expressed themselves in favor of acquitting the accused, could not any more give their votes for his condemnation at the end of the trial. The taking of the votes always began from the junior member and gradually went on to the senior, in order that the lowest members might not be influenced by the opinion of the highest (*ibid.* 32 a). In capital offences, it required a majority of at least two to condemn the accused; and when the trial was before a quorum of twenty-three, or before the *Small Sanhedrim*, which consisted of this number, thirteen members had to declare for the guilt (Mishna, *Sanhedrin*, iv, 1; Gemara, *ibid.* 2 a, 40 a). In trials of capital offences, the verdict of acquittal could be given on the same day, but that of *guilty* had to be reserved for the following day, for which reason such trials could not commence on the day preceding the Sabbath or a festival. No criminal trial could be carried through in the night (Mishna, *ibid.* iv, 1; Gemara, *ibid.* 32). The judges who condemned a criminal to death had to fast all day (*Sanhedrin*, 68 a). The condemned was not executed the same day on which the sentence was passed; but the votes pro and con having been taken by the two notaries, the members of the Sanhedrim assembled together on the following day to examine the discussion, and to see whether there was any contradiction on the part of the judges (Mishna, *Sanhedrin*, iv, 1; Gemara, *ibid.* 39 a). If on the way to execution the criminal remembered that he had something fresh to adduce in his favor, he was led back to the tribunal, and the validity of his statement was examined. If he himself could say nothing more, a herald preceded him as he was led to the place of execution, and exclaimed, "A, son of B, has been found guilty of death, because he committed such and such a crime according to the testimony of C and D; if any one knows anything to clear him, let him come forward and declare it" (Mishna, *ibid.* vi, 1). Clemency and humanity, however, were manifested towards him even when his criminality was beyond the shadow of a doubt, and when the law had to take its final course. Before his execution, a stupefying beverage was administered to the condemned by pious women to deprive him of consciousness and lessen the pain (*Sanhedrin*, 43 a, with Matt. xxvii, 48; Mark xv, 23, 36; Luke xxiii, 36; John xix. 29, 30). The property of the executed was not confiscated, but passed over to his heirs (*Sanhedrin*, 48 b). The only exception to this leniency was one who gave himself out as the Messiah, or who led the people astray from the doctrines of their fathers (מסית ומדיח = πλάνους; Matt. xxvii. 63; Luke xiii, 33; Acts iv, 2; v, 28). Such a one had to endure all the rigors of the law without any mitigation (*Sanhedrin*, 36 b, 67 a). He could even be tried and condemned the same day or in the night (*Tosephta Sanhedrin*, x; Matt. xxvii. 1, 2).

As to the different punishments which the Sanhedrim had the power to inflict, though they were commensurate with the gravity of the offences which fell within their jurisdiction to try, and embraced both corporal (Acts v, 40; Mishna, *Manoth*, iii, 1-5) and capital punishments, yet even this supreme court was restricted to four modes of taking life—viz. by stoning, burning, beheading, and strangling (סקילה שריפה הרג וחנק). These four modes of execution were the only legal ones among the Jews from time immemorial (Mishna, *Sanhedrin*, vii, 1), and could be inflicted either by the Great Sanhedrim or by the Small Sanhedrim. According to the Gospel of John, however, the Jews declare (*ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα*), "It is not lawful for us to put any man to death" (xviii, 31), which agrees with the remark in the Jerusalem Talmud that "forty years before the destruction of the Temple the power of inflicting capital punishment was taken away from Israel" (*Sanhedrin*, i, beginning; vii, 2, p. 24). But this simply means that without the confirmation of the sentence on the part of the Roman procurator, the Jews had not the power to carry the sentence of the Sanhedrim into execution. This is not only confirmed by Josephus, who tells us that the Pharisees complained to the procurator Albinus about the assumption to execute capital punishment on the part of the Sadducæan high-priest (*Ant.* xx, 9, 1), but by the appeal of Paul to the chief captain (Acts xxii, 25-30), and especially by the whole manner in which the trial of Jesus was conducted. The stoning of Stephen (vii, 54, etc.) was the illegal act of an enraged multitude, as Josephus (*Ant.* xx, 9, 1) expressly declares the execution of the apostle James during the absence of the procurator to have been.

II. *The Small Sanhedrim.*—1. *Members, Constitution, etc.*—This judicial court consisted of twenty-three members, who were appointed by the Great Sanhedrim (Mishna, *Sanhedrin*, i, 5, 6), and a president (מופלא, *excellency*) as their head (*ibid.* i, 6; *Horajoth*, 4 b). They had the power not only to judge civil cases, but also such capital offences as did not come within the jurisdiction of the supreme court (Mishna, *Sanhedrin*, i, 4; iv, 1). Such provincial courts were appointed in every town or village which had no less than 120 representative men (מעמידין)—i. e. twenty-three judges, three ranks of disciples of twenty-three persons each (=sixty-nine), ten constant attendants in the synagogue (עשרה בטלנין של בית הכנסת), two judges' notaries, the one to write down the arguments for and the other the arguments against the accused's innocence; two court servants to administer the forty stripes save one, and to wait upon the judges; two judges, two witnesses, two counter-witnesses, two witnesses to gainsay the counter-witnesses, two almoners, and one additional to distribute the alms, one physician, one scribe (לבלר), and one schoolmaster for children—in all 120 (*Sanhedrin*, 17 b; Maimonides, *Iad Ha-Chezaka*, *Hilchoth Sanhedrin*, i, 10).

2. *Place, Time, and Order in which the Sessions were Held.*—In the provinces these courts of justice were at first held in the market-place, but afterwards in a room adjoining the synagogue (*Jerusalem Sanhedrin*, i, 1; *Baba Metsia*, li, 8), for the same reason which made the Great Sanhedrim hold their sittings in the Hall of Squares, in the inner court of the Temple. They sat every Monday and Thursday, being market-days (*Baba Rema*, 82 a; *Kathuboth*, 3 a), from the termination of morning prayer till the sixth hour (Maimonides, *Hilchoth Sanhedrin*, iii, 1). The order in which they were ranged was the same as that of the Great Sanhedrim. There were two of these lesser courts of justice in Jerusalem itself; one sat at the entrance to the Temple mount, and the other at the entrance to the Temple hall (Mishna, *Sanhedrin*, ix, 2), which on special occasions met together with the Great Sanhedrim (*Sanhedrin*, 88 b). There was no appeal to the Great Sanhedrim against the decision of this lesser Sanhedrim. Only when the opinion of the judges was divided did they themselves consult with the supreme court. The stripes to which offenders were sentenced were given in the synagogue by the officer already mentioned (Mark xiii, 9, with Matt. x, 17; xxiii, 34), and it is evidently to

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such a local Sanhedrim that reference is made in Matt. v, 22; x, 17; Mark xiii, 9.

Besides these two courts, there was also one consisting of three judges. Within the jurisdiction of this court came suits for debts, robbery, bodily injuries, compensation for damages; thefts which involved a twofold, fourfold, or fivefold value to the proprietor (Exod. xxii, 1-9); rapes, seduction, slander, and all minor offences (Mishna, *Sanhedrin*, i, 1-3; iii, 1). There were in Jerusalem alone 390 such Sanhedrims.

III. *Origin, Development, and Extinction of the Sanhedrim.*—According to the most ancient Jewish tradition, the Sanhedrin was instituted by Moses, when he appointed, according to the command of God, seventy elders, who, together with him as their president, were to act as magistrates and judges (Numb. xi, 16-24), thus constituting the first Sanhedrim with its seventy-one members (Mishna, *Sanhedrin*, i, 6; Gemara, *ibid.* 2). Hence the so-called Jerusalem Targum paraphrases Exod. xv, 27, "And they came to Elim, and there were there twelve fountains of water, answering to the twelve tribes of Israel; and seventy palm-trees, answering to the seventy elders of the Sanhedrim of Israel," while the other Chaldee versions express the judicial courts and colleges of the remotest antiquity by the name Sanhedrim (comp. Targum, Isa. xxviii, 6; Ruth iii, 11; iv, 1; Psa. cxl, 10; Eccles. xii, 12). Hence, too, the offices of president and vice-president are traced to Moses (*Jerusalem Sota*, ix, 10). In the time of the kings, we are assured, Saul was president of the Sanhedrim in his reign, and his son Jonathan was vice-president (*Moed Katon*, 26 a); and these two functions continued during the time of the later prophets (*Pea*, 2 b; *Nasir*, 56 b; *Tosephta Yadayim*, cap. xi). The Chaldee paraphrase on the Song of Songs tells us that the Sanhedrim existed even in the Babylonian captivity, and that it was reorganized by Ezra immediately after the return from the exile (comp. Song of Songs vi, 1). But though this view has also been entertained by some of the most learned Christian scholars (e. g. Selden, Lensden, Grotius, Reland), and though allusion is made in Jeremiah (xxvi, 8, 16) to the several distinct classes which we afterwards find constituting the Sanhedrim, while Ezekiel (viii, 11, etc.) actually mentions the existence of seventy elders in his time, yet there seems to be little doubt that this supreme court, as it existed during the second Temple, developed itself in the Greek rule over Palestine. Livy expressly states (xiv, 32), "Pronuntiatum quod ad statum Macedoniæ pertinebat, senatores, quos *synedros* vocant, legendos esse, quorum consilio respublica administraretur." If the γερουσια τῶν Ἰουδαίων in 2 Macc. i, 10; iv, 44; xi, 27, designates the Sanhedrim—as it probably does—this is the earliest historical trace of its existence. The Macedonian origin of the Sanhedrim is corroborated by the following reasons: (*a*) The historical books of the Bible are perfectly silent about the existence of such a tribunal. (*b*) The prophets, who again and again manifest such zeal for justice and righteous judgment, never mention this court of justice, but always refer the administration of the law to the ruling monarch and the magnates of the land, thus showing that this central administration belongs to the period of the second Temple. (*c*) The name συνέδριον, συνεδρεύειν, by which it has come down to us, points to the fact that this synod originated during the Macedonian supremacy in Palestine. It is true that Josephus does not mention the Sanhedrim before the conquest of Judæa by Pompey (B.C. 63); but the very fact that it had such power in the time of Hyrcanus II as to summon Herod to answer for his unjust conduct (Josephus, *Ant.* xiv, 9, 4) shows that it must then have been a very old institution to have acquired such development and authority. Hence Frankel rightly remarks, "Upon more minute examination, we find that the chronicler gives a pretty plain sketch of the Great Sanhedrim, as he mentions the existence in Jerusalem of a supreme court consisting of priests, Levites, and heads of families, with the high-priest as president (2 Chron. xix, 8, 11). . . . Now the chronicler, as Zunz has shown (*Gottesdienstliche Vorträge*, p. 32), lived as early as the beginning of the 2d century of the Seleucidean æra, so that at that time the Sanhedrim did already exist, and its beginning is to be placed at the period in which Asia was convulsed by Alexander and his successors of the Ptolemean and Seleucidean dynasties. Palestine, too, felt deeply the consequences of these recent convulsions, and to preserve its internal religious independence it required a thoroughly organized body to watch over both its doctrines and rights. This body manifested itself in the Sanhedrim, at the head of which was the high-priest, as is seen from Eccles. iv, 4, 5, and 2 Chron. xix, 8, 11. The Sanhedrim seems to have been dissolved in the time of the Maccabæan revolt in consequence of the unworthy high-priests (comp. 2 Macc.), but it was reconstructed after the overthrow of the Syrian yoke. As the people, however, were unwilling to leave the whole power in the hands of the Maccabees, who were already princes and high-priests, they henceforth placed at the head of the Sanhedrim a president and a vice-president" (*Der gerichtliche Beweis*, p. 68, note). This is, moreover, corroborated by the traditional chain of presidents and vice-presidents which is uninterruptedly traced from Jose ben-Joeser (B.C. 170), as well as by the statement that with Simon the Just terminated the Great Synagogue (*Aboth*, i, 2), from which the Sanhedrim developed itself. The transition from the Great Synagogue to the Great Sanhedrim is perfectly natural. "The Macedonian conqueror," as Frankel justly states (*Programm.* p. 6, 1834), "with all his clemency towards Palestine, which resisted him so long and so obstinately, effected changes in the internal government of the people, and dissolved the Great Synagogue, which to a certain extent conferred independence and a republican constitution upon the land. The people, however, valued highly their old institutions, and would not relinquish them. Hence most probably in the confusions which broke out after Alexander's death, when the attention of the fighting chiefs could not be directed towards Palestine, the supreme court was formed anew, assuming the name Synhedrion, which was a common appellation among the Greeks for a senate." It was this development of the Great Sanhedrim from the Great Synagogue which accounts for the similarity of the two names (סנהדרין גדולה, כנסת הגדולה).

After the destruction of Jerusalem, when the holy city was no longer adapted to be the centre of religious administration, R. Jochanan ben-Zakkai transferred the seat of the Sanhedrim to Jabne or Jamnia (A.D. 68-80); it was thence transferred to Usha (*Kethuboth*, 49; *Sabbath*, 15; *Rosh Ha-Shana*, 15 b), under the presidency of Gamaliel II, ben-Simon II (A.D. 80-116); conveyed back to Jabne and again to Usha; to Shafran, under the presidency of Simon III, ben-Gamaliel II (A.D. 140-163); to Beth-Shearim and Sepphoris, under the presidency of Jehudah I the Holy, ben-Simon III (A.D. 163-193; comp. *Kethuboth*, 103 b; *Nidr.* 27 a); and finally to Tiberias, under the presidency of Gamaliel III, ben-Jehudah I (A.D. 193-220), where it became more of a consistory, but still retaining, under the presidency of Jehudah II, ben-Simon III (A.D. 220-270), the power of excommunication in case any Israelite refused to abide by its decisions; while under the presidency of Gamaliel IV, ben-Jehudah II (A.D. 270-300), it dropped the appellation Sanhedrim, and the authoritative decisions were issued under the name *Beth Ham-Midrâsh* (בֵּית הַמִּדְרָשׁ). Gamaliel VI (A.D. 400-425) was the last president. With the death of this patriarch, who was executed by Theodosius II for erecting new synagogues contrary to the imperial inhibition, the title of *Nasi*, the last remains of the ancient Sanhedrim, became wholly extinct in the year 425.

It was with reference to this Supreme Court that

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Christ chose seventy disciples (Luke x, 1), answering to the seventy senators composing the Sanhedrim, just as he chose twelve apostles with reference to the twelve tribes of Israel (Matt. xix, 28; Luke xxii, 30), to indicate thereby to the Jews that the authority of their supreme religious court was now taken away and was vested in the seventy of his own choice, and over which he himself was the president and supreme Lord.

IV. *Literature.*—Mishna, *Sanhedrin*, and the Gemara on this tractate; excerpts of the Gemara tractate *Sanhedrin* have been translated into Latin with elaborate notes by John Coch (Amst. 1629); the monographs of Vorstius and Witsius, in Ugolino's *Thesaurus*, vol. xxv; Maimonides, *De Sanhedriis et Pœnis* (ed. Houting. Amst. 1695); Selden, *De Synedriis et Præfecturis Juridicis Veterum Ebræorum* (Lond. 1650); Zunz, *Die gottesdienstlichen Vorträge der Juden*, p. 37 sq. (Berlin, 1832); *Israelitische Annalen*, i, 108, 131 sq. (Frankfort-on-the-Main, 1839); Frankel, *Der gerichtliche Beweis nach mosaisch-talmudischem Rechte*, p. 68 sq. (Berlin, 1846); Rapaport, *Erech Millin*, p. 2 (Prague, 1852); Frankel, *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, i, 344 sq.; Levy, in Frankel's *Monatsschrift*, iv, 266 sq., 301 sq. (Leips. 1855); Herzfeld, *Geschichte des Volkes Israel*, ii, 380 sq. (Nordhausen, 1855); Krochmal, in the Hebrew essays and reviews entitled *He-Chaluz*, iii. 118 sq. (Lemberg, 1856); Jost, *Geschichte des Judenthums und seiner Secten*, i, 123 sq., 270 sq. (Leips. 1857); Grätz, *Geschichte der Juden*, p. 88 sq. (2d ed. Leips. 1863); Hartmann, *Die Verbindung des Alten Testaments mit dem Neuen* (Hamb. 1831). Comp. also SCHOOL, where all the presidents and vice-presidents of the Sanhedrim will be given in chronological order; and SYNAGOGUE, THE GREAT, where the development of the Sanhedrim from this institution will be traced. For monographs on the civil powers of the Sanhedrim in our Lord's time, see Volbeding, *Index Programmatum*, p. 58. See COUNCIL.

San-Jasiis, one of the three classes of *Jogins*, which latter are Brahmanic anchorets. They affect great abstinence, and refrain from marriage, betel, and, indeed, pleasure in general. They are allowed to make but one meal a day, and to live on alms, carrying with them a cup of earthenware only. Their clothes are dyed with red earth, and they have a long bamboo cane in their hands. They are forbidden to touch either gold or silver, much less to carry any about them. They are not allowed to have any fixed residence, nor to lie two nights together in the same place, once a year excepted, when they are suffered to continue two months in the same place: they then select such a spot as is thought to be holy, and there they may remain for life if they wish. They are bound to be always ready to oppose six enemies, viz. Cama, *lust;* Croota, *anger;* Lopa, *avarice;* Madda, *pride;* the love of things of this world; and Matsara, *thirst for revenge.*—Burder, *Hist. of all Religions*, p. 747.

Sankara, or SANKARACHARYA, the name of one of the most renowned theologians of India. The time in which he flourished is unknown, tradition placing him at about B.C. 200, but H. H. Wilson assigns him to the 8th or 9th century after Christ. Most accounts agree in making him a native of Kerala or Malabar, and a member of the caste of the Namburi Brahmans. In Malabar he is said to have divided the four original castes into seventy-two, or eighteen subdivisions each. Towards the close of his life he repaired to Cashmere, and finally to Kedarnâth, in the Himalaya, where he died at the early age of thirty-two years. In the course of his career he founded the sects of the Dasnâmi-Dandins. His principal works, which are of considerable merit, and exercised a great influence on the religious history of India, are his commentary on the *Vedânta Sutras*, on the *Bhaga-radgita*, and the principal *Upanishads*. A number of works are current in the south of India relating to his life, among them the *Sankara-dig-vijaya*, or the conquest of the world by Sankara. See Wilson, *Sketch of Religious Sects of the Hindûs; Chambers's Encyclop.* s. v.

Sankhar, an evil spirit mentioned in the Jewish Talmud as having taken possession of the throne of Solomon.

Sankhyâ (Sanscrit, *synthetic reasoning*), the name of one of the three great systems of orthodox Hindû philosophy. Like the other systems, it professes to teach the means by which eternal beatitude, or the complete and perpetual exemption from every sort of ill, may be attained. This means is the discriminative acquaintance with *tatwa*, or the true principles of all existence. Such principles are, according to the Sankhyâ system, twenty-five in number, as follows: (1) *Prakriti* or *Pradhâna*, substance or nature; it is the universal and material cause, eternal, productive but unproduced. Its first production is (2) *Mahat* (literally *the great*), or *Buddhi* (literally *intellect*). From it devolves (3) *Ahankâra* (literally *the assertion of "I"*), the function of which consists in referring the objects of the world to one's self. It produces (4–8) five *tanmâtra*, or subtle elements, which produce the five gross elements [see (20–24)]. Ahankâra further produces (9–13) five instruments of sensation, viz. the eye, ear, nose, tongue, and skin; (14–18) five instruments of action, viz. the organ of speech, the hands, the feet, the excretory termination of the intestines, and the organ of generation; lastly (19), *manas*, or the organ of volition and imagination. The five subtle elements (4–8) produce (20–24) the five gross elements, viz. *akâsa*, space or ether, derived from the *sonorous* tanmâtra; air, derived from the *aerial* tanmâtra; fire, from the *igneous* tanmâtra; water, from the *aqueous* tanmâtra; lastly, earth, derived from the *terrene* tanmâtra. The 25th principle is *Purusha*, or soul, which is neither produced nor productive; it is multitudinous, individual, sensitive, eternal, unalterable, and immaterial.

Creation results from the union of Prakriti (1) and Purusha (25), and is either material or intellectual. Besides the twenty-five principles, the Sankhyâ also teaches that nature has three essential *gunas*, or qualities, viz. *satwa*, the quality of goodness or purity; *rajas* (literally *coloredness*), the quality of passion; and, *tamas*, the quality of sin or darkness; and it classifies accordingly material and intellectual creation. From the foregoing summary it will be seen that the Sankhyâ proper does not teach the existence of a Supreme Being, by whom nature and soul were created, and by whom the world is ruled. Its opponents have therefore accused it of being atheistical; and it is the special object of the Yoga system to remove this reproach by asserting his existence and defining his essence. Its final object is not absorption in God, whether personal or impersonal, but "Moksha," deliverance of the soul from all pain and illusion, and recovery by the soul of its true nature. The Sankhyâ system underwent a mythological development in the Purânas (q. v.); thus Prakriti, or nature, is identified with *Mâya*, or the energy of Brahma; and the Matsya-Purâna affirms that *Buddhi*, or *Mahat*, the intellectual principle, through the three qualities goodness, passion, and sin, becomes the three gods—Brahma, Vishnu, and Siva. The most important development, however, of the Sankhyâ is that by the Buddhistic doctrine, which is mainly based on it.

The Sankhyâ philosophy is supposed to date from a period anterior to the 8th century B.C., and its reaction against Brahmanism became a popular movement in the 6th century in the Buddhistic reformation of Sankhyamuni, who taught the Yoga system with little change, and named its "deliverance of the soul from pain and illusion" the *Nirvâna*. The reputed author of the actual Sankhyâ is Kapila (literally *tawny*), who is asserted to have been a son of Brahma; by others an incarnation of Vishnu. He taught his system in Su-

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tras (q. v.), which, distributed in six lectures, bear the name of *Sankhyâ-Prarachana*. The oldest commentary on this work is that by Aniruddha; another is that by Vijnânabhikshu. They owe their preservation to Ishwara Krishna, who reduced them to writing, edited by H. H. Wilson. See Fitzedward Hall, Preface to his ed. of *Sankhyâ-Prarachana;* H. T. Colebrooke, *Miscell. Essays* (Lond. 1837), i, 227 sq.; Max Müller, *Chips from a German Workshop.*

Sankrandanna, in Hindû mythology, is "the variable one," a surname of *Indra*, the god of the heavens and of the air.

Sanks, James, a minister of the Methodist Episcopal Church, was born in Anne Arundel County, Md., June 12, 1806, and early removed to Virginia. In 1828 he was received on trial in the Baltimore Conference, where he labored until 1858, when he was transferred to the East Baltimore Conference and placed in charge of the Bellefonte district. In 1862 he was appointed to York, Pa., but soon sank under the influence of disease, and died in the borough of York, Pa., June 4, 1862.—*Minutes of Annual Conferences*, 1863, p. 11.

Sankuman, in Hindû mythology, is a wise and pious king, who secured the welfare of his realm and then became a penitent. He received from Vishnu the promise that the god would become incarnate in his family, which was fulfilled in his being born as Rama.

Sannah. See Kirjath-Sannah.

Sanngetal, in Norse mythology, is a surname of *Odin.*

Sannuwadi, in Hindû mythology, is one of the eight playmates of Ganga.

Sanquhar Declaration. After Hall of Haughhead had been killed at Queensferry, June 3, 1680, an unsigned paper was found in his possession, which was never recognised by the members of the Covenant. But on June 22, 1680, a party of twenty-one armed men boldly entered the little burgh of Sanquhar, and marched to the market cross, where they read and posted up a paper, throwing off all allegiance to the government, and proclaiming themselves in defiant rebellion. The Sanquhar paper was as follows: "It is not among the smallest of the Lord's mercies to this poor land that there have been always some who have given their testimony against every course of defection (that many are guilty of), which is a token for good that he doth not as yet intend to cast us off altogether, but that he will leave a remnant in whom he will be glorious, if they, through his grace, keep themselves clean still, and walk in his way and method, as it has been walked in and owned by him in our predecessors of truly worthy memory, in their carrying-on of our noble work of reformation in the several steps thereof, from popery, prelacy, and likewise Erastian supremacy, so much usurped by him who (it is true, so far as we know) is descended from the race of our kings; yet he hath so far departed from what he ought to have been, by his perjury and usurpation in Church matters, and tyranny in matters civil, as is known by the whole land, that we have just reason to account it one of the Lord's great controversies against us that we have not disowned him and the men of his practices (whether inferior magistrates or any other) as enemies to our Lord and his crown, and the true Protestant and Presbyterian interest in these lands, our Lord's espoused bride and Church. Therefore, although we be for government and governors, such as the Word of God and our covenant allow, yet we for ourselves, and all that will adhere to us, as the representatives of the true Presbyterian kirk and covenanted nation of Scotland, considering the great hazard of lying under such a sin any longer, do by these presents disown Charles Stuart, that has been reigning (or rather tyrannizing, as we may say) on the throne of Britain these years by-gone, as having any right, title to, or interest in the said crown of Scotland for government, as forfeited several years since by his perjury and breach of covenant both to God and his kirk, and usurpation of his crown and royal prerogatives therein, and many other breaches in matters ecclesiastic, and by his tyranny and breach of the very *leges regnandi* in matters civil. For which reason, we declare that several years since he should have been denuded of being king, ruler, or magistrate, or of having any power to act or to be obeyed as such. As also, we being under the standard of our Lord Jesus Christ, Captain of salvation, do declare a war with such a tyrant and usurper, and all the men of his practices, as enemies to our Lord Jesus Christ and his cause and covenants; and against all such as have strengthened him, sided with, or anywise acknowledge him in his tyranny, civil or ecclesiastic—yea, against all such as shall strengthen, side with, or anywise acknowledge any other in the like usurpation and tyranny—far more against such as would betray or deliver up our free reformed mother-kirk unto the bondage of antichrist, the pope of Rome. And by this we homologate that testimony given at Rutherglen, May 29, 1679, and all the faithful testimonies of those who have gone before, as also of those who have suffered of late. And we do disclaim that declaration published at Hamilton, June, 1697, chiefly because it takes in the king's interest, which we are several years since loosed from, because of the foresaid reasons, and others which may after this (if the Lord will) be published. As also we disown, and by this resent, the reception of the duke of York, that professed papist, as repugnant to our principles and vows to the most high God, and as that which is the great, though not alone, just reproach of our kirk and nation. We also by this protest against his succeeding to the crown; and whatever has been done, or any are essaying to do in this land (given to the Lord) in prejudice to our work of reformation. And, to conclude, we hope after this none will blame us for, or offend at our rewarding these that are against us, as they have done to us, as the Lord gives opportunity. This is not to exclude any that have declined, if they be willing to give satisfaction according to the degree of their offence. Given at Sanquhar, June 22, 1680."—Eadie, *Eccles. Cyclop.* s. v. See Queensferry Declaration.

Sansan'nah (Heb. *Sansannah'*, סַנְסַנָּה, *palm-branch;* Sept. **Σανσαννά** v. r. **Σαδεννάκ**), a town in the southern part of the territory of Judah (Josh. xv, 31). The corresponding lists of Simeon (Josh. xix, 5; 1 Chron. iv, 31) seem to call it Hazar-susah (q. v.). It is identified by Schwarz with the village of *Simsim*, on a river of the same name, north-east of Gaza—a position which he acknowledges, however, to be rather in the lowlands than in the south of Judah (*Palest.* p. 101, 123); but the boundary-line can easily be accommodated to this location. See Judah, Tribe of. Wilton would identify it with the *Wady es-Sunt* mentioned by Robinson (*Bibl. Res.* i, 299, 300), not far south of Gaza, which he supposes to have been the first resting-place for horses after leaving Gaza on the way to Egypt; and he thinks a confirmation is found for this in the circumstance that various travellers, in passing north from Egypt, have noticed that they first met with horses about that locality (*Negeb*, p. 210). Lieut. Conder thinks (*Tent-Work in Palest.* ii, 339) that it was at *Beit-susin*, east of the valley of Sorek; but this could not possibly have been within the territory of Simeon.

Sansbury (Sandsbury, or Sansbry), John, a native of London, entered St. John's College, Oxford, in 1593, aged seventeen; vicar of the Church of St. Giles, Oxford, in 1607; bachelor of divinity in 1608; buried in Jan., 1609. He wrote, *Ilium in Italiam:—Oxonia ad Protectionem Regis sui Omnium Optimi Filia*, etc. (Oxon. 1608, 16mo).—Allibone, *Dict. of Authors*, s. v.

Sanscâra, or Sanskâra (Sanscrit, *completing*), the name of one of the ten essential rites or ceremonies of the Hindûs of the first three castes. They are the

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ceremonies to be performed before and at the birth of a child; of naming the child on the tenth, eleventh, or one-hundred-and-first day; of carrying the child out to see the moon on the third lunar day of the third light fortnight, or to see the sun in the third or fourth month; of feeding him in the sixth or eighth month (or at other stated periods); the ceremony of the tonsure in the second or third year; of investiture with the string in the fifth, eighth, or sixteenth year, when he is handed to a *guru* to become a religious student; and the ceremony of marriage, after he has completed his studies and is fit to perform the sacrifices ordained by the sacred writings.—*Chambers's Encyclop.* s. v.

Sanscrit Versions. A translation of the New Test. into the Sanscrit, the ancient and classical language of India, was commenced in the year 1803 and finished at the press in 1808. The man who had immortalized his name by this translation was the well-known Dr. Carey (q. v.). He had also commenced a translation of the Old Test., when the disastrous fire at Serampore in 1812 interrupted his labors, destroying not only a dictionary of the Sanscrit and various Indian dialects, but also his MSS. of the second book of Samuel and the first book of Kings. In 1815 Dr. Carey received an associate in Dr. Yates, and both carried on the work of translating the Old Test., which was finally completed in 1822. In 1820 a second edition of the New Test. was undertaken at Serampore, the former edition, consisting of only 600 copies, having been completely exhausted. In 1827 a second edition of the Old Test. was in press, but various circumstances retarded its completion, and in 1834 the impression had been struck off only as far as the first book of Kings. As the first attempt of translating could only be defective, especially when undertaken at a period when the language had been little studied by Europeans, and no printed copies of the standard works were in existence, a statement as to the desirableness of a new and a more polished translation was laid before the committee of the Society for the Promotion of Christian Knowledge in 1835. The committee entered into communication on the subject with the bishop of Calcutta, and the new translation was undertaken by Dr. Yates, formerly the associate of Dr. Carey, upon whom the mantle of the venerable translator seemed to have fallen. Dr. Yates began the work in 1840 by the publication of the Psalms; in 1844 the Gospels were completed; and in 1846 the Proverbs and the New Test. were in the press. While prosecuting his work, Dr. Yates was overtaken by death in 1845. On examining the state of the version, it was found that the books of Genesis, Psalms, Proverbs, and Isaiah had all passed through the press, and that the rest of the Pentateuch, and the books of Job, Ecclesiastes, Canticles, and Daniel, had been prepared in MS. The work was now committed to the Rev. Mr. Wenger, the translator into the Bengalee, and in 1852 the second volume of the Old Test., containing the historical books from Judges to Esther inclusive, was completed. In 1858 a third volume, bringing the translation up to the Song of Solomon, was finished; in 1863 the translation was continued as far as the end of Isaiah; and in 1873 the translation of the whole Bible was announced as completed. Besides the translation into Sanscrit proper, there exist versions into

(*a*.) *Sanscrit-Bengalee*, i. e. reprints from the Sanscrit in Bengalee character—viz. Genesis (first published in 1855; 2d ed. 1860), Psalms (1857), Proverbs (1855), St. Luke (1855).

(*b*.) *Sanscrit-Deva Nagari*. With regard to the Deva Nagari character, the *Report* of the British and Foreign Bible Society for 1877 states that "the Calcutta University has largely of late years so popularized this language and character that it has been thought desirable to print not only the book of Psalms, but also the book of Proverbs and the New Test." Only the Psalms have as yet been printed.

(*c*.) *Sanscrit-Oriya*. In this character the same parts as under (*a*) have been published.

See the *Bible of Every Land*, p. 86, and the *Annual Reports of the Brit. and For. Bible Society*. (B. P.)

Sansom, JAMES GREEN, a minister of the Methodist Episcopal Church, was born near Bedford, Bedford Co., Pa., May 13, 1794. So destitute was the place of educational and religious advantages, that Mr. Sansom did not hear a sermon nor enter a school-house until his thirteenth year. His early religious training was received from his mother, a member of the Presbyterian Church. In his seventeenth year he was brought into association with the Methodists, in 1818 was licensed to preach, and in 1819 was received on trial in the Baltimore Conference. In 1824 he went to Uniontown, Pa., which was soon after included in the Pittsburgh Conference, and he became one of its members. From 1819 till his death he was an earnest and effective minister, eighteen years serving as presiding elder. He died in Brownsville, Pa., May 4, 1861. He was of a genial spirit, interesting as a preacher, wise as a counsellor.—*Minutes of Annual Conf.* 1862, p. 44.

Sanson, JACQUES, a French ecclesiastical writer, was born at Abbeville, Feb. 10, 1596. He took orders as a Carmelite in 1619, under the name of *Ignace-Joseph de Jésus-Marie*. He was prior of the monastery at Paris, and afterwards had charge of the novices at Charenton and at Toulouse. While in the latter city he became confessor to the duchess of Savoy, and held the position until her death, in 1663. Returning to France, he assisted in founding two monasteries—one at Abbeville, the other at Amiens. He died at Charenton, Aug. 19, 1665. His writings are of very little account except those which give some history of the province of Ponthieu. These are, *Histoire Généalogique des Comtes de Ponthieu et des Maires d'Abbeville*, and *Histoire Ecclésiastique de la Ville d'Abbeville*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Sansovino, ANDREA CONTUCCI, an Italian sculptor and architect, was born in 1460 at Monte-Sansovino, in Tuscany. He was the son of a poor peasant, but was sent to Florence through the liberality of a fellow-townsman, and studied under Antonio del Pollajuolo. At the age of thirty he was called to Portugal, where he remained nine years, and constructed various edifices for John II and Emmanuel I. In Rome are the tombs of cardinals Sforza and Basso, executed by Sansovino, and in the Church of St. Anna the group *The Madonna and St. Ann*, one of his best works. He also executed some beautiful bass-reliefs at Loretto. He died in 1529.—Hoefer, *Nour. Biog. Générale*, s. v.

Santa Casa (*holy cottage*). See LORETTO, HOLY HOUSE AT.

Santa Croce, PROSPERO DI, an Italian prelate and diplomatist, was born at Rome in 1513. He studied law at Padua, and afterwards entered the Church. Paul III gave him the bishopric of Castel-Chisamo, on the island of Candia. He was employed as papal nuncio in Germany, Portugal, Spain, and France. While in the last-named country, he received, at the request of Catherine de' Medici, the bishopric of Arles, and in 1565 the cardinal's hat. In 1573 he gave up his see in favor of his nephew, Silvio di Santa Croce, and returned to Rome. Sixtus V made him bishop of Albano, but he lived only a few months after receiving the see. This cardinal introduced tobacco into Italy, and the name "Santa Croce" was given to the plant. He died at Rome, Oct. 2, 1589. He wrote the *Memoirs* of his life, and of the civil wars in France, in Latin. These have been published in the *Collectio Veterum Scriptorum* of Martenne and Durand, under the title *De Civilibus Galliæ Dissensionibus Comm.* Besides this, there are *Decisiones Rotæ Romanæ*, *Constitutiones lunæ Artis in Urbe erectæ*, and many *Letters* in French and Italian concerning the affairs of France, which are published in the *Synodes des Eglises Réformées*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Santali Version. Santali is the language spoken by the Santhals of North-western Bengal. In this lan-

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guage the Gospel according to St. Matthew was for the first time printed in 1868, which was followed in 1873 by the Psalms, printed under the superintendence of the Calcutta Auxiliary Bible Society. In 1876 the *Report* of the British and Foreign Bible Society stated that the translation of St. Matthew had been revised, while the other Gospels and Acts were in the course of revision. In 1877 the *Report* stated that the Gospel of St. Mark had been printed, while St. Luke was in the press, and St. John and the Acts were ready for the press. All these portions were translated from the original by the missionaries of the Church Missionary Society. (B. P.)

Santarelli, Antonio, an Italian Jesuit, was born in 1569, at Atri, kingdom of Naples. At the age of sixteen he entered the Society of Jesus, and later taught belles-lettres and theology at Rome. He died there Dec. 5, 1649. He was the author of a work which at the time attracted much attention—*De Hæresi, Schismate, Apostasia, et Sollicitatione in Sacramento Pœnitentiæ, et de Potestate Summi Pontificis in his Delictis Puniendis*. In 1626 it was censured by the Sorbonne, and the Parliament of Paris condemned it to the flames. Santarelli held that the power of the pope extended even above that of the sovereign, and the doctrine was even opposed by the Jesuits themselves when they saw their confrère denounced by the faculties of all the principal universities. Santarelli wrote some smaller works in Italian.—Hoefer, *Nouv. Biog. Générale*, s. v.

Santer, John, a minister of the Methodist Episcopal Church, was born in the city of Tettnang, kingdom of Würtemberg, Germany, May 18, 1812. He came to this country about 1835. Having been converted, he was licensed to preach, and in 1844 was sent to Rahway, N. J., and after three months to Newark, N. J., where he labored with success for three years. In 1845 he was received into the New Jersey Conference, and until 1868 was in active service, filling appointments successfully in the states of New York, New Jersey, Pennsylvania, and Maryland. From 1868 to 1874 he sustained a supernumerary and superannuated relation. On March 17 he received injuries on the railroad that proved fatal, death taking place March 24, 1874. Mr. Santer was a good man, a diligent worker, a faithful pastor, and a safe adviser.—*Minutes of Annual Conf.* 1875, p. 44.

Santi (or **Sanzio**), Giovanni, an Italian poet and painter, was born at Colbordolo, duchy of Urbino. He was the father of the immortal Raphael, and his first master. It is supposed that the elder Sanzio studied under Mantegna. His designs, without being extremely delicate, are carefully studied. Many of his works have disappeared, but there may be seen in the Museum of Berlin his *Virgin Holding Jesus*, and a *Madonna with St. Thomas Aquinas and St. Catherine*. He also composed a *Chronicle* in rhyme, in honor of one of the dukes of Urbino. This is still preserved in the Library of the Vatican. He died Aug. 1, 1494.—Hoefer, *Nouv. Biog. Générale*, s. v.

Santo Volto (*holy countenance*). See Holy Handkerchief.

Santos, João dos, a Portuguese missionary, was born at Evora, in the latter part of the 16th century. Belonging to the Order of St. Dominic, he obtained permission in 1596 to carry the Gospel to Eastern Africa. He travelled through Caffraria, the coast of Natal, Sofala, Mozambique, and penetrated some distance into the interior. After spending eleven years in spreading the Christian faith and founding new colonies, he returned to Europe, and published *Ethiopia Oriental e Varia Historia de Cousas Notaveis do Oriente*. Notwithstanding the credulity which Santos shows, his work was for a long time an authority upon geographical points, and he was the first to describe the manners of those countries of which he wrote. In 1617 he was sent to India and attached to the mission at Goa. He died there in 1622. His *Commentarios da Região dos Rios de Cuama* have never been published.—Hoefer, *Nouv. Biog. Générale*, s. v.

Sanuto, Mirino, called *Torsello*, an Italian chronicler, was born at Venice in the latter part of the 13th century. He was of an ancient family, which, under the name of Candiani, had for years occupied an important position in the republic. In early life he travelled extensively in the East, explored Cyprus, Rhodes, Armenia and other countries, and on his return wrote his *Liber Secretorum Fidelium super Terræ Sanctæ Recuperatione*, in which he described the countries he had visited, and the various wars with the infidels. The book contained also four maps of the Mediterranean, the Holy Land, and Egypt. Having finished his task, Sanuto went through Europe preaching a new crusade. All his efforts were useless, and he abandoned the project. He died about 1330. The book and letters of Sanuto were published in 1611 by Bongars, in *Gesta Dei per Francos*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Sanyâsi, a Hindû ascetic of the most extreme kind, who assumes a state of silence, and gives up the use of fire, eats little, and asks but once in the day for food. "At the time," says the Code of Manu, "when the smoke of the kitchen fires has ceased, when the pestle lies motionless, when the burning charcoal is extinguished, when people have eaten, and when dishes are removed, let the Sanyasi bid for food." He feeds upon roots and fruits. In order to fit him for immortality, he endeavors to reach a state of indifference and entire freedom from passion and emotion of every kind. He must never walk without keeping his eyes upon the ground for the sake of preserving minute animals; and, for fear of destroying insects, he must not drink water until it has been strained. The only occupation suitable to his situation is meditation.—Gardner, *Faiths of the World*, s. v.

Saon, in Greek mythology, was the son of Jupiter and a nymph, or of Mercury and Rhene, who is credited with having gathered the inhabitants of Samothrace into towns and villages, and with having divided them into five tribes named after his sons, besides giving them laws.

Saôtès, in Greek mythology, was *the preserver*. 1. A surname of *Jupiter*, applied to him in Thespiæ. A monstrous dragon devastated that territory, and the oracle had directed that a youth be given the monster each year. When the lot fell on Cleostratus, his friend Menestratus caused a brazen coat of mail to be studded with barbed hooks and points, in which the victim went out to meet his fate. He lost his life, but so did the dragon, and Thespiæ erected a bronze statue to its deliverer Jupiter. 2. A surname of *Bacchus*, under which he was worshipped at Trœzene and about Lerna.

Sapandomad, in Persian mythology, was the genius of the earth, a female angel of the highest perfection, who, as one of the Amshaspands created by Ormuzd, is engaged in an incessant warfare with Astushad, one of the dæmons of Ahriman.

Saph (Heb. *id.* סַף, *a threshold*, or *dish*, as often; Sept. Σάφ v. r. Σαφί), a Philistine giant of the race of Rapha, slain by Sibbechai the Hushathite (2 Sam. xxi, 18). B.C. cir. 1050. In 1 Chron. xx, 4 he is called Sippai.

Sa'phat (Σαφάτ), **Saphati'as** (Σαφατίας v. r. Σοφοτίας), and **Sa'pheth** (Σαφέθ v. r. Σαφεθί, Σαφεί), Greek forms (respectively 1 Esdr. v, 9; viii, 34; and v, 33) of the name Shephatiah (q. v.) in the corresponding Heb. lists (respectively Ezra ii, 4; viii, 8; and ii, 57).

Sa'phir (Heb. *Shaphir'*, שָׁפִיר, *fair;* Sept. translates as adverb, καλῶς), a place in the kingdom of Judah, named only in Mic. i, 11. By Eusebius and Jerome (*Onomast.* s. v. "Saphir") it is described as "in the mountain district between Eleutheropolis and Ascalon." But in this description Dr. Robinson thinks that the *Ono-*

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masticon incorrectly takes it for one of the Hazors of Josh. xv, 25, in the south of Judah (*Bibl. Res.* ii, 370). On the way from Jerusalem to Gaza, at Kuratiyeh, Robinson saw a place called by the Arabs *es-Sawâfir*, N. 32° W., which seems to be a plural form for Saphir (comp. Gesenius, *Thesaur.* s. v. שָׂפִיר). Es-Sawâfir lies seven or eight miles to the north-east of Ascalon, and about twelve west of Beit-Jibrin, to the right of the coast-road from Gaza (Van de Velde, *Syr. and Pal.* p. 159). Tobler prefers a village called *Saber*, close to Sawâfir, containing a copious and apparently very ancient well (*Dritte Wanderung*, p. 47). "In one important respect, however, the position of neither of these agrees with the notice of the *Onomasticon*, since it is not near the mountains, but on the open plain of the Shefelah. But as Beit-Jibrin, the ancient Eleutheropolis, stands on the western slopes of the mountains of Judah, it is difficult to understand how any place could be westward of it (i. e. between it and Ascalon), and yet be itself in the mountain district, unless that expression may refer to places which, though situated in the plain, were for some reason considered as belonging to the towns of the mountains. See KEILAH; NEZIB, etc. Schwarz, though aware of the existence of Sawâfir (p. 116), suggests as a more feasible identification the village of *Safiriyeh*, a couple of miles north-west of Lydda (*Palest.* p. 136). The drawback to this is, that the places mentioned by Micah appear, as far as we can trace them, to be mostly near Beit-Jibrin, and, in addition, that Safiriyeh is in clear contradiction to the notice of Eusebius and Jerome" (Smith). Van de Velde inclines to identify Saphir with one of the two other villages named *es-Sawâfir* south by east of Esdrid, and nearer to it (*Memoir*, p. 346).

Sapp, RESIN, a minister of the Methodist Episcopal Church, was born in Mt. Vernon, O., Feb. 9, 1816. He was licensed to preach in 1837; and in 1838 he was admitted to the Michigan Conference, then embracing a part of Ohio. For more than thirty-four years Sapp served the Church, twenty-three of which were spent in the regular pastorate, and ten in the presiding eldership. His last sermon was preached at Alaska, Mich., Jan. 12, 1873, and on May 5 he died, in holy triumph, at Grand Rapids. He was a laborious and able member of the General Conferences held at Boston, Indianapolis, Buffalo, and Brooklyn. He was also a valuable contributor to the periodical literature of his Church.—*Minutes of Annual Conf.* 1873, p. 96.

Sapphi'ra (Σαπφίρη, a *sapphire stone*, or *beautiful*), the wife of Ananias, and his accomplice in the sin for which he died (Acts v, 1–10). A.D. 30. Unaware of the judgment which had befallen her husband, she entered the place about three hours after, probably to look for him; and, being there interrogated by Peter, repeated and persisted in the "lie unto the Holy Ghost" which had destroyed her husband; on which the grieved apostle made known to her his doom, and pronounced her own—"Behold, the feet of them who have buried thy husband are at the door and shall carry thee out." On hearing these awful words, she fell dead at his feet. The cool obstinacy of Sapphira in answering as she did the questions which were probably designed to awaken her conscience deepens the shade of the foul crime common to her and her husband, and has suggested to many the probability that the plot was of her devising, and that, like another Eve, she drew her husband into it.—Kitto. The interval of three hours that elapsed between the two deaths, Sapphira's ignorance of what had happened to her husband, and the predictive language of Peter towards her are decisive evidences as to the supernatural character of the whole transaction. The history of Sapphira's death thus supplements that of Ananias, which might otherwise have been attributed to natural causes.—Smith. See ANANIAS.

Sapphire (סַפִּיר, *sappir* [according to Gesenius, from its capacity for *engraving*; but according to Fürst, from its *brilliancy*]; Sept. and N. T. σάπφειρος; Vulg. *sapphirus*), a precious stone, apparently of a bright-blue color; see Exod. xxiv, 10, where the God of Israel is represented as being seen in vision by Moses and the elders with "a paved work of a *sappir* stone, and as it were the body of heaven in its clearness" (comp. Ezek. i, 26). The *sappir* was the second stone in the second row of the high-priest's breastplate (Exod. xxviii, 18); it was extremely precious (Job xxviii, 16); it was one of the precious stones that ornamented the king of Tyre (Ezek. xxviii, 13). In the Apocalyptic vision it formed the second foundation-wall of the New Jerusalem (Rev. xxi, 19). Notwithstanding the identity of name between our sapphire and the σάπφειρος and *sapphirus* of the Greeks and Romans, it is generally agreed that the *sapphire* of the ancients was not our gem of that name, viz. the azure or indigo-blue crystalline variety of corundum, but our *lapis-lazuli* (ultramarine); for Pliny (*N. H.* xxxvii, 9) thus speaks of the *sapphirus*: "It is refulgent with spots of gold, of an azure color sometimes, but not often purple. The best kind comes from Media; it is never transparent, and is not well suited for engraving upon when intersected with hard, crystalline particles." The account of Theophrastus is similar (*De Lapid.* 23). This description answers exactly to the character of the lapis-lazuli; the "crystalline particles" of Pliny are crystals of iron pyrites, which often occur with this mineral. It is, however, not so certain that the *sappir* of the Hebrew Bible is identical with the lapis-lazuli; for the scriptural requirements demand transparency, great value, and good material for the engraver's art, all of which combined characters the lapis-lazuli does not possess in any great degree. Pliny calls it "inutilis sculpturæ." King (*Antique Gems*, p. 44) says that intagli and cameï of Roman times are frequent in the material, but rarely any works of much merit. Again, the *sappir* was certainly pellucid: "sane apud Judæos," says Braun (*De Vest. Sac.* p. 680, ed. 1680), "saphiros pellucidas notas fuisse manifestissimum est, adeo etiam ut *pellucidum* illorum philosophis dicatur סַפִּיר, *saphir*." Beckmann (*Hist. of Invent.* i, 472) is of opinion that the *sappir* of the Hebrews is the same as the lapis-lazuli; Rosenmüller and Braun argue in favor of its being our sapphire or precious corundum.

The Oriental sapphire is a pellucid gem, little inferior in hardness to the diamond. The best are found in Pegu, and in the sand of the rivers of Ceylon. They are very seldom found of a large size. Their color is blue, varying through all the intermediate shades down to colorless. The deep blue are called male sapphires; the lighter, water sapphires, or female sapphires. The sapphire has been sometimes found red, and has then been mistaken for ruby. There is a gem called sapphiro-rubinus, which is a sapphire part blue, part ruby-colored: it is called by the Indians *nilacundi*. Precious stones were considered by the ancients to be emblematical of some faculty or virtue. Pope Innocent III sent to king John a present of four rings: the sapphire, denoting hope; the emerald, faith; the garnet, charity; the topaz, good works. The sapphire is the stone which, in the high-priest's breastplate, bore the name of Issachar. According to the Cabalists, the sapphire was fatal to serpents. The rabbins also have an absurd story about the engraving of the gem on the high-priest's breastplate by means of a singular worm (see the Talmudical treatises *Sopha* and *Gittin*). The ancients as well as moderns had many other superstitions and speculations concerning this stone. (See Jungendres, *De Sapphiro* [Alt. 1705].) See GEM.

Sappir Codex. See SHAPIRA MANUSCRIPT.

Sa'ra (Σάῤῥα), a Græcized form of the Heb. name Sarah (q. v.), applied to two women in the Apocrypha and New Test.

1. The wife of Abraham (Heb. xi, 11; 1 Pet. iii, 6).

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2. The daughter of Raguel and Edna, betrothed to her cousin Tobias, a native of Ecbatana in Media, in the apocryphal history of Tobit. As the story goes, she had been married to seven husbands, who were all slain on the wedding night by Asmodæus, the evil spirit, who loved her (Tob. iii, 7). This spirit the rabbins call Ashmedai, and say he was the incestuous offspring of Tubal-Cain by his sister Naama, who became the mother of many devils; and that he was enamoured of the beauty of Sara as the angels were of the daughters of men (Gen. v). See ASMODÆUS. The breaking of the spell and the chasing-away of the evil spirit by the "fishy fume," when Sara was married to Tobias, with whom she afterwards lived in peace, are told in ch. viii. See TOBIT.

Sarab. See BRIER.

Sarabaites, a vagrant class of monks among the Egyptians in the 4th century, designated *Remboth.* They lived together in very small communities, chiefly in cities where everything they did might attract attention. They turned religion into an art, and made a gain by the exhibition of pretended miracles. Their dress was most disgusting and their conduct immoral (Jerome, *Ep.* 22 *ad Eustoch*).

Sarabi'as (Σαραβίας), a Greek form (1 Esdr. ix, 48) of the name SHEREBIAH (q. v.) in the Heb. text (Neh. viii, 7).

Saracens, originally the name of an Arab tribe, then applied to the Bedouin, and later to all the Moorish or Mohammedan people who invaded Europe, and against whom the Crusaders fought. The true derivation of the word was long a puzzle to philologers: Du Cange deduced it from Sarah, the wife of Abraham; Hottinger (*Biblioth. Orient.*) from the Arab *saraca,* to steal; Forster (*Journey*) from *sahra,* a desert; others from the Hebrew *sarak,* poor. The opinion most generally prevalent is that the word was originally *Sharkeyn* (Arab. *Eastern people*), corrupted by the Greeks into Σαρακηνοί, from which the Romans derived their word *Saraceni.* See CRUSADES; MOORS; SPAIN.

Sa'rah, the name of two women in the Old Test., whose Hebrew names, however, are different.

1. The wife of Abraham and mother of Isaac.

1. *Her Name.*—The Hebrew form of *Sarah* is שָׂרָה, *Sarâh,* which is the regular feminine of שַׂר, *sar,* a *prince,* often so used and rendered (Sept., Josephus, and New Test. Σάῤῥα, "Sara" in the A. V. of the N. T.). Her original name, however, was SARAI (q. v.), which is usually regarded as of kindred etymology. The change of her name from "Sarai" to "Sarah" was made at the same time that Abram's name was changed to Abraham, on the establishment of the covenant of circumcision between him and God. That the name "Sarah" signifies "princess" is universally acknowledged. But the meaning of "Sarai" is still a subject of controversy. The older interpreters (as, for example, Jerome, in *Quæst. Hebr.,* and those who follow him) suppose it to mean "my princess;" and explain the change from Sarai to Sarah as signifying that she was no longer the queen of one family, but the royal ancestress of "all families of the earth." They also suppose that the addition of the letter ה, as taken from the sacred tetragrammaton Jehovah, to the names of Abram and Sarai, mystically signified their being received into covenant with the Lord. Among modern Hebraists there is great diversity of interpretation. One opinion, keeping to the same general derivation as that referred to above, explains "Sarai" as "noble," "nobility," etc., an explanation which, even more than the other, labors under the objection of giving little force to the change. Another opinion supposes Sarai to be a contracted form of שְׂרָיָה (*Serayâh*), and to signify "Jehovah is ruler." See SERAIAH. But this gives no force whatever to the change, and, besides, introduces the element *Jah* into a proper name too early in the history. A third (following Ewald, *Heb. Gram.* § 324) derives it from שָׂרַר, a root which is found in Gen. xxxii. 28; Hos. xii. 4, in the sense of "to fight," and explains it as "contentious" (*streitsüchtig*). This last seems to be, etymologically, the most probable, and differs from the others in giving great force and dignity to the change of name (see Gesenius, *Thesaur.* p. 1338 *b*; Pfeiffer, in the *Stud. u. Krit.* 1871, i, 145 sq.). See PROPER NAME.

2. *Her Parentage.*—She is first introduced in Gen. xi, 29 as follows: "Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah." In Gen. xx, 12 Abraham speaks of her as his sister, the daughter of the same father, but not the daughter of the same mother. The common Jewish tradition, taken for granted by Josephus (*Ant.* i, 6, 6) and by Jerome (*Quæst. Hebr. ad Genesin,* iii, 323 [ed. Ben. 1735]) is that Sarai is the same as Iscah, the daughter of Haran and the sister of Lot, who is called Abraham's "brother" in Gen. xiv, 14, 16. Judging from the fact that Rebekah, the granddaughter of Nahor, was the wife of Isaac, the son of Abraham, there is reason to conjecture that Abraham was the youngest brother, so that his wife might not improbably be younger than the wife of Nahor. It is certainly strange, if the tradition be true, that no direct mention of it is found in Gen. xi, 29. But it is not improbable in itself; it supplies the account of the descent of the mother of the chosen race, the omission of which in such a passage is most unlikely; and there is no other to set against it, except the assertion of Abraham himself that Sarai was his half-sister, "the daughter of my father, but not the daughter of my mother" (Gen. xx, 12); but this is held by many to mean no more than that Haran her father was his half-brother; for the colloquial usage of the Hebrews in this matter makes it easy to understand that he might call a niece a sister, and a granddaughter a daughter. In general discourse "daughter" comprised any and every female descendant, and "sister" any and every consanguineous relationship. (See Stempel, *De Abrahamo Matrimonium Dissimulante* [Vitemb. 1714].) In that case Abraham was really her uncle as well as husband. See BROTHER.

3. *Her History.*—This is substantially, of course, that of Abraham. She came with him from Ur to Haran, from Haran to Canaan, and accompanied him in all the wanderings of his life. Her only independent action is the demand that Hagar and Ishmael should be cast out, far from all rivalry with her and Isaac; a demand symbolically applied in Gal. iv, 22-31 to the displacement of the Old Covenant by the New. The times in which she plays the most important part in the history are the times when Abraham was sojourning, first in Egypt, then in Gerar, in both which cases Sarah shared his deceit towards Pharaoh and towards Abimelech. On the first occasion, about the middle of her life, her personal beauty is dwelt upon as its cause (Gen. xii, 11-15); on the second, just before the birth of Isaac, at a time when she was old (thirty-seven years before her death), but when her vigor had been miraculously restored, the same cause is alluded to as supposed by Abraham, but not actually stated (xx, 9-11). In the former case the commendations which the princes of Pharaoh bestowed upon the charms of the lovely stranger have been supposed by some to have been owing to the contrast which her fresh, Mesopotamian complexion offered to the dusky hue of their own beauties. But, so far as climate is concerned, the nearer Syria could offer complexions as fair as hers; and, moreover, a people trained by their habits to admire "dusky" beauties were not likely to be inordinately attracted by a fresh complexion. In both cases, especially the last, the truthfulness of the history is seen in the unfavorable contrast in which the conduct both of Abraham and Sarah stands to that of Pharaoh and Abimelech. She died at He-

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bron at the age of one hundred and twenty-seven years, twenty-eight years before her husband, and was buried by him in the cave of Machpelah, B.C. 2027. Her burial-place, purchased of Ephron the Hittite, was the only possession of Abraham in the Land of Promise. It has remained, hallowed in the eyes of Jews, Christians, and Mohammedans alike, to the present day; and in it the "shrine of Sarah" is pointed out opposite to that of Abraham, with those of Isaac and Rebekah on the one side, and those of Jacob and Leah on the other (see Stanley's *Lect. on Jewish Church*, app. ii, p. 484–509). See ABRAHAM.

4. *Her Character.*—This is no ideal type of excellence, like that of Abraham, but one thoroughly natural and truly feminine, both in its excellences and its defects. Her natural motherly affection is seen in her touching desire for children, even from her bondmaid, and in her unforgiving jealousy of that bondmaid when she became a mother; in her rejoicing over her son Isaac, and in the spirit which resented the slightest insult to him and forbade Ishmael to share his sonship. It makes her cruel to others as well as tender to her own, and is remarkably contrasted with the sacrifice of natural feeling on the part of Abraham to God's command in the last case (Gen. xxi, 12). To the same character belong her ironical laughter at the promise of a child, long desired, but now beyond all hope: her trembling denial of that laughter, and her change of it to the laughter of thankful joy, which she commemorated in the name of Isaac. It is a character deeply and truly affectionate, but impulsive, jealous, and imperious in its affection.

Sarah, however, is so rarely introduced directly to our notice that it is difficult to estimate her character justly for want of adequate materials. She is seen only when her presence is indispensable; and then she appears with more of submission and of simplicity than of dignity, and manifests an unwise but not unusual promptitude in following her first thoughts, and in proceeding upon the impulse of her first emotions. Upon the whole, Sarah scarcely meets the idea the imagination would like to form of the life-companion of so eminent a person as Abraham. Nevertheless, we cannot fail to observe that she was a most attached and devoted wife. Her husband was the central object of all her thoughts; and he was not forgotten even in her first transports of joy at becoming a mother (Gen. xxi, 7). This is her highest eulogium.

It is asked whether Sarah was aware of the intended sacrifice of Isaac, the son of her long-deferred hopes. The chronology is uncertain and does not decide whether this transaction occurred before or after her death. She was probably alive; and if so, we may understand from the precautions employed by Abraham that she was not acquainted with the purpose of the journey to the land of Moriah, and, indeed, that it was the object of these precautions to keep from her knowledge a matter which must so deeply wound her heart. He could have the less difficulty in this if his faith was such as to enable him to believe that he should bring back in safety the son he was commanded to sacrifice (Heb. xi, 19). As, however, the account of her death immediately follows that of this sacrifice, some of the Jewish writers imagine that the intelligence killed her, and that Abraham found her dead on his return (*Targ. Jonath.*, and Jarchi *on Gen. xxiii, 2*; *Pirke Eliezer*, c. 52). But there seems to be no authority for such an inference.

Isaiah is the only prophet who names Sarah (li, 2). Paul alludes to her hope of becoming a mother (Rom. iv, 19); and afterwards cites the promise which she received (ix, 9); and Peter eulogizes her submission to her husband (1 Pet. iii, 6).—Smith; Kitto.

2. (Heb. *Se'rach*, שֶׂרַח; Sept. Σάρα, "Sarah," Numb. xxvi, 46; being there "in pause" *Sárach*, שָׂרַח) the daughter of the patriarch Asher, elsewhere (Gen. xlvi, 17; 1 Chron. vii, 30) more properly Anglicized SERAH (q. v.).

Sa'rai (Heb. *Saray'*, שָׂרַי; Sept. Σάρα; Vulg. *Sarai*), the original name of Sarah, the wife of Abraham. It is always used in the history from Gen. xi, 29 to xvii, 15, when it was changed to Sarah at the same time that her husband's name from Abram became Abraham, and the birth of Isaac was more distinctly foretold. The meaning of the name appears to be, as Ewald has suggested, "contentious."—Smith. See SARAH.

Sarai'as (Σαραίας v. r. [in No. 2] Ἀζαραίας), the Greek form of SERAIAH (q. v.), namely: (*a*) the high-priest (1 Esdr. v, 5); (*b*) the father of Ezra (1 Esdr. viii, 1; 2 Esdr. i, 1).

Sar'amel (Σαραμέλ v. r. Ἀσαραμέλ), the place where the assembly of the Jews was held at which the high-priesthood was conferred upon Simon Maccabæus (1 Macc. xiv, 28). The fact that the name is found only in this passage has led to the conjecture that it is an imperfect version of a word in the original Hebrew or Syriac from which the present Greek text of the Maccabees is a translation. Some (as Castellio) have treated it as a corruption of *Jerusalem:* but this is inadmissible, since it is inconceivable that so well-known a name should be corrupted. Other conjectures are enumerated by Grimm in the *Kurzgef. exegetisches Handb.* on the passage. A few only need be named here, but none seem perfectly satisfactory. All appear to adopt the reading *Asaramel.* (1.) *Ha-hatsar Millo*, "the court of Millo," Millo being not improbably the citadel of Jerusalem. See MILLO. This is the conjecture of Grotius, and has at least the merit of ingenuity. (2.) *Ha-hatsar Am-El*, "the court of the people of God, that is, the great court of the Temple." This is due to Ewald (*Gesch.* iv, 387), who compares with it the well-known *Sarbeth Sabanai-El*, given by Eusebius as the title of the Maccabæan history. See MACCABEE. (3.) *Has-shuar Am-El*, "the gate of the people of God," adopted by Winer (*Realwb.*). (4.) *Has-sar Am-El*, "prince of the people of God," as if not the name of a place, but the title of Simon, the "in" having been inserted by puzzled copyists. This is adopted by Grimm himself. It has in its favor the fact that without it Simon is here styled high-priest only, and his second title, "captain and governor of the Jews and priests" (ver. 47), is then omitted in the solemn official record—the very place where it ought to be found. It also seems to be countenanced by the Peshito-Syriac version, which certainly omits the title of "high-priest," but inserts *Rabba de-Israel*, "leader of Israel." None of these explanations, however, can be regarded as entirely satisfactory.—Smith.

Saran, in Hindû mythology, is a superlative bow belonging to Vishnu, whose arrows never fail to reach their mark and return of themselves to Vishnu.

Sarantari, in the Greek Church, are masses for the dead during forty days.

Saraph. See SERAPHIM; SERPENT.

Sa'raph (Heb. *Saraph'*, שָׂרַף, *burning;* Sept. Σαράφ v. r. Σαία), named as one of the sons or descendants of Shelah the son of Judah (1 Chron. iv, 22), and he seems to have lived about the time of the Eisode, as he is said to have had the dominion in Moab. B.C. cir. 1618. "Burrington (*Geneal.* i, 179) makes Saraph a descendant of Jokim, whom he regards as the third son of Shelah. In the Targum of R. Joseph, Joash and Saraph are identified with Mahlon and Chilion, 'who married (בַּעֲלֵי) in Moab'" (Smith).

Sarasa, ALPHONSE ANTOINE DE, a Flemish Jesuit of the last century, was born at Nieuwpoort of Spanish parents. At the age of fifteen he entered the Society of Jesus, and afterwards taught in the College of Gaud. Later he gave himself to the study of mathematics,

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which he had studied under the famous Gregory de St. Vincent, and passed the remainder of his life in retirement. He died at Anvers, July 5, 1667. He wrote *Ars Semper Gaudendi*, etc., which has been translated into French under the title *L'Art de se Tranquilliser dans les Evénements de la Vie*. This work was held in high regard by Leibnitz, Wolf, and others of their school. —Hoefer, *Nouv. Biog. Générale*, s. v.

Saraswáti (or SARASVÁTI) is, in Hindû mythology, the name of the wife, or the female energy, of the god Brahman, the first of the Hindû Trimûrti, or triad. She is also the goddess of speech and eloquence, the patroness of music and the arts, and the inventress of the Sanscrit language and the Devanágari letters. She was induced to bestow these benefits on the human race by the sage Bharata, who, through his penance, caused her to descend from heaven, and to divulge her inventions. Hence she is called *Bhârati*. She is also very white, hence another of her names, *Mahásweta*, or *Mahásukla* (from *mahat*, great, and *sweta*, white).—*Chambers's Encyclop.* s. v.

Saraswáti is also the name of a stream which flows into the Ganges at Hoogly. According to the myth, the goddess, being pursued, hid herself under the earth, and in the character of a stream forced her way until she reached the Ganges, her lover, with whom she was united. Another tradition makes Sarasváti the daughter of Brahma, whose beauty captivated the god himself. As she concealed herself behind him, he assumed five heads in order to look for her; but Siva, becoming angry, cut off one of them. She is usually represented as seated by the side of Brahma.—Vollmer, *Wörterb. d. Mythol.* s. v.

Saravia, HADRIAN A., classed among the English divines, although of Spanish extraction, was born at Hisdin, in Artois, France, in 1531. In 1582 he became professor of divinity and preacher to the French Church at Leyden. Influenced, doubtless, by his preference for episcopal government, he went to England in 1587, where he was well received by the prelates and divines. He first settled in Jersey, where he taught school and preached to his exiled countrymen there; afterwards he was master of the free grammar-school at Southampton. He was successively promoted to a prebend in the churches of Gloucester (1591), Canterbury (1595), and Westminster (1601). He showed great learning in defending the episcopacy against Beza, when the latter recommended its abolition in Scotland. He died in 1613, and was interred in Canterbury Cathedral. A collective edition of all his works, which were in Latin, was published in 1611 (Lond. 1 vol. 4to), under the title of *Diversi Tractatus Theologiæ: De Diversis Gradibus Ministrorum Evangelii*. See Hagenbach, *Hist. of Doctrines*, ii, 168, 186.

Sarcerius, Erasmus, an able practical theologian of the 16th century, was born at Annaberg, in Saxony, in 1501. He studied first at Leipsic, then at the feet of Luther and Melancthon in Wittenberg. In 1530 he left the university and became co-rector of a Latin school at Lubeck. Laboring here with some interruption until 1536, he then took charge of a similar school in Nassau. From 1538 he gave his attention exclusively to the work of reforming the Church of Nassau, presiding at synods, instructing the clergy, and furnishing them with written works on practice and doctrine. But, unwilling to sanction the Interim (1548), he resigned his position, retired to Annaberg, and in 1549 became a pastor in Leipsic. In 1553 he was called to be Church superintendent in Eisleben. In 1559 he accepted a call as preacher at St. John's in Magdeburg; but the high Lutheran clergy scented heresy in his mild and genial sermons, and assailed him in pamphlets. Worn out with labor, he speedily succumbed. He died in 1559 at the age of fifty-eight. In character, Sarcerius was firm, conscientious, blameless. A stranger to flattery, he walked among princes as an equal, and never quailed before a foe. His works were highly esteemed and much studied. We mention only, *Anweisung die heilige Schrift zu interpretiren* (Basle, 1528):—*Tractatus de Ratione Discendæ Theologiæ* (1539):—*Concciones Annuæ* (1541, 4 vols.):—*De Consensu Veræ Ecclesiæ et S. Patrum:*—also *Loci Communes Theologiæ* (1542?):—*Pastorale* (1559). (J. P. L.)

Sarcerius, Wilhelm, the only son of the preceding, was pastor at Eisleben, but lost his position because of holding the opinions of Flacius (q. v.). He went, thereupon, to Mansfeld, where he died as court-preacher. He published, *Leichen-, Lauf-, und Wasser-Predigten:—Geistliches Herbarium:—Fechtschule Jesu Christi:—Höllischer Trauerysang*. See Herzog's *Real-Encyklop.* xx, 682–686.

Sarched'onus (Σαρχέδονος, v. r. Σαχερδονός, Σαχερδάν), a Græcized form (Tob. i, 21) for the name of the Assyrian king ESAR-HADDON (q. v.).

Sardæ'us (Σαρδαῖος, v. r. Ζαρδαῖος, Ζεραλίας), a corrupt Greek form (1 Esdr. ix, 28) of the name AZIZA (q. v.) of the Heb. list (Ezra x, 27).

Sardessius, in Greek mythology, is an appellative of *Jupiter*, derived from the city of Sardessus, in Lycia.

Sardica, in Illyria. A council was held at this place in 347, by order of the emperors Constantius and Constans, whom Athanasius, persecuted by the Eusebians, had petitioned to convoke a council. Twenty canons were drawn up, and regulations made concerning Easter. See Smith, *Tables of Church Hist.*; Landon, *Manual of Councils*, s. v.

Sardine (σάρδινος, apparently an adjective from σάρδιον, which has the same signification), the name of a gem (Rev. iv, 3). See SARDIUS.

Sar'dis (Σάρδεις, of uncertain etymology), a city of Asia Minor, the capital of the ancient kingdom of Lydia. It was situated about two miles to the south of the river Hermus, just below the range of Tmolus (Bos Dagh), on a spur of which its acropolis was built, in a fine plain watered by the river Pactolus (Herod. vii, 31; Xenophon, *Cyrop.* vii, 2–11; Pliny, *Hist. Nat.*: Strabo, xiii, 625). It is in lat. 38° 30′ N., long. 27° 57′ E. Sardis was a great and ancient city, and, from its wealth and importance, was the object of much cupidity and of many sieges.

1. *Ancient History.*—The Lydians, or Ludim, whose metropolis Sardis was, were the descendants of Lud the son of Shem, and must not be confounded with the Ludim, the children of Lud the son of Misraim the son of Ham, who dwelt and settled in Egypt. These latter were the nation alluded to by Jeremiah (xlvi, 9) when he speaks of "the Lydians that handle the bow:" the distinction will appear the more clearly from the fact that the Lydians and the Libyans are mentioned together as embracing the same cause. The Shemitic Ludim were a warlike, active, and energetic people, and established an empire extending as far east as the river Halys. The city of Sardis, although of more recent origin than the Trojan war (Strabo, xiii, 625), was very ancient, being mentioned by Æschylus (*Pers.* 45); and Herodotus relates (i, 84) that it was fortified by a king Meles, who (according to the *Chron.* of Eusebius) preceded Candaules. The city itself was, at least at first, built in a rude manner, and the houses were covered with dry reeds, in consequence of which it was repeatedly destroyed by fire; but the acropolis, which some of the ancient geographers identified with the Homeric *Hyde* (Strabo, xiii, 626; comp. Pliny, v. 30; Eustath. *ad Dion. Per.* 830), was built upon an almost inaccessible rock. In the reign of Ardys, Sardis was taken by the Cimmerians, but they were unable to gain possession of the citadel. Over this realm a series of able princes ruled, the last of whom, Crœsus, obtained a world-wide fame for his wealth, his misfortunes, and his philosophy. The earlier part of his reign was one of unusual glory; he extended his dominion over the

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whole of Asia Minor with the exception of Lycia and Cilicia, and displayed as much ability as an administrator as he had done as a conqueror. But the rising power of Cyrus soon came into collision with his own, and, by the capture of Sardis, the Persian prince brought the Lydian rule to a close. Crœsus is said to have advised the victor to discourage the martial spirit of the Lydians by restraining them from all warlike occupations, and employing them in those arts only which minister to luxury and sensuality. Cyrus is reported to have taken the disgraceful advice, and the result was that, from ranking among the bravest and hardiest nations of antiquity, the Lydians became the most helpless and effeminate.

After its conquest, the Persians always kept a garrison in the citadel, on account of its natural strength, which induced Alexander the Great, when it was surrendered to him in the sequel of the battle of the Granicus, similarly to occupy it. Sardis recovered the privilege of municipal government (and, as was alleged several centuries afterwards, the right of a sanctuary) upon its surrender to Alexander the Great, but its fortunes for the next three hundred years are very obscure. It changed hands more than once in the contests between the dynasties which arose after the death of Alexander. In the year B.C. 214 it was taken and sacked by the army of Antiochus the Great, who besieged his cousin Achæus in it for two years before succeeding, as he at last did through treachery, in obtaining possession of the person of the latter. After the ruin of Antiochus's fortunes, it passed, with the rest of Asia on that side of Taurus, under the dominion of the kings of Pergamus, whose interests led them to divert the course of traffic between Asia and Europe away from Sardis. Its productive soil must always have continued a source of wealth, but its importance as a central mart appears to have diminished from the time of the invasion of Asia by Alexander. After their victory over Antiochus it passed to the Romans, under whom it still more rapidly declined in rank and prosperity.

In the time of the emperor Tiberius, Sardis was desolated by an earthquake (Strabo, xii, p. 579), together with eleven, or, as Eusebius says, twelve other important cities of Asia. The whole face of the country is said to have been changed by this convulsion. In the case of Sardis the calamity was increased by a pestilential fever which followed; and so much compassion was in consequence excited for the city at Rome that its tribute was remitted for five years, and it received a benefaction from the privy purse of the emperor (Tacitus, *Ann.* ii, 47). This was in the year A.D. 17. Nine years afterwards the Sardians are found among the competitors for the honor of erecting, as representatives of the Asiatic cities, a temple to their benefactor. See SMYRNA. On this occasion they plead, not only their ancient services to Rome in the time of the Macedonian war, but their well-watered country, their climate, and the richness of the neighboring soil; there is no allusion, however, to the important manufactures and the commerce of the early times. In the time of Pliny it was included in the same *conventus juridicus* with Philadelphia, with the Cadueni, a Macedonian colony in the neighborhood, with some settlements of the old Mæonian population, and a few other towns of less note. These Mæonians still continued to call Sardis by its ancient name, *Hyde*, which it bore in the time of Omphale.

Coin of Sardis.

2. *Biblical Notice.*—The inhabitants of Sardis bore an ill repute among the ancients for their voluptuous habits of life. Hence, perhaps, the point of the phrase in the Apocalyptic message to the city, "Thou hast a few names, *even in Sardis*, which have not defiled their garments" (Rev. iii, 4). The place that Sardis holds in this message, as one of the "Seven Churches of Asia," is the source of the peculiar interest with which the Christian reader regards it. From what is said, it appears that it had already declined much in real religion, although it still maintained the name and external aspect of a Christian Church, "having a name to live, while it was dead" (Rev. iii, 1).

3. *Description and Modern Remains.*—Sardis was in very early times, both from the extremely fertile character of the neighboring region and from its convenient position, a commercial mart of importance. Chestnuts were first produced in the neighborhood, which procured them the name of *βάλανοι Σαρδιανοί*. The art of dyeing wool is said by Pliny to have been invented there; and, at any rate, Sardis was the entrepôt of the dyed woollen manufactures, of which Phrygia, with its vast flocks (*πολυπροβατωτάτη*, Herod. v, 49), furnished the raw material. Hence we hear of the *φοινικίδες Σαρδιαναί*; and Sappho speaks of the *ποικίλος μάσθλης Λύδιον καλὸν ἔργον*, which was perhaps something like the modern Turkish carpets. Some of the woollen manufactures, of a peculiarly fine texture, were called *ψιλοτάπιδες*. The hall through which the king of Persia passed from his state apartments to the gate where he mounted on his horse was laid with these, and no foot but that of the monarch was allowed to tread on them. In the description given of the habits of a young Cyprian exquisite of great wealth, he is represented as reposing upon a bed of which the feet were silver, and upon which these *ψιλοτάπιδες Σαρδιαναί* were laid as a mattress. Sardis, too, was the place where the metal *electrum* was procured (Sophocles, *Antig.* 1037); and it was thither that the Spartans sent in the 6th century B.C. to purchase gold for the purpose of gilding the face of the Apollo at Amyclæ. This was probably furnished by the auriferous sand of the Pactolus, a brook which came from Tmolus and ran through the *agora* of Sardis by the side of the great temple of Cybele. But, though its gold-washings may have been celebrated in early times, the greatness of Sardis in its best days was much more due to its general commercial importance and its convenience as an entrepôt. This seems to follow from the statement that not only silver and gold coins were there first minted, but there also the class of *κάπηλοι* (stationary traders, as contradistinguished from the *ἔμποροι*, or travelling merchants) first arose. It was also, at any rate between the fall of the Lydian and that of the Persian dynasty, a slave-mart.

Successive earthquakes and the ravages of the Saracens and Turks have reduced this once flourishing city to a heap of ruins, presenting many remains of its former splendor. The habitations of the living are confined to a few miserable cottages, still found on the true site of Sardis, at the foot of Mount Tmolus, or Bûz-dag, as the Turks call it. Two or three shepherds inhabited a hut, and a Turk with two servants a mill, at the time of Arundel's visit in 1826. In 1850 no human being found a dwelling in the once mighty and populous Sardis. The modern name of the ruins at Sardis is *Sert-Kalessi*. Travellers describe the appearance of the locality on approaching it from the north-west as that of complete solitude. The Pactolus is a mere thread of water, all but evanescent in summer-time. The Wadis-tchai (Hermus), in the neighborhood of the town, is between fifty and sixty yards wide and nearly three feet deep; but its waters are turbid and disagreeable, and are not only avoided as unfit for drinking, but have the local reputation of generating the fever which is the scourge of the neighboring plains. A countless number of se-

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pulchral hillocks, beyond the Hermus, heighten the desolateness of a spot which the multitudes lying there once made busy by their living presence and pursuits. The acropolis seems well to define the site of the city. It is a marked object, being a tall distorted rock of soft sandstone. rent as if by an earthquake. The acropolis is very difficult of ascent; it has a few fragments of ruinous walls on the summit, but no remains are visible of the temple which Alexander built there in honor of the Olympian Jove. The almost perpendicular wall towards the south was considered impregnable, and Crœsus therefore, in defending his capital against Cyrus, omitted to guard it; but a Persian soldier, seeing a Lydian descend by a path of steps cut in the rock in order to regain his helmet, which had fallen down, watched his proceedings, and led a body of Persian troops into the acropolis itself.

Ruins of Sardis.

The remains of the ancient city are few and inconsiderable. The gerusia—called also the house of Crœsus—lies westward of the acropolis. Arundel measured one of its halls, and found it one hundred and fifty-six feet in length by forty-three in breadth, and having walls ten feet in thickness. There are some portions of a theatre and of two churches, one of which, said to be dedicated to the Virgin, was carefully examined by Col. Leake, and found to consist almost wholly of fragments of earlier edifices; and from more recent investigations it appears that these were chiefly taken from the Temple of Cybele, and if so they are among the oldest monuments now existing in the world, the temple having been built only three hundred years after that of Solomon. Of the few inscriptions which have been discovered, all, or nearly all, belong to the time of the Roman empire. Yet there still exist considerable remains of the earlier days. The massive Temple of Cybele still bears witness in its fragmentary remains to the wealth and architectural skill of the people that raised it. Mr. Cockerell, who visited it in 1812, found two columns standing with their architrave, the stone of which stretched in a single block from the centre of one to that of the other. This stone, although it was not the largest of the architrave, he calculates must have weighed twenty-five tons. The diameters of the columns supporting it are six feet four and a half inches at about thirty-five feet below the capital. The present soil (apparently formed by the crumbling-away of the hill which backs the temple on its eastern side) is more than twenty-five feet above the pavement. Such proportions are not inferior to those of the columns in the Heræum at Samos, which divides, in the estimation of Herodotus, with the Artemisium at Ephesus the palm of pre-eminence among all the works of Greek art. And as regards the details, "the capitals appeared," to Cockerell, "to surpass any specimen of the Ionic he had seen in perfection of design and execution." On the north side of the acropolis, overlooking the valley of the Hermus, is a theatre near four hundred feet in diameter, attached to a stadium of about one thousand. This probably was erected after the restoration of Sardis by Alexander. In the attack of Sardis by Antiochus, described by Polybius (vii, 15–18), it constituted one of the chief points on which, after entering the city, the assaulting force was directed. The temple belongs to the æra of the Lydian dynasty, and is nearly contemporaneous with the Temple of Zeus Panhellenius in Ægina, and that of Herè in Samos. To the same date may be assigned the "Valley of Sweets" (γλυκὺς ἀγκών), a pleasure-ground, the fame of which Polycrates endeavored to rival by the so-called Laura at Samos.

4. *Authorities.*—Ancient: Athenæus, ii, 48; vi, 231; xii, 514, 540; Arrian, i, 17; Pliny, *H. N.* v, 29; xv, 23; Stephanus Byz. s. v. Ὕδη; Pausanias, iii, 9, 5; Diodorus Sic. xx, 107; Scholiast, Aristoph. *Pac.* 1174; Herodotus, i, 69, 94; iii, 48; viii, 105; Strabo, xiii, § 5; Tacitus, *Annal.* ii, 47; iii, 63; iv, 55. Modern: Bœckh, *Inscriptiones Græcæ*, Nos. 3451–3472; Cockerell, in Leake's *Asia Minor*, p. 343; Arundel, *Discoveries in Asia Minor*, i, 26–28; Tchihatcheff, *Asie Mineure*, p. 232–242; Chandler, *Travels in Asia Minor*, p. 316 sq. See also Smith, Hartley, Macfarlane, Arundel, and Svoboda, severally, *On the Seven Churches of Asia*; Storch, *Dissert. de Sept. Urb. Asiæ in Apocal.*; Richter, *Wallfahrten*, p. 511 sq.; Prokesch, *Denkwürdigk.* ii, 31 sq.

Sard'ite (Heb. *Sardi'*, סַרְדִי, used as a plur. with the art. prefixed; Sept. Σαρεῖ), the patronymic title (Numb. xxvi, 26) of the descendants of Sered (q. v.), the son of Zebulon.

Sardius (Heb. אֹדֶם, *o'dem*; Sept. and New Test., σάρδιον), one of the precious stones in the breastplate of the high-priest (Exod. xxviii, 17; xxxix, 10). So also Josephus (*War*, v, 5, 7), who, however, in *Ant.* iii, 7, 6, makes it the sardonyx (σαρδόνυξ). Still, as this latter-named mineral is merely another variety of agate, to which also the sard or sardius belongs, there is no very great discrepancy in the statements of the Jewish historian. See SARDONYX. The *ódem* is mentioned by Ezek. (xxviii, 13) as one of the ornaments of the king of Tyre. In Rev. iv, 3, John declares that he whom he saw sitting on the heavenly throne "was to look upon like a jasper and a *sardine* stone." The sixth foundation of the wall of the heavenly Jerusalem was a *sardius* (Rev. xxi, 20). There can scarcely be a doubt that either the sard or the sardonyx is the stone denoted by *ódem*. The authority of Josephus in all that relates to the high-priest's breastplate is of the greatest value; for, as Braun (*De Vest. Sac. Heb.* p. 635) has remarked, Josephus was not only a Jew, but a priest, who might have seen the breastplate with the whole sacerdotal vestments a hundred times, since in his time the Temple was standing. The Vulgate agrees with his nomenclature. In Jerome's time the breastplate was still to be inspected in the Temple of Concord; hence it will readily be acknowledged that this agreement of the two is of great weight. The sard, which is a superior variety of agate, has long been a favorite stone for the engraver's art. "On this stone," says King (*Ant. Gems*, p. 5), "all the finest works of the most celebrated artists are to be found; and this not without

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good cause, such is its toughness, facility of working, beauty of color, and the high polish of which it is susceptible, and which Pliny states that it retains longer than any other gem." Sards differ in color. There is a bright-red variety which, in Pliny's time, was the most esteemed; and perhaps the Hebrew *ódem*, from a root which means "to be red," points to this kind. There is also a paler or honey-colored variety; but in sards there is always a shade of yellow mingling with the red (see King, *Ant. Gems*, p. 6). The sardius is the stone now called the *carnelian*, from its color (*a carne*), which resembles that of raw flesh. The Hebrew name is derived from a root (אָדַם) which signifies *redness*. The sardius or carnelian is of the flint family, and is a kind of chalcedony. The more vivid the red in this stone, the higher is the estimation in which it is held. It was anciently, as now, more frequently engraved on than any other stone. The ancients called it *sardius*, because Sardis in Lydia was the place where they first became acquainted with it; but the sardius of Babylon was considered of greater value (Pliny, *Hist. Nat.* xxxvii, 7). The Hebrews probably obtained the carnelian from Arabia. In Yemen there is found a very fine dark-red carnelian, which is called *el-Akik* (Niebuhr, *Beschreib.* p. 142). The Arabs wear it on the finger, on the arm above the elbow, and in the belt before the abdomen. It is supposed to stop hemorrhage when laid on a fresh wound.—Kitto; Smith. See Theophr. *De Lapid.* c. 43; Cleaveland, *Mineral.* p. 250; Moore, *Anc. Mineral.* p. 153.

Sardo, in Greek mythology, was the daughter of Sthenelus, whose name was given to the city of Sardis.

Sar'donyx (*σαρδόνυξ*, from *σάρδιον*, the *sardius*, and *ὄνυξ*, the *onyx*) is mentioned in the New Test. once only—viz. in Rev. xxi, 20—as the stone which garnished the fifth foundation of the wall of the heavenly Jerusalem. "By sardonyx," says Pliny (*N. H.* xxxvii, 6), who describes several varieties, "was formerly understood, as its name implies, a sard with a white ground beneath it, like the flesh under the finger-nail." The sardonyx consists of "a white opaque layer, superimposed upon a red transparent stratum of the true red sard" (King, *Ant. Gems*, p. 9). It is, like the sard, merely a variety of agate, and is frequently employed by engravers for the purposes of a signet-ring.—Smith. It is a species of onyx, distinguished from the common stone of that name by having its different colors, red and white, disposed in alternate bands. But there is another stone so called, whose tint is reddish yellow or orange, with sometimes a tinge of brown (Moore, *Anc. Mineral.* p. 153).

Sardus, in Greek mythology, was the son of Maceris, who was known as Hercules among the Libyans and Egyptians. He led a colony of Libyans to the island of Ichnusa, who settled there without driving away the original inhabitants. The Libyans subsequently sent a statue of Sardus as a votive offering to Delphos, and gave his name to the island, which thereafter was known as Sardinia.

Sa'reä (Vulg. *id.*, for the Greek text is not extant), one of the five scribes "ready to write swiftly" whom Esdras was commanded to take (2 Esdr. xiv, 24).

Sarep'ta (*Σάρεπτα*; Vulg. *Sarepta*; Syriac, *Tsarpath*), the Greek form of the name which in the Hebrew text of the Old Test. appears as ZAREPHATH (q. v.). The place is designated by the same formula on its single occurrence in the New Test. (Luke iv, 26) that it is when first mentioned in the Sept. version of 1 Kings xvii, 9, "Sarepta of Sidonia."

Sareseok, in Persian mythology, is a bullock formed by Ormuzd out of the generative powers of the primitive ox which was slain by Ahriman. Sareseok supplied the world with animals, and became one of the greatest benefactors of mankind.

Sar'gon (Heb. *Sargon'*, סַרְגֹן, either *prince of the sun* [Gesenius] or *firm king* [Rawlinson]; Sept. Ἀρνᾶ v. r. Ναρνά), a king of Assyria, whose general, Tartan, in the time of Hezekiah, besieged Ashdod, the key of Egypt, with the view of then invading that country (Isa. xx, 1, 4 sq.). B.C. 715.

Sargon was one of the greatest of the Assyrian kings. His name is read in the native cuneiform inscriptions (q. v.) as *Sargina* (see Layard, *Nin. and Bab.* p. 148), while a town which he built and called after himself (now Khorsabad) was known as Sarghún to the Arabian geographers. He is mentioned by name only once in Scripture (as above), and then not in a historical book, which formerly led historians and critics to suspect that he was not really a king distinct from those mentioned in Kings and Chronicles, but rather one of those kings under another name. Vitringa, Offerhaus (*Spicileg.* p. 125 sq.), Eichhorn, and Hupfeld (*De Rebus Assyrior.* p. 51) identified him with Shalmaneser; Grotius, Lowth, and Keil (comp. also Schröer, *Imper. Babyl.* p. 152) with Sennacherib; Perizonius, Kalinsky, and Michaelis with Esar-haddon. All these conjectures are now shown to be wrong by the Assyrian inscriptions, which prove Sargon to have been distinct and different from the several monarchs named, and fix his place in the list—where it had been already assigned by Paulus, Rosenmüller, Gesenius, Knobel, Ewald, and Winer—between Shalmaneser and Sennacherib. He was certainly Sennacherib's father, and there is no reason to doubt that he was his immediate predecessor (see *Jour. of Sac. Lit.* July, 1854, p. 398 sq.). He ascended the throne of Assyria, as we gather from his annals, in the same year that Merodach-Baladan ascended the throne of Babylon, which, according to Ptolemy's canon, was B.C. 721. This is Col. Rawlinson's date (*Lond. Athenæum*, Aug. 22, 1863, p. 245). But the synchronism with the Hebrew annals [see HEZEKIAH; SAMARIA] would locate Sargon's accession in B.C. 720. G. Smith puts it in B.C. 722 (*Hist. of Assyria*, ch. ix), and so Prof. Rawlinson (*Ancient Monarchies*, ii, 141). He seems to have been a usurper, and not of royal birth, for in his inscriptions he carfully avoids all mention of his father. It has been conjectured that he took advantage of Shalmaneser's absence at the protracted siege of Samaria (2 Kings xvii, 5) to effect a revolution at the seat of government, by which that king was deposed and he himself substituted in his room. See SHALMANESER. It is remarkable that Sargon claims the conquest of Samaria, which the narrative in Kings *appears* to assign to his predecessor. He places the event in his first year, before any of his other expeditions. Perhaps, therefore, he is the "king of Assyria" intended in 2 Kings xvii, 6 and xviii, 11, who is not said to be Shalmaneser, though we might naturally suppose so from no other name being mentioned. Or perhaps he claimed the conquest as his own, though Shalmaneser really accomplished it, because the capture of the city occurred after he had been acknowledged king in the Assyrian capital. At any rate, to him belongs the settlement of the Samaritans (27,280 families, according to his own statement) in Halah and on the Habor (Khabûr), the river of Gozan, and (at a later period, probably) in the cities of the Medes.

Sargon was undoubtedly a great and successful warrior. In his annals, which cover a space of fifteen years, he gives an account of his warlike expeditions against Babylonia and Susiana, on the south; Media, on the east; Armenia and Cappadocia, towards the north; Syria, Palestine, Arabia, and Egypt, towards the west and southwest (see *Records of the Past*, vii, 25 sq.). In Babylonia he deposed Merodach-Baladan and established a viceroy; in Media he built a number of cities which he peopled with captives from other quarters; in Armenia and the neighboring countries he gained many victories; while in the far west he reduced Philistia, penetrated deep into the Arabian peninsula, and forced Egypt to submit to his arms and consent to the payment of a tribute. In this last direction he seems to

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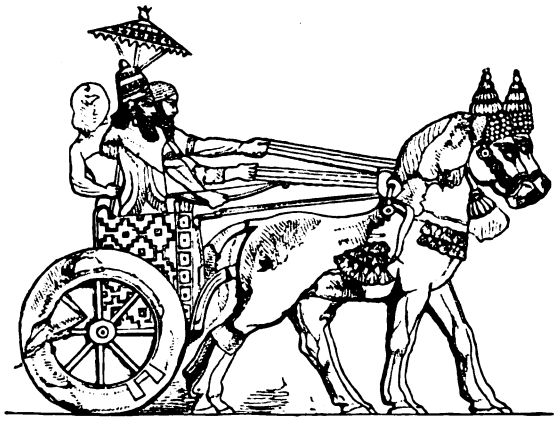
have waged three wars—one in his second year, for the possession of Gaza; another in his sixth year, when Egypt itself was the object of attack; and a third in his ninth, when the special subject of contention was Ashdod, which Sargon took by one of his generals. This is the event which causes the mention of Sargon's name in Scripture. Isaiah was instructed at the time of this expedition to "put off his shoe, and go naked and barefoot," for a sign that "the king of Assyria should lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, to the shame of Egypt" (Isa. xx, 2–4). We may gather from this either that Ethiopians and Egyptians formed part of the garrison of Ashdod, and were captured with the city, or that the attack on the Philistine town was accompanied by an invasion of Egypt itself, which was disastrous to the Egyptians. The year of the attack, it is thought, would fall into the reign of the first Ethiopian king, Sabaco I (Rawlinson, *Herodotus*, i, 386, note 7, 2d ed.), and it is in agreement with this Sargon speaks of Egypt as being at this time subject to Meroë. Besides these expeditions of Sargon, his monuments mention that he took Tyre, and received tribute from the Greeks of Cyprus, against whom there is some reason to think that he conducted an attack in person. The statue of Sargon, now in the Berlin Museum, was found at Idalium in Cyprus. It is not very likely that the king's statue would have been set up unless he had made the expedition in person.



Sargon in his Charlot. (From the Sculptures at Khorsabad.)

It is not as a warrior only that Sargon deserves special mention among the Assyrian kings. He was also the builder of useful works and of one of the most magnificent of the Assyrian palaces. He relates that he thoroughly repaired the walls of Nineveh, which he seems to have elevated from a provincial city of some importance to the first position in the empire; and adds, further, that in its neighborhood he constructed the palace and town which he made his principal residence. This was the city now known as "the French Nineveh," or "Khorsabad," from which the valuable series of Assyrian monuments at present in the Louvre was derived almost entirely. Traces of Sargon's buildings have been found also at Nimrûd and Koyunjik; and his time is marked by a considerable advance in the useful and ornamental arts, which seem to have profited by the connection that he established between Assyria and Egypt. He left the throne to his son, the celebrated Sennacherib (q. v.).—Smith. The length of Sargon's reign is variously reckoned by Assyriologists as from fifteen to nineteen years. See CHRONOLOGY. Comp., in addition to the above, the following monographs by Oppert: *Les Fautes de Sargon* (Paris, 1863); *Les Inscriptions des Sargonides* (ibid. eod.); also Strachey, *Time of Sargon and Sennacherib* (Lond. 1856). See ASSYRIA.

Sa'rid (Heb. *Sarid'*, שָׂרִיד, *survivor*, as often [Fürst, *place of refuge*]; Sept. Σαριδ v. r. Σαρεῖδ, Σεδδούχ, etc.), the point of departure on the southern boundary of Zebulon, lying west of Chisloth Tabor, and south of Daberath and Japhia (Josh. xix, 10, 12). It was unknown to Eusebius and Jerome (*Onomast.* s. v. "Sarith"), and the name has not been discovered by modern research. Knobel, holding the word to mean an "incision," thinks it designates merely the southern opening of the deep and narrow wady which comes down from the basin of Nazareth (q. v.), between two steep mountains (Seetzen, ii, 151 sq.; Robinson, iii, 183). Keil more definitely suggests that it may be found in one of the two heaps of ruins on the south side of the modern "Mount of Precipitation," namely those near el-Mezrach, on the north-west. See TRIBE; ZEBULON.

Sarigani. An Arabian sect of this name is mentioned by Assemann. He considers them to have been a branch of the Mendæans (q. v.). They held the opinions of Paul of Samosata and of Arius, but were converted and admitted to Catholic communion by Maranames, metropolitan of Adjabenus, in the year 760. Some, however, were found a hundred years later in Babylon. See Blunt, *Dict. of Sects*, s. v.

Sarmentitii, one of the numerous opprobrious epithets with which the enemies of the early Christians accosted them. It is derived from the word *sarmenta*, *sarmina*, the piles of fagots around the stake to which the martyr was fastened.

Sa'ron (ὁ Σαρών v. r. ἀσσαρῶνα, i. e. הַשָּׁרוֹן, *the Sharon*), the district in which Lydda stood (Acts ix, 35); the Greek form of the name SHARON (q. v.) of the Old Test. "The absence of the article from Lydda, and its presence before Saron, is noticeable, and shows that the name denotes a district—as in 'The Shefelah,' and in our own 'The Weald,' 'The Downs.'"—Smith.

Saron, in Greek mythology, was a king of Trœzene, who was fond of the chase, and built a temple to Diana. While pursuing a deer he fell into the gulf which was from that time known as the Saronian Gulf. He was buried in the grove of Diana.

Sarōnis (Σαρωνίς), a surname of *Artemis* at Trœzene, where an annual festival was celebrated in her honor under the name of Saronia. See SARON.

Saro'thië (Σαρωθιέ v. r. Σαρωθί; Vulg. *Caroseth*), a person named (1 Esdr. v, 34) as one of the heads of the families of "Solomon's servants" who returned from Babylon with Zerubbabel; but see the Hebrew lists (Ezra ii, 57; Neh. vii, 59).

Sarpēdon, in Greek mythology, was (1) a son of Jupiter and Europa, who quarrelled with his brother Minos and was compelled to leave Crete. He took possession of Lycia, and was permitted by Jupiter to live the period of time allotted to three generations of men.

(2.) A son of Jupiter and Laodamia, the daughter of Bellerophon. His uncles were engaged in a protracted dispute for the possession of the crown of Lycia, which was decided by the agreement that the realm should be awarded to him who should shoot a ring from the breast of a child without injuring the child. Laodamia presented her son for this trial, and the generosity of the mother led to his being appointed king. When the Trojan war broke out, both parties sought his aid. He decided in favor of Priam, and inflicted great injury on the Greeks when they landed and afterwards. He slew Tlepolemus (being at the same time severely wounded himself), led the fifth part of the army in the storming of the fortifications, mounted the wall, slew Alcmæon and opened the way for the advance of the Trojans, and

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covered Hector when stricken down by Ajax, but ultimately fell by the hand of Patroclus. His horses and armor became the spoil of the Greeks, but his body was, by Jupiter's command, borne to Lycia for honorable interment by the hands of Sleep and Death.

(3.) A son of Neptune and brother of Poltys, who lived in Thrace and was given to deeds of violence. He was slain by Hercules.

Sarpedonia (Σαρπηδόνια), a surname of *Artemis*, derived from Cape Sarpedon, in Cilicia, where she had a temple with an oracle (Strabo, xiv, p. 676). See Smith, *Dict. of Greek and Roman Mythology*, s. v.

Sarpedonius, a surname of *Apollo* in Cilicia.

Sarpi. See PAUL (*Father*).

Sarritor, in Roman mythology, was a god of husbandry whose province was the hoeing and cultivating of the growing crops.

Sar'sechim (Heb. *Sarsekim'*, שַׂרְסְכִים, probably *prince of the eunuchs;* Sept. [with great confusion] Ναβουάχαρ v. r. Ναβουσαρσαχιμ, etc.; Vulg. *Sarsachim*), one of the generals of Nebuchadnezzar's army at the taking of Jerusalem (Jer. xxxix, 3), B.C. 588. He appears to have held the office of chief eunuch, for Rab-saris (q. v.) is probably a title and not a proper name. In Jer. xxxix, 13, Nebushasban is called Rab-saris, "chief eunuch," and the question arises whether Nebushasban and Sarsechim may not be names of the same person. Gesenius conjectures (*Thesaur.* s. v.) that Sarsechim and Rab-saris may be identical, and both titles of the same office. See SAMGAR-NEBO.

Sártaba (סַרְטָבָא), the name of a mountain on which the Jews anciently lighted the beacon-fire (the one next to the Mount of Olives) to herald the new moon (Reland, *Palæst.* p. 346). In one passage it is erroneously written *Sartan*, סרטן (Schwarz, *Palest.* p. 162). It is undoubtedly the present *Kurn Surtabah* (Horn of Sartaba), on the edge of the Ghôr, or Jordan valley, not far north of Jericho (Robinson, *Bibl. Res.* iii, 242, new ed.). The summit still retains traces of the platform erected for building the beacon-fires, which Lieut. Conder of the English Engineers has mistaken for the remains of the memorial altar of Josh. xxii, 10 (*Quar. Report of "Pal. Explor. Fund,"* Oct. 1874, p. 241 sq.).

Sarto, ANDRÉ VANNUCCHI, called *Del Sarto*, an Italian painter, was born at Florence about 1488. Having shown a taste for drawing, he was placed with a goldsmith to learn engraving on plate. Giovanni Barile, a painter, persuaded his father to intrust him to his care, and he remained with Barile three years; he was then placed by him with Pietro Cosimo. Leaving the school of Cosimo, he formed an intimacy with Francisco Bigio, with whom he executed some works in the public buildings of Florence, which gained him considerable reputation. We are told by Vasari that Sarto passed some time in Rome. After his return, he painted for the Monastery of the Salvi his admired pictures of the *Descent of the Holy Ghost*, the *Birth of the Virgin*, and the *Last Supper*. Francis I, king of France, desirous of procuring specimens of Italian art, Sarto was commissioned to paint a picture for his majesty, and sent in a *Dead Christ*, with the Virgin, St. John, and other figures, which are now among the chief ornaments of the Gallery of the Louvre. The king invited him to Paris, where he obtained employment from Francis and the nobility. His wife urging his return to Florence, he obtained leave of absence, and was intrusted with a considerable sum of money for the purchase of statues, pictures, etc. Having spent the king's money, as well as his own, he sank into poverty, and died of the plague in 1530. The churches, convents, and palaces of Florence contain many of his best works. In the National Gallery are two pictures by him, the *Holy Family* and his own portrait. See *English Cyclop.* s. v.

Sartorius, ERNST WILHELM CHRISTIAN, one of the ablest, most fruitful, and genial theologians of modern orthodox Lutheranism, was born at Darmstadt, May 10, 1797, and died at Königsberg June 13, 1859. While studying at Göttingen (1815–18), he fell under the earnest religious influence of Planck. In 1819 he began to lecture in the University, and to produce the first of those numerous genial writings which have induced some to call him the St. John of Lutheranism. The first that appeared was three essays—one on the *Purpose of Jesus in Founding the Church;* the second on the *Origin of the Gospels* (afterwards disavowed); and the third on the *Doctrine of Grace and Faith*. Next followed (1821) the *Lutheran Doctrine of Human Inability*, in which he opposed Schleiermacher. In 1821 he became professor of theology at Marburg. Here he issued two works, *The Doctrine of Protestants as to the Respect due to the Civil Magistracy*, and *Religion Outside of the Limits of Mere Reason*. In 1824 he received the doctorate and accepted a call to Dorpat. Here appeared successively his *Contributions to Evangelical Orthodoxy*, in which he opposed Rohr, Bretschneider, and Rationalism in general. In 1831 he issued his *Discussion of the Person and Work of Christ*, which speedily passed through seven editions, and was translated into other languages. These two works attracted to him very general attention, as did also his contributions to Hengstenberg's *Church Journal*, in which appeared from 1834 to 1836 his vigorous assaults upon Möhler's *Symbolik*. After eleven years of academic labor at Dorpat, he was called to Prussia in 1835, and appointed to the position of superintendent-general of the province of Prussia and director of the royal consistory. He entered upon his duties with a sermon in the royal court-church at Königsberg in December. In 1840 he began his work on moral theology, *Die Lehre von der heiligen Liebe*, which, with its modifications and its revisions for new editions, occupied him until 1856, and which he justly regarded as his chief title to a place in the world of theology. The movements of the fanatical "Friends of Light" induced Sartorius to issue, in 1845, a work on the *Necessity and Obligatoriness of the Creeds*. In 1852 appeared his work on *Primitive Worship, the Priesthood, and the Sacraments;* in 1853 his *Defence of the Augsburg Confession;* and in 1855 his *Meditations on the Glorious Manifestations of God in his Church and on the Presence of the Glorified Body of Christ in the Eucharist*. After a ministry of twenty-four years, he died in the midst of his labors. The day before his decease he had labored upon a large polemical work against Romanism, published afterwards (1860) by his son, under the title *Soli Deo Gloria! A Comparison of Lutheranism and Romanism in the Light of the Augsburg and the Tridentine Confessions, with Special Reference to Möhler's Symbolik*. Up to the end of his life he was a zealous contributor to Hengstenberg's *Church Journal*. Some of his later papers were of a very severe polemical character. Only a few of his sermons have been printed. See Kurtz, *Church History* (Eng. transl.), ii, 372; Wuttke, *Christian Ethics*, i, 374; Herzog, *Real-Encyklop.* xiii, 426–428; Hagenbach, *Hist. of Doctrines*, ii, 414, 406, 494. (J. P. L.)

Sa'ruch (Σαρούχ), the Greek form (Luke iii, 35) of the name of the patriarch SERUG (q. v.), son of Reu.

Saruk, MENACHEM, IBN-, an early Jewish scholar, was born about 910 at Tortosa, in Spain, and died about 970 at Cordova. He is the author of a Biblical dictionary called ס׳תפתרון or ס׳אגרון, also מחברת מנחם, including the Aramæan of Daniel and Ezra, with explanations in Hebrew. A grammatical introduction precedes each letter (מחברת), and introductions relating to the preliminary grammatical studies, divided into ten chapters, supply in it the place of a grammar. Against this work Dunash ben-Labrat (q. v.) wrote a critique, which elicited a rejoinder from Saruk. Saruk's *Lexicon* has been edited by Philipowski (Lond. 1854). See Fürst,

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Bibl. Jud. iii. 248 sq.; *Introd. to his Hebrew and Chaldee Dict.* p. xxvi; Grätz, *Gesch. d. Juden*, v, 336 sq.; Braunschweiger, *Geschichte*, p. 25 sq.; Kimchi, *Liber Radicum*, p. xxxi sq. (ed. Biesenthal and Lebrecht); De Rossi, *Dizionario Storico*, p. 287 (Germ. transl.); Kämpf, *Nichtandalusische Poesie*, p. 155 sq.; Pick, *Menachem Ibn-Saruk* (in *Heb. Chr. Witness*, Lond. 1877), p. 324 sq.; Gross, *Menachem ben-Saruk* (Breslau, 1872); and Geiger, *Jüdische Zeitschrift*, 1872, p. 81 sq. (B. P.)

Sarum, USE OF. In former times each bishop had the power of making some improvements in the liturgy of his Church. In process of time different customs arose, and several became so established as to receive the names of their respective churches. The "use" or custom of Sarum derives its origin from Osmund, bishop of that see in A.D. 1078, and chancellor of England. Influenced by difficulties arising from an attempt to do away with the ancient Gregorian chanting, Osmund collected together the clergy, and composed a book for the regulation of ecclesiastical offices, which was entitled the *Custom Book*. The substance of this was probably incorporated into the missal and other ritual books of Sarum, and ere long almost the whole of England, Wales, and Ireland adopted it. When the archbishop of Canterbury celebrated the liturgy in the presence of the bishops of his province, the bishop of Salisbury (probably in consequence of the general adoption of the "use" of Sarum) acted as *precentor* of the College of Bishops, a title which he still retains. See Hook, *Church Dict.* s. v. See USE.

Sarvagna, in Hindû mythology, is the *all-seeing one*, a surname of Siva.

Sarvastivâdas, or **Sarvastivâdins** (literally, *those who maintain the reality of all existence*), is the name of one of the four divisions of the *Vaibhashika* system of Buddhism. Its reputed father was Râhula, the son of the Buddha Sakyamuni. See Köppen, *Die Religion des Buddha* (Berlin, 1857); Wassiljew, *Der Buddhismus u. seine Dogmen* (St. Petersburg, 1860).—*Chambers's Encyclop.* s. v.

Sas. See WORM.

Sasnett, WILLIAM JEREMIAH, a minister of the Methodist Episcopal Church, South, was born in Hancock County, Ga., April 29, 1820, and graduated at Oglethorpe University in 1839. After graduation he studied law, but very early entered the ministry. His active work was soon interfered with by rheumatism. He then engaged in the work of education, and accepted, in 1849, the chair of English Literature in Emory College, which he filled until 1858, when he became president of La Grange Female College. In Sept., 1859, he opened the East Alabama Male College, as its president. At a very early day its halls were filled with young men, but the war coming on, so many of them entered the army that college exercises were necessarily suspended. Dr. Sasnett retired to his farm in Georgia, where he remained until his death, Nov. 3, 1865. As a scholar, the attainments of Dr. Sasnett were varied and extensive. As a preacher, his gifts were far from ordinary. Besides a large number of contributions to the periodical press, he published, *Progress* (1855):—*Discussions in Literature* (1860).—*Minutes of Annual Conf. Meth. Epis. Church, South*, 1865, p. 574.

Sason, AARON BEN-JOSEPH. See AARON BEN-JOSEPH SASON.

Sasportas, JACOB BEN-AARON, a Jewish writer, was born in 1610 at Oran, North Africa. Very little is known about his early youth. In 1634 he became chief rabbi of six African communities, which position he held for two decades, when he was obliged to leave the country. In 1654 he arrived at Amsterdam, and a year later he was recalled by the emperor of Morocco, and charged with the ambassadorship to Spain. In 1664 he appeared as chief rabbi of London, which he left in 1672 for Hamburg. In the same year he was called to Amsterdam, and so likewise in 1680, where he went in 1693, to be gathered to his fathers in 1698. He is best known as the author of צִיצַת נוֹבֶל צְבִי, or index of Biblical passages which are explained in hagadistic manner in the Jerusalem Talmud, being a supplement to the תּוֹלְדוֹת אַהֲרֹן of Ah. Pesaro (q. v.). He also wrote against the Pseudo-Messiah, Sabbatai Zebi (q. v.), in his תּוֹלְדוֹת יִצְחָק, (Amst. 1737). See Fürst, *Bibl. Jud.* iii, 251; Jost, *Gesch. d. Judenth. u. s. Secten*, iii, 168; Grätz, *Gesch. d. Juden*, x, p. 110 sq. (B. P.)

Sassanidæ, the dynasty which succeeded that of the Arsacidæ on the throne of Persia (q. v.). See Müller, *Chips from a German Workshop.*

Sassi, FRANCISCO GIROLAMO, a noted monk, was born at Milan in 1673. He took orders in the brotherhood of the Oblates, and was made general of the order in 1700. He died at Milan, Nov. 2, 1731. He gave his life to religious instruction, and published several devotional works, among them *Christi Laudes* and *Mariæ Laudes*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Sa'tan, the Scripture term for the chief of fallen spirits, and the arch-principle of evil. The doctrine of Satan and of satanic agency is to be made out from revelation, and from reflection in agreement with revelation. (In the following article we chiefly follow those in Kitto's and Smith's dictionary.)

I. *Scripture Names or Titles of Satan.*—Besides *Satan*, he is called the *Devil*, the *Dragon*, the *Evil One*, the *Angel of the Bottomless Pit*, the *Prince of this World*, the *Prince of the Power of the Air*, the *God of this World*, *Apollyon*, *Abaddon*, *Belial*, *Beelzebub*. "Satan" and "devil" are the names by which he is oftener distinguished than by any other, the former being applied to him about forty times and the latter about fifty times. See each term.

Satan is the Hebrew word שָׂטָן, *satan'*, transferred to the English. It is derived from the verb שָׂטַן, which means "to lie in wait," "to oppose," "to be an adversary;" hence, the noun denotes an *adversary*, or opposer. The word in its *generic* sense occurs in 1 Kings xi. 14: "The Lord raised up an adversary (*satân;* Sept. σατάν) against Solomon," i. e. Hadad the Edomite. In the 23d verse the word occurs again, applied to Rezan. It is used in the same sense in 1 Sam. xxix, 4, where David is termed an adversary, and in Numb. xxii, 22, where the angel "stood in the way for an adversary (*satân*) to Balaam," i. e. to oppose him when he went with the princes of Moab. See also 2 Sam. xix, 22, 1 Kings v, 4, xi, 25, Psa. cix, 6, where the Sept. has ἐπίβουλος, ἀντικαιμενος, διάβολος, etc. In Zech. iii, 1, 2, the word occurs in its *specific* sense as a proper name. "And he showed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right hand to resist. And the Lord said unto Satan, The Lord rebuke thee, O Satan." Here it is manifest, both from the context and the use of the article, that some particular adversary is denoted. In Job i, ii, the same use of the word with the article occurs several times. The events in which Satan is represented as the agent confirm this view. He was a distinguished adversary and tempter. See also 1 Chron. xxi, 1. In all these latter passages the Sept. has σατάν, and the Vulg. *Satan*.

When we pass from the Old to the New Test., this doctrine of an invisible evil agent becomes more clear. With the advent of Christ and the opening of the Christian dispensation, the great opposer of that kingdom, the particular adversary and antagonist of the Saviour, would naturally become more active and more known. The antagonism of Satan and his kingdom to Christ and his kingdom runs through the whole of the New Test., as will appear from the following passages and their contexts: Matt. iv, 10; xii, 26; Mark iv, 15; Luke x, 18; xxii, 3, 31; Acts xxvi, 18; Rom. xvi, 20; 2 Cor. xi, 14; Rev. ii, 13; xii, 9. Peter is once called

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Satan, because his spirit and conduct, at a certain time, were so much in opposition to the spirit and intent of Christ, and so much in the same line of direction with the workings of Satan. This is the only application of the word in the New Test. to any but the prince of the apostate angels. In the New Test. the word is *σατανᾶς*, followed by the Vulg. *Satanas*, except in 2 Cor. xii. 7, where *σατᾶν* is used. It is found in twenty-five places (exclusive of parallel passages), and the corresponding word *ὁ διάβολος* in about the same number. The title *ὁ ἄρχων τοῦ κόσμου τούτου* is used three times; *ὁ πονηρός* is used certainly six times, probably more frequently, and *ὁ πειράζων* twice.

Devil (Διάβολος) is the more frequent term of designation given to Satan in the New Test. Both "Satan" and "devil" are in several instances applied to the same being (Rev. xii, 9), "That old serpent, the devil and Satan." Christ, in the temptation (Matt. iv), in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." Devil is the word *διάβολος* transferred from the verb *διαβάλλω*, "to thrust through," "to carry over," and, tropically, "to inform against," "to accuse." He is also called the accuser of the brethren (Rev. xii, 10). The Hebrew term Satan is more generic than the word *devil*, at least by its etymology. The former expresses his character as an opposer of all good; the latter denotes more particularly the relation which he bears to the saints, as their traducer and accuser. Διάβολος is the uniform translation which the Sept. gives of the Hebrew *Satan* when used with the article. Farmer says that the term Satan is not appropriated to one particular person or spirit, but signifies an adversary, or opponent in general. This is to no purpose, since it is also applied to the "devil" as an adversary in particular. There are four instances in the New Test. in which the word "devil," *diabolos*, is applied to human beings. In three out of the four it is in the plural number, expressive of quality and not personality (1 Tim. iii, 11; 2 Tim. iii, 3; Titus ii, 3). In the fourth instance (John vi, 70), Jesus says to his disciples, "Have not I chosen you twelve, and one of you is *a devil*?" This is the only instance in the New Test. of its application to a human being in the singular number; and here Dr. Campbell thinks it should not be translated "devil." The translation is, however, of no consequence, since it is with the use of the original word that this article is concerned. The obvious reasons for this application of *διάβολος* to Judas, as an exception to the general rule, go to confirm the rule. The rule is that, in the New-Test. usage, the word in the singular number denotes individuality, and is applied to Satan as a proper name. By the exception, it is applied to Judas, from his resemblance to the devil, as an accuser and betrayer of Christ, and from his contributing to aid him in his designs against Christ. With these exceptions, the *usus loquendi* of the New Test. shows *ὁ Διάβολος* to be a proper name, applied to an extraordinary being, whose influence upon the human race is great and mischievous (Matt. iv, 1–11; Luke viii, 12; John viii, 44; Acts xiii, 10; Eph. vi, 11; 1 Pet. v, 8; 1 John iii, 8; Rev. xii, 9). See DEVIL.

The term "devil," which is in the New Test. the uniform translation of *διάβολος*, is also frequently the translation of *dæmon*, *δαίμων*, and *dæmonion*, *δαιμόνιον*. Between these words and *διάβολος* the English translators have made no distinction. The former are almost always used in connection with demoniacal possessions, and are applied to the possessing spirits, but never to the prince of those spirits. On the other hand, *διάβολος* is never applied to the dæmons, but only to their prince, thus showing that the one is used definitely as a proper name, while the others are used indefinitely as generic terms. The sacred writers made a distinction, which in the English and most modern versions is lost. See DÆMON.

II. *Personality of Satan.*—We determine this point by the same criteria that we use in determining whether Cæsar and Napoleon were real, personal beings, or the personifications of abstract ideas, viz. by the tenor of history concerning them, and the ascription of personal attributes to them. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. They describe him as having power and dominion, messengers and followers. He tempts and resists; he is held accountable, charged with guilt; is to be judged, and to receive final punishment. On the supposition that it was the object of the sacred writers to teach the proper personality of Satan, they could have found no more express terms than those which they have actually used. To suppose that all this semblance of a real, veritable, conscious moral agent is only a trope, a prosopopœia, is to make the inspired penmen guilty of employing a figure in such a way that, by no ascertained laws of language, it could be known that it was a figure—in such a way that it could not be taken to be a figure, without violence to all the rhetorical rules by which they on other occasions are known to have been guided. A personification protracted through such a book as the Bible, even should we suppose it to have been written by one person, is altogether anomalous and inadmissible. But to suppose that the several writers of the different books of the Bible, diverse in their style and intellectual habits, writing under widely differing circumstances, through a period of nearly two thousand years, should each, from Moses to John, fall into the use of the same personification, is to require men to believe that the inspired writers, who ought to have done the least violence to the common laws of language, have really done the most.

But there are other difficulties than these general ones by which the theory of personification is encumbered. This theory supposes the devil to be the *principle of evil*. Let it be applied in the interpretation of two or three passages of Scripture. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. iv, 1–11). Was Jesus tempted by a real, personal being? or was it by the principle of evil? If by the latter, in whom or what did this principle reside? Was it in Jesus? Then it could not be true that in him was no sin. The very principle of sin was in him, which would have made him the tempter of himself. This is bad hermeneutics, producing worse theology. Let it also be remembered that this principle of evil, in order to be moral evil, must inhere in some conscious moral being. Sin is evil only as it implies the state or action of some personal and accountable agent. Again: "He was a murderer from the beginning, and abode not in the truth: he is a liar and the father of it" (John viii, 44). With what propriety could these specific acts of guilt be charged upon an abstraction? An abstraction a murderer! a liar! Seriously to affirm such things of the mere abstraction of evil is a solemn fiction; while to assert them of a fallen angel, who beguiled Eve by falsehood, and brought death upon all the race of man, is an intelligible and affecting truth.

It would be a waste of time to prove that, in various degrees of clearness, the personal existence of a Spirit of Evil is revealed again and again in Scripture. Every quality, every action, which can indicate personality, is attributed to him in language which cannot be explained away. It is not difficult to see why it should be thus revealed. It is obvious that the fact of his existence is of spiritual importance, and it is also clear, from the nature of the case, that it could not be discovered, although it might be suspected, by human reason. It is in the power of that reason to test any supposed manifestations of supernatural power, and any asserted principles of divine action which fall within its sphere of experience ("the earthly things" of John iii, 12). It may by such examination satisfy itself of the truth and divinity of a Person or a book; but, having done this, it must then accept and understand, without being able to test, or to explain, the disclosures of this divine authority upon

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subjects beyond this world (the "heavenly things," of which it is said that none can see or disclose them, save the "Son of Man who is in heaven").

It is true that human thought can assert an *a priori* probability or improbability in such statements made, based on the perception of a greater or less degree of accordance in principle between the things seen and the things unseen, between the effects, which are visible, and the causes, which are revealed from the regions of mystery. But even this power of weighing probability is applicable rather to the fact and tendency than to the method of supernatural action. This is true even of natural action beyond the sphere of human observation. In the discussion of the plurality of worlds, for example, it may be asserted without doubt that in all the orbs of the universe the divine power, wisdom, and goodness must be exercised; but the inference that the method of their exercise is found there, as here, in the creation of sentient and rational beings is one at best of but moderate probability. Still more is this the case in the spiritual world. Whatever supernatural orders of beings may exist, we can conclude that in their case, as in ours, the divine government must be carried on by the union of individual freedom of action with the overruling power of God, and must tend finally to that good which is his central attribute. But beyond this we can assert nothing to be certain, and can scarcely even say of any part of the method of this government whether it is antecedently probable or improbable.

Thus, on our present subject, man can ascertain by observation the existence of evil—that is, of facts and thoughts contrary to the standard which conscience asserts to be the true one, bringing with them suffering and misery as their inevitable results. If he attempts to trace them to their causes, he finds them to arise, for each individual, partly from the power of certain internal impulses which act upon the will, partly from the influence of external circumstances. These circumstances themselves arise, either from the laws of nature and society, or by the deliberate action of other men. He can conclude with certainty that both series of causes must exist by the permission of God, and must finally be overruled to his will. But whether there exist any superhuman but subordinate cause of the circumstances, and whether there be any similar influence acting in the origination of the impulses which move the will, this is a question which he cannot answer with certainty. Analogy, from the observation of the only ultimate cause which he can discover in the visible world—viz. the free action of a personal will—may lead him, and generally has led him, to conjecture the affirmative; but still the inquiry remains unanswered by authority.

The tendency of the mind in its inquiry is generally towards one or other of two extremes. The first is to consider evil as a negative imperfection arising, in some unknown and inexplicable way, from the nature of matter, or from some disturbing influences which limit the action of goodness on earth; in fact, to ignore as much of evil as possible, and to decline to refer the residuum to any positive cause at all. The other is the old Persian or Manichæan hypothesis, which traces the existence of evil to a rival creator, not subordinate to the Creator of good, though perhaps inferior to him in power, and destined to be overcome by him at last. Between these two extremes the mind varied through many gradations of thought and countless forms of superstition. Each hypothesis had its arguments of probability against the other. The first labored under the difficulty of being insufficient as an account of the anomalous facts, and indeterminate in its account of the disturbing cause; the second sinned against that belief in the unity of God and the natural supremacy of goodness, which is supported by the deepest instincts of the heart. But both were laid in a sphere beyond human cognizance; neither could be proved or disproved with certainty.

The revelation of Scripture, speaking with authority, meets the truth and removes the error inherent in both these hypotheses. It asserts in the strongest terms the perfect supremacy of God, so that under his permission alone, and for his inscrutable purposes, evil is allowed to exist (see, for example, Prov. xvi, 4; Isa. xlv, 7; Amos iii, 6; comp. Rom. ix, 22, 23). It regards this evil as an anomaly and corruption, to be taken away by a new manifestation of divine love in the incarnation and atonement. The conquest of it began virtually in God's ordinance after the fall itself, was effected actually on the cross, and shall be perfected in its results at the judgment-day. Still Scripture recognises the existence of evil in the world, not only as felt in outward circumstances ("the world"), and as inborn in the soul of man ("the flesh"), but also as proceeding from the influence of an evil spirit, exercising that mysterious power of free-will, which God's rational creatures possess, to rebel against him, and to draw others into the same rebellion ("the devil").

In accordance with the "economy" and progressiveness of God's revelation, the existence of Satan is but gradually revealed. In the first entrance of evil into the world, the temptation is referred only to the serpent. It is true that the whole narrative, and especially the spiritual nature of the temptation ("to be as gods"), which was united to the sensual motive, would force on any thoughtful reader the conclusion that something more than a mere animal agency was at work; but the time had not then come to reveal, what afterwards was revealed, that "he who sinneth is of the devil" (1 John iii, 8), and that "the old serpent" of Genesis was "called the devil and Satan, who deceiveth the whole world" (Rev. xii, 9; xx, 23).

Throughout the whole period of the patriarchal and Jewish dispensations, this vague and imperfect revelation of the source of evil alone was given. The Source of all Good is set forth in all his supreme and unapproachable majesty; evil is known negatively as the falling away from him; and the "vanity" of idols, rather than any positive evil influence, is represented as the opposite to his reality and goodness. The law gives the "knowledge of sin" in the soul, without referring to any external influence of evil to foster it; it denounces idolatry, without even hinting, what the New Test. declares plainly, that such evil implied a "power of Satan."

The book of Job stands, in any case, alone (whether we refer it to an early or a later period) on the basis of "natural religion," apart from the gradual and orderly evolutions of the Mosaic revelation. In it, for the first time, we find a distinct mention of Satan, the adversary of Job. But it is important to remark the emphatic stress laid on his subordinate position, on the absence of all but delegated power, of all terror, and all grandeur in his character. He comes among the "sons of God" to present himself before the Lord; his malice and envy are permitted to have scope, in accusation or in action, only for God's own purposes; and it is especially remarkable that no power of spiritual influence, but only a power over outward circumstances, is attributed to him. All this is widely different from the clear and terrible revelations of the New Test.

The captivity brought the Israelites face to face with the great dualism of the Persian mythology, the conflict of Ormuzd with Ahriman, the co-ordinate spirit of evil. In the books written after the captivity we have again the name of Satan twice mentioned; but it is confessed by all that the Satan of Scripture bears no resemblance to the Persian Ahriman. His subordination and inferiority are as strongly marked as ever. In 1 Chron. xxi, 1, where the name occurs without the article ("an adversary," not "*the* adversary"), the comparison with 2 Sam. xxiv, 1 shows distinctly that, in the temptation of David, Satan's malice was overruled to work out the "anger of the Lord" against Israel. In Zech. iii, 1, 2, Satan is ὁ ἀντίδικος (as in 1 Pet. v, 8), the accuser of Joshua before the throne of God, rebuked and put to silence by him (comp. Psa. cix, 6). In the case, as of the good angels, so also of the evil one, the

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presence of fable and idolatry gave cause to the manifestation of the truth. See ANGEL. It would have been impossible to guard the Israelites more distinctly from the fascination of the great dualistic theory of their conquerors.

It is perhaps not difficult to conjecture that the reason of this reserve as to the disclosure of the existence and nature of Satan is to be found in the inveterate tendency of the Israelites to idolatry—an idolatry based, as usual, in great degree, on the supposed power of their false gods to inflict evil. The existence of evil spirits is suggested to them in the stern prohibition and punishment of witchcraft (Exod. xxii, 18; Deut. xviii, 10), and in the narrative of the possession of men by an "evil" or "lying spirit from the Lord" (1 Sam. xvi, 14; 1 Kings xxii, 22); the tendency to seek their aid is shown by the rebukes of the prophets (Isa. viii, 19, etc.). But this tendency would have been increased tenfold by the revelation of the existence of the great enemy concentrating round himself all the powers of evil and enmity against God. Therefore, it would seem, the revelation of the "strong man armed" was withheld until "the stronger than he" should be made manifest.

In the New Test. this reserve suddenly vanishes. In the interval between the Old and New Test. the Jewish mind had pondered on the scanty revelations already given of evil spiritual influence. But the Apocryphal books (as, for example, Tobit and Judith), while dwelling on "dæmons" (*δαιμόνια*), have no notice of Satan. The same may be observed of Josephus. The only instance to the contrary is the reference already made to Wisd. ii, 24. It is to be noticed also that the Targums often introduce the name of Satan into the descriptions of sin and temptation found in the Old Test., as, for example, in Exod. xxxii, 19, in connection with the worship of the golden calf (comp. the tradition as to the body of Moses, Deut. xxxiv, 5, 6; Jude 9). See MICHAEL. But, while a mass of fable and superstition grew up on the general subject of evil spiritual influence, still the existence and nature of Satan remained in the background, felt, but not understood.

The New Test. first brings it plainly forward. From the beginning of the Gospel, when he appears as the personal tempter of our Lord, through all the Gospels, Epistles, and Apocalypse, it is asserted or implied, again and again, as a familiar and important truth. To refer this to mere "accommodation" of the language of the Lord and his apostles to the ordinary Jewish belief is to contradict facts and evade the meaning of words. The subject is not one on which error could be tolerated as unimportant, but one important, practical, and even awful. The language used respecting it is either truth or falsehood; and unless we impute error or deceit to the writers of the New Test., we must receive the doctrine of the existence of Satan as a certain doctrine of revelation. Without dwelling on other passages, the plain, solemn, and unmetaphorical words of John viii, 44, must be sufficient: "Ye are of your father the devil. . . . He was a murderer from the beginning, and abides (*ἔστηκεν*) not in the truth. . . . When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." See DÆMONIAC.

III. *Natural History.*—1. Of the original nature and state of Satan, little is revealed in Scripture. Most of the common notions on the subject are drawn from mere tradition, popularized in England by Milton, but without even a vestige of Scriptural authority. He is spoken of as a "spirit" in Eph. ii, 2; as the prince or ruler of the "dæmons" (*δαιμόνια*) in Matt. xii, 24–26; and as having "angels" subject to him in Matt. xxv, 41; Rev. xii, 7, 9. The whole description of his power implies spiritual nature and spiritual influence. We conclude, therefore, that he was of angelic nature, a rational and spiritual creature, superhuman in power, wisdom, and energy; and not only so, but an archangel, one of the "princes" of heaven. See ARCHANGEL.

The class of beings to which Satan originally belonged, and which constituted a celestial hierarchy, is very numerous: "Ten thousand times ten thousand stood before him" (Dan. vii, 10). They were created and dependent (John i, 3). Analogy leads to the conclusion that there are different grades among the angels as among other races of beings. The Scriptures warrant the same. Michael is described as one of the chief princes (Dan. x, 13); as chief captain of the host of Jehovah (Josh. v, 14). Similar distinctions exist among the fallen angels (Col. ii, 15; Eph. vi, 12). It is also reasonable to suppose that they were created susceptible of improvement in all respects except moral purity, as they certainly were capable of apostasy.

2. As to the time when they were brought into being, the Bible is silent; and where it is silent, we should be silent, or speak with modesty. Some suppose that they were called into existence after the creation of the world; among whom is Dr. John Dick. Others have supposed that they were created just anterior to the creation of man, and for purposes of a merciful ministration to him. It is more probable, however, that as they were the highest in rank among the creatures of God, so they were the first in the order of time; and that they may have continued for ages in obedience to their Maker, before the creation of man, or the fall of the apostate angels.

We cannot, of course, conceive that anything essentially and originally evil was created by God. We find by experience that the will of a free and rational creature can, by his permission, oppose his will; that the very conception of freedom implies capacity of temptation; and that every sin, unless arrested by God's fresh gift of grace, strengthens the hold of evil on the spirit till it may fall into the hopeless state of reprobation. We can only conjecture, therefore, that Satan is a fallen angel, who once had a time of probation, but whose condemnation is now irrevocably fixed.

3. The Scriptures are explicit as to the apostasy of some, of whom Satan was the chief and leader. But of the time, cause, and manner of his fall, Scripture tells us scarcely anything. It limits its disclosures, as always, to that which we need to know. The passage on which all the fabric of tradition and poetry has been raised is Rev. xii, 7, 9, which speaks of "Michael and his angels" as "fighting against the dragon and his angels," till the "great dragon, called the devil and Satan," was "cast out into the earth, and his angels cast out with him." Whatever be the meaning of this passage, it is certain that it cannot refer to the original fall of Satan. The only other passage which refers to the fall of the angels is 2 Pet. ii, 4, "God spared not the angels, when they had sinned, but having cast them into hell, delivered them to chains of darkness (*σειραῖς ζόφου ταρταρώσας παρέδωκεν*), reserved unto judgment," with the parallel passage in Jude 6, "Angels, who kept not their first estate (*τὴν ἑαυτῶν ἀρχήν*), but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." In these mysterious passages, however, there is some difficulty in considering Satan as one of the rest, for they are in chains and guarded (*τετηρημένους*) till the great day; he is permitted still to go about as the tempter and the adversary, until his appointed time be come. This distinction, nevertheless, may be due to Satan's eminence among his fellows. Those who adhered to Satan in his apostasy are described as belonging to him. The company is called "the devil and his angels" (Matt. xxv, 41). The relation marked here denotes the instrumentality which the devil may have exerted in inducing those called his angels to rebel against Jehovah and join themselves to his interests. Aside from these passages, we have still to consider the declaration of our Lord in Luke x, 18, "I beheld (*ἐθεώρουν*) Satan, as lightning, fall from heaven." This may refer to the fact of his original fall (although the use of the imperfect tense and the force of the context rather refer it figuratively to the triumph of the disciples over the

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evil spirits); but, in any case, it tells nothing of its cause or method. There is also the passage already quoted (John viii, 44), in which our Lord declares of him, that "he was a murderer from the beginning," that "he stands not (ἑστηκε) in the truth, because there is no truth in him," that "he is a liar, and the father of it." But here it seems likely the words ἀπ' ἀρχῆς refer to the beginning of his action upon man; perhaps the allusion is to his temptation of Cain to be the first murderer—an allusion explicitly made in a similar passage in 1 John iii, 9-12. The word ἑστηκε (wrongly rendered "abode" in the A. V.) and the rest of the verse refer to present time. The passage therefore throws little or no light on the cause and method of his fall. Perhaps the only one which has any value is 1 Tim. iii, 6, "lest being lifted up by pride he fall into the condemnation (κριμα) of the devil." It is concluded from this that pride was the cause of the devil's condemnation. The inference is a probable one; it is strengthened by the only analogy within our reach, that of the fall of man, in which the spiritual temptation of pride, the desire "to be as gods," was the subtlest and most deadly temptation. Still it is but an inference; it cannot be regarded as a matter of certain revelation.

How Satan and his followers, being created so high in excellence and holiness, became sinful and fell is a question upon which theologians have differed, but which they have not settled. The difficulty has seemed so great to Schleiermacher and others that they have denied the fact of such an apostasy. They have untied the knot by cutting it. Still the difficulty remains. The denial of mystery is not the removal of it. Even philosophy teaches us to believe sometimes where we cannot understand. It is here that the grave question of the introduction of evil first meets us. If we admit the fact of apostasy among the angels, as by a fair interpretation of Scripture we are constrained to do, the admission of such a fact in the case of human beings will follow more easily, they being the lower order of creatures, in whom defection would be less surprising.

4. In his *physical nature*, Satan is among those that are termed spiritual beings; not as excluding necessarily all idea of matter, but as opposed rather to the *animal* nature. The good angels are all ministering spirits, πνεύματα (Heb. i, 14). Satan is one of the angels that kept not their first principality. The fall produced no change in his physical or metaphysical nature. Paul, in warning the Ephesians against the wiles of the devil, tells them (Eph. vi, 12) that they contended not against flesh and blood, mere human enemies, but against principalities and powers; against the rulers of the darkness of this world; against spiritual wickedness in high places, in which the contrast is between human and superhuman foes, the latter being spiritual natures, or spirits, in opposition to flesh and blood (Rosenmüller, *ad loc.*). Satan is immortal, but not eternal; neither omniscient nor omnipresent, but raised high above the human race in knowledge and power. The Persian mythology in its early stage, and subsequently the Gnostics and Manichæans, ranked the evil principle as coeval and co-ordinate, or nearly so, with God, or the good principle. The doctrine of the Jewish Church always made him a dependent creature, subject to the control of the Almighty. By the modifications which Zoroaster subsequently introduced, the Persian angelology came more nearly to resemble that of the Jews. Some have ascribed to Satan the power of working miracles, contending that there are two series of antagonistical miracles running through the Bible. To the miracles of Moses were opposed those of the Egyptian magicians; and to those of Christ and his apostles, the signs and wonders of false prophets and Antichrists—the divine and the satanic. Olshausen maintains this view, as do some of the older commentators (*Biblischen Commentar.* i, 242). The evidence in support of such a belief has not been sufficient to procure for it general acceptance (see Rosenmüller and Calvin on Matt. xxiv, 24; 2 Thess. ii, 9; Hengstenberg, *Egypt and the Books of Moses*, ch. iii; also Rosenmüller and Bush on Exod. ch. vii). With a substantial presence in only one place at one time, yet, as the head of a spiritual kingdom, he is virtually present wherever his angels or servants are executing his will.

5. Scripture describes to us distinctly the *moral character* of the Evil One. This is no matter of barren speculation to those who, by yielding to evil, may become the "children of Satan" instead of "children of God." The ideal of goodness is made up of the three great moral attributes of God—love, truth, and purity, or holiness—combined with that spirit which is the natural temper of a finite and dependent creature, the spirit of faith. We find, accordingly, that the opposites to these qualities are dwelt upon as the characteristics of the devil. In John viii, 44, compared with 1 John iii, 10-15, we have hatred and falsehood; in the constant mention of the "unclean" spirits, of which he is the chief, we find impurity; from 1 Tim. iii, 6, and the narrative of the temptation, we trace the spirit of pride. These are especially the "sins of the devil;" in them we trace the essence of moral evil and the features of the reprobate mind. Add to this a spirit of restless activity, a power of craft, and an intense desire to spread corruption, and with it eternal death, and we have the portraiture of the spirit of evil as Scripture has drawn it plainly before our eyes.

More particularly, Satan's character is denoted by his titles, Satan, Adversary, Diabolos, False Accuser, Tempter, etc. All the representations of him in Scripture show him to have unmixed and confirmed evil as the basis of his character, exhibiting itself in respect to God in assuming to be his equal, and in wishing to transfer the homage and service which belong only to God to himself; and, in respect to men, in efforts to draw them away from God and attach them to his kingdom. The evil develops itself in all possible ways and by all possible means of opposition to God, and to those who are striving to establish and extend his dominion. The immutability of his evil character precludes the idea of repentance, and, therefore, the possibility of recovering grace. "He possesses an understanding which misapprehends exactly that which is most worthy to be known, to which the key fails without which nothing can be understood in its true relations—an understanding darkened, however deep it may penetrate, however wide it may reach. He is thereby necessarily unblessed: torn away from the centre of life, yet without ever finding it in himself; from the sense of inward emptiness, continually driven to the exterior world, and yet with it, as with himself, in eternal contradiction; forever fleeing from God, yet never escaping him; constantly laboring to frustrate his designs, yet always conscious of being obliged to promote them; instead of enjoyment in the contemplation of his excellence, the never satisfied desire after an object which it cannot attain; instead of hope, a perpetual wavering between doubt and despair; instead of love, a powerless hatred against God, against his fellow-beings, against himself" (Twesten).

IV. *Satan's Power and Action.*—Both these points, being intimately connected with our own life and salvation, are treated with a distinctness and fulness remarkably contrasted with the obscurity of the previous subjects.

The agency of Satan extends to all that he does or causes to be done. To this agency the following restrictions have generally been supposed to exist: It is limited, first, by the direct power of God; he cannot transcend the power on which he is dependent for existence; secondly, by the finiteness of his own created faculties; thirdly, by the established connection of cause and effect, or the laws of nature. The miracles, which he has been supposed to have the power of working, are denominated lying signs and wonders (2 Thess. ii, 9). With these restrictions, the devil goes about like a roaring lion.

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His agency is moral and physical. First, moral. He beguiled our first parents, and thus brought sin and death upon them and their posterity (Gen. iii). He moved David to number the people (1 Chron. xxi, 1). He resisted Joshua the high-priest (Zech. iii, 1). He tempted Jesus (Matt. iv); entered into Judas, to induce him to betray his master (Luke xxii, 3); instigated Ananias and Sapphira to lie to the Holy Ghost (Acts v, 3); and hindered Paul and Barnabas on their way to the Thessalonians (1 Thess. ii, 18). He is the spirit that now worketh in the children of disobedience (Eph. ii, 2); and he deceiveth the whole world (Rev. xii, 9).

The means which he uses are variously called wiles, darts, depths, snares, all deceivableness of unrighteousness. He darkens the understandings of men, to keep them in ignorance. He perverts their judgments, that he may lead them into error. He insinuates evil thoughts, and thereby awakens in them unholy desires. He excites them to pride, anger, and revenge; to discontent, repinings, and rebellion. He labors to prop up false systems of religion, and to corrupt and overturn the true one. He came into most direct and determined conflict with the Saviour in the temptation, hoping to draw him from his allegiance to God, and procure homage for himself; but he failed in his purpose. Next, he instigated the Jews to put him to death, thinking thus to thwart his designs and frustrate his plans. Here, too, he failed, and was made to subserve the very ends which he most wished to prevent. Into a similar conflict does he come with all the saints, and with like ultimate ill success. God uses his temptations as the means of trial to his people, and of strength by trial; and points them out as a motive to watchfulness and prayer. Such are the nature and mode of his moral influence and agency.

But his efforts are directed against the bodies of men, as well as against their souls. That the agency of Satan was concerned in producing physical diseases the Scriptures plainly teach (Job ii, 7; Luke xiii, 16). Peter says of Christ that he went about doing good and healing all that were oppressed of the devil (Acts x, 38). Hymenæus and Alexander were delivered to Satan, that they might learn not to blaspheme (1 Tim. i, 20), where physical suffering by the agency of Satan, as a divine chastisement, is manifestly intended.

The power of Satan over the soul is represented as exercised either directly or by his instruments. His direct influence over the soul is simply that of a powerful and evil nature on those in whom lurks the germ of the same evil, differing from the influence exercised by a wicked man in degree rather than in kind; but it has the power of acting by suggestion of thoughts, without the medium of actions or words—a power which is only in a very slight degree exercised by men upon each other. This influence is spoken of in Scripture in the strongest terms as a real external influence, correlative to, but not to be confounded with, the existence of evil within. In the parable of the sower (Matt. xiii, 19), it is represented as a negative influence, taking away the action of the Word of God for good; in that of the wheat and the tares (ver. 39), as a positive influence for evil, introducing wickedness into the world. Paul does not hesitate to represent it as a power permitted to dispute the world with the power of God; for he declares to Agrippa that his mission was "to turn men from darkness to light, and from the power (ἐξουσίας) of Satan unto God," and represents the excommunication, which cuts men off from the grace of Christ in his Church, as a "deliverance of them unto Satan" (1 Cor. v, 5; 1 Tim. i, 20). The same truth is conveyed, though in a bolder and more startling form, in the epistles to the churches of the Apocalypse, where the body of the unbelieving Jews is called a "synagogue of Satan" (Rev. ii, 9; iii, 9), where the secrets of false doctrine are called "the depths of Satan" (ii, 24), and the "throne" and "habitation" of Satan are said to be set up in opposition to the Church of Christ. Another and even more remarkable expression of the same idea is found in the Epistle to the Hebrews, where the death of Christ is spoken of as intended to baffle (καταργεῖν) "him that hath the power (τὸ κράτος) of death, that is, the devil;" for death is evidently regarded as the "wages of sin," and the power of death as inseparable from the power of corruption. Nor is this truth only expressed directly and formally; it meets us again and again in passages simply practical, taken for granted as already familiar (see Rom. xvi, 20; 2 Cor. ii, 11; 1 Thess. ii, 18; 2 Thess. ii, 9; 1 Tim. v, 15). The Bible does not shrink from putting the fact of satanic influence over the soul before us in plain and terrible certainty.

Yet, at the same time, it is to be observed that its language is very far from countenancing, even for a moment, the horrors of the Manichæan theory. The influence of Satan is always spoken of as temporary and limited, subordinated to the divine counsel, and broken by the incarnate Son of God. It is brought out visibly, in the form of possession, in the earthly life of our Lord, only in order that it may give the opportunity of his triumph. As for himself, so for his redeemed ones, it is true that "God shall bruise Satan under their feet shortly" (Rom. xvi, 20; comp. Gen. iii, 15). Nor is this all, for the history of the book of Job shows plainly, what is elsewhere constantly implied, that satanic influence is permitted in order to be overruled to good, to teach humility, and therefore faith. The mystery of the existence of evil is left unexplained; but its present subordination and future extinction are familiar truths. So accordingly, on the other hand, his power is spoken of as capable of being resisted by the will of man, when aided by the grace of God. "Resist the devil and he will flee from you" is the constant language of Scripture (James iv, 7). It is indeed a power to which "place" or opportunity "is given" only by the consent of man's will (Eph. iv, 27). It is probably to be traced most distinctly in the power of evil habit—a power real, but not irresistible, created by previous sin, and by every successive act of sin riveted more closely upon the soul. It is a power which cannot act directly and openly, but needs craft and dissimulation in order to get advantage over man by entangling the will. The "wiles" (Eph. vi, 11), the "devices" (2 Cor. ii, 11), the "snare" (1 Tim. iii, 7; vi, 9; 2 Tim. ii, 26) "of the devil" are expressions which indicate the indirect and unnatural character of the power of evil. It is therefore urged as a reason for "soberness and vigilance" (1 Pet. v, 8), for the careful use of the "whole armor of God" (Eph. vi, 10–17); but it is never allowed to obscure the supremacy of God's grace, or to disturb the inner peace of the Christian. "He that is born of God keepeth himself, and the wicked one toucheth him not" (1 John v, 18).

Besides his own direct influence, the Scriptures disclose to us the fact that Satan is the leader of a host of evil spirits, or angels, who share his evil work, and for whom the "everlasting fire is prepared" (Matt. xxv, 41). Of their origin and fall we know no more than of his, for they cannot be the same as the fallen and imprisoned angels of 2 Pet. ii, 4, and Jude 6; but one passage (Matt. xii, 24–26) identifies them distinctly with the δαιμόνια (A. V. "devils") who had power to possess the souls of men. The Jews there speak of a Beelzebub (Βεελζεβούλ), "a prince of the dæmons," whom they identify with, or symbolize by, the idol of Ekron, the "god of flies" [see BEELZEBUB], and by whose power they accuse our Lord of casting out dæmons. His answer is, "How can Satan cast out Satan?" The inference is clear that Satan is Beelzebub, and therefore the dæmons are "the angels of the devil;" and this inference is strengthened by Acts x, 38, in which Peter describes the possessed as καταδυναστευομένους ὑπὸ τοῦ Διαβόλου; and by Luke x, 18, in which the mastery over the dæmons is connected by our Lord with the "fall of Satan from heaven," and their power included by him in the "power of the enemy" (τοῦ ἐχθροῦ; comp. Matt. xiii, 39). For their nature, see DÆMON. They

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are mostly spoken of in Scripture in reference to possession; but in Eph. vi, 12 they are described in various lights, as "principalities" (*ἀρχαι*), "powers" (*ἐξουσιαι*), "rulers of the darkness of this world," and "spiritual powers of wickedness in heavenly places" (or "things") (*τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανιοις*); and in all as "wrestling" against the soul of man. The same reference is made less explicitly in Rom. viii, 38 and Col. ii, 15. In Rev. xii, 7–9 they are spoken of as fighting with "the dragon, the old serpent called the devil and Satan," against "Michael and his angels," and as cast out of heaven with their chiefs. Taking all these passages together, we find them sharing the enmity to God and man implied in the name and nature of Satan; but their power and action are but little dwelt upon in comparison with his. That there is against us a power of spiritual wickedness is a truth which we need to know, and a mystery which only revelation can disclose; but whether it is exercised by few or by many is a matter of comparative indifference.

But the evil one is not only the "prince of the dæmons," but also he is called the "prince of this world" (*ὁ ἄρχων τοῦ κόσμου τούτου*) in John xii, 31; xiv, 30; xvi, 11, and even the "god of this world" (*ὁ θεὸς τοῦ αἰῶνος τούτου*) in 2 Cor. iv, 4; the two expressions being united in the words *τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου*, used in Eph. vi, 12. (The word *κόσμος*, properly referring to the system of the universe, and so used in John i, 10, is generally applied in Scripture to human society as alienated from God, with a reference to the "pomp and vanity" which make it an idol [see, e. g., 1 John ii, 15]; *αἰὼν* refers to its transitory character, and is evidently used above to qualify the startling application of the word *θεός*, a "god of an age" being of course no true God at all. It is used with *κόσμος* in Eph. ii, 2.) This power he claimed for himself *as a delegated authority* in the temptation of our Lord (Luke iv, 6), and the temptation would have been unreal had he spoken altogether falsely. It implies another kind of indirect influence exercised through earthly instruments. There are some indications in Scripture of the exercise of this power through inanimate instruments, of an influence over the powers of nature, and what men call the "chances" of life. Such a power is distinctly asserted in the case of Job, and probably implied in the case of the woman with a spirit of infirmity (in Luke xiii, 16), and of Paul's "thorn in the flesh" (2 Cor. xii, 7). It is only consistent with the attribution of such action to the angels of God (as in Exod. xii, 23; 2 Sam. xxiv, 16; 2 Kings xix, 35; Acts xii, 23), and, in our ignorance of the method of connection of the second causes of nature with the supreme will of God, we cannot even say whether it has in it any antecedent improbability; but it is little dwelt upon in Scripture in comparison with the other exercise of this power through the hands of wicked men, who become "children of the devil," and accordingly "do the lusts of their father." (See John viii, 44; Acts xiii, 10; 1 John iii, 8–10; and comp. John vi, 70.) In this sense the Scripture regards all sins as the "works of the devil," and traces to him, through his ministers, all spiritual evil and error (2 Cor. xi, 14, 15), and all the persecution and hindrances which oppose the Gospel (Rev. ii, 10; 1 Thess. ii, 18). Most of all is this indirect action of Satan manifested in those who deliberately mislead and tempt men, and who at last, independent of any interest of their own, come to take an unnatural pleasure in the sight of evil-doing in others (Rom. i, 32).

The *method* of his action is best discerned by an examination of the title by which he is designated in Scripture. He is called emphatically *ὁ διάβολος*, "the devil." The derivation of the word in itself implies only the endeavor to break the bonds between others and "set them at variance" (see, e. g., Plato, *Symp.* p. 222 c. *διαβάλλειν ἐμὲ καὶ Ἀγάθωνα*); but common usage adds to this general sense the special idea of "setting at variance *by slander*." In the New Test. the word *διάβολοι* is used three times as an epithet (1 Tim. iii, 11; 2 Tim. iii, 3; Tit. ii, 3), and in each case with something like the special meaning. In the application of the title to Satan both the general and special senses should be kept in view. His general object is to break the bonds of communion between God and man, and the bonds of truth and love which bind men to each other —to "set" each soul "at variance" both with men and God, and so reduce it to that state of self-will and selfishness which is the seed-plot of sin. One special means by which he seeks to do this is slander of God to man and of man to God.

The slander of God to man is seen best in the words of Gen. iii, 4, 5: "Ye shall not surely die: for God doth know that in the day that ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil." These words contain the germ of the false notions which keep men from God, or reduce their service to him to a hard and compulsory slavery, and which the heathen so often adopted in all their hideousness, when they represented their gods as either careless of human weal and woe or "envious" of human excellence and happiness. They attribute selfishness and jealousy to the giver of all good. This is enough (even without the imputation of falsehood which is added) to pervert man's natural love of freedom till it rebels against that which is made to appear as a hard and arbitrary tyranny, and seeks to set up, as it thinks, a freer and nobler standard of its own. Such is the slander of God to man, by which Satan and his agents still strive against his reuniting grace.

The slander of man to God is illustrated by the book of Job (Job i, 9–11; ii, 4, 5). In reference to it, Satan is called the "adversary" (*ἀντίδικος*) of man in 1 Pet. v, 8, and represented in that character in Zech. iii, 1, 2; and more plainly still designated in Rev. xii, 10 as "the accuser of our brethren, who accused them before our God day and night." It is difficult for us to understand what can be the need of accusation, or the power of slander, under the all-searching eye of God. The mention of it is clearly an "accommodation" of God's judgment to the analogy of our human experience; but we understand by it a practical and awful truth, that every sin of life, and even the admixture of lower and evil motives which taints the best actions of man, will rise up against us at the judgment to claim the soul as their own, and fix forever that separation from God to which, through them, we have yielded ourselves. In that accusation Satan shall in some way bear a leading part, pleading against man, with that worst of slander which is based on perverted or isolated facts; and shall be overcome, not by any counter-claim of human merit, but "by the blood of the lamb" received in true and steadfast faith.

But these points, important as they are, are of less moment than the disclosure of the method of Satanic action upon the heart itself. It may be summed up in two words—temptation and possession.

The subject of temptation is illustrated, not only by abstract statements, but also by the record of the temptations of Adam and of our Lord. It is expressly laid down (as in James i, 2–4) that "temptation," properly so called, i. e. "trial" (*πειρασμός*), is essential to man, and is accordingly ordained for him and sent to him by God (as in Gen. xxii, 1). Man's nature is progressive; his faculties, which exist at first only in capacity (*ἐυνάμει*), must be brought out to exist in actual efficiency (*ἐνεργείᾳ*) by free exercise. His appetites and passions tend to their objects, simply and unreservedly, without respect to the rightness or wrongness of their obtaining them; they need to be checked by the reason and conscience, and this need constitutes a trial in which, if the conscience prevail, the spirit receives strength and growth; if it be overcome, the lower nature tends to predominate, and the man has fallen away. Besides this, the will itself delights in independence of action. Such independence of physical compulsion is its high

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privilege; but there is over it the moral power of God's law, which, by the very fact of its truth and goodness, acknowledged as they are by the reason and the conscience, should regulate the human will. The need of giving up the individual will, freely and by conviction, so as to be in harmony with the will of God, is a still severer trial, with the reward of still greater spiritual progress if we sustain it, with the punishment of a subtler and more dangerous fall if we succumb. In its struggle the spirit of man can only gain and sustain its authority by that constant grace of God, given through communion of the Holy Spirit, which is the breath of spiritual life.

It is this tentability of man, even in his original nature, which is represented in Scripture as giving scope to the evil action of Satan. He is called the "tempter" (as in Matt. iv, 3; 1 Thess. iii, 5). He has power (as the record of Gen. iii shows clearly), first, to present to the appetites or passions their objects in vivid and captivating forms, so as to induce man to seek these objects against the law of God "written in the heart;" and next, to act upon the false desire of the will for independence, the desire "to be as gods, knowing" (that is, practically, judging and determining) "good and evil." It is a power which can be resisted, because it is under the control and overruling power of God, as is emphatically laid down in 1 Cor. x, 13; James iv, 7, etc.; but it can be so resisted only by yielding to the grace of God, and by a struggle (sometimes an "agony") in reliance on its strength.

It is exercised both negatively and positively. Its negative exercise is referred to in the parable of the sower, as taking away the word, the "engrafted word" (James i, 21) of grace, i. e. as interposing itself, by consent of man, between him and the channels of God's grace. Its positive exercise is set forth in the parable of the wheat and the tares, represented as sowing actual seed of evil in the individual heart or the world generally; and it is to be noticed that the consideration of the true nature of the tares (ζιζάνια) leads to the conclusion, which is declared plainly in 2 Cor. xi, 14, viz. that evil is introduced into the heart mostly as the counterfeit of good.

This exercise of the tempter's power is possible, even against a sinless nature. We see this in the temptation of our Lord. The temptations presented to him appeal, first, to the natural desire and need of food; next, to the desire of power, to be used for good, which is inherent in the noblest minds; and, lastly, to the desire of testing and realizing God's special protection, which is the inevitable tendency of human weakness, under a real but imperfect faith. The objects contemplated involved in no case positive sinfulness; the temptation was to seek them by presumptuous or by unholy means; the answer to them (given by the Lord as the Son of Man, and therefore as one like ourselves in all the weakness and finiteness of our nature) lay in simple faith, resting upon God, and on his word, keeping to his way, and refusing to contemplate the issues of action, which belong to him alone. Such faith is a renunciation of all self-confidence, and a simple dependence on the will and on the grace of God.

But in the temptation of a fallen nature Satan has a greater power. Every sin committed makes a man the "servant of sin" for the future (John viii, 34; Rom. vi, 16): it therefore creates in the spirit of man a positive tendency to evil, which sympathizes with, and aids the temptation of the evil one. This is a fact recognised by experience; the doctrine of Scripture, inscrutably mysterious, but unmistakably declared, is that, since the fall, this evil tendency is born in man in capacity, prior to all actual sins, and capable of being brought out into active existence by such actual sins committed. It is this which Paul calls "a law," i. e. (according to his universal use of the word) an external power "of sin" over man, bringing the inner man (the νοῦς) into captivity (Rom. vii, 14-24). Its power is broken by the atonement and the gift of the Spirit, but yet not completely cast out; it still "lusts against the spirit" so that men "cannot do the things which they would" (Gal. v, 17). It is to this spiritual power of evil, the tendency to falsehood, cruelty, pride, and unbelief, independently of any benefits to be derived from them, that Satan is said to appeal in tempting us. If his temptations be yielded to without repentance, it becomes the reprobate (ἀδόκιμος) mind, which delights in evil for its own sake (Rom. i, 28, 32), and makes men emphatically "children of the devil" (John viii, 44; Acts xiii, 10; 1 John iii, 8, 10) and "accursed" (Matt. xxv, 41), fit for "the fire prepared for the devil and his angels." If they be resisted, as by God's grace they may be resisted, then the evil power (the "flesh" or the "old man") is gradually "crucified" or "mortified" until the soul is prepared for that heaven where no evil can enter.

This twofold power of temptation is frequently referred to in Scripture as exercised chiefly by the suggestion of evil thoughts, but occasionally by the delegated power of Satan over outward circumstances. To this latter power is to be traced (as has been said) the trial of Job by temporal loss and bodily suffering (Job i, ii), the remarkable expression used by our Lord as to the woman with a "spirit of infirmity" (Luke xiii, 16), the "thorn in the flesh," which Paul calls the "messenger of Satan" to buffet him (2 Cor. xii, 7). Its language is plain, incapable of being explained as metaphor or poetical personification of an abstract principle. Its general statements are illustrated by examples of temptation. (See, besides those already mentioned, Luke xxii, 5; John xxiii, 27 [Judas]; Luke xxii, 31 [Peter]; Acts v, 3 [Ananias and Sapphira]; 1 Cor. vii, 5; 2 Cor. ii, 11; 1 Thess. iii, 5.) The subject itself is the most startling form of the mystery of evil; it is one on which, from our ignorance of the connection of the first cause with second causes in nature, and of the process of origination of human thought, experience can hardly be held to be competent either to confirm or to oppose the testimony of Scripture.

It is of no avail that there are difficulties connected with the agency ascribed to Satan. Objections are of little weight when brought against well-authenticated facts. Any objections raised against the agency of Satan are equally valid against his existence. If he exists, he must act; and if he is evil, his agency must be evil. The fact of such an agency being revealed as it is, is every way as consonant with reason and religious consciousness as are the existence and agency of good angels. Neither reason nor consciousness could by itself establish such a fact; but all the testimony they are capable of adducing is in agreement with the Scripture representation on the subject.

On the subject of dæmonical possession (q. v.) it is sufficient here to remark that although widely different in form, yet it is of the same intrinsic character as the other power of Satan, including both that external and internal influence to which reference has been made above. It is disclosed to us only in connection with the revelation of that redemption from sin which destroys it—a revelation begun in the first promise in Eden, and manifested in itself at the atonement in its effects at the great day. Its end is seen in the Apocalypse, where Satan is first "bound for a thousand years," then set free for a time for the last conflict, and finally "cast into the lake of fire and brimstone . . . for ever and ever" (xx, 2, 7-10).

V. *Traditions.*—According to the Mohammedans, who have derived their account from Jewish traditions, Satan, or, as they sometimes call him, *Eblis*, was an archangel whom God employed to destroy the Jinns or Genii, a race intermediate between men and angels, who tenanted the earth before the creation of Adam. In riches, power, and magnificence, the pre-Adamite sultans of the Jinns far surpassed any height to which monarchs of the human race have attained; but the pride with which such glories inspired them filled them with impiety, and

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their monstrous crimes at length provoked the wrath of the Omnipotent. Satan was then commissioned to destroy them; he exterminated the greater part of the perfidious race, and compelled the rest to seek refuge in the caves beneath the mighty Kaf, or mountain framework which supports the universe. This victory filled Satan with pride; and when God, after the creation of Adam, required all the celestial intelligences to worship the new being, Satan and his adherents peremptorily refused, upon which he was driven from heaven, and the faithful angels threw great stones at him to accelerate his flight. Hence the common Mohammedan saying, "God preserve us from Satan who was stoned!" In revenge for this misfortune, Satan resolved to procure the expulsion of our first parents from paradise; but when he presented himself at the gate of the garden, he was refused admittance by the guard. On this he begged each of the animals, one after another, to carry him in, that he might speak to Adam and his wife; but they all refused him except the serpent, who took him between two of his teeth and thus carried him in. See D'Herbelot, *Biblioth. Orientale*, s. v. See SUPERSTITION.

VI. *Literature.*—Lists of works on this subject are given by Danz, *Theol. Wörterbuch*, s. vv. "Satan," "Teufel;" Darling, *Cyclop. Bibliogr.* col. 1384, 1680 sq.; and Malcom, *Theolog. Index*, s. v. See also Tweedie, *Satan as revealed in Scripture* (Edinb. 1862); Snope, *Satanic Influence* (Lond. 1854); Cowan, *idem* (ibid. 1861); and the monographs referred to under DÆMON; DEVIL; POSSESSED.

SATAN, DEPTHS OF (Rev. ii, 24), probably were the mysteries of the Nicolaitans, the Simonians, and other early Gnostics, who concealed their errors under deep abstruseness derived from wild speculations of Oriental philosophy, spoke of certain intelligences which created the world, but were in opposition to the Creator. They taught a profound knowledge of the nature of angels and their different degrees. They seem to have had secret books, written in an abstruse and mysterious style. See GNOSTICS.

SATAN, SYNAGOGUE OF (Rev. ii, 9, 13), probably denotes the unbelieving Jews at Smyrna, the false zealots for the law of Moses, who at the beginning were the most eager persecutors of the Christians. They were very numerous at Smyrna, where Polycarp was bishop, to whom John writes. See SMYRNA.

Satanaël, a being whom the Bogomiles (q. v.) of the 12th century regarded as the first-born son of the supreme God, who sat at the right hand of God, holding the second place after him. To each of the higher spirits they believed that God had committed a particular administration, while Satanael was placed over all his universal vicegerents; but, having apostatized, he persuaded his companions in apostasy to create a new heaven and a new earth, which should be an empire independent of the supreme God. He ruled in the world which he had created, bringing many thousands to ruin by his seductive wiles. But the good God resolved to rescue men from the dominion of Satanael and to deprive him of power. This was accomplished by the Logos, who became incarnate, or, rather, took an ethereal body, which resembled an earthly body only in its outward appearance. Satanael was deprived by Christ of his divine power, and obliged to give up the name of *El* and retain only that of *Satan*. This doctrine has a marked resemblance to that of the Euchites. —Gardner, *Faiths of the World*, s. v.

Satanámis, a Hindû sect who profess to adore the true name alone, the one God, the cause and creator of all things. They borrow their notions of creation from the Vedantic philosophy. Worldly existence is with them illusion, or the work of Maya. They acknowledge the whole of the Hindû gods, and, although they profess to worship but one God, they pay reverence to what they consider manifestations of his nature visible in the Avatars, particularly Rama and Krishna. They use distinctive marks, and wear a double string of silk bound around the right wrist. They do not uniformly employ frontal lines, but some make a perpendicular streak with ashes of a burnt-offering to Hanuman. Their moral system approaches that of the Hindû Quietists or the Greek Stoics, consisting chiefly of a spirit of rigid indifference to the world, its pleasures and its pains, advantages and disadvantages; and a strict adherence to all ordinary social and religious duties, combined with the calm hope of final absorption into the one spirit which pervades all things.—Gardner, *Faiths of the World*, s. v.

Satanians, a branch of the Messalians, who appeared about A.D. 390. They derived their name from the theory which they are alleged to have held, that the power of Satan over men makes it right for them to pray that he will not exercise it to their harm. This opinion seems to be the same as that on which the worship of the Yezedees (q. v.) is grounded.

Satanniāni. Heretics of this name are mentioned by the author of *Prædestinatus* as having derived their name from Satanius, and as maintaining the opinion that the resurrection of the dead will be a restoration of bodies and souls to exactly the same condition in which they exist during the present life. This seems to be the same heresy which is numbered the *eighteenth* by Philaster and the *sixty-seventh* by Augustine, and to whose adherents the name *Æternales* is given by Danæus in his tract on Augustine's treatise on heresies.—Blunt, *Dict. of Sects*, s. v.

Satanow, ISAAC HA-LEVI, a Jewish writer, was a native of Satanow, in Russian Poland, where he was born in the year 1732. In 1772 he came to Berlin, where he began to issue those works for which he had prepared himself in his native place, and which have secured him a lasting memorial in Hebrew literature and Biblical exegesis. His works are, a short Hebrew grammar, entitled שִׂפְתֵי רְנָנוֹת, *The Joyful Lips* (Berl. 1773):—שִׁפְתֵי אֱמֶת, a Hebrew dictionary in the manner of Kimchi's סֵפֶר הַשָּׁרָשִׁים (ibid. 1787; Prague, 1804):—דְּבָרִים אֲחָדִים, on the synonyms and homonyms of the Hebrew language (Berl. 1787; Prague, 1804):—מִבְחַר אֶחָת, a Hebrew dictionary, also called סֵפֶר הַשָּׁרָשִׁים (Berl. 1787):—A Hebrew commentary on and German translation of Job (ibid. 1799). Besides these, Satanow has also written several works of gnomes and apothegms in imitation of the Psalms and Proverbs, as well as grammatical notes on all the difficult passages of the Old Test. which have not as yet been published. Satanow died in 1802. See Fürst, *Bibl. Jud.* iii, 251 sq.; Delitzsch, *Zur Geschichte d. jüdischen Poesie*, p. 115 sq.; Jost, *Gesch. d. Judenth. u. s. Secten*, iii, 398, etc.; Kitto, *Cyclop.* s. v.; Etheridge, *Introd. to Hebrew Lit.* p. 395; Grätz, *Gesch. d. Juden*, xi, 132 sq.; Steinschneider, *Bibliograph. Handb.* p. 124; *Catalogus Libr. Hebr.* in *Biblioth. Bodl.* p. 2502. (B. P.)

Satervis, in Persian mythology, is a prince of the stars and good genius who protects the region of the west, and is a leader in the contest with Ahriman. He raises the water from the sea and spreads it over the land in the form of rain.

Sathrabuza'nès (Σαθραβουζάνης), a Græcized form (1 Esdr. vi, 3, 7, 27 [vii, 1]) of the Chaldee name (Ezra v, 3, 6; vi, 6, 13) SHETHAR-BOZNAI (q. v.).

Satisfaction (expressed in Hebrew by מָלֵא, *to fill:* שָׂבַע, *to satiate;* and רָוָה, *to glut;* in Greek [according to the A. V.] by less distinctive terms, χορτάζω, *to fodder;* once [Col. ii, 23] πλησμονή, *satiety*), in general, signifies the act of giving complete or perfect pleasure. In the Christian system it denotes that which Christ did and suffered in order to satisfy divine justice, to secure the honors of the divine government, and thereby make an atonement for the sins of his people (Heb.

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כִּפֶּר, *to atone for*). This use of the word *satisfaction* is taken from the sense of the word in the Roman law, viz. contenting an aggrieved person by some consideration consistent with a remission of the debt or offence for which the satisfaction is offered. The death of Christ as an expiatory sacrifice was the satisfaction for the sins of the world (1 John ii, 2; Rom. v, 11). Satisfaction is, in fact, propitiation and atonement. Christ's satisfaction is vicarious and expiatory, being made for us and instead of us or our act, we having ourselves no power of offering satisfaction to the offended majesty of heaven. Satisfaction is distinguished from merit thus: The satisfaction of Christ consists in his answering the demands of the law on man, which were consequent on the breach of it. These were answered by suffering its penalty. The merit of Christ consists in what he did to fulfil what the law demanded before man sinned, which was obedience. The satisfaction of Christ is to free us from misery, and the merit of Christ is to procure happiness for us. See Owen, *On the Satisfaction of Christ;* Gill, *Body of Div.* s. v.; Stillingfleet, *On Satisfaction;* Watts, *Redeemer and Sanctifier*, p. 28, 32; Hervey, *Theron and Aspasio.* See ATONEMENT; PROPITIATION.

SATISFACTION, ROMISH. The catechism of the Council of Trent defines "satisfaction" as "the compensation made by man to God by doing something in atonement for the sins which he has committed." The satisfaction which Christ makes on the cross, it is declared, "gives to man's actions merit before God." "Canonical satisfaction" is something—prayer, fasting, or alms-deeds—"which is imposed by the priest, and must be accompanied with a deliberate and firm purpose carefully to avoid sin for the future." This satisfaction is directed by the Council of Trent to be proportioned to the nature of the offence and the capability of the offender. It directly opposes the doctrine of justification by faith only, and is closely connected with the Romish notion of the merits of good works. See PENANCE.

Satnius, in Greek mythology, was a son of Enops and the naiad or nymph of the stream Satnioïs. He was slain by Ajax, the son of Oileus.

Satrap (Heb. *achashdarpen'*, אֲחַשְׁדַּרְפְּנִין; Sept. *σατράπης* and *στρατηγός*; Vulg. *satrapes;* A. V. "ruler of provinces;" Esth. iii, 12; viii, 9; ix, 3; and with the Chaldee termination, Dan. iii, 2, 3, 27; vi, 2, 3). The genuine form of this name has been found in Indian inscriptions to be *ksatrapa*, i. e. *warrior of the host* (see Benfey, in *Gött. Gel. Anz.* 1839, p. 805 sq.; Lassen, *Zeitschrift f. d. Morgenl.* iii, 161), to which the Greek *ἐξατράπης* or *ἐξαιθράπης* corresponds (Böckh, *Corp. Inscr.* No. 2691 c), from which the softer form *satrapes* gradually arose and passed into modern languages (Gesenius, *Thesaur.* s. v.). "These satraps are known in ancient history as the governors or viceroys of the provinces into which the Persian empire was divided. Strictly speaking, they had an extended civil jurisdiction over several smaller provinces, each of which had its own פַּחַת, or governor. Thus Zerubbabel and Nehemiah were 'governors' of Judea under the Persian satraps of Syria (Ezra iv, 3, 6; Neh. ii, 9). The power and functions of the Persian satraps were not materially different from those of the modern Persian governors and Turkish pashas; and, indeed, the idea of provincial government by means of viceroys intrusted with almost regal powers in their several jurisdictions, and responsible only to the king, by whom they are appointed, has always been prevalent in the East. The important peculiarity and distinction in the ancient Persian government, as admirably shown by Heeren (*Researches*, i, 489 sq.), was that the civil and military powers were carefully separated—the satrap being a very powerful civil and political chief, but having no immediate control over the troops and garrisons, the commanders of which were responsible only to the king. The satraps, in their several provinces, employed themselves in the maintenance of order and the regulation of affairs; and they also collected and remitted to the court the stipulated tribute, clear of all charges for local government and for the maintenance of the troops (Xenoph. *Cyrop.* viii, 6, § 1–3). In later times this prudent separation of powers became neglected in favor of royal princes and other great persons (Xenoph. *Anab.* i, 1, § 2), who were intrusted with the military as well as civil power in their governments —to which cause may be attributed the revolt of the younger Cyrus, and the other rebellions and civil wars, which, by weakening the empire, facilitated its ultimate subjugation by Alexander" (Kitto). See PERSIA.

Satrăpès, in Greek mythology, was a name under which a bronze statue was erected to Neptune, first at Samicum, and afterwards in Elis, which was constantly covered with a robe of woollen, another of linen, and a third of byssus.

Satshi, in Hindû mythology, was the wife of the sun-god Indra.

Satterlee, ALFRED BROWN, a Baptist missionary, was born at Sheldon, N. Y., Oct. 26, 1823, and was a graduate of Brown University, in the class of 1852. He pursued his theological studies at the Rochester Theological Seminary, and received his appointment as a missionary of the American Baptist Missionary Union in 1853, and was set apart for the Arracan mission. He reached the field of his labors, Akyab, in Sept., 1855. He was not permitted to perform much service for his Master. At the early age of thirty-two he died of the cholera, July 1, 1856. (J. C. S.)

Satterpai, in Persian mythology, is the heaven of the fixed stars supposed to be situated below the heaven of the moon, and presided over by twelve genii of the twelve signs of the zodiac.

Sattiawodi, in Hindû mythology, is a daughter of the king Dassarayen, who was first married to Parassen and afterwards to Sandanen.

Saturday (*Saturn's day*) was, next to the Lord's day, held by the ancient Christians in great veneration, and, especially in the Eastern parts, honored with all the public solemnities of religion. This observance of the day was, doubtless, out of respect to the feelings of the Jews, who were generally the first converts to the Christian faith, and who still retained great reverence for the Sabbath. The Western Church regarded it as a fast, but the Greek Church observed it as a festival, one Sabbath (Saturday) only excepted. This was called the Great Sabbath, between Good-Friday and Easter-day, when our Saviour lay buried, upon which account it was kept as a fast throughout the whole Church. Athanasius (*Hom. de Semente*, tom. I, p. 1060) tells us that they assembled on Saturdays—not that they were infected with Judaism, but only to worship Jesus Christ, the Lord of the Sabbath. So far as concerns public worship, Saturday was made in all things conformable to that of the Lord's day. The Scriptures were read, as on the Lord's day, sermons preached, and the communion administered. A preference, however, was given to the Lord's day, for there were no laws forbidding lawsuits, pleadings, public shows, and games on that day. Nor were men obliged to abstain wholly from bodily labor, but, on the contrary, the Council of Laodicea (August. *Ep.* 118) has a canon forbidding Christians to Judaize, or rest on the Sabbath, any further than was necessary for public worship. The reason for the Latin Church keeping Saturday as a fast is given by pope Innocent in his epistle to the bishop of Eugubium: "If we commemorate Christ's resurrection not only at Easter, but every Lord's day, and fast upon Friday because it was the day of his passion, we ought not to pass by Saturday, which is the middle-time between the days of grief and joy." He therefore concludes that Saturday ought to be kept as a fast (*Innocent. Ep. ad Decium Eugubin.* c. 4). This

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was the general practice, and yet in Italy itself it was otherwise at Milan, where Saturday was a festival. The Saturdays in Ember weeks are called "in XII Lections," from the six Gospels read both in Latin and Greek. See Bingham, *Antiq. of the Christ. Church*, p. 1137 sq.; Riddle, *Christ. Antiq.* p. 652 sq.; Walcott, *Sacred Archæol.* s. v.

Saturn, or **Kronos**, was a principal deity in Greek and Roman mythology. The old Italic Saturn, whose name indicates that he was a god of harvests, and the old Grecian Kronos, a thoroughly symbolic being, which, like his brothers, the Titans, is suggestive of the primeval and uniform forces of nature, and has a probable though partial connection with the Phœnician Moloch (q. v.), are deities of two religions which often diverge from each other; and a modern learned mythology, which everywhere intermixes Greek and Roman elements, has met with but indifferent success in the endeavor to combine the two gods into one. Kronos, the son of Uranus and Gæa, was the most cunning of the Titans. His mother had given birth to the Centimani and the Cyclops, and Uranus had confined them in the underworld on account of their monstrous shapes and strength. Enraged by this action, Gæa proposed to her younger children to avenge their brothers; but they all shrank from laying violent hands on their father, with the exception of Kronos, who hid himself, and at night emasculated Uranus and threw the generative organs down upon the earth, thereby fructifying it. Kronos then married the Titaness Rhea, from whom sprang the entire race of the gods who ruled the world. To avoid a prophecy by his parents which foretold that one of his children should dethrone him, he swallowed all his children immediately after their birth, excepting Jupiter, whom Rhea saved by giving Kronos a stone wrapped in cloths instead. The child grew rapidly, and attained in a single year to extraordinary size and strength. Metis (cunning) now gave him an emetic, which he administered to Kronos, with the result that he cast up all the children he had swallowed, together with the stone. The latter was placed for a memorial at the foot of Mount Parnassus, and Jupiter conspired with his brothers and sisters to dethrone their father, whom he mutilated as Uranus had been; but when he sought to secure the throne for himself the Titans resisted, with the result that after ten years' war Jupiter released the Centimani and the Cyclops, and with their aid overcame the Titans, whom he imprisoned in the dungeon where the Cyclops had lain. The division of authority was then determined among the Kronidæ by lot, Pluto receiving the earth, Neptune the sea, and Jupiter the heavens and supreme authority over all. The dethroned Kronos or Saturn, it is said, now fled to Italy and inaugurated the golden age. Men lived, like the gods, without care, in uninterrupted happiness, health, and strength; they did not grow old; and to them death was a slumber which relieved them of their present nature and transformed them into dæmons. The earth yielded every kind of fruit, and gave up all its treasures without cultivation and labor. Under the reign of Saturn men lived the life of paradise. To keep alive the recollection of this primitive life of innocence, freedom, and equality, the festival of the Saturnalia was instituted at Rome, which began on Dec. 17, and continued, first a single day, but afterwards for longer periods, until in the time of the emperors it extended over an entire week. During its continuance all business was interrupted; all distinctions between masters and slaves were laid aside, so that slaves sat at the sumptuous table and masters waited on them, and every form of recreation was allowed. In Greece Kronos or Saturn possessed temples of extremely ancient date. His temple at Rome stood at the foot of the Capitol, and served as an archive of the State and also as its treasury. The god is usually represented as bearing a sickle. The scythe, wings, and hour-glass, which are likewise often introduced in such representations, are added notions of more recent date, and resulted from a change in the mode of conceiving of the god. The Persians gave this deity an almost wholly animal representation: the lower parts of the body resemble those of swine, a human body with arms is added, and an animal head with crown completes the figure.—Vollmer, *Wörterb. d. Mythol.* s. v. See Smith, *Dict. of Gr. and Rom. Mythol.* s. v.

Figure of Saturn.

Saturn, *the planet*, seems to be named as an object of worship in Amos v, 26, under the title *Kiyun'*, כִּיּוּן, where it is said of the Israelites in the wilderness, "Ye have borne the tabernacle of your Moloch and *Chiun*, your images," etc.; for a similar word is the name of this star in both Syriac and Arabic (comp. Aben-Ezra, *ad loc.*), and it is known that the ancient Arabians strove to propitiate Saturn as a star of evil influence (see Pococke, *Spec. Hist. Arab.* p. 103, 120, ed. nov.; comp. Norberg, *Onomast. Cod. Nas.* p. 78 sq.; Ephrem Syr. *Opp.* ii, 458; Propert. iv, 1, 104; Lucan, i, 652; Juvenal, vi, 569). On account of its distance from the sun it was considered by the ancient astronomers as having a cold nature (Pliny, ii, 6, p. 75 ed. Hard.), and they ascribed to it heavy storms of rain (ibid. ii, 39; see Harduin, *ad loc.*; see also, on its evil influence, Macrobius, *Saturn.* i, 19, p. 95, 97 Bip.; see also MOLOCH). The Sept. has Ῥαφάν; comp. Acts vii, 43, where the MSS. vary much (see Griesb. *ad loc.*; comp. O. Müller, in the *Bibl. Lubec.* vii, 469 sq.), but the best read Ῥηφάν. This is a Coptic word, as Kircher has shown from an Arabico-Coptic inscription (*Ling. Æg. Restit.* p. 49; *Œdip. Æg.* p. 1, 386 sq.). Seyffarth would derive it from Pε, *to make* or *be*, and ουοειν, *light*, i. e. *shining* (comp. Tatius Isag. in *Arati Phæn.* c. 17). Jablonski, however (*Remph. Ægypt. Deus* [Frankfort and Leips. 1731], also in his *Opusc.* ii, 1 sq., and in Ugolini *Thesaur.* xxiii), would deny that this and the other names of planets associated with it in the inscription are Egyptian, and renders the word as Ethiopic, *king of heaven*, i. e. *sun* (comp. *Opusc.* i, 230 sq.), from *ro*, "king," and *pheh*, "heaven." [Hence the true reading would be Ῥομφά.] Then we must understand the passage in Amos to refer to the worship of Osiris. But there is little evidence for the reading with μ. Ign. Rossi (*Etymol. Ægypt.* [Rome, 1808] p. 176) explains Ῥεμφά as meaning *inhabitant of heaven*, from *pheh*, "heaven," and *rem*, "inhabitant" (comp. Coptic version of 1 Cor. xv, 48 sq.). But this is not striking. More recently, Hengstenberg agrees with Jablonski in re-

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jecting all glosses, and has returned to the old view that Ῥηφάν is the mistake of a scribe for *Kiyun*, or *Riyun* (*Authent. des Pentat.* i, 110 sq.); yet this seems too hasty; and Kircher's view is supported by some well acquainted with the Coptic, and is defended by Baur (*Comment.* ad loc.) and Winer, who considers the rendering of Hengstenberg (*Gestell eurer Bilder*, i. e. *the frame or support of your images*) as without force, though Hitzig and Ewald adopt it. Gesenius (*Thesaur.* ii, 669 sq.) renders *statuam idolorum vestrorum*, i. e. *statue of your idols*, which is without good reason. (Comp., in gen., Braun, *Selecta Sacra*, p. 477 sq.; Maius and Schwab, in Ugolini *Thesaur.* xxiii [but these are unimportant]; Schröder, *De Tabernac. Mol. et Stella Dei Rempha* [Marb. 1745].) Rosenmüller denies that the Sept. renders *Kiyun* by Ῥαιφάν, but refers it as a word of explanation to *elohekém*, אֱלֹהֵיכֶם, *your gods*. But this is with little reason. An attempt has been made to connect Saturn with the Jewish Sabbath, as the *day of Saturn*. See, *contra*, Bähr, *Symbol.* ii, 584. Wolff's *Diss. l. de Chiun et Remph.* (Leips. 1741) is unimportant.—Winer. See CHIUN.

Saturnalia, the festival of Saturnus, to whom the people of Latium attributed the introduction of agriculture and the arts of civilized life. It was kept towards the end of December, as a sort of harvest-home, during which business was suspended; courts and schools were closed; no war was commenced or malefactor punished; slaves were relieved from ordinary labor, and, dressed in their masters' clothes, were waited upon by them at the table. Saturnus being an ancient national god of Latium, the institution of the Saturnalia is lost in the most remote antiquity. One legend ascribes it to Janus, another (by Varro) to the Pelasgi, while a third tradition represented certain followers of Hercules, whom he had left behind on his return to Greece, as the authors of the festival. At first only one day was set apart for the sacred rites of Saturnus, but additions were gradually made until it occupied seven days. In reality, during the empire, three different festivals were celebrated. First came the *Saturnalia* proper, commencing on XVI Kal. Dec., followed by the *Opalia*, anciently coincident with the *Sigillaria*, so called from little earthenware figures (*sigilla oscilla*) exposed for sale at this season. See Anthon, *Classical Dict.* s. v.

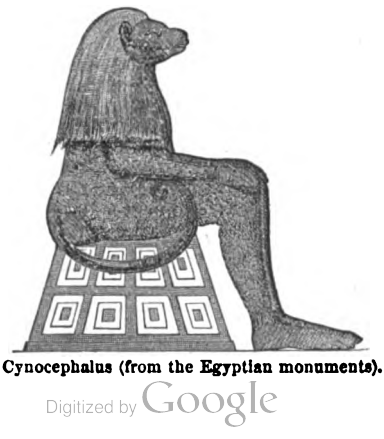
Saturnia and **Saturnius**, in Greek mythology, were appellatives of *Juno* and *Jupiter*, derived from their father Saturn.

Saturninians, Saturnians, or **Saturnines**, an early sect of Syrian Gnostics, followers of Saturninus (q. v.) or Saturnilus. The theories of Saturninus are only known through the work of Irenæus *Against Heresies*. In this he states that Saturninus, like Menander, taught that there is one supreme Unknown, the Father (Πατὴρ ἄγνωστος). The Father, he taught, was without origin, bodiless and formless, and never had in reality appeared to men; the God of the Jews was only an angel. A number of spiritual beings were created by him in successive gradations, in the lowest of which came the spirits of the seven planets. These seven, of whom the God of the Jews was chief, created the world, man, and all things. They had not power to make man an erect being, and so he continued to crawl upon the earth like a worm until the Supreme sent forth a spark of life, which gave him an erect posture, compacted his joints, and made him to live. Man now for the first time becomes possessed of a soul, and the godlike germ is destined to unfold itself in those human natures where it has been implanted, to distinct personality, and to return after a determinate period to the original Fountain of Life. Saturninus taught that the Saviour, whom he calls Æon, νοῦς, came to destroy the Demiurge, who was the God of the Jews; that he was without birth, without body, without figure, and only in appearance a man. He accounted for the existence of good and evil men by affirming that they were originally created of two kinds, the one good, whom Christ came to save, the other wicked, whom the devils succor, and whom Christ will destroy. The Saturninians considered marriage to be of Satan; they abstained from animal food, and taught that some prophecies came from the spirits who made the world, and some from Satan. Their doctrines led to a strict asceticism, and also to the celibacy of following times; they were based on dualism, and resembled those of the Docetæ. As these heretics are not mentioned by St. Clement of Alexandria, it is probable that they were not much known out of Syria, and that they were few in number. See Blunt, *Hist. of Sects*, s. v.; Gardner, *Faiths of the World*, s. v.; Ueberweg, *Hist. of Philos.* i, 280 sq.

Saturnīnus, a native of Antioch, in Syria, and a disciple of Menander. He was founder of a sect of Gnostics, called after him *Saturninians* (q.v.). He flourished A.D. 117–138.

Saturninus, a Christian martyr under Diocletian, was a priest of Albitina, in Africa, who, having been informed against for officiating in his clerical capacity, was apprehended and sent to Carthage to be examined before Amelinus. On his examination, Saturninus vindicated the Christian religion with great eloquence. By command of the proconsul he was tortured and remanded to prison, where he died of starvation, about A.D. 305.—Fox, *Book of Martyrs*, p. 48.

Satyr, the rendering in Isa. xiii, 21; xxxiv, 14, of the Heb. word שָׂעִיר, *saïr'*, which properly means *hairy*; hence a *goat*, especially a *he-goat* (comp. Lat. *hircus*, from *hirsutus*, *hirtus*), and is so rendered in Lev. iv, 24; 2 Chron. xxix, 23, and often. The Sept. has, in the passages in Isaiah, δαιμόνιον, *dæmon*; and so the Eng. A. V., in 2 Chron. xi, 15, "devil." These beings are mentioned in Isaiah as the inhabitants of desert places, but particularly the ruins of Babylon and Petra, where they dance and call to each other. The Greeks probably derived their belief in the existence of beings half men and half goats from the Eastern nations, whose mythology abounds with such fabulous animals, but there is no reason to believe that they formed any part of the Jewish superstitions. Yet it has been supposed by some that Isaiah alludes to the spectral beings which the ancient Persians, the Jews, and the Mohammedans believe to haunt the ruins of Babylon. See SUPERSTITION. But in those passages where the prophet predicts the desolation of Babylon, there is probably no allusion to any species of goat, whether wild or tame. According to the old versions, and nearly all the commentators, our own translation is correct, and satyrs—that is, dæmons of woods and desert places, half men and half goats—are intended. Comp. Jerome (*Comment. ad Isa. xiii*): "Seirim vel incubones vel satyros vel sylvestres quosdam homines quos nonnulli fatuos ficarios vocant, aut dæmonum genera intelligunt." This explanation receives confirmation from a passage in Lev. xvii, 7, "They shall no more offer their sacrifices unto *sеïrim*," and



Cynocephalus (from the Egyptian monuments).

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from a similar one in 2 Chron. xi, 15. The Israelites, it is probable, had become acquainted with a form of goat-worship from the Egyptians (see Bochart, *Hieroz.* iii, 825; Jablonski, *Pant. Ægypt.* i, 273 sq.). The opinion held by Michaelis (*Supp.* p. 2342) and Lichtenstein (*Commentat. de Simiarum*, etc. § 4, p. 50 sq.), that the *seïrim* probably denote some species of ape, has been sanctioned by some modern scientists from a few passages in Pliny (*Hist. Nat.* v, 8; vii, 2; viii, 54). See APE. That some species of *cynocephalus* (dog-faced baboon) was an animal that entered into the theology of the ancient Egyptians is evident from the monuments and from what Horapollo (i, 14–16) has told us. The other explanation, however, has the sanction of Gesenius, Bochart, Rosenmüller, Parkhurst, Maurer, Fürst, and others. As to the "dancing" satyrs, comp. Virgil, *Ecl.* v, 73. See GOAT.

Satyrs, in Greek mythology, were dæmonic companions of Bacchus, who represented the unrestrained and luxurious life in the Bacchic circle. They are not mentioned in Homer, and Hesiod does not describe their form, though he speaks of them as a useless race having no adaptability to labor. Later writers furnish a description about as follows: Bristly hair, a short, thick, and turned-up nose, pointed ears, the neck often marked with small lumps resembling horns, a horse-tail, sometimes a goat-tail over the coccyx. The endowment of these beings with horns and goats' feet was a misconception of later days by which they were identified with pans, paniscs, and fauns. The satyrs were said to be sons of Mercury and Iphthime, or of the naiads. The oldest and most prominent of them was named Silenus, and the older satyrs are called *Sileni* collectively. Marsyas, too, was a satyr. In substance, the satyrs were companions of Bacchus; they were excessively fond of wine, and are accordingly represented as drinking, as reeling with the *thyrsus*, as overcome with sleep, as wine-pressers, or as playing on the flute or cymbal. Their attributes were the flute, the thyrsus staff, pandean pipes, the shepherd's staff, drinking-vessels, and bottles. They were clothed in skins of beasts and crowned with vine-branches, ivy, and pine-twigs. They have frequently been the subject of artistic representation, and always in company with Bacchus. The Latin word *satira* (a satire), originally *satura*, has not the remotest connection with the Greek *Satyri*, and should not be in any way referred to them.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sauces, a Coptic name, according to Jerome, given to the Cœnobites, as distinct from the Anchorets. The name is sometimes Anglicized *Sauches*. See Bingham, *Antiq. of the Christ. Church*, i, 243.

Sauches. See SAUCES.

Saukwimir, in Norse mythology, was one of the strongest jots, or giants. Odin slew his son, and at a subsequent visit to the jots narrated that he had killed the son of a giant and afterwards enjoyed the hospitality of the father, without having discovered his true character, or even having excited the suspicions of his host.—Vollmer, *Wörterb. d. Mythol.* s. v.

Saumur, a Protestant theological seminary, located in a town of the same name, in the department of the Maine-et-Loire. It was suppressed in 1685, but during its continuance exerted considerable influence upon Protestant thought in France. Its tendency was towards Arminianism. See Hagenbach, *Hist. of Doctrines*, § 222, n. 15, 225, 225 a, 247.

Saul (Heb. *Shaül'*, שָׁאוּל, *desired;* Sept. and New Test. Σαούλ; Josephus, Σάουλος), the name of several men, the following three of whom are thus known in the A. V. For the others see SHAUL.

1. An early king of the Edomites, successor of Samlah at Rehoboth (Gen. xxxvi, 37, 38), elsewhere called "Shaul" (1 Chron. i, 48, 49). B.C. post 1618.

2. The first king of Israel (B.C. 1093–1053). (In the following account we make free use of the articles in the dictionaries of Kitto and Smith.)

I. *The Name.*—This first becomes prominent here in the history of Israel, though found before in the Edomitish prince already mentioned, and in a son of Simeon (Gen. xlvi, 10; A. V. "Shaul"). It also occurs among the Kohathites in the genealogy of Samuel (1 Chron. vi, 24, "Shaul"), and in Saul, like the king, of the tribe of Benjamin, better known as the apostle Paul (see below). Josephus (*War*, ii, 18, 4) mentions a Saul, father of one Simon who distinguished himself at Scythopolis in the early part of the Jewish war. The name in its application to the present character seems almost like a mockery of his history.

II. *His Family.*—On the following page is a general view of Saul's pedigree.

In this genealogy may be observed—1. The repetition in two generations of the names of Kish and Ner, of Nadab and Abi-nadab, and of Mephibosheth. 2. The occurrence of the name of Baal in three successive generations; possibly in four, as there were two Mephibosheths. 3. The constant shiftings of the names of God, as incorporated in the proper names: (*a*) *Ab*-iel = *Je*-hiel; (*b*) *Malchi*-shua = *Je*-shua; (*c*) Esh-*baal* = Ish-*bosheth*; (*d*) Mephi- (or Meri-) *baal* = Mephi-*bosheth*. 4. The long continuance of the family down to the times of Ezra. 5. Is it possible that Zimri (1 Chron. ix, 42) can be the usurper of 1 Kings xvi—if so, the last attempt of the house of Saul to regain its ascendency? The time would agree.

There is a disagreement between the pedigree in 1 Sam. ix, 1 and xiv, 51, which represents Saul and Abner as the grandsons of Abiel, and 1 Chron. viii, 33 and ix, 39, which represents them as his great-grandsons. If we adopt the more elaborate pedigree in the Chronicles, we must suppose either that a link has been dropped between Abiel and Kish, in 1 Sam. ix, 1, or that the elder Kish, the son of Abiel (1 Chron. ix, 36), has been confounded with the younger Kish, the son of Ner (1 Chron. ix, 39). The pedigree in 1 Chron. viii is not free from confusion, as it omits among the sons of Abiel, Ner, who in 1 Chron. ix, 36 is the fifth son, and who in both is made the father of Kish. See ABIEL.

Saul's more particular genealogy and lineage (so far as given) is as follows:

Names.	1 Sam.		1 Chron.			2 Sam.		Born B.C.
	ix.	xiv.	vii.	viii.	ix.	ix.	iv.	
Benjamin	1		6					1898?
Becher			6					1878?
Abiah			8					1850?
[Several unknown.]								
Aphiah	1							1280?
Bechorath	1							1250?
Zeror	1							1230?
Abiel	1	51						1200?
or Jehiel					35			
Ner		51		33	36			1175?
Kish	1	51		33	39			1145?
Saul	2	51		33	39	6	4	1113?
Jonathan		49		33	39	6	4	1093?
Meribbaal				34	40			
or Mephibosheth						6	4	1059?
Micah				34	40	6		1068?
Ahaz				35	41			1066?
Jehoadah				36				975?
or Jarah					42			
Zimri				36	42			945?
Moza				36	42			910?
Binea				37	43			880?
Rapha				37				850?
or Rephaiah					43			820?
Eleasah				37	43			790?
Eshek				39				770?
Ulam				39				710?
Many sons and grandsons				40				650?
Captivity								588?

III. *Saul's History.*—1. *Up to his Coronation.*—The birthplace of Saul is not expressly mentioned; but as Zelah was the place of Kish's sepulchre (2 Sam. xxi), it was probably his native village. There is no warrant for saying that it was Gibeah, though, from its subsequent connection with him, it is called often "Gib-

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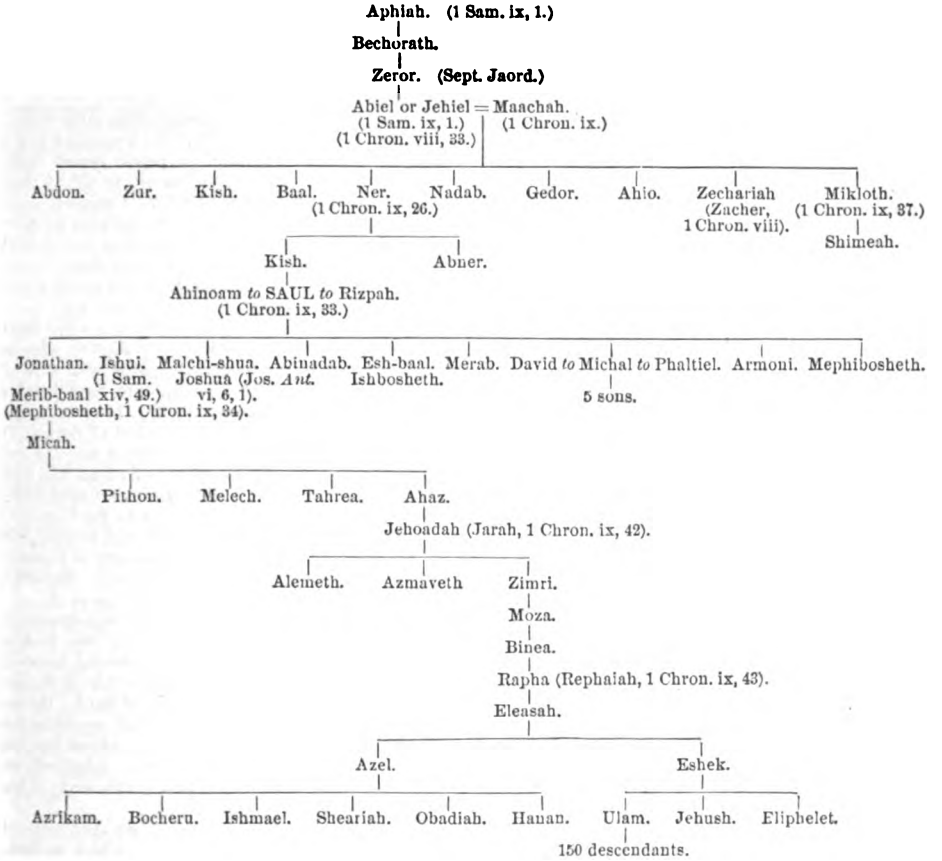
GENERAL VIEW OF SAUL'S LINEAGE.


Aphiah. (1 Sam. ix, 1.)
Bechorath.
Zeror. (Sept. Jaord.)
Abiel or Jehiel = Maachah.
(1 Sam. ix, 1.) (1 Chron. ix.)
(1 Chron. viii, 33.)
Abdon. Zur. Kish. Baal. Ner. Nadab. Gedor. Ahio. Zechariah (Zacher, 1 Chron. viii). Mikloth. (1 Chron. ix, 37.)
(1 Chron. ix, 26.)
Shimeah.
Kish. Abner.
Ahinoam to SAUL to Rizpah.
(1 Chron. ix, 33.)
Jonathan. Ishui. (1 Sam. xiv, 49.) Malchi-shua. Joshua (Jos. Ant. vi, 6, 1). Abinadab. Esh-baal. Ishbosheth. Merab. David to Michal to Phaltiel. Armoni. Mephibosheth.
5 sons.
Merib-baal (Mephibosheth, 1 Chron. ix, 34).
Micah.
Pithon. Melech. Tahrea. Ahaz.
Jehoadah (Jarah, 1 Chron. ix, 42).
Alemeth. Azmaveth Zimri.
Moza.
Binea.
Rapha (Rephaiah, 1 Chron. ix, 43).
Eleasah.
Azel. Eshek.
Azrikam. Bocheru. Ishmael. Sheariah. Obadiah. Hanan. Ulam. Jehush. Eliphelet.
150 descendants.

eah of Saul." See GIBEAH. (When Abiel, or Jehiel [1 Chron. viii, 29; ix, 35], is called the father of "Gibeon," it probably means founder *of Gibeah*.)

His father, Kish, was a powerful and wealthy chief, though the family to which he belonged was of little importance (1 Chron. ix, 1, 21). A portion of his property consisted of a drove of asses. In search of these asses, gone astray on the mountains, he sent his son Saul, accompanied by a servant (נַעַר) who acted also as a guide and guardian of the young man (ver. 3–10). After a three days' journey (ver. 20), which it has hitherto proved impossible to track with certainty [see RAMAH], through Ephraim and Benjamin [see SHALIM; SHALISHA; ZUPH], they arrived at the foot of a hill surrounded by a town, when Saul proposed to return home, but was deterred by the advice of the servant, who suggested that before doing so they should consult "a man of God," "a seer," as to the fate of the asses, securing his oracle by a present (*backshish*) of a quarter of a silver shekel. They were instructed by the maidens at the well outside the city to catch the seer as he came out of the city to ascend to a sacred eminence, where a sacrificial feast was waiting for his benediction (1 Sam. ix, 11–13). At the gate they met the seer for the first time—it was Samuel. A divine intimation had indicated to him the approach and the future destiny of the youthful Benjamite. Surprised at his language, but still obeying his call, they ascended to the high place, and in the inn or caravansary at the top (Sept. τὸ κατάλυμα, ver. 27) found thirty or (Sept. and Josephus, *Ant.* vi, 4, 1) seventy guests assembled, among whom they took the chief place. In anticipation of some distinguished stranger, Samuel had bidden the cook reserve a boiled shoulder, from which Saul, as the chief guest, was bidden to tear off the first morsel (Sept. 1 Sam. ix, 22–24). They then descended to the city, and a bed was prepared for Saul on the housetop. At daybreak Samuel roused him. They descended again to the skirts of the town, and there (the servant having left them) Samuel poured over Saul's head the consecrated oil, and with a kiss of salutation announced to him that he was to be the ruler and (Sept.) deliverer of the nation (ix, 25–x, 1). From that moment, as he turned on Samuel the huge shoulder which towered above all the rest (Sept. x, 9), a new life dawned upon him. He returned by a route which, like that of his search, it is impossible to make out distinctly; and at every step homeward it was confirmed by the incidents which, according to Samuel's prediction, awaited him (x, 9, 10). At Rachel's sepulchre he met two men, who announced to him the recovery of the asses—his lower cares were to cease. At the oak of Tabor [see PLAIN; TABOR] he met three men carrying gifts of kids and bread and a skin of wine, as an offering to Bethel. Two of the loaves were offered to him as if to indicate his new dignity. At "the hill of God" (whatever may be meant thereby, possibly his own city, Gibeah) he met a band of prophets descending with musical instruments, and he caught the inspiration from them as a sign of his new life (Ewald, iii, 28–30).

This is what may be called the private, inner view of his call. The outer call, which is related independently of the other, was as follows. An assembly was convened by Samuel at Mizpeh, and lots (so often practised at that time, see Aristot. *Polit.* vi, 11; Virgil, *Æn.* ii) were cast to find the tribe and the family which was

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to produce the king. Saul was named, and, by a divine intimation, found hidden in the circle of baggage which surrounded the encampment (1 Sam. x, 17–24). His stature at once conciliated the public feeling, and for the first time the shout was raised, afterwards so often repeated in modern times, "Long live the king!" (ver. 23, 24) and he returned to his native Gibeah, accompanied by the fighting part (חַיִל) of the people, of whom he was now to be the especial head. The murmurs of the worthless part of the community who refused to salute him with the accustomed presents were soon dispelled by an occasion arising to justify the selection of Saul. The words which close 1 Sam. x, 27 are, in the Hebrew text, "he was as though he were deaf;" in Josephus, *Ant.* vi, 5, 1, and the Sept. (followed by Ewald), "and it came to pass after a month that . . ."

The corrupt administration of justice by Samuel's sons furnished an occasion to the Hebrews for rejecting that theocracy of which they neither appreciated the value, nor, through their unfaithfulness to it, enjoyed the full advantages (1 Sam. viii). The prospect of the event related below seems also to have conspired with the cause just mentioned and with a love of novelty in prompting the demand for a king (xii, 12)—an officer evidently alien to the genius of the theocracy, though contemplated as a historical certainty, and provided for by the Jewish lawgiver (ver. 17–20; Deut. xvii, 14–20; on which see Grotius's note; also *De Jure Belli*, etc. i, 4, 6, with the remarks of Gronovius, who [as Pufendorf also does] controverts the views of Grotius). An explanation of the nature of this request, as not only an instance of ingratitude to Samuel, but of rebellion against Jehovah, and the delineation of the manner in which their kings—notwithstanding the restrictions prescribed in the law—might be expected to conduct themselves (מִשְׁפַּט הַמֶּלֶךְ, Sept. *δικαίωμα τοῦ βασιλέως*; 1 Sam. viii, 11; x, 25), failed to move the people from their resolution. See SAMUEL. Both previously to that election (ver. 16), and subsequently, when insulted by the worthless portion of the Israelites, he showed that modesty, humility, and forbearance which seem to have characterized him till corrupted by the possession of power. The person thus set apart to discharge the royal function possessed, at least, those corporal advantages which most ancient nations desiderated in their sovereigns—what Euripides calls the *worthy form of royalty*. His person was tall and commanding, and he soon showed that his courage was not inferior to his strength (ix, 1; x, 23). His belonging to Benjamin also, the smallest of the tribes, though of distinguished bravery, prevented the mutual jealousy with which either of the two great tribes, Judah and Ephraim, would have regarded a king chosen from the other.

2. *Confirmation of Saul's Appointment.*—He was (having, apparently, returned to his private life) on his way home, driving his herd of oxen, when he heard one of those wild lamentations in the city of Gibeah, such as mark in Eastern towns the arrival of a great calamity. It was the tidings of the threat issued by Nahash, king of Ammon, against Jabesh-gilead. See AMMON. For, in the meantime, the Ammonites, whose invasion had hastened the appointment of a king, having besieged Jabesh in Gilead, and Nahash their king having proposed insulting conditions to them, the elders of that town, apparently not aware of Saul's election (1 Sam. xi, 3), sent messengers through the land imploring help. The inhabitants of Jabesh were connected with Benjamin by the old adventure recorded in Judg. xxi. It was as if this one spark was needed to awaken the dormant spirit of the king. "The Spirit of the Lord came upon him," as on the ancient judges. The shy, retiring nature which we have observed vanished never to return. In this emergency, he had recourse to the expedient of the earlier days by the message of the bones of two of the oxen from the herd which he was driving. Saul thus acted with wisdom and promptitude, summoning the people, *en masse*, to meet him at Bezek; and having, at the head of a vast multitude, totally routed the Ammonites (ver. 11) and obtained a higher glory by exhibiting a new instance of clemency, whether dictated by principle or policy—"Novum imperium inchoantibus utilis clementiæ fama" (Tacitus, *Hist.* iv, 63), "For lowliness is young ambition's ladder"—he and the people betook themselves, under the direction of Samuel, to Gilgal, there with solemn sacrifices to reinstall the victorious leader in his kingdom (1 Sam. xi). If the number set down in the Hebrew text of those who followed Saul (ver. 8) can be depended on (the Sept. more than doubles them, and Josephus outgoes even the Sept.), it would appear that the tribe of Judah was dissatisfied with Saul's election, for the soldiers furnished by the other tribes were 300,000, while Judah sent only 30,000; whereas the population of the former, compared with that of Judah, appears, from other passages, to have been as about five to three (2 Kings xxiv, 9). Yet it is strange that this remissness is neither punished (1 Sam. xi, 7) nor noticed. At Gilgal Saul was publicly anointed and solemnly installed in the kingdom by Samuel, who took occasion to vindicate the purity of his own administration—which he virtually transferred to Saul—to censure the people for their ingratitude and impiety, and to warn both them and Saul of the danger of disobedience to the commands of Jehovah (ch. xii). The effect of this military success was instantaneous on the people; the punishment of the murmurers was demanded, but refused by Saul, and the monarchy was inaugurated anew (xi, 1–15). It should be observed, however, that, according to 1 Sam xii, 12, the affair of Nahash *preceded* and occasioned the election of Saul. He became king of Israel. But he still so far resembles the earlier judges as to be virtually king only of his own tribe, Benjamin, or of the immediate neighborhood. Almost all his exploits are confined to this circle of territory or associations.

These were the principal transactions that occurred during the first decade of Saul's reign (which we venture to assign as the meaning of the first clause of ch. xiii—"the son of a year was Saul in his reigning;" the emendation of Origen, "Saul was thirty years old," being required by the chronology, for he seems, at the next event, to have been forty years old); and the subsequent events happened in the second decade, which may be the meaning of the latter clause.

3. *Saul's First Trial and Transgression.*—Samuel, who had up to this time been still named as ruler with Saul (1 Sam. xi, 7, 12, 14), now withdrew, and Saul became the acknowledged chief. The restrictions on which he held the sovereignty had (x, 25) been fully explained as well to Saul as to the people, so that he was not ignorant of his true position as merely the lieutenant of Jehovah, king of Israel, who not only gave all the laws, but whose will, in the execution of them, was constantly to be consulted and complied with. The first occasion on which his obedience to this constitution was put to the test brought out those defects in his character which showed his unfitness for his high office, and incurred a threat of that rejection which his subsequent conduct confirmed (xiii, 13). Saul could not understand his proper position, as only the servant of Jehovah speaking through his ministers, or confine himself to it; and in this respect he was not, what David with many individual and private faults and crimes was—a man after God's own heart, a king faithful to the principles of the theocracy.

In the twentieth year of his reign (as the age of Jonathan evidently requires; the text being corrupt; see Keil, *ad loc.*) Saul began to organize an attempt to shake off the Philistine yoke which pressed on his country; not least on his own tribe, where a Philistine officer had long been stationed even in his own field (1

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Sam. x, 5; xiii, 3). Having collected a small standing army, part of which, under Jonathan, had taken a fort (or slain the officer) of the Philistines, Saul summoned the people to withstand the forces which their oppressors, now alarmed for their dominion, would, upon this signal, naturally assemble. But so numerous a host came against Saul that the people, panic-stricken, fled to rocks and caverns for safety—years of servitude having extinguished their courage, which the want of arms, of which the policy of the Philistines had deprived them, still further diminished. The number of chariots, 30,000, seems a mistake; unless we suppose, with Le Clerc, that they were not war-chariots, but baggage-wagons (an improbable supposition), so that 3000 may be the true number. Apparently reduced to extremity, and the seventh day having come, but not being ended, the expiration of which Samuel had enjoined him to wait, Saul at least *ordered* sacrifices to be offered—for the expression (ver. 9) does not necessarily imply that he intruded into the priest's office (2 Sam. vi, 13; 1 Kings iii, 2–4), though that is the most obvious meaning of the text. Whether that which Saul now disregarded was the injunction referred to (1 Sam. x, 8) or one subsequently addressed to him, this is evident, that Saul acted in the full knowledge that he sinned (xiii, 12); and his guilt, in that act of conscious disobedience, was probably increased by its clearly involving an assumption of authority to conduct the war according to his own judgment and will. But just after the sacrifice was completed Samuel arrived and pronounced the first curse on his impetuous zeal (ver. 5–14). Samuel, having denounced the displeasure of Jehovah and its consequences, left him, and Saul returned to Gibeah (the addition made to the text of the Sept. ver. 15, where, after "from Gilgal," the clause, "and the rest of the people went up after Saul to meet the enemy from Gilgal to Gibeah," etc., being required apparently by the sense, which, probably, has been the only authority for its insertion). Left to himself, Saul's errors multiplied apace. See SAMUEL.

Meanwhile the adventurous exploit of his son brought on the crisis which ultimately drove the Philistines back to their own territory. Jonathan, having assaulted a garrison of the Philistines (apparently at Michmash [1 Sam. xiv, 31], which therefore must have been situated near Migron in Gibeah [ver. 1], and within sight of it [ver. 15]), Saul, aided by a panic of the enemy, an earthquake, and the co-operation of his fugitive soldiers, effected a great slaughter; but by a rash and foolish denunciation, he (1) impeded his success (ver. 30), (2) involved the people in a violation of the law (ver. 33), and (3), unless prevented by the more enlightened conscience of the people, would have ended with putting Jonathan to death for an act which, being done in total ignorance, could involve no guilt. See JONATHAN. This campaign was signalized by two remarkable incidents in the life of Saul. One was the first appearance of his madness in the above rash vow which all but cost the life of his son (ver. 24, 44). The other was the erection of his first altar, built either to celebrate the victory, or to expiate the savage feast of the famished people (ver. 35). This success against the Philistines was followed, not only by their retirement for a time within their own territory, but by other considerable successes against the other enemies of his country—Moab, Ammon, Edom, the kings of Zobah, the Amalekites, and the Philistines—all of whom he harassed, but did not subdue. These wars may have occupied two or three years, about the middle of Saul's reign (B.C. 1073–71).

4. *Saul's Second Transgression.*—The expulsion of the Philistines (although not entirely completed [1 Sam. xiv, 52]) at once placed Saul in a position higher than that of any previous ruler of Israel. Probably from this time was formed the organization of royal state, which contained in germ some of the future institutions of the monarchy. The host of 3000 has been already mentioned (xiii; xxiv, 2; xxvi, 2; comp. 1 Chron. xii, 29). Of this Abner became captain (1 Sam. xiv, 50). A body-guard of young, tall, and handsome Benjamites (Josephus, *Ant.* vi, 6, 6; vii, 14) was also formed of runners and messengers (see 1 Sam. xvi, 15, 17; xxii, 14, 17; xxvi, 22). Of this David was afterwards made the chief. These two were the principal officers of the court, and sat with Jonathan at the king's table (xx, 25). Another officer is incidentally mentioned—the keeper of the royal mules—the *comes stabuli*, the "constable" of the king—such as appears in the later monarchy (1 Chron. xxvii, 30). He is the first instance of a foreigner employed about the court—being an Edomite or (Sept.) Syrian, of the name of Doeg (1 Sam. xxi, 7; xxii, 9). According to Jewish tradition (Jerome, *Qu. Hæb.* ad loc.) he was the servant who accompanied Saul in his pursuit of his father's asses—who counselled him to send for David (1 Sam. ix, xvi), and whose son ultimately killed him (2 Sam. i, 10). The high-priest of the house of Ithamar (Ahimelech or Ahijah) was in attendance upon him with the ephod, when he desired it (1 Sam. xiv, 3), and felt himself bound to assist his secret commissioners (xxi, 1–9; xxii, 14). The king himself was distinguished by a state not before marked in the rulers. He had a tall spear of the same kind as that described in the hand of Goliath, and the same that now marks the Bedouin sheik. This never left him—in repose (xviii, 10; xix, 9), at his meals (xx, 33), at rest (xxvi, 11), in battle (2 Sam. i, 6). In battle he wore a diadem on his head and a bracelet on his arm (i, 10). He sat at meals on a seat of his own facing his son (1 Sam. xx, 25; Sept.). He was received on his return from battle by the songs of the Israelitish women (xviii, 6), among whom he was on such occasions specially known as bringing back from the enemy scarlet robes, and golden ornaments for their apparel (2 Sam. i, 24).

The warlike character of his reign naturally still predominated, and he was now able not merely, like his temporary predecessors, to act on the defensive, but to attack the neighboring tribes of Moab, Ammon, Edom, Zobah, and finally Amalek (1 Sam. xiv, 47). The war with Amalek is twice related, first briefly (ver. 48), and then at length (xv, 1–9). Its chief connection with Saul's history lies in the disobedience to the prophetical command of Samuel, shown in the sparing of the king, and the retention of the spoil (B.C. 1070). In this event another trial was afforded Saul before his final rejection—namely, by the command to extirpate the Amalekites, whose hostility to the people of God was inveterate (Deut. xxv, 18; Exod. xvii, 8–16; Numb. xiv, 42–45; Judg. iii, 13; vi, 3), and who had not by repentance averted that doom which had been delayed 550 years (1 Sam. xiv, 48). The extermination of Amalek and the subsequent execution of Agag belong to the general question of the moral code of the Old Test. See AGAG. There is no reason to suppose that Saul spared the king for any other reason than that for which he retained the spoil—namely, to make a more splendid show at the sacrificial thanksgiving (xv, 21). Such was the Jewish tradition preserved by Josephus (*Ant.* vi, 7, 2), who expressly says that Agag was spared for his stature and beauty, and such is the general impression left by the description of the celebration of the victory. Saul rides to the southern Carmel in a chariot (Sept.), never mentioned elsewhere, and sets up a monument there (Heb. "a hand" [2 Sam. xviii, 18]), which in the Jewish traditions (Jerome, *Qu. Hæb.* ad loc.) was a triumphal arch of olives, myrtles, and palms. In allusion to his crowning triumph, Samuel applies to God the phrase, "The victory (Vulg. *triumphator*) of Israel will neither lie nor repent" (1 Sam. xv, 29; and comp. 1 Chron. xxix, 11). The apparent cruelty of this commission was not the reason why it was not fully executed, as Saul himself confessed when Samuel upbraided him, "I feared the people and obeyed their voice" (1 Sam. xv, 24). This stubbornness in persisting to rebel against the direc-

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tions of Jehovah was now visited by that final rejection of his family from succeeding him on the throne which had before been threatened (xiii, 13, 14; xv, 23), and which was now significantly represented, or mystically predicted, by the rending of the prophet's mantle. The struggle between Samuel and Saul in their final parting is also indicated, as he tears himself away from Saul's grasp (for the gesture, see Josephus, *Ant.* vi, 7, 5), and by the long mourning of Samuel for the separation—"Samuel mourned for Saul." "How long wilt thou mourn for Saul?" (1 Sam. xiv, 35; xvi, 1). After this second and flagrant disobedience, accordingly, Saul received no more public countenance from the venerable prophet, who now left him to his sins and his punishment; "nevertheless the Lord repented that he had made Saul king" (xv, 35). See SAMUEL.

5. *Saul's Conduct towards David.*—The rest of Saul's life is one long tragedy. The frenzy which had given indications of itself before now at times took almost entire possession of him. It is described in mixed phrases as "an evil spirit of God" (much as we might speak of "religious madness"), which, when it came upon him, almost choked or strangled him from its violence (1 Sam. xvi, 14; Sept.; Josephus, *Ant.* vi, 8, 2). The denunciations of Samuel sank into the heart of Saul, and produced a deep melancholy, which either really was, or which his physicians (1 Sam. xvi, 14, 15; comp. Gen. l, 2) told him was, occasioned by a supernatural influence; unless we understand the phrase רוּחַ רָעָה, an *evil spirit*, subjectively, as denoting the condition itself of Saul's mind, instead of the cause of that condition (Isa. xxix, 10; Numb. v, 14; Rom. xi, 8). We can conceive that music might affect Saul's feelings, might cheer his despondency, or divert his melancholy; but how it should have the power to chase away a spiritual messenger whom the Lord had sent to chasten the monarch for his transgressions is not so easily understood. Saul's case must probably be judged of by the same principles as that of the dæmoniacs mentioned in the New Test. See DÆMONIAC. In this crisis David was recommended to him by one of the young men of his guard (in the Jewish tradition groundlessly supposed to be Doeg [Jerome, *Qu. Hæb.* ad loc.]) on account of his skill as a musician (1 Sam. xvi, 16-23). But the narrative of his introduction to Saul, his subsequently killing Goliath, Saul's ignorance of David's person after he had been his attendant and armor-bearer, with various other circumstances in the narrative (xvi, 14-23; xvii; xviii, 1-4), present difficulties which neither the arbitrary omissions in the Sept. nor the ingenuity of subsequent critics has fully succeeded in removing, and which have led many eminent scholars to suppose the existence of extensive dislocations in this part of the Old Test. The change proposed by Hales and others seems to be the most ready, which would place the passage xvi, 14-23 after xviii, 9; yet why should Saul's attendants need to describe so minutely a person whom he and all Israel knew so well already? Also, how can we conceive that Saul should love so much (xvi, 21) a person against whom his jealousy and hatred had been so powerfully excited as his probable successor in the kingdom? (xviii, 9). Besides, David had occupied already a much higher position (ver. 5); and, therefore, his being made Saul's armor-bearer must have been the very opposite of promotion, which the text (xvi, 21) supposes it was. The most rational solution of the difficulty appears to be the supposition that David had in the interim grown so much that the monarch did not now recognise him. See DAVID.

Though not acquainted with the unction of David, yet having received intimation that the kingdom should be given to another, Saul soon suspected, from his accomplishments, heroism, wisdom, and popularity, that David was his destined successor; and, instead of concluding that his resistance to the divine purpose would only accelerate his own ruin, Saul, in the spirit of jealousy and rage, commenced a series of murderous attempts on the life of his rival that must have lost him the respect and sympathy of his people, which they secured for the object of his malice and envy, whose noble qualities also they both exercised and rendered more conspicuous. He attempted twice to assassinate him with his own hand (1 Sam. xviii, 10, 11; xix, 10); he sent him on dangerous military expeditions (xviii, 5, 13, 17); he proposed that David should marry first his elder daughter, whom yet he gave to another, and then his younger, that the procuring of the dowry might prove fatal to David; and then he sought to make his daughter an instrument of her husband's destruction; and it seems probable that unless miraculously prevented he would have imbrued his hands in the blood of the venerable Samuel himself (xix, 18), while the text seems to intimate (xx, 33) that even the life of Jonathan was not safe from his fury, though the subsequent context may warrant a doubt whether Jonathan was the party aimed at by Saul. The slaughter of Ahimelech the priest (ch. xxii), under pretence of his being a partisan of David, and of eighty-five other priests of the house of Eli, to whom nothing could be imputed, as well as the whole inhabitants of Nob, was an atrocity perhaps never exceeded; and yet the wickedness of the act was not greater than its infatuation, for it must have inspired his subjects not only with abhorrence of their king as an inhuman tyrant, but with horror of him as an impious and sacrilegious monster. This crime of Saul put David in possession of the sacred lot, which Abiathar, the only surviving member of Eli's priestly family, brought with him, and by which he was enabled to obtain oracles directing him in his critical affairs (xxii, 21-23; xxiii, 1, 2).

Having compelled David to assume the position of an outlaw, around whom gathered a number of turbulent and desperate characters, Saul might persuade himself that he was justified in bestowing the hand of David's wife on another, and in making expeditions to apprehend and destroy him. A portion of the people were base enough to minister to the evil passions of Saul (1 Sam. xxiii, 19; xxvi, 1), and others, perhaps, might color their fear by the pretence of conscience (xxiii. 12). But his sparing Saul's life twice, when he was completely in his power, must have destroyed all color of right in Saul's conduct in the minds of the people, as it also did in his own conscience (xxiv, 3-7; xxvi), which two passages, though presenting many points of similarity, cannot be referred to the same occasion without denying to the narrative all historic accuracy and trustworthiness. Though thus degraded and paralyzed by the indulgence of malevolent passions, Saul still acted with vigor in repelling the enemies of his country, and in other affairs wherein his jealousy of David was not concerned (xxiii, 27, 28). In Saul's better moments, also, he never lost the strong affection which he had contracted for David. "He loved him greatly" (xvi, 21). "Saul would let him go no more home to his father's house" (xviii, 2). "Wherefore cometh not the son of Jesse to meat?" (xx, 27). "Is this thy voice, my son David? . . . Return, my son David; blessed be thou, my son David" (xxiv, 16; xxvi, 17, 25). Occasionally, too, his prophetical gift returned, blended with his madness. He "prophesied" or "raved" in the midst of his house—"he prophesied and lay down naked all day and all night" at Ramah (xix, 24). But his acts of fierce, wild zeal increased. The massacre of the priests, with all their families—the massacre, perhaps at the same time, of the Gibeonites (2 Sam. xxi, 1), and the violent extirpation of the necromancers (1 Sam. xxviii, 3, 9), are all of the same kind.

6. *Saul's Last Offence and Death.*—At length the monarchy itself, which he had raised up, broke down under the weakness of its head. The Philistines reentered the country, and with their chariots and horses occupied the plain of Esdraelon. Their camp was pitched on the southern slope of the range now called

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Little Hermon, by Shunem. On the opposite side, on Mount Gilboa, was the Israelitish army, clinging, as usual, to the heights which were their safety. It was near the spring of Gideon's encampment, hence called the spring of Harod, or "trembling;" and now the name assumed an evil omen, and the heart of the king as he pitched his camp there "trembled exceedingly" (1 Sam. xxviii, 5). The measure of Saul's iniquity, now almost full, was completed by an act of direct treason against Jehovah the God of Israel (Exod. xxii, 18; Lev. xix, 31; xx, 27; Deut. xviii, 10, 11). Saul, probably in a fit of zeal and perhaps as some atonement for his disobedience in other respects, had executed the penalty of the law on those who practised necromancy and divination (1 Sam. xxviii, 3). Now, however, in the loss of all the usual means of consulting the divine will, he determined, with that wayward mixture of superstition and religion which marked his whole career, to apply to one of the necromancers who had escaped his persecution. Forsaken of God, who gave him no oracles, and rendered, by a course of wickedness, both desperate and infatuated, he requested his attendants to seek him a woman who had a familiar spirit (which is the loose rendering in the English Bible of the expression occurring twice in ver. 7, אֶשֶׁת בַּעֲלַת אוֹב, *a woman a mistress of Ob;* Sept. ἐγγαστρίμυθος, i. e. a ventriloquist; Vulg. *habens Pythonem*, i. e. a Pythoness [see NECROMANCY]), that he might obtain from her that direction which Jehovah refused to afford him. She was a woman living at Endor, on the other side of Little Hermon. According to the Hebrew tradition mentioned by Jerome, she was the mother of Abner, and hence her escape from the general massacre of the necromancers (see Leo Allatius, *De Engastrimutho*, cap. 6 in *Critici Sacri*, vol. ii). Volumes have been written on the question whether in the scene that follows we are to understand an imposture or a real apparition of Samuel. Eustathius and most of the fathers take the former view (representing it, however, as a figment of the devil); Origen, the latter view. Augustine wavers (ibid. *ut supra*, p. 1062–1114). The Sept. of 1 Sam. xxvii, 7 (by the above translation) and the A. V. (by its omission of "himself" in xxviii, 14, and insertion of "when" in ver. 12) lean to the former. Josephus (who pronounces a glowing eulogy on the woman, *Ant.* vi, 14, 2, 3) and the Sept. of 1 Chron. x, 13, to the latter. At this distance of time it is impossible to determine the relative amount of fraud or of reality, though the obvious meaning of the narrative itself tends to the hypothesis of some kind of apparition. She recognises the disguised king first by the appearance of Samuel, seemingly from his threatening aspect or tone as towards his enemy. Saul apparently saw nothing, but listened to her description of a godlike figure of an aged man wrapped round with the royal or sacred robe. On hearing the denunciation which the apparition conveyed, Saul fell the whole length of his gigantic stature (see 1 Sam. xxviii, 20, margin) on the ground, and remained motionless till the woman and his servants forced him to eat.

Assured of his own death in the coming engagement, and that of his sons, of the ruin of his army and the triumph of his most formidable enemies, whose invasion had tempted him to try this unhallowed expedient—all announced to him by that same authority which had foretold his possession of the kingdom, and whose words had never been falsified—Saul, in a state of dejection which could not promise success to his followers (comp. Thomson, *Land and Book*, ii, 168), prepared as best he could to meet the enemy in Gilboa, on the extremity of the great plain of Esdraelon (on the localities of this battle, etc., see Hackett, *Illustrations of Script.* p. 178 sq.).

The next day the battle came on, and, according to Josephus (*Ant.* vi, 14, 7), perhaps according to the spirit of the sacred narrative, his courage and self-devotion returned. The Israelites were driven up the side of Gilboa. The three sons of Saul were slain (1 Sam. xxxi, 2). Saul himself with his armor-bearer was pursued by the archers and the charioteers of the enemy (ver. 3; 2 Sam. i, 6). He was wounded in the stomach (Sept. 1 Sam. xxxi, 3). His shield was cast away (2 Sam. i, 21). In his extremity, having in vain solicited death from the hand of his armor-bearer (Doeg the Edomite—the Jews say, "a partner before of his master's crimes and now of his punishment"), Saul perished at last by his own sword (1 Sam. xxxi, 4). According to another account (less trustworthy, or, perhaps, to be reconciled with the former by supposing that it describes a later incident), an Amalekite came up at the moment of his death-wound (whether from himself or the enemy) and found him "fallen" but leaning on his spear (2 Sam. i, 6, 10). The dizziness of death was gathered over him (ver. 9), but he was still alive; and he was, at his own request, put out of his pain by the Amalekite, who took off his royal diadem and bracelet and carried the news to David (ver. 7–10). Not till then, according to Josephus (*Ant.* vi, 14, 7), did the faithful armor-bearer fall on his sword and die with him (1 Sam. xxxi, 5). The body, on being found by the Philistines on the morrow, was stripped and decapitated. The armor was sent into the Philistine cities, as if in retribution for the spoliation of Goliath, and finally deposited in the temple of Astarte, apparently in the neighboring Canaanitish city of Bethshan; and over the walls of the same city was hung the naked, headless corpse with those of his three sons (ver. 9, 10). The head was deposited (probably at Ashdod) in the temple of Dagon (1 Chron. x, 10). The corpse was removed from Bethshan by the gratitude of the inhabitants of Jabesh-gilead, who came over the Jordan by night, carried off the bodies, burned them, and buried them under the tamarisk at Jabesh (1 Sam. xxxi, 13). It is pleasing to think that even the worst men have left behind them those in whom gratitude and affection are duties. Saul had those who mourned him, as some hand was found to have strewn flowers on the newly made grave of Nero. After the lapse of several years, his ashes and those of Jonathan were removed by David to their ancestral sepulchre at Zelah in Benjamin (2 Sam. xxi, 14).

IV. *Saul's Character.*—There is not in the sacred history, or in any other, a character more melancholy to contemplate than that of Saul. Naturally humble and modest, though of strong passions, he might have adorned a private station. In circumstances which did not expose him to strong temptation, he would probably have acted virtuously. But his natural rashness was controlled neither by a powerful understanding nor a scrupulous conscience; and the obligations of duty and the ties of gratitude, always felt by him too slightly, were totally disregarded when ambition, envy, and jealousy had taken possession of his mind. The diabolical nature of these passions is seen, with frightful distinctness, in Saul, whom their indulgence transformed into an unnatural and bloodthirsty monster, who constantly exhibited the moral infatuation, so common among those who have abandoned themselves to sin, of thinking that the punishment of one crime may be escaped by the perpetration of another. In him, also, is seen that moral anomaly or contradiction, which would be incredible did we not so often witness it, of an individual pursuing habitually a course which his better nature pronounces not only flagitious, but insane (1 Sam. xxiv, 16, 22). Saul knew that that person should be king whom yet he persisted in seeking to destroy, and so accelerated his own ruin. For it can hardly be doubted that the distractions and disaffection occasioned by Saul's persecution of David produced that weakness in his government which encouraged the Philistines to make the invasion in which himself and his sons perished. "I gave thee a king in mine anger, and took him away in my wrath" (Hos. xii, 11). In

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the prolonged troubles and disastrous termination of this first reign, the Hebrews were vividly shown how vain was their favorite remedy for the mischiefs of foreign invasion and intestine discord.

Saul's character is in part illustrated by the fierce, wayward, fitful nature of the tribe [see BENJAMIN], and in part accounted for by the struggle between the old and new systems in which he found himself involved. To this we must add a taint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. His affections were strong, as appears in his love both for David and his son Jonathan, but they were unequal to the wild accesses of religious zeal or insanity which ultimately led to his ruin. He was, like the earlier Judges, of whom in one sense he may be counted as the successor, remarkable for his strength and activity (2 Sam. i, 23); and he was, like the Homeric heroes, of gigantic stature, taller by head and shoulders than the rest of the people, and of that kind of beauty denoted by the Hebrew word "good" (1 Sam. ix, 2), and which caused him to be compared to the gazelle—"the gazelle of Israel." It was probably these external qualities which led to the epithet which is frequently attached to his name, "chosen"—"whom the Lord did choose"—"*See* ye (i. e. Look at) him whom the Lord hath chosen!" (1 Sam. ix, 17; x, 24; 2 Sam. xxi, 6).

V. *Literature.*—See the treatises referred to in Darling, *Cyclop. Bibliograph.* col. 290–302; Stanley, *Jewish Ch.* ii, lect. xxi; Ewald, *Hist. of Israel*, ii, 15 sq.; Niemeyer, *Charak.* v, 75 sq.; Hasse, *König Saul* (Gries. 1854); Richardson, *Saul, King of Israel* (Edinb. 1858); Miller, *Saul, First King of Israel* (2d ed., Lond. 1866); Brooks, *King Saul* ([a tragedy], N. Y. 1871); and the monographs on his interview with the witch cited by Fürst, *Bibliotheca Judaica*, iii, 236. See KING.

3. The Jewish name of Paul (q. v.). This was the most distinguished name in the genealogies of the tribe of Benjamin, to which the apostle felt some pride in belonging (Rom. xi, 1; Phil. iii, 5). He himself leads us to associate his name with that of the Jewish king by the marked way in which he mentions Saul in his address at the Pisidian Antioch: "God gave unto them Saul the son of Cis, a man of the tribe of Benjamin" (Acts xiii, 21). These indications are in harmony with the intensely Jewish spirit of which the life of the apostle exhibits so many signs. The early ecclesiastical writers did not fail to notice the prominence thus given by Paul to his tribe. Tertullian (*Adv. Marc.* v, 1) applies to him the dying words of Jacob on Benjamin. And Jerome, in his *Epitaphium Paulæ* (§ 8), alluding to the preservation of the six hundred men of Benjamin after the affair of Gibeah (Judg. xx, 49), speaks of them as "trecentos [sic] viros *propter Apostolum reservatos.*" See BENJAMIN.

Nothing certain is known about the change of the apostle's name from Saul to Paul (Acts xiii, 9). Two chief conjectures prevail concerning the change. (1) That of Jerome and Augustine, that the name was derived from Sergius Paulus, the first of his Gentile converts. (2) That which appears due to Lightfoot, that Paulus was the apostle's Roman name as a citizen of Tarsus, naturally adopted into common use by his biographer when his labors among the heathen commenced. The former of these is adopted by Olshausen and Meyer. It is also the view of Ewald (*Gesch.* vi, 419, 420), who seems to consider it self-evident, and looks on the absence of any explanation of the change as a proof that it was so understood by all the readers of the Acts. However this may be, after Saul has taken his place definitively as the apostle to the Gentile world, his Jewish name is entirely dropped. Two divisions of his life are well marked by the use of the two names.—Smith.

Saunders, WILLIAM T., a minister of the Methodist Episcopal Church, was born, of Roman Catholic parents, in Dublin, Aug. 16, 1836. In his sixteenth year he emigrated to America, landing at New Orleans, April 13, 1852. In Sept., 1853, he was converted at a camp-meeting, and joined the Methodist Episcopal Church. He spent one term at Meadville College, but for five years after led an unsettled life. In 1859 he was admitted on trial in the South-eastern Indiana Conference and appointed to Vernon Circuit. He also served at New Washington; Patriot Circuit; Belleview; as chaplain of the Eighty-third Indiana Volunteers; Roberts and Trinity churches, Madison; Vevay; and Rising Sun. He continued to fill his pulpit until within four weeks of his death, which took place July 29, 1871. Mr. Saunders was a man of diligent study, careful preparation for the pulpit, faithful as a pastor, while his piety was of the healthy, fruit-bearing kind.—*Minutes of Annual Conferences*, 1871, p. 184.

Sauqua Behkr (*Socquabekr*), in Norse mythology, was *the stream of death*, a place where Sagn dwelt, and which Odin visited each day in order to become drunk on the precious mead which she possessed, and to enjoy her love.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sauras, a Hindû sect who worship only Suryapati, or the sun-god. They are few in number, and scarcely differ from the rest of the Hindûs in their general observances. Their mark on the forehead is made in a particular manner, with red sandal-wood, and their necklace is of crystal. They eat one meal without salt every Sunday, and on every occasion of the sun's entrance into a sign of the zodiac; and they cannot eat till they have noticed the sun.—Gardner, *Faiths of the World*, s. v.

Saure, CONRAD, a minister of the German Reformed Church, was born in Germany, and emigrated to this country in 1845. He studied theology privately, and commenced preaching in Cincinnati in 1856; two years later he was regularly ordained, and installed as pastor of the Salem church. His first sermon, it is said, was preached to six hearers. At the time of his death, in 1873, his congregation numbered between seven and eight hundred members. He was an acceptable and earnest preacher, and a faithful, laborious, and successful pastor. See the *Ref. Ch. Mess.* June 4, 1873. (D. Y. H.)

Saurin, Élie, a French Protestant theologian, was born Aug. 28, 1639, at Usseau, Dauphiny. He was the son of a village pastor, who conducted his education, and at last sent him to study theology at Geneva. Admitted to the ministry in 1661, he preached first at Venterot, and was called to the church at Embrun in the succeeding year. Having refused to uncover his head before a priest who was carrying the sacrament to a sick person, Saurin was banished from the country. He retired to Holland, where he took charge of a church at Delft, in 1665. He was employed to examine the religious opinions of the mystic Labadie, and offered to refute them publicly. So well did Saurin succeed that he procured the deposition of his opponent, and, in order that he should not be suspected of any personal interest in the affair, obtained for Labadie the church at Middleburg. In 1671 Saurin accepted the place of Wolzogen at Utrecht. Here he lived for two years, during the French occupation, in continual agitation caused by his disputes with Jurieu. He began the contest by stating that some of the doctrines of Jurieu were heterodox and very dangerous. Efforts were made to reconcile the two pastors, and the synod of Leeuwarden forbade their writing against each other on pain of excommunication, but all to no effect. The last years of Saurin were devoted to the publication of theological works. He died at Utrecht, on Easter-Sunday, 1703. We have from his pen, *Examen de la Théologie de Jurieu:*—*Défense de la Doctrine de l'Église Réformée*, etc.:—*Traité de l'Amour de Dieu:*—*Réflexions sur les Droits de la Conscience:*—and a posthumous work, *Traité de l'Amour du Prochain.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Saurin, Jacques, the most eloquent preacher of French Protestantism, was born at Nîmes Jan. 6, 1677.

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In his eighth year his family, fleeing from the persecutions of Louis XIV, settled in Geneva. Quitting school at the age of sixteen, he joined a regiment of Savoyards in the general war against the French tyrant, and served nearly four years, till the Peace of Ryswick, in 1697. On his return, he took up the study of theology under Tronchin, Pictet, and Turretin. It was only after many inner struggles that he conquered his frivolity and scepticism, and passed through the throes of the new birth. Once clearly converted, his life and influence were radically changed. His subsequent renown for eloquence began to take form even before his graduation. His mere schoolboy exercises in sermonizing attracted great attention. Entering the ministry in 1700, he took charge of a society of French Walloons in London, and preached with great success for four years. In 1705, while on a journey of recreation in Holland, he preached a few sermons and made such an impression as to occasion a call to labor at the Hague. This call he accepted; and here, for the remainder of his life—twenty-five years—he labored with equal fame and usefulness. He soon became known as "the great Saurin," the "Chrysostom of Protestantism." The large church in which he preached was constantly overcrowded. It was not merely his eloquence, his fine manner, his melodious voice, which thus held and charmed for a quarter of a century all classes of society, but it was chiefly the weighty substance of what he said and the holy earnestness with which he said it. Learned men (Clericus) and cold critics often went to hear him with deep prejudice, but uniformly they came away glad and captivated. The celebrated Abbadie exclaimed, after first hearing him, "Is it a man, or is it an angel!" Saurin was not a mere preacher, but also an organizer. He founded schools and asylums, and planned a grand scheme of missionary work throughout the Dutch colonies. He was also a systematic writer. In 1722 he issued an educational work, *Abrégé de la Théologie et de la Morale Chrétienne*. In 1724 he issued his *Catéchisme*, which enjoyed a long popularity in Holland and at Geneva. In 1725 appeared at the Hague *L'État du Christianisme en France*, a collection of letters in favor of his fellow-Protestants of France. A work which appeared between 1720 and 1728, *Discours Historiques, Critiques, Théologiques et Morceaux sur les Événements les plus Mémorables du Vieux et du Nouveau Testament*, though an able work in itself, had the unfortunate result of calling upon Saurin such a series of envious criticisms from his brother-pastors as to embitter his last years and even to hasten his death. It is a memorable instance of the well-known *odium theologicum*. It had no other basis or pretext than a few unguarded expressions in regard to the so-called falsehood of necessity.

But the posthumous fame of Saurin rests upon his *Sermons*. Of these he himself published (1707-25) five volumes. After his death, his son edited, from his papers, seven additional volumes. The whole twelve volumes have been several times reissued. The best edition is that of the Hague, in 1749; the most recent is that of Paris, in 1835. A good selection was published by Weiss, at Paris, in 1854, *Sermons Choisis de Saurin, avec une Notice sur sa Vie*. Most of these sermons have enjoyed great popularity in other languages. Five volumes of the *Sermons* were published in English by R. Robinson, in 1775. As to the form of Saurin's sermons, they are too systematic and scholastic for the taste of the present; they are encumbered with too much of learned citation. Much that they contain would be more appropriate in the professor's chair than in the pulpit. As compared with the great Catholic sermonizers, Saurin lacks the exquisite polish of Bossuet; nor does he search the secret recesses of the heart with as sharp an eye as Bourdaloue; nor are his appeals as pathetic as those of Massillon; but he surpasses them all in this, that he preaches the whole Gospel of Christ, and that he is unconscious of dependence on any other external authority than the simple Word of God. In manner, Saurin was impetuous in the extreme; greater self-control would have given him greater power. He sometimes spent so much force of voice in his opening prayer and exordium as to be very much exhausted before the close. Sometimes his voice would almost fail. The chief defect in his manner was a certain lack of unction. The understanding was convinced, the conscience was awakened, the will was aroused, but the heart was not fully subdued. After Saurin's death, his great work, *Discours* (2 vols. fol.), was continued by Roques and Beausobre, so that the whole consisted of six volumes. See Van Oosterzee, *Jacques Saurin* (Brus. 1856); Sayous, *Hist. de la Littér. Franç. à l'Étr.*; Weiss, *Hist. des Réf. Prot. de France*; Herzog, *Real-Encykl.* xiii, 437-444. (J. P. L.)

Saurus, in Greek mythology, was a noted highway robber on the borders of Elis, who was killed by Hercules.

Saussay, André de, a French prelate, was born at Paris in 1589, and died Sept. 9, 1675, at Toul. His parents being poor, he was educated at the Hospital of the Holy Spirit, and on completing his studies took orders. He employed himself in preaching and controversy; was in favor at the court; and became curé of Saint-Leu, apostolic prothonotary, almoner of the king, and grand vicar of the Church of Paris. Elected bishop of Toul in 1649, he did not take possession of his see until 1657, on account of ecclesiastical troubles with its chapter. He held this office till his death. Saussay was the author of several religious works in Latin, which show great learning, but little judgment or critical acumen—as *Généalogie des Hérétiques Sacrementaires*, etc.:—*De Sacro Ritu Præferendi Crucem*, etc.—Hoefer, *Nour. Biog. Générale*, s. v.

Sautrantika is the name of the second of the four great schools or systems of Buddhism, the three others being called *Vaibhashika*, *Madhyamika*, and *Yogachâra*. They recognise the authority of the *Sûtras* (q. v.), but reject that of the Abhidharma. See Köppen, *Die Religion des Buddha* (Berlin, 1857); Wassiljew, *Der Buddhismus, seine Dogmen, Geschichte und Literatur* (St. Petersburg, 1860).—*Chambers's Encyclop.* s. v.

Savagarad is the cap of an Armenian priest, made of cloth of gold, with an orb and cross on the top.

Savage, Henry, D.D., an English divine, was born at Eldsfield, Worcestershire, in 1604. He entered Baliol College, Oxford, as a commoner in 1621; took the degree of B.A. in Nov., 1625; in 1628 was made probationer fellow; and in 1630 completed his master's degree. On the commencement of the Rebellion, he travelled into France with William (lord) Sandys, whose sister, lady Mary, he afterwards married. He obtained the mastership of his college Feb. 20, 1650, and took his degree of D.D. the next year. He was made prebendary of Gloucester in 1665, and rector of Bladen, in Oxfordshire. He died, master of Baliol College, June 2, 1672, and was buried in the chapel. He published some pamphlets on infant baptism against John Tombes, and on Church reformations against Cornelius Burgess; but is best known by his *Baliofergus; or, A Commentary upon the Foundation, Founders, and Affairs of Baliol College* (Oxon. 1668, 4to).

Savage, Isaac Aylsworth, a minister of the Methodist Episcopal Church, was born in Edinburgh, Saratoga County, N. Y., Dec. 28, 1814. He embraced religion at the age of sixteen, graduated at the Wesleyan University in Aug., 1841, and, having been already received on trial in the New England Conference, went immediately to South Boston. He was ordained deacon in 1843 and elder in 1845. He occupied appointments in Lowell, Springfield, Boston, and Holliston until 1854, when, after a protracted illness, he fell asleep on Feb. 16. Mr. Savage was an excellent scholar, an able and faithful minister, a devoted friend.—*Minutes of Annual Conf.* 1854, p. 359.

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Savage, John, D.D., an English divine of the last century, was a member of Emanuel College, Cambridge, where he took his degrees, and was D.D. of both universities. He was rector, first of Bygrave, then of Clothall, Herts, and lecturer of St. George's, Hanover Square, London. He was at one time president of the famous club at Royston. He died March 24, 1747, from a fall. Besides a visitation and an assize sermon, there are attributed to him the following: *The Turkish History* (abridged from Knolles and Ryeaut [1701, 2 vols. 8vo]): —*Collection of Letters of the Ancients*, etc. (1703, 8vo).

Savage, John Adams, D.D., a Presbyterian divine, was born in Salem, Washington County, N. Y., Oct. 9, 1800. He received his preparatory training in Salem Academy; graduated at Union College, Schenectady, N. Y., in 1822; studied theology privately; was licensed to preach by Washington Associate Reformed Presbytery in 1825, and ordained by the same presbytery in 1827. His first charge was at Fort Covington, Franklin County, N. Y., where he remained until 1832, when he was called to the church in Ogdensburg, N. Y. Here his labors were abundant and successful. He remained at Ogdensburg nearly twenty years, and probably no man ever exerted so wide and powerful an influence for religion and for Presbyterianism in Northern New York as he. In 1850, at the earnest solicitation of Dr. Van Rensselaer, then corresponding secretary of the Board of Education, he went to Wisconsin, and took charge of Carroll College, at Wauketa, then in its infancy. Here he labored arduously in founding and building up a college in a new country. The charter had been obtained, and some little progress made in the enterprise before his arrival, but properly Dr. Savage is to be regarded as the founder of Carroll College. He died Dec. 13, 1864. Dr. Savage was a man of great sagacity, deep piety, and excellence of character; as a preacher, able and instructive; as a theologian, clear, sound, and scriptural, well meriting the honorary degree of D.D. conferred on him by his alma mater after his assumption of the presidency of the college. See Wilson, *Presb. Hist. Almanac*, 1866, p. 167. (J. L. S.)

Savage, Samuel Morton, D.D., a learned Independent minister, was born in London in 1721, and educated under Dr. Jennings. He became professor of divinity at Hoxton; assistant minister of St. Mary Axe, London, in 1747; and sole pastor in 1756. He died in 1791. He published *Sermons* on several evangelical and practical subjects (Taunton, 1796, 8vo).

Savage, Thomas, a Presbyterian minister, was born in Boston, Mass., Sept. 2, 1794. He pursued his preparatory studies at Phillips Academy, in Andover; graduated with honor at Harvard University, Cambridge; and studied theology at the divinity school connected with that institution. In 1815 he accepted an invitation to become a private tutor in Louisiana, in the vicinity of Baton Rouge, where he continued to teach and preach for nearly seven years. In 1824 he returned to Boston, and on July 5, 1826, was installed pastor of the church in Bedford, N. H., which pastorate lasted forty years. He died May 8, 1866. Mr. Savage possessed a truly symmetrical character. His ministry was in conformity with such a character. He was a practical and impressive preacher, and an accurate scholar—excelling perhaps in the classics, but familiar with the best models of his native tongue. See Wilson, *Presb. Hist. Almanac*, 1867, p. 196. (J. L. S.)

Sav'aran (Σαυαράν v. r. Αὐαράν), an erroneous form (1 Macc. vi, 43) for AVARAN (q. v.), an epithet of the Maccabee Eleazar (q. v.).

Savary, N., a French writer and traveller. In 1776 he visited Egypt, and studied the antiquities and manners of the country. On his return he visited the Archipelago, and in 1780 published his translation of the Koran, which was succeeded by his *Travels in Egypt, Letters on Greece*, and a *Grammar of the Modern Arabic*. He died in 1788.

Savastano, FRANCESCO EULALIA, an Italian poet, was born in 1657 at Naples, where he died Oct. 23, 1717. He was a Jesuit, preached successfully, and taught rhetoric, philosophy, and theology in the College of Naples. He is the author of a Latin poem entitled *Botanicorum Liber*.—Hoefer, *Nour. Biog. Générale*, s. v.

Savi'as (Σαυϊά), a corrupt Græcized form (1 Esdr. viii, 2) of the Heb. name UZZI (q. v.), the ancestor of Ezra (Ezra vii, 4).

Savigni, ORDER OF, a religious body connected with the Romish Church, founded in the 12th century by Vitalis de Mortain, a disciple of the famous Robert of Arbiscelle, who instituted the Order of Fontevraud. The Order of Savigni, after continuing for a time, became merged in that of the Cistercians (q. v.).—Gardner, *Faiths of the World*, s. v.

Saviour, a title applied in Scripture, in its highest sense, to Jesus Christ, but in a subordinate way to earthly deliverers. (In the present article we substantially adopt that found in Smith's *Dict. of the Bible*.)

I. *The Word itself.*—The term "Saviour," as applied to our Lord Jesus Christ, represents the Greek *soter* (σωτήρ), which in turn represents certain derivatives from the Hebrew root *yashá* (יָשַׁע), particularly the participle of the Hiphil form *moshia* (מוֹשִׁיעַ), which is usually rendered "Saviour" in the A. V. (e. g. Isa. xlvi, 15; xlix, 26). In considering the true import of "Saviour," it is essential for us to examine the original terms answering to it, including in our view the use of *soter* in the Sept., whence it was more immediately derived by the writers of the New Test., and further noticing the cognate terms "to save" and "salvation," which express respectively the action and the results of the Saviour's office. See JESUS.

1. The term *soter* is of more frequent occurrence in the Sept. than the term "Saviour" in the A. V. of the Old Test. It represents not only the word *moshia* above mentioned, but also very frequently the nouns *yesha* (יֵשַׁע) and *yeshuáh* (יְשׁוּעָה), which, though properly expressive of the abstract notion "salvation," are yet sometimes used in a concrete sense for "Saviour." We may cite as an example Isa. lii, 11, "Behold, thy salvation cometh, *his* reward is with him," where evidently "salvation" = *Saviour*. So again in passages where these terms are connected immediately with the person of the Godhead, as in Psa. lxviii, 20, "the God our Saviour" (A. V. "God of our salvation"). Not only in such cases as these, but in many others where the sense does not require it, the Sept. has *soter* where the A. V. has "salvation;" and thus the word "Saviour" was more familiar to the ear of the reader of the Old Test. in our Lord's age than it is to us.

2. The same observation holds good with regard to the verb σώζειν, and the substantive σωτηρία, as used in the Sept. An examination of the passages in which they occur shows that they stand as equivalents for words conveying the notions of well-being, succor, peace, and the like. We have further to notice σωτηρία in the sense of recovery of the *bodily* health (2 Macc. iii, 32), together with the etymological connection supposed to exist between the terms σωτήρ and σῶμα, to which Paul evidently alludes in Eph. v, 23; Phil. iii, 20, 21.

3. If we turn to the Hebrew terms, we cannot fail to be struck with their comprehensiveness. Our verb "to save" implies, in its ordinary sense, the rescue of a person from actual or impending danger. This is undoubtedly included in the Hebrew root *yashá*, and may be said to be its ordinary sense, as testified by the frequent accompaniment of the preposition *min* (מִן; comp. the σώσει ἀπό which the angel gives in explanation of the name Jesus, Matt. i, 21). But *yashá*, beyond this, expresses *assistance* and *protection* of every kind—assistance in aggressive measures, protection against attack; and, in a secondary sense, the results of such assistance —victory, safety, prosperity, and happiness. We may

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cite as an instance of the *aggressive* sense, Deut. xx, 4, "To fight for you against your enemies, to save you;" of *protection* against attack, Isa. xxvi, 1, "Salvation will God appoint for walls and bulwarks;" of *victory*, 2 Sam. viii, 6, "The Lord preserved David," i. e. gave him victory; of *prosperity* and *happiness*, Isa. lx, 18, "Thou shalt call thy walls Salvation;" Isa. lxi, 10, "He hath clothed me with the garments of salvation." No better instance of this last sense can be adduced than the exclamation "Hosanna," meaning, "Save, I beseech thee," which was uttered as a prayer for God's blessing on any joyous occasion (Psa. cxviii, 25), as at our Lord's entry into Jerusalem, when the etymological connection of the terms Hosanna and Jesus could not have been lost on the ear of the Hebrew (Matt. xxi, 9, 15). It thus appears that the Hebrew and Greek terms had their positive as well as their negative side; in other words, that they expressed the presence of blessing as well as the absence of danger, actual security as well as the removal of insecurity. The Latin language possessed in the classical period no proper equivalent for the Greek σωτήρ. This appears from the introduction of the Greek word itself in a Latinized form, and from Cicero's remark (*in Verr. Act.* 2, ii, 63) that there was no one word which expressed the notion *qui salutem dedit*. Tacitus (*Ann.* xv, 71) uses *conservator*, and Pliny (xxii, 5) *servator*. The term *salvator* appears appended as a title of Jupiter in an inscription of the age of Trajan (Gruter, p. 19, No. 5). This was adopted by Christian writers as the most adequate equivalent for σωτήρ, though objections were evidently raised against it (Augustine, *Serm.* 299, § 6). Another term, *salutificator*, was occasionally used by Tertullian (*De Resurr. Carn.* 47; *De Carn. Chr.* 14).

4. The historical personages to whom the terms are applied further illustrate this view. The judges are styled "saviours," as having rescued their country from a state of bondage (Judg. iii, 9, 15, A. V. "deliverer;" Neh. ix, 27); a "saviour" was subsequently raised up in the person of Jeroboam II to deliver Israel from the Syrians (2 Kings xiii, 5); and in the same sense Josephus styles the deliverance from Egypt a "salvation" (*Ant.* iii, 1, 1). Joshua, on the other hand, verified the promise contained in his name by his conquests over the Canaanites: the Lord was his helper in an aggressive sense. Similarly, the office of the "saviours" promised in Obad. 21 was to execute vengeance on Edom. The names Isaiah, Jeshua, Ishi, Hosea, Hoshea, and, lastly, Jesus, are all expressive of the general idea of *assistance* from the Lord. The Greek *soter* was in a similar manner applied in the double sense of a deliverer from foreign foes, as in the case of Ptolemy Soter, and a general protector, as in the numerous instances where it was appended as the title of heathen deities.

5. There are many indications in the Old Test. that the idea of a spiritual salvation, to be effected by God alone, was by no means foreign to the mind of the pious Hebrew. In the Psalms there are numerous petitions to God to save from the effects of sin (e. g. xxxix, 8; lxxix, 9). Isaiah, in particular, appropriates the term "saviour" to Jehovah (xliii, 11), and connects it with the notions of justice and righteousness (xlv, 21; lx, 16, 17): he adduces it as the special manner in which Jehovah reveals himself to man (xlv, 15): he hints at the means to be adopted for effecting salvation in passages where he connects the term "saviour" with "redeemer" (*goël*), as in xli, 14; xlix, 26; lx, 16, and again with "ransom," as in xliii, 3. Similar notices are scattered over the prophetical books (e. g. Zech. ix, 9; Hos. i, 7), and though in many instances these notices admitted of a reference to proximate events of a temporal nature, they evidently looked to higher things, and thus fostered in the mind of the Hebrew the idea of a "Saviour" who should far surpass in his achievements the "saviours" that had as yet appeared. The mere sound of the word would conjure up before his imagination visions of deliverance, security, peace, and prosperity.

II. *The Work of the Saviour.*—This we propose to trace as developed in the several portions of the New Testament.

1. The first three evangelists, as we know, agree in showing that Jesus unfolded his message to the disciples by degrees. He wrought the miracles that were to be the credentials of the Messiah; he laid down the great principles of the Gospel morality, until he had established in the minds of the Twelve the conviction that he was the Christ of God. Then, as the clouds of doom grew darker, and the malice of the Jews became more intense, he turned a new page in his teaching. Drawing from his disciples the confession of their faith in him as Christ, he then passed abruptly, so to speak, to the truth that remained to be learned in the last few months of his ministry, that his work included suffering as well as teaching (Matt. xvi, 20, 21). He was instant in pressing this unpalatable doctrine home to his disciples from this time to the end. Four occasions when he prophesied his bitter death are on record, and they are probably only examples out of many more (ver. 21). We grant that in none of these places does the word "sacrifice" occur; and that the mode of speaking is somewhat obscure, as addressed to minds unprepared, even then, to bear the full weight of a doctrine so repugnant to their hopes. But that he must (δεῖ) go and meet death; that the powers of sin and of this world are let loose against him for a time, so that he shall be betrayed to the Jews, rejected, delivered by them to the Gentiles, and by them be mocked and scourged, crucified, and slain; and that all this shall be done to achieve a foreseen work, and accomplish all things written of him by the prophets—these we do certainly find. They invest the death of Jesus with a peculiar significance; they set the mind inquiring what the meaning can be of this hard necessity that is laid on him. For the answer we look to other places; but at least there is here no contradiction to the doctrine of sacrifice, though the Lord does not yet say, "I bear the wrath of God against your sins in your stead; I become a curse for you." Of the two sides of this mysterious doctrine—that Jesus dies for us willingly, and that he dies to bear a doom laid on him as of necessity, because some one must bear it—it is the latter side that is made prominent. In all the passages it pleases Jesus to speak, not of his desire to die, but of the burden laid on him, and the power given to others against him.

2. Had the doctrine been explained no further, there would have been much to wait for. But the series of announcements in these passages leads up to one more definite and complete. It cannot be denied that the words of the institution of the Lord's supper speak most distinctly of a sacrifice: "Drink ye all of this, for this is my blood of the new covenant;" or, to follow Luke, "the new covenant in my blood." We are carried back by these words to the first covenant, to the altar with twelve pillars, and the burnt-offerings and peace-offerings of oxen, and the blood of the victims sprinkled on the altar and on the people, and the words of Moses as he sprinkled it: "Behold the blood of the covenant which the Lord hath made with you concerning all these words" (Exod. xxiv). No interpreter has ever failed to draw from these passages the true meaning: "When my sacrifice is accomplished, my blood shall be the sanction of the new covenant." The word "sacrifice" is wanting; but sacrifice, and nothing else, is described. And the words are no mere figure used for illustration, and laid aside when they have served that turn. "Do this in remembrance of me." They are the words in which the Church is to interpret the act of Jesus to the end of time. They are reproduced exactly by Paul (1 Cor. xi, 25). Then, as now, Christians met together, and by a solemn act declared that they counted the blood of Jesus as a sacrifice wherein a new covenant was sealed; and of the blood of that sacrifice they partook by faith, professing themselves thereby willing to enter the covenant and be sprinkled with the blood.

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3. So far we have examined the three "synoptic" Gospels. They follow a historical order. In the early chapters of all three the doctrine of our Lord's sacrifice is not found, because he will first answer the question about himself, "Who is this?" before he shows them "What is his work." But at length the announcement is made, enforced, repeated; until, when the feet of the betrayer are ready for their wicked errand, a command is given which secures that the death of Jesus shall be described forever as a sacrifice and nothing else, sealing a new covenant and carrying good to many. Lest the doctrine of atonement should seem to be an after-thought, as, indeed, De Wette has tried to represent it, John preserves the conversation with Nicodemus, which took place early in the ministry; and there, under the figure of the brazen serpent lifted up, the atoning virtue of the Lord's death is fully set forth. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life" (John iii, 14, 15). As in this intercessory act the image of the deadly, hateful, and accursed (Gen. iii, 14, 15) reptile became by God's decree the means of health to all who looked on it earnestly, so does Jesus in the form of sinful man, of a deceiver of the people (Matt. xxvii, 63), of Antichrist (xii, 24; John xviii, 33), of one accursed (Gal. iii, 13), become the means of our salvation; so that whoever fastens the earnest gaze of faith on him shall not perish, but have eternal life. There is even a significance in the words "lifted up;" the Lord used, probably, the word רֹמַח, which, in older Hebrew, meant to "lift up" in the widest sense, but began in the Aramaic to have the restricted meaning of "lifting up for punishment." With Christ the lifting-up was a seeming disgrace, a true triumph and elevation. But the context in which these verses occur is as important as the verses themselves. Nicodemus comes as an inquirer; he is told that a man must be born again, and then he is directed to the death of Jesus as the means of that regeneration. The earnest gaze of the wounded soul is to be the condition of its cure; and that gaze is to be turned, not to Jesus on the mountain or in the temple, but on the cross. This, then, is no passing allusion, but it is the substance of the Christian teaching addressed to an earnest seeker after truth.

Another passage claims a reverent attention—"If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John vi, 51). He is the bread; and he will give the bread. If his presence on earth were the expected food, it was given already; but would he speak of "drinking his blood" (ver. 53), which can only refer to the dead? It is on the cross that he will afford this food to his disciples. We grant that this whole passage has occasioned as much disputing among Christian commentators as it did among the Jews who heard it; and for the same reason—for the hardness of the saying. But there stands the saying; and no candid person can refuse to see a reference in it to the death of him that speaks.

In that discourse, which has well been called the prayer of consecration offered by our High-priest, there is another passage which cannot be alleged as evidence to one who thinks that any word applied by Jesus to his disciples and himself must bear in both cases precisely the same sense, but which is really pertinent to this inquiry—"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself that they also might be sanctified through the truth" (John xvii, 17–19). The word ἁγιάζειν, "sanctify," "consecrate," is used in the Sept. for the offering of sacrifice (Lev. xxii, 2) and for the dedication of a man to the divine service (Numb. iii, 15). Here the present tense, "I consecrate," used in a discourse in which our Lord says he is "no more in the world," is conclusive against the interpretation "I dedicate my *life* to thee;" for life is over. No self-dedication, except that by death, can now be spoken of as present. "I dedicate myself to thee, in my death, that these may be a people consecrated to thee;" such is the great thought in this sublime passage, which suits well with his other declaration that the blood of his sacrifice sprinkles them for a new covenant with God. To the great majority of expositors from Chrysostom and Cyril the doctrine of reconciliation through the death of Jesus is asserted in these verses.

The Redeemer has already described himself as the Good Shepherd who lays down his life for the sheep (John x, 11, 17, 18), taking care to distinguish his death from that of one who dies against his will in striving to compass some other aim—"Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

Other passages that relate to his death will occur to the memory of any Bible reader. The corn of wheat that dies in the ground to bear much fruit (John x, 24) is explained by his own words elsewhere, where he says that he came "to minister, and to give his life a ransom for many" (Matt. xx, 28).

4. Thus, then, speaks Jesus of himself. What say his witnesses of him? "Behold the Lamb of God," says the Baptist, "which taketh away the sin of the world" (John i, 29). Commentators differ about the allusion implied in that name. But take any one of their opinions, and a sacrifice is implied. Is it the paschal lamb that is referred to? Is it the lamb of the daily sacrifice? Either way the death of the victim is brought before us. But the allusion, in all probability, is to the well-known prophecy of Isaiah (ch. liii), to the Lamb brought to the slaughter, who bore our griefs and carried our sorrows. See this passage discussed fully in the notes of Meyer, Lange (*Bibelwerke*), and Alford. The reference to the paschal lamb finds favor with Grotius and others; the reference to Isaiah is approved by Chrysostom and many others. The taking-away of sin (αἴρειν) of the Baptist, and the bearing it (φέρειν, Sept.) of Isaiah, have one meaning and answer to the Hebrew word נָשָׂא. To take the sins on himself is to remove them from the sinners; and how can this be through his death except in the way of expiation by that death itself?

5. The apostles, after the resurrection, preach no moral system, but a belief in and love of Christ, the crucified and risen Lord, through whom, if they repent, men shall obtain salvation. This was Peter's preaching on the day of Pentecost (Acts ii); and he appealed boldly to the prophets on the ground of an expectation of a suffering Messiah (iii, 18). Philip traced out for the eunuch, in that picture of suffering holiness in the well-known chapter of Isaiah, the lineaments of Jesus of Nazareth (Acts viii; Isa. liii). The first sermon to a Gentile household proclaimed Christ slain and risen, and added "that through his name whosoever believeth in him shall receive remission of sins" (Acts x). Paul at Antioch preaches "a Saviour Jesus" (xiii, 23); "through this Man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses" (ver. 38, 39). At Thessalonica all that we learn of this apostle's preaching is "that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ" (xvii, 3). Before Agrippa he declared that he had preached always "that Christ should suffer, and that he should be the first that should rise from the dead" (xxvi, 23); and it was this declaration that convinced his royal hearer that he was a crazed fanatic. The account of the first founding of the Church in the Acts of the Apostles is concise and fragmentary; and

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sometimes we have hardly any means of judging what place the sufferings of Jesus held in the teaching of the apostles; but when we read that they "preached Jesus," or the like, it is only fair to infer from other passages that the cross of Christ was never concealed, whether Jews or Greeks or barbarians were the listeners. And this very pertinacity shows how much weight they attached to the facts of the life of our Lord. They did not merely repeat in each new place the pure morality of Jesus as he uttered it in the Sermon on the Mount: of such lessons we have no record. They took in their hands, as the strongest weapon, the fact that a certain Jew crucified afar off in Jerusalem was the Son of God, who had died to save men from their sins; and they offered to all alike an interest, through faith, in the resurrection from the dead of this outcast of his own people. No wonder that Jews and Greeks, judging in their worldly way, thought this strain of preaching came of folly or madness, and turned from what they thought unmeaning jargon.

6. We are able to complete from the epistles our account of the teaching of the apostles on the doctrine of atonement. "The Man Christ Jesus" is the mediator between God and man, for in him the human nature, in its sinless purity, is lifted up to the divine, so that he, exempt from guilt, can plead for the guilty (1 Tim. ii, 5; 1 John ii, 1, 2; Heb. vii, 25). Thus he is the second Adam that shall redeem the sin of the first; the interests of men are bound up in him, since he has power to take them all into himself (Eph. v, 29, 30; Rom. v, 12, 17; xii, 5; 1 Cor. xv, 22). This salvation was provided by the Father, to "reconcile us to himself" (2 Cor. v, 18), to whom the name of "Saviour" thus belongs (Luke i, 47); and our redemption is a signal proof of the love of God to us (1 John iv, 10). Not less is it a proof of the love of Jesus, since he freely lays down his life for us—offers it as a precious gift, capable of purchasing all the lost (1 Tim. ii, 6; Tit. ii, 14; Eph. i, 7; comp. Matt. xx, 28). But there is another side of the truth more painful to our natural reason. How came this exhibition of divine *love* to be needed? Because wrath had already gone out against man. The clouds of God's anger gathered thick over the whole human race; they discharged themselves on Jesus only. God has made him to be sin for us who knew no sin (2 Cor. v, 21); he is made "a curse" (a thing accursed) for us that the curse that hangs over us may be removed (Gal. iii, 13); he bore our sins in his own body on the tree (1 Pet. ii, 24). There are those who would see on the page of the Bible only the sunshine of the divine love; but the muttering thunders of divine wrath against sin are heard there also; and he who alone was no child of wrath meets the shock of the thunder-storm, becomes a curse for us and a vessel of wrath; and the rays of love break out of that thunder-gloom and shine on the bowed head of him who hangs on the cross, dead for our sins.

7. We have spoken, and advisedly, as if the New Test. were, as to this doctrine, one book in harmony with itself. That there are in the New Test. different types of the one true doctrine may be admitted without peril to the doctrine. The principal types are four in number.

(1.) In the Epistle of James there is a remarkable absence of all explanations of the doctrine of the atonement; but this admission does not amount to so much as may at first appear. True, the key-note of the epistle is that the Gospel is the law made perfect, and that it is a practical moral system in which man finds himself free to keep the divine law. But with him Christ is no mere lawgiver appointed to impart the Jewish system. He knows that Elias is a man like himself, but of the person of Christ he speaks in a different spirit. He calls himself "a servant of God and of the Lord Jesus Christ," who is "the Lord of glory." He speaks of the Word of Truth of which Jesus has been the utterer. He knows that faith in the Lord of glory is inconsistent with time-serving and "respect of persons" (James i, 1, 18; ii, 1). "There is one lawgiver," he says, "who is able to save and to destroy" (iv, 12); and this refers, no doubt, to Jesus, whose second coming he holds up as a motive to obedience (v, 7–9). These and like expressions remove this epistle far out of the sphere of Ebionitish teaching. The inspired writer sees the Saviour, in the Father's glory, preparing to return to judge the quick and dead. He puts forth Christ as prophet and king, for he makes him teacher and judge of the world; but the office of the priest he does not dwell on. Far be it from us to say that he knows it not. Something must have taken place before he could treat his hearers with confidence, as free creatures able to resist temptations, and even to meet temptations with joy. He treats "your faith" as something founded already, not to be prepared by this epistle (i, 2, 3, 21). His purpose is a purely practical one. There is no intention to unfold a Christology such as that which makes the Epistle to the Romans so valuable. Assuming that Jesus has manifested himself and begotten anew the human race, he seeks to make them pray with undivided hearts, and be considerate to the poor, and strive with lusts, for which they, and not God, are responsible; and bridle their tongues, and show their fruits by their works (see Neander, *Pflanzung*, b. vi, c. 3; Schmid, *Theologie des N. T.* pt. ii; and Dorner, *Christologie*, i, 95).

(2.) In the teaching of Peter the doctrine of the person of our Lord is connected strictly with that of his work as Saviour and Messiah. The frequent mention of his sufferings shows the prominent place he would give them; and he puts forward as the ground of his own right to teach that he was "a witness of the sufferings of Christ" (1 Pet. v, 1). The atoning virtue of those sufferings he dwells on with peculiar emphasis, and not less so on the purifying influence of the atonement on the hearts of believers. He repeats again and again that Christ died for us (ii, 21; iii, 18; iv, 1); that he bare our sins in his own body on the tree (ii, 24). He bare them; and what does this phrase suggest but the goat that "shall bear" the iniquities of the people off into the land that was not inhabited? (Lev. xvi, 22), or else the *feeling the consequences* of sin, as the word is used elsewhere (xx, 17, 19)? We have to choose between the cognate ideas of sacrifice and substitution. Closely allied with these statements are those which connect moral reformation with the death of Jesus. He bare our sins that we might live unto righteousness. His death is our life. We are not to be content with a self-satisfied contemplation of our redeemed state, but to live a life worthy of it (1 Pet. ii, 21–25; iii, 15–18). In these passages the whole Gospel is contained; we are justified by the death of Jesus, who bore our sins that we might be sanctified and renewed to a life of godliness. And from this apostle we hear again the name of "the lamb," as well as from John the Baptist; and the passage of Isaiah comes back upon us with unmistakable clearness. We are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (i, 18, 19, with Isa. liii, 7). Every word carries us back to the Old Test. and its sacrificial system: the spotless victim, the release from sin by its blood (elsewhere [1 Pet. i, 2] by the *sprinkling* of its blood), are here; not the type and shadow, but the truth of them; not a ceremonial purgation, but an effectual reconcilement of man and God.

(3.) In the inspired writings of John we are struck at once with the emphatic statements as to the divine and human natures of Christ. A right belief in the incarnation is the test of a Christian man (1 John iv, 2; John i, 14; 2 John 7); we must believe that Jesus Christ is come in the flesh, and that he is manifested to destroy the works of the devil (1 John iii, 8). And, on the other hand, he who has come in the flesh is the one who alone has been in the bosom of the Father, seen the things that human eyes have never seen, and has come to de-

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clare them unto us (i, 2; iv, 14; John i, 14-18). This person, at once divine and human, is "the propitiation for our sins," our "advocate with the Father," sent into the world "that we might live through him;" and the means was his laying down his life for us, which should make us ready to lay down our lives for the brethren (1 John i, 7; ii, 1, 2; iii, 16; iv, 9, 10; v, 6, 11-13; John xi, 51). And the moral effect of his redemption is that "the blood of Jesus Christ cleanseth us from all sin" (1 John i, 7). The intimate connection between his work and our holiness is the main subject of his first epistle, "Whosoever is born of God doth not commit sin (iii, 9). As with Peter, so with John; every point of the doctrine of the atonement comes out with abundant clearness. The substitution of another, who can bear our sins, for us who cannot; the sufferings and death as the means of our redemption, our justification thereby, and our progress in holiness as the result of our justification.

(4.) To follow out as fully, in the more voluminous writings of Paul, the passages that speak of our salvation would far transgress the limits of our paper. Man, according to this apostle, is a transgressor of the law. His conscience tells him that he cannot act up to that law, which, the same conscience admits, is divine, and binding upon him. Through the old dispensations man remained in this condition. Even the law of Moses could not justify him: it only by its strict behests held up a mirror to conscience that its frailness might be seen. Christ came, sent by the mercy of our Father who had never forgotten us; given to, not deserved by us. He came to reconcile men and God by dying on the cross for them, and bearing their punishment in their stead (2 Cor. v, 14-21; Rom. v, 6-8). He is "a propitiation through faith in his blood" (iii, 25, 26; comp. Lev. xvi, 15) (ἱλαστήριον means "victim for expiation")—words which most people will find unintelligible, except in reference to the Old Test. and its sacrifices. He is the ransom, or price paid, for the redemption of man from all iniquity (Titus ii, 14). Still stronger in 1 Tim. ii, 6, "ransom instead of" (ἀντίλυτρον); also Eph. i, 7 (ἀπολύτρωσις); 1 Cor. vi, 20; vii, 23. The wrath of God was against man, but it did not fall on man. God made his Son "to be sin for us," though he knew no sin; and Jesus suffered, though men had sinned. By this act God and man were reconciled (Rom. v, 10; 2 Cor. v, 18-20; Eph. ii, 16; Col. i, 21). On the side of man, trust and love and hope take the place of fear and of an evil conscience; on the side of God, that terrible wrath of his, which is revealed from heaven against all ungodliness and unrighteousness of men, is turned away (Rom. i, 18; v, 9; 1 Thess. i, 10). The question whether we are reconciled to God only, or God is also reconciled to us, might be discussed on deep metaphysical grounds; but we purposely leave that on one side, content to show that at all events the intention of God to punish man is averted by this "propitiation" and "reconcilement." See RECONCILIATION.

Different views are held about the authorship of the Epistle to the Hebrews by modern critics, but its numerous points of contact with the other epistles of Paul must be recognised. In both the incompleteness of Judaism is dwelt on; redemption from sin and guilt is what religion has to do for men, and this the law failed to secure. In both, reconciliation and forgiveness and a new moral power in the believers are the fruits of the work of Jesus. In the Epistle to the Romans, Paul shows that the law failed to justify, and that faith in the blood of Jesus must be the ground of justification. In the Epistle to the Hebrews the same result follows from an argument rather different: all that the Jewish system aimed to do is accomplished in Christ in a far more perfect manner. The Gospel has a better priest, more effectual sacrifices, a more profound peace. In the one epistle the law seems set aside wholly for the system of faith; in the other the law is exalted and glorified in its Gospel shape; but the aim is precisely the same—to show the weakness of the law and the effectual fruit of the Gospel.

8. We are now in a position to see how far the teaching of the New Test. on the effects of the death of Jesus is continuous and uniform. Are the declarations of our Lord about himself the same as those of James and Peter, John and Paul? and are those of the apostles consistent with each other? The several points of this mysterious transaction may be thus roughly described:

(1.) God sent his Son into the world to redeem lost and ruined men from sin and death, and the Son willingly took upon him the form of a servant for this purpose; and thus the Father and the Son manifested their love for us.

(2.) God the Father laid upon his Son the weight of the sins of the whole world, so that he bare in his own body the wrath which men must else have borne, because there was no other way of escape for them: and thus the atonement was a manifestation of divine justice.

(3.) The effect of the atonement thus wrought is that man is placed in a new position, freed from the dominion of sin, and able to follow holiness; and thus the doctrine of the atonement ought to work in all the hearers a sense of love, of obedience, and of self-sacrifice.

In shorter words, the sacrifice of the death of Christ is a proof of divine *love* and of divine *justice*, and is for us a document of *obedience*.

Of the four great writers of the New Test., Peter, Paul, and John set forth every one of these points. Peter, the "witness of the sufferings of Christ," tells us that we are redeemed with the blood of Jesus, as of a lamb without blemish and without spot; says that Christ bare our sins in his own body on the tree. If we "have tasted that the Lord is gracious" (1 Pet. ii, 3), we must not rest satisfied with a contemplation of our redeemed state, but must live a life worthy of it. No one can well doubt, who reads the two epistles, that the love of God and Christ, and the justice of God, and the duties thereby laid on us, all have their value in them; but the love is less dwelt on than the justice, while the most prominent idea of all is the moral and practical working of the cross of Christ upon the lives of men.

With John, again, all three points find place. That Jesus willingly laid down his life for us, and is an advocate with the Father; that he is also the propitiation, the suffering sacrifice, for our sins; and that the blood of Jesus Christ cleanseth us from all sin, for that whoever is born of God doth not commit sin—all are put forward. The death of Christ is both justice and love, both a propitiation and an act of loving self-surrender; but the moral effect upon us is more prominent even than these.

In the epistles of Paul the three elements are all present. In such expressions as a ransom, a propitiation, who was "made sin for us," the wrath of God against sin, and the mode in which it was turned away, are presented to us. Yet not wrath alone. "The love of Christ constraineth us; because we thus judge that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (2 Cor. v, 14, 15). Love in him begets love in us, and in our reconciled state the holiness which we could not practice before becomes easy.

The reasons for not finding in James similar evidence we have spoken of already.

Now, in which of these points is there the semblance of contradiction between the apostles and their Master? In none of them. In the gospels, as in the epistles, Jesus is held up as the sacrifice and victim, draining a cup from which his human nature shrank, feeling in himself a sense of desolation such as we fail utterly to comprehend on a theory of human motives. Yet no one takes from him his precious redeeming life; he lays it down of himself, out of his great love for men. But men are to deny themselves, and take up their cross and

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tread in his steps. They are his friends only if they keep his commands and follow his footsteps.

We must consider it proved that these three points or elements are the doctrine of the whole New Test. What is there about this teaching that has provoked in times past and present so much disputation? Not the hardness of the doctrine—for none of the theories put in its place are any easier—but its want of logical completeness. Sketched out for us in a few broad lines, it tempts the fancy to fill it in and lend it color; and we do not always remember that the hands that attempt this are trying to make a mystery into a theory, an infinite truth into a finite one, and to reduce the great things of God into the narrow limits of our little field of view. To whom was the ransom paid? What was Satan's share of the transaction? How can one suffer for another? How could the Redeemer be miserable when he was conscious that his work was one which could bring happiness to the whole human race? Yet this condition of indefiniteness is one which is imposed on us in the reception of every mystery. Prayer, the incarnation, the immortality of the soul, are all subjects that pass far beyond our range of thought. Here we see the wisdom of God in connecting so closely our redemption with our reformation. If the object were to give us a complete theory of salvation, no doubt there would be in the Bible much to seek. The theory is gathered by fragments out of many an exhortation and warning; nowhere does it stand out entire, and without logical flaw. But if we assume that the New Test. is written for the guidance of sinful hearts, we find a wonderful aptness for that particular end. Jesus is proclaimed as the solace of our fears, as the founder of our moral life, as the restorer of our lost relation with our Father. If he had a cross, there is a cross for us; if he pleased not himself, let us deny ourselves; if he suffered for sin, let us hate sin. And the question ought not to be, What do all these mysteries mean? but Are these thoughts really such as will serve to guide our life and to assuage our terrors in the hour of death? The answer is twofold—one from history and one from experience. The preaching of the cross of the Lord even in this simple fashion converted the world. The same doctrine is now the ground of any definite hope that we find in ourselves of forgiveness of sins and of everlasting life. See Thomson, essay on the "Death of Christ," in *Aids to Faith*.

Saviour, St., Order of, a name applied to the Order of St. Bridget (q. v.), because it was pretended that our Saviour personally dictated to the founders the rules and constitution of the order.—Gardner, *Faiths of the World*, s. v.

Savonarola, Girolamo, an Italian monk, reformer, and martyr, the leader of an incipient reformation of the Church in the latter half of the 15th century, a man whose eventful life and tragic death have called forth the most contradictory judgments, and whose real character is even to this day a matter of dispute with certain historians. Savonarola was born of an honorable family at Ferrara, Sept. 21, 1452. His education was carefully conducted. It was intended that he should devote himself to natural and medical science, but his early religious development turned him into another course. He was fond of solitude, and avoided the public walks of the ducal palace. Impressed with terror at the wickedness which he saw about him, he finally, in his twenty-third year, fled from his home and friends and took refuge in a Dominican cloister at Bologna. Two days after his arrival in Bologna he wrote to his parents, begging their forgiveness and blessing, and averring as his excuse that he was utterly unable to endure the spectacle of the wickedness of Italian society. He also declared that he had simply followed out a divine impulse given him in prayer, and that he felt that he should be ready to suffer anything, even death, rather than disobey the voice of duty.

At first Savonarola desired to be simply a lay brother, and to perform the commonest menial services; but his superior saw his gifts, and charged him from the start with the teaching of what was then called philosophy and physics. His chief authorities in this teaching were the great Dominican theologian Thomas Aquinas, the Church father St. Augustine, and, above all, the Holy Scriptures. The latter he knew almost by heart. He was particularly fond of the Old-Test. prophets and of the Apocalypse. It was in the study of these that his spiritual imagination nurtured itself, and attained such an intense vividness as to make it easy for him to assume to himself too much of the prophetic character. His first attempts at preaching were without special results. His voice was harsh, his gestures awkward, his language clumsy and scholastic. His audience was not attracted. But, while on a visit to Brescia, his power broke forth suddenly, as waters from a pent-up fountain. The people flocked to him in great crowds to hear his imaginative exposition of the Apocalypse; and the impression was not lessened when he made definite inferences ("non per rivelazione, ma per ragione delle Scritture") as to calamities which were soon to fall upon Italy. But his politico-reformatory labors began only in his thirty-eighth year (1490), when he was appointed as *lector* in the Dominican cloister of San Marco, Florence. His two leading thoughts now were, reformation of the Church and emancipation of Italy. In carrying out these, he shook to its foundations the Florentine government, raised against himself the anathemas of the hierarchy, and finally fell himself a victim to the herculean task.

The family of the Medici had raised Florence to a high degree of prosperity, and were enjoying princely power under the forms of a republic. Cosmo de' Medici (died 1464) was the Rothschild of the age. His gifted nephew Lorenzo (died 1492) followed in his footsteps, promoted commerce, letters, and philosophy, and made Florence the temporary centre of a golden age. But beneath the outward polish of refined culture, the moral corruption of high and low festered as an ulcer. In 1492 Lorenzo's son Pietro II followed him as master of Florence, while his younger son, Giovanni—who was made a cardinal at the age of twelve, four years before his father's death—aimed at the papal chair. Such was the condition of Florence at the time when Savonarola began his efforts at political and ecclesiastical reform. He began his lectures in the cloister; then transferred them to the cloister garden; and, when the multitude overflowed this, he repaired to a spacious church. Here, on Aug. 1, 1491, he commenced his elucidation of the Apocalypse before an immense multitude. "The Church must be renewed," said he; "but previously God will send severe judgments upon Italy, and that, too, speedily." He tore off the thin disguise of glory from the much-boasted Medicean age, and exposed the great gulf of moral rottenness beneath. He spared neither rank nor sex nor age; neither pope nor monk nor layman. "Your sins," exclaimed he, "make me a prophet! Hitherto I have been but as Jonah warning Nineveh. But, if you heed not my words, I shall be as Jeremiah, predicting your destruction, and weeping over the ruins: for God will renew his Church, and that will not take place without blood."

It was not a doctrinal, but a moral reformation, which he more immediately contemplated; and closely with this he connected the restoration of the former liberties of the republic. In the main he was in accord with Catholic orthodoxy, and he carried the monkish principles of abstinence and self-denial to an intense extreme. But he laid great emphasis on certain doctrines which the clergy of the age had greatly neglected, viz. that the Scriptures lead us chiefly to Christ, and not to the saints; that without the forgiveness of God no priestly absolution is of any avail; and that salvation comes of faith and submission to the Redeemer, and not from outward works or educational polish. Still there was felt throughout his sermons rather more of the earnestness

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of the law than of the gentleness of the Gospel. One year after his arrival in Florence he was made prior of San Marco. Contrary to all precedent, Savonarola omitted to call and pay his respects to the civil ruler of the city, Lorenzo. This was all the more singular as Lorenzo had made large gifts to San Marco, and had always shown all respect to the priesthood. But Savonarola saw in him simply the incarnation of worldliness, and the robber of his country's liberties. He feared his friendship more than his hatred. Lorenzo resorted to all the arts of cunning and flattery, but in vain; he did not win the smiles of the stern preacher of righteousness. Lorenzo died April 8, 1492. On his death-bed he sent for Savonarola and desired absolution. Savonarola exacted three things: faith in Christ; the restoration of all ill-gotten property; and the re-establishment of the city's liberties. To the first two he cheerfully assented; to the latter he demurred. Thereupon the stern prior of San Marco departed. This third demand is not mentioned by Politian; it may be apocryphal.

The death of Lorenzo was the signal for the outbreak of the storm. He was succeeded by his rash and arbitrary son, Pietro II. The same year the notorious cardinal Borgia ascended the papal throne as Alexander VI. Savonarola continued his exhortations to repentance and his predictions of speedy judgments. "A storm will break in," said he, "a storm that will shake the mountains; over the Alps there will come against Italy one like Cyrus of whom Isaiah wrote." Soon thereafter Charles VIII of France actually came with a great army, not to reform the Church, however, but to take the vacant throne of Naples. Pietro Medici capitulated without resistance. Thereupon the wrath of the people broke out, and the Medici were forced to fly to Bologna. The senate pronounced them traitors, and set a price on their heads. But, as the aristocratic faction still desired to retain all political offices, Savonarola summoned a great popular assembly in the cathedral, and assumed the *rôle* of a theocratic tribune. By general consent he became the legislator of Florence. As the foundation of the new order of things, he proposed four principles: (1) fear God; (2) prefer the weal of the republic to thine own; (3) a general amnesty; (4) a council after the pattern of Venice, but without a doge. His political maxims he borrowed mostly from Aquinas. He was not opposed to monarchy, but he believed that circumstances called for a democracy in Florence. "God alone will be thy king, O Florence!" exclaimed he; "even as he was king in Israel under the old covenant." The ruling element in this "city of God" was to be, not self-seeking, but love—love to God and love to the neighbor. "How can we have peace with God if we have it not with each other?" *Viva Cristo, viva Firenze!* responded the people to the proposition of the enthusiastic monk, and, in the beginning of 1495, committed to him the remodelling of the state. With the details of the new order of things he did not, however, concern himself. His attitude was rather that of a judge in Israel, or of a Roman censor with dictatorial power. He regarded himself as the organ of Christ for the Christocratic republic. He guided it with his counsels, and breathed into it from his throne, the pulpit, a deep moral and religious earnestness. His influence over the people lasted for three years, and was of unprecedented power. This is the testimony not only of the prudent historian Guicciardini, but of the deep-seeing Machiavelli. The latter ascribes his downfall to the envy of the people, who can never long endure the spectacle of one great character towering above all the others.

With the new constitution, a new spirit took possession of the people. Unrighteous gains were given up; deadly enemies embraced each other in love; secular sports came to an end; vows of continence were made by husbands and wives; profane love songs gave place to hymns of love for Christ; artists cast their nude paintings into the fire; fasting became a delight; the communion was partaken of daily; never-wearying crowds thronged to the great cathedral, over whose pulpit were inscribed the words: "Jesus Christ, the King of Florence;" committees traversed the city gathering up and destroying bad books, cards, and instruments of music; the carnival gave place to a Palm-Sunday procession in which thousands of children and of adults, dressed in white, indulged in sacred dances and sang very odd Christian songs, of which the following verse is a fair sample:

> "Non fu mai più bel solazzo,
> Più giocondo ne maggiore,
> Che per zelo e per amore
> Di Gesù divenir pazzo.
> Ognun grida com' io grido,
> Semper pazzo, pazzo, pazzo."

This popular excess Savonarola justified on the Monday after Holy Week, 1496, by citing the example of David dancing before the ark, and by the phenomena of Pentecost after the ascension.

But all this was but a transient enthusiasm of an excitable populace. The general character of levity had been too deeply implanted by ages of prosperity and submission to demagogues to be able now to assume suddenly the self-control and steadfastness which are so essential to a religious and free government, and a reaction was inevitable. It came only too soon. The worldly spirit reasserted itself in the form of opposition to the monk's régime at home and of alliance with the pope from without. No more violent contrast could be imagined than the austere Savonarola and the profligate and infamous pope Alexander VI. It was impossible that these two could live in peace at the head of neighboring states. Savonarola hesitated not to attack the character of the papal court as it deserved: and he openly proclaimed his hope that the reform begun in Florence would eventually embrace the whole of Italy. The papal court saw the necessity of putting down so bold a foe. Strategy was at first resorted to. Savonarola was invited to come to Rome; and a cardinal's hat and the archbishopric of Florence were offered to him. He answered the pope in strangely prophetic words: "I desire none of your gifts; I will have no other red hat than that which you have given to other servants of Christ—the red hat of martyrdom." Then Alexander *commanded* him to come to Rome. Savonarola excused himself on the ground of his feeble health; and he continued to preach against Rome. Thereupon the pope (in the autumn of 1496) forbade him further preaching on pain of excommunication, until the termination of his trial for heresy, which was now to be commenced. At the same time, the jealousy of the Franciscan order, at the prominence of this Dominican, fell upon him. Savonarola ceased preaching for a time; but then, unable to restrain the spirit within him, recommenced. "The pope," said he, "is ill-informed and misguided. It is not the ideal pope who has forbidden me to preach; the true pope is the incarnation of the spirit of Christ; and Christ cannot be against the spirit of love, otherwise he would be against himself. This wicked order is, therefore, not from the pope. I must preach, because God has called me thereto." So reasoned Savonarola; so endeavored he to reconcile disobedience to the visible pope with obedience to the Catholic Church. Meantime political affairs took an unfavorable turn for Savonarola. Charles VIII was forced to retire from Italy in inglorious failure. Combined Italy was hostile to Florence because of its alliance with the French. Also a pestilence and famine broke out in Florence (June, 1497), against which Savonarola could furnish no miraculous remedy. The party of the Medici made an attempt to seize the government; this failed, and ended with the execution (Aug. 21, 1497) of five prominent men. The avengers of their blood now watched for Savonarola's life. His followers now surrounded him with an armed guard; it was only thus that he could reach his pulpit.

The pope, learning of the decline of Savonarola's popularity, excommunicated him, first in May, 1497, and

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then more emphatically in October, forbidding all Christians to have any intercourse with him, and threatening the city with the interdict. Savonarola, encouraged by a favorable council which was elected Jan. 1, 1498, ascended the cathedral pulpit, denied the charge of heresy, declared null and void the excommunication, and appealed from the human pope to the heavenly head of the Church. He also boldly summoned the crowned heads of all Christendom to unite in calling a general council, to depose this pretended pope, and to heal the wounds of the Church. And yet Savonarola plainly foresaw the fatal result to himself of the present contest. "To the *cause* there can be no other outcome than victory; but to *me* it will be death." An incautious step which Savonarola now took precipitated the end. From the balcony of San Marco he asked God to consume him with fire if he had acted from unchristian motives. A Franciscan monk offered to stand the ordeal of fire against him. Savonarola hesitated. An enthusiastic monk of San Marco offered to undergo the test in Savonarola's place; then the whole body of Dominicans declared themselves also ready. Savonarola consented. The issue in controversy was the righteousness of Savonarola and the invalidity of his excommunication. A monk was selected from each order. Two great ranges of fire, close beside each other, were prepared on the great square. The two orders of monks marched in with song and banners through the innumerable multitude; but, just as the moment arrived for the test, a violent disagreement arose as to whether the parties standing the ordeal should bear the crucifix and host. The contest lasted until evening, when a violent rain put out the remnant of the fire. The people dispersed amid loud murmurs, and the whole weight of their displeasure fell upon Savonarola. The fickle people now charged him with being an impostor and a coward, and it was due to his armed guards that he left the spot alive. On the next day—Palm-Sunday, 1498—his enemies besieged him in San Marco; he disdained earthly weapons, and fell upon his face in prayer. As he was taken and conducted to judgment he was greeted with all manner of abuse. His adherents were expelled from the council, and a hasty trial was entered upon. On six successive days he was dragged forth and examined under the severest tortures. During the few days of his imprisonment he wrote a beautiful exposition of the 51st Psalm, which Luther afterwards published as a tract. He was then examined again, by torture, before a clerical tribunal; it was but a mere form. He was sentenced to be hanged and burned. He was thus executed with and between two of his friends, May 23, 1498. At the foot of the scaffold he had administered the eucharist to himself and his two friends. "My Lord was pleased to die for my sins; why should not I be glad to give up my poor life out of love to him?" With such words he closed his eyes upon the world and yielded to the gibbet and the flames.

The Dominican order endeavored in later years to effect his canonization. Luther said that God had already canonized him. Though not a dogmatic reformer in the sense of Luther, Zwingli, or Calvin, Savonarola yet holds a most honorable place by the side of Wycliffe, Huss, and Wessel, as a forerunner of the great Reformation. Monuments were erected to Savonarola in San Marco, Florence, in 1873, and in Ferrara, May 23, 1875. Savonarola left numerous writings. In his *Triumphus Crucis* (*Trionfo della Croce* [1597]), he tries to turn the Church away from its modern corruptions to Christ as the centre of all moral power. In his *De Divisione Omnium Scientiarum* he opposes pagan writers and praises the riches of the fathers. Recently (1845) his sermons (*Prediche*) were printed at Florence; also his poems (*Poesie*) in 1862. A portion of his works was published at Lyons, in six volumes, in 1633–40. His *Life* has been written by Carle (Paris, 1842); by Madden (Lond. 1853); by Perrens (Paris, 1853, 2 vols.; 3d ed. 1859); by Villari (Florence, 1859–61, 2 vols.); of the latter, a French translation by G. Gruyer (1874, 2 vols). His earlier biographers were: Burlamacchi (died 1519), G. F. Picodella Mirandola, and Bartoli. Excellent modern German biographers are: Rudelbach [A. G.], *Savonarola* (Hamb. 1835); Meier [F. K.], *Savonarola* (Berl. 1836); Hase, *Neue Propheten* (Leips. 1851). See the historical works of Guicciardini, Nardi, Roscoe, Machiavelli, Sismondi, and especially Villari, *History of Savonarola* (from the Italian, by Horner [Lond. 1863, 2 vols. 8vo]); Madden, *Life of Savonarola* (Lond. 1853, 2 vols. 8vo); also the *Brit. Quarterly*, Oct. 1849; *Eclectic Review*, Dec. 1853; *Christian Remembrancer*, Oct. 1858; *Prot. Episc. Review*, Oct. 1860; *Baptist Quarterly*, Oct. 1873; *London Quar. Rev.* July, 1856; *Methodist Quar. Rev.* Oct. 1867; Schaff in Herzog, *Real-Encyklop.* xiii, 444, 455. (J. P. L.)

Savor (usually רֵיחַ, *rêäch*, a *smell* or *scent*, as elsewhere rendered: ὀσμή, elsewhere "odor;" but a perfume is Chald. נִיחוֹחַ, *nichôth*, *incense*; εὐωδία; and a stink is Heb. בְּאַשׁ). Besides its literal sense, this word is used metaphorically to imply character or reputation, and also the degree of acceptance with which any person or thing is received (2 Cor. ii, 14, etc.). In Matt. xvi, 23; Mark viii, 33, φρονέω, *to think*, is rendered "savor," in the sense of being *flavored* with (or, as the old Saxon use of the verb seems to warrant, in the entirely different signification of *being mended*; see *Bible Educator*, iv, 208). So in Matt. v, 13, μωραίνω, *to become foolish*, is applied to the loss of that sharp quality in salt by which it renders other bodies agreeable to the taste. See SALT.

Savory Meat (מַטְעַמִּים, *matammim*, from טָעַם, *to taste*, Gen. xxvii, 4 sq.; and so מַטְעַמּוֹת, *matammôth*, "dainties," Prov. xxiii, 3, 6). The patriarchal cookery, like that of the modern Arabs, appears to have been generally very simple, but in dressing a favorite joint the latter frequently use every variety of fruits and vegetables which they can procure. "Among the more common dishes," says Mr. Lane, "are the following: lamb or mutton, cut into small pieces, and stewed with various vegetables, and sometimes with peaches, apricots, or jujubes and sugar; cucumbers, etc.; small gourds, or the fruit of the black or white egg-plant stuffed with rice and mince-meat, etc.; vine-leaves, or pieces of lettuce-leaf and cabbage-leaf, enclosing a similar composition; small morsels of lamb, or lamb and mutton, roasted on skewers, and called kéebáb; fowls simply roasted or boned and stuffed with raisins, pistachio-nuts, crumbled bread, and parsley; and various kinds of pastry and other sweets. The repast is frequently commenced with soup, and is generally ended with boiled rice mixed with a little butter and seasoned with salt and pepper; or after this is served a watermelon or other fruit, or a bowl of sweet drink composed of water with raisins, and sometimes other kinds of fruit, boiled in it, and then sugar, and with a little rose-water added to it when cool. The meat, having generally little fat, is cooked with clarified butter, and is so thoroughly done that it is easily divided with the fingers" (*Mod. Egyptians*, i, 214). See FOOD.

Savoy, CONFERENCE OF. See CONFERENCE, SAVOY.

Savoy, CONFESSION OF, a declaration of faith and order on the part of the Independents, agreed upon at a meeting in the Savoy in 1658. Chapters i to xix of the *Savoy Confession* correspond verbally to the *Westminster Confession*; but chapter xx, "Of the Gospel and the Extent of the Grace thereof," is additional: "in which chapter, what is dispersed and inserted by intimation in the Assembly's confession is here brought together, and more fully, under one head." Chapters xxi to xxvii correspond to chapters xx to xxvi of the *Westminster*, with the following exceptions: Clause four of chapter xx, clauses five and six of chapter xxiv, and the third clause of chapter xxvi are omitted; the third clause of chapter xxiii is modified; and chapter xxv is materially altered, a clause being added relating to the expectations of the Church. Chapters xxx and xxxi are

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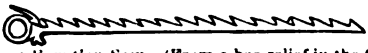
omitted; but the remaining chapters correspond. The *Westminster* has thirty-three chapters; the *Savoy* thirty-two.—Eadie, *Eccles. Cyclop.* s. v. See INDEPENDENCY.

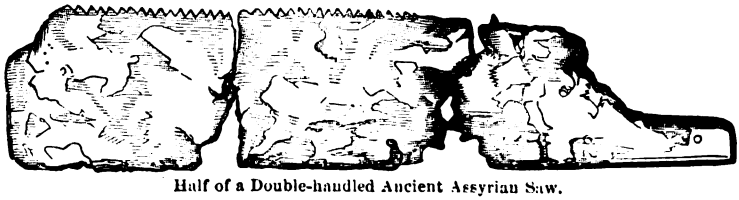
Saw (מְגֵרָה, *megerâh*, 2 Sam. xiii, 31; 1 Kings vii, 9; 1 Chron. xx, 3; מַשּׂוֹר, *massôr*, Isa. x, 15; elsewhere גָּרַר, *garár*, in the Pual; πρίων and πρίζω). The Hebrews knew and used not only wood-saws, but stone-saws also (1 Kings vii, 9; comp. Pliny, xxxvi, 29; xliv, 48), both being of great antiquity (Rosellini, *Monum.* ii, 35). Prisoners of war, especially leaders and princes, were sometimes executed with iron saws (2 Sam. xii, 31; 1 Chron. xx, 3; comp. Heb. xi, 37; and Sept. in Amos i, 3), and according to a tradition in the *Anabaticon Jes.* (ed. Lawrence, v, 11–14), and in the Church fathers (Justin Martyr, Origen, Epiphanius, Lactantius), this fate befell the prophet Isaiah also, under King Manasseh (comp. Gesen. *Jesa.* i, 12 sq.). This terrible punishment was also known in other ancient nations, e. g. the Egyptians (Herod. ii, 139), the Persians (Ctesias. *Pers.* 54; Rosenmüller, *Morgenl.* v, 96), the Thracians (Val. Max. ix, 2, extr. 4). There were even some instances of it under the Roman emperors (Sueton. *Calig.* 27), inflicted on Jews (Dio Cass. lxviii, 32).—Winer. See CARPENTER.



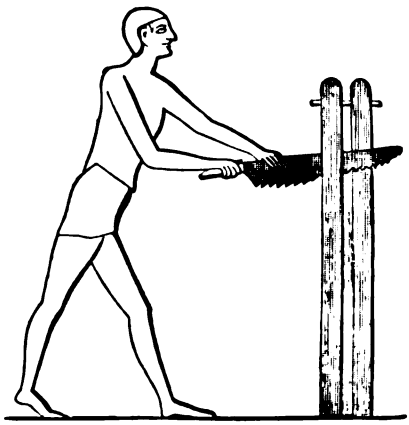
Ancient Egyptian Saw. (From a bas-relief in the Great Temple at Thebes.)

Ancient Egyptian saws, so far as has yet been discovered, were single-handed, though Jerome has been thought to allude to circular saws. As is the case in modern Oriental saws, the teeth usually incline towards the handle instead of away from it, like ours. They have, in most cases, bronze blades apparently attached to the handles by leathern thongs, but some of those in the British Museum have their blades let into them like our knives. A double-handed iron saw has been found at Nimrûd; and double saws strained with a cord, such as modern carpenters use, were in use among the Romans. In sawing wood, the Egyptians placed the wood perpendicularly in a sort of frame and cut it downwards. No evidence exists of the use of the saw applied to stone in Egypt, nor without the double-handed saw does it seem likely that this should be the case; but we read of sawn stones used in the Temple (1 Kings vii, 9; Gesen. *Thesaur.* p. 305; Wilkinson, *Anc. Egyp.* ii, 114, 119; Brit. Mus. *Egyp. Room*, No. 6046; Layard, *Nin. and Bab.* p. 195; Jerome, *Comm. in Is. xxviii*, 27). The saws "under" or "in" which David is said to have placed his captives were of iron. The expression in 2 Sam. xii, 31 does not necessarily imply torture, but the word "cut" in 1 Chron. xx, 3 can hardly be understood otherwise (Gesen. *Thesaur.* p. 1326; Thenius *on* 2 *Sam. xii* and 1 *Chron. xx*). A case of sawing asunder, by placing the criminal between boards and then beginning at the head, is mentioned by Shaw, *Trav.* p. 254.—Smith. See HANDICRAFT.

However simple the idea of such an instrument, it was not among the most ancient of inventions, doubtless because it was one of the few which required from the very first to be constructed with iron. For this reason it is not known among savages; nor were even the comparatively cultivated nations of South America, being without iron, acquainted with its use. Beckmann states that, "In early periods, the trunks of trees were

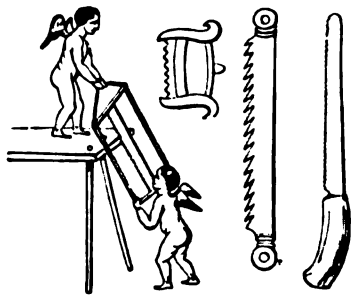


Half of a Double-handled Ancient Assyrian Saw.



Ancient Egyptian Saw in Use.

split with wedges into as many and as thin pieces as possible; and if it was found necessary to have them still thinner, they were hewn on both sides to the proper size." This simple but wasteful process has continued in use down to a rather recent period, even where the saw has been known, in countries (Norway and Northern Russia, for instance) where wood is abundant, under the correct impression that boards thus hewn are much more durable, from having greater cohesion and solidity, than those which have had their fibres separated by the saw. Probably the jawbone of a fish suggested the first idea of a saw. So the Grecian fable states, in which the



Ancient Greek and Roman Saws.

process of this invention is described. This fable, in its various versions, assigns the invention to the famous artist Dædalus, or rather to his nephew (called Talus by some, by others Perdix, while others leave him unnamed), who, having found the jawbone of a fish (or of a serpent according to others), was led to imitate it by filing teeth in iron, and thus forming a saw. The process is very probable; but there is nothing to say for the claim which the Greeks make to the honor of this invention. It does not appear to have been known to them in the time of Homer; for in the minute account of the proceedings of Ulysses in building his boat, there is not the least mention of a saw, although, if such an instrument had been then known, Calypso could as easily have supplied it as she did the axe, the adze, the augers, and whatever else he required. The Greeks, probably, in common with other neighboring nations, borrowed the saw from the Egyptians, to whom it was known at a very early period, as is proved by its appearance on their ancient sculptures. The ultimate improvement which

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Modern Egyptian Wood-Sawyers.

the saw received in ancient times approximates it very nearly to the state in which we continue to use it. In the *Antiquités d'Herculanum*, i, pl. 100, there is an engraving, after an ancient painting, which shows this in a very interesting manner. Beckmann (*Inventions*, i, 366) has very accurately described it (see the cut): "Two genii (or winged Cupids) are represented at the end of a bench, which consists of a long table that rests upon two legs, like a stool." Montfaucon gives, from Gruter, representations of two kinds of saws: one of them is without a frame, but has a handle of a round form; and the other has that high frame of wood which we see in the saws of our stone-sawyers. This reminds us to observe that Beckmann, following Pliny, cannot find an instance of cutting stone with saws earlier than the 4th century B.C.; overlooking the text 1 Kings vii, 9, where it is said that some parts of Solomon's palace were constructed with "costly stones, according to the measure of hewed stones, *sawed with a saw*."—Kitto, *Pict. Dict.* ad loc. See MECHANIC.

Sawa, in Arabic mythology, is a female deity, said to have been worshipped by the Arabs prior to the deluge—a statement not to be reconciled with the fact that those people are descended from Ishmael, the son of Abraham and Hagar.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sawaku, in Caribbean mythology, is the man who first caused fire and lightnings. He was very powerful; but, in order to prevent pursuit, he transformed himself first into a bird, and then into a star. The lightnings are still occasioned by his blowing the celestial fire through a reed, so that it darts about to great distances.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sawamangala, in Hindû mythology (*the highest blessedness*), is a surname of *Parvati*, the consort of Siva.

Sawyer, Cyrus, a Methodist Episcopal minister, was born in Lower Canada Dec. 22, 1811, but the next year his parents removed to Western New York. He was converted in 1822, licensed to preach in 1837, and received into the Michigan Conference, which then embraced Knox County, O., where he resided. The range of his itinerant labors was within the limits of the North Ohio Conference. He died at Delaware, O., in January, 1848. Mr. Sawyer's life was one of great excellence and moral beauty, and his ministry was eminently useful. See *Minutes of Conferences*, iv, 266. (J. L. S.)

Sawyer, Isaac, a Baptist minister, was born in Hoosick, N. Y., Nov. 22, 1770. He was left an orphan at the age of fourteen, and two years after bound himself out to a man who soon after removed to Monkton, Vt., where there was little or no religious influence. He was converted in 1793, and became a Baptist, serving in the capacity of deacon until he began to preach. In 1797 the Church called upon him to "exercise his gift," but he delayed a long time, because of a sense of his own unfitness. On June 29, 1799, a council was called, and Mr. Sawyer was ordained. He filled the following churches: Monkton, Vt., 1799–1812; Fairfield, Vt., March, 1812–13; Orwell, Vt., 1813–17; Brandon, Vt., 1818–25; Bethel, Vt., 1825–28; Westport, N. Y., 1828–34; Knowlesville, N. Y., 1834; and was for a short time at Stockton, N. Y., and Lewiston, N. Y. He died Sept. 30, 1847. He baptized during his ministry upwards of 1100 persons. He was the first president of the Vermont Baptist Convention, and a friend of education and temperance. See Sprague, *Annals of the Amer. Pulpit*, vi, 369.

Sawyer, James W., a minister of the Methodist Episcopal Church, was born in Palmyra, Me., Sept. 16, 1838. He removed when a child to Portland, where he was converted at the age of fifteen years. He was licensed to preach April 19, 1862, and was received on trial in the Maine Conference in April, 1864. His ministerial life was short, terminating with death Dec. 23, 1869. Mr. Sawyer was a deeply pious man, and a good preacher.—*Minutes of Annual Conferences*, 1870, p. 147.

Sawyer, John, D.D., an eminent Congregational minister, was born at Hebron, Conn., Oct. 9, 1755. In 1777 he entered the Revolutionary army, and, after serving for some years, entered Dartmouth College in 1781. He graduated in 1786, then devoted himself to theology, and commenced preaching within one year after leaving college. In October, 1787, he accepted a call to become pastor of the Church at Oxford, Coos County, N. H., on the condition of that Church relinquishing the practice of baptizing children on what was termed the half-way covenant (q. v.). He afterwards became successively pastor of a Church in Boothbay, Me., in 1796; of New Castle in 1806, in which latter place he commenced travelling in all directions as a home missionary; of Bangor in 1812, where he acted both as preacher and as schoolmaster; and finally of Garland, where he remained until his death, Oct. 14, 1858. Religion was the supreme governing principle of his life, and for nearly eighty years he labored faithfully in bringing souls to God.—*Amer. Cong. Year-book*, 1859, p. 131.

Sawyer, Seymour B., a Methodist Episcopal minister, was born in North Carolina Dec. 8, 1808. He was converted Oct. 1, 1821, under the ministry of the Cumberland Presbyterians, to which body he attached himself. In 1827 he was licensed to preach among them; but, dissenting from some of their doctrines, he returned his license, and removed to Mississippi, where he joined the Methodist Episcopal Church, and in 1830 was licensed as a local preacher. In 1832 he was admitted on trial in the travelling connection, and stationed in Montgomery. He filled with great acceptability and usefulness many of the most important charges, until his death, which occurred Sept. 23, 1843. Mr. Sawyer was a man of mild and gentle disposition. As a pastor, he was specially diligent and affectionate. His sermons were remarkable for their simplicity and spirituality. See *Minutes of Conferences*, iii, 593.

Saxe, ALFRED, a Methodist Episcopal minister, was

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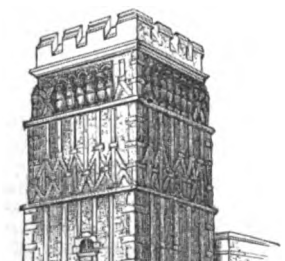
born Sept. 5, 1814. He was converted in 1830, licensed to preach in 1832, and graduated at the Wesleyan University in 1838. The succeeding eighteen months he was principal of the Middletown Preparatory School, after which he became principal of the high-school in that city, where he remained until 1843, when he was received on trial by the New York Conference, transferred to the Troy Conference, and appointed to Ferry Street Station, Albany. In 1845 he was appointed to North White Creek, and in 1846, on account of declining health, was placed on the superannuated list. He died Oct. 8, 1846. Mr. Saxe was a sound and practical preacher, a diligent and laborious pastor, and a most affable man. In his last illness he enjoyed the consolations of religion, and appeared cheerful and happy even while passing through the vale of death. See *Minutes of Conferences*, iv, 131. (J. L. S.)

Saxnot, in German mythology, was a god whose name occurs in the oath taken by the Saxons after their violent conversion to Christianity by Charlemagne, by which they renounced the worship of Thunar (Thor), Woden, and Saxnot. He is supposed to have been the god of war, since the word Sax (Sachs), from which the Saxons took their name, denoted a sword. Anglo-Saxon genealogies point to a Saxneat, who was Woden's son.—Vollmer, *Wörterb. d. Mythol.* s. v.

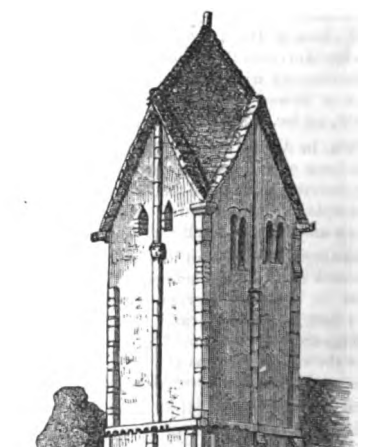
Corhampton Church, Hampshire.

Saxon Architecture. The buildings of the Anglo-Saxons were usually of wood, rarely of stone until the 11th century, and consequently we must not expect to find any great number of remains. The only dated examples of this style are about the middle of the 11th century, as at Deerhurst, Gloucestershire; with the exception of some slight remains at the mouth of the Tyne, which are of an earlier and distinct character, and Brixworth, which is possibly Roman work restored. The style agrees in many respects with that of the 11th century on the Continent, where the work has not been ornamented with sculpture in the 12th, as has been very frequently the case. There are, however, some peculiarities about the buildings of this class which entitle them to the name of the Anglo-Saxon style, or, more correctly, perhaps, the primitive English style; for it has been observed that they are far more numerous in the Danes' land, or the eastern counties, than in other parts of England. In the neighborhood of Lincoln and Gainsborough almost all the old country churches partake of this character. It has also been observed that the earlier examples are more like the work of carpenters than of masons. Such a tower as that of Earl's Barton, for instance, has all the appearance of being copied from a wooden tower, and this may very probably have been the case. Ordericus Vitalis, who lived in the 11th century, mentions that Siward, the cousin of Edward the Confessor, built a *wooden* church at Shrewsbury, which was used as the parish church. This is material evidence, considering that it was built by a royal prince in a town of so much importance. This church was existing in 1082, when a stone church was commenced by the father of Ordericus Vitalis, who records these facts. It is not improbable that these primitive English churches may be among the earliest stone churches of Western Europe after the time of the Romans. The Roman art of building had become extinct in all this part of Europe, and almost extinct in Rome itself, by the 10th century, and the most ready models which the English had to copy in the 11th century were their own wooden churches. It was just at that time that Canute ordered churches to be built of stone and lime in all the places where his father or himself had burned the wooden churches of the Anglo-Saxons.



Earl's Barton, Northamptonshire.

The class of buildings referred to as being considered to belong to this style contain some rather unusual features. The execution is rude and coarse: the walls are built either of rag or rubble, sometimes partly of herring-bone work, without buttresses, and in many cases, if not always, have been plastered on the outside. The quoins are usually of hewn stones placed alternately flat and on end—a kind of construction to which the



Tower, Sompting, Sussex.

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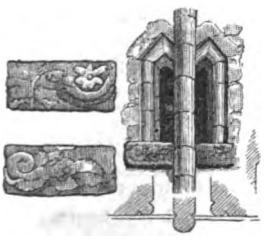
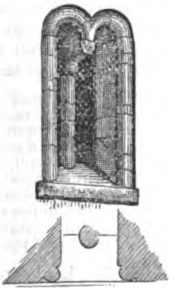
name "long and short" has been given; the walls are often ornamented externally with flat vertical strips of stone projecting slightly from the surface, resembling wooden framing, generally of the same "long and short" construction as the quoins. On towers there are sometimes several tiers of these, divided from each other by plain strings or bands. Semicircular arches and triangles formed of similar strips of stone are also sometimes used as ornaments; and plain projecting blocks are frequently associated with these, either as imposts, or as bases for the vertical strips which often stand above them. The jambs of door-ways and other openings are very commonly of "long and short" work; and when imposts are used, as they generally are, they are usually rude, and often extremely massive, sometimes consisting of plain blocks and sometimes moulded. Round the arch there is very often a projecting course occupying the situation of a hood-moulding, which sometimes stops upon the imposts, but more frequently runs down the jambs to the ground, forming a kind of pilaster on each side of the opening. It is usually flat, but is sometimes rounded and occasionally notched on the edges, as at Dunham Magna, Norfolk: in some instances the impost is arranged so as to form a capital to each of these projections on the jambs, and they are sometimes provided with bases either formed of plain blocks or rudely moulded. The arches are generally plain, but are occasionally worked with rude and massive mouldings, as the chancel-arch at Wittering Church, Northamptonshire; some arches are constructed with bricks (probably all of them taken from some Roman building, as at Brixworth) or thin stones, and these usually have a course of stones or bricks laid upon the top of the arch, as at Britford Church, Wiltshire: the arches are always semicircular, but some small openings, such as doors and windows, have pointed or triangular heads formed of two straight stones placed on end upon the imposts, and resting against each other at the top, as at Barnack. The windows are not large, and, when splayed, have often nearly or quite as much splay externally as internally. In belfries and other situations where they do not require to be glazed, they are frequently of two or more lights, divided by small shafts or pillars, which are very usually made like balusters, and encircled with bands of rude mouldings. In the old portion of St. Alban's Abbey, erected in the latter half of the 11th century, specimens are seen. These generally have capitals, or imposts, formed of long stones reaching entirely through the wall; in some instances the balusters are oblong in plan, as in the tower of St. Michael's Church, Oxford, and in others two are placed together, one behind the other, in order to give better support to these long capitals.



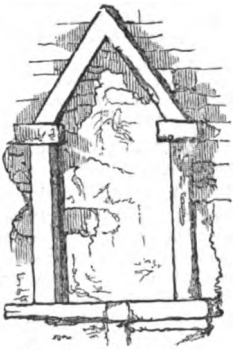
Window, with Ornaments on the Sill; and Shaft, with Section.



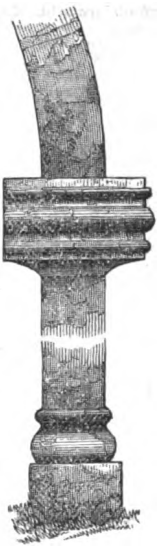
Belfry Window, with Section.

Details of the Tower, Sompting, Sussex.

The whole of these peculiarities are not to be met with in any one building; and in some churches in which several of them are to be found they are associated with other features, evidently original, which so clearly belong to the Norman style as to prove that these buildings are not of Saxon date, as at the churches of Daglingworth, Gloucestershire, and Syston, Lincolnshire. In other instances the lower parts of buildings consist exclusively of this peculiar kind of construction, and are surmounted by pure Norman work which has been raised upon it subsequently to the first erection, as at the tower of Clapham Church, Bedfordshire, and Woodstone, near Peterborough. This last class of buildings appears to



Barnack, Northamptonshire.



Corhampton, Hants.

preponderate in favor of the Saxon theory; for, although the Norman additions have been observed not to be remarkably early in that style, it is not very probable that so material a change would have been made in the architecture unless a considerable interval had elapsed between the erection of the different parts. Some of the churches in which the peculiarities under consideration are found are clearly Norman (and not early in the style), but it may reasonably be supposed that in many parts of the country the Saxon style would have lingered for a considerable time after the Norman invasion, and would have continued to be employed (with an increasing admixture of Norman features) in buildings erected by native workmen.

The following is a tolerably complete list of examples of the Saxon style:

Bedfordshire—Knotting; Clapham, tower.
Berkshire—Wickham, tower; Cholsey, tower.
Buckinghamshire—Cavers-field, tower; Iver; Lavendon, tower, nave, and chancel.
Cambridgeshire—St. Benet's and St. Giles's, Cambridge.
Cornwall—Tintagel.
Derbyshire—Repton, east end, and crypt.
Durham—Monks' Wearmouth, tower; Jarrow, walls of church and chancel, and ruins near it.
Essex—Boreham, church; Colchester, Trinity Church, part of the tower, etc.; Felstead, church; Great Maplestead, north door.
Gloucestershire—Daglingworth Church, except the tower; Deerhurst, tower; Miserden, church; Stretton, north door-way; Upleaden, chancel-arch.
Hampshire—Boarhunt; Corhampton; Headbourne Worthy; Hinton Ampner; Little Sombourn; Kilmeston; Tichborne.
Hertfordshire—St. Michael's, at St. Alban's.
Kent—Dover, part of the ruined church in the Castle; Swanscombe, tower; Knotting.
Leicestershire—Barrow on Soar; Barrow on Trigby.
Lincolnshire—Aukborough; Barton on the Humber, St. Peter's, tower; Branston; Caburn; Clee, tower; Holton-le-Clay, tower and chancel-arch; Heapham; Lincoln, St. Peter's at Gowt's; St. Mary-le-Wigford; Nettleton; Ropsley, part of the west end; Rothwell; Scartho; Skellingthorpe; Skillington, part of the church; Springthorpe; Stow, transepts; Swallow; Syston, tower; Walth, tower and chancel-arch; Winterton.
Middlesex—Kingsbury, part of church (now hidden by plastering).
Norfolk—Norwich, St. Julien's; Beeston St. Lawrence; Dunham Magna, church; Elmham, ruins of bishop's palace; Howe; Newton, tower.
Northamptonshire—Barnack, tower; Brigstock, church; Brixworth, church; Earl's Barton, tower; Green's Norton, west end; Pattishall; Stow-nine-churches; Witterington, chancel.
Northumberland—Bolam, tower: Bywell, St. Andrew; Bywell; Corbridge; Hexham, crypt; Ovingham; Whittingham.

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Oxfordshire—St. Michael's, Oxford, tower; Northleigh, tower.
Shropshire—Barrow, chancel-arch; Church Stretton; Clee; Stanton Lacey, nave and transept; Stottesdon.
Somersetshire—Cranmore, door-head; Milbourne Port.
Suffolk—Barham, part of church; Debenham; Claydon, part of church; Flixton; Gosbeck, part of church; Hemingstone; Ilketshall; Leiston.
Surrey—Albury; Stoke d'Abernon, some portions.
Sussex—Bishopstone, church; Bosham, tower; St. Botolph, chancel-arch; Burwash; Sompting, tower; Worth; Yapton.
Warwickshire—Wooten Wawen, substructure of tower.
Wiltshire—North Burcombe, east end; Brytford, north and south doors; Bremhill, west end; Somerford Keynes.
Worcestershire—Wyre Piddle, chancel-arch.
Yorkshire—Bardsey; Kirkdale, west end and chancel-arch; Kirk Homerton; Laughton-en-le-Morthen, north door-way; Maltby; Ripon minster, crypt, called Wilfred's Needle; York Cathedral, portion of crypt (Bloxham); York, church of St. Mary, Bishop-hill Junior.

—Walcott, *Sacred Archæology*, s. v.

Say, Samuel H., an English dissenting divine, was born in 1675. He entered as a pupil in the academy of Rev. Thomas Rowe, London, about 1692. Finishing his studies, he became chaplain to Thomas Scott, Lyminge, in Kent, in whose family he remained three years. Thence he removed to Andover, in Hampshire; then to Yarmouth, in Norfolk; and soon after to Lowestoff, in Suffolk, where he labored for eighteen years. He was co-pastor with Rev. Samuel Baxter at Ipswich nine years, and succeeded Dr. Edmund Calamy in Westminster in 1734. He died in 1743. He wrote, *Sermon* (Lond. 1736, 8vo):—*Poems and Essays* (ibid. 1745, 4to; 1749, 4to).

Saybrook Platform, a confession of faith and a compendium of rules for the government of the churches, adopted by an assembly of Congregational ministers and lay delegates convened by order of the Legislature of Connecticut, at Saybrook, Sept. 9, 1708. The synod consisted of sixteen members—twelve clerical and four lay—who represented the councils of Hartford, Fairfield, New London, and New Haven counties. As to *doctrine*, they adopted for recommendation to the General Assembly of the colony the confession assented to by the elders and messengers assembled at Boston, May 12, 1680, which was the Savoy Confession with some small alterations, adding also the doctrinal parts of the Westminster Confession. In regard to *Church government and discipline*, they adopted fifteen articles, the substance of which was to provide (1) for one or more *consociations* in each county, with appellate and final jurisdiction, to which particular churches might refer in difficult cases; (2) for one or more *associations* in each county, consisting of the ministers, who should meet at least twice a year to consult on the common interest of the churches, and to perform certain other offices, such as the examination and recommendation of candidates for the ministry; (3) for a *general association*, to be composed of one or more delegates from each of the district associations, to meet once a year. The proceedings of the synod were approved by the Assembly of the colony, Oct., 1708, and it ordained "that all the churches within this government that are or shall be thus united in doctrine, worship, and discipline be, and for the future shall be owned and acknowledged, established by law; provided always that nothing herein shall be intended or construed to hinder or prevent any society that is or shall be allowed by the laws of this government, who soberly differ or dissent from the united churches hereby established, from exercising worship and discipline in their own way, according to their consciences." The decrees of the Saybrook Platform, both as regards doctrine and government, are not binding on the churches, but are only advisory in their character. See Trumbull, *Hist. of Connecticut*, vol. i, ch. xix; *Congregational Order*; Bacon, *Discourse* at Norwich, Conn., June, 1859.

Sayei, in Hindû mythology, is the daughter of Wiswakarma, and probably identical with *Sangia*. She was married to the sun-god, and bore him Jama, the god of the underworld.

Sayer, Ezra, a minister of the Methodist Episcopal Church, was originally a member of the Troy Conference, and was transferred to the Missouri Conference in 1850. He preached at Shelbyville, Edina, Memphis, and Kirksville, but, in 1860, he took a superannuated relation. He took up his residence near Shelbyville, preaching as his health would permit until the summer of 1864, when he died. Mr. Sayer was a preacher of no common abilities, fulfilling the duties of his station so as to win the confidence and respect of all with whom he came in contact.—*Minutes of Annual Conf.* 1865, p. 7.

Saying, a distinct or sustained monotone in sacred music analogous to the old "saying without note," neither singing nor reading.

Sayings, Traditional, of Christ. There can be no doubt that, besides the words of Christ which are mentioned in the gospels, others of more or less significance were spoken by him, and what John (xx. 30; xxi, 25) says of the works of Christ, we may equally apply to his words. Paul mentions (Acts xx, 35) a saying of Christ, *μακάριόν ἐστι διδόναι ἢ λαμβάνειν* (i. e. "It is more blessed to give than to receive"), which we look for in vain in the canonical gospels. The following examples contain those sayings of Christ which the ancient Church has designated as such; and we put them together, not because we ascribe them altogether to apocryphal authors, but because they have no canonical authority in their favor:

1. "On the same day, having seen one working on the Sabbath, he said to him, O man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art cursed, and art a transgressor of the law." This very remarkable saying occurs in Cod. D and in Cod. Græc. β Rob. Stephani after Luke vi. 4. Whether or not these words were originally in Luke's Gospel, we cannot decide, but that they convey an evangelical meaning is certain (comp. Loisell. *Opusc.* p. 20; Paulus Colomesius, *Observation. Sacr.* p. 143).

2. "But ye seek to increase from little, and from greater to less. When ye go and are bidden to dinner (*δειπνῆσαι*), sit not down in the highest seats, lest a more honorable man than thou come, and he that bade thee come and say to thee, Take a lower seat, and you be ashamed. But when thou sit down in a lower seat, and a less honorable man than thou come, then he that bade thee will say unto thee, Go up higher, and this will be profitable to thee." This saying is also found in Cod. D or Cantabrig. and in some other codd. after Matt. xx. 28 (comp. Griesbach, *N. T.* ad loc.; Tischendorf, *N. T.* ad loc.). That this addition was well known may be seen from the fact that Juvencus (q. v.), in his *Hist. Evang.* 3, 613 sq., has given it in the following verses:

"At vos ex minimis opibus transcendere vultis,
Et sic e summis lapsi comprenditis imos.
Si vos quisque vocat cœnæ convivia ponens
Cornibus in summis devitet ponere membra
Quisque sapit, veniet forsan si nobilis alter,
Turpiter eximio cogetur cedere cornu
Quem tumor inflati cordis per summa locarat.
Sin contentus erit mediocria prendere cœna
Inferiora dehinc si mox conviva subibit,
Ad potiora pudens transibit strata tororum."

3. "The Lord says in the Gospel, If ye keep not that which is small, who will give you that which is great? For I say unto you that he who is faithful in very little is faithful also in much." This is found by Clem. Rom. (*Epist. II ad Corinth.* 8; comp. Iren. *Adv. Hæres.* ii, 64).

4. "And Jesus says, For those that are sick, I was sick: and for those that hunger, I suffered hunger: and for those that thirst, I suffered thirst." It is difficult to say whether this citation, which is found by Origen (*Comment. in Matt.* tom. xiii [tom. iii, 563, ed. De la Rue]), can claim any originality or not (comp. Matt. xxv, 35; 1 Cor. ix, 20–22).

5. "Ask great things, and the small shall be added

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unto you; ask heavenly things, and the earthly shall be added unto you." This saying, which is found in Clem. Alex. (*Strom.* I, i, 416 [ed. Pott, ii, 488]; Orig. *De Orat.* ii, 43; *Opp.* i, 197, 219), seems not to be taken from an apocryphal gospel (comp. Grabe, *Spicileg.* i, 14), or from an interpolated codex (Fabricius, *Cod. Apocr. N. T.* i, 329), but has been freely cited from Matt. vi, 33. Such license is often used in common life, when quoting the sentence of another, which is not done verbatim, but with such words as the circumstances and the connection of speech require.

6. "Show yourselves tried money-changers" (*γίνεσθε τραπεζῖται δόκιμοι*). This saying of Christ, which is found in Clement. *Homil.* ii, 51; iii, 50; xviii, 20; Epiphan. *Hæres.* xliv, 2; Orig. *Ad Joh.* tom. xix, 8, 20, p. 268; Jerome, *Epist.* 119 (ed. Vallars. i, 815); Socrates, *Hist. Eccl.* iii, 16, is first cited without any authority (in the *Apostol. Constit.* ii, 36), then as a passage of Scripture by Clem. Alex. (*Strom.* I, i, 425), and also as an apostolic, but more especially Pauline, commandment (comp. Dionys. Alex. ap. Euseb. *Hist. Eccl.* vii, 7; Cyrill. Alex. *Ad Jes.* ii, 56). Under these circumstances, it will be difficult to decide who the author of this saying is.

7. "Let us resist all iniquity, and hold it in hatred," quoted as the words of Christ by Barnabas (*Epist. Catholica*, 4); and *ibid.* 7 we read, "They who wish to see me and lay hold of my kingdom must receive me by affliction and suffering."

8. "If only one of Israel will repent, and believe in God through my name, his sins shall be forgiven. After twelve years go ye into the world, lest one should say, We have not heard." In Clem. Alex. (*Strom.* [ed. Pott], vi, 762), Peter quotes these words as those of the Lord, and Eusebius (*Hist. Eccl.* v, 18) mentions this command of Christ, *ἐπὶ δώδεκα ἔτεσι μὴ χωρισθῆναι τῆς Ἱερουσαλήμ.*

9. "The Lord said, Should you be with me gathered in my bosom, and not do my commandments, I will cast you off, and say to you, Go from me, I know you not whence you are, workers of iniquity." This we read in Clem. Rom. (*Epist. ad Corinth.* ii, 4). In the same epistle (5), we read,

10. "The Lord saith, Ye shall be lambs in the midst of wolves. But Peter answered him, What, then, should the wolves tear in pieces the lambs? Jesus said to Peter, Let not the lambs fear the wolves after they are dead; and do you fear not those who kill you and can do nothing to you; but fear him who after you are dead hath power over soul and body to cast them into hell-fire." While there is some resemblance in this narrative with Matt. x, 16, 28; Luke xii, 4, 5, yet the whole manner of this conversation betrays too much its apocryphal origin.

11. "Keep the flesh pure and the soul unspotted, that ye may receive (*ἀπολάβητε*; not as some read, *ἀπολάβωμεν*, "that we may receive") eternal life" (*Epist.* 8).

12. "Our Lord Jesus Christ said, In whatsoever I may find you, in this will I also judge you." This saying, which is found in Justin. Mart. (*Dial. c. Tryph.* [ed. Maran.], p. 143), is ascribed by Clem. Alex. (*Quis Dives Salvetur*, § 40) to God; by Johannes Climacus (in *Scala Paradisi*, vii, p. 159, and in the *Vita B. Antonii*, c. 15, in *Vitæ Patrum*, p. 41) to the prophet Ezekiel (comp. Ezek. vii, 3, 8; xviii, 30, xxiv, 14; xxxiii, 20, with Fabricius, *Cod. Apocr.* i, 333). A comparison of the passages in Ezekiel will, however, prove that these parallels are insufficient, and some apocryphal gospel is probably the authority for this saying.

13. "The days will come in which vines shall spring up, each having ten thousand stocks, and on each stock ten thousand branches, and on each branch ten thousand shoots, and on each shoot ten thousand bunches, and on each bunch ten thousand grapes, and each grape when pressed shall give five-and-twenty measures of wine. And when any saint shall have seized one bunch, another shall cry, I am a better bunch; take me; through me bless the Lord. Likewise also he said that a grain of wheat shall produce ten thousand ears of corn, and each grain of wheat shall produce ten pounds of fine pure flour; and so all other fruits and seeds and each herb according to its proper nature. And that all animals, using for food what is received from the earth, shall live in peace and concord with one another, subject to men with all subjection. And when Judas the traitor believed not, and asked, How, then, shall such productions proceed from the Lord? the Lord said, They shall see who shall come to these times." This narrative of the millennium Irenæus (*Adv. Hæres.* v, 33) describes as delivered by John to Papias. Since, however, this tradition belongs to Papias, whom Eusebius (*Hist. Eccl.* iii, 39) describes as an *ἀνὴρ σμικρὸν τὸν νοῦν*, we must deny from the very beginning the authority of Christ as having uttered these words. Besides, the whole tenor of this narrative so conflicts with the dignity contained in all the words of Christ, that, without the least shadow of a doubt, we can ascribe to it an apocryphal origin. The description of the millennium reminds us of the Rabbinic representations of the same, especially as we find it in the *Jalkut Shimoni* (fol. 7, col. 1, No. 20), and which is too trivial to be translated. A German translation is given by Eisenmenger (*Entdecktes Judenthum*, ii, 309 sq.). An examination of the Koran (sur. 18, 32; 37, 49; 38, 53; 56, 38, etc.) will also show that the Mohammedan representation of Paradise is less sensual than that given above from a Christian source.

14. Pseudo-Linus (*De Passione Petri*; comp. Fabricius, *Cod. Apocr. N. T.* i, 335, 775) quotes a mystical saying of the Lord: "Unless ye turn your right into the left and the left into the right, and that which is above into that which is below, and that which is before you into that which is behind, ye will not know the kingdom of God."

15. "The Lord being asked by Salome when his kingdom will come, said, When the two shall be one, and that which is without as that which is within, and the male with the female neither male nor female." This quotation, which is found by Clem. Rom. (*Epist. ad Corinth.* 12), is, according to Clem. Alex. (*Strom.* [ed. Pott], iii, 553), taken from the Gospel of the Egyptians. From the same gospel, Clem. (*ibid.* p. 532) has preserved the following conversation of Christ with Salome:

16. "When Salome asked the Lord, How long shall men die? he said, As long as women bear children. Then Salome answered, I have done well that I did not bear (*καλῶς οὖν ἐποίησα μὴ τεκοῦσα*); but the Lord replied, Thou mayest eat of every herb, but of that which has bitterness do not eat." And further on (p. 540) he states, "I am come to make an end to the works of the woman—of the woman, viz. the lust; to the works, viz. to the birth and death."

17. "He that wanders shall reign, and he that reigns shall rest" (Clem. Alex. *Strom.* i, 453), from the Hebrew Gospel.

18. "I came to put an end to sacrifices; and unless ye cease from sacrificing, God's anger will not cease from you" (*Evang. Ebion. ap. Epiph. Hæres.* xxx, 16).

19. "My mystery is for me and for the sons of my house" (Clem. Alex. *Strom.* v, 684).

20. "In the Gospel according to the Hebrews, the Saviour himself says, Just now my mother, the Holy Spirit, took me by one of my hairs, and bore me away to the great mountain Thabor." This very singular saying is quoted by Origen, *in Joann.* tom. ii (ed. De la Rue, iv, 64); Jerome, *Comment. in Jes.* 11, 2, lib. ii; in *Micham*, vii, 6. That the Holy Ghost should be presented here as a *genus femininum* must not be looked for in the Gnostic idea of the Holy Ghost as female principle (comp. Fabricius, *Cod. Apocr.* i. 362 sq.), but finds its explanation in the words of Jerome (*Comment. in Jes.* 40, 11). "Nemo autem in hac parte scandalizari debet, quod dicatur apud Hebræos spiritus genere feminino, cum nostra lingua appellatur genere masculino, et Græco sermone neutro; in divinitate enim nullus est sexus."

21. "Never be joyful except when ye shall look on

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your brother in love"—so from the Hebrew Gospel by Jerome (*Comment. ad Ephes.* v, 4).

See Grabe, *Spicilegium*, i, 12 sq.; Fabricius, *Codex Apocr. N. T.* i, 321 sq.; Körner, *De Sermonibus Christi ἀγράφοις* (Lips. 1776); Hoffmann, *Das Leben Jesu nach den Apokryphen* (ibid. 1851), p. 317 sq.; Westcott, *Introduction to the Study of the Gospels* (Boston, 1867), p. 445 sq. (B. P.)

Sayutshiam, in Hindû mythology, is a degree of blessedness or godliness which relieves man from the necessity of being born again on earth. It may be attained by solitude, virtue, and self-examination, and is at all times assured to such Brahmins as become Yogis, their state being so exalted as to make them more than equal to the gods and to exempt them from every form of trial.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sazoma, in Lamaism, is one of the two legal wives of Cio Conciva or Xaka, the second person in the trinity of Lamaism.

Scab (גָּרָב, *garâb*, Deut. xxviii, 27; elsewhere "scurvy," a diseased *scurf* on the skin; מִסְפַּחַת, *mispáchath*, Lev. xiii, 6, 7, 8; a harmless cutaneous eruption; סַפַּחַת, *sappáchath*, ver. 2; xiv, 56, the *mange* in the hair causing it to fall out; kindred with these last two is סָפַח for סָפַח, *saphách*, to "smite with a scab," Isa. iii, 17, i. e. premature baldness; יַלֶּפֶת, *yallépheth*, Lev. xxi, 20; xxii, 22, an itching or tetter in the skin). See DISEASE; LEPROSY.

Scabbard (תַּעַר, *táar*, Jer. xlvii, 6; elsewhere "sheath"). See SWORD.

Scæus, in Greek mythology, was one of the twelve sons of Hippocoön, who expelled Icarius and Tyndareus from Lacedæmon, but were afterwards themselves overcome and slain by Hercules.

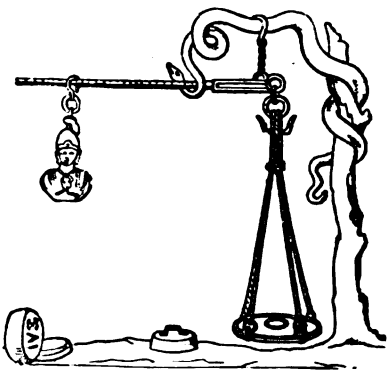
Scaffold (כִּיּוֹר, *kiyôr*, 2 Chron. vi, 13; elsewhere used of the "laver" and "pans" for the sacred service), a *platform* or pulpit (q. v.) for public speaking; probably raised from the floor, but whether round (as the name would seem to denote) or square (as the dimensions would imply) is uncertain.

Scala Santa (Ital. for *holy stair*), a celebrated staircase, consisting of twenty-eight white marble steps, in a little chapel of the Church of St. John Lateran at Rome. Romanists assert that this is the staircase which Christ several times ascended and descended when he appeared before Pilate, and that it was carried by angels from Jerusalem to Rome. Multitudes of pilgrims creep up the steps of the Scala Santa on their knees with roses in their hands, kissing each step as they ascend. On reaching the top, they repeat a prayer. The performance of this ceremony is regarded as being particularly meritorious, entitling the devout pilgrim to plenary indulgence. It was while thus ascending these holy stairs that Luther thought he heard the words "The just shall live by faith," and, mortified at the degradation to which his superstition had brought him, fled from the spot.

Certain churches in England had similar staircases, which enjoyed the privilege of affording composition for a visit to Rome—at Westminster Abbey, in 1504; St. Mary's Chapel, at Boston; St. Mary's Chapel in the Austin Canons' Church, Norwich; and at Windsor, with a college of ten priests, until 1504.

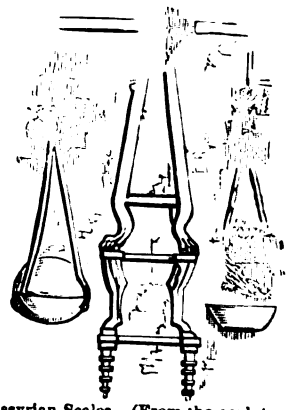
Scale: 1, of fishes (קַשְׂקֶשֶׂת, *kaskéseth*, Lev. xi, 9, 10, 12; Deut. xiv, 10; Ezek. xxix, 4; so of the *laminæ* of a coat of "mail," 1 Sam. xvii, 5); similarly λεπίς (a *flake*) of incrustations from the eyes (Acts ix, 18); but in Job xli, 15 (Heb. 7) the scaly armor of the crocodile is figuratively denoted (אַפִּרְקֵי מָגִנִּים, *strong ones of shields*, A. V. "scales"); 2, of balances (פֶּלֶס, *péles*, in the sing. only, "weight," Prov. xvi, 11; "scales," Isa. xl, 12; always associated with מֹאזְנַיִם, the *balance* proper); 3, as a verb, *to scale* the walls of a city (עָלָה, *olah*, Prov. xxi, 22, *to go up*, as elsewhere often). See LADDER.

Before the introduction of coins, balances were of the utmost importance for the weighing of gold and silver in every commercial transaction (Gen. xxiii, 16; xliii, 21; Isa. xlvi, 6; Jer. xxxii, 9), so that a balance was required to be of exquisite delicacy. Allusions to this are found in Isa. xl, 15; Ecclus. xxviii, 29, "small dust of the balance," "a little grain of the balance;" and all dishonesty in the treatment of the scales is sternly forbidden and denounced (Lev. xix, 35; Hos. xii, 7; Amos viii, 5; Mic. vi, 11; Prov. xi, 1; xvi, 11). Hence arose the Rabbinic rule that the scales should be made of marble which could not wear away. The above term פֶּלֶס, *péles* (rendered "weight" Prov. xvi, 11 [Sept. ῥοπή], and "scales" Isa. xl, 12 [Sept. σταθμός]), is said by Kimchi (on Isa. xxvi, 7) to be properly the *beam* of the balance. In his Lexicon he says it is the part in which the tongue moves, and which the weigher holds in his hand. Gesenius (*Thesaur.* s. v.) supposed it was a *steelyard*. That the steelyard was an invention known



Trutina, or Steelyard. (From the Museum of the Capitol at Rome.)

to the ancients is certain, for specimens of them, elaborately adorned, have been found at Pompeii and Herculaneum (*Mus. Borbon.* i, 55). Still it was probably not known until the Roman æra, and indeed is said to have been called Trutina Campana, from its invention in Campania (Smith, *Dict. of Class. Ant.* s. v. "Trutina"). No traces of its use have been found either in the tombs or temples of Egypt or Assyria, and this is a sufficient proof that the instrument was unknown in those countries. Hence there is no evidence that this instrument was known to the Hebrews. Of the material of which



Ancient Assyrian Scales. (From the sculptures at Khorsabad.)

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the balance was made we have no information. See BALANCE.

It is thought that the Jews knew the constellation Libra as one of the signs of the zodiac (2 Kings xxiii, 5; Job xxxviii, 32). See ASTRONOMY.

Scaliger, JOSEPH JUSTUS, son of Julius Cæsar Scaliger, a learned critic, and his rival in learning and arrogance, was born, in 1540, at Agen, and was educated at the college of Bordeaux, and, finally, by his father and Turnebus. Languages he acquired with wonderful ease, and is said to have been master of no less than thirteen. His friends denominated him "an ocean of science," and "the masterpiece of nature." He died in 1609, professor of belles-lettres at Leyden. His works, most of which are commentaries on the classics, are numerous. Of his other productions, one of the most valuable is the treatise *De Emendatione Temporum.*

Scall (invariably נֶתֶק, *néthek*, the *mange*, or diseased falling-out of the hair of the head or beard, Lev. xiii, 30 sq.). See LEPROSY.

Scalp (קָדְקֹד, *kodkód*, Psa. xlviii, 21; "pate," Psa. vii, 16; the *crown* of the head [as elsewhere rendered], so called from the *parting* of the hair at that spot).

Scamander, in Greek mythology, was (1) a son of Oceanus and Tethys, a river-god in Troas, originally named *Xanthus.* He married the nymph Idæa, and became the father of Teucer and Glaucia. Hector's son, ordinarily called Astyanax, bore the appellative Scamandrius, derived from the name of this deity. (2) A nephew of the above, the son of Glaucia and Deïmachus.

Scamandrodicè, in Greek mythology, was the name occasionally given to *Calyce*, the mother of Cycnus.

Scamilli, plain blocks or subplinths, placed under columns, statues, etc., to elevate them. They differ from ordinary pedestals in having no mouldings about them, and in being usually of smaller size.

Scandinavia, a large peninsula in the north of Europe, bounded on the north by the Arctic Ocean; on the west by the Atlantic, North Sea, Scager Rack, Cattegat, and Sound, on the south and east by the Baltic Sea, Gulf of Bothnia, and Finland, with which it is connected by an isthmus 325 miles wide. This peninsula includes the two kingdoms Norway (q. v.) and Sweden (q. v.). The ancient Scandinavia, or *Scandia*, included Northern Denmark as well as the peninsula that still retains the name. It is first mentioned by Pliny, who, unaware that the peninsula was attached to Finland on the north, considered Scandinavia as an island.

Scandinavian Architecture. Many of the earlier Norwegian and Swedish cathedrals were built by English or French workmen. There were six basilicas in Norway, with towers at the end of the choir-aisles. In Denmark there are eight round churches and one octagonal. Roeskilde, Ribe, and Thorsager are apsidal; but the general characteristics of the Danish churches are a square east end, and an immense south porch and parvise. The wooden churches of Norway are probably of Byzantine origin, the plans having been brought back by the Varangians.—Walcott, *Sacred Archæology*, s. v.

Scandinavian Mythology. See NORSE MYTHOLOGY.

Scandinavian Versions.—1. *The Norse or Icelandic.*—The first version into this language was made by Oddur Gotshalkson, son of a bishop of Holum, in Iceland. He attended the lectures of Luther and Melancthon, and on his return to Iceland entered upon a translation of the Scriptures. To avoid persecution, he commenced his work in a small cell in a cow-house, and completed the New Test. in 1539. Finding it difficult, from the state of public opinion, to print it in Iceland, he sailed for Denmark, and published it at Copenhagen, under the patronage of Christian III. The translation, made from the Vulgate, corrected in some cases according to Luther's translation, was published in 1540. From this time on, parts of the Old Test. were published, until at length, in 1584, the entire Bible was printed in Icelandic at Holum. The work was conducted by Gudbrand Thorlakson, bishop of Holum, and has been called "a faithful mirror of Luther's German version;" and, on account of the purity of its diction, it is still held in high esteem. In 1609 a revised edition of the New Test. was published by bishop Gudbrand at Holum, with the title *Thad Nyia Testamentum, a Islendsku yfersied og lesid epter theim riettustu Utleggingum, sem til hafa feingist* (prentad a Holum i Hialltadal, anno MDCIX). In 1644 a revised edition of the entire Bible was published by Thorlak Skuleson, the grandson of Gudbrand, and his successor in the episcopate. In 1728 another edition was published, under the inspection of Stein Jonson, bishop of Holum. Following the Danish Bible too closely, this edition, on account of Danicisms, was found to be scarcely intelligible to the Icelanders, and hence never obtained much circulation. In 1747 a fourth edition, according to the text of 1644, was published at Copenhagen; a fifth in 1750; a sixth in 1807, chiefly at the expense of the British and Foreign Bible Society; and a seventh in 1813 by the same society, and often since. Since the year 1863 a revised edition of the New Test. and Psalms has been circulated by the British and Foreign Bible Society, and in 1867 the entire revised Bible, which is now in circulation, left the press at the expense of the same society.

2. *Danish.*—The earliest translation of any portion of the Scriptures into Danish is contained in a MS. preserved in the Royal Library of Copenhagen, supposed to have been written in the 13th or beginning of the 14th century. It proceeds no further than the second book of Kings. In 1515, Pedersen, who is said to have been the first Lutheran clergyman in Zealand, published at Paris a Danish version of the Gospels and Epistles appointed to be read in churches. It was reprinted at Leipsic in 1518. The whole New Test., *Det Nye Testamente*, was translated by Hans Mikkelsen, sometimes called John Michaelis, and published at Leipsic in 1524, and reprinted at Antwerp in 1529. This version was executed by the command and under the patronage of Christian II. An improved edition of Mikkelsen's New Test. was published by Pedersen in 1529 at Antwerp, and republished, with the Psalms, in 1531. In 1550 the whole Bible was published in Danish at Copenhagen. This translation was undertaken at the suggestion of Bugenhagen, the celebrated Reformer, who had been invited to the court of Copenhagen to assist in the correction of ecclesiastical abuses. A revision of the entire version was undertaken in 1586 by the command of Frederick II, which was published in 1589, with Luther's notes, under the title *Biblia det er den gantske hellige Scrift, paa Danske igen offverseet oc prentet efter salige oc Hoglofflige Ikukommelse, Kong Frederichs den II Befaluing. Met Register, alle D. Lutheri Fortaler, hans Udleggning i Broedden, oc Viti Theodori Summarier* (prentet i Kjöbenhavn aff Matz Vingaardt, anno 1589, fol.). In 1604 king Christian IV appointed Dr. Resen, bishop of Zealand, to superintend a fresh revision of the Scriptures, which was published in 1607, with the title *Biblia paa Danske*, etc. In 1633 an edition from the revised text of 1589 was published at Copenhagen—*Biblia det er den gantske hellige Scrift*, etc.—and in 1647 a revised edition from Resen's Bible, designated "Swaning's Bible," so called after the corrector Hans Swaning, archbishop of Zealand, was published, which was again edited in 1670. In 1714 a College of Missions was established at Copenhagen, which issued several editions of the Scriptures according to Swaning's text: one in 1717, a second in 1718, followed in 1722 by a third, and in 1728 by a fourth issue. In 1728 the mission press was destroyed by fire, and the

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Orphan House then obtained the exclusive privilege of printing the Danish Bible; and several editions were published by that institution between the years 1732 and 1745. In the meantime efforts were made to obtain a more correct and faithful edition of the Scriptures, and in 1748 the committee appointed by royal authority published a revised New Test.; and since that time numerous other editions were printed before the formation of the Danish Bible Society in 1814. In the year 1810 the British and Foreign Bible Society printed an edition of the Danish New Test. from the Copenhagen edition of 1799, the press being superintended by the Rev. W. F. Rosing, minister of the Danish church in London. A second edition was published in 1814. In the following year another revision of the Bible was commenced at Copenhagen by royal authority. Bishop Muenter, together with five learned professors, constituted the commission of revisal: and in 1819 an edition of the New Test., as corrected and revised by them, was published, followed by a fourth edition of the entire Bible in 1824. The committee of the Danish Bible Society has been engaged for several years past in the task of revising the Danish Old Test., and in 1871 a thoroughly revised text of the Danish Bible was published, which has also been adopted by the British and Foreign Bible Society. The facilities for the circulation of the Protestant Bible in the kingdom of Denmark have within recent years been greatly increased by an arrangement happily come to between the British and Foreign Bible Society of London and the Orphan Institution at Copenhagen, which latter body possesses by law the exclusive right to print the Scriptures within the Danish realm. Prior to 1855 all editions of the Scriptures produced at Copenhagen were accompanied by the Apocrypha and explanatory notes, and hence the Bible Society was by its rules precluded from taking any part in their circulation. In that year, however, at the instance of the London society, the directors of the Orphan House agreed to produce the New Test. free from all notes and Apocryphal references. The concession thus happily obtained was at once acted on, and an edition of 10,000 Danish New Testaments was produced for the London society under the auspices of the Copenhagen Orphan Institution, and passed into rapid circulation. In 1859 a subsequent edition of 5000 was found necessary to meet the demands made upon the society's agency, which increase from year to year. As to the circulation of the entire Bible, without Apocrypha and explanatory notes, the society was prevented from doing so until 1872, when, after many negotiations, permission was obtained to circulate Bibles according to the rules laid down by the society, but with the conditions: 1. That the summaries and the references to parallel passages (with the exception of those which relate to the Apocryphal books) which are found in the editions of the Orphan House be also inserted in the editions published by the society in Denmark. 2. That the title-page of these editions be as follows: *Bibelen eller den Hellige Skrift, indeholdende det Gamle og det Nye Testamentes Kanoniske Böger* ("The Bible, or the Holy Scriptures, containing the Canonical Books of the Old and New Testaments"). 3. The fee to be paid to the Orphan House is provisionally fixed at one mark for each copy. We have stated above that the revised Danish text which was published in 1871 has also been adopted by the British and Foreign Bible Society. This was done after those marginal renderings which savor of "note or comment" had been stricken out. The annual report of 1874 stated the fact that "the first edition of the revised Danish Bible has left the press, the proofs having been read by the Rev. J. Plenge. This is the first edition of the complete Bible printed by the Orphan House at Copenhagen directly for the society."

3. *Norwegian.*—Although the Norwegian and Danish Bibles were originally the same, yet the revisions of later times have made them different. Since about 1860 the Norwegian Bible, with slightly revised text, was published both by the Norwegian and the British Bible Society. A revision of the New Test. was begun about the year 1871, at the expense and by the authority of the Norwegian Bible Society, with the sanction of the chief of the Royal Church and Education departments. The changes introduced rarely touch the interpretation of the text, but are chiefly intended to express the same sense as before, only in language more conformed to the requirements of modern usage. Of the Old. Test., the Pentateuch, in a revised form, was published in 1876.

4. *Swedish.*—A version of the Scriptures into Swedish is said to have been made in the 14th century by order of St. Brigit, or Bridget, who, about the year 1344, founded the religious order called, from her, the Brigittines. A translation of the New Test., according to Luther's German version (the first Swedish version of which we have any definite account), was undertaken, by command of Gustavus Vasa, in 1523, by Laurentius Andreas, and printed in 1526, in folio, at Stockholm, with the title *Thet Nyia Testamentit på Swensko.* The first Swedish version of the entire Bible was published at Upsala in 1541, with the Apocrypha, the Old Test. being translated by Laurentius and Olaus Petri from Luther's German version of 1534, and the New Test. was that of Laurentius Andreas, printed in 1526. Another version of the New Test., prepared by Amund Laurent, was published at Stockholm in 1550, and again in 1601 and 1621; and in the course of subsequent years several editions of the Psalms were printed. At the commencement of the 17th century, Charles IX ordered Jonas Petri, bishop of Stregnaes, and other learned men, to collate Luther's editions of 1534 and 1545, noting such discrepancies as appeared to them of any importance, with the view of producing an improved edition of the Swedish translation. These notes, when completed, were called *Observationes Stregnenses:* and it was decreed in the Synod of Stockholm, in 1602, that they should be incorporated with the old version in a new edition of the Bible. From various causes, this new edition was not published until 1618, when it was printed in folio at Stockholm, with the following title: *Biblia thet aer all then Helgha Scrifft på Swensko. Efter förre Bibliens Text, oförandrat medh Förspråk på the Boeker ther förr inge woro, medh Summarier för Capitelen, Marginalier, flere Concordantier, samt nyttighe Förklaringar och Register, etc., förmerat och efter then stormächtigeste höghorne Förstes och Herres, Herr Gustaff Adolffs, Swerikes Göthes och Wendes Konungs, Befalning* (tryckt i Stockholm, anno 1618). In 1622 not a copy of this edition remained on sale, and a reprint was therefore issued at Lubeck, followed by several successive editions at Leyden, and by two editions (in 1636 and 1646) at Stockholm. In 1650 the Stregnaes Bible was printed under the care of bishop Matthia, which was executed very negligently. The edition of 1618 was also reprinted several times, but with many deviations from the text. A revised edition of the entire Bible was undertaken under the reign of Charles XII, which was published in 1703, with the title *Biblia thet är all then Heliga Scrifft på Swensko, efftter Konung Carl then Tolfftes Befalning* (Stockholm, 1703). Another revised edition appeared in 1709 at the same place. The preparation for this edition was begun by John Gezel, bishop of Abo, who died in 1690, but the work was completed and published by his son. In the course of the 18th century so many editions of the Danish Scriptures appeared that the country was generally considered well supplied with Bibles. When, however, in 1808, Dr. Paterson visited the country, the fact was ascertained that the poorer inhabitants, on account of the high price of Bibles, were almost destitute of the Word of God. The consequence was the formation of the Evangelical Society, which issued several editions for the poor, aided by grants from the British and Foreign Bible Society. In 1815 the Swedish Bible Society was formed, which, with its numerous auxiliary societies, continues the im-

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portant work of printing and disseminating the Scriptures. Till 1826 it received much assistance from the British and Foreign Bible Society, when the decision of the Apocryphal question in London severed the connection between the two societies. In order to maintain the circulation of Bibles in Sweden without the Apocrypha, several editions of the Old and New Testaments have been issued by the British and Foreign Bible Society. Their first edition, which was stereotyped, was published in 1828. The text adopted was that of the last edition of the Swedish Bible Society. Several editions from the same text have since been printed by the same society in London, and likewise at Stockholm, through the medium of their agency maintained there. A revision of the old text is now under preparation. The total number of copies of Swedish Scriptures issued by the British and Foreign Bible Society up to March 31, 1877, amounted to 2,599,261, of which 452,879 were Bibles, 1,912,782 New Testaments and New Testaments with the Psalms, 218,650 portions of the Old Test., and 14,950 portions of the New Test.

5. *Faroese.*—Into this dialect only the Gospel of St. Matthew has been translated, about the year 1817, by the Rev. Mr. Schroeter, rector of one of the churches in the Faroe Isles. It was corrected by Mr. Lyngbye, of Jutland, who also superintended the printing of St. Matthew's Gospel, of which 1500 copies were issued. This is the only book of the New Test. that has ever been printed or translated into Faroese.

See Lorck, *Bibelgeschichte*, i, 203 sq., 208 sq., 399 sq.; Göze, *Sammlung merkwürdiger Bibeln*, p. 277 sq.; *Index Bibliorum in Christiano-Ernestina Bibliotheca*, p. 13, 42, 66; *Bibliotheca Biblica, oder Verzeichniss der Bibel-Sammlung der Herzogin von Braunschweig*, etc., p. 182 sq.; *The Bible of Every Land*, p. 214 sq.; Schinmeyer, *Versuch einer Geschichte der schwedischen Bibel-Uebersetzungen und Ausgaben* (Flensburg, 1777). (B. P.)

Scape-goat (Heb. עֲזָאזֵל, *Azazêl*) is the name given in the A. V. to one of the two goats used in the sin-offering for the entire community of Israel on the great day of atonement, the goat which was to be sent away into the wilderness. To determine which of the two goats was to be slain, and which sent alive into the wilderness, it was ordered that the priest should "cast lots upon the two goats; one lot for the Lord [Jehovah], and the other lot for the scape-goat" (Lev. xvi, 8), but literally *for Azazel* (לַעֲזָאזֵל), a word nowhere else used. There can be no doubt that this has the appearance of being some sort of personage, or interest personified, standing over against Jehovah, or somehow contradistinguished from him. But opinions have from early times been divided on the subject.

1. The one followed by our translators, which regards it as a name for the goat itself, is of great antiquity, and has numbers on its side—Symmachus (*τράγος ἀπεχόμενος*), Aquila (*τράγος ἀπολελυμμένος*), the Vulgate (*hircus emissarius*), Luther, and many moderns, also recently Hoffmann. The term so understood is viewed as a compound of עֵז, *goat*, and אָזַל, *to go away*. The chief objections to it are that עֵז is never used precisely of a goat; in the plural it bears the sense of *goats* generally, but in the singular it designates only *she-goat;* and in Lev. xvi, 10 and 26, the goat and Azazel are expressly distinguished from each other, "the goat (הַשָּׂעִיר) for Azazel." These are fatal objections, and have led to the general abandonment of the view.

2. By others it has been taken as the name of a place, either some mountain in the desert (Pseudo-Jonathan, Aben-Ezra, Jarchi), or a lonely and desolate region (Bochart, Deyling, Carpzov, Jahn). But this, also, is at variance with the natural import of the statements, especially with the expression in ver. 10, "to let him go for Azazel into the wilderness," which would then mean, for the wilderness into the wilderness. Nor could Jehovah on the one side, and a place on the other, form a proper antithesis.

3. Others, again, have taken the word as a *pealpal* form of the Arabic verb עזל, *to remove*, formed by modification from עָזַל, so that the meaning comes to be for a *complete removing* or *dismissal* (Tholuck, Steudel, Winer, Bähr). Grammatically, no objection can be urged against this view; and it undoubtedly accords well with the general import of this part of the rite. "The true expiation," to use the words of Bähr, "was effected by the blood of the first goat, which was set apart for Jehovah; on the other hand, the ceremony with the other goat appears as a mere addition made for special reasons, a kind of complement to the wiping-away of the sins which had already been effected by means of the sacrifice. . . . After the expiation had been accomplished by the sprinkling of the blood, the sin was still further to be carried away into the desert. What the first goat, which died as a sin-offering, was no longer in a condition to set forth was supplied by the second, which was, as it were, one with the first, inasmuch as it carried the sin which had been covered entirely away, and that into the desert or desolate place, where it was quite forgotten; so that the idea of expiation, or the extermination of sin, was rendered thereby absolutely perfect" (Mic. vii, 19). In this view of the matter, the casting of the lots had for its object the assigning of one goat to Jehovah, namely, for an atonement to his justice, and the other to complete removal or bearing away into the oblivion of the desert—namely, of the sin which had been atoned; an explanation which accords well with the general idea of the transaction, and does no violence to the language. The objection of Hengstenberg, that it gives a cold and empty appearance to the peculiar word *Azazel*, a word coined for the occasion, to suppose it to have expressed only the comparatively common idea of complete removal, may perhaps be obviated by conceiving this idea to have been for the occasion invested with a kind of personified existence—much as Sheol, the region of departed spirits, became personified—the one the coverer or dark receptacle of people's lives, the other of their (forgiven) sins. Hence also, probably, the reason of the word being confined to this one occasion, there being no other in respect to which such utter personified oblivion could be predicated.

4. But there is still another class of writers who are disposed to claim for the word a more distinctly personal existence, and who would refer it directly to Satan. This view is certainly of high antiquity, and is expressed in the reading of the Sept. *ἀποπομπαῖος*, which means, not scape-goat, or sent away, but *the turner away*, the *averter*. The expression of Josephus is somewhat dubious (*Ant.* iii, 10, 3), but it seems also to favor the same view; and it was very common with the rabbins, as in later times it has the support of many authorities—Spenser, Ammon, Rosenmüller, Gesenius, etc., who hold it to be equivalent to the Roman *averruncus*, or evil dæmon, which was supposed to inhabit desert places, and who needed to be propitiated; but adopted also, though purged of this idolatrous connection, by Witsius, Meyer, Alting, Hengstenberg (in his *Bücher Moses*, transl. by Robbins, N. Y. 1843); also quite recently by Vaihinger (in Herzog) and Kurtz (*Sacrificial Worship of the Old Testament*). These writers hold that the view in question best preserves the contrast between the two goats—one for Jehovah, and one for the great adversary Azazel—the latter a being as well as the former, and a being who (as dæmons generally) was supposed to have his peculiar dwelling in the desert. The goat, however, that was sent to this evil spirit—emphatically the removed or separate one—was no sacrifice, but rather a witness that the accepted sacrifice had been made. It proclaimed, as it were, "that the horrible wilderness, the abode of impure spirits, is alone the place to which the sins of the people, as originally foreign to human

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nature and society, properly belong; that Azazel, the abominable, the sinner from the beginning (John viii, 44), is the one from whom they have proceeded, and to whom they must again with abhorrence be sent back, after the solemn atonement and absolution of the congregation have been accomplished" (Vaihinger). No doubt, as thus explained, the leading import of the transaction with this goat is in proper accordance with the service of the day; but it cannot appear otherwise than strange that, in the most sacred rite of the old covenant, Satan should be so formally recognised as, according to this view, he must have been; that he should there be recognised under a name which suggests a quite different idea concerning him than that under which he is elsewhere presented; and that, notwithstanding he was so publicly and so regularly associated with this name, it should never again be employed as a personal designation. Such peculiarities are rather startling, and dispose us, on the whole, to concur in the view which ranks third in the list of opinions now exhibited.—Fairbairn, s. v. See AZAZEL.

Scapular, or **Scapulary** (Lat. *scapula*, the *shoulder-blade*), originally a small garment without sleeves, a part of the habit of several religious orders in the Church of Rome. The several fraternities are distinguished by the color, shape, and material of these holy badges. It was first introduced by St. Benedict in lieu of a heavy cowl for the shoulders. Beirut informs us that "the badge which is called the holy scapulary is made of two small pieces of woollen stuff, about the extent of a hand, hanging by two little laces down from the neck upon both the breast and back of the devout person who wears it." The scapular usually has on it a picture of the Virgin Mary or the initials "I. H. S." on one piece, and "J. M. J." (for Jesus, Mary, and Joseph) or two hearts on the other. It appears to have been invented by an English Carmelite friar named Simon Stock, in 1251. According to the Romish legend, he received the original scapular from the Virgin as a distinguishing badge of the Carmelite order. It is much worn by strict Romanists, in the belief that the devil dreads this terrible weapon. It is supposed to effectually preserve against death by drowning or by fire, and, indeed, against all that might injure either the soul or the body. Besides this "Scapular of Mount Carmel," there are three others, likewise made of two pieces of woollen cloth. The four scapulars may all be worn at once. In this case, each of the two parts is composed of four pieces, which are sewed together like the leaves of a book; and the two parts are joined together by two tape strings about eighteen inches long. Of these four leaves or pieces in each part, the "Scapular of Mount Carmel" is brown and about four inches square; the "Scapular of our Lady of the Seven Dolors" is black and somewhat smaller, the "Scapular of the Immaculate Conception" is blue and still smaller; the "Scapular of the Most Holy Trinity" is white and the smallest, with a cross of red and blue wool in the middle of it (Barnum, *Romanism as it Is*, p. 538). Many graces and indulgences are attached to the wearing of the scapularies by many papal bulls; one of these, the bull *Sabbatina*, secures to the wearer, by direct promise from the Virgin to pope John XXI, deliverance from purgatorial fire on the first Saturday after death.

Scapular of Mount Carmel.

Scarf, a piece of silk or other material, hanging from the neck, worn over the rochet or surplice. It is not mentioned in the rubric of the English ritual, but is worn by our bishops and dignitaries of the Church. It has been used from the primitive ages by the clergy, when the presbyters and bishops wore a scarf in the administration of the sacraments, and on some other occasions. According to Walcott (*Sacred Archæology*), it properly belonged to the doctors of divinity and dignitaries, is called *talaga* in Italy and Malta, and is worn by the doctors of theology.

Scarlatti, ALESSANDRO, an Italian musical composer, was born at Naples in 1659. He received a good musical education, and, at the age of twenty-one, wrote his first opera. Little is known of his life except that he was master of the royal chapel under Christina of Sweden in 1680, and after her death filled the same office in the church of Santa Maria Maggiore in Rome. He also taught in various musical conservatories. He died Oct. 24, 1725. His principal works are about thirty in number, chiefly upon secular subjects, but among them are several oratorios, one called *The Sacrifice of Abraham*:—two renderings of the *Stabat Mater*:—and six *Masses*. See Fetis, *Biog. Univ. des Musiciens*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Scarlet often occurs in Scripture associated with purple and blue. The words so translated occur in the following forms: 1. שָׁנִי, *shani'*, and שָׁנִים, *shanim'*, alone, Gen. xxxviii, 28–30; Josh. ii, 18–21; 2 Sam. i, 24; Prov. xxxi, 21; Cant. iv, 3; Jer. iv, 30; Sept. κόκκινον, Vulg. *coccinum*; Isa. i, 18, φοινικοῦν, *coccineus*. 2. תּוֹלַעַת שָׁנִי, *tolaath shani'*, Exod. xxv, 4; xxvi, 1, 31, 36; xxvii, 16; xxviii, 5. 6, 8, 15; xxxv, 6, 23, 25; xxxviii, 18, 23; xxxix, 3; Numb. iv, 8, κόκκινον, and κόκκινον with διπλοῦν, κεκλωσμένον, κλώτον, ἐιανενησμένον, Vulg. *bis tinctus*, *coccus bis tinctus*, and *vermiculus*. 3. שְׁנִי תּוֹלַעַת, *sheni' tolaath*, Lev. xiv, 4, 6, 49, 51, 52; Numb. xix, 6; Sept. κοκκινον, with κεκλωμένον, and κλωστόν; *vermiculus*, *coccus*, and with *bis tinctus*. 4. תּוֹלַע, *tolá*, alone, Isa. i, 18, κόκκινον, *vermiculus*; Lam. iv, 5, Vulg. *croceis*; Nah. ii, 3, *coccineis*. In the New Test., Matt. xxvii, 28; Heb. ix, 19; Rev. xvii, 3, 4, xviii, 12, 16; κόκκινος, *coccineus*. The first of these words, *shani'*, is by some derived from *shanah'*, שָׁנָה, "to repeat," and is thus interpreted to mean "double dyed," but which, Gesenius observes, is applicable only to the Tyrian purple (see Braunius, *De Vest.* i, 15, § 214, p. 237; Bochart, *Hieroz.* i, 3, p. 525–527). Gesenius prefers an Arabic root meaning *to shine*, because scarlet garments were admired for their brightness: but Jerome asserts that the word means *coccinum* (*Epist. ad Fabiolam*). It is certain that *tolá* denotes a worm, grub, or insect, and the Sept. and Vulg. plainly understood by it the *coccus*, from which the ancients procured a blood-red crimson dye, the *Coccus ilicis* of Linnæus, class iv, Tetragynia, the *kermez* of the Arabians, whence used to be derived the French word *cramoisi*, and our *crimson*; but Kilian gives *carmensinum*, because made from a worm, which, in the Phœnician tongue, is called *carmen*. Hesychius defines *coccus* as that from which the Phœnician dye is obtained. It was the female of this remarkable insect that was employed; and though supplanted by the cochineal (*Coccus cacti*), it is still used for the purpose in India and Persia. It attains the size and form of a pea, is of a violet-black color, covered with a whitish powder, adhering to plants, chiefly various species of oak, and so closely resembling grains that its insect nature was not generally known for many centuries. According to Beckman, the epithet *vermiculatus* was applied to it during the Middle Ages, when this fact became generally understood, and that hence is derived the word *vermilion*. Hence the Hebrew words mean both the *coccus* itself, and the deep red or bright rich *crimson* which was derived from it (as in Cant. iv, 3, "thy lips are like a thread of scarlet"); and so the word "scarlet" signified in the time of our translators, rather than the color now called by that name, and which was unknown in the time of James I. This

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insect is widely distributed over many of the south-eastern countries of the ancient world. It occurs abundantly in Spain (Kirby and Spence, *Introduction to Entomology* [1828], i, 319, 320). It is found on the *Quercus coccifera*, or *kermes* oak, in Palestine (Kitto, *Physical History*, p. 219). Pliny speaks of the *coccus* as a red color much esteemed, which he distinguishes from purple (*Hist. Nat.* ix, 65), and describes as a gay, red, lively bright, approaching the color of fire (*ibid.* and xxi, 22). All the ancients concur in saying that this dye was made from a sort of little grains which were gathered from the holm-oak (Theophrast. *Hist. Plant.* iii, 16; Pliny, xvi, 12; Dioscorides, iv, 48; Pausan. x, 36). They not only call them grains, but speak of them as the vegetable productions of the oak itself (Plutarch, *Thesaur.* p. 7); and Pliny (*Hist. Nat.* xvi, 12) calls them *cuscula*, from the Greek κοσκύλλειν, which signifies "to cut little excrescences," because they cut or scrape off these *small grains of the oak*. Yet he was not entirely ignorant of their insect character, for he speaks of it becoming a worm (xxiv, 4). It seems, however, that the color thus obtained was not durable (xxii, 3). It was known at a very early period in Canaan (Gen. xxxviii, 28); it was one of the colors of the high-priest's ephod (Exod. xxviii, 6), and of its girdle (ver. 8), of the breastplate (ver. 15), and of cloths for sacred uses (Numb. iv, 8); it was used in cleansing the leper (Lev. xiv, 4), to indicate, as Abarbanel thinks, that a healthy complexion was restored to him. It was the dress of females in the time of Saul (2 Sam. i, 24); of opulent persons in later times (Lam. iv, 5); of the Babylonian and Median soldiers, who also wore red shields (Nah. ii, 4; comp. "Scuta lectissimis coloribus distinguunt," Tacitus, *De Mor. Germ.* c. 6, and Philostratus, *Epist. de Lacedæmoniis*). Three mistranslations of the word occur in our version, "She is not afraid of the snow for her household: for all her household are clothed with scarlet" (Prov. xxxi, 21). Since there is no connection between the color and a defence from the cold, it would be better rendered, as in the margin, "double garments." (Comp. Sept. ἐνδεδυμένοι; Vulg. *vestiti duplicibus.*) The next verse of the Sept. begins Δισσὰς χλαίνας ἐποίησε τῷ ἀνδρὶ αὐτῆς, *She hath made double garments for her husband.* In Isa. i, 18 and Jer. iv, 30 the word should be rendered "scarlet," and not "crimson." The final reference to scarlet is in regard to pagan Rome, which, like all cities, is represented as a female; and since everybody wore scarlet in Rome, and especially during war, she is described as being arrayed in that color. In Exod. xxxix, 3, it is said, "They did beat gold into their plates, and cut into wires, to work in the blue, and in the purple, and in the scarlet, and in the fine linen," which is explained to mean that these five kinds—blue, purple, scarlet, fine linen, and gold—were twisted into one thread; thus a thread of gold with six threads of blue, and so with the rest, after which they twisted all these threads into one (Braunius, i, 17, 26). It seems plain, from Exod. xxxv, 25, that the blue and purple and scarlet were spun by hand from wool already dyed of these colors. The white ground was invariably designated by the term "fine linen." The cloth was thus in stripes or checks of different materials. Wilkinson remarks that the color was in like manner imparted by the Egyptians to the thread, etc.—that is, cloth was not dyed after being woven (*Manners and Customs*, iii, 125). It will have been perceived that great difficulty attends the attempt to determine the precise distinctions of colors known to the ancients by the various preceding names. The only possible method whereby they could have conveyed them to our minds would have been by comparing them to the colors of natural objects, whose appearance was immutable and whose identity was beyond question. Such an attempt has been made by bishop Wilkins in his *Real Character*. We may illustrate the utility of these requisites by the color blue, which is defined to mean "the color produced or exposed to the view by the blowing away, or clearing away, or dispersing of the clouds" (*Encyclop. Metropol.*). But, as is well known, the shades of ethereal blue vary in different countries, and even in different altitudes of the same country; hence the word blue, if illustrated by this standard, would convey a different idea to the inhabitants of different regions. It is most likely that all our ideas of sensible impressions are liable to errors of association. It is, however, satisfactory to know that, like all other dubious matters, these are of minor importance. We add a further reference to Goguet, *Origin of Laws, Arts, and Sciences*, ii, 95, etc. (Edinb. 1764). —Kitto. See COLOR.

The natural history of the κόκκος may be thus summed up. It is a genus of insects belonging to the order Homoptera, of which the males have a single pair of wings and an obsolete mouth; while the females have no wings, but a perfect mouth (*rostrum*) formed for piercing plants and sucking their juices. They live on trees and plants of various kinds. Upwards of thirty species are included in the catalogue of British insects; but of these many have probably been introduced on exotic plants. There are numerous species, many of which are known to yield rich dyes, and several have been employed in the arts. Up to the time of the discovery of America none could compete with the species which infests the evergreen oaks (*Coccus ilicis*); but that has been thrown into the shade by the superior productiveness, if not the superior color, of a Mexican species (*C. cacti*), whence we obtain cochineal. The insect called *kermes* by the Arabs is abundant wherever the tree on which it lives is common. All over the south of Europe and throughout Western Asia this occurs in extensive forests. The hills of the south of Judah about Hebron, the sides of Carmel and of Tabor, the slopes of Gilead and Bashan, besides many other localities in Palestine, are sheeted with forests and groves of the evergreen oaks, from which a copious harvest of *coccus* may be annually gathered. It is no wonder, then, that the dye was so early familiar to the people of Canaan. It is in that stage of the insect when the larva is about fully grown that it contains the coloring matter in greatest abundance. The little scales are picked from the tree and simply dried, when they yield their dye by infusion in water. To make this permanent, what is called a *mordant* is added—a substance which, having no coloring faculty in itself, acts chemically as a bond of union between the dye and the textile material, and often modifies the tint. The ancients used an impure alum for this purpose. Pliny tells us that thus was obtained from the κόκκος a color of the most brilliant character (*Hist. Nat.* ix, 65; xxi, 22). The hue now produced by the *Kermes coccus* with alum is a rich blood-red; but if the same mordant be used as with cochineal—solution of tin—it yields a scarlet fully as brilliant as that rich American dye, and perhaps more permanent (Bancroft, *Perm. Col.* i, 404). The far greater proportion of coloring matter to the bulk in the latter will always, however, prevent the *kermes* from regaining its commercial importance.—Fairbairn, s. v. See CRIMSON.

Excrescences on the Oak made by the *Coccus ilicis*.

Scattergood, SAMUEL, an English clergyman of the latter part of the 17th century, was a fellow of Trinity College, Oxford, vicar of Blockly, Worcestershire (1678), and died in 1696. A volume of his *Sermons* was published (Lond. 1723, 2 vols. 8vo; reprinted 1810).

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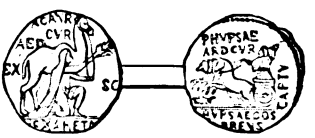
Scaurus, M. Æmilius, a Roman governor of Syria in New-Test. times, was the eldest son of his father of the same name, and stepson of the dictator Sulla, whom his mother, Cæcilia, married after the death of his father. In the third Mithridatic war, he served under Pompey as quæstor. The latter sent him to Damascus with an army, and from thence he marched into Judæa to settle the disputes between the brothers Hyrcanus and Aristobulus. Both of them offered him large sums of money; but he decided for Aristobulus, probably because he bid the highest, B.C. 64. After driving Hyrcanus out of Judæa, Scaurus returned to Damascus. Upon Pompey's arrival at this city in the following year, an accusation was brought against Scaurus of having been bribed by Aristobulus; but, though Pompey reversed his decision and placed Hyrcanus upon the throne, he took no notice of the charges, and left Scaurus in the command of Syria with two legions. Scaurus remained in Syria till B.C. 59, when he was succeeded by L. Marcius Philippus. During his government of Syria he made a predatory incursion into Arabia Petræa, but withdrew on the payment of three hundred talents by Aretas, the king of the country.

On his return to Rome he became a candidate for the curule ædileship, which he held in B.C. 58, the year in which P. Clodius was tribune. The extraordinary splendor with which he celebrated the public games surpassed everything of the kind that had been previously witnessed in Rome, and it is by them that his name has been chiefly handed down to posterity. The temporary theatre which he built accommodated 80,000 spectators, and was adorned in the most magnificent manner. Three hundred and sixty pillars decorated the stage, arranged in three stories, of which the lowest was made of white marble, the middle one of glass, and the highest of gilt wood. Between the pillars there were three thousand statues, besides paintings and other ornaments. The combats of wild beasts were equally astonishing. A hundred and fifty panthers were exhibited in the circus, and five crocodiles and a hippopotamus were seen for the first time at Rome. But Scaurus purchased the favor of the people in these shows rather too dearly. So costly were they that they not only absorbed all the property which his father had left him and the treasures which he had accumulated in the East, but compelled him to borrow money of the usurers in order to defray the expenses.

In B.C. 56 Scaurus was prætor, during which year he presided in the court in which P. Sestius was accused, who was defended by Cicero. In the following year he governed the province of Sardinia, which he plundered without mercy, as he wanted money both to pay his debts and to purchase the consulship. On his return to Rome in B.C. 54, he became a candidate for the consulship; but before the consular elections took place his competitors, at the beginning of July, got P. Valerius Triarius and three others to accuse him of repetundæ in Sardinia, thus hoping to get rid of a formidable opponent. His guilt was certain; there were numerous witnesses against him; and M. Cato, who presided as prætor, was not to be corrupted, and was favorable to Triarius. Still, Scaurus did not despair. He was defended by Cicero and Hortensius, as well as by four other orators. Many of the most distinguished men at Rome, and among them nine persons of consular rank, pleaded on his behalf; while the tears of Scaurus himself, and his appeals to the splendor of his ædileship, produced a powerful effect upon the judices. Thus, notwithstanding his guilt, he was acquitted on the 2d of September, almost unanimously. Soon afterwards, and in the course of the same year, he was again accused by Triarius on a charge of ambitus (Cicero, *Ad Att.* iv, 16, 7, 8; iv, 17, 2; *Ad Q. Fr.* iii, 2, 3). Drumann says that he was condemned in this year and went into exile. But this appears to be a mistake; for although it is evident from the preceding passages in Cicero's letters that Scaurus was accused of ambitus in B.C. 54, it is equally clear from the testimony of Appian (*B. C.* ii, 24) that he was condemned in the third consulship of Pompey, B.C. 52. Hence it is probable that Scaurus was acquitted in B.C. 54, and accused again in B.C. 52 under Pompey's new law against ambitus. From this time the name of Scaurus does not occur again. He married Mucia, who had been previously the wife of Pompey, and by her he had one son (Josephus, *Ant.* xiv, 3-5; *War*, i, 7; Appian, *Syr.* 51; Cicero, *Pro Sest.* 54; *De Off.* ii, 16; Pliny, *H. N.* xxxvi, 2; xxxvi, 15, s. 24, et alibi; Val. Max. ii, 4, 6; Cicero, *Ad Q. Fr.* ii, 15, 4; ii, 16, 3; iii, 1, 4, 5; iii, 2, 3; *Ad Att.* iv, 15, 7, 9; iv, 16, 7, 8; iv, 17, 2; *De Off.* i, 39; Ascon. *Argum. in Scaur*; and the fragments of Cicero's oration for Scaurus).

The following coin was struck in the curule ædileship of Scaurus and his colleague, P. Plautius Hypsæus. The subject of the obverse relates to Hypsæus, and that of the reverse to Scaurus. The former represents Jupiter in a quadriga, with P. HYPSAEVS. AED. CVR. C. HVPSAE. COS. PREIVER. CAPTV.; the latter part of the legend referring to the conquest of Privernum by C. Plautius Hypsæus, in B.C. 341. On the obverse side is a camel, with Aretas kneeling by the side of the animal, and holding an olive-branch in his hand. The subject refers to the conquest of Aretas by Scaurus mentioned above. The legend is M. SCAVR. AED. CVR. EX. S. C., and below REX ARETAS (Eckhel, v, 131, 275).—Smith, *Dict. of Gr. and Rom. Biog.* s. v. See ARETAS.



Coin of M. Æmilius Scaurus, Jun.

Scenophylăces. See CEIMELIARCHÆ.

Scenophylacium, the innermost part of the *diaconicum*, or vestry of the church, and the repository of the sacred vessels and such *anathemata* or presents as were reputed among the chiefest treasures of the church. It was otherwise called *Secretarium*, because, as Du Fresne conjectures, the consistory or tribunal of the church was kept here. See Bingham, *Antiq. of the Christian Church*, i, 311.

Scephrus, in Greek mythology, was a son of Tegeates, king of Tegea. He had an interview with Apollo in the temple at Tegea, and his brother Limon, believing that its object was to lodge a complaint against himself, slew him. Limon was himself slain by an arrow from Diana's quiver; but a great dearth came to pass, nevertheless, and the oracle advised that mourning ceremonies be observed in memory of Scephrus. Games were accordingly instituted in honor of Apollo and Diana, in which a priestess of the latter, armed with bow and arrow, was expected to pursue any individual, in imitation of the pursuit of Limon by Diana.—Vollmer, *Wörterb. d. Mythol.* s. v.

Scepticism (from Gr. *σκέπτομαι*, *I consider*) strictly denotes that condition in which the mind is before it has arrived at conclusive opinions—when it is still in the act of investigating or reflecting. Scepticism is therefore the opposite of dogmatism. Disbelief is quite a secondary meaning of the term. The Sceptics (disciples of Pyrrho of Elis) aimed at an undisturbed tranquillity of mind, to be attained by a constant balancing of opposing arguments, thus reducing everything to a state of uncertainty and doubt. Popularly, the word is employed to signify the rejection of all religion—infidelity.

Scepticism has assumed several forms, of which the following are among the most common. (i) *Pantheism*, or antisupernaturalism. Spinoza, the leader of this class, talks of nothing less than demonstration, and of being infallibly led to each conclusion by arguments which admit of no reply; a geometrical method of dem-

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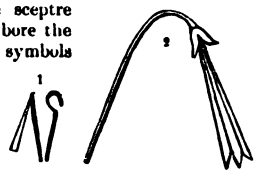
onstration, the use of which, he said, made it unnecessary to attend to the arguments of opponents. (ii) The *academic* form, which originated with the Sophists, and which Bayle revived, the essence of which consists in opposing all the systems of speculative belief to each other. Academic doubt is ever seeking, for the avowed purpose of never finding; and perpetually reasoning, in order that it may never come to any conclusion. (iii) The *absolute* form, which strikes at the root of all opinions, and appears to found a system of universal doubt in the human understanding itself. Of this kind of scepticism the writings of Hume furnish the great and unrivalled example in modern times. (iv) *Ridicule.* This contains no philosophy, but is a mere series of doubting and jesting. Such was the scepticism of Voltaire. (v) The *historical* form: this is contained in a narrative relating to the times and circumstances with which religion is chiefly concerned; and while preserving an outward regard to morals, misrepresents with irony the miraculous history of the Bible, and takes care, without absolutely falsifying facts, to place it in an absurd and improbable point of view. The history of Gibbon, dealing much in insinuation and very little in argument, is, perhaps, the most dangerous production in this class which has yet appeared, because it least admits of a reply. For who, as Paley observes, "can refute a sneer?" (vi) *Sentimental* infidelity. Such was the unbelief of Rousseau. Other infidels would destroy Christianity without having fixed on any other system to substitute in its place; but, if Rousseau has no system, he has abundance of "sentiments" and imaginations, and has a dim poetical deity of his own to worship, though he can assign no definite attributes to it, nor form any positive conception of his shadowy god. See Eden, *Theol. Dict.* s. v.

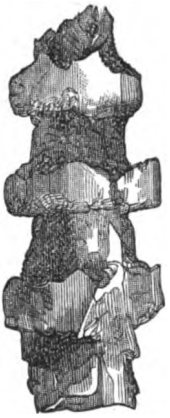
The most modern form of scepticism is rationalism (q. v.), which strictly signifies that method of thought which, in matters of religion, not only allows the use of reason, but considers it indispensable. The term has now, however, acquired a wider meaning, and stands in opposition to supernaturalism (q. v.), or the belief in that which transcends, or, as others view it, contradicts both nature and reason—as, for example, miracles.

Sceptics. See SCEPTICISM.

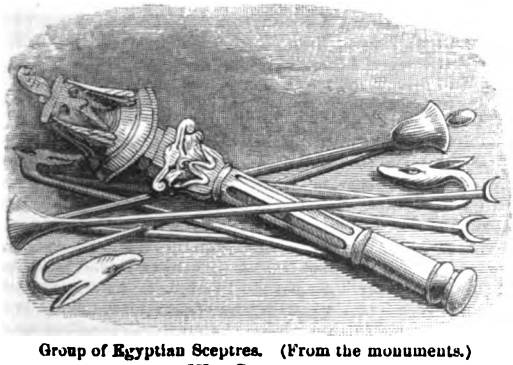
Sceptre (Heb. שֵׁבֶט, *she'bet*), in its primary signification, like the equivalent σκῆπτρον (for the root of the Hebrew and Greek words seems identical; comp. also English *shaft*), denotes a *staff* of wood (Ezek. xix, 11), about the height of a man, which the ancient kings and chiefs bore as insignia of honor (Homer, *Iliad*, i, 234, 245; ii, 185 sq.; Amos i, 5; Zech. x, 11; Wisd. x, 14; comp. Gen. xlix, 10; Numb. xxiv, 17; Isa. xiv, 5; *wand*, Lev. xxvii, 32). As such it is thought by some to have originated in the shepherd's staff, since the first kings were mostly nomad princes (Strabo, xvi, 783; comp. Psa. xxix). There were, however, some nations among whom the agricultural life must have been the earliest known; and we should not among them expect to find the shepherd's staff advanced to symbolical honor. Accordingly, Diodorus Siculus (iii, 3) informs us that the sceptre of the Egyptian kings bore the shape of a plough. The symbols of dominion, as represented on the Egyptian monuments, are various. That of Osiris was a flail and crook (Wilkinson, *Anc. Egypt.* i, 257); that of the queens, besides the crown (q. v.), was two loose feathers on their head (*ibid.* i, 276). A carved ivory staff discovered at Nimrûd is supposed to have been a sceptre (Layard, *Nin. and Bab.* p. 195). A golden sceptre—that is, perhaps, one washed or plated with gold—is mentioned in Ezek. iv, 11 (comp. Xenophon, *Cyrop.* viii. 7, 13; Homer, *Iliad*, i, 15; ii, 268; *Odyss.* xi, 91). Other decorations of Oriental sceptres are noticed by Strabo (xvi, 746). Inclining the sceptre was a mark of kingly favor (Esth. iv, 11), and the kissing it a token of submission (v, 2). Saul appears to have carried his javelin as a mark of superiority (2 Sam. viii, 14; comp. 1 Sam. xv, 10; xxii, 6). The use of the staff as a symbol of authority was not confined to kings, it might be used by any leader, as instanced in Judg. v, 14, where for "pen of the writer," as in the A. V., we should read "sceptre of the leader." Indeed, no instance of the sceptre being actually handled by a Jewish king occurs in the Bible; the allusions to it are all of a metaphorical character, and describe it simply as one of the insignia of supreme power (Psa. xlv, 6; Bar. vi, 14). The term *shebet* is rendered in the A. V. "rod" in two passages where *sceptre* is substantially meant, viz. in Psa. ii, 9, where "sceptre of iron" is an expression for strong authority, and in Psa. cxxv, 3; a use derived from the employment of the same word as an ordinary "rod" of correction (Exod. xxi, 10, and often), and even for beating out grain (Isa. xxviii, 27). See ROD.



Ancient Egyptian Sceptres—1, of Osiris; 2, of the Queens.


Part of Ivory Sceptre discovered at Nimrûd.

Sce'va (properly *Skeuas*, Σκευᾶς), a Jew residing at Ephesus at the time of Paul's second visit to that city (Acts xix, 14-16), A.D. 52. He is described as a "high-priest" (ἀρχιερεύς), either as having exercised the office at Jerusalem, or as being chief of one of the twenty-four classes. His seven sons attempted to exorcise spirits by using the name of Jesus, and on one occasion severe injury was inflicted by the dæmoniac on two of them (as implied in the term ἀμφοτέρων, the true reading in ver. 16 instead of αὐτῶν).—Smith.


Group of Egyptian Sceptres. (From the monuments.)

Schaaf, CHARLES, a German Orientalist, was born at Huys, electorate of Cologne, in 1646. He was educated at Duisburg, and became professor of Oriental languages in that university in 1677. In 1679 he took the same position in the university at Leyden, where he continued until 1729, when he died of apoplexy. His works are, *Opus Aramæan.* (1686, 8vo):—*Novum Testamentum Syriacum, cum Versione Latina* (1708, 4to):—*Epitome Grammaticæ Hebraicæ* (1716, 8vo):—*Sermo Academicus de Linguarum Orientalium Scientia.* In 1711 he prepared a catalogue of all the Hebrew, Chaldee, Syriac, and Samaritan books and MSS. of the Leyden University Library.—Chalmers, *Biog. Dict.* s. v.

Schaats, GIDEON, the second pastor of the Reformed Church in Albany, N. Y., was born in

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Holland in 1597, and at first was a schoolmaster at Beest. Having been ordained by the Classis of Amsterdam, he was sent to this country with the Rev. Samuel Drisius, a man of great learning, who preached in Dutch, English, and French, and was one of the ministers of the Dutch Church in New York from 1652 to 1671, being colleague with Dr. John Megapolensis. Drisius had previously been pastor of a Reformed Dutch Church in London. In addition to preaching in New York, he used to go once a month to Staten Island to preach to the French Vaudois or Waldenses, who had fled to Holland from persecutions in Piedmont, and were by the liberality of the city of Amsterdam enabled to emigrate to the New Netherlands. Mr. Schaats was forty-five years old when he came to this country, and his ministry here extended over thirty years. One of his three children—his eldest son—was killed in the massacre and burning of Schenectady, Feb. 10, 1690. During his pastorate in Albany, the governor (Sir Edmund Andross) compelled dominie Schaats to receive as a colleague the Rev. Nicholas Van Ranslaer, a Church-of-England-man, who was recommended to Andross by the duke of York, and who attempted to obtain a living by laying claim to the pulpit and also to the manor of Rensselaerwyck. Van Ranslaer officiated for about a year, when he died. The people refused to acknowledge him, as also did the Classis of Amsterdam. He was strongly suspected of being a papist in disguise. Mr. Schaats was aided in the controversy with Andross by Rev. William Van Niewenhuysen of New York, who was sent to Albany for the purpose, and incurred the governor's bitterest enmity on this account. The latter part of Mr. Schaats's ministry was marked by congregational and domestic troubles. He died in 1674. See Rogers, *Historical Discourse* (1858); Corwin, *Manual of Reformed Ch.*; Murphy, *Anthology of New Netherlands*. (W. J. R. T.)

Schade, Georg, a Danish jurist in Altona, afterwards in Kiel, was born in 1711. He was the author of a deistical work, *Die unwandelbare und ewige Religion der ältesten Naturforscher*, etc. (Leips. 1760), in which he attempts an absolute demonstration of the chief doctrines of faith and practice, independently of all revelation. He even constructs a complete theory of the resurrection of the body and of the future life. Soon after this book appeared, a pretended refutation of it was published at Altona by a so-named professor R. Goisee, with the evident design of simply calling attention to the first work. The magistracy of Hamburg honored Schade's book with a public burning, and the king of Denmark deposed him from his office and banished him. It was only on the accession of Christian VII (1766) that he was recalled and restored to office. Thenceforth he devoted himself exclusively to his judicial duties, until his death in 1795. See Herzog, *Real-Encyklop.* xx, 686–688. (J. P. L.)

Schade, Johann Caspar, an eminent pietist, was born in 1666. He studied at Leipsic (1685–89), came into intimacy with Francke, and shared in the religious awakening of which Francke was subsequently a leader. In 1690 Schade was called to the Church of St. Nicolas, in Berlin. Spener had just previously begun his fruitful ministry in this church. The two other colleagues were also pietistically-minded. Here now began for Schade a very laborious and fruitful ministry. His zeal was seraphic, his temperament ascetic. He abstained from marriage that he might be more wholly devoted to Christ. Soon there arose differences between him and Spener. Schade knew no moderation in the pursuit of what he regarded as duty. He raised his voice against the abuses of private confession, and Spener refuted him. After much agitation, a governmental decision of 1698 removed the exaction of private confession and absolution, and permitted a merely general public confession in its place. But Schade did not live to enjoy this release from what had been to him an oppressive duty. He died in July of the same year. See *Evangelische Kirchenzeitung*, 1860, No. 489 sq.; Herzog, *Real-Encyklop.* (J. P. L.)

Schadow, Friedrich Wilhelm von, a German painter, was born at Berlin, Sept. 6, 1789. His early studies in art were directed by his father, but in 1806 he abandoned them for the military service, in which he remained for four years. In Rome he afterwards studied under Cornelius and Overbeck, became a convert to Catholicism, and assisted his masters in the decoration of several villas and churches. In 1819 he became a member of the Academy of Fine Arts at Berlin, and in 1827 he was made director of the Academy at Düsseldorf. Here his peculiar religious views and mystical tendencies led to a break with his pupils, and his school was divided, the seceding party being led by Lessing. Schadow was made a nobleman in 1843. He published a pamphlet entitled *Sur l'Influence du Christianisme sur les Arts* (Düsseldorf, 1842):—and *Der Moderne Vasari* (Berlin, 1854). He died in 1862. Of his paintings in Rome, the most remarkable are *A Holy Family*, *The Virgin Mary*, and *The Union of Poetry and Sculpture*. In Berlin is his *Four Evangelists*, and at Frankfort *The Wise Virgins* and *The Foolish Virgins*. See Uechtriz, *Blicke in das Düsseldorfer Künstlerleben*; Püttmann, *Die Düsseldorfer Malerschule*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Schall, Johann Adam von, a Jesuit missionary to China, was born at Cologne in 1591. He entered the Jesuit order in 1611, and was selected, partly because of his knowledge of mathematics and astronomy, to form one of the mission to China in 1620. He not only formed a successful mission, but, on account of his learning, was invited to the imperial court at Pekin. Through his influence with the emperor, he obtained an edict authorizing the building of Catholic churches and liberty of preaching throughout the empire. In the space of fourteen years the Jesuit missionaries are said to have received 100,000 proselytes. Upon the death of the emperor the edict was revoked. Schall was thrown into prison and sentenced to death, was released, again imprisoned, and died Aug. 15, 1669. A large MS. collection of his remains in Chinese, amounting to fourteen volumes in 4to, is preserved in the Vatican Library. See Hoefer, *Nouv. Biog. Générale*, s. v.

Schalling, Martin, a Lutheran divine, was born at Strasburg, April 21, 1532. He studied at Wittemberg, and was pastor at Regensburg, Vilseck (in Upper Palatine), and Amberg. In the latter place he was deposed because he would not subscribe to the *Formula Concordiæ*. He died at Nuremberg, being pastor of St. Mary's, Dec. 29, 1608. He was a pious man, of whose hymn, *Herzlich lieb' hab' ich dich, O Herr* (Eng. transl. in Schaff's *Christ in Song*, p. 609, "O Lord! I love thee from my heart"), Gellert said that it was "worth more than many volumes of new hymns, which have no other merit than that of a smoother language." The hymn which we have mentioned, and which is based on Psa. xviii and lxxiii, was a favorite of Spener, Gellert, the duchess of Orleans (daughter of Louis Philippe), and others. See Koch, *Gesch. des deutschen Kirchenliedes*, ii, 282 sq.; viii, 265; Knapp, *Evangel. Liederschatz*, p. 1342, s. v.; Rittelmeyer, *Die evangelischen Kirchenliederdichter des Elsasses* (Jena, 1856), p. 52 sq. (B. P.)

Schamyl. See Shamyl.

Schartauans, a recent sect in Sweden, named after Schartau, a clergyman, whom they profess to follow. When Schartau died, he left some skeletons of sermons and a large number of devoted followers. An idolatry of the man and his skeleton sermons commenced, and with it a new æra of Christian development, especially in Southern Sweden. It is neither High-Church nor Low-Church nor Broad-Church, but a hard, stony stereotype form—a certain way of preaching, talking, looking, and moving. The Schartauans dislike all lay activity—will join in no missionary work, in no Bible society

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—because that is to yoke with unbelievers; nor will they speak with any one on religious subjects unless he is an exclusive Schartauan. Another distinguishing feature is a great horror of the Moravians, founded on some unpleasant experience of Schartau's own. Schartauism crept into Gothenburg about twenty years ago.

Schedius, in Greek mythology, was (1) the son of Iphitus and grandson of Naubolus, who led the Phocians, in connection with his brother Epistrophus, to Troy. He fell by Hector's hand in the stead of Ajax. (2) A son of Perimides, likewise leader of the Phocians, and killed by Hector.

Scheelstrate, EMMANUEL DE, a Belgian antiquarian and theologian, was born at Antwerp in 1649. In his youth he became much interested in ecclesiastical history, and travelled in France and Italy for the purpose of meeting with the learned men of his day. His first work—on the pontifical prerogative—gained for him a canonry and the position of chorister in the cathedral at Antwerp. Innocent XI called him to Rome, and made him librarian of the Vatican and canon of St. John Lateran. He died in Rome April 6, 1692. Scheelstrate was a great scholar and a most prolific writer, in most of his works maintaining the great dignity of the pope and endeavoring to extend his jurisdiction. Of his works we mention, *Antiquitas Illustrata circa Concilia Generalia*, etc. (Antwerp, 1678, 4to):—*Ecclesia Africana sub Primate Carthaginiensi* (ibid. 1679, 4to), in which he endeavored to prove that this Church recognised the pope as patriarch:—*Acta Constantiensis Concilii* (ibid. 1683):—*De Auctoritate Patriarchali et Metropolitica* (ibid. 1687, 4to). See Dupin, *Auteurs Ecclesiast.*; Nicéron, *Memoirs.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Scheffer, ARY, a French painter, was born at Dort, in Holland, Feb. 18, 1795. His studies were carried on in Paris under baron Guerin, and in 1812 his first picture appeared. His earlier pieces were in the line of historical and genre painting, and have become well known through engravings as *The Death of St. Louis*, *The Sister of Charity*, and *The Soldier's Widow*. In the romantic style which was so prevalent at the time, Scheffer did not succeed so well, and felt that his power lay in a different direction. The inspiration given to his pencil by the works of Goethe and Byron is shown by his pictures *Giaour*, *Faust*, and a series of others. In religious painting, his *Christ the Comforter* and *Christ the Remunerator*, *The Shepherds Led by the Angel*, *Christ in the Garden*, show a deep religious feeling, and are works of power and great beauty. One of his finest sentimental pieces is *Francesca di Rimini and her Lover Meeting Dante and Virgil in Hell*. As a portrait-painter he achieved great success, and the portraits of Lafayette, Lamartine, and others show his power. Scheffer worked incessantly, and his drawing is truthful and full of grace, his touch firm and well adapted to his style, and his color, though often wanting in mellowness, is still very beautiful. He was undoubtedly a great artist, and received the honor due to his talent. He was made commandant of the Legion of Honor in 1848, and died June 15, 1858.

Scheffler, JOHANN (*Angelus Silesius*), a Catholic mystic of Germany of great speculative power and poetic fervor, was born at Breslau in 1624, of Polish Protestant parents, and received his early schooling at the Elisabethanum of that city. In 1643 he went to Strasburg to study medicine, but soon afterwards retired to Holland, where he spent several years, partly at Leyden. Here he became interested in the writings of Jacob Böhme, which exerted a decided influence on his subsequent life. His religious studies did not, however, interrupt his professional preparation, and in 1647 he went to the University of Padua, where he graduated July 9, 1648. Returning to Silesia, he served three years as family physician to a duke. Here it soon became evident that he could not content himself with the stiff Lutheranism of the day, and he soon became suspected by the local clergy. The court preacher, Freitag, forbade the publication of his poems because of their mystical tone. He found a patron, however, in Franckenberg, a Silesian nobleman, who was also attracted by Böhme. A poem which he published in memory of Franckenberg in 1652 seems to have brought him into trouble. Soon afterwards he left the service of the duke, and on June 12, 1653, entered the Catholic Church at Breslau, at the age of twenty-nine. His conversion raised no little outcry against him. His motives were assailed. This led him to publish at Olmütz, in 1653, his *Fundamental Reasons for Quitting Lutheranism*, in which he gave fifty-five reasons for regarding Lutheran doctrine as erroneous and eighty-three for accepting Catholicism. "In the whole matter," said he, "I have acted simply as an honest, conscientious Christian." After his conversion he remained in Breslau, occupied with religious meditation and writing. In 1657 appeared simultaneously his two chief works, *Der cherubinische Wandersmann* and *Geistliche Hirtenlieder*. In 1661 he was consecrated to the priesthood, and thenceforth acted as an almost bigoted champion of Romanism. In 1664 he was made the intimate counsellor of the bishop of Breslau. For seven or eight years he was now engaged in embittered controversies with the Protestant Church. Among his assailants were Chemnitz of Jena and Alberti of Leipsic. Abuse, caricature, and violence characterized both sides of the controversy. Many of these later writings he collected and published under the title *Ecclesiologia* (Neisse and Glatz, 1677, fol.). His controversial activity seems to have rapidly consumed his strength, as he died at the early age of fifty-three. Of permanent results of his attacks upon Protestantism there is no trace. His writings soon fell into neglect, and it is only in quite recent times that they have met with full appreciation. They bear the stamp of deep conviction, and give evidence of wide acquaintance with the writings of the fathers and the mystics (see Grupp, *Die römische Kirche* [Dresden, 1840], and, on the Catholic side, Wittmann, *Angelus Silesius* [Augsburg, 1842]). But it is more as a poet than as a polemic that Scheffler holds a place in literature. His work *Der cherubinische Wandersmann* consists of a collection of 1675 brief utterances, mostly in Alexandrine verses of two to four lines each, unconnected and without systematic sequence. The title explains itself from the fact that the book aims at pointing out the way whereby man, estranged from God by sin and buried in the love of the world, is to find his way back to communion with God. The undertone of these brief verses is of a strongly mystical character, and is entirely free from confessional distinctions. That we can return to God only by profound contemplation of God; and that the more we gaze upon God with open face and submit ourselves to him in perfect resignation and patience, so much the more are we essentially united to God and made possessors of all that is God's—such is the thought that constantly recurs under a thousand images, and spreads a fragrance over every page. The Christian element in this thought is found in the fact that Scheffler presents the incarnation and redemption as the effective means of our return to God; but he also insists, mystic-like, that the process of incarnation must in some degree repeat itself in us, so that we also may become sons of God like Christ. That some of Scheffler's utterances have a leaning towards pantheism (e. g., "I am as great as God, and he is as small as I;" "When I love God more than myself, then I give to him as much as he gives to me") is not to be denied. But this may be explained partly from the intensely aphoristic form of expression at which the author aims, and partly from actual inconsistency of thought. In his second edition he earnestly repudiates all pantheism, and asserts that he never intends to imply the cessation of the creatural character of man, but only that our regenerated nature *may* become so filled with grace as that God shall *be, to us*, all and in all. Be-

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sides, he constantly emphasizes the distinctness of the world from God and the moral freedom of man. With all their defects, these aphorisms are unquestionably among the richest fruits in the whole literature of Christian mysticism. They were highly esteemed by Arnold of Giessen, and by Leibnitz. In recent times the *Wandersmann* has received the warmest praises from Friedrich Schlegel, and has been reissued in whole (Sulzbach, 1829) or in extracts (F. Horn, Varnhagen von Ense, W. Müller, and others). But the poetic fame of Scheffler rests still more upon his volume of hymns, *Seelenlust* (1657–68; latest ed. Stuttgart, 1846), many of which have found a permanent place in the whole Protestant German Church. The latest of Scheffler's poetic works consists of a very realistic presentation of the *Last Things* (Schweidnitz, 1675), but it adds nothing to his fame. As to personal character, Scheffler is not without great inconsistencies. It is hard to believe that the profound sweetness of the poet and the fanatical zealotry of the controversialist could dwell in the same heart. Evidently the two natures of the man dwelt side by side, neither entirely mastering the other. The sources for the life of Scheffler are given in A. Kahlert's *Angelus Silesius* (Breslau, 1853). See Herzog, *Real-Encyklop.* xiii, 478–485; Gervinus, *Lit. Gesch.*; *Westminster Rev.* Oct. 1853; Hagenbach, *Hist. of Doctrines*, ii, 204. (J. P. L.)

Scheid, Everard, an eminent Dutch philologist, was born at Arnheim in 1742, and became professor of Oriental literature at Leyden. He died in 1795. Among his works are, *An Arabic Grammar:—Dissertation on the Song of Hezekiah in Isaiah* (Leyden, 1759):—*Book of Genesis Revised:—Minerva, seu de Causis Latinæ Linguæ.* See Thomas, *Biog. Dict.* s. v.

Schein, Johann Hermann, was born Jan. 20, 1587, at Gruenhahn, near Zwickau. He studied philosophy and theology at Leipsic. Being, however, besides, an excellent musician, he was called in 1615 as precentor to the famous Thomas School at Leipsic, where he died Nov. 19, 1630. He is the author of the beautiful hymn *Mach 's mit mir, Gott, nach deiner Guet'* (Engl. transl. "Deal with me, God, in mercy now," in the *Choral Book*, No. 191). See Koch, *Gesch. des deutschen Kirchenliedes*, iii, 83 sq.; viii, 624; Knapp, *Evangel. Liederschatz*, p. 1342, s. v. (B. P.)

Schell, Levi, a Lutheran minister, was born Sept. 9, 1823, at Berne, Schoharie County, N. Y. Having prepared himself for the ministry at Hartwick Seminary, he was licensed in 1853, and accepted a call as pastor of St. Thomas's Lutheran Church at Churchtown, N. Y., where he spent twelve years and a half, laboring with all the enthusiasm and intensity of his ardent nature. In 1866 he followed a call to the Clay and Cicero pastorate in Onondaga County, which he soon exchanged in 1867 with West Sandlake, in Rensselaer County. Having spent six years at West Sandlake, he accepted in 1873 a call to West Camp, where, however, his valuable and successful labors were interrupted in 1876 by sickness of so serious a character that he was compelled to discontinue preaching. In 1877 he again entered upon his duties, but in May, 1878, he was obliged to close his pastoral labors. He entertained the hope that he would again be enabled to resume his loved work of proclaiming the tidings of salvation, but his impaired constitution had finally to succumb, and he died Dec. 27, 1878, at the age of fifty-five years, and after twenty-five years of arduous and successful labor in the ministry of Jesus Christ. (B. P.)

Schelling, Friedrich Wilhelm Joseph von, one of the four (Kant, Fichte, Schelling, Hegel) great speculative philosophers of modern Germany, was born at Leonberg, near Stuttgart, in 1775. His father, though but a rural clergyman, was an eminent scholar in Oriental and Rabbinical literature. Young Schelling showed early indications of his great powers. At fifteen he entered the University of Tübingen, intending to make theology his profession. Here he formed an intimate friendship with the student (afterwards rival) Hegel who was five years his senior, as also with the unfortunate poet Hölderlin. Lessing, Herder, and Kant were the admired heroes of these young geniuses. Also they were enthusiastically stirred by the new political ideas of the outbreaking French Revolution.

Writings.—Schelling's first attempt at authorship was his essay for his master's degree in his eighteenth year, *Antiquissimi de Prima Malorum Origine Philosophematis explicandi Gen. iii Tentamen Criticum* (1792). A year later he published a paper, *Ueber Mythen* (on the myths and sagas of antiquity), which shows how deeply the religious ideas of the ancients were already occupying the young scholar. The year 1794, in which Fichte began his philosophical fame at Jena, was a turning-point in the history of Schelling. Fichte's *Wissenschaftslehre* at once set into ferment the kindred speculative powers of Schelling, who, from thenceforth for two decades, sent forth a rapid succession of works which have assured him a place among the great speculatists of the race. Adopting Fichte's idealism, he spiritedly defended it in the following papers: *Ueber die Möglichkeit einer Form der Philosophie* (1794):—*Vom Ich als Princip der Philosophie* (1795):—*Philosophische Briefe über Dogmatismus und Kriticismus* (1795):—*Neue Deduktion des Naturrechts* (1795):—*Allgemeine Uebersicht der neuesten philosophischen Literatur* (1795). These papers show a gradual advance towards independence of thought and towards the chief features of the author's subsequent peculiar positions. In 1796 Schelling went to Leipsic and gave special attention to the study of physics. Here he began to meditate that peculiar Philosophy of Nature which took so striking a form when he began to lecture at Jena in 1798. At first he taught side by side with Fichte; and when Fichte went to Berlin, in 1799, he remained the chief philosophical star at Jena. Hardly could there be conceived a more favorable place for the young philosopher than Jena at this time was. It was the philosophical focus of Germany. Reinhold had there expounded Kant; Goethe's spirit hovered over the place; Schiller, Humboldt, and the Schlegels were closely related to the university. Circumstances combined to invest philosophy here with an atmosphere of poetry. Schelling's Philosophy of Nature, which was partly a creature and partly a creator of this atmosphere, was therefore very enthusiastically received. It was presented in a variety of writings: *Ideen zu einer Philosophie der Natur* (1797):—*Von der Weltseele* (1798):—*System der Naturphilosophie* (1799). While elaborating these works, Schelling also subjected the Fichtean philosophy of the Ego to a further development, positing the *Ego* as an antithesis to *Nature* (see his *System des transcendentalen Idealismus* [1800]). But, unable to rest in this dualism, he attempted to conciliate the antithesis in a higher unity in his *Identitätssystem* (1801). This thought is the inspiration of a fresh series of works: *Bruno, oder über das göttliche und das weltliche Princip der Dinge* (1802):—*Vorlesungen über die Methode des akademischen Studiums* (1803):—*Philosophie und Religion* (1804):—*Darlegung des wahren Verhältnisses der Naturphilosophie zur verbesserten Fichte'schen Lehre* (1806). How great was the influence of Schelling in this period is vividly depicted in the pages of such men as Steffens, Schubert, and Schlosser. In 1803 Schelling was called by the Bavarian government to the University of Würzburg; here he wrought in the same spirit as at Jena. On account of political changes he left this post after two years, and retired to Munich, where, in 1807, he was made secretary of the Academy of Sciences.

This is a transition period in the philosophy of Schelling. His greater originality and independence lie in his Jena period. He now begins to drift towards syncretism and a mystical theosophy. It is an effort to escape from pantheism towards Christianity, or rather to find a system which shall express the truth of both. The works which give expression to this ten-

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dency—they appear less frequently than previously—are: *Das Verhältniss der bildenden Künste zur Natur* (1807):—*Das Wesen der menschlichen Freiheit* (1809):—the harsh work against Jacobi, *Denkmal der Schrift von den göttlichen Dingen* (1812); and essays in the *Allgem. Zeitschrift* (Munich, 1813).

After the year 1815 there begins an almost uninterrupted silence of nearly forty years in Schelling's life. In 1820 he lectured for a brief period at Erlangen. In 1826 he was made professor of philosophy at the new University of Munich. His lectures here formed an epoch in the life of many rising young men. In 1841 he accepted a call to Berlin. The lectures here delivered formed a strong antithesis to the dominant Hegelianism, and are the best expression of his later system. His last years were devoted to editing his later form of doctrine for the press. Death overtook him in Aug. 1854, while seeking relief at the baths of Ragaz, in Switzerland, at the age of seventy-nine. Soon after his death (1856) the publication of his collective works was begun by his son (a clergyman), K. F. A. Schelling. They embrace a first division of ten volumes and a second of four volumes (Stuttgart and Augsburg, 1856 sq.).

Philosophy.—The philosophy of Schelling does not present a definite, self-consistent unity. It was in an almost constant state of self-modification. But it presents two pretty definite, crystallizing climax-points—his early *pantheistic idealism* and his later *Christian theosophy*. Between these climax-points lies his long period of almost total retirement from public life. As a whole, however, the growth of his thoughts may be distributed under the following five phases:

(1.) *Schelling as a disciple of Fichte.*
(2.) *His philosophy of nature and his transcendental idealism.*
(3.) *His system of identity.*
(4.) *His transition period.*
(5.) *His theosophic approach to Christianity.*

(1.) Schelling began his thought-system by absorbing and championing the reigning philosophy of the day—to wit, the system of Kant as modified by Fichte. By Fichte the idealism of Kant was emphasized into exclusive validity. According to Fichte, there is no other reality than the absolute activity of the *Ego*. It is true, this activity of the Ego is conditioned by an *object*—the Not-me. But this Not-me cannot be derived from any reality exterior to the Ego; that is, from any *thing per se*. On the contrary, the Not-me, the external world of thought and observation, is really an unconscious creation of the Ego, which the Ego then subsequently raises to an object of conscious contemplation. But which is the absolute reality with Fichte, the Ego as unconscious or as conscious? If as *unconscious*, then God, the All, is unconscious; and the empirical consciousness of man is delusive and unreal, and is destined to vanish into unconsciousness. If as *conscious*, then God, the supreme reality, has no existence save in the transitional flux of vanishing, finite Egos: he is in eternal process of becoming and of passing away. Between these two consequences Fichte's system constantly oscillated, tending at the one pole to self-annihilation, and at the other to self-deification. The latter tendency prevailed more in his earlier, and the former in his later, life. It was as an enthusiast for this rigid idealism of Fichte that Schelling made his philosophical *début*. With Fichte he denied self-consciousness and personality to the absolute being; and he insisted that for the idea of a divine revelation there can be no place, save in the mythological phraseology of the populace. The history of religions he regarded as only a "progressive, symbolical manifestation of the ideas of the absolute reason." The philosophies and religions of the ancient world present in an imperfect and, as it were, unconscious form that which modern thought has developed in full consciousness of its own processes. Perhaps the chief feature in which Schelling differed from Fichte from the very outset was that he found a deeper significance in the different forms of religion than Fichte had done.

(2.) Schelling's second phase (1796–1800) sprang from his growing conviction that a mere subjective idealism could not do justice to the empirical objective world by which we are met on every hand. He did not mean by this to give up the results of his idealism; he only meant to reach the same results upon another path—to rediscover the reason of the subject in the objective reason of the world of nature. Thereby he introduced a new stadium into his philosophy: constructive or *creative* knowledge was put into the place of the previous *critical* knowledge. As previously the Ego had concentrated itself absolutely upon itself, so now this Ego, the subject, was to expand itself over the universe and find the laws of its own intuitions there reflected. Out of *subjective* idealism sprang, thus, an *objective* idealism. From the standpoint of this idealism the *moral* element loses its importance, and *speculative* knowledge is the one thing important. The intention of Schelling in his Philosophy of Nature was simply to complement the idealism of Fichte; but in reality it grew into a direct antithesis to it. With Fichte, nature was merely a *means* for the development of the subject. With Schelling, it was a manifestation-form of the absolute Ego, and had essence and significance *in itself*. *Nature was spirit visible; spirit was nature invisible.* This conception seemed strikingly new and important. It was hailed with very great enthusiasm. Nature was to Schelling a perpetual movement of self-balancing force. By the varied interaction of attraction and repulsion are produced the infinitely varied forms of organic life. *Matter* is balanced force. Nature, when rising above the antithesis of attraction and repulsion, becomes *light*. Light is, as it were, the soul, the thought of nature. Under the influence of light, matter evolves itself dynamically in the phenomena of magnetism, electricity, chemistry. The antithesis of crude matter and light is harmonized in the higher stage of organic life. Here light *inheres* in the objects; it is their vitality, their *life*. Matter becomes here a mere incident of the vitalizing principle. The stages of the dynamic process constitute the great divisions of organic life. The preponderance of objectivity or of subjectivity determines the characteristics of the three great kingdoms of organic nature—the vegetable, the animal, and the human or moral. Matter is the background upon which these three kingdoms stand out as higher stages of evolved being. Through it they stand related and are united into a unitary cosmos.

In his Philosophy of Nature Schelling thus traces the objective world in its ascent from the crudest objective stage to the highest subjective; that is, from matter to moral freedom (so far as the latter exists). But, not content with this, he now reverses the process. He starts from the highest point reached by natural philosophy—to wit, self-conscious man—and reconstructs the whole system of philosophy from a subjective standpoint. In this—his Transcendental Idealism—he traces, accordingly, the objective as rising from the subjective. He divides his subject-matter here into the theoretical, the practical, and (that which unites the two) the artistic. In the theoretical part Schelling considers the various stadia of knowledge in their relation to the various stadia of matter. Matter is extinct mind. The acts and phases of self-consciousness are rediscoverable in the forces of nature and in the stages of their development. All the forces of the world are ultimately reducible to powers of ideal representation. Organization is necessary; for intelligence must view itself in its productive, successive transition from cause to effect. This it cannot do without making that succession permanent or representing it as at rest; and succession represented as at rest is organization. Intelligence is a never-ending effort at self-organization. Among the successive stages of organization there must be one which the subject is forced to regard as identical with

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himself. It is only through the fact that there are other intelligences than myself that the world is made objective to me. It is only through commerce with other individuals that I can come to the consciousness of my freedom. The intercommunication of rational individuals through the medium of the objective world is the condition of freedom. But whether all free beings shall, or shall not, confine their action within such limits as leave free play to the freedom of each other is not left to chance, but is safeguarded by the higher law of justice. Justice rules in the interests of freedom with all the inviolability of a law of nature. All attempts to supplant the reign of absolute justice by an arbitrary, artificial statute code have ever proved futile and abortive. The guarantee of a good constitution in each state must lie, in the last resort, in the subordination of all states to the common law of absolute righteousness. The gradual approach towards a realization of righteousness is the substance of history. History, as a whole, is a progressive realization and manifestation of the Absolute. It is only through history as a whole that the full proof of God's existence can become manifest. All single intelligences may be regarded as integrant parts of God or the moral order of the world. This divine order will fully exist as soon as individual intelligences establish it. Towards this consummation history is constantly advancing in consequence of a pre-established harmony between the objective necessary and the subjective free. This harmony is conceivable only on the supposition of the existence of a higher element, superior to both, as being the ground of the identity of the absolutely subjective and the absolutely objective, the conscious and the unconscious, whose original separation took place simply in order to the phenomenal manifestation of free action. If the phenomenal manifestation of freedom is necessarily unending, then history itself is a never-completed revelation of the Absolute, which disrupts itself, in view of this manifestation, into the conscious and the unconscious; but which is, in the inaccessible light in which it dwells, the eternal identity of both and the eternal ground of their harmony. To this higher element of identity *no predicates can be given*. Hence it cannot be an object of knowledge, but only of *practical postulation*—that is, of *faith* or *religion*. If we turn our attention exclusively to the orderliness of the objective world, we fall into a system of *fatalism*. If, on the contrary, we regard only the subjective, we land in irreligion or anarchy. But if we rise to the thought of that higher identity of both we attain to a system of *providence*—that is, of religion in the true sense of the word. It is true, Schelling leaves here untouched the very pertinent question how this higher Absolute to which no predicates can be assigned can be described as *provident*. How he would have met the question we leave undecided.

The transcendental idealism of Schelling had grown under his hands into a complete system of philosophy. It was therefore not only co-ordinate with his philosophy of nature, but also super-ordinate. But with this two-fold presentation of his system from the two poles of the finite (Nature and the Ego) Schelling was not satisfied. He now felt that what he had found as the goal of his highest previous effort—to wit, the principle of absolute identity—should be laid as the beginning at the foundation. This brings us to the third stage of his philosophizing.

(3.) The epoch of his System of Identity. In this system everything is derived from the absolute reason, taken in the sense of the absolute identity of subject and object. The highest law of this principle is its identity with itself (A = A). It is absolutely infinite and one. Whatever *is*, is this absolute itself. Single finite things exist only in reflection. As this absolute identity is everything, it is at the same time the totality of everything. It is not the source or the *cause* of everything, but it *is itself* everything. In his conception of this absolute identity, Schelling seems to involve himself in a shadow of self-contradiction. He makes it, on the one hand, an absolute *indifference*; as such it is purely negative, and hence cannot be made the basis of a positive universe. On the other hand, he makes it the *identity* of everything—that is, he makes it the most positive of all things. In this absolute identity, Schelling distinguishes *essence* and *form*. In respect to form, it is an infinite self-knowing; it can know itself, however, only as subject and object. But as this subject and object spring from identity, their only difference must be quantitative, not qualitative; that is, the absolute identity can differentiate and posit itself under a preponderance of the subjective or of the objective, but not under a form from which one of the elements is entirely absent. Any equation that can be contrasted with A = A must be simply equivalent to A = B. The whole conception may therefore be expressed under the form of an unending magnetic line with one indifference-point and two poles, at the one of which A preponderates, and at the other B, thus:

$$\frac{+}{A=B} \qquad\qquad \frac{+}{A=B}$$

$$A=A$$

At every point in this line all three elements are present. Every single object is therefore one of the forms of the essence of the absolute, and in each of these forms the absolute identity is *entire*, seeing that it is *per se* indivisible. The preponderance of the objective or real is *nature*. The first relative totality in nature is *matter*; and the ideal antithesis of matter is *light*; and from the combination of matter and light springs organic life. But it is only in an infinite self-knowing that the absolute identity is *actu* real, and hence only in the sphere of the subjective and ideal. This sphere Schelling identifies with the *true*, the *good* (religion), and the *beautiful* (art). The absolute identity is therefore the essence of nature simply in that it is the *ground* of its actual existence. Everything is nature which falls outside of absolute being. This differentiation of essence as, on the one hand, the actuality of things, and as, on the other, simply the *ground* of their actuality, was justly regarded by Schelling as one of the most important connecting links between his earlier and his later system.

The filling-up of the outlines of his system of identity Schelling left incomplete; he gave chiefly the objective phase. Of the subjective or spiritual phase we have only fragmentary sketches. As filled out in his oral lectures, this phase contained the germs of his later and more theistic system. Religion is presented, not as a product of development from a state of barbarism, but as a product of instruction from higher beings. But Christianity is regarded as inferior to the great religions of the Orient; and yet Schelling insists, as against illuminism and the subjective moralism of Kant, on the necessity of the chief theological ideas of the Bible. His thoughts are these: As the universe differentiates itself, as real and ideal, into nature and history, so history itself is likewise divided. The Oriental and pagan world is the nature side of history; Christianity, on the contrary, is the ideal or moral side. The pagan religions are religions of nature; the gods are but forces of nature; the infinite is subordinated to the finite; hence the multitudinousness of deities. But in Christianity the finite is subordinated to the one infinite; hence the unity of the divine nature. In Christianity mythology can only rise from deterioration and popular ignorance. In paganism mythology is primitive, and religion can rise only from an intellectual advance beyond the primitive elements. The stream of history rises through three stages. The *stage of nature* came to its climax in the religion and poesy of the Greeks: it was a time of unconscious identity with nature, and nature was regarded as a manifestation of eternal necessity. The *period of catastrophe*, or of conflict between natural necessity and moral freedom was

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the tragic age of the decline of ancient civilization. The *period of harmonization*, or of *providence*, was inaugurated by Christianity. (This division corresponds in part with the one made in the author's *Transcendental Idealism*.) It is only in Christ that God becomes truly objective. But this is an *eternal* process, and the incarnation is not a merely temporal, empirical act; Christ offers up in his own person the finite, and thereby renders possible the coming of the Spirit as the light of the new world; this spirit brings, conducts, the finite back to God. From philosophic speculation Schelling looked for the new birth of essential, or esoteric, Christianity, and the proclamation of the absolute Gospel.

Connected with these views is Schelling's next speculative work, *Philosophy and Religion* (1804). It is a self-defence against Eschenmayer. In it religion is presented as the "conciliation of the finite with God;" but the finite is regarded as *per se* fallen. "God is not the positively creative cause of the finite; the finite cannot directly spring of the absolute, and it sustains to the absolute no direct relation." The finite is regarded simply as *not real*, as delusive. The general background of this work is an idealistic mysticism, derived in part from Plato and Plotinus, but also much resembling the transmigration systems of the Orient; it fails to do justice to the ideas of morality and freedom.

(4.) With this work on *Philosophy and Religion* Schelling begins his transition to a more positive Christianity. All of his works subsequent to his *System of Identity* bear a more or less mystical coloring and become less and less rigidly systematic in form; at first the mysticism resembles that of the Eleusinian mysteries and of Neo-Platonism; subsequently it approaches Christianity on the footsteps of Böhme. But this appropriation of mystical views was entirely independent on the part of Schelling; he seems to have been forced into them by a growing feeling of incomplete satisfaction with his previous views. And it is to be regretted that he did not openly concede the erroneousness of his earlier system or systems, but constantly represented his later system as simply complementive of his previous ones.

But his change of view is very radical. It came to definite expression for the first time in 1809, in his discussion of the nature of human freedom. Here is to be found in embryo the very essence of his final system. Schelling gives up monism. *Monism* cannot solve the riddle of good and evil, and gives no play to creatural freedom. Idealism must be complemented by realism. Idealism is the soul of philosophy; realism is its vital body: it is only from the union of the two that a vital whole can result. A few of Schelling's positions here are these: As nothing exists before or outside of God, so he has the ground of his existence within himself. This ground of his existence is not God *per se*, but it is a *nature* in God; this nature is inseparable from God, but yet it is distinguishable; it is not actually, but only logically, antecedent to God. It is only from this nature in God that the diversity and multiplicity of finite things is explicable. In order that these things be other than God, it must be that they have the ground of their existence in something which is *not* God; that is, in that in God which is not God himself. The further development of these thoughts brings us to

(5.) Schelling's Later System. The thoughts here met with are unquestionably among the most brilliant and suggestive that are anywhere to be found in the field of the philosophy of religion. At the threshold of this system we meet with an examination of the implications of creatural freedom. Among the fruitful conclusions here reached is this, that purely rational, logical thought is incapable of leading us to a knowledge of reality. This conclusion leads to a distribution of philosophy into *negative* and *positive*. By this distinction, Schelling comes into sharp antithesis to Hegel, who endeavored to comprehend the real by the processes of mere abstract thought. In the view of Schelling, this is impossible. Pure thought, pure reason, cannot *a priori* comprehend the existence of the objective world of reality. *What* a thing is and *that* it is (*quid sit et quod sit*) are clearly to be distinguished. The *what*, the essence of a thing, may be expressed in thought, in ideas. But the knowledge *that* it exists is given by something outside of thought—to wit, its existence itself. This knowledge comes to us from *experience*, and not from reason. Existence cannot, therefore, be *demonstrated*; it can only be *experienced*. It is only through this knowledge from experience that thought reaches to true knowledge. A negative or ideal philosophy has to do only with the *possible*. It is only a positive philosophy that can rise to contact with the *real* and with that which springs from the real—to wit, *freedom* and *free action*. But as the whole of the results of freedom is not yet complete, a positive philosophy cannot be presented in as rounded a systematic form as is possible with the negative. The highest attainment of negative philosophy is to show *how* the highest principle is *in idea*. The connecting link which leads over from the negative to the positive form of philosophy is the conviction, forced upon us by experience, that God must be more than mere idea—that is, that he is *real*. As negative philosophy is the *a-priorism* of the empirical, so positive philosophy is the *empiricism* of the a-prioristic—that is, it is philosophical empiricism.

Positive philosophy can assume a starting-point almost anywhere—thus: "I will that which is higher than substance, to wit, the Lord of all being." From this initial assumption it then proceeds *deductively*, and the experience which results reacts as verification of the assumed starting-point. The world is here the *posterius*; the unconditioned *prius* is God. And the whole drama of human history is an accumulative proof that this *posterius* is *from* this *prius*. It is only in the sphere of positive philosophy that we reach the field of religion—that is, of a real (not merely ideal) relation of man to God. The transition from a negative to a positive philosophy is like that from the law to the Gospel. For a purely rational science, the idea of an objective religion does not exist. Religion originates *practically* through a longing and desire of the *spirit*, which cannot be satisfied with the merely ideal God of speculation. This longing is not an expression of the practical *reason*, as Kant would have it, but rather of the individual *personality*. It is not the generic, but the specific, that leads to God; for it is not the generic element of man (the reason), but the specific (the personality), that calls for happiness. The individual, as personality, calls for a person who is outside of and above the world—a Heart —with which it may commune. The object and content of positive philosophy are furnished by *revelation*. But revelation is not philosophy, even as a ledge of rocks is not geology; it becomes philosophy only when thought digests and constructs it. Revelation is as essential to religious knowledge as the crust of the earth is to geological knowledge, hence the absolute defect of rationalism; reason is not competent to judge as to what revelation *should* be, but only to construct the revelation which *is*.

Having speculatively reached the ideal of the Absolute Being, and being forced by the *heart* to assume that this Being is objectively *real*, the philosopher is now ready for the predicate of this highest reality. This Being would not be perfect if he had not the liberty of positing himself outside of himself; but this is a liberty, and not a necessity. God is, *before* the world, master *of* the world; that is, he is able to posit it or *not* to posit it. The world is therefore a consequence, not of the divine *nature*, but of the divine *will*. But God does not posit himself *into* the world. God does not become *real* in consequence of creation; and yet he would not be real without the power of creation. Monotheism is true, but not in the sense of theism. Theism admits God as a personality, but this personality is an empty

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undifferentiated infinity, and has within itself no potentiality, no basis for a world outside of God. God is *per se* a *plurality of potencies*, and he is the totality *of* these potencies. And the great error of pantheism is not that it holds that there is no being outside of God, and that all existence is God's existence, "for all hearts cheerfully and joyously concede this;" but it consists in assigning to God a necessary and involuntary *identity* with whatsoever *is*. It is only from this idea of monotheism as distinguished from theism and pantheism that a transition to the truth of the trinity is possible. The entire God—that is, God as the totality of the divine potencies—is the Creator, the Father; and he is Father only in that he confronts the possibility of what is to be; and his fatherhood is fully realized only with the full actualization of creation. In the act of creation the absolute personality evolves its own self-existing essence out of itself. This act of creation is a *generating*, and the divine essence so evolved is the Son. A second evolution constitutes the Spirit. The fatherly potency furnishes the material of creatural objects; the Son their form; the Spirit their perfection.

Revelation in the Old Test. lingers under the forms of mythology. In the New Test. these forms are entirely dispensed with. The focus of the new religion is the person of Christ, not as teacher or legislator, but as *content*. The person of Christ is both historical and prehistorical; as prehistorical he presided over pre-Christian history; as historical he laid aside his glory and identified himself with man in order to raise human nature into communion with God. Christ resumed the glory which he had laid aside only *gradually* and by moral process. This process began at his baptism. It is only on the complete victory of Christ over death that he could send the Spirit as comforter.

Schelling closes his philosophy of revelation with a glance at the history of the Church. He distinguishes here a prehistorical, a historical, and a post-historical Church. The latter will not appear in the present æon. The condition of the prehistorical is that of a merely subjective (negative) unity; that of the historical is a state of division as preparatory to its transition to a state of free, positive unity. The historical stage of the Church begins at the point where Christianity attains to domination in the Roman empire. Here it had to face, under a new form, all the might of the once defeated Evil Spirit. In giving itself an outer constitution, the Church appeared at first as a mere realistic, material, formal unity; as such it was of a merely *authoritative* legal character, and the more rigidly this legal character developed itself, so much the more was the *ideal* (spiritual) character driven into the background. But at the Reformation the *ideal* element came to open revolt with the *realistic*, and it then inaugurated a new phase of Church history. Both Christ and the apostles place the advance of the Church in a growth in knowledge; and the character of this new phase is, and will be, that mankind recognise more and more the supreme fact that Christianity is the highest stadium of human science. The three conditions of the Church are typified in the three apostles—Peter, Paul, and John. Peter has the violent, aggressive nature that characterizes every beginning; Paul is steady and constructive; John has the gentle repose of maturity. The true Church is neither of the three, but the synthesis of all; its foundation was laid by Peter; its body was edified by Paul; its content was breathed into it by John. Even as God consists not simply of one person, so the Church is not embodied simply in one apostle. Peter is rather the apostle of the Father: he sees most deeply into the past. Paul is really the apostle of the Son: he is full of light. John is the mouth-piece of the Spirit: he has the deep "words" of spiritual truth and warmth.

As a whole, no system of modern philosophy has more fully allied itself with Christianity than that of Schelling; he, of all the great speculatists, has alone treated this religion as "real history." To Schelling Christianity is a higher, a supernatural stream of history flowing upon the bosom of the ocean of cosmic history. He treats this history, not atomistically, but genetically. This genetic method of theologizing has become the prevalent characteristic of modern theology. Schleiermacher, Nitzsch, Rothe, Lange, Martensen, have all practiced it. Its general trait is an earnest endeavor to co-ordinate the parts into the whole, and to grasp the whole as a vital unity; and its stimulative relation to contemporary theological thought is an evident result of this its chief trait; and that in its details it may frequently be erroneous, or that many of its speculations are over-presumptuous, does not destroy its value as a whole.

Few thinkers have had more enthusiastic disciples than Schelling. G. M. Klein espoused his system of identity. J. J. Wagner defended the earlier Schelling against the so-called later. G. A. F. Ast applied his method to the study of Plato. T. A. Rixner became a fruitful student of the history of philosophy. L. Oken applied Schelling's thoughts to an elaborate philosophy of nature; Nees von Esenbeck applied them to the physiology of plants; B. H. Blasche, to pedagogics and religious philosophy; J. P. V. Troxler, to the science of cognition. A. K. A. Eschenmayer received here his fundamental inspiration. J. Görres adapted Schelling to Roman Catholic tendencies. G. H. Von Schubert reflected him in a popular Christian mysticism. K. F. Burdach made large use of his philosophy of nature. K. G. Carus represented him in psychology and craniology; H. C. Oersted, in physics; K. W. F. Solger, in æsthetics; H. Steffens, in general religious philosophy; J. E. Von Berger, in the philosophy of law. F. Von Baader developed and remoulded Schelling's later views into a very rich and elaborate system of Christian theosophy. K. C. F. Krause applied Schelling's views to general literature and freemasonry. F. G. Stahl was largely influenced by the later Schelling in his philosophy of law and in his discussion of the relations of Church and State. Coleridge received much inspiration from the early Schelling, and through Coleridge this influence went over into the pantheistic traits of Wordsworth. Agassiz was inspired by Schelling's views of nature. And many of the brilliant hypotheses which have played so large a rôle in modern physics—such as the metamorphosis of plants, the homologies of the skeleton, the origin of species—are really found in germ in the early works of Schelling.

On Schelling, consult Herzog, *Real-Encyklop.* xiii. 503–551; Ueberweg, *Hist. of Philosophy*, vol. ii; Hagenbach, *Hist. of Doctrine;* Hurst, *Hist. of Rationalism:* Bowen, *Modern Philosophy;* and all works on modern German speculation. (J. P. L.)

Schelling, Joseph F., general superintendent at Maulbrunn in Würtemberg, was born in 1737, and died in 1812. Among his contributions to Biblical literature are the writings of Solomon translated into Latin, with notes (Stuttgart, 1806), and a *Dissertation on the Use of the Arabic to a Thorough Knowledge of Hebrew* (Stuttgart, 1771).

Schenck, George, a (Dutch) Reformed minister, was born at Mattewan, N. Y., Jan. 27, 1816, and graduated at Yale College, August, 1837. During his boyhood he was crippled for life by a severe fall while skating. Hip-disease ensued in its most painful form. He was helpless for three or four years, and was never after able to walk without crutch or cane and a high boot. But this affliction was sanctified to his conversion during his collegiate life. He studied theology in the New Brunswick Seminary, and after graduation, in 1840, settled as pastor of the Reformed Church of Bedminster, N. J. This was his only charge—a very large, intelligent, well-trained country congregation, which has enjoyed a long succession of able ministers. Mr. Schenck was distinguished as a preacher of unusual power in the exposition of Scripture and in the application of it to

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the consciences of his hearers. He was at times brilliant, always earnest, and "never feared the face of clay." His fine social qualities, deep piety, and skill as a physician of souls, endeared him to his people. His energy was marvellous. "What he began, he expected to do. His body was like a little craft driven by a tremendous engine; and for just that reason, no doubt, the timbers so soon fell apart. He preached, as he wrote to a friend, 'with all his might.' He was no less zealous as a pastor." His tastes were refined, literary, scholarly. But everything was bent to his life-work as a minister. In the general affairs of the Church, in the temperance cause and educational movements, he was conspicuous for "zeal with knowledge." His ministry was greatly blessed in conversions and revivals, and in the edification of the Church. He died in 1852, of palsy, which struck him down just after he came from a Sabbath afternoon lecture and a visit to a sick man. With characteristic modesty, he never but twice consented to frequent requests to appear in print. A *Sermon on the Second Coming of Christ* (1843) and an *Address on Music* (in which he was a proficient) (1849) are all of his publications. See *Memorial Sermon*, by Dr. T. W. Chambers; *Letter* of Rev. H. D. Ganse; Sprague's *Annals of the Amer. Pulpit.* (W. J. R. T.)

Schenk, Hartmann, a Lutheran divine, was born April 7, 1634, at Ruhla, near Eisenach. He studied at Helmstädt and Jena, and was pastor at Bibra and Völkershausen. His motto was, "Mea Hæreditas Servator," and he died May 2, 1681. He was a man of prayer, who not only prayed himself, but also taught others how to pray. He wrote some hymns, which are still in use in the German churches. See G. Ludovici, *De Hymnis et Hymnopœis Hennebergicis* (Schleusingen, 1703), p. 27; Wezel, *Hymno-pœographia* (Herrnstadt, 1724), iii, 49; Koch, *Gesch. des deutschen Kirchenliedes*, iii, 427; Knapp, *Evangel. Liederschatz*, p. 1343. (B. P.)

Schenk, Heinrich Theobald, a Lutheran hymn-writer, was born at Alsfeld, and became headmaster of the school at Giessen, and afterwards chief pastor there, where he died in 1727. He is the author of *Wer sind die vor Gottes Throne* (based on Rev. vii, 13-17), transl. into English by E. Cox, in *Hymns from the German*, p. 91, "Who are these, like stars appearing." See Koch, *Gesch. des deutschen Kirchenliedes*, iv, 535; Knapp, *Evangel. Liederschatz*, p. 1343. (B. P.)

Schermerhorn, John F., a (Dutch) Reformed minister, was born about 1785, graduated at Union College 1809, and entered the ministry of the Congregational Church, which he left in 1813 for the Dutch Reformed Church. He was first settled at Middleburgh, N. Y., 1817-27. In 1817 he visited Upper Canada with Rev. Jacob Van Vechten, and labored three months among the Dutch churches there. He was appointed Secretary of Domestic Missions, 1828 or 1829, by the Northern Board of the Missionary Society of the Reformed Dutch Church to call forth the resources of the Church and determine the proper missionary fields. Subsequently he was appointed general agent for the whole Church. His energy and zeal gave a new impetus to the benevolence of the Church. Among the substantial fruits of his labors was the organization of the Reformed churches in Utica, Ithaca, and Geneva, besides others in less prominent places. But serious difficulties embarrassed his administration, and he resigned the office in 1832. He never afterwards held a pastoral charge, but was frequently a leading member of the ecclesiastical assemblies, and continued to interest himself in the benevolent movements of the Church. In 1832 president Jackson, of whom he was a warm personal and political friend, appointed him one of a commission to remove the Cherokee and Chickasaw Indians beyond the Mississippi. This work also brought with it some unhappy complications, which hindered his subsequent usefulness. He was a powerful preacher, a public debater of unusual mental vigor, acuteness, tact, and argumentative ability. His restless brain was always teeming with great schemes, which often were Utopian in their results. In conversation he was entertaining and suggestive beyond most men. His sympathies were tender; and, when preaching or conversing on the great themes of the Gospel, he not only felt deeply, but possessed great power over the hearts and consciences of his hearers. He labored much and successfully in revivals of religion as a helper to his brethren. In person he was very large, robust, and commanding. He died in 1850 after a short illness. See *Memoir of Peter Labagh, D.D.*, by G. A. Todd, D.D., p. 52, 120, 161-163. (W. J. R. T.)

Schermerhorn, Richard E., a Methodist Episcopal minister, was born in Nassau, Rensselaer County, N. Y., experienced religion at the age of nineteen, was received on trial by the New York Conference in 1826, transferred in the same year to the Maine Conference, admitted into full connection in 1828, and successively appointed to the Scarborough and Gotham circuits, and Belfast, Hallowell, Bangor, Buxport, and Gardiner stations. In 1834-35 he was appointed to Augusta district, and also elected as delegate to the General Conference. He died April 18, 1836. He was a man well read, of uniform and deep piety, good preaching talents, and successful in the great object of the ministry. See *Minutes of Conferences*, ii, 409.

Scheuchzer, JOHN JAMES, a Swiss naturalist and physician, was born in 1672, at Zurich, where he was professor of mathematics and natural philosophy. He died in 1733. He was the author of several scientific works: *Natural History of the Bible*, in Latin and German (1732-37, 8 vols. fol.):—*Natural History of Switzerland* (1708, 3 vols.).

Schian, JOHANN ROBERT, a German Protestant divine, was born Oct. 31, 1828, in Loewen. In 1852 he completed his theological studies at Breslau, was appointed deacon at Liegnitz in 1858, and afterwards first deacon in the same place, where he died, Jan. 16, 1876. He was one of the most prominent ministers in Silesia; and, besides a number of sermons, he wrote, *Ratio quæ intercesserit inter Melanchthonem et Lutherum explicatur et quid attribuerit ad Ecclesiam Evangelicam constituendam exponitur* (Gottingæ, 1855). See Zuchold, *Bibliotheca Theol.* ii, 1137; *Theologisches Jahrbuch*, 1877, p. 228. (B. P.)

Schiavone, ANDREA MEDULA (or MEDOLA), an Italian painter and engraver, was born at Sebenico, in Dalmatia, in 1522. He was of obscure parentage, and went to Venice at an early age, where he gained a livelihood as a house-painter. In his leisure hours he studied the works of Giorgione and Titian. The latter artist, hearing of his poverty and seeing his ability, employed him, with Tintoretto and others, in ornamenting the grand hall of the library of San Marco. His designs were good, but the drawing so defective as to render him unable to compete successfully with his rival Tintoretto. It was only after his death that his works were appreciated. His life was miserable. He died in Venice in 1582. His principal works are, *The Eternal Father among the Angels:—John the Baptist in the Desert:—The Visit of the Virgin to Elizabeth:—The Death of Abel:*—and *The Assumption of the Virgin.* Etchings by him are found after his own compositions, and copies of Raphael and others.

Schickard, WILHELM, a learned German Orientalist and distinguished astronomer, was born at Herrenberg, near Tübingen, April 22, 1592. When he had finished his theological course, he was for a while vicar in his native town, but in 1613 returned to Tübingen, and there gave lessons in Hebrew. In 1616 he was pastor at Nürtingen, continuing his studies in various languages. An acquaintance which sprang up between him and Kepler led to his turning his attention to mathematics, to which he afterwards gave much of his time.

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To occupy his spare moments, he learned the art of engraving upon wood, and made use of this acquirement in constructing a celestial globe and astronomical charts. In 1618 he became professor of Hebrew at Tübingen, and added to his knowledge of languages by studying Syriac, Arabic, Chaldee, Turkish, and Persian, all without any teacher or instruction save what he gained himself. In 1628 he was made member of the College of Arts, and in 1629 was elected inspector of the schools at Stuttgart. He occupied in 1631 the chair of astronomy at Tübingen, without giving up his Hebrew professorship. After the battle of Tübingen he retired to Austria, but returned later only to meet the plague, which bereft him of nearly his entire family, and finally terminated his own life, Oct. 23, 1635. His writings are numerous, all relating either to Oriental languages or astronomy. His most valuable work is *Jus Regium Hebræorum*, or משפט המלך, especially in the edition of Carpzov (Leips. 1674). See *Vita Schickardi;* Balth. Viassus, *Apotheosis Schickardi;* Fürst, *Bibliotheca Judaica*, iii, 270 sq.; Steinschneider, *Bibliographisches Handbuch*, p. 125 sq.; *Catalogus Librorum Hebr. in Bibl. Bodleiana*, p. 2565; R. Simon, *Hist. Critique*, p. 474; Diestel, *Gesch. des alten Testaments*, p. 322 sq., 334, 449, 501, 521; Hoefer, *Nouv. Biog. Générale*, s. v.

Schincke, Johann Christian Gotthilf, a German theologian, was born in 1782 at Querfurt, and died in 1839 as pastor of Wispitz, in Anhalt-Köthen. He wrote, *Metakritische Beobachtungen über die preuss. Agende* (Halle, 1824):—*Jesus Christus, ein Erbauungsbuch* (ibid. 1826):—*Evangelische Geschichten und Reden in frommen Dichtergaben* (ibid. 1826):—*Biblische Alterthumskunde in alphabetischer Folge* (Neustadt, 1837-40):—*Sammlung von auserlesenen Gebeten* (Halle, 1843). See *Regensburger Real-Encyklop.* s. v.; Zuchold, *Bibl. Theolog.* ii, 1140. (B. P.)

Schindler, Valentin, who died in 1604, is the author of the first polyglot lexicon, containing the Hebrew, Chaldee, Syriac, Talmudico-Rabbinic, and Arabic. It was first published at Hanau in 1612, and in a fourth edition in 1695. Besides, he also wrote, *Tractatus de Accentibus Hebr.* etc. (Wittenberg, 1596):—*Compendium Grammaticæ Hebraicæ* (ibid. 1602; 2d ed. 1613), and other linguistic treatises. See Fürst, *Bibliotheca Judaica*, iii, 274; Steinschneider, *Bibliographisches Handbuch*, p. 127; *Catalogus Librorum Hebr. in Bibl. Bodleiana*, p. 2566 sq.; Gesenius, *Geschichte der hebr. Sprache*, § 34; Diestel, *Gesch. des alten Testaments*, p. 447, 452. (B. P.)

Schinmeyer, Johann Adolf, a Lutheran divine and doctor of divinity, was born in 1733 at Stettin. Having completed his studies, he was appointed in 1757 deacon at Itzehoe; in 1764 he was made archdeacon and professor of Oriental languages at Stettin; in 1774 he became pastor of the German congregation at Stockholm; and in 1778 he was appointed general superintendent at Greifswalde. In 1779 he was called for the same office to Lubeck, where he died May 3, 1796. Besides his *Lebensbeschreibungen der drei schwedischen Reformatoren, des Kanzlers Lor. Andersen, Olaf Petersen und Lor. Petersen* (Lubeck, 1783), he published *Versuch einer vollständigen Geschichte der schwedischen Bibelübersetzungen und Ausgaben, mit Anzeige und Beurtheilung ihres Werthes* (Flensburg, 1777), the best work on the earlier Swedish Bible versions. (B. P.)

Schinner, Matthew, a Romish bishop in Switzerland, and a cardinal just before the outbreak of the Reformation, was born in 1470. He studied at Zurich and Como, and became early noted for shrewdness and scholarship. In 1509 he was made bishop of Sion, and soon thereafter was called into diplomatic service by Leo X. In 1511 he received the cardinal's hat. He intrigued against the French in Italy, and was the agent for procuring an army of 20,000 Swiss by which, in 1512, the French were expelled from Lombardy. For this service the pope heaped titles and wealth upon Schinner, and gave to the Swiss for all time to come the appellation *Defensores Ecclesiasticæ Libertatis.* Zwingli took part in the campaign, and depicted in bright colors the glory of the occasion. Schinner now made his headquarters as papal legate at Milan. Fresh dangers from France arising again, he hastened to England (1514), and endeavored, by his *Oratio Philippica ad excitandos contra Galliam Britannos*, to entangle Henry VIII in war with Francis I. On his return, he inspired the Swiss to resist the French at Marignano. When the Reformation began in Switzerland, this cardinal-statesman gave it at first a warm greeting. Zwingli met him at Einsiedeln and Zurich, and showed him from the Scriptures his reasons for rejecting the errors of popery, and the cardinal expressed himself as very desirous of co-operating in the work of renovation. When Luther's life was in danger in Germany, the cardinal joined with those who offered him safety and refuge. On reading Luther's works, he exclaimed, "Disputet Eccius quantum velit, Lutherus veritatem scribit!" But temporal interests held him fast to the old Church. He was even induced actively to oppose the new doctrines. His last few years were spent in Rome. He died soon after assisting in the election of Adrian VI, Oct. 2, 1522. See Herzog, *Real-Encyklop.* xx, 691-694; Hoefer, *Nour. Biog. Générale*, s. v. (J. P. L.)

Schinos. See Mastic.

Schirmer, Michael, a Lutheran minister, was born at Leipsic in 1606. In 1636 he was called as master of the Grayfriars' Grammar-school at Berlin, where he died May 4, 1673. On account of his many troubles, he was called "the German Job." He is the author of some hymns, the most popular of which is his *O heil'ger Geist kehr'bei uns ein* (Engl. transl. in *Choral Book for England*, No. 70, "O Holy Spirit, enter in"). See Dieterich, *Berlinische Kloster- und Schul-Historie* (Berlin, 1752); Bachmann, *M. Schirmer nach seinem Leben u. Dichten* (ibid. 1859); Koch, *Gesch. des deutschen Kirchenliedes*, iii, 333 sq.; viii, 8, 92; Knapp, *Evangel. Liederschatz*, p. 1343. (B. P.)

Schism. See Heresy.

Schism Bill, an act passed in the reign of queen Anne rendering Nonconformist teachers of schools liable to three months' imprisonment. It was also laid down as imperative upon every schoolmaster that he should receive the sacrament of the Church of England, take the oaths, and teach only the Church catechism. If he should attend a conventicle, he was incapacitated and imprisoned. The queen, however, died on the very day that the act was to have received her signature, and consequently, though it had passed both houses, it fell to the ground.—Gardner, *Faiths of the World*, s. v.

Schism Overture, an overture which came before the Scottish General Assembly of 1766, and was produced by alarm at the rapid spread of secession. The overture affirms that a hundred and twenty meeting-houses had been erected, and raised the question, What shall be done to remedy so great an evil? also, whether a committee might not be appointed to correspond with presbyteries and gentlemen of property and influence, and report? The overture was rejected by a vote of 19 to 85. The argument turned chiefly on the law of patronage.

Schisms. Various great schisms are found in the history of the Church. There was the great schism which divided the Eastern and Western churches. In the Western Church there were early schisms—(1) *the schism of Hippolytus at Rome*, A.D. 220-235 [see Calixtus; Hippolytus]; (2) *the schism of Felicissimus at Carthage*, about A.D. 250, which was in reality an opposition to the episcopal authority of Cyprian under the lead of Novatus [see Novatians]; (3) *the schism of Novatian, a presbyter at Rome*, A.D. 251. There was also the *schism of Meletius.* The Popish Church was rent by a great schism in the 14th century. Seventy

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years did the popes reside at Avignon, and after this one party chose Urban VI and another party Clement VII. France held by the last and England by the first, and for the next half century the rival popes claimed each to be the infallible head of the Church.—Eadie, *Eccles. Cyclop.* s. v.

Schlatter, MICHAEL, a Swiss missionary, was born at St. Gall, July 14, 1716. Educated at St. Gall, he became a clergyman, and in 1746 offered himself to the synods of North and South Holland as a missionary to the German Reformed emigrants in Pennsylvania. He was pastor of the Reformed churches of Philadelphia and Germantown from 1746 to 1751, and organized churches in Pennsylvania, New Jersey, Maryland, and Virginia. He effected the organization of the Synod of the German Reformed Church in America in Sept., 1747. He revisited Europe in 1751, and secured six other ministers for the United States. In 1757 he acted as chaplain to an expedition to Nova Scotia against the French, and, espousing the cause of the colonists when the Revolution broke out, was imprisoned in 1777. He died near Philadelphia in October, 1790.

Schlegel, Johann Adolf, a German preacher and poet, was born at Meissen Sept. 18, 1721. His early studies were carried on at Pforte, and in 1741 he entered the University of Leipsic, where he became acquainted with Gellert, Rabener, Gaestner, and many other writers of talent. In 1744 he edited, in concert with several friends, *Bremische Beiträge* and *Vermischte Schriften* (1744 and 1757), which aided in purifying the German literary taste. In 1751 he was professor in the school at Pforte, but in 1754 left to teach theology at Zerbst. There his sermons gained for him a fine reputation for eloquence. He became pastor at Hanover in 1759, and in 1780 was promoted to the office of ecclesiastical superintendent. He died at Hanover Sept. 16, 1793. His poems have not been very highly esteemed, though some of his chants are yet sung in the Protestant churches of Germany. Besides these, he wrote, *Sammlung einiger Predigten* (Leips. 1754–64):—*Predigten über die Leidensgeschichte Jesu Christi* (ibid. 1773–74, 3 vols. 8vo). His two sons, August Wilhelm and Karl Wilhelm Friedrich (q. v.), acquired great celebrity. See Schlichtegroll, *Nekrolog.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Schlegel, Karl Wilhelm Friedrich von, a German author, was born in Hanover, March 10, 1772. He studied at Göttingen and Leipsic. In 1808 he, together with his wife, embraced the Roman Catholic religion, and went to Vienna, where he was appointed imperial secretary at the headquarters of the archduke Charles. He accompanied the duke to the battle-field, issuing patriotic proclamations against Napoleon. He was afterwards secretary of the Austrian embassy till 1818. The rest of his life he spent in lecturing in Vienna and Dresden. He was especially remarkable as a critic and thinker of great originality, and his principal works are, *Griechen und Römer* (1797):—*Geschichte der Poesie der Griechen und Römer* (1798):—*Ueber die Sprache und Weisheit der Inder* (1808):—*Vorlesungen über die neuere Geschichte* (1811):—*Philosophie des Lebens* (1828):—*Philosophie der Geschichte* (1829, 2 vols.):—and *Philosophie der Sprache* (1830).

Schleiermacher, FRIEDRICH DANIEL ERNST, was a theologian of the Reformed Church of Germany, who, standing on the border-line between the decline of rationalism and the birth of the new evangelical school of Germany, exerted an influence for good in all the higher fields of thought which has rarely been equalled by any mind in any age ("the greatest divine of the 19th century," says P. Schaff, *Creeds*, i, 451). He was born at Breslau, Nov. 21, 1768. His father was an humble army chaplain of Calvinistic faith, upright life, and rather cold and harsh temper. His mother (*née* Stubenrauch), a pastor's daughter, was sprightly, prudent, and pious. Young Schleiermacher's health was delicate. His education up to his fifteenth year was derived chiefly from his parents. In 1783 he was sent to the school of the Moravian Brethren at Niesky. Here he made rapid strides in knowledge; but he also began to be troubled with religious doubts. At the age of seventeen he entered the higher school of the same brethren at Barby. Here he was brought face to face with a body of doctrine which, not being able to command his full assent, had the effect of forcing him to begin the construction of a system of his own. His first chief doubts related to the substitutional atonement of Christ and the eternity of future punishment. The attempts of his teachers to remove these doubts had no other effect than to sadden him, and to convince him that his religious life would have to be nurtured outside of Moravian circles. He was frank enough to open his heart and explain his doubts to his dry, traditional father. The father rudely answered him, "O foolish son, who has bewitched thee that thou obeyest not the truth and crucifiest the Saviour afresh?" Subsequent correspondence, however, brought the father into a more Christian frame of mind, and finally led each to esteem and respect the other in a far higher degree than before. With great difficulty having obtained his father's consent, he entered the University of Halle in the spring of 1787. While thus breaking his outward connection with the Moravians, he yet bore away with him from them a spirit of tender, subjective religiousness which ever after lingered like a heavenly aroma over everything which he printed or spoke. In Halle he lived with an uncle, and studied and heard lectures just as he pleased. He was not very methodical. He heard the aged rationalist Semler, devoured the works of Wolf, Kant, and Jacobi, became familiar with modern languages, and pursued mathematics. At this time he wrote: "I am not sure that I can construct the whole field of knowledge into such a system that I can readily assign to every question its place and its solution; but I am sure that the *nearest approach* to it will be made by a candid hearing of the reasons on *both sides*, and by not settling upon anything with positiveness until this has previously been done." These words of the youth truly express the spirit that led him throughout life. While not in every case attaining to definitive results, he yet incessantly worked towards that goal; and his one life-aim was to ascertain as nearly as practicable the limits of attainable human knowledge. Leaving Halle in 1790, he passed his theological examination in Berlin, and, on the recommendation of F. S. G. Sack, became private instructor in the pious family of the count Dohna-Schlobitten in East Prussia. Differing, ultimately, with the count on certain pedagogic principles, he returned to Berlin and taught, for a while, an orphan school (1793), then preached as vicar to pastor Schumann at Landsberg, on the Wartha (1794), and finally was made one of the two pastors at the Charité, the chief hospital in Berlin, a position which he filled until 1802. From 1796 onwards, his intellectual life took on a marvellous richness of flow and depth. Surrounded with such persons as Brinkmann, Scharnhorst, Alexander Dohna, Henrietta Herz, Dorothea Veit, he breathed the most stimulating atmosphere of the Prussian capital. In his scientific and philosophical studies he made vast acquisitions. By his intimacy with the younger Schlegel he was partially imbued with the spirit of the romantic school in art. From this influence the clearness of his moral consciousness was momentarily disturbed. Hence arose his *Letters* upon Schlegel's romance, *Lucinde* (*Vertraute Briefe*, 1801), which, though well-meant and full of moral earnestness, brought upon him no little odium. They can, at best, be called only a beautiful commentary to a bad text. Hence, also, sprang his romantic friendship with Leonore Grunow, the childless wife of a Berlin pastor, which was absolutely broken off only in 1805. Much satisfactory light is thrown upon this single shadow in his life by his letters to his sister Charlotte and to Henrietta Herz. These incidental matters did not interfere

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with the steady maturing of his intellectual and theological systems. It was, perhaps, the richest development period (from his twenty-eighth to his thirty-second year) in his life. Hence it is to be explained that with so little previous literary experience (he had only helped Sack translate Blair's *Sermons*, and himself translated Fawcett's *Sermons* and contributed a few essays to periodicals) he was able at once to electrify the nation by such a master-work as his *Reden* (discourses on religion [1799]) and his *Monologen* (1800). Leaving behind him these earnest protests against the prevalent spirit of irreligion, he now repaired (1802) to the post of court preacher at Stolpe, in East Pomerania. Here he passed two laborious years, and wrought upon his German translation of Plato. Here appeared his first strictly philosophical work, *Kritik aller bisherigen Sittenlehren* (1803). In 1804 he was transferred to Halle and made professor extraordinary of theology. It was a trying change; his own system of theology was not yet matured in his mind; and nothing but the great practical wisdom and originality of a Schleiermacher would have succeeded under the circumstances. He began at once to lecture in a very original manner on New-Test. exegesis, dogmatics, and ethics. He also preached frequently, re-establishing the academic worship which had fallen into neglect. He was soon made professor in ordinary. Although he attracted general attention, yet he was not congenial to the members of the theological faculty. Only Niemeyer and Vater drew near to him; Knapp and Nösselt did not appreciate him. His lectures and sermons made strange and contradictory impressions. Was he an atheist, a Spinozist, or a super-orthodox pietist? Some thought the one; some the other. At this period he produced his *Weihnachtsfeier* (1806) and his commentary on *Timothy* (1807). The ravages of the French invasion interrupting now his labors at Halle, he returned to Berlin (autumn of 1807) and became pastor of Trinity Church (Dreifaltigkeitskirche). In 1808 he married the widow of his young friend, Von Willich. In 1810 he was made professor in ordinary of the new University of Berlin and a member of two scientific associations. Here the most influential half of his life begins. He was of the small circle of great men who called the new university into being and gave to it fame. Here he passed from a rhapsodical to a dogmatic theologian; from a proclaimer of religious philosophy to an expounder of the Word of God. It is not a revolution, however, but only a growth. Besides his scholastic labors, Schleiermacher took a lively part in the troubled politics of his country. In the darkest hours of Napoleonic oppression, he was unwearied in pulpit labors, counselling patience and inspiring with hope. He gave also much thought to the Church agitation which afterwards culminated in the "Union" of the Lutherans and the Reformed. The most important production of his first ten years in Berlin was his *Glaubenslehre*. From 1818 to 1822 he labored with De Wette and Lücke in editing the *Theologische Zeitschrift*, which, ignoring the vulgar difference between rationalism and supernaturalism, represented a more general and a higher form of religious and philosophical science. Though not one of the founders of the *Studien und Kritiken* (1828), yet his contributions to its earlier numbers helped to give it its high character. But it was to his actual work of teaching that the strength of his life was given. He lectured from two to three hours per day, except Saturdays. His intercourse with the other members of the university—with Fichte, Savigny, and Hegel, with Buttmann, Böckh, and Lachmann, with De Wette, Marheineke, and Neander—was deeply beneficial on both sides. The subjects which he taught were hermeneutics, ethics, dogmatics, dialectics, psychology, and philosophy, besides other incidental subjects. To his sermons he gave but a few moments on Saturdays, rarely throwing upon paper more than a few outlines. The majority of his published sermons arose from notes taken down by his auditors and then revised by himself. In society Schleiermacher took great delight, though not always himself the greatest talker. Society did not weary, but recreate him. To the students he was by far not so familiar as Neander, but the time he gave to them left indelible impressions. In his domestic life he was peculiarly happy. Only the death of his sole son (1829) cast a shadow into his life from which he seemed never fully to recover. Still he fulfilled all his offices and was busy with his pen to the very last. His oft-expressed wish that he might die in the full possession of his consciousness was graciously granted to him. Early in February, 1834, he was attacked with inflammation of the lungs, which closed his life on the 12th. His dying hours were those of a resigned, joyous follower of Christ. His very last act and words were the administering of the eucharist to himself and his friends.

From these outlines of Schleiermacher's outward life we pass to a brief notice of his chief literary and theological productions, following in the main the article (forty-four pages) by Gass in Herzog's *Real-Encyklop.* xiii. He stood, as we have said, between the death and the birth of two ages. Combining the tendencies of the two—the rationalistic and the evangelical—in his own person, he helped to bury the one and to inaugurate the other. Yet he himself belonged to neither. He gave the death-blow to rationalism, cast away the rubbish, and laid the foundations of the new evangelical edifice; but he did not fully build it. His intellectual history is the history of the Christian consciousness of his epoch. It is a growth. It has a dawn, a crystallizing period, and a philosophic maturity. It can be traced distinctly in the thirty-one volumes of his collective works as edited by his friend Jonas and others, from 1834 to 1864.

His career was opened by his *Reden*, addresses to cultivated unbelievers (1800). This work made an epoch in the German nation. It called the cultivated circles away from their pride in a high-sounding philosophy and from their contempt of what they called religion. There is no incongruity, said the young prophet, between culture and religion. The culture that despises religion is but shallow presumption; the religion that despises culture is but a caricature. The foundations of religion are as deep as intuition and as broad as humanity. Each individual of the race is a vital member of the universe. By the universe he is sustained and furthered. In every life there come moments when this dependence on the universe is thrust upon the consciousness and made the very life of the soul. Such moments are as a conception, a birth, of the Eternal and Absolute within the limits of the finite and dependent. Religion is art, taste, a consciousness of the All. In becoming conscious of the Infinite we have the sentiment of our immortality. Religion is not mere dogmas and systems. It is the deepest and truest life of humanity itself. Men may sneer *at* religion, but they cannot get away *from* religion. Scorners turn from dry dogmatics to living nature. But what do they revere in nature? Not dead matter, not prosy, chemical elements, but rather nature's orderly march, its adaptation of means to ends. But this is, after all, the very essence of religion; it is a sympathy with the eternal basis of all being. Religion is thus universal. We can escape it only by putting out our reason. It is not from wholeness, but only from partialness, of vision that the cultivated turn aside from religion. The first three of the discourses treat, thus, of the nature of religion in general. The last two give a survey of religion in its historical reality. As the essence of religion is communion of feeling with the Absolute, the One, so its tendency is to organize man into communities and to express itself in organized worship. As there are infinite varieties of manifestation in nature, so the apprehension of the Infinite in the soul of man takes place under endless varieties. Hence the multiplicity of historical religions. But there are here points of greater

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and of less approximation. Ancient Israel stood exceptionally close to the Infinite. In Jesus of Nazareth, the One, the Infinite reached its (or his) intensest manifestation. Such is the general drift of these celebrated *Reden*. They were accused of a tendency to pantheism, though Schleiermacher resented the imputation. They were certainly not positively Christian. But they tended towards Christianity, and they unquestionably produced a more fruitful effect on the specific audience which they addressed than if they had been of more confessionally orthodox form. This effect was sudden and immense. In his preface to the third edition (1821) Schleiermacher had occasion playfully to remark that there was then really a greater call for discourses to the over-righteous and the creed-worshippers among the cultivated than to unbelievers. The *Monologen*, with which Schleiermacher greeted the dawn of the 19th century, stand, as an *ethical* work, by the side of the *religious* tendency of the *Reden*. They are a self-scrutinizing and self-exhorting journey through the religious consciousness. Man should not be simply one of the monotonous members of the universe; but he should, by self-concentration and self-virtualization, develop himself into a rich and relatively independent individual. Means to this are reflection, meditation, retirement from too great absorption in dissipation, business, and external routine—in other words, the due consecrating of our secular life with the devotional element. As in the *Reden* an influence of Spinoza has been noticed, so in the *Monologen* some have found a trace of Fichte. These two works present their author in the first stadium of his development. The *Christmas Celebration* (*Weihnachtsfeier* [1806]) is a transition step towards positive theology. It is a charming dialogue, in the fashion of Plato, on the significance of the birth of Christ. The three speakers defend, each his peculiar view. Neither of them represents the author's exclusive views, but rather all of them in turn.

When we pass to Schleiermacher's critical treatment of the Bible, we meet with his least satisfactory works. And yet there was combined with his rather negative tendency very much which has enriched the results of exegetics. Ignoring the dogma of inspiration, he laid free hand upon the sacred book, just as upon the dialogues of Plato, or any other ancient documents. But he did not doubt the substantial genuineness of the Bible, and he was confident that critical science is capable of drawing the line between the essential and the non-essential. His posthumously edited lectures on introduction to the New-Test. hermeneutics and criticism have not fully answered all expectations.

In his outlines of theology (*Kurze Darstellung des theologischen Studiums*), which appeared first in 1810, and then, enriched with notes, in 1830, Schleiermacher assumes very positive dogmatic ground. He bases himself upon the objective fact of the Protestant Christian consciousness. Theology is a positive science, the elements of which are evolved from the Christian consciousness and from the exigencies of Church government. It is not a branch of philosophical science in general. With philosophy it must neither interfere nor by philosophy be dominated. Its truth is ascertained by historical criticism and by the comparative study of other religions. This forms the *philosophical* part. Its product is the *historical*, and out of the philosophical and historical parts results directly the *practical* part. This little work is of great originality, and has exerted wide influence. Its classification, however, has not been extensively followed.

The richest product of Schleiermacher's life is his dogmatics (*Der christliche Glaube nach den Grundsätzen der evangelischen Kirche*), which was first published in 1821 (2 vols.), then, in a much enriched and revised edition, in 1831. It is a monument of genius, and has been called the greatest theological product of the 19th century. Dogmatics is here presented, not as a speculative science, but as the systematized contents of the Protestant Christian consciousness. The essence of this consciousness is defined, not as knowledge or action, but as *feeling*, and as a feeling differing from all others in being a direct consciousness of the absolute. More specifically, it is a *feeling of absolute dependence*. This feeling is for the first time clearly realized in Christian monotheism. The principal defect of this definition is that it makes no adequate room for creatural freedom. A second definition is given of the specifically *Christian* consciousness. Thus, qualitatively it is a transition from the moral condition of unhappiness into that of happiness; historically, it is an effect of the life of Christ. The two elements must stand in perfect union. This union gives the limits within which the healthy Christian life must move, and beyond which lie the shoals of all error and heresy. Redemption is infringed upon by any view of human ability which overlooks the absolute *necessity* of redemption. Christ is infringed upon by any view which makes him either *too near* to or *too remote* from the ordinary conditions of human life. Accordingly, we find, in fact, two opposite christological and two anthropological heresies—the *Ebionite* and the *Docetic*, the *Pelagian* and the *Manichæan*. From this starting-point, and within these limits, the dogmatic theologian has free movement. It is his privilege to seize the historical results of the past, to shape them into self-consistency, and to impress upon them in turn the historical coloring of the present. Thus the body of Christian doctrines is at no point definitively complete, but is in constant process of maturing. The dogmatics of Schleiermacher made an epoch in theology. It superseded old modes of defending Christianity, and inaugurated new and better ones. It did not begin with dry proofs of the existence of God; it found God already given in the Christian consciousness. It did not make Christ simply a part of the Christian system; it made him its beginning, its middle, and its end. In the distribution of the subject-matter of his work, Schleiermacher studies (1) man as conscious of God prior to the experience of the antithesis of sin and grace; next, after becoming conscious of such an antithesis, as (2) the subject of sin, and (3) as the subject of grace: or the states of innocence, sin, and grace. Each of these divisions is subdivided in a threefold manner, describing respectively the condition of man, the attributes of God, and the constitution of the world, as they relate to the three above-named states. Thus Schleiermacher's method departs from all previous methods. While the schoolmen begin with God and his attributes, and then pass to man; while the reformers usually begin with the rule of faith, the Bible, and then, passing to the Deity, proceed in the scholastic manner, Schleiermacher, on the contrary, begins and ends with the human consciousness and its contents. The development of this scheme showed clearly that the old form of rationalism was shallow and worthless. It emancipated religion from its entanglement with philosophical systems and placed it in the realm of feeling. It showed that spiritual insight—an awakened heart—is just as necessary to the appreciation of Christian theology as æsthetic insight is to the enjoyment of art. But with these healthful principles Schleiermacher associated consequences which were of damaging tendency. As he made the human intuitions the criterion of absolute appeal in art and morals, so he made the collective Christian consciousness the ultimate test of religious truth. The value of the apostolic testimony in Scripture arises, therefore, not from its being an absolute objective standard, but from its being the clearest existing expression of the Christian consciousness in the earliest and purest age. The Church existed before the New Testament. The New Testament appeals to the religious consciousness, but does not dictate to it. Inspiration is not mere genius: it is the outgoing of the religious consciousness; it is but a higher degree of what is common to the pious intuitions of saintly men in all ages. The Bible is a record of religious truth, not its

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formal organ. It is a reflection of the Christian consciousness of the apostolic age, but not a mechanical criterion for all ages. By such views as these Schleiermacher made himself absolutely dependent upon the utterances of the religious consciousness. Hence he is unable fully to appreciate such points of doctrine as are not clearly given in this consciousness. Thus sin is understood rather as unholiness than as guilt before God; redemption rather as sanctification than as justification; Christ's death as a simple incident in his life of self-sacrifice; atonement as the setting-forth of the union of God with man; the mode of attaining to salvation as a spiritual realization of this union through the embracing of Christ in love (see Farrar, *Free Thought*, p. 245–247). The Holy Ghost is presented as simply the collective Spirit of the Church, as resulting from the union of human nature with the divine. With the exception of the doctrines of immortality, eternal life, and retribution, all the other opinions in regard to man's future are questions of mere hope and speculation. The doctrine of the Trinity is not a direct utterance of the religious consciousness, nor was it a separate article of the early Christian faith; hence it does not really possess the character of an independent dogma, which the Church afterwards gave to it. The Trinity is, in fact, not a designation of Deity, but rather of the revelation of Deity. Schleiermacher inclines to an improved Sabellianism. The scholastic idea of a tripersonal God is, in his view, an undogmatic philosopheme, while the simpler old Protestant conception is a logical self-contradiction (see *Theol. Zeitschrift*, pt. iii [transl. in *Bibl. Repos.* Andover, vol. v]). The reception which the public gave to Schleiermacher's dogmatics was very varying. Rationalism was displeased: the first volume was too speculative, the second too pietistic. Wegscheider regarded it as a pious representation of essential orthodoxy. The orthodox party warmly welcomed it, though without full approval. Braniss and Delbrück criticised it sharply. The latter declared it inconsistent with the foundations of Protestantism. But it speedily recovered from these shocks; and within a few years it numbered among its disciples such men as Twesten, Lücke, Nitzsch, Ullmann, Baumgarten-Crusius, Schwarz, and Gass. These men studied it, elucidated it, wrote upon it. It came to honor in nearly all the German universities. In some of them it was made the basis of special courses of lectures. But it speedily became evident that the body of disciples might be divided into three chief groups. Some held more to the negative, critical elements; others to the evangelically positive; others to the middle course of the master. Among the more positively evangelical of his disciples were Twesten, Nitzsch, Julius Müller, Hagenbach, Tholuck, Sack, Bleek, Usteri, Olshausen, Dorner, Erbkam, Martensen, Liebner, Lange, Eberard, Auberlen, Rothe, Schöberlein, Palmer, and a host of others.

In the field of *ethics* the influence of Schleiermacher was only less than in that of dogmatics: but he was not privileged to bring his thoughts to satisfactory completion and consistency. He began with a revolutionary and unhistorical criticism of previous systems in his *Kritik aller bisherigen Sittenlehren* in 1803. His personal views he began to elaborate in a series of essays in 1819. The substance of his lectures on ethics was edited by Schweizer (*Entwurf der Sittenlehre*) in 1835, also more briefly by Twesten (*Grundriss der philosophischen Ethik*) in 1841. His positively Christian ethics (*Die christliche Sitte*) was edited by Jonas in 1843. From these varied presentations it is difficult, if not impossible, to derive a single consistent view. The classification is artificial and unsatisfactory (see a severe criticism upon it in Wuttke's *Christian Ethics* [Engl. transl.], i, 361–371). The fruitfulness of Schleiermacher in this field was rather in furnishing impulses to other authors than as the creator of a finished system.

Next in importance stand his works on pedagogics (*Erziehungslehre*), edited by C. Platz in 1849, and his *Practical Theology* (*Praktische Theologie*), edited by Frerichs. Of less worth are his lectures on Church history (*Kirchengeschichte*), edited by Bonnel in 1840. For the light thrown upon his inner religious life, none of Schleiermacher's writings are more interesting than his sermons. There are thus far published ten volumes. Of these four were revised by the author, and six have been prepared by others, mostly by Dr. Sydow. These sermons are from every period of his life, and of every class. The larger number, however, are not textual or exegetical, but synthetic, the regular development of a theme. In contents they stand midway between the instructive and the hortatory. The great preacher placed himself on the same level as his audience, and, while enriching their conception of Christianity, endeavored to inspire them to a fuller realization of it in their lives. The uniform central point of his utterance was Christ, the Redeemer. Dr. Schaff (see *Creeds of Christendom*, i, 880) ascribes this intense love of Christ in Schleiermacher to his early Moravian education. He says, "It is a remarkable fact that the great German theologian Schleiermacher was cradled in the Moravian community, and conceived there his love for Christian union and personal devotion to Christ, which guided him through the labyrinth of speculation and scepticism, and triumphed on his death-bed. He shook almost every dogma of orthodoxy, and was willing, if necessary, to sacrifice all if he could only retain a perfect and sinless Saviour." He is inexhaustible in the variety and novelty of ways in which he impresses this vital point. This singleness of aim, however, does not imply monotony, but is consistent with very wide variety of matter. There is scarcely a single point in the circle of Christian doctrine which is not the theme of some of these sermons; hence they are often read from a merely dogmatic interest. They will long be esteemed among the richest fruits of the German pulpit.

Among the latest volumes edited from Schleiermacher's remains are his lectures on psychology (*Psychologie*), by George (1864) and his *Life of Jesus* (*Leben Jesu*), by Rütenik (1864). His correspondence with J. C. Gass was edited by W. Gass in 1852, and that with other friends appeared under the title *Aus Schleiermacher's Leben* (1858–62, 4 vols.). A brief autobiography, reaching only to 1794, was issued in Niedner's *Zeitschrift* in 1851.

For sources for Schleiermacher's life (besides his own writings and letters), see G. Bauer, *Karakteristik*, in *Stud. u. Krit.* 1859; Auberlen, *Ein Karakterbild* (Basle, 1859); Kosack, *Jugendleben* (Elberf. 1861); K. Schwarz (Gotha, 1861); E. Maier (1863); Baxmann (Bonn, 1864); Dilthey (1867); Schenkel (1868). On his doctrines, see Braniss, *Ueber Schleiermacher's Glaubenslehre* (Berl. 1822); F. Delbrück, *Erörterungen* (Bonn, 1827); C. Baur, *Primæ Rationalismi et Supranaturalismi Historiæ Capita Potiora* (1827); Baumgarten-Crusius, *Schleiermacher's Denkart u. Verdienst* (1834); Lücke, *Erinnerungen*, in *Stud. u. Krit.* 1834; H. Schmid, *Ueber Schleiermacher's Glaubenslehre* (Leips. 1835); Rosenkranz, *Kritik* (1836); Baur, *Die christliche Gnosis* (Tübingen, 1835); Weissenborn, *Darstellung u. Kritik der Glaubenslehre* (1849); Schaller, *Vorlesungen über Schleiermacher* (Halle, 1844). On his ethics, see Twesten's preface to his edition of Schleiermacher's *Phil. Ethik*; Vorländer, *Schleiermacher's Sittenlehre* (1851); Herzog, in *Stud. u. Krit.* 1848; Reuter, in *Stud. u. Krit.* 1844. On his sermons, see *Stud. u. Krit.* 1831, 1848. See also Schürer, *Religionsbegriff* (Leips. 1848); P. Schmidt, *Spinoza u. Schleiermacher* (Berl. 1868); also *Opuscules*, by Carl Beck (Reutlingen, 1869); F. Zachler (Bresau, 1869); W. Bender (Worms, 1868); P. Leo (Jena, 1862); Hossbach (Berl. 1868); also article in *Christ. Exam.* vol. liii; *Westm. Rev.* July, 1861; *Meth. Quar. Rev.* April, 1869; *Brit. and For. Evang. Rev.* April, 1862; July, 1866; Oct. 1876; *Princeton Rev.* April, 1866; *Universalist Rev.* April, 1869; *Mercersb. Rev.* April, 1871; *Presb. Quar. Rev.* Oct. 1868. (J. P. L.)

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Schleusner, JOHN FREDERIC, D.D., professor of theology in Wittenberg, was born in Leipsic Jan. 16, 1756, and studied theology and philology in the university of that city. He was appointed professor of theology in Gottingen in 1784, and in 1795 professor of theology and provost of the college church in Wittenberg. He devoted himself principally to the lexicography of the Greek Scriptures. After the removal of the University of Wittenberg, he was associate director of the theological seminary. He died Feb. 21, 1831. Among his principal works are, *Lexicon Græco-Lat. in Novum Testamentum* (Leips. 1792; last ed. 1819, 2 vols.):—*Thesaurus, sive Lexicon in LXX* (Leips. 1821, 5 vols.), reprinted in Glasgow (2 vols.) and London (3 vols.). The lexicon on the New Test. has been superseded by later works, but that on the Sept. has yet found no substitute.

Schlurick, FRIEDRICH JULIUS HERMANN, doctor of theology and member of the Evangelical Lutheran Consistory in Dresden, was born at Dresden in 1815. From 1838 to 1841 he was professor at the Kreuzschule of his native place; from 1841 to 1851 he labored in Meissen; and from 1851 he was superintendent in Pirna, where he died, June 3, 1875. See Zuchold, *Bibliotheca Theol.* ii, 1148; *Theolog. Jahrbuch*, 1876, p. 365. (B. P.)

Schmalkald, LEAGUE OF, the name given to the defensive alliance concluded provisionally for nine years at Schmalkalden, Feb. 27, 1531, between nine Protestant princes and eleven imperial cities, with whom five other princes and ten imperial cities subsequently made common cause; and the elector of Saxony and the landgrave of Hesse were appointed chiefs of the league and empowered to manage its affairs. The object of this formidable alliance—which included the whole of Northern Germany, Denmark, Saxony, and Würtemberg, and portions of Bavaria and Switzerland—was for the common defence of the religion and political freedom of the Protestants against the emperor Charles V and the Catholic states. The league was not rendered superfluous by the religious peace of Nuremberg in 1532; and on the rumor that the emperor was meditating new hostile measures against the Protestants, another meeting of the confederates was held Dec. 24, 1535, which resolved to raise a permanent army of 10,000 foot and 2000 cavalry, and to prolong the league for ten years. The confederation was further consolidated by articles of guarantee which were drawn up by Luther at Wittenberg in 1536, and, being subscribed by the theologians present at the meeting of the league at Schmalkalden in February, 1537, were called the *Articles of Schmalkald.* Against the league the emperor, engaged as he was at the time in contests with the Turks and French, found himself unable to contend, though supported by the Holy League, a Catholic confederation formed (in 1538) in opposition to the Protestant one. But impolitic management, mutual jealousies, and conflicting petty interests dissipated their energies and prevented united action. The "War of Schmalkald" commenced by the advance of the army of the league, under Sebastian Schärtlin, into Swabia, to bar the approach of the imperial army from Italy. Schärtlin forced his way to the banks of the Danube, but the miserable jealousy of the Saxon princes paralyzed his action. The emperor, by a proclamation bearing date July 20, 1546, put the two chiefs of the league under the ban of the empire; Maurice, duke of Saxony, took possession of the electorate by virtue of an imperial decree; and the Protestant army was forced to retreat. The elector of Saxony reconquered his electorate in the autumn of 1546; but meantime the imperial army subdued the northern members of the League of Schmalkald, and advanced into Franconia to meet the combined armies of Saxony and Hesse. The latter were totally routed at Mühlberg (April 24, 1547), and both chiefs fell into the emperor's hands. This defeat, which has been ascribed to treason, and was, perhaps, as much owing to this cause as to weakness, finished the war. The object of the league—the guarantee of the liberty of religion to the Protestants—was subsequently effected by Maurice, now elector of Saxony, who, by a brilliant feat of diplomacy and generalship, compelled the emperor to grant the treaty of Passau (July 31, 1552), by which this freedom was secured.—*Chambers's Encyclop.* s. v.

Schmaltz, MORITZ FERDINAND, doctor of theology, born in 1785 at Stolpen, near Dresden, was first pastor in Wehlen. In 1816 he was called as evangelical minister and member of consistory to Vienna, where he remained till 1819, when he was called to the pastorate in Neustadt, Dresden, which position he occupied until 1833, when he was called to become the head pastor of St. Jacobi in Hamburg, where he died, Feb. 15, 1860. Schmaltz published a great many sermons, which make a library in themselves. See Zuchold, *Bibl. Theolog.* ii, 1149 sq.; Winer, *Handbuch der theol. Literatur*, i, 75; Hagenbach, *Hist. of Doctrines*, ii, 210, 212. (B. P.)

Schmalzgruber, FRANZ, a Jesuit, was born in 1663 at Griesbach. He first lectured on logic and moral theology at Ingolstadt, then on canon-law, and died in 1735. He wrote *Index Ecclesiasticus* (Ingolst. 1712):—*Judicium Ecclesiasticum* (ibid. 1712):—*Clerus Sæcularis et Regularis* (ibid. 1714, 2 vols.):—*Sponsalia et Matrimonium* (ibid. 1716):—*Crimen Fori Ecclesiastici* (ibid. 1718, 2 vols.):—*Jus Ecclesiasticum Universum* (ibid. 1719, 6 vols.; Rome, 1833-45, 12 vols.):—*Consilia seu Responsa Juris* (Ingolst. 1722, 2 vols.). See *Regensburger Real-Encyklop.* s. v. (B. P.)

Schmeidler, JOHANN C. HERMANN, a Protestant divine, was born at Breslau, Aug. 28, 1807, where he also died Aug. 16, 1867, after having occupied some of the most important ecclesiastical positions in his native place. He wrote, *Der Untergang des Reiches Juda* (Breslau, 1831):—*Urkundliche Beiträge zur Geschichte der Haupt-Pfarrkirche St. Maria Magdalena zu Breslau vor der Reformation* (ibid. 1838):—*Urkundliche Geschichte der evang. Haupt- u. Pfarrkirche zu St. Bernhardin in Breslau*, etc. (ibid. 1853). See Zuchold, *Bibl. Theolog.* ii, 1152; Winer, *Handbuch der theol. Literatur*, i, 75. (B. P.)

Schmid, Christian Friedrich, a professor of theology at Tübingen, was born at Bickelsberg, 1794. Educated at Maulbronn and Tübingen, he began to lecture at the latter place in 1819. In 1826 he became professor in ordinary, and labored as such till his death, in 1852. Not prolific as an author, he has yet exerted a very great and evangelical influence on the clergy of Würtemberg. A supernaturalist from the start, he worked fruitfully by the side of the more negative Baur, defending vigorously the fundamentals of Christianity, and utilizing the better results of modern Christian speculation. Men like Dorner and Oehler have given public expression to their indebtedness to Schmid. His labors embraced practical, exegetical, and moral theology. His lectures were models of systematic Christian thought. He was not, however, simply a scientific theologian, but his influence was also deeply and positively Christian. His *Biblische Theologie des neuen Test.* appeared in 1853 (4th ed. by Dr. A. Heller, Gotha, 1868); it has enjoyed a wide popularity. His *Christliche Moral*, by the same editor, was published in 1861. See *Erinnerung an C. F. Schmid*, by Palmer and others (Tübingen, 1852); *Stud. u. Krit.* 1856; Wuttke, *Christian Ethics*, i, 374; Hauck, *Jahresbericht*, 1869; Herzog, *Real-Encyklop.* xiii, 604-606. (J. P. L.)

Schmid, Konrad, a coadjutor of Zwingli in the reformation of Switzerland, born in 1476; died (with Zwingli, on the battle-field of Cappel) October, 1531. After studying at Basle, he entered a monastery at Kussnacht, and in 1519 became its commander. This same year Zwingli came as preacher to Zurich, and with him Schmid entered at once into close intimacy. In 1522 he threw aside Latin and preached at Zurich a

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stirring sermon in "good German," in which he opposed the excessive claims of the pope and the abuses of image-worship. In a religious conference at Zurich, October, 1523, he acted as *mediator* between the violent iconoclasts and the conservatives. "Let the weak have the images," said he, "as a sort of staff to lean upon until they have taken hold upon Christ; when they once have done this, they will let go the staff as being no longer needful." Also he blamed the coarse manner in which some spoke of the mass, as if it were a mere invention of the devil. At the close of his discourse on this occasion, he recommended to the civil authorities great moderation, and urged them to provide a thorough religious education of the masses. When Zwingli attended the conference with Luther at Marburg (Oct. 1529), Schmid filled his place as preacher in the cathedral of Zurich. He was an able and holy priest of God. See Bullinger, *Reformationsgeschichte;* Herzog, *Real-Encyklop.* s. v. (J. P. L.)

Schmid, Sebastian, D.D., a native of Alsatia, was born Jan. 6, 1617, at Lamperheim, and died Jan. 9, 1696, at Strasburg, where he was professor of theology and canonicus. He was a voluminous writer. His principal Biblical works were his translation of the Bible: *Biblia Sacra V. T. et N. ex Linguis Original. in Ling. Lat. translata* (Strasb. 1696, 1708; New Test. 1715):—and his commentaries: *On Genesis* (Strasb. 1697):—*Judges* (ibid. 1684, 1691, 1706):—*Ruth* (ibid. 1696):—*Kings* (ibid. 1687):—*Job* (ibid. 1670, and often):—*Coheleth* (ibid. 1704):—*Isaiah* (Hamb. 1702):—*Jeremiah* (Strasb. 1685; Frankf. 1697, 1706):—*Minor Prophets* (Leips. 1685, 1687, 1698):—*Hosea* (Frankf. 1687):—*Romans, Galatians, and Colossians,* etc. (Hamb. 1704):—*Ephesians* (Strasb. 1684, 1699):—*Hebrews* (ibid. 1680; Leips. 1693, 1722):—1 *John* (Frankf. and Leips. 1687, 1707, 1726). Some of these were posthumous publications; they are all much valued for sound and learned exegesis.—Kitto.

Schmidt Erasmus, a German scholar, was born in Delitzsch, April 27, 1560. He became professor of Greek and mathematics at Wittenberg, and died in that city Sept. 22, 1637. His chief work is *Concordantiæ Novi Test.* (Vitemb. 1638, fol.). It was republished in Glasgow (2 vols. 8vo) and in London (1830, 48mo). He also published a highly improved edition of Beza's version of the New Test.

Schmidt, Johann Eusebius, a Lutheran minister, was born in 1669 at Hohenfeld, in Thuringia. A friend and pupil of A. H. Franke, he lived from 1697 as pastor in Siebleben, near Gotha, until his death, in 1745. Schmidt was a fine hymn-writer, and some of his hymns belong to the best of German hymnology, as *Es ist vollbracht, so ruft am Kreuze* (transl. into Engl. by Mills in his *Horæ Germanicæ,* No. 161, "'Tis finished! thus in tortures dying"):—*Fahre fort, fahre fort* (Engl. transl. in *Monthly Rel. Mag.* 1866, xxxv, 363, "Onward go, onward go"). See Koch, *Geschichte des deutschen Kirchenliedes,* iv. 402 sq.; viii, 141; Knapp, *Evangel. Liederschatz,* p. 1343. (B. P.)

Schmolck, Benjamin, a gifted German hymnologist, was born in Liegnitz, 1672. He studied theology at Leipsic from 1693 to 1697, became assistant pastor to his father at Liegnitz in 1701, but the next year accepted a call to Schweidnitz as dean. Here he spent the rest of his life as a laborious pastor, exerting himself manfully to counteract the intrigues of the Jesuits and to preserve his people in their evangelical faith. In 1708 he was made archdean, in 1712 senior, and in 1714 pastor primarius. After a pastorate of thirty-five years, he entered into rest, 1737. By his hymns and songs, which appeared in various editions from 1704 and on, he has obtained an honorable place among the poets of his Church and nation. Their general tone is that of gentleness and simplicity, and of ardent love to Christ. Many of them, however, betray marks of carelessness in rhetoric and of lack of polish. A complete edition of his poems appeared at Tübingen in 1740. A selection was published by L. Grote at Leipsic in 1860. For his life, see this work of Grote and Herzog, *Real-Encyklop.* xiii, 608, 609. (J. P. L.)

Schmucker, Peter, a minister of the Methodist Episcopal Church, was born in Michelstadt, grand-duchy of Hesse-Darmstadt, Aug. 24, 1784. His parents removed to this country while he was yet an infant, and settled in Virginia. He was converted in his eighteenth year, and entered the ministry of the Lutheran Church in 1814. We cannot specify the congregation he served, but his name is found in 1817 in the printed list of the members of the Evangelical Lutheran Synod of North Carolina; and in 1820 he was one of the delegates who met at Hagerstown, Md., to form the General Synod of the Evangelical Lutheran Church of the United States. Still later we find him recorded as a member of the Evangelical Lutheran Synod of Western Pennsylvania. In 1832 he joined the Methodist Church, and in 1838 entered the Ohio Conference to take charge of the German Mission in Cincinnati. In 1840 he was appointed to Louisville, Ky., and in 1842 sent to New Orleans to begin work among the Germans there. He continued to labor in different parts of the United States until 1848, when ill-health disabled him. From that time he suffered greatly, until relieved by death, Dec. 9, 1860.—*Minutes of Annual Conferences,* 1861, p. 165.

Schnappinger, Bonifacius M., a Roman Catholic divine, was born at Neuburg, in Bavaria, Oct. 5, 1762, was first lecturer of theology at Würzburg, then professor of exegesis at Heidelberg, and from 1807 professor of dogmatics at Freiburg. He died Dec. 6, 1832. He published the *New Test.* with annotations (Mannheim, 1807):—*Doctrina Dogmatum Eccles. Christ. Cath. ad usum Acad.* (Augsburg, 1818):—*Entwurf einer kathol.-christl. Religions- u. Dogmengeschichte zu akad. Vorlesungen* (Carlsruhe, 1807). See Winer, *Handbuch der theol. Literatur,* i, 175, 306, 593; ii, 761. (B. P.)

Schneckenburger, Matthias, an eminent modern theologian, born Jan. 17, 1804; died June 13, 1848. He studied Latin at Tuttlingen, Würtemberg. In 1819 he began the study of theology at Urach. In 1824 he entered upon more thorough studies at Tübingen. Here his teachers were Steudel, Schmidt, Baur, Haug, and others. Philosophical theology was his favorite study; and the book which delighted him most was Schleiermacher's *Glaubenslehre.* He reached his master's degree in his twentieth year, and held the highest place in a group of thirty-eight competitors. In 1826 he went to Berlin to continue his studies under Schleiermacher, Neander, Marheinecke, and Hegel. With Neander and Marheinecke he formed very close relations, as also with other eminent literary men, e. g. Chamisso and Gans. In 1827 he returned to Würtemberg and began to lecture at Tübingen. Among his pupils were Strauss, Vischer, and Märklin. In 1831 he entered into the ministry as preacher at Herrenberg. Although a gifted speaker, he soon felt that not the pulpit, but the professor's chair was his place. In 1834 he accordingly entered the new theological faculty at Berne. By his side stood Hundeshagen, Lutz, and others. His field here was Church history, dogmatics, and exegesis; but it was especially in dogmatics that his greatest interest lay. Here his position was that healthy union of practice and theory which was so characteristic of Zwingli. When the Strauss commotion broke out in Germany (1839), Schneckenburger faced the whole series of questions which it called forth, and began a course of lectures on the influence of philosophy upon theology and on the collisions between modern speculation and Christianity. His position was that of a positive theist and an opponent of Hegel. Very fruitful among his labors in the following years were his studies in comparative dogmatics. His general tendency was unionistic. He did not confine himself to academic labors, but took also

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an active part in the Church affairs of the canton of Berne.

In character Schneckenburger was as simple and unassuming as a child. His great defect was a deficiency of self-assertion. In his wedded life he was very unfortunate. His relation to his childless wife was very similar to that of Salmasius to his domineering "Juno." Seeking relief from his domestic unhappiness in a still greater devotion to study, his health soon broke down. He died at the early age of forty-four. It was characteristic of his wife that his valuable papers were for a number of years kept under lock and key. It was only after she had fled from justice to America that they came into the hands of his colleague, Hundeshagen. Among Schneckenburger's writings are the following: *Ueber Glauben, Tradition und Kirche* (Stuttg. 1827):—*Ueber das Alter der jüdischen Proselytentaufe* (Berlin, 1828):—*Annotatio ad Epistolam Jacobi* (Stuttg. 1832):—*Einleitung ins Neue Test.* (ibid. 1832):—*Ueber das Evangelium der Aegypter* (Berne, 1834):—*Ueber den Begriff der Bildung* (ibid. 1838):—*Stapferi, Theologi Bernensis, Christologia* (ibid. 1842):—*De Falsi Neronis Fama* (ibid. 1846):—*Zur kirchlichen Christologie* (Pforzheim, 1848):—*Vergleichende Darstellung des lutherischen und reformirten Lehrbegriffs* (edited by Güder, Stuttg. 1855, 2 pts.). Also numerous contributions to the *Tübinger Zeitschrift*, the *Studien und Kritiken*, the *Theologische Jahrbücher*, and others. See Herzog, *Real-Encyklop.*; *Gedächtnissrede* von Dr. Gelpke (Berne, 1848). (J. P. L.)

Schneider, Benjamin, DD., a missionary of the American Board of the Congregational Church, was born in New Hanover, Pa., Jan. 18, 1807. He joined the Church in Norristown in 1826, and soon after entered Hamilton College, in N. Y. Having remained awhile here, he went to Amherst, where he graduated in 1830. From Amherst he went directly to Andover, and entered the seminary, where the question of becoming a foreign missionary soon took possession of his mind. In June, 1832, he says, "Blessed be God for the prospect I have of consecrating myself to the good work of missions." With this thought uppermost, he pursued his studies. After graduating in 1833, he was married to Miss Abbott. He was ordained in 1833, and Dec. 12 of the same year he sailed from Boston for Smyrna. From 1834 to 1849 he was stationed at Broosa, the ancient capital of the Turkish empire, about ninety miles south of Constantinople. Though a region rich and grand in natural scenery, it was hard to cultivate. The principle of toleration had not been established in the empire, and the missionary was subjected to endless annoyances and persecutions. His chief labors were with the Greek population, and they were far less susceptible to Gospel influences than the Armenian. In 1849 he was called to take up his abode at Aintab, where he had labored for a time previously, and where a wonderful work had begun among the Armenians. Here Dr. Schneider labored until 1868, a period of nineteen years, and his labors were crowned with abundant success. He instructed the candidates for the ministry, and many of the native preachers in Central Turkey received their theological training at his hands. Though he had many things to occupy his attention in laying the foundations, his chief delight was in telling the simple story of the cross to the listening multitudes. Gentle and winning in his manners as he was scholarly, he attracted thousands by his fluency and fervor. Dr. Schauffler, another veteran missionary, in speaking of him, said, "Always when I can, I go to hear Dr. Schneider." The pulpit was his throne, the place of his power. In 1868 it was thought advisable that he should return to Broosa and resume his labors there; and a few years later he seemed to be pointed out by Providence, on account of his scholarly attainments and fitness, as the person to be put in charge of the theological seminary at Marsovan. While laboring here, such was his incessant toil that his health gave way. He was a man of eminent gifts and qualifications, an exact scholar, especially as a linguist. He mastered with ease all the foreign tongues he was called to use, and spoke with remarkable ease and fluency. His whole heart was in his work, because he loved it. Thus he lived and died. "His record is in heaven, and his testimony on high." He died in Boston Sept. 4, 1877. (W. P. S.)

Schneider, Johann Jacob, was born Feb. 8, 1797, at Basle, where he also pursued his theological studies. In 1819 he was called to Grenzach, in Baden, and since that time he supplied the pulpit in different places until, in 1859, he was called to Betberg, where he intended to remain. Bodily infirmities came over him and ended his life March 24, 1859. Besides a number of hymns which he composed, he published *Die christlichen Sänger des 19. Jahrhunderts* (Basle, 1847). See *Zum Andenken an J. J. Schneider, Pfarrer zu Betberg* (Basle, 1859); Koch, *Geschichte des deutschen Kirchenliedes*, vii, 367 sq.; Knapp, *Evangel. Liederschatz*, p. 1344; Zuchold, *Bibliotheca Theolog.* ii, 1167. (B. P.)

Schnepf, ERHARD, an assistant in the Lutheran Reformation, born of a noble family at Heilbronn, November, 1498. He studied first at Erfurt, then at Heidelberg. As soon as Luther appeared, Schnepf welcomed his teachings. He preached first at Weinsberg, then (1523) at Wimpen, where he married. In 1525 he was called by Philip III of Nassau to introduce the reformation at Weilburg. Here his familiarity with Scripture enabled him to triumph in a disputation over Dr. Tervich, of Treves. In 1528 Philip made him a professor in his new university of Marburg, whence he exerted a reformatory influence into Westphalia. He accompanied his patron to the diet of Spire in 1529, and to Augsburg in 1530. In 1534, at the request of duke Ulrich of Würtemberg, he united with Blaurer in the reformation of this country. His seat of operation was Stuttgart, while that of Blaurer was Tübingen. In 1544 he accepted a professorship in Tübingen, and represented the more rigid views of Luther in a Zwinglian community. Schnepf refused to accept the *interim*, and in 1548 gave up his position and fled to Heilbronn. At the suggestion of Johann Friedrich of Weimar, he became professor of Hebrew at Jena in 1549, and soon had more than sixty students. Here he became, alongside of Amsdorf and Strigel, one of the most eminent theologians in that region. Up to 1555 he had lived in peace with the synergistic Melancthonians at Wittenberg; but now he became involved in the rigid Lutheran party of Flacius, and he assumed a milder position only at the instance of the duke Johann Friedrich. In the midst of labors abundant, he died at Jena, November, 1558. See Jo. Rosæ, *De Vita Schnepfii* (Leips. 1562); Heyd, Blaurer, and Schnepf, in the *Tüb. Zeitschrift*, 1838; Herzog, *Real-Encyklop.* xii, 618–620; Hagenbach, *Hist. of Doctrines*, ii, 314. (J. P. L.)

Schnurrer, CHRISTIAN FRIEDRICH, an eminent Orientalist, professor and preacher at Tübingen, was born at Cannstadt Oct. 28, 1742. He studied at Tübingen, Göttingen, Jena, and Leipsic. Among his teachers were Michaelis, Ernesti, Dathe, Semler, Teller, and Gellert. He visited England and France to extend his familiarity with Oriental MSS. On his return in 1770 he became professor at Tübingen, and began the exegesis of the Old Test. But when, in 1772, he was placed at the head of the theological training-school, he was in the place for which his talents and learning best fitted him. Here he labored with great success for thirty-two years. In 1806 he was made a prelate and brought into close connection with the government. He died at Stuttgart Nov. 10, 1822. Among the many writings of Schnurrer are, *Bibliotheca Arabica* (1799–1806, 7 parts):—*Academic Addresses* (in Latin [Tüb. 1828]):—*Erläuterungen* (historical [Tüb. 1798]). See Weber, *Schnurrer's Leben* (1823); Herzog, *Real-Encyklop.* xx, 714–718. (J. P. L.)

Schock, CHARLES, a minister of the Methodist Episcopal Church, was born in Stuttgart, Germany,

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July 1, 1812, and emigrated to Philadelphia, Pa., 1829. Removing to Wilmington, Del., he there united with the Methodist Episcopal Church. He joined the Philadelphia Conference in 1838. He became supernumerary in 1855, and so remained until his death, which occurred in Philadelphia, March 24, 1872.—*Minutes of Annual Conferences*, 1873, p. 18.

Scholastic Philosophy. See SCHOLASTICISM.

Scholastic Theology, a term used to designate that peculiar phase of theological development which lies between the patristic age and the age of the Reformation. The apostolic age had founded Christianity as a regenerative principle in human society; the patristic age had crystallized the teachings of Christianity as ecclesiastically sanctioned dogmas. The scholastic age now developed and defended and harmonized the dogmas which already were authoritatively accepted and taught by the Church.

The patristic age died away at about the close of the 6th century. The age from the 6th to the 11th century is a period of transition from the patristic to the scholastic age. The scholastic age proper extends from the age of Anselm (died 1109) to the outbreak of the Reformation. In the scholastic age we may readily distinguish three phases—the period of inception and youth; the period of greatest strength and glory; and the period of decline and dissolution.

On the threshold of scholastic theology stands unquestionably the celebrated archbishop of Canterbury, Anselm. He was the first to recognise distinctly the central principle of scholastic theology and to reduce it to masterly application. This principle is the unquestioning acceptance of the traditionally and officially sanctioned body of orthodox doctrine, and the earnest defence of the same by all the resources of logic and reason. The scholastic theologians were therefore not *patres*, generators, of dogmas, but only *doctores*, teachers and defenders; and they were not *doctores* in general, but only *doctores ecclesiæ*. They taught not merely in the Church, but for the Church and in defence of the Church. Their central task was to conciliate, or at least to cast a bridge over the gulf which lies between, faith and knowledge. The instrument which they chiefly used was formal logic—syllogistic argumentation. Anselm plainly sets before himself a twofold task—to safeguard theology from the charge of inculcating an absolutely blind and irrational faith, and to reprove the presumption of a too haughty and self-confiding reason. The first error—the too servilely traditionalistic tendency—had characterized the period since the decline of the patristic age. The second error was represented by some of the early scholastic philosophers, such as Roscelin. But in his attempt to find a system midway between these extremes, Anselm does not himself escape unconsciously vibrating, at times, into one and then into the other. At one time he makes knowledge positively dependent upon faith; at another he goes so far as to assume that reason can of itself demonstrate the absolute necessity of each and every dogma of the whole faith of the Church. In this he unconsciously accepts the very essence of rationalism; and yet nothing is further from his main tendency than an excessive reliance upon mere reason. On the contrary, he is so thoroughly in bondage to the merely formal dogmas of orthodoxy that he is unable to reach any independent appreciation of either the simple word of Scripture or the direct intuitions of the moral consciousness. As a general result his writings are characterized largely by an unsatisfactory logical formalism. Philosophically, Anselm is a Platonic realist.

The same antithesis between faith and knowledge which occupied Anselm's attention reappears after his time. But while with Anselm the traditional, philosophical, and ethical elements were held in comparative equipoise, with some of his successors the centre of gravity was seriously lost. This is particularly the case with Bernard of Clairvaux and Abelard. Of the two, Bernard (died 1153) was by far the more churchly-minded. He looked upon the speculations of Abelard as daring innovations; he was a man of faith rather than of science; he bowed with awe before the body of Christian dogmas as held by the historical Church; and yet he was not a mere unthinking traditionalist. But he endeavored to appropriate the traditional system with a vital and intelligent faith. His spirit, however, is of a mystical rather than of a philosophical cast. The intellect cannot take by storm the mysteries of salvation; it is only by means of ecstatic contemplation that distant glimpses of their meaning can be obtained. What the soul sees in its mystic soarings are true foresights of what will lie open before us in our state of eternal bliss. This position of Bernard led him into violent personal opposition to his great contemporary Abelard.

Abelard (died 1142) had devoted himself at first to dialectics, i. e. philosophy, and had adhered primarily to the nominalists and subsequently to the realists; and those opposite standpoints are frequently clearly recognisable in his writings. Indeed, it is probable that Abelard himself never came to a clear decision between the two systems. His general position, however, seems to have been that which held the *universalia in re*, and which is best designated by the term conceptualism. On devoting himself to theology, Abelard subjected the whole series of dogmas to a vigorous philosophical treatment, endeavoring to commend them to the understanding by a clear presentation of their harmony with reason. He seriously complains of a failure to do this on the part of his predecessors, and insists that the exacting of faith in doctrines before the reasonableness of the doctrines has been explained can only lead to credulity and superstition. Such a course also deprives the Christian subject of the means of convincing the doubter and of refuting the opponent. Moreover, it rests upon an unwise rejecting of the benefits of worldly science growing out of an ungrounded fear of its misuse. But Abelard is not a thorough rationalist; he does not make intellectual processes the generator of faith. He holds simply that philosophical arguments may facilitate the acceptance of Christian doctrine, while the final producer of converting faith is the influence of the Holy Spirit. He further holds that no true and full knowledge can arise without the help of personal faith. Nevertheless, it is the plain duty of the believer to strive after a scientific comprehension of that which the Church presents as a system of formal doctrine. But Abelard differs from Anselm in this—that while Anselm assumes at once the absolute truth of the official system of orthodox doctrines, and tests all philosophy by the touchstone of formal dogmas, Abelard, on the contrary, regards the official doctrines as simply a human development of what exists in germ in the Holy Scriptures, while these Scriptures themselves, together with the primitive creeds, are the real source and norm of all Christian truth. In his work *Sic et Non*, Abelard presents a series of contradictory authorities on the several dogmas with this express purpose—to show that the Church fathers are to be read, not *cum credendi necessitate, sed cum judicandi libertate*. He even gave much offence by insisting that the Bible itself is not to be fully appreciated without a discriminating exercise of the understanding. His general tendency was to embrace the natural and the supernatural in a single view, and to establish a bond of unity between all systems of religious faith. His standpoint was that of a formal supernaturalism with a noticeable tendency to material rationalism. The polemical conflicts in which his life was involved prevented him from coming to any very clear self-consistency of system. They also led him, in some cases, to aim rather at a momentary dialectical triumph than at a solid development of Christian truth.

The sharp antitheses of tendency between the mysti-

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cism of Bernard and the dialectics of Abelard led to mediatory efforts. Prominent here is the school of the St. Victors. Hugo St. Victor (died cir. 1140) held to the Anselmic position that Scripture and tradition are the objective, and faith the subjective, norm of theological science; but he deviates from Anselm in making a broad distinction between *alia ex ratione, alia secundum rationem, alia supra rationem*, and *alia contra rationem*, i. e. between *necessaria, probabilia, mirabilia*, and *incredibilia*. What falls under the first and the fourth head is not an object of faith, but only what falls under the second and third. Under the second head fall the so-called doctrines of natural religion. Here faith is helped by reason (*ratione adjuvatur*), as also reason is perfected by faith (*ratio fide perficitur*). Under the third head fall the specifically Christian doctrines of Scripture and tradition. Here *ratio* does not help faith, because the object is beyond its range, though it may offer grounds for revering the faith which grasps that which is above it. Thus Hugo St. Victor rejects the endeavor of Anselm to demonstrate the *rationabilis necessitas* of the orthodox dogmas, and concedes only our philosophical ability to strengthen the *probabilitas* of the dicta of natural religion. And this is essentially the rôle which reason plays in all subsequent mediæval theology. The motive of Hugo in thus restricting the rôle of reason was (1) to put a check to the subtle and fruitless freaks of dialectics, and (2) to assure room for full play for his own mystical system. His real position was this: inasmuch as scholastic dialectics is unable to attain to absolute truth, therefore there *must* be a process of immediate intuition whereby the absolute truth is directly laid hold upon with the certainty of actual vision. He further held that there are progressive degrees in which this truth is grasped, depending upon the progress of our subjective sanctification through personal communion with God. In carrying out his system Hugo is guilty of unconsciously transgressing the bounds he had set up for reason, for he subjects the official form of doctrine to no little free criticism; and he endeavors to make clear to reason the grounds of the revealed system of truth. This is simply what was to be expected; for Hugo was to some considerable degree a genius of really productive power. His mystical system as a whole had, however, more indirect than direct influence on his age; it served as a powerful check to the mad freaks of uncurbed dialectics. He has greater significance as the first systematizer of the whole body of Christian doctrine. In his *Summa Sententiarum* he treats successively of all the dogmas of the Church, sustaining them by citations from Scripture and from the fathers, adducing, then, the various objections of opponents, and finally deciding each case according to Scripture and tradition. His work *De Sacramentis*, though of more speculative power than the *Summa*, has been much less read. And though his *Summa* was subsequently largely displaced by the *Summa* of Peter Lombard, yet the work of Hugo exerted a very important influence upon later scholastics, particularly upon Lombard himself and upon Thomas Aquinas, but very especially upon theologians of a mystical tendency, such as Bonaventura and Gerson.

The contemplative or mystical element of Hugo is carried much further by his pupil Richard St. Victor (died 1173). According to Richard there are six kinds of contemplation. "We know, 1, by the imagination (the sensible impressions made by creation); 2, by reason (perception of law and order in creation); 3, *in* reason according to imagination (symbolical knowledge of nature as a mirror of the spiritual); 4, *in* reason and according to reason (the internal referred *to* the internal without a sensible image); 5, *above* and not *against* reason (rational knowledge carried to a higher stage by revelation); 6, *above* and (apparently) *against* reason (as, e. g., the mystery of the Trinity). In discussing the Trinity, Richard makes large use of the *trias* of *power, wisdom*, and *love*; but he lays greatest stress upon the latter, to which he ascribes the generation of the Son. There is nothing more perfect than love. But love (*amor*), in order to be charity (*caritas*), must have for its object not itself, but something else. Hence in order to charity there must be a plurality of persons. But love towards creatures is not sufficient, for God can fully love only that which is worthy of the *highest* love. Hence the divine love must have a divine object (the Son). But even this is not the highest love, for love is essentially *social*. The two who love each other must desire that a third party be as fully loved by each as each loves the other; hence the Father and Son agree in loving a third (the Spirit). And since this love to the third party, in order to be perfect, must have a perfect object, hence this third party is equal to the other two. Each is equally divine, and there is no superiority of the one to the other (see Hagenbach, *Hist. of Doct.* i, 420, 467). Richard agreed with Hugo in regarding theology as the central science, and as the mother of all other sciences.

But the drift of the age was averse to the deep and rich speculations of the St. Victors; it tended rather to concentrate all intellectual acumen upon the logical defence of the formal orthodoxy of the official Church. Hence it led mainly to the production of collections of dogmatic authorities (*summæ sententiarum*). The first real collector of such "sentences," *sententiarius*, was Hugo St. Victor, though the germs and forerunners of them are found as far back as in Vincent of Lérinum (died cir. 450), Gennadius of Marseilles (died cir. 493), and in Isidore of Seville; but it is only with Hugo that the process becomes of a really scientific character. The one motive of these real *sententiarii* is to bring dialectics into close service to orthodoxy. Thus they are not mere slavish compilers of the dicta of the fathers, on the one hand, nor rash speculators, on the other; but they hold the midway between them.

Among the earliest successors of Hugo was Robert Pulleyn, in his *Sententiarum Libri Octo*. He was archdeacon of Rochester, teacher in Paris and Oxford, and finally cardinal (died 1150). His chief polemical endeavor was to counteract the too daring speculations of Abelard; but Robert was far surpassed by the great *magister sententiarum*, Peter Lombard (died 1164). Of his *Sententiarum Libri Quattuor*, Hase says, "It was not so much on account of the ingenuity and depth displayed in the work as because of the position of the author in the Church, and his success in harmonizing antagonisms, as also because of the remarkable perspicuity of his work, that it became the manual of the 12th century and the model of the 13th." The chief themes of his work are the *Trinity, creation*, the *incarnation*, and the *sacraments*. As a whole, it is a synopsis of the whole movement of scholastic theology. "With it," says Baur, "really commences the systematization of scholasticism, the endless commenting upon the sentences of the masters." It initiated the movement of tiresome questioning and answering; of laying down theses and antitheses, arguments and counter-arguments; of dividing and splitting up the matter of doctrines *ad infinitum*. Lombard was very successful in keeping the mean way between the blind copyists of tradition (*scrutatores*) and the rash reasoners (*garruli ratiocinatores*). He uses reason in the modest rôle of removing the seeming contradictions in Scripture and tradition. These differences he states very frankly, somewhat in the manner of Abelard's *Sic et Non*, but with a much more intent endeavor to reconcile them. He purposely avoids all ambitious philosophizing, as this seemed to him to jeopardize the dignity and independence of theology. On the whole, therefore, the tendency of Lombard was towards the enslaving of speculation in the ruts of formal tradition. This influence was felt even by writers of much greater originality, and such as had entirely broken with the whole method of the *sententiarii*, as e. g. Thomas Aquinas.

Close upon the steps of Lombard followed the gifted

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Peter of Poitiers; and from him on there follow a whole series of commentators upon Lombard, prominent among whom are Alexander Hales, Duns Scotus, and Occam.

But the way opened by Lombard was not docilely followed in by all. Alanus of Ryssel (died 1202), in his *Ars Cath. Fidei*, presents the successive doctrines of the Church as a series of logical steps, endeavoring to develop the one directly from the other. "Heretics and sceptics," says he, "cannot be won over by citations of authorities, therefore we must urge upon them rational arguments." But he wisely adds: "Hæ vero rationes si homines ad credendum inducant, non tamen ad fidem capessendam plene sufficiunt." In this his position is related to that of Anselm. Lombard was also opposed for his use of Aristotelian logic. Walter St. Victor accuses him of drawing his whole inspiration from this secular fountain (*uno spiritu Aristotelico afflatus*). So also Joachim of Floris. A still more prominent voice against the great current of scholastic theology was that of John of Salisbury. He accused it of fruitlessness, absurdity, and presumption. It sacrificed the essence for the form, the truth for logic; but his critical ability was not supplemented by an adequate productive power. Hence he was unable materially to check the general drift towards scholastic subtleties.

Scholastic theology reached its highest development in the 13th century. Many circumstances contributed to this, especially the more full access to the writings of Aristotle, which was occasioned by the fall of Constantinople (1204). These writings, falling into the hands of a number of well-trained men, served to give theology a much wider and richer scope than it had as yet taken. The whole series of fundamental questions was now elaborately examined afresh. Among the problems discussed were, the sources of our knowledge of theology; the nature and necessity of revelation in contrast with reason and philosophy; the relation of faith to knowledge; whether theology is a science proper; whether it is a theoretical or a practical science; what is its proper object (*materia de qua*) in its contrast with philosophy; wherein Christianity *per se* differs from other religions, etc. The form which theology now assumed was partly that of commentaries upon the sentences of Lombard, and partly that of more original production. It is distinguished, on the one hand, for the immense increase of matter treated of (ethical and dogmatical, metaphysical and physical), and, on the other, by the perfection of the scholastic method, according to which, on every successive point, the authorities and reasons are cited *pro et contra* and a *resolutio* or *conclusio* duly drawn. The whole is followed by a refutation in detail of all contrary views. Yet upon the basis of this uniformity there is manifested a large range of individual peculiarity. This sprang in part from the individual genius of the theologians, but also largely from their personal rivalry; and particularly from the rivalry and hostility that existed between the great monastic orders of Dominicans and Franciscans, and between the schools of the realists and the nominalists. Another characteristic of this climax period of scholasticism consists in the fact that it for the first time brought the whole body of specifically Catholic doctrine to its complete formal expression.

First in time, of the scholastic theologians of this period, is Alexander Hales (died 1245). He won the title of *Doctor Irrefragabilis*. His *Summa Universæ Theologiæ* shows great breadth of thought; it makes large use of Aristotle, is very methodical in form, and treats of all the fundamental questions; but it introduces a vast amount of irrelevant matter, and, in its attempt to meet every possible point, raises many trivial and even foolish questions. As a whole it lacks real speculative power. It also favors some of the extreme inferences of Roman doctrine, such as the *thesaurus gratiæ* and the *immaculata conceptio passiva Virginis Mariæ*, and it betrays an occasional Pelagianizing tendency.

Hales is, in many respects, surpassed by the noted Dominican Albertus Magnus (died 1280). He made a much larger use of Aristotle. His commentaries on Aristotle and on Lombard and his *Summa Theologiæ* exhibit an astounding universality of knowledge. His familiarity with mathematics and with the whole body of the natural science of the age won for him the repute of a magician. It is with injustice that some have styled him the *Simia Aristotelis*. He does not simply ape Aristotle, he merely makes free use of his materials; but he also combines therewith not a few of the conceptions of Plato and of the Neo-Platonists. It is true, he does not control his physical facts by an adequate criticism, and he fails to give full development to his speculations. But speculative power he really has, and from the midst of the mass of his chaotic materials there frequently dart forth surprising anticipations of great laws which subsequent scientists have fully developed—a fact which Alexander Humboldt has cheerfully conceded. As to Albert's specifically theological standpoint, he holds that theology is a practical science (*scientia de his quæ ad salutem pertinent*), treating of God and of his works. It is a science, however, not in the interest of science, but in the interest of eternal bliss. It has for its subject-matter the objective *fides catholica*, which faith rests originally upon a *supermundana illuminatio*. This *illuminatio* he attributes not only to prophets and apostles, but also to the fathers. He recognises the two forms of faith—faith as the objective matter to be believed, and faith as a subjective activity of the individual; and upon this latter he bases the capability of attaining to real Christian knowledge. He regards revelation and reason, theology and philosophy, as absolutely in harmony, notwithstanding any seeming conflicts, for they both rest upon experience—theology upon our experience of the supernatural, and philosophy upon our experience of the natural; and the supernatural and the natural, though essentially different, rest both upon the harmonious plan and will of the one God. The supernaturalism of Albertus Magnus stands in close connection with his Platonizing derivation of all creatures, by a descending emanation, from the absolute God. Supernatural grace is needed by the creature *per se*, and irrespective of sin. Without this grace man, even had he not sinned, could not have lifted himself up out of his finiteness into likeness to the infinite God.

But Albertus Magnus did not fully develop his supernaturalism in all its bearings; this was done by his distinguished scholar, the greatest and most influential of all the scholastic theologians, Thomas Aquinas (died 1274). Thomas Aquinas was very successful in vindicating to theology the character of a true science. He set before man as his highest good, as the goal of his blessedness, the vision of God (*visio Dei*). But this supermundane goal lies beyond the scope of creatural ability, for the natural cannot reach up to the divine. The highest that reason can attain to is a mere mediate knowledge of God through and from his works; and this is the furthest limit to which any of the old philosophers reached. These general religious notions form a sort of *præambula fidei*. They can be reached, thought Aquinas, by way of logical demonstration; e. g. that there is a God, that God is one, etc. But to the supernatural end of man, as presented in Christianity, we can attain only through supernatural revelation. The seal, the witness, of this revelation are the miracles which attend it. Theology is the science which is based on revelation and guided by the light of faith; whereas the other sciences are based on nature and guided by the light of reason. The fact that theology has for its object a something that is to be accepted on authority—viz. faith—does not hinder it from being a science. All other sciences do the same thing: they accept their subject-matter as an objective reality without proof, and then develop themselves therefrom as from an axiom. The axioms of theology are the dogmas of the Church. From these it evolves and proves additional truths and consequences. This gives Aquinas's view

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of the relation of reason to faith. Reason cannot prove the articles of faith, for the latter spring from revelation, which is above reason. But rational and theological truths cannot possibly be in conflict, for they both come from God—the one indirectly and the other directly. Yet they do not overlap each other; they stand in different spheres. The rational truths do not reach up to the theological (*deficiunt ab eis*); they are only a *præambula* to them. Natural reason serves, therefore, as a preparation for faith; but Thomas Aquinas elsewhere in his system robs reason of even this conceded service, for he really attributes the so-called truths of natural reason to former half-remembered revelations, and regards them as implicitly containing the whole series of Christian dogmas. Another service (so teaches Aquinas) which reason renders to faith is to elucidate the doctrines of faith by means of natural analogies. The possibility of this rests on the fact that all natural objects retain a certain faint resemblance to their Author. Still another use of reason lies in convincing our adversaries. The *singularis modus convincendi adversarios* is really *ex auctoritate Scripturæ divinitus confirmata miraculis*. If the adversary concedes a part of the Christian system, his remaining errors may be removed by developing the implications of the partial truths which he does accept. If he rejects the whole, there remains no other resource than an indirect procedure, viz. by evolving the absurdities which are implied in his errors.

The form which Aquinas thus impressed upon theology was of the greatest influence upon all subsequent theological thought. It retained its sway in German orthodoxy down to the time of Schleiermacher. In the rest of Christendom, Catholic and Protestant, it largely prevails even to the present. Its essential feature is the sharp distinction made between that religious knowledge which is attainable by reason and that which we owe to revelation, as also the designating of revealed truth as *supra sed non contra rationem*. It is within the range of this narrow field that Aquinas usually confines his thoughts. At times, however, he breaks forth in what might have proved very fertile speculations but for the hampering effects of his self-imposed yoke. Occasionally, however, he makes a real sophist's use of this yoke, calling in abruptly the help of mere ecclesiastical authority to veil the absurd consequences to which some of the official definitions of doctrine seemed to lead. In philosophical respects Thomas Aquinas was equally attracted by the opposed systems of Aristotle and Plato. He seems to have oscillated not a little between the central differences of these systems—the realistic ideas of Plato and the *universalia in re* of Aristotle. Under this influence he sometimes assigns too high a rôle to natural reason (e. g. to demonstrate the existence of God), and at others he almost robs it of any power whatever (e. g. when he attributes the truths of natural religion to forgotten revelations). In his ontology Aquinas leans somewhat to the emanation of his master, Albertus Magnus. He does not clearly distinguish between will and nature in God; and his system, as a whole, is deterministic in its implications. In form it is an ideal of artistic construction. It is, however, not merely its form, but also and chiefly the rich fulness of its matter, which secured to it its long ascendency over the theological activity of the Church.

Contemporary with Aquinas was the gifted and eloquent Bonaventura (died 1274). He is peculiar for the completeness with which he combined the scholastical element with the mystical. His masters were Aristotle and the St. Victors. Less speculatively original than Aquinas, he is distinguished by a moderation which preserves him from dogmatic extremes, and by a warm religious element which lends to his pages an enduring attraction. This latter element saves him from the trivial subtleties into which his contemporaries so generally fell, and induces him to give great prominence to the simple practical elements of scriptural piety. Well did he merit the encomium of Gerson: "Recedit a curiositate quantum potest, non immiscens positiones extraneas, vel doctrinas terminis philosophicis obumbratas more multorum, sed dum studet illuminationi intellectus, totum refert ad pietatem et ad religiositatem affectus." Hence to Bonaventura theology, though speculative as to its object, is yet predominantly a merely practical science. As to his mysticism, it does not materially affect the form of his theology; rather is it simply an attending complement serving to supplement the inadequacy of the formally logical element. As a whole, his influence, though permanent, was not so immediately effective as that of Raymund Lull (died 1315). Lull's *Ars Generalis* was a laudable endeavor to simplify and to render more practically effective the whole arsenal of scholastic resources. The enthusiasm with which he undertook to frame a system which would absolutely annihilate the scepticism of the Averrhoists, and demonstrate Christianity with the evidence of a simple syllogistic inference, is only to be compared with the kindred ambition of Wolf in the 18th century. But the results did not justify his hopes. And though he had a long series of enthusiastic disciples, his logical rationalism failed to produce any long-lasting benefits.

But the figure which stands as a worthy rival of Thomas Aquinas, and whose subtleties brought scholastic theology not only to its meridian of glory, but also to that stage of excessive development which broke the way for its decline, is the Franciscan monk Duns Scotus (died 1308). Scotus was unquestionably an original, creative genius. He impressed upon the course of theological development a specifically new character. He was not merely a personal rival of Aquinas, but he was an independent master. He shared, with the other scholastics, the conviction of the absolute truth of the official orthodoxy of the Church. He differed from Aquinas in making a less impassable gulf between faith and knowledge. He reduced the claims of philosophy, and in the same measure enlarged the scope of theology. With him theology is the science of man in his relations to God, and of God in his relations to the universe. He comes to a clearer conception and a larger use of man as an image of God than is previously met with. From the fact that man is in the likeness of God follows the consequence that man is able to know God, and that the intuitions of essential truth lie in germ in the very nature of the soul. Upon the path of man's likeness to God, Duns Scotus was led to a more clear distinguishing of will from nature in God than had previously been done, as also to the assigning to God's freedom a very large rôle. The creation of the universe was not a matter of pantheistic necessity, but was the result of a special divine volition. God might even have made the world other than as it is, and he might have given to man a different moral law. He might also have adopted a different plan of salvation. Thus, while teaching the great truth of the divine freedom and combating the determinism of Aquinas, Scotus did not guard the divine freedom against irrational arbitrariness by representing it as finding its norm of action in the divine wisdom. This great defect in Scotus's system led directly to the defeat of the most earnest endeavor of his life—viz. to settle Christian science upon an absolutely solid foundation; for it sapped the rational ground of the universe, and thus planted in theology a germ of universal scepticism. The reason of this failure lay not in a lack of ability in Scotus, but in the fundamental mistake of the whole body of scholastic theologians, viz. in the uncritical assumption of the absolute correctness of the formal dogmas of the official Church. This assumption shut them off at once from any adequate appreciation of the two true sources of all theology and philosophy, viz. Scripture and experience.

It was by developing the consequences of the scholastic method to their dangerous extremes that Duns Scotus has the merit of having at the same time raised scholastic theology to its fullest glory and also given an

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impulse towards its dissolution. Earliest among those who became conscious of the radical defectiveness of the whole scholastic method was Roger Bacon (died 1294). Bacon declaimed, in an almost Protestant spirit, against the enslavement of theology to human authorities, and pointed towards the Scriptures and experience as the real fountains of truth. But his influence towards the decline of scholasticism had a less potent effect to that end than the further development of scholasticism itself.

Of this third stage in the scholastic movement we can mention but the most prominent features. First of note stands the acute and independent-minded Durand of St. Pourçain (died 1333). Durand held an eclectic relation to the opposed systems of Aquinas and Scotus. He was a nominalist like Scotus, but his nominalism had a realistic background. With Aquinas, he held that man is by nature incapable of knowing the laws of God. The intuitions and generalizations of the human mind have only subjective validity. The true knowledge of God can be derived only from the Scriptures, as officially interpreted by Rome. Theology aims not at the knowledge of the nature of God, but only at such a practical knowledge of God as leads to salvation. Theology relates to the will, and is hence a purely practical science. Faith cannot be begotten by arguments, but is a simple virtue; and its meritoriousness is in proportion to its difficulty. Durand denies even that the light of the Spirit shows us the *evidence* of Gospel truth. This also would destroy the merit of faith. He agrees with Aquinas in exalting the transcendental position of God in regard to man, and with Scotus in giving arbitrary play to the divine will and grace. The outcome of his whole system was to discourage the activity of human reason, and to promote a spirit of unquestioning submissiveness to the official Church. It denied all worth to philosophy, and reduced theology to a mere method of practice.

This attitude of theology was now more fully developed by Occam (died 1347). A disciple of Scotus, he yet varies from him in many points. He boldly opposed some of the claims of the popes, and substituted nominalism for the prevalent scholastic realism. This was a necessary logical outcome. Scholastic realism had utterly failed to resolve the truths of philosophy and theology into any unitary substratum of general knowledge. Hence its sole resource in order to attain to unity of thought was to give up all effort at knowing things *per se*, and to reduce our highest intuitions and ideas to mere creations of our own subjectivity, destitute of objective value. Our highest ideas are mere *fictiones, abstractiones*. This nominalism was so strong with Occam that it gave to his whole system a positively sceptical tendency. Thenceforth nominalism reigns almost without rival in the waning life of scholastic theology.

After the time of Occam the development of theology becomes fitful and sporadic. The influence of Scotus led to a constantly more pronounced Pelagianism. The influence of Aquinas occasioned various attempts at a revival of Augustinian determinism. In a few cases, e. g. Wycliffe and Huss, it became a herald of the Reformation. The last scholastic proper, Gabriel Biel (died 1495), made earnest but fruitless endeavors to prop up the tottering superstructure of the old system. Further attempts in the same direction—by Raimund of Sabunde, Nicolas de Cusa, Gerson, and others of a less scholastic character—were equally unsuccessful, and served only to show the need of a thorough reformation of the whole body of theology.

The latest phenomena in theological science immediately before the Reformation were these three: An effort to revive an earnest Christian mysticism (Gerson and others); a revival of an Aristotelianism of a sceptical tendency (Pomponatius); and a syncretistic and fanciful Neo-Platonism (Ficinus, Picus Mirandula). Of these three, the first was necessarily impotent in its main endeavor, as it still held fast to the old scholastic foundation, while the second and third served only, by their sceptical and pagan tendencies, to give a final thrust at the entire effete system.

The so-called ante-Reformers—Wycliffe, Huss, Jerome, Savonarola, Wessel—still linger under the dominion of scholastic forms and traditions. It was only the radically revolutionary spirit of the Reformers themselves that gave to scholastic theology its definitive deathblow. But even subsequently to this point there have appeared not a few (though unimportant) scholastics, *scholastici post scholasticismum*. Luther himself confesses his indebtedness to scholasticism: "Ego scholasticos non clausis oculis lego, non rejicio omnia eorum, sed non probo omnia." So also Melancthon. And it is only the shallowness of rationalism or the bigotry of ignorance that can declaim (as is often done) against the worthlessness of scholastic theology as a whole. Philosophers like Leibnitz, Hegel, Ritter, Cousin, Remusat, and Haureau, and theologians like Engelhardt, Rettberg, Liebner, Hasse, Gass, Neander, and Baur, have spoken in a very different tone; and have contributed, in some degree, to acquaint modern times with a part of the rich treasures of thought and speculation which it contains. The dry, superficial 18th century mocked at the scholastics from the simple reason of its ignorance and its incapacity to appreciate them. The revival of theological originality since the time of Schleiermacher and the contemporary new birth of art in the romantic schools of Germany and France have awakened a very different state of mind. Even Semler has frankly declared that many a modern theologian who has abused the scholastics would not have been able to serve them as a mere amanuensis.

Faint reproductions of the scholastic period of Catholic theology have appeared in Protestantism. The 17th century was for the Lutheran and Reformed churches a really scholastic age. The systematic theologians of that century stood in the same relation to the fathers of Protestantism as the mediæval scholastics to the *patres* of Catholicism. So is it with each of the most insignificant sects of Protestantism. Whenever any Church begins to let the writings of any of its eminent ministers stand between it and a free and direct interpretation of the Scriptures in the light of intuition and experience, that moment it enters into its scholastic stage. See Neander, *Church Hist.* vol. iv; Hagenbach, *Hist. of Doctrines;* and especially Herzog, *Real-Encyklop.* (J. P. L.)

Scholasticism (SCHOLASTIC PHILOSOPHY—PHILOSOPHY OF THE SCHOOLMEN), a notable phase of speculation which prevailed throughout the Middle Ages whenever any activity of thought was displayed, and which gave a distinctive character to the reasonings, to the controversies, and to the whole intellectual habit of those centuries. Scholasticism especially denotes the peculiar mode of argumentation then practiced, and the spirit by which it was guided. The Scholastic Philosophy designates the whole body of diverse and often conflicting doctrine which was generated under the scholastic procedure. The Philosophy of the Schoolmen signifies the same thing, but directs attention particularly to the very remarkable succession of acute and profound inquirers who applied and developed the scholastic method. The schoolmen were the theologians, the metaphysicians, the dialecticians, the encyclopædists, the thinkers, and the teachers of the mediæval period. The scholastic philosophy represented the ample and often bewildering, but always systematic, results of their labors, especially after their method had attained its curious but consummate perfection. Scholasticism was the peculiar process of investigation and demonstration pursued by the schoolmen, with various thoroughness but unvarying uniformity, for much more than half a millennium. The schoolmen have long fallen into disrepute; little more than their names are remembered by the majority even of educated persons. Their works are unread and lie mouldering and undisturbed on the

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dusty shelves of ancient libraries. Their system has been for nearly three centuries the constant butt of ignorant censure and stolid pretension. Yet a system which endured so long, which engrossed so many minds of wide culture and of marvellous penetration, which attracted so much of contemporaneous regard, which enlisted such intense and general enthusiasm, which filled the intellectual atmosphere for long generations, which almost "ruled the court, the camp, the grove," in the persons of Anselm and Occam and Abelard, cannot be dismissed with a sneer or safely repudiated with indifference. Hallam, following in the wake of Brucker, with whom he was probably unacquainted, has repeated the stale reproaches against the scholastics, though acknowledging that he had read neither the works of the schoolmen themselves nor the historians of their philosophy (*Middle Ages*, ch. ix, pt. ii). But the second-hand censures of Hallam are rendered ridiculous by the measured commendations of Leibnitz, to which he inadequately refers, and by the candid admiration of Sir William Hamilton and other competent judges. Sir William, speaking of Reid's repetition of the current abuse, observes: "This is the vulgar opinion in regard to the scholastic philosophy. The few are, however, now aware that the human mind, though partially, was never more powerfully developed than during the Middle Ages" (Reid, *Works* [ed. Hamilton], p. 268, note; comp. Hamilton, *Discuss.* p. 54, note; 2d ed. St. Hilaire, *De la Logique d'Aristote*, préf. vol. i, p. v; Rémusat, *Abélard*, ii, 282, 548). St. Hilaire justly designates "La scolastique—berceau de l'intelligence moderne." The world cannot afford to disown any of the laborious services by which knowledge and civilization have been advanced, no matter how strange they may now appear. Nor can it wisely forget those who have labored long and earnestly in its behalf. It may always be presumed that whatever occupied the ardent endeavors of many generations had some serious meaning, whether this meaning does or does not lie open to hasty apprehension; and that it solved some serious difficulties of the time and ministered to their removal from the onward path of humanity. It is certainly blindness and arrogance to reject, without careful examination, what we do not understand, because we do not understand it; and not to understand it, because unwilling to make an effort to understand it. There is much which is unsuited to modern habitudes of thought, much which is strange and bewildering under modern associations, and which is futile, perverse, or erroneous in the writings of the schoolmen; much that may be judiciously abandoned as having served its turn and prepared and disciplined modern intelligence. But, as Richard Baxter and Leibnitz—very dissimilar minds—both recognised, there will still remain much that is valuable and deserving of sedulous appreciation. Indeed, to those who have sipped from the original fountains, who have pondered over the divisions of Aquinas or grappled with the distinctions of Duns Scotus, there will appear no extravagance in the question of a recent writer: "What doubts have since been mooted—what difficulties suggested in morals, religion, or politics during three centuries of unfettered religious inquiry which they, the schoolmen, have not anticipated and dissected with the calmness of scientific anatomists?" (Brewer, *Letters and Papers in the Reign of Henry VIII*, vol. iii, p. ccccxiii. Comp. Proudhon, *Création de l'Ordre dans l'Humanité*, III, iii. § 203).

I. *Origin of the Term Scholasticism.*—The word "scholastic" (σχολαστικός) does not occur in classic Greek in the sense so familiar from its customary application to the philosophers of the Middle Ages. Bayle (s. v. "Aristotle") says that it was not used in Aristotle's time to "signify a scholar, a student, or a schoolman." It occurs four times in Aristotle himself, always with the meaning of idle or disengaged—once in distinct opposition to practical. No distinct instance of its mediæval usage is discoverable in Stephens's *Thesaurus*. The earliest approximation to it presents itself in Posidonius (Athen. *Deipnos.* V, xlviii); but it still clings to its primary meaning of unemployed, leisurely. It must be remembered that "school" had originally the same import, and that its Latin name was *ludus* (play). Gradually "scholastic" came to mean "characteristic of the school," particularly a school of rhetoric—the master of such a school, a teacher of rhetoric, an advocate in the courts of law. It is employed in this last sense in a rescript of the emperor Constantius II (*Cod. Theod.* viii, x, 11). It is sometimes with reference to a forensic vocation, sometimes with reference to elegant culture (which the word afterwards denoted), sometimes with reference to rhetorical instruction, that the Eastern Greeks spoke of Eulogius *scholasticus*, Leontius *scholasticus*, Sozomen *scholasticus*, Evagrius *scholasticus*, etc. The term, however, gradually lapsed into new significations, so that in the amusing account which Anna Comnena in the 12th century gives of John Italus (*Alexiad*, V, viii), it is put in contrast with polite, rhetorical accomplishment, and signifies a dialectician. The word is translated "umbratilis," by Possinus, in his version of Anna, in accordance with its classical sense; and this rendering is not changed in the revision of this version by Schopen in the Bonn edition. It is impossible, however, to ignore its indication of logical pursuits. It probably received this significance by importation from the contemporaneous usage in the schools of the West. The fortune of the word in the Latin language was similar to its experiences in the Greek; but there is greater facility in tracing the mutations of its meaning. It does not occur in Cicero. The younger Pliny gives *umbraticus* as its equivalent (ix, Ep. ii). In Quintilian, in the *Dialogue on Orators*, and in Aulus Gellius, it denotes "appertaining to rhetorical schools." In Petronius it designates the pupils of such a school. In the 4th century it was used for elegant, cultivated, refined ("scholasticus, ad Græcas munditias eruditus" [Capitolin. Maximin. Jr. c. iii]). In the 5th century it meant eloquent ("scholastici ac diserti" [Salvian, *De Gub. Dei*, præf.]). Several of the meanings were, no doubt, concurrent. The predominant meaning, under the empire of Rome in the West, was a person accomplished in the studies of a school of rhetoric, whether as disciple, teacher, or graduate. Rhetorical education, as the preparation of Cicero and the *Institutes* of Quintilian abundantly attest, had early become universal or encyclopædical instruction. As rhetorical pursuits declined and as other studies waned, while logic gradually acquired a notable preponderance in the Church and in the ecclesiastical schools, as afterwards in the rising universities of Western Europe, scholasticism became identified with logic. Logic, however, embraced, or assumed to embrace, all subjects in its rigid grasp, as is shown by the commentaries of the greater schoolmen on all the works of Aristotle, and by their violent application of the logic of the schools to all departments of knowledge and action. But the universal range claimed by rhetoric in the Roman schools of rhetoric was never renounced by those who retained the name of scholastics while substituting logic for rhetoric. The process of the transmigration of meanings is easily discernible. School study is the pursuit of those who have leisure and therefore opportunity for learning. Rhetoric became the predominant and exclusive object of school instruction, but comprehended all knowledge. Logic supplanted rhetoric. Analysis and demonstration took the place of rhetorical elegance of expression, and aspired to the dominion of all knowledge. The new teachers and pupils retained the established name; and thus the scholastic of the Middle Ages emerged out of the idler of classical antiquity. The name is early applied to the masters of the cathedral schools.

II. *Nature of Scholasticism.*—The inquiry into the changing import of the name scholastic is equally necessary for the due apprehension of the ordinary employment of the term and for understanding its appropriation by the scholastic philosophers. There is a large

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class of words which denote shifting conditions, social fluctuations, expanding or altering forms, that can be duly appreciated only by attention to their historical modifications. Civilization is a word of this kind, scholasticism is another. The definitions of scholasticism given in the dictionaries are for the most part tautological—*idem per idem*—and habitually partial. They convey little information to those not already acquainted with the subject; they generally proceed by cross-reference. The inquirer is baffled by a game of verbal battledore and shuttlecock between the reciprocally implicated terms scholasticism, scholastic philosophy, and schoolmen. The distinctions of the historians of philosophy are of course more satisfactory, but they are seldom adequate. Brucker enters into the history of the term; but Ueberweg is almost dumb on this point. He says (*Hist. Phil.* i, 355), "Scholasticism was the reproduction of ancient philosophy under the control of ecclesiastical doctrine, with an accommodation, in cases of discrepancy between them, of the former to the latter." Then Abelard, who did not touch theology till an advanced period of his career, was not a scholastic during his brilliant course at Paris. Others, who never touched theology at all, were never scholastics. Occam, and those who rejected ecclesiastical authority in whole or in part, were not scholastics. Then Albertus Magnus and Thomas Aquinas and Duns Scotus ceased to be scholastics when composing their vast commentaries on Aristotle; but became so, suddenly, when commenting on Peter Lombard and submitting their speculations to the discipline of the Church. Then Roger Bacon would not be a schoolman. Evidently there is no such compendious definition of scholasticism as Ueberweg and many of his fellow-historians suppose. The application of the Aristotelian logic to the exposition of Christian doctrine, and the subordination of the logical deductions to the orthodox dogmas of the Church, characterized the most brilliant period of scholasticism, and constituted scholastic theology. See SCHOLASTIC THEOLOGY. But these characteristics did not belong to the whole period, nor to all the schoolmen, nor to all the labors of theological scholastics in any period. John Scotus Erigena with his Platonism, and Pico di Mirandola with his Cabalism were schoolmen as much as Bonaventura or Bradwardine. So also were essentially the Jew Maimonides and the Saracen Avicenna. It is necessary to regard the wavering import of the term scholasticism, to note its various use, and to trace the progress of the scholastic procedure, in order to obtain a full knowledge of its meaning, and to detect the grounds of its diverse, and particularly of its most familiar, application.

Scholasticism, so contemplated, will be found to have meant, under the emperors of Rome, the functions of a teacher of rhetoric, embracing all knowledge in his course, then the possession of such knowledge with the refinement which it was supposed to bestow. As universal learning shrank up, even in the times of Cassiodorus, to the Trivium and Quadrivium, scholasticism suffered eclipse, but still claimed dominion over all the learning of the time. When rhetoric was supplanted by logic, scholasticism became the application of deductive reasoning to all departments of inquiry; and, at a later time, in accordance with the temper, associations, and necessities of what is regarded as distinctively the scholastic period, pre-eminently, though never exclusively, to theology.

Scholasticism will thus be the employment of logic, not the Peripatetic philosophy as such, in all departments of learning, whether suited to them or not—the substitution of dialectics for investigation, of authority for facts. Lord Bacon did much, but very much less than his followers, to confirm the delusion that Aristotle handled everything in subservience to the logical science which he had created. Such an error can never be entertained by any one who has read his *Natural History*, his *Parts of Animals*, his *Politics*, or even his *Rhetoric* or his *Ethics*. This exclusive application of logic to all subjects and on all occasions was alike the defect and the characteristic of the schoolmen, practiced, even when condemned and opposed, by Roger Bacon.

III. *Origin of the Scholastic Mode of Philosophizing.*—The notices of the origin of the name and of the nature of scholasticism furnish indications of the genetic development of that notable method of speculation. They do not supply the historical explanation of its growth, nor reveal its relation to the changing circumstances in the social and intellectual condition of the darkening ages which determined its appearance and progressive ascendency. Several writers, among whom may be named Brucker, St. Hilaire, Rémusat, have recognised in John of Damascus the progenitor of the scholastic system. He flourished in the earlier half of the 8th century. Long before him, germs of scholasticism and scholastic tendencies may be detected in both Christian and pagan writers. There are many evidences in Aulus Gellius that eristic dialectics constituted an habitual occupation of scholars before the middle of the 2d century (see especially *Noct. Att.* I, ii). There is a manifest disposition in Tertullian and other fathers of the early Church to treat religious topics in a manner analogous to that pursued a thousand years later by the most illustrious among the schoolmen. Scholasticism was a natural growth, not an arbitrary invention. It may be deemed to have been inevitable that this mode of intellectual procedure should be pursued when a revealed religion, appealing exclusively to faith in the revelation, and whose fundamental tenets "came not by observation," was disseminated amid a highly cultivated but sceptical society, in antagonism to previously existing systems of religious belief, and to all the conclusions of its past thought and experience. Authority, divine authority, was the basis of the new truth, and furnished the premises for controversy and for apologetics alike. The inspired Scriptures were the expression of this divine authority, and were neither to be established by observation nor tested by experiment. In exegetics as well as in polemics there was thus a necessity of proceeding from the maxims of faith to the consequences of such maxims, which could be reached only by deduction. The need of accommodating the arguments adduced to the hostile temperaments and adverse habitudes of a pagan age would naturally soften and obscure the sharp precision and harsh angularities of dialectical demonstration. But the scholastic method, and even the scholastic subtleties and quodlibets, very soon appeared, and may be discerned in early patristic literature. When Christianity became prevalent and was established as the religion of the State, especially as there was a coincident decay of general culture and secular letters, the logical spirit, with its texts, its abstractions, its distinctions, its divisions, and its refinements, became predominant. This tendency is very pronounced in the *Confessions* of St. Augustine, in his other writings, and in the productions of his contemporaries and immediate successors. It is not without reason that Augustine has been signalized as one of the chief promoters of the scholastic method. As letters continued to shrivel up, and as cultivation of intellectual graces and refinements became impossible or mistimed in the midst of social anarchy, barbarian incursion, and general wretchedness, the deductive method of argumentation and exposition would unavoidably prevail. The extension of the practice and the exclusiveness of such pursuits would also be greatly favored by the restriction of study to the ecclesiastical circle, and by the mighty task imposed upon the whole mediæval period of converting the pagan barbarians who had occupied the Western empire, and of civilizing them through the instrumentality of the Christian faith to which they were to be converted. Of course, as logic was the chief method of theological persuasion, the influence of Aristotle and of the Aristotelian spirit grew with the progress of time and with the progress of theological disputation, for there neither is nor ever can be any logic

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but that of Aristotle. There does not seem to be any sufficient evidence of the total oblivion of Aristotle and of Aristotle's dialectics at any period of the Middle Ages. The testimony of Ingulph may be spurious, but there are other indications of a meagre acquaintance with Aristotelian logic through secondary channels; and it is admitted that the version of Porphyry's *Introduction*, by Boethius, was known at all times. After the conversion of the pagans in the new kingdoms, and the definite establishment of the ecclesiastical ascendency of the Roman Church throughout the Western empire, a fresh demand and a constant provocation for the intervention of scholastic procedure arose in the ever-multiplying and often pernicious heresies which occupied provincial councils, and engaged the most zealous and astute minds in their promulgation, their refutation, and their defence. A very cursory perusal of the impugned opinions, whose statement opens the several articles in the *Summa* of Aquinas, or of any similar *summa*, will show what a countless number and endless variety of dogmas required to be examined and settled for the establishment of the religious and ethical doctrine of the times. It was an inestimable service which was rendered in the long and agonizing period of the Middle Ages, in a society without other intellectual discipline or moral control, by the proposition, the ventilation, the discussion, the establishment, or the reprobation of the multitudinous perplexed problems in theology — often affecting government, society, and private conduct. It is not a question here whether the reasoning adopted, the arguments adduced, the conclusions drawn, or the decisions affirmed were correct or pernicious. The process was necessary, the task indispensable, for the effective development of European intelligence. The system does not accord with modern requirements, nor approve itself to modern modes of thought; but it inaugurated those requirements and bred those modes. Feudalism had to be swept away to make room for the growth of society and its larger expansion; but feudalism was a blessing at a time when the imperative demand of society was for confirmed authority and graduated subordination. Any "good custom will corrupt the world;" and no human custom is absolutely good or free from the taint of wrong and prospective mischief. The errors and the defects of scholasticism are nowadays manifest to all, and are habitually exaggerated. The good, "that was buried with it," is not equally apparent or as willingly sought. It requires some knowledge of the schoolmen, of their works, and of their times—a transference of thought from our circumstances and points of view to theirs, and dispassionate reflection—to estimate their difficulties, their aims, and their achievements. One inestimable result of their labors—it is only one—was the definite establishment of the terms of reasoning, metaphysics, and theology, and, as a consequence of their procedure, the enforcement of logical coherence of thought and of precision of language. These things were indispensable preliminaries for the development of modern tongues, modern knowledge, modern enterprise, modern society, and modern government.

That this explanation of the rise and progress of scholasticism is correct is in some measure confirmed by the exhibition of the same tendencies, under analogous circumstances, in the contemporaneous speculation of the Jews and Arabs; for it is a mistake to regard scholasticism as either an ethnical or a theological idiosyncrasy.

In the manner stated, and by steps which can be only obscurely traced, scholasticism gradually assumed that form in which it is usually contemplated by the historians of philosophy; and acquired the fulness, abundance, energy, precision, and predominance which characterized the scholastic philosophy in its most vigorous manifestation.

IV. *Systematic Development of Scholasticism.*—John Scotus Erigena, towards the close of the 9th century, is generally regarded as the first of those distinctively entitled schoolmen, though, as has been shown above, he should not be considered the earliest scholastic. The historians of philosophy have variously distributed the course of scholastic philosophy into periods. Ueberweg, who may be taken to represent the latest prevalent view, divides the scholastic age into two parts only: 1. From Scotus Erigena to Amalric, or from the 9th to the 13th century; 2. From the 13th century to the Renaissance. He thus omits both the preliminary tendencies and the expiring efforts, important as the origin and the decadence of the system must be. Sir William Hamilton (Reid, *Works*, Appendix, note B, p. 815) notes John Major, of St. Andrew's (1469-1547), as "the last of the regular schoolmen;" but the spirit survived far into the next century. Brucker does not neglect the early manifestations of scholasticism, but observes that it was conceived during the centuries extending from the 5th to the 8th; that the 9th and 10th were the time of its gestation and formation; that it was born in the 11th; that it passed its boyhood and youth in the 12th; and that it attained full manhood in the 13th. He commences the treatment of what he holds to be the scholastic philosophy proper with the beginning of the 12th century, and divides the history into three periods: 1. From Lanfranc, or Abelard and his disciple Peter Lombard, to the middle of the 13th century, and to Albertus Magnus; 2. From 1220 to Durand of St. Pourçain; 3. From 1330 to Gabriel Biel and the close of the 15th century.

That a great change took place in the scholastic philosophy at the opening of the second period, through the rivalry and energy of the recently instituted orders of the Dominicans and Franciscans, is proved by the character and career of the great schoolmen, and by Roger Bacon's curious vituperation of the "youngsters" who were teaching at Paris. These youngsters—"pueri duorum ordinum studentium" (*Compend. Studii*, v)—were Albertus Magnus, Thomas Aquinas, and their colleagues. The third period is rendered memorable by the names of Duns Scotus and William of Occam, and was marked by an excess of ingenuity, an extravagance of distinctions, and a perverse subtlety which degenerated into vain and puerile captiousness in their successors. It is from the diseased state of scholasticism in its moribund age that the general estimate of the system has been formed. But there is little justice in applying to the whole philosophy the reproaches merited by it in the years of its impotent decline.

For an acquaintance with the character and consequences of the application of scholasticism to theology, for the peculiarities of the sects of the scholastics and of the leading schoolmen, for their rivalries and their antagonisms, reference should be made to the names of the schoolmen in this *Cyclopædia;* to NOMINALISM, REALISM, and SCHOLASTIC THEOLOGY.

V. *Literature.*—The literature of scholasticism is so extensive that it would be equally impracticable and vain to undertake to give here any adequate enumeration of the principal works that have illustrated it. Among the chief sources of information are obviously the *opera omnia* of all the more notable schoolmen and their predecessors, from Joannes Damascenus to Gerson and Petrus Alliacus, or even down to Philip Melancthon. Next in order would come all the chief historians of philosophy. Among works of more special and immediate interest on the subject may be named—Cousin, *Fragmens Philosophiques; Phil. Scolastique* (Paris, 1840); Rousselot, *Etudes sur la Phil. dans le Moyen Âge* (ibid. 1840-42); Jourdain, *Recherches Critiques sur l'Âge et l'Origine des Traductions Latines d'Aristote* (ibid. 1843); Caraman, *Hist. des Rév. de la Phil. en France* (ibid. 1845-48); Kaulich, *Gesch. der scholast. Philosophie* (Prague, 1853); Haurèau, *La Philosophie Scolastique* (Paris, 1858); Hampden, *The Scholastic Philosophy*, etc. (Oxford, 1862); Erdmann, *Der Entwickelungsgang der Scholastik*, in *Zeitschrift für wissenschaftl.*

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Theologie (Halle, 1865), vol. viii; Michaud, *Guillaume de Champeaux et les Écoles de Paris* (Paris, 1867); De Cupély, *Esprit de la Philosophie Scolastique* (ibid. 1868). (G. F. H.)

Scholastics. See SCHOLASTIC THEOLOGY.

Scholefield, ARNOLD, a Methodist Episcopal minister, was born in Nova Scotia; united himself with the Methodist Episcopal Church while quite a youth; was admitted on trial in May, 1810, from which time he travelled and labored in the work of the ministry with great acceptance and usefulness until his health failed in 1828. In 1832 he was again reported effective, and appointed to travel on Troy district, but had not travelled long before he was again rendered ineffective by paralysis, and died in 1837. He was an able and laborious minister of the Gospel, and very ardent in his religious feelings. His sermons were characterized by a peculiar richness and pleasing variety, and were usually delivered with much pathos. See *Minutes of Conferences*, ii, 495; Bangs, *Hist. of the M. E. Church*, iii, 252.

Scholia, short notes of a grammatical or exegetical nature. Many scholia are found on the margin of manuscripts, or interlined, or placed at the end of a book. They have also been extracted and brought together, forming what is called *Catena Patrum*. See COMMENTARY.

Scholiasts, writers of such brief notes on passages of Scripture. Many of the ancient Christian fathers wrote scholia (q. v.), which have come down to us, and show the views entertained of various portions of the sacred volume. Their value, of course, depends on the learning and critical acumen of the authors. Theodoret, Theophylact, and Œcumenius are among the best of them.

Schönemann, KARL TRAUGOTT GOTTLIEB, from 1799 doctor of law and professor of philosophy at Göttingen, was born in 1766 at Eisleben, and died May 2, 1802. He is known as the editor of *Epistolæ Romanorum Pontificum et quæ ad eos Scriptæ sunt, a S. Clemente I usque ad Innocent. III*, etc. (Göttingen, 1796). He also published *Bibiotheca Hist.-liter. Patrum Latinorum a Tertulliano principe usque ad Gregorium Magnum et Isidor. Hispal.* (Lips. 1792-94, 2 vols.). See Winer, *Handbuch der theolog. Literatur*, i, 694, 854; ii, 763. (B. P.)

Schöner, JOHANN GOTTFRIED, a Lutheran minister, was born April 15, 1749, at Rügheim, near Schweinfurt, where his father was the pastor of the place. He studied at Leipsic and Erlangen, and was deacon of St. Lawrence's at Nuremberg. In 1799 he was taken sick, and died June 18, 1818. He was an excellent, pious man and pastor; and besides other hymns, he wrote the beautiful German hymn *Himmelan, nur himmelan*, which has been translated by Mills, in his *Horæ Germanicæ*, No. 130, "Heavenward, still heavenward." See *Sonntagsbibliothek* (Bielefeld), vi, 4; Koch, *Geschichte d. deutschen Kirchenliedes*, vi, 399 sq.; viii, 570; Knapp, *Evangel. Liederschatz*, p. 1344. (B. P.)

Schöngauer, MARTIN, called *Martin Schön*, a German painter and engraver, was born about 1420, and died at Colmar Feb. 2, 1488. The paintings attributed to this artist are very numerous, but there are only a few which can be proved to be his work; among them is a panel in the church of St. Martin at Colmar. As an engraver his reputation was very high. His style is much more elevated than that of the other early German artists, and many of his heads are full of refined sentiment. His *Carrying the Cross* is a masterpiece; and the *Temptation of St. Anthony* is held in high esteem.—Hoefer, *Nouv. Biog. Générale*, s. v.

Schönherr, JOHANN HEINRICH, a very remarkable and influential German theosophist, was born at Memel November 30, 1770. At the age of fifteen he was sent to Königsberg to engage in trade. After a year of trial he concluded that he had not found his calling. By great self-denial he succeeded in entering and passing through a gymnasium course, so that at the age of twenty-two he was ready for the university. Even in his gymnasial course he became interested in those deep problems to which his subsequent life was given. But as yet it was a period of inner commotion. His early reverence for the Bible and orthodoxy was shaken by contact with the Kantian philosophy. At first intent on studying theology, he now wavered and began with jurisprudence. Soon he broke off from Kantian principles and endeavored, in his own way, to solve the problem of destiny and immortality. After a year at Königsberg he made an extensive journey, stopping a while at Greifswald and Rostock, and finally studying a whole year at the University of Rinteln. Here at Rinteln his system of theosophy began to take shape. It was rooted in a reaction against Kant's abstract idealism, and was a fervent grasping after realism. He imagined that in the simple words of revelation he had found a complete philosophy of being. "I even saw into the mystery of the Trinity," says he; "and I discovered that the world is a structure that leads to perfection." Leaving Rinteln in 1793, he passed through Göttingen, Erfurt, and Jena, and finally stopped at Leipsic to continue the study of philosophy. Here he led a quiet, studious life until February, 1794, and showed no signs of eccentricity. But of a sudden one morning he came into the room of a friend and inquired the way to the highest mountain of Thuringia, affirming that he must repair thither at once. His manner awakened a belief of his insanity, and he was at once taken to an asylum. Here he at first refused all food. After a month he was released. He returned to Königsberg in the full conviction that he had discovered a new system of religious truth, and with the full determination to devote his life to its propagation. To university studies he gave no further attention, but, gaining his daily bread by private instruction, he explained his thoughts in private, and gradually gathered to himself a little circle of admirers. His earnest assaults upon the prevalent rationalism, and his absolute enthusiasm for the literal written word of God, made a happy impression upon many a youthful heart. Two regular weekly meetings were held, Wednesday and Sunday evenings, at which were had animated discussions on the profoundest problems of philosophy and religion. They extended far into the night, sometimes until daybreak. Ladies also attended. Usually they closed with a hymn and a simple meal. These meetings were held not so much simply to impart a fully developed system as in order to develop and mature on all sides a number of fundamental principles which were regarded as already settled and certain. Hence Schönherr was also himself a seeker of light as well as a giver. As to his outward manner, he was as unpretentious as a child, showing no trace of a desire to rule or to be held in extraordinary esteem. He was simply a thoroughly convinced believer. He believed that he had found the key to a fuller understanding of revelation and a deeper insight into nature, and he felt that a great regeneration of Christendom would go out from his teachings. But he had not the least intention of forming a sect; on the contrary, he was very constant in his attendance upon the regular Church services, and he joined in them with fervent devotion. Although the private meetings at Schönherr's house were never very large, still their very regularity and the striking appearance of Schönherr himself attracted the attention of the police to them. Measures were about to be taken for their suppression, when a casual meeting of Schönherr with the minister of public worship made such a favorable impression as to cause the matter to be dropped. Thenceforth he was left to labor unmolested until his death.

Among the young friends of Schönherr none contributed more than J. W. Ebel (q. v.) to bring his teachings into public notice. Ebel had studied at Königsberg and received the degree of Ph.D. at Leipsic. In 1810

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he obtained a place as preacher in Königsberg, where his intimacy with Schönherr was renewed. His preaching soon invited general attention. His manner was attractive, his language imaginative, and his chief themes (conversion and personal holiness) almost novel. Twice the clerical authorities were impelled to call him to give account of his doctrines and of his relations to Schönherr. But no good reason could yet be seen for interfering with him. These failures to find aught against him, especially the last one, in 1814, contributed to give even greater prominence to his ministry and his theosophic views. In 1816 he attained to the most prominent place in the Church of the city. This prominence soon opened the way for the conversion of not a few eminent persons. Even professors of the university and noble dukes and ladies were brought into close intimacy with Schönherr. In the year 1819, however, a violent disagreement arose between Ebel and his master. Ebel had ripened into spiritual independence, and could no longer concede the infallibility to Schönherr which the whole circle had hitherto passively admitted. Besides, he could not admit the scripturalness of some of the later developments of his master's system. And when Schönherr actually proposed physical castigation as a means of hastening on the kingdom of God, and endeavored to sanction it by Scripture texts, Ebel took direct issue with him, and ventured to intimate to him that, while starting well, he had stopped short and was yet entangled in the flesh. Thenceforth there were two parties, the larger one following Ebel. Schönherr continued with his diminished circle just as before. In 1823 he made a journey to St. Petersburg, and the next year another to Berlin; but he made no permanent impression. In 1825 he fell upon the insane notion of constructing a ship which was to move without sail against wind and stream, and to serve as a place of refuge for his followers amid the terrible judgments that were soon to fall upon the world. He actually constructed it. On being launched, it went to pieces amid the derision of the witnessing multitude. This came near entirely breaking up his little band of followers; yet it did not in the least shake his faith in the truth of his system or in his divine call. But his career was now about run. Broken down in health by his self-mortifications and labors, he retired to Spittelhof, in the environs of Königsberg, and there died of consumption, Oct. 15, 1826, attended only by a single maid-servant, who was faithful to him to the last.

What are the outlines of Schönherr's system? He never fully reduced them to writing. Only two small tractates are all he ever published: *Der Sieg der göttlichen Offenbarung*, and *Vom Sieg der göttlichen Offenbarung* (both Königsberg, 1804). But these essays contain only the embryo of his system. In addition there were found among his posthumous papers some brief notes, mostly aphoristic in form. De la Chevalerie, a disciple, also published abstracts of some of his lectures (Königsberg, 1835). All these data were used in preparing the book *Grundzüge* (Leipsic, 1852). From these sources, and from the works of Ebel and Diestel, Schönherr's most prominent disciples, the following not very clear outlines of a system may be gathered. The actual universe consists of a dualism; but the dualism can and should rise to unity. At the basis of the universe there are two primitive principles or beings. They are equally primitive and are personal and free. These beings exist in space, have a globular form, and are of the colors white and black. There is but one difference between them: the one is strong, the other weak. This difference, rightly taken, is a difference of activity and passivity. The co-operation of the two generates the world of reality. As the system grew towards self-consistency, the two principles assumed the forms of spirit and nature. But in Schönherr's thought they were rather of the nature of water (the weaker) and fire (the stronger). Fire and water lie at the basis of all reality. From their union and interaction arise the universe and God. The fire poured its light upon the water, and thus became self-conscious. By the mutual action of the two a mutual effect was wrought—namely, the Word. The outer form of the Word is Day. The two first principles are the Mosaic *Elohim*. The stronger one is Jehovah; the weaker one is *matter*. From the absolute submissiveness of the latter to the former results the absolute harmony and order of the universe. To preserve and virtualize this harmony is the object of creation and providence. Creation is but another word for the plastic operation of the stronger upon the feebler principle. The Trinity is thus explained: the primitive essence of God is fire or light: this is the Spirit. The immanent power of God is the Father. The product of the essence and the power is consciousness, or the Word—that is, the Son of God. The contact of the Spirit with matter produced not only the Son of God, but also the whole series of spiritual beings. The kingdom of evil was produced by one of these highest beings turning away from light and allying himself with matter. The origin of sin in man is explained in the most realistic manner. Man, tempted by Lucifer, took into his blood the destructive substance of the tree of good and evil. Through the blood the evil is propagated as depravity in all after-generations. The theory of redemption is also very realistically conceived. By the fall man disturbed the harmony of the two principles of being. By redemption this harmony is re-established. But how? By a realistic implantation into nature of a healthful, harmonious leaven. Yet how? Thus: man's life lies in his blood. By the corruption of man's blood the whole life of nature is poisoned and depraved. Inside of humanity there is, therefore, no healthful starting-point. The healthful leaven must then be furnished from on high. It is furnished in the ideal human person of Jesus Christ, in whom the absolute mastery of the active over the passive principle is realized. The healthful, undepraved blood of Jesus is the redeeming principle. When he permitted the spirit of disorder to shed his precious blood on the cross, this blood flowed out and over into the realm of nature, or passivity and sin; and there it became the potent leaven which will ultimately transfigure, and glorify, and introduce order into the whole field of darkness. As the spilling of the actual blood of Jesus upon the lap of nature is the means of regenerating the cosmos, so the right partaking of the blood of Christ in the eucharist is the means of regenerating the depravity of human nature. As with redemption, so with the resurrection, the ascension, and the outpouring of the Holy Ghost. All are explained in a realistic and physical manner.

As to the proximate coming of the kingdom of God on earth, Schönherr had peculiar and very detailed views. How soon the state of perfection should break in depended largely on the use of human freedom. To freedom a very high rôle is attributed. By freedom man, in some sense, takes the place of God. By freedom he interferes with omnipotence and omniscience. How he will help to shape the future history of the universe is not absolutely foreknown even by God. It lies within the discretion of man, by fidelity to his own possibilities, to inaugurate a new phase in the history of humanity. But there are two absolutely differing classes of men. There are central natures and subservient natures. The latter revolve about the former as planets about the sun. Let a central nature only be faithful, and he carries a whole galaxy with him into the realm of light. As such a central nature Schönherr unquestionably regarded himself. Faith in himself was the very essence of his character. Nor did he ever waver in this. Hence his oft-expressed anticipation of a speedy transformation of humanity. He would be faithful, and would carry his brethren with him over into the realm of light.

After the death of Schönherr, the pastor Ebel took up the work of his master. It was a principle of the

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whole system that the essential thing is not knowledge, but faithfulness. Upon this maxim Ebel proceeded. In the pulpit and before the multitude he preached only the common doctrines of the catechism; but in private he gathered about his own person an elect circle of the initiated. Among them were great lords and ladies, professors and students. Best known among them are pastor Diestel and the commentator Olshausen. These were mostly "central natures;" while the uninitiated masses were but subordinate natures. The two corresponded to the two primitive principles of being, the active and the passive. But the main leader of the circle was Ebel. As the circle drew closer around him, the personal confession of every secret sin was introduced as a special means of rapid advancement in holiness. This gave Ebel an almost papal power over the consciences of the circle. It proved the means of a violent outburst which took place in 1826. Many of the chiefs of the circle left it and at once began an assault upon Ebel. For a while Ebel was prostrated by sickness, and dropped from the public attention. In 1834 he came again before the public. But a fresh storm broke out, and very soon involved Ebel and Diestel in one of the most notorious lawsuits of modern times. The two preachers were charged with unchurchly doctrines, immoral practices, and heresy. The trial lasted from 1835 to 1841, and resulted in deposing the accused from office, but in acquitting them of intentional immorality. The result was to entirely discredit the theosophy of Schönherr. Thenceforth it has had no organic existence, though isolated theologians have, here and there, studied it with more or less admiration. See, besides the works already mentioned, *Die Schutzwehr* (Königsberg, 1834); *Gegenseitige Liebe* (ibid. 1834); *Verstand u. Vernunft im Bunde* (Leipsic, 1837); Diestel, *Ein Zeugenverhör* (ibid. 1838); *Grundzüge* (ibid. 1852) from Schönherr's papers; *Compas de Route* (Königsberg and Mohrungen, 1857), vol. i; *Life of Rudolf Stier* (N. Y. 1874), p. 141, 142; Herzog, *Real-Encyklop.* xiii, 620-647; Hahnenfeld, *Die religiöse Bewegung zu Königsberg* (Leipsic, 1858). (J. P. L.)

School occurs in the A. V. but once (Acts xix, 9) as the rendering of the Greek σχολή (from which the English word is derived), meaning originally *leisure;* hence, a place of tuition. See TYRANNUS.

School Brothers and Sisters, collective names of numerous associations in the Roman Catholic Church, devoted to the education of the young. The first (the Ursulines) were established at Brescia, 1537. See IGNORANTINES.

I. *School Brothers.*—In the present article only those congregations are mentioned whose members are not priests. The most important school brotherhoods are: 1. The "Brethren of the Christian Schools," founded by Jean Baptiste de la Salle. 2. The "Christian Brothers," founded by Rev. E. Rice, at Waterford, Ireland. These have their central house and superior-general in Dublin, and numerous establishments in Great Britain, Ireland, and the British colonies. 3. The "Brothers Marists," or "Christian Brothers of the Society of Mary," founded at Bordeaux, France, in 1817, by abbé Guillaume Joseph Cheminade; approved by pope Gregory XVI in 1839. The society was introduced into the United States by archbishop Purcell in 1849, and had in 1874 23 establishments in Ohio, Illinois, New York, Pennsylvania, Maryland, Louisiana, and Texas. 4. The "Lamennaisian Brothers," or "Congregation of Christian Instruction," founded in Brittany, in 1820, by abbé Jean de la Mennais. They reckoned in 1875 about 800 members and 150 establishments in France. 5. The "Brothers of the Sacred Heart of Jesus and Mary," founded in 1821 at Le Puy, France, by abbé Coindrin. They started in the United States at Mobile in 1847, and in 1874 had establishments in Mississippi, New Orleans, Kentucky, and Indiana. 6. The "Xaverian Brothers," founded at Bruges, Belgium, in 1839, by Théodore Jacques Ryken. They were especially intended to labor in the United States, and were introduced by archbishop Spaulding into Louisville in 1854. In 1875 they had six schools there, one in Baltimore, and the St. Mary's Industrial School for Boys near the city. 7. The "Brothers of Charity," founded in Belgium in 1809, by canon P. Triest, for the education of blind and deaf mutes and training of orphans. In January, 1874, they took charge of the Industrial School of the Angel Guardian in Boston, Mass.

II. *School Sisters.*—The following are the most important of these congregations: 1. The "Ursulines" (q. v.). 2. The "Sisters of the Visitation of Our Lady," founded at Annecy, Savoy, in 1610, by St. Francis of Sales and St. Jeanne Françoise de Chantal. In 1641, at the death of the latter, the order numbered 87 establishments, and in 1700 160 establishments, with 6600 members. Its first establishment in the United States was in Washington, in 1808; and it had in 1875 monasteries and schools in Maryland, Virginia, West Virginia, Kentucky, New York, Delaware, and Minnesota. It was

School Brother, in Travelling Dress.

School Sister, in Outdoor Dress.

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first approved by pope Urban VIII in 1626. 3. The "Sisters of Notre Dame." See NOTRE DAME, CONGREGATION OF. 4. "Sisters of Notre Dame de Namur," founded at Amiens, France, in 1804, by père Joseph Désiré Varin, Julie Billiart, and Marie Louise Françoise Blin de Bourdon, and transferred to Namur, Belgium, in 1809. Its object was to educate girls of the middle class; and it was approved by pope Gregory XVI June 28, 1844. It spread rapidly through Belgium, France, Great Britain, and Ireland; and the English government intrusted to the order the direction of normal schools for Roman pupil-teachers. They were called to Cincinnati in 1840 by archbishop Purcell, to Oregon by archbishop Blanchet in 1843, to California in 1851, and to Guatemala in 1859. In 1871 they had 82 establishments (20 in the United States) and 26,000 pupils. 5. "Ladies of the Sacred Heart." See SACRED HEART, LADIES OF THE. These have as their primary object the teaching of young girls; others add the care of orphans, visitation of sick and poor, and the direction of hospitals. Such are (1) the "Ladies of the Incarnate Word," founded in 1625 by Jeanne Marie Chézard de Matel, and approved by Urban VIII in 1633. They have many establishments in France, and eight in Texas. (2) The "Poor Handmaids of Jesus Christ," founded Aug. 15, 1849, at Dernbach, Nassau, by Katharine Kaspar; approved by Pius IX in 1860, and confirmed in 1870. They first established themselves in this country at Fort Wayne, Ind., August, 1868. In 1875 they numbered 45 sisters and five houses. (3) The "Sisters of Our Lady of Charity," or "Eudist Sisters," founded at Caen, Normandy, by abbé Jean Eudes in 1641. In 1835 they became known as the "House of the Good Shepherd." See SHEPHERD, HOUSE OF THE GOOD. (4) The "Presentation Nuns," founded at Cork, Ireland, in 1777, by Miss Nano Nagle, for visiting and teaching, but have since become strictly cloistered. Their first establishment in America was at St. John's, Newfoundland: and in the United States, in New York city, Sept. 8, 1874. (5) "Sisters of Mercy" (q. v.). (6) "Sisters of Charity." See CHARITY, SISTERS OF. (7) The "Gray Nuns," or "Sisters of Charity of Montreal." See CHARITY, SISTERS OF. (8) "Sisters of St. Joseph" (q. v.). See *Appletons' Cyclop.* s. v.; Barnum, *Romanism as it Is.*

School, Sunday. See SUNDAY-SCHOOL.

Schoolmaster is the inexact rendering in Gal. iii, 24, 25 of παιδαγωγός ("instructor," 1 Cor. iv, 15), which does not signify a *pædagogue* in the modern sense, but a person, usually a slave or freedman, to whose care the boys of a family were anciently committed at the age of six or seven years, who watched over their physical and moral training and accompanied them to the public schools and elsewhere, or provided them with teachers (παιδομαθεῖς, Quintilian, i, 11), but did not himself instruct them. See Smith, *Dict. of Class. Antiq.* s. v. "Pædagogue."

Schoolmen. See SCHOLASTICISM.

Schools, ALEXANDRIAN. See ALEXANDRIAN SCHOOLS.

Schools, CHRISTIAN. At a very early period, schools were established in connection with the churches: and if no building was provided for this purpose, the schools were taught in the baptistry and the vestry. This is evident from the observation which Socrates makes upon the education of Julian the Apostate—"that in his youth he frequented the church, where, in those days, the schools were kept." He speaks of the schools of grammar and rhetoric, which, it seems, were then taught at Constantinople in some apartment belonging to the church. Catechetical and charity schools were also established, especially for instruction in scriptural knowledge. The second Council of Châlons, in 813, enacted that bishops should set up schools to teach ordinary literature and a knowledge of the Scriptures. The sixth General Council of Constantinople recommended the setting-up of charity schools in all the country churches. One of its canons is to this purpose: "that presbyters in country towns and villages should have schools to teach all such children as were sent to them, for which they should exact no reward nor take anything, except the parents of the children thought fit to make them any charitable present by way of voluntary oblation. Another of those canons speaks of schools in churches and monasteries, subject to the bishop's care and direction; from which we may conclude that schools were anciently very common appendants, both of cathedral and country churches" (Bingham, *Antiq. of the Christ. Church*, i, 314). See PÆDAGOGICS.

Schools, HEBREW. As this subject is intimately connected with the question of education and mode of instruction, which cannot be well dealt with separately, we propose to discuss historically these three topics in the present article (in which we principally follow that of Ginsburg in Kitto's *Cyclop.*, with important additions furnished by the Rev. B. Pick). See EDUCATION.

I. *In the Patriarchal Period.*—We have nothing indicative of any place of public instruction in Scripture earlier than the Book of Samuel. But it is reasonable to suppose that, as the world became peopled, some measures were taken for the instruction of the young in all those parts of learning that were then known; and particularly among those persons who had the knowledge of the true God, who would naturally be anxious that the seeds of religious learning should be timely sown in their children's minds, and that they should be instructed in everything appertaining to divine rites and worship, of which we have reason to believe that singing and sacred poetry formed a large part. The Jewish doctors, indeed, have given us decided assertions on the subject of primitive teaching. They say that Adam instructed his posterity, and that Enoch succeeded him in the office. Enoch, we know, was a prophet (Jude 14); and in the later parts of the Old Test. we shall see that prophets were public instructors. The Arabians have traditions of Enoch under the name of Edris; that he wrote thirty volumes of revelations; that he was the first who knew astronomy and arithmetic, and wrote with the pen. Eusebius says he was the first who taught the knowledge of the stars, in which he was instructed by the angels of God [see ENOCH]; that on his translation to heaven he was succeeded by Noah, a preacher, or teacher, of righteousness (2 Pet. ii, 5). The next great public instructor, according to the rabbins, was Abraham, concerning whom Josephus relates (*Ant.* i, 8) that he taught the Egyptians astronomy and arithmetic. The ancient historians Berosus and Hecatous commend his learning; and Eupolimus writes "that he was superior to all men in wisdom, and taught astronomy to the Phœnicians." The Targum also countenances the idea that Abraham taught in Haran. Jacob, according to the Jewish doctors, devoted himself to teaching instead of living the life of a hunter, like Esau; for (Gen. xxv, 27) "he was a plain man, dwelling in tents," is expressed by the Targums "he was a perfect man, a minister of the house of doctrine" (i. e. a school of instruction); but all this is mere fancy.

II. *From the Exode to the Captivity.*—Being under a theocracy, and engaged almost exclusively in pastoral and agricultural pursuits, it was most important that the Hebrews, in the early stages of their existence, should educate their youth in a pre-eminently religious, practical, and simple manner. The parents, upon whom the education of the children at first devolved, were therefore strictly enjoined to instruct their offspring in the precepts of the law, in the fear of God (Deut. iv, 9, 10; xxxi, 13; xxxii, 46), and in the symbols which represented the dealings of Providence with their nation in past days, and which were evidently designed to excite the curiosity of the children and to elicit inquiry, thus furnishing the parents with pictorial illustrations to fa-

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cilitate the education of those committed to their care (Exod. xii, 26, 27; xiii, 8, 14, 15; Deut. vi, 8, 9, 20, etc.). This work of education was not to be put off for certain occasions, but was to be prosecuted at all times; no opportunity was to be lost. The father was enjoined, in sitting down with his family at the table, at home, abroad, before retiring in the evening, and after getting up in the morning, to train his children in the nurture and admonition of the Lord (ver. 7). The law of God powerfully supported the authority of parents in this task by the injunction of filial obedience contained in the decalogue, as well as by the heavy punishment inflicted upon refractory children (Exod. xx, 12; xxi, 15; Lev. xx, 9; Deut. xxi, 18–21). Still the rigor of parental authority was not to be the sole operative power in the education of children. Parents are reminded that their example may lead their children to happiness or misery (Exod. xx, 5, 6; Deut. iv, 10; v, 9; xxx, 19; xxxii, 46, 47). The force of example in the education of children is most beautifully described in the praise of a royal mother who, with "the law of love upon her tongue," instilled noble sentiments into the heart of her children (Prov. xxxi, 1–9, 25); and such loving words are represented as producing an indelible impression in the picture of a son who, with pious gratitude, dwells upon the wholesome lessons which his father imparted to him in early youth (iv, 3, etc.). Parents are, moreover, advised not to adopt the same indiscriminate process of teaching with all children, but to adapt their instruction to every youth (על פי דרכו) according to his age and inclination, so that he may abide thereby (xxii, 6).

That reading and writing must have formed part of education from the very settlement in Palestine is evident from the fact that the Israelites were commanded to write the precepts of the law upon the door-posts and gates of their respective houses [see MEZUZAH], in order to be continually reminded of their obligations to their Creator (Deut. vi, 9; xx, 20). They were, moreover, enjoined to write the injunctions upon great stones (באר היטב) *very plainly*, immediately upon their crossing the Jordan (xxvii, 2–8), so that they might easily be read by every Israelite. Now these admonitions unquestionably presuppose that the people at large could read plain writing; that the deciphering of these memorials was a religious duty; and that it must, therefore, have formed an essential part in the strictly religious education of children. Besides, the manner in which some parts of the sacred oracles were written clearly indicates that the inspired writers reckoned upon the ability of the people to read. Thus the frequent play upon words, as, for instance, in Gen. vi, 8, where "Noah found favor," is obtained by a transposition of the letters in the name נח into חן; Gen. xxxviii, 7, where "Er . . . was wicked" is obtained by a transposition of the letters in the name ער into רע; the alphabetical portions of the Old Test. (Psa. ix, x, xxv, xxxiv, xxxviii, cxi, cxii, cxix, cxlv; Prov. xxxi, 10, etc.; the Lam.), which were intended to assist the memory and mark the gradation of ideas; the substitution of ששך for בבל (Jer. xxv, 26; li, 4), לב קמי for כשדים (li, 1), by taking the letters of the alphabet in their reverse order, would have been utterly useless and most unintelligible had not the people for whom they were intended been able to read. If we bear in mind that the understanding of the sacred oracles was not the peculiar prerogative of the priestly caste, but was enjoined upon every Israelite, it becomes self-evident that the knowledge of reading and writing, which, as we have seen, is so inseparable from the understanding of the Scriptures, must have formed a prominent part in the education of children whose sole training was the understanding of the Scriptures. For the same reason arithmetic must have been taught; as the days of the week, the months, the festivals, etc., were not designated by proper names, but by numerals. The numbers occurring in the Old Test. reach to hundreds of thousands; and we have, moreover, instances of addition (Numb. i, 22, etc.; xxvi, 7, etc.), subtraction (Lev. xxv, 27; xxviii, 18; Numb. iii, 19, 43, 46), multiplication (Lev. v, 8; xxvii, 16–18; Numb. iii, 46–50), and division (Lev. xxv, 27–50). In fact, every art or science which occurs or is alluded to in the Old Test., and upon the understanding of which depended the understanding of the Scriptures, must to some extent have formed a part of the strictly religious Jewish education.

We have already seen that the education of the children devolved upon the parents. They were the teachers in ordinary cases. This natural duty must have been a pleasant task, a welcome occupation, and a pastime to a people who led a rural life, and whose Sabbaths and festivals freed them from labor a sixth part of the year. See FESTIVAL. In these leisure hours the parents, who were strictly forbidden to engage in any secular work, were in constant contact with their children; and the many symbols, rites, and ceremonies on those occasions were used by them as so many illustrated narratives of the dealings of God. We need, therefore, not wonder that the name *school* does not occur in the Bible previous to the Babylonian captivity; before the Jews were entangled in foreign affairs; before commercial transactions with other nations and other matters had taken so many of the people away from their homes and deprived their children of their natural teachers. The traditional opinion that by שבת תחכמני (2 Sam. xxxiii, 8) is meant a sort of academy (the Midrash, the Chaldee Paraphrase, Kimchi, etc.), or that דלתיה (Prov. viii, 34) denotes בית המדרש (see Rashi, *ad loc.*), is purely gratuitous.

But though there were no national or elementary schools before the exile, there were cases in which professional teachers had to be resorted to, e. g. when the high position or official duties of the parents rendered parental teaching impossible, or when the parents were in any way incapacitated, when the child's abilities to learn surpassed the father's capabilities to teach, or where the son was preparing himself for a vocation different from that of his father. For such exceptional cases teachers existed from a very early period, as we have seen above. We find that Bezaleel and Aholiab were qualified by God as teachers (להורות נתן בלבו) in certain departments. The Psalmist speaks of his having had many teachers (מכל מלמדי השכלתי [cxix, 99]). Both teachers and pupils are mentioned in connection with the temple choir (1 Chron. xv, 22; xxv, 8); and the prophets, who, by virtue of their superior piety, high attainments, large acquaintance with the political affairs of the world, delivered public lectures on the festivals (2 Kings iv, 22, 23), instructed young men who aspired to a better education in order to fit themselves for public service (1 Sam. x, 5, 10, etc.; 2 Kings ii, 3, etc.; iv, 38, etc.; vi, 1, etc.).

As for the so-called *school of prophets*, no such term occurs in the Old Test. The institution, however, is substantially referred to in several passages which speak of the "sons of the prophets" (1 Kings xx, 35; 2 Kings ii, 5, etc.), showing some kind of a college for the instruction of the prophetical order from the time of Samuel onward. The intimations on the subject are, indeed, obscure, yet sufficiently clear to warrant the general belief in their existence. In later times they were doubtless merged in the regular synagogical schools referred to below. See PROPHETS, SONS OF.

III. *From the Babylonian Captivity to the Close of the Talmud.*—A new epoch in the education of the Jews began with their return from Babylon. In the captivity, the exiled Jews had to a great extent forgotten their vernacular Hebrew, and they became incompetent to understand their sacred oracles. Ezra, the restorer of the law, as he is called, found it therefore necessary,

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immediately on their return to Jerusalem, to gather around him those who were skilled in the law, and with their assistance trained a number of public teachers. The less distinguished of these teachers went into the provincial towns of Judæa, gathered disciples, and formed synagogues; while the more accomplished of them remained in Jerusalem, became members of the Great Synagogue, and collected large numbers of young men, whom they instructed in all things appertaining to the law, in the prophets, and in the sayings of the sages of old (Ecclus. ii, 9–11; Mishna, *Aboth*, i, 1). Scrolls were given to children upon which were written passages of Scripture, such as *Shema* (i. e. Deut. vi, 4), or the *Hallel* (i. e. Psa. cxiv–cxviii, cxxxvi), the history of the creation to the deluge (Gen. i–viii, 1), or Lev. i, 18 (comp. Jerusalem Talmud, *Megilla*, iii, 1; *Gittin*, 60 a; *Sopherim*, v, 9). The course of study pursued in the metropolis was more extensive (Prolog. to Ecclus. and Ecclus. xxxviii, 24, etc.; xxxix, 1, etc.), that of provincial towns more limited, while the education of the small and more remote places or villages almost exclusively depended upon what the inhabitants learned when they went up to Jerusalem to celebrate the festivals, and was therefore very insignificant. Hence the phrase עם הארץ, *country people*, came to denote the *uneducated*, the *illiterate;* just as *paganus*, or *pagan*, a countryman or villager, is for a similar reason used for *heathen:* while *urbanus*, *urbane*, or *an inhabitant of a city*, denotes an *educated man*.

The schools now began to increase in importance; and the intercourse of the Jews with the Babylonians, the Persians, and the Greeks widened their notions of education, and made them study foreign languages and literature and Hebraize their philosophy. The Essenes, who found it necessary to separate themselves from the nation because of their foreign innovations, also devoted themselves to the education of the children; but their instruction was confined to the divine law and to morals (Josephus, *War*, xi, 8, 12). See Essenes. Simon ben-Shetach (B.C. 80) has the merit of having introduced superior schools into every large provincial town, and ordained that all the youths from the age of sixteen should visit them (Jerusalem *Kethuboth*, viii, 11), introducing government education. So popular did these schools become that while in the pre-exilian period the very name of schools did not exist, we now find in a very short time no less than eleven different expressions for school, e. g. אלישים = ἄλσος, or אלישם = ἱλεώς (*Midrash Coh.* 91); אסכולא, or אסכולי = σχολή (*Midrash Shir Hashir*, 15 a); בי מדרשא, or more frequently בית המדרש (*Yebam.* 24 b; *Aboth*, v, 14); בית אולפן, *house of learning* (Jonath. *on Exod. xxxiii*, 7); בית הספר, *the house of books* (*Midrash Echa*, 70 b); בית סיפר, *the house of the teacher* (ibid. 77 b); בית רבן, *the house of the master* (*Baba Bathra*, 21 a); בית תלמוד, *the house of instruction* (*Gittin*, 58 a); ישיבה, or מתיבתא, *the seat*, i. e. where the disciples sat at the feet of their master; כרם, *the vineyard* (Rashi on *Yebam.* 42 b); and סדרא, *an array*, where the disciples were arrayed according to their seniority and acquirements (*Cholin*, 173 b). The etymologies of some of these words, and the signification of the others, give us in a very striking manner the progressive history of Jewish education, and tell us what foreign elements were introduced into Jewish pædagogy. Some idea may be formed of the deep root juvenile education had struck in the hearts of the Jews from the following declaration in the Talmud: "The world is preserved by the breath of the children in the schools;" "A town in which there is no school must perish;" "Jerusalem was destroyed because the education of children was neglected" (*Sabbath*, 119, b).

As the national education of this period is that which the apostles and the first disciples of Christ received, and as this must be of the utmost importance and interest to Christians of the present day, we shall now briefly state what the Talmud and the Midrashim consider to constitute the proper education of a respectable Jew, and give their notions of schools and the mode of instruction. We must begin with the schools. A school or teacher was required for every twenty-five children; when a community had only forty children, they might have one master and an assistant (*Baba Bathra*, 21 a). Schools must neither be established in the most densely crowded parts of the town (*Pesachim*, 112 a), nor near a river which has to be crossed by an insecure bridge (*Baba Bathra*, 21), so as not to endanger the health or lives of the children. The proper age for a boy to go to school is six years (*Kethuboth*, 50 a); before that time the father must instruct his son. Thus it is related that R. Chija ben-Abba would never eat his breakfast before he had repeated with his son the lesson which he gave him on the previous day, and taught him at least one new verse (*Kiddush.* 30 a). At the age of five a boy had to study the Bible, at ten the Mishna, and at fifteen the Talmud (*Aboth*, v, 21). Great care was taken that the books from which instruction was imparted should be correctly written (*Pesachim*, 112 a), and that the lessons taught, especially from the Bible, should be in harmony with the capacities and inclinations of the children (*Aboda Zara*, 19 a; *Berach.* 63 a), practical (*Kiddush.* 40 b), few at a time, but weighty (*Vayikra Rabba*, ciii). The parents never ceased to watch that their children should be in the class at the proper time. We are told that Rabba ben-Huna never partook of his breakfast till he had taken his son to school (*Kiddush.* 30 a). Josephus, therefore, did not at all exaggerate when, writing against Apion, he said, "Our principal care of all is to educate our children" (*Apion*, i, 12). "If any of us is asked about our laws, he will more readily tell them all than he will tell his own name, and this in consequence of our having learned them as soon as ever we became sensible of anything, and of our having them, as it were, engraven on our souls. Our transgressors of them are but few, and it is impossible, when any do offend, to escape punishment" (*ibid.* ii, 19). In a similar manner Philo expresses himself: "The Jews looking upon their laws as oracles directly given to them by God himself, and having been instructed in this doctrine from their very earliest infancy, they bear in their souls the images of the commandments contained in these laws as sacred" (*Legat. ad Cajum*, § 31, Mang. ii, 577). "They are taught, in a manner, from their very swaddling-clothes, by their parents and teachers and instructors, and even before that by their holy laws, and also by the unwritten maxims and customs, to believe that there is but one God —their Father and the Creator of the world" (*ibid.* § 16, Mang. ii, 562). Of Timothy we are told that from a child he knew the Holy Scriptures (*ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας* [2 Tim. iii, 15]); and a similar statement we find in the Apocryphal book Susannah, ver. 3. From all this we can presume that the education and instruction of the children at first devolved upon the parents, who were the teachers, and who in their leisure hours, especially on Sabbaths and festivals, illustrated the many symbols, rites, and ceremonies which were used on different occasions. The importance of education having now become more and more realized, the foundation of schools became more and more a matter of necessity; and the man who immortalized his name by establishing elementary schools was Jesus of Gimlo, who fell by the hands of the zealots during the siege of Jerusalem. After that time children were not allowed to go to school from one city into another; the inhabitants of each city could be obliged to have a school and a teacher (*Baba Bathra*, 21 a), and it was even forbidden to live in a city where there was no school (*Sanhedrin*, 17 a). The number of schools now increased, and flourished throughout the length and breadth of the

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land; and though it seems exaggerated when the Talmud states that there were 400 elementary schools in Bechar, each having 400 teachers with 400 children each (*Gittin*, 58 b), and that there were 1000 pupils in the house of the father of Rabban Simeon ben-Gamaliel who were instructed in the Thora, or law, and in the Greek (*Baba Kama*, 83 a), it is certain that the number of schools, teachers, and pupils must have been large in every great place. Maimonides thus describes the school: "The teacher sat at the head, and the pupils surrounded him, as the crown the head, so that every one could see the teacher and hear his words. The teacher did not sit on a chair while the pupils sat on the ground, but all either sat on chairs or on the ground. Formerly it was customary for the teacher to sit and the pupil to stand; but shortly before the destruction of Jerusalem it was so arranged that both the teacher and scholar sat" (*Jad Hachazaka H. T. T.* iii, 2). No unmarried person could teach (*Kiddush.* 82 b), and no choleric person could be a teacher (*Aboth*, ii, 7). The teacher was to be respected by the pupil; yea, the latter was expected to show him greater respect than his own father, and to entertain for him a warmer attachment (*Aboth*, iv, 15; *Pesachim*, 22 b; *Sabbath*, 119 b; *Horayoth*, 13 a; *Baba Metsia*, 33 a). But, on the other hand, the teacher was, both by word and example, to incite his pupils to everything good and noble; he was to endeavor to secure the confidence, the respect, and the affection, both of parents and children; the latter he was to treat rather with kindness than with rigor. As to the objects the teacher had to teach, the national literature of the people was the main object. As soon as the child could read, the teacher commenced reading Leviticus or Torath Cohanim, and the reason why this book was to be read first was because the little ones are innocent and pure, and the sacrifices symbolize purity, therefore "let the pure ones come and study the law of restoring purity by the sacrifice" (*Vayikra Rabba*, § vii). The curriculum in the study of the law being finished, that of the Mishna began, to be followed by that of the Gemara; the latter, however, belonged to the higher schools. Besides the national literature, languages were also taught, especially the Greek. Thus we read of Rabbi, who said, "What is the use of the Syriac language in Palestine? Let any one study either the Hebrew or the Greek" (*Gittin*, 28 b; *Sotah.* 49 a; *Baba Kama*, 82 b). Besides the linguistic studies, they also studied astronomy, mathematics, and natural sciences. It seems that gymnastic exercises also originally belonged to the curriculum, but were afterwards interdicted as leading to dangerous contact and assimilation with heathens (*Aboda Zara*, 18 b). Beating, if necessary, with a strap, never with a rod, was to be the principal means of correction; and an instance is mentioned where a teacher was deposed for too great severity. The alphabet was taught by drawing the letters on a board till the children remembered them. In reading, well-corrected books were to be used, and the child was to point to the words as he spelled them. The teacher was to make the lesson as plain as possible, and not to lose patience if it was not immediately understood. It was one of the principal duties of an instructor of youth to impress upon their minds and hearts the lessons of morality and chastity. To acquire fluency, pupils were to read aloud, and certain mnemonic rules were devised to facilitate the committing to memory. The number of hours during which junior classes were to be kept in school was limited. As the close air of the schoolroom might prove detrimental during the heat of the day, schools were closed between ten o'clock A.M. and three P.M. For similar reasons school-hours were limited to four hours a day during the period from the 17th Thamus to the 9th Ab, and the teacher forbidden to chastise his pupils during these months. The paramount importance which public instruction had assumed in the life of the nation, we can see from sayings like those above cited: "Jerusalem was destroyed because the instruction of the young was neglected" (*Sabbath*, 119 b); "The world is only saved by the breath of the school-children" (*ibid.*); "A town in which there is no school must perish" (*ibid.*). The higher schools, or "kallahs," met during certain months in the year only. Three weeks before the term, the dean prepared the students for the lectures to be delivered by the rector; and so arduous became the task, as the number of the disciples increased, that in time no less than seven deans had to be appointed. Yet the mode of teaching was not that of our modern universities. The professors did not deliver lectures which the disciples, like the student in *Faust*, could "comfortably take home in black and white." Here all was life, movement, debate. Question was met by counter-question; answers were given wrapped up in allegories or parables; the inquirer was led to deduce the questionable point for himself by analogy—the nearest approach to the Socratic method. The New Test. furnishes many specimens of this method of instruction. The *extent* of instruction imparted in these schools embraced almost all sciences preserved in the Talmud. An important part of education, as we shall more particularly see below, was the learning of a trade. Thus we find among the most celebrated "doctors" tentmakers, sandalmakers, weavers, carpenters, tanners, bakers, cooks.

Besides the elementary schools, which were chiefly intended for popular education, there were, as already intimated, also superior colleges, at first confined to Jerusalem, under the management of the presidents and vice-presidents of the Sanhedrim, the *Sopherim*, or "scribes" and "doctors," as they are called in the New Test., and members of the Sanhedrim, who made it one of their principal objects to train young men destined to become the teachers and judges of Israel, and the bearers of "the traditions of the fathers" (*Aboth*, i, 1). Gradually these academies were multiplied in the metropolis, and spread over all the countries where the Jews resided. Akbara, Lydda, Ushach, Sepphoris, Tiberias, Jabne, Nares, Nahardea, Machuza, Selki, Shakan-Zib (El-Sib), Pumbaditha, Sora, and Alexandria, in the process of time, became distinguished for their seats of learning. The following are the presidents and vice-presidents of the colleges which were the depositories of the traditions of the fathers and the supreme arbiters in the sphere of morals and education, together with the most distinguished masters and disciples under each presidency, both in Palestine and Babylon, to the close of the Talmud, in their chronological order (more briefly summarized in part under PUMBADITHA; SORA; etc.):

	THE TANAIM EPOCH.	B.C.
	Simon the Just or Pious	300
	Antigonus of Soho	200–170
a	Jose ben-Joeser of Zereda, and Jose ben-Jochanan of Jerusalem, the first pair,	170–140
b	Jehoshuah ben-Perachja, and Natai of Arabela	140–110
c	Simon ben-Shetach, their pupil, and Jehudah ben-Tabai	110–65
d	Shemaja, and Abtalion	65–30
	Hillel I, the Great, the Babylonian, in whose family the presidency became hereditary for fifteen generations (A.D. 10–415). He was first with Menachem and then with Shammai, who founded a separate school	B.C. 30–A.D. 10
	The former was designated *the school of Hillel*, which had eighty disciples, called *the elders of the house of Hillel*, among whom were Jonathan ben-Uziel the Targumist, Dossa ben-Harchinas, Jonathan his brother, and Jochanan ben-Zakkai; while the latter was denominated *the school of Shammai*, the immediate disciples or elders of which were Baba ben-Buta, Dotai of Stome, and Zadok, the originator of the Zealots.	A.D.
	Simon ben-Hillel I	10–30
	Gamaliel I, ben-Simon I, called Ha-Zaken *the elder*, the teacher of the apostle Paul	30–50
	Simon II, ben-Gamaliel I	50–70
	Jochanan ben-Zakkai, founder of the school of Jabne or Jamnia	68–80

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Palestine.	A.D.	*Babylon.*	A.D.
Gamaliel II, of Jabne, ben-Simon II, and Eleazar ben-Azariah, who was for a little time president in the place of Gamaliel. Here are to be mentioned Eliezer ben-Hyrkanus, brother-in-law of Gamaliel, and founder of the school at Lydda, which continued the only seat of learning in Southern Judæa for several centuries; Joshua ben-Chananja, who established a school at Bekiin, in the valley between Jabne and Lydda; Ismael ben-Eliesa, the founder of the school known by the name Be-R. Ismael; Aquila, the translator of the Bible; R. Ilai, R. Chaliphta, Bar-Cochba, the false Messiah	80–116	Nahardea, the centre of learning since the Babylonian exile, and the seat of the rector-general of all the Babylonian colleges. It was destroyed through the adventurer Papa ben-Nazar, in the year A.D. 259.	
Simon II, ben-Gamaliel II, and R. Nathan, vice-president, author of the Mishna or Tosiphta which goes by his name, and of a commentary on *Aboth*. The distinguished men of this presidency are, R. Judah ben-Ilai, of Ushah; R. Jose ben-Chaliphta, of Sepphoris, author of the history called *Seder Olam;* R. Jochanan, of Alexandria; R. Simon ben-Jochai, of Galilee, the reputed originator of the Cabala and author of the far-famed *Zohar*	140–163	R. Chanina, nephew of R. Josuah, formed a college in Nachor-Pacor, in the neighborhood of Nahardea, of which he became president; and R. Nechunja or Achija was vice-president	138–140
Jehudah I, the Holy, Ha-Nasi, ben-Simon III, editor of the Mishna, and called *Rabbi*. His celebrated disciples, who also became heads of schools, were called *semi-Tanaim*, and perfected their master's work, the Mishna. These were R. Jannai, whose school was at Akbara; R. Chija=Achija; Ushaja the elder, surnamed "the father of the Mishna;" and Abba Areka, surnamed *Rab*, the founder of the school at Pumbadita	163–193	R. Shila was the rector-general at Nahardea; R. Nathan, the last *Tana*, and R. Chija were both educated here. Abba Areka, who also was a student here and afterwards went to Palestine to finish his studies under Jehudah I, brought with him on his first return to Babylon (A.D. 189) the complete Mishna of his master	cir. 140–190
Gamaliel III, ben-Jehudah I, in whose presidency the college was transferred from Jabne to Tiberias	193–220	Samuel the astronomer, also called Mar-Samuel, Arioch, and Jarchini, succeeded R. Shila as rector of the college at Nahardea	190–247

THE AMORAIM EPOCH.

Jehudah II, ben-Simon III, also called *Rabbi*, the teacher of Origen. The teachers of this period were, R. Chaninah, the most distinguished disciple of Jehudah I, who founded a school at Sephoris; R. Simlai, the celebrated Haggadist, who reduced the law of Moses to 613 commandments; R. Jose of Maon; R. Chaggai, R. Jehudah ben-Nachmani, etc.	220–270	Abba Areka, surnamed *Rab*, having returned to his native place a second time, founded a school at Sora, which maintained its celebrity for nearly 800 years, and which attracted about 1200 students in the lifetime of its founder. He was the president of it twenty-eight years	219–247
		Samuel Jarchini, rector of the college at Nahardea, is elected rector-general of all the schools in Babylon	247–257
		R. Hana became rector-general. He had only 800 students, as, during his rectorate, R. Jehudah ben-Jecheskel founded a school at Pumbaditha, and R. Chasda founded another school at Sora, which attracted many of his disciples. Nahardea is destroyed (259); the students emigrate into the neighborhood of the Tigris and found a school	257–297

Tiberias.	A.D.	*Sora.*	A.D.	*Pumbaditha.*	A.D.
Gamaliel IV, ben-Jehudah II.	270–300	Chasda of Kaphri, founder of this school, is rector	293–309	R. Jehudah ben-Jecheskel, founder of the school at Pumbaditha, is elected rector-general of all the colleges, and officiates two years	297–299
Jehudah III, ben-Gamaliel IV,	300–309			Chasda of Kaphri, founder and rector of the school at Sora, is elected rector-general	299–309
Hillel II, ben-Jehudah III, introduced the new calendar, and is said by Epiphanius to have embraced Christianity. The distinguished teachers of this period were R. Jona, R. Jose, and Tanchuma ben-Abba, the renowned Haggadist and reputed author of the *Midrash Tanchuma*	330–365	Rabba ben-Huna, succeeded Chasda to the rectory, and when he died the college was without a rector for nearly fifty years	309–320	Rabba ben-Nachmani, who succeeded Chasda, revived the college to such a degree that he obtained 1200 students	309–330
				Joseph ben-Chija the blind. He translated the prophets of the Old Test. into Chaldee	330–333
				Abaji ben-Cajlil, surnamed Nachmani, the nephew of Rabba, succeeded R. Joseph the blind	333–338
				Rabba ben-Joseph, ben-Chama, who founded the school at Machuza, was elected rector after Abaji	338–352
				Nachman ben-Isaac held the rectorate four years	352–356

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Tiberias—continued.	A.D.
Gamaliel V, ben-Hillel II. The teachers of this period were R. Jeremiah, R. Jacob ben-Abun, etc.	365–385
Jehudah IV, ben-Gamaliel V.	385–400
Gamaliel the last (בתראה), ben-Jehudah IV.	400–425

Sora—continued.	A.D.
Ashi ben-Simai, surnamed Rabban (*our teacher*), resuscitated the college of Sora, and was its rector fifty-two years, during which time seven rectors died in Pumbaditha. Ashi immortalized his name by collecting the Babylonian Talmud.	352–427
R. Jemar, or Mar-Jemar (contracted Maremar), succeeded R. Ashi as rector of the college, and officiated about five years.	427–432
R. Idi ben-Abin, a disciple of R. Ashi, officiated as rector for twenty years.	432–452
R. Nachman ben-Huna.	452–455
Mar bar-R. Ashi, who continued collecting the Talmud, which his father began.	455–468
Rabba Tusphan. Sora, where one of the oldest Jewish universities stood, was now destroyed by the Persian king Firuz.	468–474
Rabina II, who, with R. Jose and his colleagues, completed the Talmud.	468–540

Pumbaditha—continued.	A.D.
R. Chama of Nahardea, Nachmani's successor, held the rectorate nineteen years.	356–377
R. Zebid ben-Ushaja.	377–385
R. Dimi ben-Chinena of Nahardea.	385–388
Raphrem ben-Papa.	388–400
R. Kahana. The celebrated men of this period were Mar-Sutra, Pheluna ben-Nathon, etc.	400–411
Mar-Sutra.	411–414
R. Asha ben-Raba.	414–419
R. Gebiha of Be-Katil.	419–433
Rephrem II.	433–443
R. Rachamai.	443–456
R. Sama ben-Raba.	456–471
R. Jose.	471–520
R. Samuel ben-Abahu.	

At first the organization of these schools or colleges was very simple. Besides the president or rector, who was the chief teacher, and an assistant, there were no offices or ranks. Gradually, however, superior and subordinate ranks involuntarily developed themselves, and ultimately assumed the following form: The college, which met during certain months of the year, and was generally called *Methiba* (מתיבא), *seat of learning*, was presided over by the chief rabbi, who was called *Resh-methiba* (ראש מתיבא), and was elected by the school. Next to this *Resh-methiba* or rector came the *Resh-kalla* (ראש כלה), *the chief of the assembly*, whose office it was to expound or simplify to the students, during the first three weeks of the session, the theme upon which the rector had determined to lecture. In later times there were seven *Rashe-kalloth* (ראשי כלות), such interpreters, composed of the associates (חברים) and members of the Sanhedrim, varying in rank. The president or teacher occupied a raised seat, the interpreters sat next to the rector on lower seats, while the disciples sat below them at the feet of their teachers (Acts xii, 3).

The mode in which instruction was communicated was chiefly catechetical. After the master had delivered his dictum or theme, the disciples in turn asked different questions (Luke ii, 46), which he frequently answered by parables or counter-questions, a line of conduct also pursued by Christ in accordance with the custom of the time (comp. Matt. xxii, 17–22; Luke xx, 2–4, etc.). Sometimes the teacher introduced the subject by simply asking a question connected with the theme he proposed to propound; the replies given by the different disciples constituted the discussion, which the master at last terminated by declaring which of the answers was the most appropriate. Thus R. Jochanan ben-Zakkai (B.C. 30), on one occasion, wanted to inform his disciples what was the most desirable thing for man to get. He then asked them, "What is the best thing for man to possess?" One replied, "a kind nature;" another, "a good companion;" another, "a good neighbor;" another, "the power to foresee consequences;" while R. Eleazer said "a good heart." Whereupon R. Jochanan remarked, "I prefer R. Eleazer's answer to yours, for in it all your answers are comprehended" (*Aboth*, ii, 9). Who is not reminded thereby of the questions put by the Saviour to his disciples in Mark viii, 27–30?

Allegories, riddles, stories, etc., formed another channel whereby instruction was communicated in these schools. The oppressive heat of the Eastern climate, which was especially felt in the crowded college, where, as we have seen, twelve hundred disciples were sometimes present, tended to make the students drowsy when a hard subject was discussed. The wise teacher, therefore, when he perceived that the attention began to flag, at once introduced a merry anecdote or a monstrous story, or propounded a ludicrous riddle, which immediately aroused the disciples and enabled the master to go on with his theme. Hence the abundance of both sublime and ridiculous parables and stories dispersed throughout the Talmud and Midrashim which record these lectures; and hence, also, the parabolic mode of teaching adopted by our Saviour.

The extent of instruction, or what constituted education in these schools, can hardly be defined. An unbiassed reader will see from a most cursory glance at any of the discussions recorded in the Talmud that all manner of subjects were brought forward in these colleges. Theology, philosophy, jurisprudence, astronomy, astrology, medicine, botany, geography, arithmetic, architecture, were all themes which alternately occupied the attention of masters and disciples. In fact, the Talmud, which has preserved the topics discussed in the colleges, is an encyclopædia of all the sciences of that time, and shows that in many departments of science these Jewish teachers have anticipated modern discoveries. It would require far more space than the limits of this article allow to quote instances in confirmation of this; we can therefore only refer the reader to the treatises quoted below.

Besides the abstruse theological and scientific subjects, etiquette occupied a prominent part in the lectures of the college, and was regarded as forming an essential part of education. The most minute directions are given as to the behavior of students towards their parents, their teachers, their superiors in age or rank.

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Every one met in the street must be saluted (*Aboth*, iv, 10). Not to respond to a salutation is characterized as committing a robbery (*Berach.* 6 b). An ordinary man is to be saluted with the words, "Peace be with thee!" a teacher, "Peace be with thee, my teacher and my master!" (Rashi on *Berach.* 27 b); and a king, "Peace be with thee, my king! peace!" (*Gittin*, 62 a). Salutations in the house of prayer are not allowed (*Derech Eretz*, 10). One must rise before a learned man (*Kethuboth*, 103 b), and before the hoary head, even if he be a non-Israelite (*Kiddush.* 33 b). When three persons walk together, the superior is to walk in the middle (*Erub.* 54 b); the teacher must always be on the right of the pupil in walking (*Yoma*, 37 a). One must not leave a friend without asking his permission (*Derech Eretz*, 2); when leaving one's teacher the disciple must say, "I am dismissed;" whereupon the response is, "Depart in peace!" (*Berach.* 64 a). Never enter a house suddenly and without notice (*Kethuboth*, 62 b); nor sit down before the superior has seated himself (Jerus. *Kethuboth*, 25); nor lean in the company of superiors (*Derech Eretz*, § vi). "Seven things are seen in the conduct of an educated man, and seven in the behavior of an uneducated person: 1. An educated man will be quiet in the presence of one more educated than himself; 2. Will not interrupt any one speaking; 3. Will not give a hasty reply; 4. Will ask appropriate questions; 5. Will give suitable answers; 6. Will answer the first thing first, and the last thing last; and 7. Will candidly say when he does not know anything. The reverse of these things will be seen in the uneducated" (*Aboth*, v, 10).

Another most essential part of education was the learning of a trade. Thus R. Gamaliel declares, "learning, no matter of what kind, if unaccompanied by a trade, ends in nothing and leads to sin" (*Aboth*, ii, 2). R. Judah ben-Ilai, called "the wise," "the first orator," had a trade, and used to say, "labor honors the laborer" (*Nedarim*, 49 b). R. Ismael, the great astronomer and powerful opponent of Gamaliel II, was a needle-maker (Jerus. *Berach.* iv, 1); R. Jose ben-Chalaphta, of Sephoris, was a tanner (*Sabbath*, 49 b). These rabbins, like the apostle Paul, gloried in the fact that they could maintain themselves and teach independently of payment, and hence took a pride in their respective trades, which were attached to their names, viz., rabbi Jochanan, the shoemaker; rabbi Simon, the weaver; rabbi Joseph, the carpenter. This will account for the apparent anomaly that the apostle Paul, a thorough student, should have been a tent-maker.

Though female education was necessarily limited, owing to the position which women occupied in the East, yet it must not be supposed that it was altogether neglected. The fact that mothers had to take part in the education of their children would of itself show that their own education must have been attended to. We are, however, not confined to this inference. The 31st chapter of Proverbs gives us a description of what was the education of a woman and a housewife in the Old Test. In the Talmud we find the daughters of R. Samuel were even first-rate students of the *Halacha* (*Kethuboth*, 23 a; Jerus. *ibid.* ii, 6). R. Jochanan ben-Napucha not only urges the study of Greek as a necessary part of a man's education, but recommends it also for women as a desirable accomplishment (Jerus. *Sota*, s. f.). To show the desirableness of uniting with Hebrew the study of Greek, this celebrated rabbi, in accordance with the ancient practice, illustrates it by a passage of Scripture (Gen. ix, 23): "Because the two sons of Noah, Shem and Japheth, unitedly covered the nakedness of their father with one garment; Shem (representing the Jews) obtained the fringed garment, the *Talith;* Japheth (representing the Greeks) got the philosopher's garment, i. e. *Pallium*," which ought to be united again (*Midrash Rabba* [Gen. xxxvi]). Hence R. Abbahu was not only himself a consummate Greek scholar, but had his daughter instructed in this classical language, since he regarded it as necessary to a good female education, and quoted R. Jochanan as an authority upon this subject (Jerus. *Sabbath*, iii, 1; *Sota*, s. f.).

V. *Literature.*—The best works upon this subject are the Talmud and Midrashim; but as these are not generally accessible, we mention the masterly works of Zunz, *Die gottesdienstlichen Vorträge der Juden* (Berlin, 1832); Frankel, *Der gerichtliche Beweis* (ibid. 1846); *Monatsschrift*, i, 509, etc.; Wunderbar, *Biblisch-talmudische Medicin* (Riga and Leips. 1850–60); Lewysohn, *Die Zoologie des Talmuds* (Frankfort-on-the-Main, 1858); Grätz, *Geschichte der Juden*, vols. iii and iv; *Ben-Chananja*, i, 417, 460, 512; ii, 66, 167, 210, 258; iii, 539; Edersheim, *History of the Jewish Nation*, p. 297 sq.; Schürer, *Lehrbuch der neutestamentlichen Zeitgeschichte*, p. 466 sq.; Hartmann, *Die enge Verbindung des A. T. mit dem Neuen*, p. 377–384; Gfrörer, *Jahrhundert des Heils*, i, 156–192; Van Gelder, *Die Volksschule des jüdischen Alterthums nach talmudischen und rabbinischen Quellen* (Berl. 1872); Marcus, *Zur Schul-Pädagogik des Talmud* (ibid. 1866).

There are numerous monographs on the subject: Held, *De Jud. Scholis* (Norimb. 1664); Heubner, *De Academiis Hebræor.* (Vitemb. 1703); Lund, *De Scholis et Academiis Heb.* (Upsal. 1707); Reineccius, *De Scholis Hebr.* (Weissenb. 1722); Sennert, *De Scholis et Academiis Hebr.* in his *Heptas Exercit.* (Vitemb. 1657); Sgambalo, *De Acad. Jud.* (Neap. 1703); Weisner, *De Scholis et Academiis Hebr.* (Heidelb. 1782); Zorn, *De Scholis Jud.* (Sedin. 1716); and others cited by Volbeding, *Index Program.* p. 138. On the *Schools of the Prophets:* Hernig, *Von den Schulen d. Proph.* (Bresl. 1777); Winckler, *Vindicatio Scholæ Samuelis* (Hildesh. 1754); Silberrod, *De Prophetarum Filiis* (Jen. 1710). See PROPHETS, SCHOOLS OF.

SCHOOLS, PARISH. See PARISH SCHOOLS.

SCHOOLS, SINGING. The high estimation in which singers were held in the ancient Church appears from the institution of schools for their instruction and training, and the great attention which was paid to these schools and their presidents. Such schools were established as early as the 6th century, and became common in various parts of Europe, particularly in France and Germany. The most celebrated was that founded at Rome by Gregory the Great, which was the model of many others afterwards established. From these schools originated the famous Gregorian chant, a plain system of church music, which the choir and people sang in unison. The prior or principal of these schools was a man of considerable dignity and influence in the Church. The name of this officer at Rome was *archicantor ecclesiæ Romanæ*, and elsewhere *primicerius* (or prior) *scholæ cantorum*. See Coleman, *Christ. Antiq.* p. 124; Riddle, *Christ. Antiq.* p. 307. See SINGING.

Schoonmaker, Henricus, a (Dutch) Reformed minister, was born at Rochester, Ulster Co., N. Y., in 1739. He was converted early in life under the ministry of the Rev. Henricus Frelinghuysen, and studied theology with the Rev. John H. Goetschius, who became his father-in-law. Dr. Schoonmaker was one of the first ministers of the Reformed Church who were licensed by the cœtus, independently of the Church in Holland. He was called immediately (1763) to the churches of Poughkeepsie and Fishkill. When the ministers arrived to ordain him, they found the church doors barred against them by the Conferentie party, and the service was conducted under the shade of a large tree in a wagon, in which upon his knees the candidate took his vows in presence of a large congregation. A ministry thus begun was not likely to be fruitless. His labors were greatly blessed, notwithstanding the opposition to which he was constantly exposed. In 1774 he removed to Acquackanonck (now Passaic), N. J., and subsequently gave a portion of his services to the neighboring church of Toteroo (now Paterson). In 1816 he resigned his charge, and died in 1820, having survived nearly all of his contemporaries. His grateful people continued his salary for life. He was the last

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but one of the old Dutch clergy who preached only in the language of Holland. Dr. Livingston pronounced him the most eloquent preacher in that tongue whom he had ever heard in this country. He was always popular in the pulpit, and his style was nervous, eloquent, and powerful. His life was blameless, and his ministry of over half a century was full of good fruits. See Sprague, *Annals of the Amer. Pulpit;* Kip, *Historical Discourse.* (W. J. R. T.)

Schoonmaker, Jacob, D.D., a son of the foregoing, was born May 11, 1777, at Acquackanonck (now Passaic), N. J. He graduated at Columbia College in 1799, and pursued his theological studies under Drs. Solomon Froeligh and John H. Livingston. He was licensed in 1801, and the next year became the pastor of the united churches of Jamaica and Newtown, L. I. This associate relation lasted until 1849, when the Newtown church became independent. He remained pastor at Jamaica one year longer, when on Aug. 6, 1850, he preached his farewell sermon, and then retired from the active ministry on account of age and infirmities. He died April 10, 1852, finishing his course with joy. Dr. Schoonmaker was a large, portly man, with a very benevolent countenance and a sweet savor of cheerful piety in his whole aspect and demeanor. He was dignified, courteous, discreet—a faithful preacher, a devoted pastor, a sound evangelical theologian of the Calvinistic school—an active supporter of the educational institutions and benevolent agencies of the Church, and a workman who needed not to be ashamed. He was a father among his people, and, while cherishing the most profound attachment to his own Church, was truly catholic in feeling towards all who love Christ. See Sprague, *Annals of the Amer. Pulpit,* vol. ix. (W. J. R. T.)

Schoonmaker, Martinus, a minister of the (Dutch) Reformed Church, was born at Rochester, Ulster Co., N. Y., in 1737. He studied under Goetschius and Marinus, and was licensed to preach in 1765. His ministry was spent on Long Island, embracing the churches of Brooklyn, Flatbush, New Utrecht, Flatlands, Bushwick, and Gravesend. From 1765 to 1783 Harlem was also included in his extensive bishopric. All of these have long been separate and important churches. His labors were necessarily very arduous, but he bore them with untiring zeal and energy down to his old age, which was so vigorous that at fourscore his sight, hearing, and other faculties were as perfect as in former years. He was universally beloved and revered, without an enemy, and yet living in troublous times. He resided at Flatbush, while the care of all the churches of Kings County came upon him daily. During the Revolutionary war he was an ardent patriot, and it is related that on his personal word and statement he secured from the Congress in session at Harlem the release of a person who was suspected and imprisoned as a Tory. He preached only in the Holland language. His memory is held in high esteem as one of the fathers of the Church and a relic of the old race of venerable Dutch dominies. He died in 1824. See Corwin, *Manual of the Reformed Church.* (W. J. R. T.)

Schöpf, Joseph W., a Lutheran theologian, was born at Chemnitz, April 12, 1793, and died July 15, 1831, at Dresden. He published, *Die symbolischen Bücher der evangelisch-lutherischen Kirche, deutsch mit Anmerkungen und Erklärungen,* etc. (Leips. 1828, 2 vols.):—*Die Widerlegung der augsburgischen Confession,* etc. (ibid. 1830):—*Der Geistliche und unsere Zeit* (Dresden, 1831). See Zuchold, *Bibliotheca Theol.* ii, 1173; Winer, *Handbuch der theolog. Literatur.* (B. P.)

Schotanus, Christian, a Dutch savant and historian, was born at Scheng, near Franeker, Aug. 16, 1603. He entered the Church, and in 1627 was pastor in his native village. He remained there till 1629, when he removed to Cornjum, where he spent ten years. At the end of that time he became professor of Greek in the Academy of Francker, and subsequently added ecclesiastical history to his other labors. His death, which occurred Nov. 12, 1671, was caused by extreme cold and exposure. His principal works are, *Notæ ad Evangelia et Epistolas* (Leeuwarden, 1647, 12mo):—*Catechesis* (Franeker, 1653):—*Collegium Miscellaneorum Theologicorum* (ibid. 1654, 12mo):—*Beschryving van Friesland* (Leeuwarden, 1656-64, with plates and maps):—*Bibliotheca Historiæ Sacræ V. T.* (Franeker, 1662-64, 2 vols. fol.):—*Hectas Disputationum Theologicarum* (ibid. 1664. 4to):—and an *Ecclesiastical and Civil History of Friesland* (down to 1558).—Hoefer, *Nour. Biog. Générale,* s. v.

Schott, Christian Heinrich, a German doctor of philosophy, was born at Schneeberg in 1803, and died May 1, 1840, at Boritz, near Meissen, where he had been pastor since 1830. He published, *Biblische Handconcordanz* (Leips. 1827):—*Züge aus dem Leben der Christen der drei ersten Jahrhunderte* (ibid. 1829):—*Das Leben unseres Herrn u. Heilandes Jesu Christi* (ibid. 1830):—*Geschichte der deutschen Bibelübersetzung Martin Luthers* (ibid. 1835). See Zuchold, *Bibliotheca Theol.* ii, 1174 sq.; Winer, *Handbuch der theol. Literatur,* i, 764. (B. P.)

Schott, Heinrich August, an eminent German theologian of the so-called supernaturalist school, was born at Leipsic, Dec. 5, 1780, and died Dec. 29, 1835. He began his university studies at the age of sixteen, and was soon distinguished for his fine Latin style and for his progress in theology. Among his teachers at Leipsic were Beck, Platner, Carns, and Keil. In 1801 he began to give lectures, and in 1803 he became one of the university preachers. His edition of the works of Dionysius of Halicarnassus (1804) gave him a place in the world of learning; still more so his edition of the New Testament with Latin translation (Leips. 1805). In 1809 he became professor of theology at Wittenberg, and lectured with great success on dogmatics, hermeneutics, and sacred eloquence. His *Epitome Theologiæ Christianæ* (1811) was an able work, but its usefulness was diminished by its complicated style. In 1812 he went to Jena, and there spent the rest of his fruitful life. The nucleus of a preachers' seminary which he there formed was richly endowed in 1817. His lectures were delivered in Latin. His work on eloquence, *Die Theorie der Beredtsamkeit* (Leips. 1815; 2d ed. 1828), is his best title to lasting fame; but his *Isagoge Historico-critica in Libros Novi Fœderis Sacros* (Jen. 1830) is abundant in erudition, and still deserves study. In character Schott was upright, simple, and deeply pious. His motto expressed his life—"proving, believing, diligent." He was a scholar and a theologian of the noblest type. He died in 1835. See his *Life* by Danz (Leips. 1836); Herzog, *Real-Encyklop.* xiii, 698-701. (J. P. L.)

Schott, Leopold, a German rabbi, was born at Randegg, Baden, June 27, 1807. Having finished his rabbinical studies at Hechingen and Carlsruhe, in 1829 he went to Heidelberg to attend the lectures at the university, at the same time pursuing his rabbinical studies with Salomon Fürst. In 1831, after having passed his examination, he was appointed religious instructor in his native place. In 1833 he was appointed for the rabbinate of his native city. He died Jan. 20, 1869, at Bühl, Baden. He contributed a number of essays to the *Zeitung des Judenthums* and the *Orient,* and published a number of *Sermons.* See Fürst, *Bibl. Jud.* iii, 286; Kayserling, *Bibliothek jüd. Kanzelredner,* ii, 293 sq. (B. P.)

Schottin, Johann D. Fr., *Dr.,* a German preacher, was born Jan. 4, 1789, at Heigendorf, in Weimar. He belonged to a Huguenot family, whose name was originally *Chaudien,* which the father of Johann D. Fr. changed into Schottin. Having completed his studies at Jena, he was in 1814 appointed pastor at Köstritz, in Reuss, where he remained till his end, May 16, 1866. He was an excellent pulpit orator, but the many calls which he received from Hamburg, Bremen, and Jena he refused. He is best known as one of the most recent German hymn-writers. Besides, he published a number of devotional works. See Zuchold, *Bibliotheca Theol.* iii,

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1176; *Literarischer Handweiser*, 1866, p. 309; Koch, *Geschichte des deutschen Kirchenliedes*, vii, 75. (B. P.)

Schrader, Clemens, a Roman Catholic divine, was born in 1820 at Itzum, in Hanover. He studied philosophy and theology at the *Collegium Germanicum* in Rome. In 1843 he was made doctor of philosophy, in 1846 he received holy orders, and in 1848 he was made doctor of theology. In 1850 he was appointed professor of dogmatics in Louvain; in 1851 he was called to Rome as professor of introduction to the New Test., where he afterwards also lectured on dogmatics; and in 1857 he was called to the Vienna University. This office he was obliged to resign, as he would not subscribe in 1868 to the new laws of the state. Since then he lived mostly in France, and died at Poitiers Feb. 23, 1875. He wrote *Theses Theologicæ* and *De Unitate Ecclesiæ*. In popular writings he explained the Syllabus, etc. See *Literarischer Handweiser*, 1875, p. 158. (B. P.)

Schrader, Johann Heinrich Ludolf, a Reformed minister of Germany, was born July 12, 1800, at Gifhorn, in Lüneburg, and died at Frankfort-on-the-Main Jan. 11, 1875, where he had been pastor since 1830. He published a number of *Sermons*. See Zuchold, *Bibl. Theol.* ii, 1177 sq.; Winer, *Handbuch der theol. Literatur*, p. 765; *Theologisches Jahrbuch*, 1876, p. 365. (B. P.)

Schramm, Johann Conrad, doctor and professor of theology at Helmstädt, where he died Feb. 25, 1739, is the author of, *De Usu et Abusu Originum Linguæ Sanctæ* (Helmstädt, 1707):—*Programma, quo Prælusionaria Disputationum cum Judæis Traduntur* (ibid. 1718):—*Disputatio de Mysteriis Veterum Judæorum Philosophicis* (ibid. 1708):—*Prolusio de Poesi Hebræorum in Codice Sacro* (ibid. 1723):—*Introductio in Dialecticam Cabbaleorum*, etc. (Brunswick, 1703):—*Disputatio de Symboli Apostolici in Talmude Ruderibus* (Helmstädt, 1706):—*Program. de Lectione, Præcipuo Ling. Hebr. Adjumento* (ibid. 1708). See Fürst, *Bibl. Jud.* iii, 287; Steinschneider, *Bibliogr. Handbuch*, p. 128; Winer, *Handbuch der theol. Literatur*, p. 765; supplement, p. 300. (B. P.)

Schramm, Johann Heinrich, doctor and professor of theology, was born March 20, 1676, at Gerkhausen. In 1701 he was appointed professor of elocution, history, and Greek at Herborn; in 1707 he was made member of consistory and preacher at Dillenburg; in 1709 he was appointed professor of theology at Herborn; in 1721 he was called to Marburg, and in 1723 to Herborn, where he died, Jan. 20, 1753. He wrote, *Dissertatio Inaug. de Manipulo Hordeaceo, cujus Oblatione Messem suam Auspicabantur Judæi ejusque Mysterio* (Frankf. a. O. 1706):—*Dissertatio de Holocaustis Judæorum et Gentilium* Κακοζηλία (Herborn):—*Dissertatio de Mysterio Holocaustorum* (ibid.):—*Dissertatio de Bestia Arundineti ad Psa. lxviii*, 31 (ibid. 1713):—*Dissertatio de Vigiliis Veterum* (ibid.); etc. See Fürst, *Bibl. Jud.* iii, 287 sq.; Winer, *Handbuch der theol. Literatur*, p. 765. (B. P.)

Schreck, WILLIAM, a minister of the Methodist Episcopal Church, was born near Osnabrück, Lower Prussia, about 1816. Emigrating to this country, he united with the Church, and was received into the Indiana Conference. He was afterwards a member of the South-west German Conference. He labored as an itinerant minister for thirty-two years, and died on Herman Circuit, Ill., March 30, 1874. He was a pious, liberal, energetic man, serving the Church with holy consecration.—*Minutes of Annual Conferences*, 1874, p. 88.

Schreiber, HEINRICH, a Roman Catholic divine of Germany, was born July 14, 1793, at Freiburg, in Breisgau, where he also completed his studies. In 1816 he received holy orders, in 1822 he was made president of the gymnasium, and in 1826 he was appointed professor of moral theology at the university there. In 1831-34 he published his *Manual of Moral Theology* (2 vols.), in which he protested against a life-long vow and celibacy. The archbishop was ordered to make him promise to keep such views in future to himself, but against such a promise Schreiber publicly protested. He was obliged to resign his theological chair, but was given a chair in the philosophical faculty, until, in 1845, he had to resign this position also on account of his joining the German Catholic movement, and died Nov. 20, 1873. His most important work is his *Ausführliche Geschichte der Stadt und Universität Freiburg* (1857-60, 7 vols.). He also wrote *Der deutsche Bauernkrieg* (Freiburg, 1863-66, 3 vols.); etc. See *Theologisches Universal-Lexikon*, s. v.; *Literarischer Handweiser*, 1873, p. 17; Winer, *Handbuch der theologischen Literatur*, i, 286, 484; ii, 765; Zuchold, *Bibliotheca Theol.* iii, 1179. (B. P.)

Schröckh, JOHANN MATTHIAS, a Protestant theologian of Germany of eminent culture and extended usefulness in the department of historical learning, was born at Vienna July 26, 1733, and was early destined for the pulpit. His education was obtained chiefly at the Lutheran Gymnasium of Presburg, the Steinmetz School at Klosterbergen, near Magdeburg, and the University of Göttingen. Mosheim and J. D. Michaelis were then in the faculty of the latter institution, and their influence over Schröckh was such that his attention became predominantly fixed on history and the Oriental languages, and he was led to form habits of independent research, and to cultivate an attractive historical style—qualities which adhered to him through life. After his graduation, he was associated with an uncle, Prof. Karl A. Bell, of Leipsic, in editing several learned periodicals; but he also found time to perfect his knowledge of Greek and Roman antiquities under the tuition of professors Christ and Ernesti. In 1756 he received the master's degree, and became a tutor in the university, and subsequently custodian of the library, and in 1761 he was made professor extraordinary. The uncertainty of further preferment in the University of Leipsic, and the unsatisfactory income which he derived from literary labors, now decided him to accept a call to the chair of poetry in the University of Wittenberg, which he held until 1775, when he was transferred to the chair of history, in the duties of which station he spent the remainder of his life. He projected a three years' course, in which he was accustomed to traverse not only the history of literature, the Church, the Reformation, theology, and Christian antiquities, but also that of European states, Germany and Saxony in particular, and also of diplomacy; and, in addition to these labors, he issued numerous reviews, editions of works written by his friends, and independent works of more or less importance. His fidelity to his work was acknowledged by the government at Dresden, who transmitted to him a testimonial in writing and an honorary donation, together with the offer of a titular patent as councillor of state, which latter he declined. He was married to Frederica Pitzschig, by whom he had four children, all of whom died in early childhood; and he died Aug. 2, 1808, in consequence of a fall experienced in his library, on the seventy-fifth anniversary of his birth.

As a writer of history, Schröckh was thoroughly qualified by his learning, impartial love of truth and devotion to morality, untiring industry in the work of collection and research, and the clearness, simplicity, and logic of his style. He was deficient in the critical apprehension and philosophical penetration needed to discover the internal connection of events; and his style, as a whole, lacks the picturesque coloring and pregnancy of meaning which characterize a classical writer. He was not a master in the art of descriptive writing, but, nevertheless, a meritorious and successful author. His works were numerous, but have been superseded by more complete and thorough books of later origin. They include biographies of learned men, and of other persons eminent in the history of the world; textbooks and manuals of history, and other similar works, none of which possess permanent value. The *Historia Religionis et Ecclesiæ Christianæ in Usum Lec-*

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tionum, published in a seventh edition by Marheinecke in 1828, is noticeable chiefly because of its wealth of material, its judicious references to sources and helps, the systematic arrangement of its contents, and its excellent Latin. The great work of his life, beyond question, is the *Ausführliche Geschichte der christlichen Kirche*, in 45 vols., the last two of which were completed by Prof. Tzschirner after the author's death. The work covers eighteen centuries of the Christian Church, and is characterized by impartiality and completeness to a remarkable degree. No work has yet appeared which combines so great magnitude with so many advantages as does that of Schröckh, though the earlier volumes, being intended simply to furnish a comprehensive course of reading in Church history, leave much to be desired on the part of cultured readers.

See an article by Schröckh in R. G. Bayer's *Allgem. Magazin für Prediger*, etc., vol. v, No. 2, p. 209–222; Politz, *J. M. Schröckh's Nekrolog* (Wittenberg, 1808); and notices respecting the life of Schröckh contributed to the *Allgem. Zeitung*, 1808, Nos. 247 and 248, p. 985–989. A faithful and instructive delineation is given by his friend K. L. Nitzsch in *J. M. Schröckh's Studienreise u. Maximen* (Weimar, 1809). H. G. Tzschirner's *J. M. Schröckh's Leben, Karakter, u. Schriften* was prefixed to pt. x of Schröckh's *Kirchengeschichte seit der Reformation*, and has also been published separately since 1812, with portrait. A complete list of Schröckh's works is given in Mensel's *Gelehrtes Deutschland*, viii, 314 sq.; x, 627, and xv, 381. See also Wähler, *Gesch. d. hist. Forschung u. Kunst*, vol. ii, pt. ii, p. 813 sq.; Stäudlin, *Gesch. u. Lit. d. Kirchengesch.* (Hanover, 1827); Baur, *Epochen d. christl. Kirchengesch.-Schreibung* (Tüb. 1852).—Herzog, *Real-Encyklop.* s. v.

Schröder, Friedrich Wilhelm Julius, a Reformed theologian of Germany, who died Feb. 27, 1876, at Elberfeld, where he had succeeded the celebrated Krummacher as pastor of the First Reformed Church, is the author of a *Commentary on Genesis* (Berlin, 1844): —*Vesperklänge* (ibid. 1846, 2 vols.):—a *Commentary on Deuteronomy* (prepared for Lange's *Bible-work* [Elberfeld, 1866]):—a *Commentary on Ezekiel* (also prepared for Lange's work). Besides, he published a number of *Essays, Sermons*, etc. See Zuchold, *Bibl. Theol.* ii, 1182 sq.; *Theol. Jahrbuch*, 1877, p. 228. (B. P.)

Schröder, Johann Heinrich, a Lutheran minister of Germany, was born in 1666 at Hallerspringe, in the principality of Calenberg, in Hanover. He was a pupil of the celebrated philanthropist A. H. Francke, and studied under him at Leipsic. In 1696 he became pastor at Merseburg, near Magdeburg. He wrote a few hymns which are still in use in the German Church, and died June 30, 1699. Of his hymns we mention, *Eins ist Noth, ach Herr dies Eine* (transl. by E. Cox, "One thing needful, then, Lord Jesus," in *Hymns from the German*, p. 216):—*Jesu, hilf siegen, du Fürst des Lebens* (transl. by Mills, "Jesus, help conquer! thou Prince everliving," in *Horæ Germanicæ*, p. 126). See Harnisch, in *Evangel. Kirchenzeitung*, 1857, No. 89; Koch, *Gesch. d. deutsch. Kirchenliedes*, iv, 381 sq.; viii, 426 sq.; Knapp, *Evangel. Liederschatz*, p. 1344. (B. P.)

Schröder, Nicolaus Wilhelm, professor of Oriental languages and antiquities at Groningen, was born at Marburg, Aug. 22, 1721, and died May 30, 1798. He is known as the author of *Comment. Philologico-criticus de Vestitu Mulierum Ebræarum ad Jes. iii*, 10–24 (Leyden, 1745). He also published a number of treatises bearing on Oriental languages and certain sections of the Bible, as *De Confusione Sermonis Babelica*:—*De Voto Jephtæ*:—*De Tabernaculo Molochi et Stella Dei Remphan*, etc. See Fürst, *Bibl. Jud.* iii, 291; Steinschneider, *Bibliog. Handbuch*, p. 128; Winer, *Handbuch der theol. Literatur.* (B. P.)

Schubart, Christian Friedrich Daniel, a Lutheran divine of Germany, was born at Obersontheim, in the county of Limburg, March 26, 1736, and died as court and theatre poet at Stuttgart, Oct. 10, 1791. He is the author of the beautiful hymn *Alles ist euer! O Worte des ewigen Lebens* (transl. into English in *Hymns from the Land of Luther*, p. 61, "All things are yours, O sweet message of mercy divine"), and of *Kommt heut' an eurem Stab* (based on Luke ii, 22–32, which Mills translated in his *Horæ Germanicæ*, p. 275, "Ye who with years are sinking"). See Schubart, *Gesammelte Schriften* (Stuttgart, 1839–40), vol. i–viii; Strauss, *Schubarts Leben in seinen Briefen* (Berlin, 1849, 2 vols.); Koch, *Gesch. d. deutsch. Kirchenliedes*, vi, 376 sq.; Knapp, *Evangel. Liederschatz*, p. 1344. (B. P.)

Schubert, Gottlieb Heinrich von, a German philosopher and mystic, who for more than half a century exerted a very extended and beneficent popular influence in almost every field of thought, was born in Saxony, April 26, 1780. His parents were pious and peculiar. In his fifth year he learned from his mother such a lesson on the death of Christ as remained a benediction to him to his latest hour. He studied at Greiz and Weimar, and at the latter place was taken into the house of Herder. He also came into contact with Goethe and Jean Paul. In 1799 he began to study theology at Leipsic, but in 1801 he changed theology for medicine, and went to Jena. Here he came under the personal and scientific influence of Schelling—an influence that lasted during life—as also under that of the naturalist William Ritter. In 1803 he married, and began the practice of medicine at Altenburg, supplementing his scanty fees by private lessons and other makeshifts. Here he wrote a romance, *Die Kirche und die Götter*. In 1805 he removed to Freiburg, where he began his great work *Ahndungen einer allgemeinen Geschichte des Lebens*, in which he endeavored to reduce to uniform laws the whole field of nature and humanity. Schelling applauded, but many shook their heads in doubt. In 1807 he went to Dresden and gave some public lectures, from which arose his strange and able work *Ansichten von der Nachtseite der Naturwissenschaft*. In 1809, by the help of Schelling, he was made rector of a scientific school at Nuremberg. Here he wrote his *Symbolik des Traumes*, also *Altes und Neues aus dem Gebiet der inneren Seelenkunde* (1815). This last work made a great sensation, and occasioned congratulations from Harms and Neander. Works in the same warmly religious vein are, *Erzählungen* (4 vols.):—*Biographien und Erzählungen* (3 vols.):—and *Der Erwerb* (an autobiography, 3 vols.). His last work was *Erinnerungen an die Herzogin Helene von Orleans*. Schubert left Nuremberg in 1816; in 1819 he became professor at Erlangen; in 1827 he went to the new University of Munich. His latter years were passed in peace and affluence. He died July 1, 1860. See *Evangel. Kirchenzeitung*, 1860, No. 62; Herzog, *Real-Encyklop.* (J. P. L.)

Schuderoff, Johann Georg Jonathan, a German Protestant minister, was born in 1766 at Gotha. In 1790 he was appointed minister at Drakendorf, near Jena; in 1797 subdeacon at Altenburg; in 1805 archdeacon; in 1806 first pastor and superintendent at Ronneburg, and in 1824 member of consistory. In 1836 he retired from the ministry, and died in 1843. He wrote: *Ueber allgemeine Union der christl. Bekenntnisse* (Neustadt, 1829):—*Symboloklasmus oder Symbolatrie?* (ibid. 1831):—*Ueber Consistorialverfassung in der deutsch-protestantischen Kirche* (ibid. 1831):—*Glaube u. Vernunft in ihren Verzweigungen* (ibid. 1843), etc. See Zuchold, *Bibl. Theol.* ii, 1188; *Regensburger Real-Encyklop.* s. v. (B. P.)

Schudt, Johann Jakob, a German Jewish writer, was born Jan. 14, 1664, at Frankfort-on-the-Main, where he also died, Feb. 14, 1722, as the rector of the gymnasium. Schudt is well known as the author of the *Memorabilia Judaica*, or *Jüdische Merkwürdigkeiten* (Frankf. 1714–17, 4 pts.). This may be regarded as the most important of his works, which are enumerated by Fürst in his *Bibl. Jud.* iii, 292 sq. See also Steinschneider, *Bibliog. Handbuch*, s. v.; Winer, *Handbuch der theol. Literatur.* (B. P.)

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Schultens, Albert, an eminent Dutch Orientalist, the father of modern Hebrew grammar, was born at Groningen, 1686, and early destined to a theological career. He studied the original languages of the Bible—Chaldee, Syriac, and Rabbinic—and after a time Arabic. The earliest fruit of these studies was a public disputation with Gussetius, at the age of eighteen, in which he maintained that the study of Arabic is indispensably necessary to a knowledge of Hebrew. After completing his studies, he visited Leyden and Utrecht, and became acquainted with Reland, through whom he published his first book, *Animadv. Philolog. in Jobum* (Utrecht, 1708, 8vo). Having returned to his home, he became candidate in theology, and in the following year (July 4, 1709) received the degree of doctor in that science. He then returned to Leyden to make use of its library. In 1711 he assumed the pastorate of the Church at Wassenaer, but exchanged that post after two years for the chair of Oriental languages in the Academy of Franeker. In 1729 he was placed in charge of the Leyden Theological Seminary and made custodian of the Warner MSS. He served three years, doing the work of a professor without enjoying the title or receiving any renumeration, after which period a chair of Arabic was specially created for him, with which the additional professorship of Hebrew antiquities was connected in 1740. He held these positions without interruption to the time of his death, Jan. 26, 1750.

The services which Schultens rendered to philological science are of great value. He was the first to overturn the notion that Hebrew is the original language given to man by God, by showing that that tongue is simply a branch of the Shemitic family, and finds an essential and indispensable aid in the comparison of the Arabic. Besides defending this position in his early disputation with Gussetius, he enforced its claims in the work *Origines Hebrææ*. This opened a new path to Hebrew grammar and Biblical exegesis, and also contributed materially to the advancement of the study of Oriental languages and the attainment of its subsequent independent position. Numerous pupils helped to spread the knowledge of his views and methods, and founded the Dutch school of grammar and exegesis. The faults of Schultens are too great readiness in the tracing of analogies and the forming of combinations, and a lack of thorough criticism in the application of the Arabic.

Of the writings of Schultens, aside from the purely Arabic—such as editions of the *Rudimenta* (1733) and the *Grammatica* (1748) of Erpenius:—*Vita Saladini* (Lugd. Bat. 1733, fol.):—*Monum. Vetustiora Arab.* (Leyd. 1740, 4to):—*Historia Joctanidarum* (Harderov. 1786, 4to)—we mention those which have reference to Hebrew grammar and Biblical literature: *Origines Hebrææ*, etc. (Franeker, 1734–38, 2 vols. 4to), and a preliminary work, *De Defectibus Hodiernæ Linguæ Hebr.* (ibid. 1731, 4to; new ed. of both works, Leyd. 1761, 2 vols. 4to):—*Institutiones ad Fundam. Linguæ Hebr.*, etc. (Leyd. 1737, 1756, 4to):—*Vetus et Regia Via Hebraizandi*, etc. (Lugd. 1738), a rejoinder to his opponents, which he carries further in *Excursus Primus ad Caput Primum Viæ Veteris et Regiæ Hebraizandi*, etc., and *Excursus Secundus* and *Tertius* (Leyd. 1739, 4to):—*Institutiones Aramææ* (Lugd. Bat. 1745–49), a work containing a Chaldee and Syriac grammar, without preface or other guide to inquiry, and probably interrupted by the author's death, as it is broken off in the middle. Of his exegetical works the chief are, *Liber Jobi, Nova Versione ad Hebr. Fontem et Comment.*, etc. (Lugd. Bat. 1737, 2 vols. 4to):—*Proverbia Salomonis*, etc. (ibid. 1748, 4to), an abridgment of which was published by G. J. L. Vogel (Halle, 1769, 8vo). Ten separately printed dissertations and addresses were published by his son in *Opera Minora*, etc. (Ludg. 1769, 4to), and also a number of dissertations read before him by his pupils, in *Sylloge Diss. Philolog.-exeget.* (Leidæ et Leovard. pars i, 1772; pars ii, 1775, 4to). Schultens left also several commentaries and a Hebrew lexicon in MS. See Vriemoet, *Elogium Schultensii*, in *Athenæ Frisiacæ*, p. 762–771.—Herzog, *Real-Encyklop.* s. v.

Schultens, Heinrich Albert, an Orientalist, the son of Johann Jacob, and grandson of Albert Schultens (q. v.), was born at Herborn, Central Germany, Feb. 15, 1749. He began the study of Greek and Latin, under the direction of the most celebrated instructors of Leyden, at the age of seven years, and followed it with that of Oriental languages and antiquities. He also became acquainted with the English, French, and German among modern tongues. In 1772 he visited England to make use of the Bodleian Library; and on his return, though not yet twenty-four years of age, was made professor of Oriental languages in the Academy of Amsterdam, and in 1782 he was inducted into the chair previously occupied by his father and grandfather. His literary labors were expended chiefly on Arabic authors, and the continued effort required to prepare the *Proverbs of Meidani* undermined his health. He died of a slow fever, Aug. 12, 1793. Everard Scheid, his friend and successor, delivered his eulogium. For his life, comp. *Series Continuata Histor. Batav.* per Wagenaer, pars i, p. 364–380; also the unimportant sketch by Rink, *H. A. Schultens*, etc. (Riga, 1794, 8vo).—Herzog, *Real-Encyklop.* s. v.

Schultens, Johann Jacob, a theologian and Orientalist, the son of Albert Schultens (q. v.), was born at Franeker, in the Netherlands, in 1716, educated under the eye of his father, and appointed professor of theology and Oriental languages in the Academy of Herborn in 1742. He held that post during seven years, was then transferred to the Academy of Leyden, and five months afterwards became the successor of his father in the theological seminary. He died in 1778. The only writings published by him were his inaugurals, *Dissert. de Utilitate Dialect. ad tuendam Integritatem Codicis Hebr.* (Leyd. 1742) (also in the *Syllog. Dissertat.* p. 231–439; see lit. art. "Albert Schultens"):—*De Fruct. in Theol. Reduntantibus ex Peritiore Linguarum Orient. Cognitione* (ibid. 1749):—*Dissert. Theol. Inaug. ad Locum Apostoli Philipp. cap. ii, v.* 5–11 (*Syllog. Dissertat.* p. 443–518), and some new editions of single works written by his father.—Herzog, *Real-Encyklop.* s. v.

Schultetus. See Scultetus.

Schulthess, Johannes, *Dr.*, the Swiss compeer of Paulus and Röhr in the advocacy of the older rationalism, was born Sept. 28, 1763, and received a predominantly philological training. His earliest labors were expended in behalf of reforms in the public schools (see *Schweizer Schulfreund*, 1812, etc.). His *Kinderbibel des alten Testaments* and his *Schweizer Kinderfreund* were highly esteemed as text-books. He became a professor of the Zurich gymnasium, and prebendary in 1816, and from that time devoted himself to the department of New-Test. exegesis. He endeavored to ground his rationalism on the Bible itself, even at the cost of violence to the text. In 1824 he published a commentary on the Epistle of St. James, and in 1822 he gave to the world his dogmatical views, in a pamphlet entitled *Rationalism. u. Supranaturalism. Kanon, Tradition u. Scription*, a work in which Orelli participated. His *Revision d. kirchl. Lehrbegriffs* (1823–26) served a similar purpose. From 1826 to 1830 he edited the *Annalen* founded by Wachler, Schwarz at Heidelberg at the same time publishing a periodical in the interests of his peculiar theological views. In the revived conflict (1820 sq.) respecting the Lord's supper between the Lutheran and Reformed churches, he gave himself out as the defender of true Zwinglianism (comp. his *Evangel. Lehre vom heil. Abendmahl* [Leips. 1824]). He likewise felt himself called to resist the movements of his time towards ultramontanism, but no less all tendencies towards "mysticism and pietism." He had, in short, a thoroughly polemical nature, which involved him in controversies with all who would not adopt his frequently venturesome hypotheses, rationalists no less than orthodox theologians; but in the privacy of social

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intercourse he displayed, especially in his later years, a friendly, genial spirit, in which nothing of the controversialist was apparent. He also combined with his rationalism a simple piety whose centre was a firm faith in the all-controlling goodness of God. After the University of Zurich had been founded, in 1833, Schulthess became ordinary professor in that institution. He had received the degree of doctor in theology from Jena, Nov., 1817. He died Nov. 10, 1836, leaving, as his most important legacy to theological science, an edition of the works of Zwingli which he had published in connection with Schuler. The clergymen trained by him generally entered into different paths from those in which he walked—the older ones through the influence of Schleiermacher, and the younger under the guidance of Nitzsch, Tholuck, Jul. Müller, etc. The most trustworthy source for his biography is the *Denkschrift zur hundertjähr. Jubelfeier d. Schulthess. Familienfonds*, etc., by his son Johann (Zurich, 1859).—Herzog, *Real-Encyklop.* s. v.

Schulting, Cornelius, a learned Dutch ecclesiastic, was born at Steenwyk, Overyssel, about 1540. His family was distinguished and honorable. After studying at Cologne, he took the ecclesiastical habit, taught philosophy in the college at Laurentianum, and afterwards became its principal. He had charge of the faculty of arts at Cologne, and was canon of the cathedral. He died April 23, 1604. His writings show erudition and a great range of reading. We mention, *Bibliotheca Ecclesiastica*, etc. (Cologne, 1599, 4 vols. fol.):—*Ecclesiasticæ Disciplinæ*, etc. (ibid. 1599, 8vo):—*Bibliotheca Catholica* (ibid. 1602, 2 vols. 4to):—*Hierarchica Anacrisis* (ibid. 1604, fol.). See Sweert, *Athenæ Belgicæ*; Hartzheim, *Bibl. Colon.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Schulz, David, a German rationalist, was born in Lower Silesia, Nov. 29, 1779, and after protracted preliminary studies was admitted to the University of Halle in 1803, where he devoted himself largely to philological studies and became strongly interested in the lectures of Fr. A. Wolf. In 1806 he received the degree of Ph.D. and the position of docent in the philosophical faculty of his alma mater. Soon afterwards the university was suspended, and Schulz followed a call to Leipsic in 1807; but on the restoration of the University of Halle he returned and taught successful courses on the classical writers, the books of the New Test., and Roman antiquities. The government of Westphalia recognised his services in 1809 by conferring on him the position of extraordinary professor in theology and philosophy; but having obtained, through the influence of Wolf and W. von Humboldt, an ordinary professorship of theology at Frankfort-on-the-Oder, he left Halle for that place. In 1810 he received the theological doctorate. In 1811 the university was transferred to Breslau, and from that period Schulz concentrated his energies wholly on the science of theology. His lectures extended over the greater portion of its field, and discussed encyclopædia, New-Test. introduction, criticism, and hermeneutics, exegesis of nearly the entire New Test., Church history, introduction to systematic theology, dogmatics, and repeatedly, for students of the entire university, the nature of Christianity. He delivered the academical address in connection with the tercentenary of the Reformation in 1817, and that of June 25, 1830, in commemoration of the submission of the Augsburg Confession. In 1819 he was made consistorial councillor, and soon afterwards director of the commission of examiners in science, as also director of the pedagogical seminary for learned schools. In 1845 he imprudently signed a declaration against the efforts of "a small party in the evangelical Church, which yet was powerful by reason of support from without," and in consequence was deprived of the position of royal consistorial councillor, though permitted to retain the title and emoluments of that office. His influence declined after 1848, as did also his physical energies. The loss of sight compelled his withdrawal from academical occupations during the last years of his life, and, after protracted sufferings, he died Feb. 17, 1854.

Schulz's theological attitude was that of ordinary rationalism. He considered his mission to be the unifying of Christianity and humanity by more clearly apprehending and presenting the fundamental truths of the former, etc. He was not a pioneer, but a conservative rationalist, and contributed greatly to protract the rule of the rationalist tendency. His exegetical writings are not without scientific value, but those of a polemical character are immoderately violent. All of his writings suffer from diffuseness and repetition. A certain force of individuality must be conceded to him, since he was able to attract large numbers of students to his lectures, which were entirely without arrangement, and was able to exercise an almost intolerable dominion over the entire Church of Silesia during a protracted period, so that the Lutheran separation in that province is often charged to his overbearing influence. His passionate nature could not brook opposition, and rendered it difficult for him to submit to the decrease of his party, which was apparent in his later years.

The works of Schulz mostly belong to the departments of exegesis and New-Test. text criticism, but are occasionally polemical writings. We mention, *Brief an die Hebräer*, etc. (Bresl. 1818):—*Parabel vom Verwalter, Luc. xvi, 1 sq.* (ibid. 1821):—*Christl. Lehre vom heil. Abendmahl* (Leips. 1824; 2d ed., with sketch of doctrine of Lord's supper, ibid. 1831):—*Was heisst Glauben, u. wer sind die Ungläubigen?* etc., with supplement discussing original sin (ibid. 1830, 1834):—*Geistesgaben d. ersten Christen*, etc. (Bresl. 1836):—*Prog. de Codice IV Evangel. Biblioth. Rhedigerianæ*, etc. (Vratisl. 1814):—*Novum Test. Græce*, Textum ad Fidem Codd., Verss. et Patrum rec. et Lect. Var. Adjecit J. J. Griesbach, vol. i, *Evangelia* complectens; ed. tertiam emend. et auct. cur. D. S. (Berol. 1827):—*Disputatio de Codice D. Cantabrigiensi* (Vratisl. 1833):—*De Doctorum Academ. Officiis* (ibid. 1827):—*Theol. Lehrfreiheit auf den evangel. Universitäten u. deren Beschränkung durch symbol. Bücher* (Bresl. 1830) (Von Cölln being joined with Schulz in the authorship of this work).—Herzog, *Real-Encyklop.* s. v.

Schulz, Johann Christoph Fr., a German doctor and professor of theology, was born May 18, 1747, at Wertheim. From 1783 he was professor at Giessen; in 1786 he was made first preacher and superintendent of the Alsfeld diocese, and died Jan. 26, 1806. He wrote, *Scholia in Vet. Test.* (Norimb. 1797):—*Psalmus 49 Varietatibus Lectionis Observationibusque Philologicis Illustratus* (Göttingen, 1769, 1771, 2 pts.):—*De Ellipsibus Hebraicis*, etc. (Lips. 1782–93):—*Der 2te Brief Pauli an die Korinther* (Halle, 1785, etc.). See Winer, *Handbuch der theol. Literatur*, ii, 769; Fürst, *Bibl. Jud.* iii, 295 sq.; Steinschneider, *Bibliograph. Handbuch*, p. 130. (B. P.)

Schulze, Benjamin Wilhelm Dan., a German theologian, was born at Berlin, Jan. 17, 1715, where he also died, March 17, 1790. He wrote, *Commentatio et Dissertatio Apologetica, qua Inquiritur, num Puncta Vocalia τῷ Kethib ℵ Subjecta ad Keri sint Referenda:*—*Vollständigere Kritik über die gewöhnlichen Ausgaben der hebr. Bibel*, etc. (Berlin, 1764):—*Conjecturæ Historico-criticæ Sadducæorum inter Judæos Sectæ Novam Lucem Accendentes* (Halle, 1799):—*Additamenta Variantium Lectionum e Gersoniana Sacri Codicis Editione Collectarum* (ibid. 1768):—*Conjecturæ Crit. ad Illustrationem Psa. xxii*, 13 (ibid. 1769). See Winer, *Handbuch der theol. Literatur*, ii, 770; Fürst, *Bibl. Jud.* iii, 296. (B. P.)

Schulze, Ernst August, a German professor of theology, was born Aug. 8, 1721, at Berlin, and died May 3, 1786, as pastor of the German Reformed Church at Frankfort-on-the-Oder. He wrote, *Commentatio de Fic-*

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tis Hierosolymorum Privilegiis (Francof. 1756):—*Dissertatio de Variis Judæorum Erroribus in Descriptione Templi* (ibid. 1758):—*Commentatio de Hebræorum Antiquitatum Vestigiis in Horatii Eclogis* (Hague, 1774):—*Dissertatio de Juda Galilæo et ejus Secta* (Francof. 1761):—*Dissertatio de Herodiana Puerorum Bethlehemiticorum Cæde* (ibid. 1765):—*Compendium Archæologiæ Hebraicæ* (Dresden, 1793). See Winer, *Handbuch der theol. Literatur*, ii, 770; Fürst, *Bibl. Judaica*, iii, 296. (B. P.)

Schulze, Johann Ludwig, a German doctor and professor of theology, was born at Halle, Dec. 17, 1734, and died there, May 1, 1799. He wrote, *Dissertatio qua Mutationes in Textu Cod. Alexandrini a Grabio Factæ ex Conjectura, ad Examen Revocantur* (Halle, 1768):—*Chaldaicorum Danielis et Esræ Capitum Interpretatio Hebraica* (ibid. 1782):—*Dissertatio ad Cohel. xii*, 1-3 (ibid. 1768). He also edited Simonis *Lexicon Manuale* and Altingii *Synopsis Institutionum Chaldæarum*. See Winer, *Handbuch der theol. Literatur*, ii, 770; Fürst, *Bibl. Judaica*, iii, 297. (B. P.)

Schumann, Christian Heinrich, a German doctor of theology, was born at Neukirchen Dec. 25, 1787. His first appointment was that of collaborator at Meissen. In 1815 he was made co-rector at Annaberg, in 1825 deacon, and in 1827 pastor there, until in 1835 he became superintendent. He died at Dresden Dec. 11, 1858. He wrote, *De Cultu Jesu* (Annaberg, 1841):—*Stimmen aus dem Hause des Herrn über Zeitereignisse und Zeitbedürfnisse* (ibid. 1849). See Winer, *Handbuch der theol. Literatur*, Supplement, p. 301; Zuchold, *Bibl. Theol.* ii, 1199. (B. P.)

Schumann, Gustav Adolph, a German theologian, was born at Weickelsdorf, near Zeitz, in 1803. In 1826 he became academical private teacher; in 1829 he was made professor extraordinary at Leipsic; and died at Meissen April 11, 1841. He wrote, *Vita Mosis*: Pars I, *De Infantia Mosis* (Lips. 1826):—*De Libertate Interpretis Dissertatio* (Meissen, 1840):—*Melanchton Redivivus, oder der ideale Geist des Christenthums* (Leips. 1837). See Winer, *Handbuch der theol. Literatur*, ii, 770; Supplement, p. 301; Fürst, *Bibl. Judaica*, iii, 297; Zuchold, *Bibl. Theol.* ii, 1199. (B. P.)

Schumman, Johannes, a distinguished clergyman of the (Dutch) Reformed Church, a medical practitioner of considerable skill, and a Revolutionary patriot whose services to his country were most vigorous and fearless, was born Aug. 18, 1712, of German parents, at West Camp, N. Y., studied theology under Frelinghuysen and Goetschius, and received and accepted a call to the united churches of Catskill and Coxsackie, N. Y., upon condition that, at their expense, he should go to Holland to complete his education. This he did in 1752; and in 1753, after a rigid examination, he was licensed and ordained by the Classis of Amsterdam, and returned to take charge of the churches, in which he spent his entire ministry of forty-one years. His powerful voice, earnest manner, and burning fervor of piety, with uncompromising attachment to the principles of theology, his honest zeal, and indefatigable perseverance and industry, were the secrets of his success. He was a warm cœtus man in the great controversy of his Church respecting independence of the mother Church in Holland. In the same spirit, his patriotism made him a famous leader of the people of the whole region of which Catskill is the centre against British rule. Indians and Tories abounded in that country and around his own residence. Emissaries of George III were frequently passing through those river counties carrying messages between New York and Canada and stirring up the savages and the Tories to treacherous plots and deeds of cruelty. Of course he was the chief object of their hatred. But he prayed and thundered from his pulpit. He rode undaunted to discharge his official duties in his church at Coxsackie, fifteen miles distant from Catskill and through a wilderness that exposed him to constant dangers from his country's foes. He aided in organizing committees of safety and in the military defences. He went armed, but his chief trust was in God. Nothing daunted or depressed his lofty daring for liberty and his native land. To this day Ulster, Greene, and Albany counties are full of traditions of his fame. He is the hero of a historical novel entitled *The Dutch Dominie of the Catskills*, by the late Rev. David Murdock, D.D., who was his successor at Catskill, 1842-51. His medical services were gratuitously rendered for the benefit of his people, "and without respect of persons." A few days before he died he preached at Coxsackie his last sermon, on the Saviour's words "It is finished;" and then he went home to finish his own work in the full assurance of faith, May 16, 1794. See Sprague, *Annals of the Amer. Pulpit*, vol. ix. (W. J. R. T.)

Schupp, Johann Balthasar, a German pastor and critic, was born at Giessen in 1610. In his fifteenth year he entered the University of Giessen. At first he studied law, then theology. After a long journey among the German universities, he tarried at Rostock (1629-31) and took his master's degree. Then he visited Holland and heard Salmasius and Voss. On his return he acted as professor of history and oratory for ten years at Marburg. In 1643 he added to his duties that of a pastor. Desiring to give himself entirely to the ministry, he accepted the place of court preacher at Braubach in 1646. The landgrave of Hesse-Braubach commissioned him to take part in the negotiation of the Peace of Westphalia (1648). At Münster he had the honor of preaching the first sermon in commemoration of the peace. Here a call came to him to the place of chief pastor of St. James's, Hamburg. Entering upon his duties in 1649, he labored the remaining twelve years of his life with great zeal and popularity. He was thoroughly evangelical, preaching not exclusively Christ *for* us, but Christ *in* us, and insisting upon thorough heart-conversion. His manner was free and popular, a great contrast to the prevalent scholastic method. His success turned his colleagues into spies and enemies. Bitter calumnies were invented against him. Satirical pamphlets flew on every hand. The magistracy interfered, and imposed silence on both sides. But the violence of the assaults broke down the health of the faithful man. He died in great joy, a truly *candida anima*, in 1661. Schupp published, *Volumen Orationum Solemnium et Panegyricarum* (1642):—*Traktaten über Staat, Kirche und Schule:—Morgen- und Abend-Lieder*. His collective works were edited by his son (Hanau, 1663), and have had several editions. See *In Schuppii Obitum* (Francof. 1685); Herzog, *Real-Encyklop.* xx, 749-755. (J. P. L.)

Schureman, John, D.D., a (Dutch) Reformed minister, son of Hon. James Schureman, United States Senator from New Jersey, was born near New Brunswick, N. J., Oct. 19, 1778. Of pious lineage, he devoted himself to Christ in early youth. At seventeen he graduated from Queen's College (1795), and then studied theology with Dr. Livingston. He was licensed in 1800, settled at Bedminster, N. J., from 1801 to 1807, when he removed to the Church at Millstone, and in 1809 accepted a call to the Collegiate Dutch Reformed Church in New York at the same time with Dr. Jacob Brodhead. Here he sustained himself with satisfaction to his people, but, on account of feeble health, in 1811 he accepted the vice-presidency and chair of moral philosophy and belles-lettres in Queen's College at New Brunswick. For a short time, 1813, he was pastor of the Dutch Reformed Church in that city, but disease soon obliged him to desist. In 1815 the General Synod appointed him professor of ecclesiastical history and pastoral theology in the theological seminary under their care in New Brunswick. Here for five years he fulfilled his duties with profit to the institution and honor to himself. He died in 1818 of typhus fever. Dr. Schureman was blessed with a clear, vigorous, accurate, and well-disciplined mind, and with an uncommonly amiable temper

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which made him, like Daniel, "a man greatly beloved." His piety was tender, devout, and universally acknowledged by all who knew him. His preaching partook of these characteristics, and was always popular, but not strong or brilliant. He was judicious, solid, calm, and full of unction. His short career gave promise of usefulness and of power, but was blighted by early death, and yet makes his memory very precious among the departed worthies of the Reformed Church. See Ludlow, *Memorial;* Sprague, *Annals of the Amer. Pulpit;* De Witt, *Historical Discourse.* (W. J. R. T.)

Schürmann, Anna Maria von, a prominent disciple and supporter of Labadie (q. v.), was born at Cologne, Nov. 5, 1607, of Reformed parents. Persecution drove her parents in 1610 to the district of Juliers, whence the family removed to Franeker, and, after the death of her father, to Utrecht. Anna Maria was possessed of extraordinary intellectual qualities, which were further developed by careful training and instruction, so that she became familiarly acquainted with many ancient and modern languages—the Latin, Greek, Hebrew, Italian, Spanish, Arabic, Syriac, and Coptic—and was able to write letters in them all; was a proficient in mathematics and history; and was no less celebrated for her skill in the more ornamental branches of music, drawing, painting, carving, wax-work, and embroidery. Her attainments won for her the title of the *Tenth Muse,* the Celebrated Maid of Utrecht. The serious, pious temper, and the love for the word of God which she had manifested from her childhood, now gave way to vanity; but the influence of Labadie, whom she encountered when more than fifty years of age, led to a thorough conversion. She recalled all her writings, associated herself with Labadie in his home and life, defended him and his followers with her pen and supported them with her purse. A peculiar mystical relationship subsisted between her and Labadie, but no charge of improper conduct has ever been raised against her. After Labadie's death she retired to Wievert, in Friesland, where she died in 1678, after a protracted and painful illness. Her last work, entitled *Eukleria* and containing a review of her life, its tendencies and results, was completed just before her end. See Göbel, *Gesch. d. christl. Lebens,* etc., p. 272–280, 783.—Herzog, *Real-Encyklop.* s. v.

Schut, Cornelius, a Flemish painter, was born at Antwerp in 1597. He was a pupil of Rubens; and when he had finished his studies in 1619, he worked with great success in churches and convents. His best painting is in the cupola of the Cathedral of Antwerp, and represents the *Assumption of the Virgin;* and the *Martyrdom of St. George* in the museum of the same city shows his skill. Schut possessed a brilliant imagination and great facility of execution, which, in a large measure, compensated for his feebleness of design. He is considered one of the best of Rubens's pupils.—Hoefer, *Nour. Biog. Générale,* s. v.

Schütz, Johann Jacob, a German hymnist, was born Sept. 7, 1640, at Frankfort-on-the-Main, where he also died, May 22, 1690. He was very intimate with Spener and Joachim Neander. The only hymn which he wrote was ascribed to Hugo Grotius. It is an ornament of German hymnology, the well-known *Sei Lob und Ehr' dem höchsten Gut* (Engl. transl. in *Lyra Germanica,* ii, 196, "All praise and thanks to God most high"). See Koch, *Gesch. des deutschen Kirchenliedes,* iv, 218 sq.; Rambach, *Anthologie christl. Gesänge,* iii, 229; Wangemann, *Kirchenlied.* p. 298; *Theologisches Universal-Lexikon,* s. v. (B. P.)

Schwab, Johann Baptist, a Roman Catholic divine of Germany, born in 1811 at Hassfurt, was made priest in 1834 and doctor of theology in 1839. In 1840 he was appointed professor of Church history and canon law at Würzburg. In 1851 he was deposed on account of his heterodox views, and died Dec. 28, 1875, at Würzburg. He published, *Paul von Samosata* (Würzburg, 1839):—*Ueber das Verhältniss der christlichen Beredtsamkeit zur antiker* (1849):—*Johannes Gerson, Professor der Theologie und Kanzler der Universität Paris* (1858). See *Literarischer Handweiser,* 1873, p. 18; Zuchold, *Bibl. Theol.* iii, 1202. (B. P.)

Schwabe, Johann Friedrich Heinrich, a Protestant divine of Germany, was born in 1779 at Eichelborn, near Weimar. He studied theology at Jena, and entered upon his first ministerial duties in 1802 at Wormstedt. From that time on till his death, which took place in 1834, he occupied the most important ecclesiastical positions in the grand-duchy of Hesse. He wrote, *Specimen Theologiæ Comparativæ exhibens* Κλείσιους ὕμνον εἰς Δία, *cum Disciplina Christiana Comparatum,* etc. (Jena, 1819):—*Verhältniss der stoischen Moral zum Christenthum* (ibid. 1820):—*Examen aus der Reformationsgeschichte* (Neustadt, 1839). He also published several volumes of *Sermons.* See Zuchold, *Bibl. Theol.* ii, 1202 sq.; *Regensburger Real-Encyklop,* s. v. (B. P.)

Schwartz, Christian Friedrich, a German missionary to India. He was born at Sonnenburg, in Brandenburg, Oct. 26, 1726, and educated at Halle. While there he studied the Tamil, in order to aid the missionary Schultz in translating the Bible. He was ordained at Copenhagen in 1749, and on Jan. 29, 1750, embarked from England for India as missionary. He reached Tranquebar July 30. He remained there until, in 1767, he was transferred to the English society and stationed at Trichinopoly. In 1779 he went to Tanjore, where he spent the remainder of his life. He was greatly esteemed by both Europeans and natives. The rajah of Tanjore committed to him the education of his son and successor, and Hyder Ali received him as ambassador after refusing all others. He died in 1798. After his death the rajah of Tanjore and the East India Company each erected a monument to his memory.

Schwartz, Peter (in Latin *Niger*), a German theologian, was born early in the 15th century. His early history is unknown, except that he received a good education and entered the Order of St. Dominic. He travelled widely, and in every way endeavored to add to his knowledge of the laws and customs of the Jews. His knowledge of Hebrew was so great that in 1474 he carried on a discussion with several rabbis in that language at Ratisbon. At that time he was teaching at Würzburg, but left to take charge of the College of Buda, in Hungary. He died in 1481. Many of the works of Niger are lost—indeed, but two important ones remain: *Tractatus ad Judæorum Perfidiam Extirpandam Confectus* (Essling, 1477, fol.; transl. into German under the title *Stella Messiæ* [ibid. 1477, 4to]):—*Clypeus Thomistarum* (Venice, 1482, fol.).—Hoefer, *Nour. Biog. Générale,* s. v.

Schwartze, Moritz Gotthilf, a German theologian, was born in 1802 at Weissenfels. He studied the Oriental languages, and was appointed professor of the Coptic language and literature at the University of Berlin. His death occurred in 1848. He published, *Prolegomena in Religionem Veterum Ægyptorum* (Berl. 1832):—*Das alte Aegypten* (Leips. 1843):—*Psalterium in Dialectum Copticæ Linguæ Memphiticam,* etc. (ibid. 1843):—*Quatuor Evangelia in Dialecto Linguæ Copticæ Memphitica Perscripta,* etc. (pars i, vol. i, *Evangelia Matthæi et Marci continens* [ibid. 1846]):—*Koptische Grammatik* (ed. by H. Steinthal [Berl. 1850]):—*Pistis Sophia* (Coptic, with a Latin transl., ed. by Petermann [ibid. 1851]). See the *Regensburger Real-Encyklop.* s. v. (B. P.)

Schwarz, Charles, *Dr.,* a German preacher, was born at Wreschen, in the duchy of Posen, in the year 1817, of Jewish parentage. Having passed the gymnasium, he entered the university at Berlin; and here it was that, when twenty years of age, he openly pro-

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fessed his faith in Christ. He now betook himself to the study of theology; went to Halle, where he attended the lectures of Gesenius, Tholuck, Erdmann, and Julius Müller, and afterwards to Berlin, where Neander, Hengstenberg, and Twesten were his teachers. Having completed his studies, he offered himself to the London Jews' Society, was ordained by the bishop of London, and appointed for Constantinople. On his way to the latter city, he went to Pesth, in Hungary, where he stayed for about a year, in the meantime becoming acquainted with Dr. Duncan of Scotland. In Constantinople he only stayed one year, severed his connection with the London society, and entered the services of the Free Church of Scotland, which appointed him as a missionary to Berlin, where he labored from 1844 till 1848. From Berlin he went to Amsterdam, where he soon attracted the attention of Jews and Christians. The church which he built there soon became the nucleus of Christian life for the whole city, and the weekly, which he issued under the title *De Heraut*, soon spread all over the Netherlands. His labors in Amsterdam were greatly blessed—a circumstance which excited the hatred of the Jews, who boasted themselves of being the descendants of those exiles who came from Spain and Portugal, and who, in their fanatical ignorance, could not endure that some of their brethren should leave Judaism and become Christians. With incredible fanaticism they persecuted all converts. It was on Sunday morning, Aug. 1, 1858, when Schwarz had entered the pulpit to preach to about 1200 people, that while in silent prayer he was stabbed in the side by a young Jew, who had followed the preacher without being seen. For a long time his life was endangered, but he finally recovered. He continued for six years longer in his work at Amsterdam, when, in 1864, he exchanged the scene of his long labors for London. Here a large field was opened to him, in which he also labored till Aug. 24, 1870, when he was called to his rest. To Jews and Gentiles, Schwarz preached in English, Dutch, and German, and many of those whom he led to Christ are now ambassadors of the cross. See *Friedensbote für Israel*, 1871, p. 33 sq.; *Saat auf Hoffnung*, vii, 383; viii, 80; *Missionsblatt für Israel*, 1874, p. 83 sq., 92 sq. (B. P.)

Schwarz, J. C. E., a German doctor and professor of theology, was born at Halle, June 20, 1802. After 1829 he labored at Jena, holding the highest ecclesiastical positions, and died there May 18, 1870. He published a number of *Sermons*, which are all enumerated in Zuchold, *Bibliotheca Theologica*, ii, 1205. See also Winer, *Handbuch der theol. Literatur*, ii, 772; *Literarischer Handweiser*, 1870, p. 491. (B. P.)

Schwarz, Josef, a German Jew, was born Oct. 22, 1804, at Floss, in Bavaria. When seventeen years of age he entered the University of Würzburg. In 1833 he arrived in Palestine, and died at Jerusalem Feb. 5, 1865. Schwarz is best known by his works on Palestine. Thus he published, *Hebräische Karte über Palestina* (Würzburg, 1829, and often):—תבואות חשמש, or *Astronomical and Physical Explanations of the Holy Land* (Jerusalem, 1843):—תבואת הארץ, or *Geography of Palestine* (ibid. 1845):—תוצאות הארץ, or *Natural History of the Holy Land* (ibid. 1845):—מצשה הארץ, or *History of Palestine till* 1845 (ibid. 1845). Some of his works were translated into German. His *Geography* was translated into English by Is. Leeser: *A Descriptive Geography and Brief Historical Sketch of Palestine* (Phila. 1850). See Fürst, *Bibl. Jud.* iii, 300 sq. (B. P.)

Schwarz, William, a minister of the Methodist Episcopal Church, was born in Oberachern, grand-duchy of Baden, Germany, Feb. 14, 1826. He was brought up a Roman Catholic, and attended the high-schools of Rastadt and Freiburg, intending to prepare for the priesthood. He came to America in 1845, and united with the Church in New York the next year. In December, 1846, he was licensed to preach, and in May, 1848, was received into the New York Conference. He was sent as missionary to Germany in 1858, and labored also in Switzerland and Paris. He was transferred to the East-German Conference, and arrived in the United States in May, 1874. His appointment was Melrose, N. Y., where he died March 13, 1875. See *Minutes of Annual Conferences*, 1875, p. 45.

Schwarzburg-Rudolstadt, the name of two German hymnists.

1. Æmilia Juliana, countess of Schwarzburg-Rudolstadt, daughter of the count Adalbert Friedrich von Barby, was born Aug. 19, 1637, at Rudolstadt, where she died Dec. 3, 1706. She wrote over four hundred hymns, among others the well-known *Wer weiss wie nahe mir mein Ende?* ("Who knows how near my end may be?" *Lyra Germanica*, ii, 267), which is said to have been written on the occasion of the sudden death of duke George of Saxe-Eisenach while hunting. Her *Hymns* have been published by Dr. Pasig (Halle, 1855). Comp. also Koch, *Gesch. d. deutsch. Kirchenliedes*, iv, 56 sq.

2. Ludämilia Elisabeth. One of her hymns, *Zeuch uns nach dir, so eilen wir*, is found in an Engl. transl. in the *Monthly Relig. Mag.* xxxvii, 1867, p. 338. See Ludämilia. (B. P.)

Schwarzenberg, Johann von, a prominent German statesman, warrior, and author of works for the people in the days of the Reformation, was born Dec. 25, 1463, received a knightly training, and was not less distinguished by herculean stature and physical strength than by courage and skill in the use of arms. A rebuke from his father determined him to avoid all frivolity and immorality of life, and with iron will he persisted through life in attaining to a high moral character. He participated in the expedition to the Holy Land undertaken by the elector Frederick the Wise in 1493 (concerning which see Spalatin, *Hist. Nachl.*, published by Neudecker and Preller, i, 76), and after his return accompanied the emperor Maximilian in his German and Italian campaigns. But though he acquired the reputation of a brave and skilful soldier, he soon turned aside to the work of aiding to fit the State for the accomplishment of its great mission to promote peace and justice, and also the morality and prosperity of its subjects. His first field was in the episcopal principality of Bamberg, where he occupied the post of prime minister (*Hofmeister*) at the beginning of the 16th century, under the bishops Henry III and George of Limburg; and his first notable work was the introduction of a reform in the execution of capital punishments, which subsequently became the law of the empire (the so-called *Carolina* of 1532).

While recognising the need of reform in the State, Schwarzenberg was also convinced of the need of reform in the Church; and as he found opportunity to make himself felt for good in statesmanship, so he readily admitted the claims of duty on him from the side of religion and morality. He was thoroughly prepared for the beginning of the Reformation through zealous study of the Bible, which had, even before Luther appeared, revealed to him the vast difference between genuine Christianity and the actual life of the Church. He was profoundly impressed with the conviction that the creature owes the most perfect obedience to the will of God as revealed in Scripture, and this conviction was the leading motive of his life; but he had likewise learned to know the weakness of human nature, and therefore laid hold on the doctrines of grace in the Bible with all his heart. He naturally threw the weight of his official station, the convincing power of his speech, the iron energies of his will, and the combining and constructive powers of his statesmanship into the scale in favor of the Reformation, and thus became a most powerful instrument for promoting its success. As its progress was rather promoted than hindered by the bishop George, Bamberg soon became a stronghold for the defence and also a cen-

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tre from which to carry forward the extension of the evangelical cause. Schwarzenberg's influence was powerfully felt even in the administration of the empire. He had been the representative or companion of his prince in several diets, and had won a high reputation for ability. In 1522-23 he was not only a member of the regency of the empire, but its soul (see Ranke, *Ref. Gesch.* ii, 48 sq.); and it was that body which replied to the brief of pope Hadrian VI with a refusal to stamp out Lutheranism as he had demanded, and urged instead that the estates be convoked in some German city to institute reforms of evils conceded by the pope to exist—a measure which, with some slight modifications, became an edict of the empire early in 1523, and secured a period of quiet during which the Reformation might gather strength.

While Schwarzenberg was thus laboring for the cause of religion in the political field, he was also busy in the domain of literature, and published a number of works designed for the elevation of morals among the people. The earliest of his popular writings was a poem entitled *Kummertrost*, which was called forth by the death of his wife in 1502. He afterwards edited a collection of minor didactic poems under the title *Memorial der Tugend*, and published a poem in condemnation of the practices of the robber-knights, who sought occasion for quarrel that they might have opportunity for plunder, as also one denouncing the drinking usages of his countrymen. Another method adopted by him to promote virtue among the people was the publication of suitable classical works, freely rendered, and accompanied with pertinent remarks from his own pen. Among such works were Cicero's *De Officiis* and the first book of *Tusculan Questions*, the *De Senectute*, and the *De Amicitia*. Himself unacquainted with the ancient languages, he would employ scholars to translate such works into German, and afterwards would popularize them, always using the language of a master, and adding rhymes and illustrations to give more force to the book. The *Teutsche Cicero* was frequently republished during the 16th century.

Bishop George died in 1522 and was succeeded by bishop Wigand, who was at first undecided, then controlled by the Romish clergy, and finally (June, 1524) joined a league organized to enforce the Edict of Worms. Schwarzenberg at once took his daughter out of a convent in Bamberg, and frankly justified his conduct in a letter to the bishop by advancing his evangelical motives (published, with a preface by Andr. Osiander, Nuremb. 1524; comp. Luther's Letter to Schwarzenberg, dated Dec. 21, 1524, in De Wette, ii, 581), and at the age of more than sixty years resigned his position in the principality. The controversy which had arisen broke out in his own family. His son Christoph issued an anonymous book aimed against the Reformed teaching, and designed to counteract the determinative influence of Schwarzenberg with the whole of the numerous family, to which the latter replied in 1524 with the frequently republished *Beschwörung der alten teuflischen Schlange mit dem göttlichen Wort*, a dogmatical work, intended to demolish the false authorities on which his son had built, and to set forth the teachings of the Scriptures in their purity. Some further discussion took place in this dispute, but without eliciting any additional work of importance.

After leaving Bamberg, Schwarzenberg was employed in the Franconian principalities of Brandenburg in a capacity similar to that he had just vacated. The two margraves, Casimir and George, were in sympathy with his ideas—the former through his purpose of securing a strong government, the latter through his unconditional devotion to the cause of the Reformation. Margrave George was absent from his territories, however; and when the emperor took measures to counteract the decrees of the Diet of Nuremberg, the administration of the principality became less decidedly partial to the Reformation. The Peasants' War, too, seemed to effect a change in Casimir's attitude towards the new religion. In 1526, while the Diet of Spires was in session, Schwarzenberg was at the court of duke Albert of Prussia to represent his government on the occasion of the duke's marriage (see Spies, *Brandenburg Münzbelustigungen*, ii. 29), and availed himself of the opportunity to plead the cause of the Reformation with king Sigismund of Poland and the bishop of Cracow. (Comp. Strobel, *Joh. von Schwarzenberg, zween sehr merkw. Briefe* [Nuremb. 1775]). Duke Albert asked permission to retain Schwarzenberg at his court, at least for a single year, but without success.

After returning to his home, Schwarzenberg demanded in the Territorial Diet, Oct. 1526, that organizations on the evangelical plan be formed, and offered suggestions towards that end. Casimir attempted to temporize, but in vain, and accordingly joined the army of king Ferdinand in Hungary, where he died, Sept. 21, 1527. Margrave George now assumed the government, and at once took decided ground in favor of the Reformation. In March, 1528, the first visitation of the churches was undertaken in connection with Nuremberg. The objections of neighboring bishops, and the warnings of king Ferdinand were disregarded, and a papal brief intended to change the margrave's attitude was returned unopened. A delegated assembly from Franconia and Nuremberg met at Schwabach June 15, and agreed on articles to govern the exclusion of unevangelical persons from the Church. A meeting between the margrave and the elector of Saxony, having relation to ecclesiastical matters, took place in October, 1528, but Schwarzenberg was unable to be present because of sickness, and on the 21st of that month he died at Nuremberg.

See Rossbach, *Verfasser d. Bamb., Brandenb. u. d. heil. Reichs peinl. Gerichts, Joh. Freih. v. Schwarzenberg*, in Schott's *Jurist. Wochenbl.* 3d year, p. 273 sq., and Longolius, *Nachr. von Brandenburg-Culmbach*, iv, 53 sq., who among older writers furnish isolated particulars only: Christ, *De Joh. Schwartzenbergico* (Halle, 1726), has reference only to the literary activity of its subject. A very inadequate sketch of the life of Schwarzenberg, which scarcely mentions his relation to the Reformation, appeared in Jagemann and Nöllner's *Zeitschr. f. deutsch. Strafverfahren*, i, 133 sq. See also Strömer, *Zween sehr merkw. Briefe*, already cited; Lith, *Erläut. d. Ref.-Hist. a. d. Brandenb.*, in Onolzbach *Archiv*, 1733; Ranke, *Ref. Gesch.* ut sup.; and especially E. Herrmann, *Joh. Freih. zu Schwarzenberg*, etc. (Leips. 1841). The editions of Schwarzenberg's writings are given in Gödeke's *Grundriss zur Gesch. d. deutschen Dichtung*, i, 214.—Herzog, *Real-Encyklop.* s. v.

Schwebel, Johann (1), an evangelical theologian and Reformer in the palatinate Zweibrücken, Rhenish Bavaria, was born in 1490 at Pforzheim, in Baden, and received his early education in the famous Latin school of that town, from which men like Capito Hedio, Grynæus, Haller, etc., came forth. It is not known that Schwebel studied at any higher school. He entered the Order of the Holy Ghost while yet very young, and transferred to it the whole of his property, some part being afterwards returned to him through the intervention of the margrave Philip. In 1514 he was consecrated priest. He spent his time in studying the Scriptures and the writings of the fathers, and thus learned to know the perversions of doctrine and corruption of practice in the creed and worship of the Church; and his surroundings, as also the events of the time, aided to confirm the purpose he had formed of publicly antagonizing the evils he had found. The dispute of the Dominicans of Cologne with Reuchlin (q. v.) had united all the friends of classical and Biblical learning in an endeavor to combat scholasticism, monkish obscurantism, and the exaggerated demands of the Roman curia. Many reformatory spirits were then in Pforzheim or that vicinity; e. g. Gerbel, Capito, Pellican and Sebastian Mynster, Bucer, Œcolampadius, and Irenicus.

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Luther's *Theses* became known in 1517, and in the following year, April 25, Luther himself was at Heidelberg engaged in the famous disputation. Melancthon, too, wrote frequently to Schwebel from Wittenberg, and sent him extracts from his lectures on Matthew and Romans (*Cent. Epist.* p. 3), etc.

Such influences served to prepare Schwebel for his reformatory career. He laid aside the garb of his order, and in 1519 became an evangelical preacher in his native town, but was speedily expelled by the margrave Philip. He fled to Franz von Sickingen, and sought, from the asylum furnished by that stanch defender of the Reformation, to influence his countrymen by means of letters. Towards the close of 1522 he published a work entitled *Ermahnung zu dem Questionieren, abzustellen überflüssige Kosten*, in which he censured the abuses connected with the collection of alms in the Romish Church, all intended to secure money to the clergy, from the pope to the lowest monk. He was permitted to return to Pforzheim, and on April 10, 1524, preached there on the theme of the "Good Shepherd." A small evangelical congregation was thus gathered, and was at this time placed under the pastoral care of Johann Unger, who had been tutor in the family of Melancthon, and who remained its pastor until his death, in 1553 (Vierordt, *De Johanne Ungero*, Carolsr. 1844).

While Schwebel was present in the Castle of Sickingen that nobleman introduced the celebration of the mass in the German tongue, and Schwebel heartily approved of the innovation (*Cent. Epist.* p. 337). In 1524 he married, and, like other Reformers, was censured for that step, but defended himself in two treatises on marriage, and particularly the marriage of priests. Sickingen's unfortunate campaign against the elector of Treves and his allies (begun in September, 1522) necessitated the dismissal of his theological guests, and Schwebel went to Zweibrücken, where he became court-preacher and superintendent of the churches of the duchy. He secured the confidence of his patron, the count-palatine Louis II, and found powerful co-laborers in the persons of Jacob Schorr and Jerome Bock, who belonged to the train of that prince. In 1524 Schwebel expounded Matthew, John, and Romans, though he afterwards preached usually on the pericope assigned to the day. His discourses were founded on the Epistle to the Romans. He taught that the chief elements of Christian doctrine are, (1) repentance (*pœnitentia*); (2) justification by faith; (3) love to God and our neighbor; (4) the doctrine of sufferings (*crux*) as conservers of faith; (5) believing prayer in behalf of ourselves and others (*ibid.* p. 16). Elsewhere he says that works grow out of faith; man has free-will, but only to evil naturally, and only by grace to good (*Teutsche Schriften*, i, 81). He regards the sacraments as signs of the grace or the will of God towards us, and as symbols of love among Christians. The bread and wine in the supper become a spiritual food when received by faith.

Besides the German sermon, Schwebel introduced catechetical instruction covering the Decalogue, the Apostles' Creed, the Lord's Prayer, and the words of institution in the sacramental service; and he substituted the singing of German for Latin hymns. In 1529 he prepared a form of Church government, which was approved by Bucer (*Cent. Epist.* p. 133), and continued, in connection with the evangelical clergy of that region, to give attention to this subject for many years (*Teutsche Schriften*, p. 317, 379, etc.). For ten years Schwebel guided the Reformation in Zweibrücken alone. His health began to fail and his strength to decline, and in 1533 he attempted to resign his office, in which purpose he was strengthened by the troubles caused by an assistant named Georgius, who denied original sin and infant baptism, and disturbed the peace of the Church. He was, however, prevailed on to remain, and in that year Caspar Glaser and Michael Hilspach were called to his aid (comp. Croll, *Hist. Scholæ Hornb.* p. 18, 19). Schwebel was prohibited by his official position from attending any of the larger conferences in which religious and ecclesiastical matters were discussed, but he maintained a steady correspondence with most of the Reformers, particularly Melancthon, Bucer, and Capito. His advice was sought with reference to the desired settlement of the sacramental difficulty, which was attempted in the *Concord* of Stuttgart in 1534, and sought to be confirmed by the *Wittenberg Concord*. The latter document was signed by Schwebel and his colleagues, but with the reservation implied in the words "Vidimus et legimus exemplar concordiæ." He was essentially a man of peace, and not disposed to let usages and ceremonies cause divisions in the Church (see *Cent. Epist.* p. 297, 351). In few words, Schwebel occupied a position in dogmatics largely identical with that of Melancthon as represented in the *Loci Communes* and the Latin edition of his *Articles of Visitation;* and in Church organization he held to the Reformed system of a presbyterial and synodal constitution emanating from the congregation. If such organization was left uncompleted in his day, he had at least prepared the way for its ultimate consummation. He fell a victim to the plague when scarce fifty years of age, May 19, 1540, and his wife died two days later.

Schwebel's printed works are, *Opera Theologicorum* (pt. i, Biponti, 1595, 8vo):—*Centuria Epistolarum* (ibid. 1597, 8vo):—*Scripta Theologica*, etc., a mere reprint of the two previous works, with preface omitted (ibid. 1605, 8vo):—*Teutsche Schriften* (Zweibrück. 1598):—*Ermahnung zu d. Quest. abzustellen überflüss. Kosten* (1522):—*Sermon on the Good Shepherd* (1524).—Herzog, *Real-Encyklop.* s. v.

Schwebel, Johann (2), a supporter of the Reformation in Strasburg, was born at Bischoffingen, near Breisach, in 1499, and was for a time a Cistercian monk at Thennenbach. He left the convent in 1524, and, because of his familiarity with ancient languages, secured the position of teacher at Strasburg, where he died, in 1566. See Röhrich, *Gesch. d. Ref. im Elsass*, i, 255; ii, 55; Vierordt, *Gesch. der bad. Ref.* i, 126.—Herzog, *Real-Encyklop.* s. v.

Schwedler, Johann Christoph, a Lutheran minister of Germany, was born at Krobsdorf, Silesia, Dec. 21, 1672. He studied at Leipsic, and in 1697 was appointed assistant deacon in Niederwiese, in Upper Lusatia. In 1701 he was appointed to the pastorate of that place, and died Jan. 12, 1730. He is the author of about 500 hymns, the most beautiful of which is his "*Wollt ihr wissen, was mein Preis*," translated into English in *Hymnologia Christiana*, No. 620, "Ask ye what great thing I know." See Wezel, *Hymnop.* iv, 463 sq.; Otto, *Lexikon oberlausitzischer Schriftsteller*, III, i, 248 sq.; Koch, *Gesch. d. deutsch. Kirchenliedes*, v, 225 sq.; Knapp, *Evangel. Liederschatz*, s. v. (B. P.)

Schwegler, Albert, a German rationalist, perhaps, after Baur, the leading representative of the modern Tübingen school. His father was pastor in the village of Michelbach, Würtemberg, and there Albert was born, Feb. 10, 1819. His early instruction was directed by his father, and was supplemented by the schools of Schwäbisch-Hall and Schonthal, so that he entered the evangelical seminary at Tübingen in 1836 with rare preparatory acquirements. He immediately entered on the study of the Hegelian philosophy, and was so fascinated that he could find no pleasure in the study of Schleiermacher, which he had also undertaken, and considered the relation of that theologian to Christianity as evidence of his intellectual narrowness. Philosophical speculation was less suited to his mind, however, than historical inquiry. He was consequently mightily impressed on its appearance with Strauss's *Leben Jesu*, which he regarded as the culmination of the entire tendency in which the relation of theology to philosophy had been developed. The measures taken by the authorities against Strauss served only to heighten Schwegler's enthusiasm for that author. The longer he studied

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that work, however, the more reason did he find for doubt. He believed that the text of the Gospels would afford a more solid historical basis than Strauss had found. His philosophical opinions, too, were becoming uncertain; he came to believe that the Hegelian system did not concede sufficient importance to the factor of personality, and questioned whether philosophy might not become more largely Christian than it then was; and in the end he acknowledged that he could not be certain that he should not become a pietist at last.

While in this state of uncertainty he became a disciple of F. Chr. Baur, in whom he imagined that he had found what he desired. He thoroughly mastered that theologian's theory of the conditions of early Christianity, and subsequently elaborated it in various essays and treatises. While a student, he solved two problems set by the theological faculty—one of which concerned the relation of the ideal to the historical Christ, and the other the Montanist heresy—and obtained both prizes. A brilliant examination, supplemented by the reception of a first prize in homiletics and another in catechetics, brought his student life to a close in 1840. He remained at Tübingen, employed in literary labors, during nine months longer. In 1841 he published his prize essay on Montanism in an enlarged form, under the title *Der Montanismus u. d. christl. Kirche d. 2ten Jahrhunderts*, and afterwards travelled through Germany to Holland and Belgium, with the result that he was confirmed in the tendency he had begun to cultivate. On his return to Tübingen in 1842, he was obliged to assume charge of the affairs of the Church at the neighboring village of Bebenhausen; but he had determined on a literary and academical career, and continued in that relation less than a year. In the autumn of 1843 he qualified himself for a tutorship in the theological seminary by reading before the philosophical faculty an essay on the *Symposium* of Plato, but without obtaining the desired place. In 1844 he, with a number of friends, founded the *Jahrbücher der Gegenwart*, and became the actual editor. His rejection from the theological seminary had the effect to intensify his devotion to the system of Baur, as appears from the work entitled *Das nachapostol. Zeitalter* (Tüb. 1846). This work was finished in six months, and is far inferior to the earlier work on Montanism. Its fundamental proposition is, that primitive Christianity was simple Ebionitism. In 1847 Schwegler published the *Clementine Homilies*, and in 1852 the *Ecclesiastical History* of Eusebius. All his subsequent works are outside the field of theology—*Aristot. Metaphysik* (1847):—*Gesch. d. Philosophie* (1848):—*Römische Gesch.*, of which vol. iii appeared in 1858, carrying the description forward to the Licinian laws. This volume is preceded by a life of the author, from which the data for this article are obtained. Schwegler had in 1848 been made extraordinary professor for Roman literature and antiquities, and afterwards obtained also the chair of ancient history. He died suddenly, Jan. 5, 1857.—Herzog, *Real-Encyklop.* s. v.

Schweinitz, Hans Christoph von, a German hymnist, was born in 1645 at Rudelsdorf, in the Silesian principality of Schweidnitz, and died in 1722. His hymn *Wird das nicht Freude sein*, which he wrote at the death of his first wife, Theodora, has become one of the gems of the German hymns. It has also been translated into English, "Will that not joyful be!" (*Hymns from the Land of Luther*, p. 9). See Otto, *Lexikon oberlausitzischer Schriftsteller* (Görlitz, 1803); Koch, *Gesch. des deutschen Kirchenliedes*, iv, 34 sq.; Knapp, *Evangel. Liederschatz*, s. v. (B. P.)

Schweinitz, Lewis David von, Ph.D., an American clergyman and botanist, was born in Bethlehem, Pa., Feb. 13, 1780. He went to Germany in 1793, where he finished his education and remained till 1812, when he returned to America, and settled at Salem, N. C., as clergyman and superintendent of the financial affairs of the Moravian Church, South. He returned in 1821 to his native place—Bethlehem—and resided there until his death, Feb. 8, 1834. He was an enthusiastic scientist, making botany his special study. By his own researches he added more than 1400 new species to the catalogues of the American flora, the greater part being fungi, which had been previously but little studied. His principal botanical works are the following: *Conspectus Fungorum Lusatiæ* (Leips. 1805):—*Synopsis Fungorum Carolinæ Superioris* (edited by Dr. Schwergichen, 1818):—*Specimen Floræ Americæ Septentrionalis Cryptogamicæ* (1821):—*Monograph of the Genus Viola* (1821):—*Catalogue of Plants Collected in the North-west Territory by Say* (1824):—*Monograph upon the American Species of the Genus Carex* (1825):—and *Synopsis Fungorum in America Boreali Media Degentium* (1832).

Schwenkfeld, KASPAR VON, founder of the religious sect named after him, Schwenkfeldians (q. v.). He was born in Ossig, Silesia, in 1490; was a nobleman of ancient lineage, councillor to the duke of Liegnitz, and an earnest advocate of the Reformation. While holding the chief Reformers in the highest esteem, he differed from them on the following points: 1. Schwenkfeld inverted the words of Christ, "this is my body," and read "my body is this"—i. e. such as this bread, which is broken and consumed; a true and real food, which nourisheth, satisfieth, and delighteth the soul. 2. He denied that the external Word had any power to enlighten and renew the mind, but ascribed this power to the internal Word, which, according to his notion, was Christ himself. 3. He would not allow Christ's human nature, in its exalted state, to be called a creature or a created substance, as such a denomination appeared to him infinitely below its majestic dignity, united as it is in that glorious state with the divine essence. He died in Ulm about 1561. His character was never impugned by any of his opponents, and his numerous writings (including *Bekenntniss und Rechenschaft von den Hauptpunkten des christlichen Glaubens* [1547], and nearly 100 treatises) are among the most valuable sources of the history of the Reformation.

Schwenkfeldians, or Schwenkfelders, a religious sect in the 16th century deriving its name from Kaspar Schwenkfeld (q. v.). He often declared his unwillingness to form a separate sect, but after his death numbers who had embraced his views were subjected to severe persecution, especially from the Lutheran clergy. In 1719 the Jesuits endeavored to effect the conversion of this people, but, failing, they reduced them to slavery. They fled into Lusatia and other parts of Saxony; but protection being withdrawn there after eight years (1734), a number of them emigrated to Altona, Denmark. Many others, by the permission of the English government, came to Pennsylvania; and though in 1742 they were all invited back to Silesia, with the promise of the return of their estates and the full enjoyment of toleration, none could ever be induced to return. They celebrated their arrival in Pennsylvania by a "festival in grateful memory of all mercies and divine favors manifested to them by the Father of mercies." They still continue to celebrate the anniversary. Reference to the peculiarities of doctrine is made in the article SCHWENKFELD (q. v.). This sect has a service in reference to infants unknown among other religious bodies. As soon as a child is born, a preacher is called in to pray for its happiness and prosperity, exhorting the parents to bring it up in the fear of the Lord. A similar service is held in the church as soon as the mother is able to attend with the child. In their government they are Congregational, electing annually the minister, trustees, and other officers of their Church. They choose their pastors by lot, instructing them in their duties if uneducated when chosen. They number about 300 families, from 800 to 1000 communicants, 5 ministers, and as many churches. The language for social intercourse and private worship is German.

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Schwestriônès, a name of reproach, "Sisterers," given to the Lollards and Beghards (q. v.).

Schyn, HERMANN, author of the *Historia Mennonitarum* [see MENNO; MENNONITES], was born at Amsterdam in 1662, and studied at Leyden and Utrecht, being made M.D. in 1682. After settling at Rotterdam as a physician, he began the study of theology, and in 1686 was chosen preacher by the congregation of Mennonites in that city. In 1690 he removed to Amsterdam, and entered on a career in which he administered the duties of the sacred office during thirty-seven years with fidelity and success. He died in 1727. As a preacher he had a leaning towards the Cocceian tendency (q. v.), and followed the farfetched analytical-exegetical method of the time, but was none the less practical and fervent—somewhat given to the use of mystical phrases, as may be seen in the collection of his sermons, *Heilige Keurstoffen* (1733).

Schyn became known as a writer on practical themes through his *Mensch in Christus* (1721–25) and *Beletselen d. Geestelyken Levens* (1727), and also as an advocate of union among his coreligionists through the *Ontwerp toe Vereeniging der Doopsgezinden* (1723). His principal fame was obtained, however, in the publication of the *Historia Mennonitarum* (Amst. 1723, 1729, 2 vols. [first in Dutch, *Korte Hist.*]). See Blaupot ten Cate, *Geschied. der Doopsgezinden*, etc., ii, 136, and the literature there given; Krohn, *Gesch. der Wiedertäufer*, p. 136 sq.—Herzog, *Real-Encyklop.* s. v.

Sciadītis, in Greek mythology, was an appellative of *Diana*, who possessed a temple at Scia, in Arcadia, which had been built by Aristodemus.

Sciallius, in Greek mythology, was an appellative of *Apollo*.

Sciamancy, or **Sciomancy** (Gr. σκιά, *a shadow*, and μαντεία, *divination*), a species of divination, by which it was pretended the dead were brought from the shades below. See DIVINATION; NECROMANCY.

Sciapŏdès was a name in Greek mythology. A fable of the ancient Greeks recites that a people lived in India whose feet were so large as to be capable of serving as umbrellas. The Sciapodes (*shadow-footed* people) were accordingly in the habit of seating themselves and interposing a foot between the sun and their persons.—Vollmer, *Wörterb. d. Mythol.* s. v.

Scias, in Greek mythology, was a nymph from the forests of Tanagra, the wife of Cephissus and mother of Elinus. Eunostos, a son of the latter, became notorious through his indifference towards Ochne, the daughter of Colonus.

Science (מַדָּע, *maddâ'*; Dan. i, 4, *knowledge*, as elsewhere rendered). In one passage only (1 Tim. vi, 20) this word has also been given by our translators as the equivalent of the Greek term γνῶσις, a word which is used about thirty times in the New Test., but which in all other passages is properly rendered *knowledge*. It doubtless here refers to the so-called *gnosis*, or that affectation of spiritual knowledge which set itself in array against the Gospel of Christ, and which boasted of its superior insight into the nature of things. It was from this sort of pretentious knowing that the *Gnostics* derived their name, and they were among the earliest corrupters of the simplicity of the Gospel of Christ. See GNOSTICS. Many readers have erroneously supposed that Paul is speaking of something else than the "knowledge" of which both the Judaizing and the mystic sects of the apostolic age continually boasted, against which he so urgently warns men (1 Cor. viii, 1, 7), the counterfeit of the true knowledge which he prizes so highly (xii, 8; xiii, 2; Phil. i, 9; Col. iii, 10).

It was not until after the accession of David that the Jews became remarkable for their intellectual culture; but the patriarchs probably possessed a considerable knowledge of practical astronomy [see ASTRONOMY], such as is still popular among pastoral tribes, probably corrupting it by an admixture of judicial astrology. See ASTROLOGY. The literature of the Hebrews was chiefly limited to ethics, religion, the history of their nation, and to natural history, on which Solomon wrote several treatises no longer extant. If the phenomena mentioned in Scripture had been described with the accuracy of modern physical science, they would have been unintelligible to the persons for whose use the sacred writings were originally designed. The most numerous references to Oriental science occur in the book of Job (see Schmidt, *Biblischer Physikus* [Züllichau, 1731, 1748]).

In modern times the appeal of rationalists and semi-infidels has especially been to the discoveries of science, especially geology (q. v.), as militating against the Bible; but in every instance a careful and candid comparison has shown their compatibility. See INTERPRETATION, BIBLICAL.

SCIENCE AND REVELATION. It is an undeniable fact that there is a controversy between scientists and theologians, but we propose to answer in this article the question, Is there any antagonism between science and revelation? It may be well to define the position which some of the most distinguished scientists take, and which they claim to be alone tenable. Prof. Huxley says, "There is but one kind of knowledge, and but one method of acquiring it;" that that kind of knowledge makes "scepticism the highest of duties, blind faith the one unpardonable sin." He describes all faith as "blind" which accepts anything on any kind of authority but that of scientific experience. He describes true religion as "worship, 'for the most part of the silent sort,' at the altar of the Unknown and Unknowable," and proclaims "justification, not by faith, but by verification," as the gospel of modern science (*Lay Sermon*, read at St. Martin's Hall, London, and published in the *Fortnightly Review*, Jan. 15, 1866). He further says that "the improver of natural knowledge absolutely refuses to acknowledge authority as such," and maintains that the method of the inductive sciences is the only method by which any human creature can arrive at any sort of truth. The natural consequence is that such men find themselves opposed to revelation, which assumes that man by searching cannot find all truth, and therefore teaches what is, otherwise, unknown and unknowable. Many scientists assert that their investigations prove the falsity of the statements and teachings of Scripture. That the conclusions of scientists may not harmonize with what they believe to be the teachings of Scripture we readily admit; but that the real facts taught in the one contradict, antagonize, those revealed by the other we as unhesitatingly deny. In fact, revelation, as we hope to show, really has no controversy with science. Let us glance at some of the alleged contradictions.

1. *Genesis.*—The first chapters of this book have been the great bone of contention, theologians having been wont to assume that Moses asserts the formation of the entire universe, or at least of our own globe, with all its internal and superficial furniture, in six literal days; while scientists at present in the main contend for an immense period of astronomical and geological æras, which they claim that they read in the nebular reductions, the rocky strata, and the vital evolutions. But a close inspection of the phraseology of Moses shows that he has not committed himself to either of these opposite opinions. He simply states in ver. 1 the fact of God's creation of our own planet and its solar system, substantially as they now exist, without specifying any particulars as to the time, mode, or order of the process; and in the following verses he narrates successive stages of a subsequent special creation of the present vegetable and animal tribes, either over the earth generally or possibly in a particular locality only. The Bible and modern science thus appear to be discoursing upon two entirely different subjects, and cannot possibly contradict each other.

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2. *The Antiquity of Man.*—The questions of the antiquity and unity of the human race upon the earth are indeed more explicitly touched upon in the Bible, but modern science has hitherto adduced nothing adequate to overthrow the Biblical testimony. Presumptions to the contrary, it is true, have been raised in some quarters by certain phenomena; but these admit of so ready an explanation on other grounds, and are rebutted by so many other facts, that scientists at large still hold fast to the opinion that man is of comparatively recent origin, and must have sprung from a single family.

3. *The Flood.*—The universality of Noah's flood as to the surface of the globe, although we admit the first inference from the Biblical account, is found on a closer examination not to be necessarily intended by its language; and a consideration of its uselessness and impracticability for the mere purpose of drowning a few thousands in a particular locality induced expositors to limit its prevalence long before the modern scientific objections were thought of.

4. *The Resurrection, etc.*—The doctrine of the survival of the soul after death, and of the resurrection of the body, are coming more and more to be seen to be not only not incompatible with physiological science, but to be almost necessary deductions from psychological and metaphysical reasoning, even apart from revelation. If the miraculous element be admitted into nature, and hard facts demand its occasional intervention, as well as its primal impulse, all difficulty on physical grounds vanishes from these problems of the future world. The imperceptible but frequent renewal of the material organism actually furnishes a striking illustration of the continuity of identity in the midst of apparent dissolution and atomic change.

5. *Alleged Unscientific Statements.*—But it is said that certain specific statements of Scripture are shown by science to be false. For instance, in natural history the coney and the hare are classed with the ruminants (Lev. xi, 5, 6; Deut. xiv, 7), whereas in fact they have no cud; and the ant with non-hybernating insects (Prov. vi, 6–8; xxx, 25), whereas in truth it lies torpid all winter. The answer to this is that the Scripture writers give a correct account of an actual phenomenon, although their descriptions are not couched in scientific terms. Their language is always optical, i. e. in accordance with the exterior or apparent phenomena. As, in the case of the hare, they undoubtedly refer to the constant motions of the lips, which *seems* like chewing the cud. They were not mistaken as to the fact which they meant to state, nor do they use language which when properly interpreted conveys a false impression. If their hearers or readers already had an impression scientifically erroneous in some respects, they were not bound to correct that impression, provided it did not interfere with the purpose or truth which they had in view. Popular language always uses this liberty, but it is not therefore chargeable with untruth. Science is simply systematized knowledge, and therein it differs from popular or general information. The facts remain the same both to the scientific and unscientific man; they are only viewed in a different light and with different associations. The Biblical writers, of course, having no scientific notions or standpoint after the Baconian school, ignore its nomenclature, and express themselves in the plain language of fact or sensible phenomena. They broach no theories, they employ no technical terms; they confine themselves to actual things in their phenomenal forms. This is a universal rule with them. Hence they seem to disagree with science whenever its rigid canon of verbal precision is applied to them, for of course their vocabulary is different; but the dispute is about words only, while the things meant are identically the same. The sacred writers, in scholastic phrase, if you please, use solecisms in grammar, inelegancies in rhetoric, the *argumentum ad hominem* in logic, an unscientific terminology throughout—for such was their vernacular; but they never fall into error as to matter of fact. The conflict between science and revelation, when carefully scrutinized, is seen to be only a disagreement between particular theories of particular scientists and particular interpretations of particular passages of Scripture. And, furthermore, when the scientific principle of thought is compared with the theological, or the unveiling of the Holy Ghost to men, they are found to be on two absolutely different planes, and unable, properly compared, to clash with each other. The fundamental error of the scientists of our day is in their method. It is mechanical, external, superficial, false. They exalt the senses, which are the mere servitors of mind, into the mind's masters, and terrible is the bondage to which they thus doom the spirit of man. Admit that mind is a force, and that there is an infinite mind, and then that in Scripture which to many scientists is most objectionable, viz. the miraculous, becomes natural and easy of belief. The main body of scientists of the present day are firm believers in Christianity, and science has no warmer advocates than are to be found among Christian believers. See REASON AND RELIGION.

Scillus, in Greek mythology, was the father of Alesius, one of the suitors of the beautiful Hippodamia. The town of Alesia, in Elis, is said to have derived its name from his son.

Sciomancy. See SCIAMANCY.

Scioppius, KASPAR, a noted German controversialist, was born at Neumark, in the Palatinate, May 27, 1576. He studied at Heidelberg, Altdorf, and Ingolstadt, and in 1597 visited Italy, Bohemia, Poland, and Holland. He had already become favorably known by his Latin verse and his notes upon different Latin authors. In 1598 he abjured Protestantism and became a Roman Catholic, in consequence of which the pope gave him the title of a knight of St. Peter, and soon afterwards made him Comes Apostolicus de Claravalle. He also settled upon him a pension of 600 florins. Scioppius, after becoming Roman Catholic, studied theology, and published some smaller works, partly to extenuate his own conduct, and partly to sustain the pope against the Protestants. Henceforth his career is a series of fierce onslaughts, chiefly against the Protestants, but also directed against all whom accident or malice led him to hate. The first person whom he selected was Joseph Scaliger, who had left the Romish Church and espoused Protestantism. In 1607 he launched against him his *Scaliger Hypobolimæus*, in which he also attacks Henry IV of France. Sent in 1608 by the court of Rome to the Diet of Ratisbon for the purpose of observing the religious condition of Germany, he published in the same year more than twenty pamphlets against the Protestants, recommending the Catholic powers to exterminate them. At Venice, in the following year, he was imprisoned for a short time (three or four days) because of his endeavor to persuade Paolo Sarpi to come over to the pope's party. He next visited Vienna, and the emperor, a devoted Catholic, gave him a favorable reception, made him councillor to his court, and raised him to the rank of count palatine. In 1611 he published two works, one called *Ecclesiasticus Auctoritati Ser. D. Jacobi, Magnæ Britanniæ Regis, Oppositus*," and the other, *Collyrium Regium, Ser. D. Jacobo, Magnæ Britanniæ Regi*, etc., both being directed against James I of England, but the first also containing fresh attacks on Henry IV of France. Scioppius returned to Italy, but shortly (in 1613) went to Madrid, where he was dreadfully beaten by the servants of lord Digby, the English ambassador, in retaliation for the abuse of his sovereign. He fled to Ingolstadt, where he published his *Legatus Latro* against the ambassador. In 1617 he settled in Milan, Italy, where he resided for the next twelve years. Returning to Germany in 1630, he requested from the Diet of Regensburg a pension, which being refused through the influence of the Jesuits, he became a bitter enemy to the order. He first attacked them anonymously, but in 1634 openly, in a work called

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Astrologia Ecclesiastica. His life being endangered by these attacks, he retired to Padua, where he began to occupy himself with writing a commentary on the Apocalypse; but before he had completed this work he died, Nov. 19, 1649. Of Scoppius's works, the principal are, *Poemata Varia* (Heidelb. 1593):—*Verisimilium Libri Quatuor*, etc. (Norimb. 1596):—*Suspectæ Lectiones* (ibid. 1597):—*De Arte Critica* (ibid. 1597):—*Symbola Critica in Apulei Opera* (Augsb. 1605):—*Observationes Linguæ Latinæ* (Frankf. 1609):—*De Rhetoricarum Exercitationum Generibus* (Milan, 1628); and others.

Sciras, in Greek mythology, was an appellative of *Minerva*, a temple being dedicated to her under this name in Phalerum, the harbor of Athens, and another on Salamis.

Sciron, in Greek mythology, was (1) a notorious robber who established himself on the rocks between Athens and Megara, where he compelled the passers-by to wash his feet, and afterwards kicked them into the sea, upon which a large turtle seized and devoured them. Theseus served him as he had formerly served others. (2) The son of Pylas. He married a daughter of Pandion, and disputed with Nisus, a son of Pandion, the supremacy over Megara. Æacus, being appointed to arbitrate between them, gave the government to Nisus, and the conduct of the army in time of war to Sciron. Others designate him as the husband of Chariclo, the father of Endeïs, the son-in-law of Cychreus, and the father-in-law of Æacus.

Sclavina, a long gown worn by Romish pilgrims.

Sclavonic Versions. See SLAVONIC VERSIONS.

Scofield, ALANSON, a Presbyterian minister, was born in Albany County, N. Y., Sept. 3, 1800, and worked at his trade as a tanner until he was of age. He then commenced a course of study, and graduated at Union College, N. Y., in 1830. After studying theology about one year at Andover, Mass., he entered Princeton Seminary in the fall of 1831, and remained two years. He was licensed by the Presbytery of Albany Oct. 8, 1833, and dismissed Feb. 6, 1838, to the Presbytery of Geneva as a licentiate. He was in the service of the American Education Society for six years, and resided at Auburn, N. Y., until 1839. He was ordained Oct. 3 of the same year, and was pastor of the Church of West Fayette, Seneca Co., N. Y., from 1839 to 1845, and three years stated supply of the Church at Red Hook, N. Y. In 1848 he removed to Michigan, and was stated supply for two years at Augusta. Afterwards he served the Church at Stony Creek, in the Presbytery of Wastenaw, as pastor from 1849 to 1856. Then he was stated supply at Corunna and Newburg, in the Presbytery of Saginaw, Mich., for a period of four years, first at Fremont, and afterwards at Quincy. In 1864 or 1865 he was transferred from the Presbytery of Saginaw to that of Coldwater. About the year 1868 he removed to California, Mich., where he resided during the remainder of his life, serving the Church in that place, the whole or part of his time, as its stated supply. He became in 1871, by a change in the presbyteries necessitated by the reunion, a member of the Monroe Presbytery. During the last four years of his life he was in the service of the Presbyterian Board of Publication as a missionary. He died suddenly of apoplexy on Sabbath morning, June 18, 1876. Mr. Scofield was a man of immense physical vigor, of untiring energy, wonderful tenacity of purpose, skilled as a debater, genial and warm-hearted, earnest and sound in doctrine, and thoroughly devoted to the interests of the Church. (W. P. S.)

Scolitas, in Greek mythology, was a surname of *Pan*, whose brazen effigy stood at Megalopolis.

Scoptzy. See SKOPTZY.

Scopus (Σκοπός, a *watchman* or *mark*), the popular epithet given by Josephus to an eminence at seven furlongs' distance, on the north, from Jerusalem, whence Cestius approached the city from Gabaon (el-Jib), and Titus from Gophna (Jifna), the latter obtaining a fine view of the Temple (*War*, ii, 19, 4; v, 2, 3). Dr. Robinson locates it on the high level tract and brow upon the Nablûs road, being the extension of the Olivet range (*Bib. Res.* i, 407), a position in which Barclay (*City of the Great King*, p. 74) and Porter (*Handb. for Syria*, p. 118) coincide. According to Lieut. Conder, this spot is still called by the equivalent Arabic name *El-Meshârif*, and answers to all the requirements of the military notices (*Quar. Statement* of the "Pal. Explor. Fund," April, 1874, p. 111; comp. p. 94). See JERUSALEM.

Scoresby, WILLIAM, D.D., an English clergyman and Arctic explorer, was born at Cropton, Yorkshire, Oct. 5, 1789. He commenced a seafaring life at the age of ten, and in his twenty-first year succeeded his father as commander of the Resolution, and carried on the business of whale-fishing. In 1822 he explored the east coast of Greenland, and upon his return devoted himself to study, entering Queen's College, Cambridge, from which he graduated as B.D. in 1834. In 1839 he received the degree of D.D., and labored faithfully as chaplain of the Mariners' Church in Liverpool, and afterwards at Bradford, Yorkshire, till failing health compelled him to retire to Torquay. He here engaged in scientific and philanthropic labors. For the better prosecution of his researches he made a voyage to the United States in 1847, and to Australia in 1853, returning from the last-named country in 1856, enfeebled by the arduous labors which he had undergone. He died at Torquay March 21, 1857. His principal works are, *An Account of the Arctic Regions* (1820, 2 vols.):—*Journal of a Voyage to the Northern Whale Fishery* (1823):—*Discourses to Seamen* (1831):—*Zoistic Magnetism* (1849):—*Sabbaths in the Arctic Regions* (1850); and others. His *Life* has been written by his nephew, R. E. Scoresby-Jackson (Lond. 1861).

Scorpion (עַקְרָב, *akrâb*, Deut. viii, 15; Ezek. ii, 6; σκορπίος, Luke x, 19, xi, 12; Rev. ix, 3, 5, 10), a well-known injurious insect of hot climates, belonging to the class *Arachnida* and order *Pulmonaria*, which is shaped very much like a lobster. It lives in damp places under stones, in clefts of walls, cellars, etc.; and in summer nights even creeps about in streets and on steps (Russell, *Aleppo*, ii, 119). The head and breast are closely joined, and there are two large feelers in front. The eyes are arranged much as in the spiders—one pair in the centre of the thorax, the rest symmetrically on each side of the front. In the genus *Scorpio* proper there are six of these organs, in *Buthus* eight, and in *Androctonus* twelve. All these, however, may be quite correctly considered as scorpions. There are eight feet, covered with hair. There is a very active tail, of six joints, which ends in a crooked point (Pliny, xi, 62) like a fowl's claw (Schulz, *Leitung*, iv, 351). They are carnivorous in their habits, and move along in a threatening attitude with the tail elevated. The sting, which is situated at the extremity of the tail, has at its base a gland that secretes a poisonous fluid, which is discharged into the wound by two minute orifices at its extremity. The scorpion makes a painful wound in men and beasts (Pliny, xi, 62; Höst, *Marokko*, p. 302; comp. Minutoli, *Trav.* p. 205) which produces fatal results (Pliny, xi, 30; Sonnini, *Trav.* ii, 312; Prosp. Alpin. *Rer. Ægyp.* p. 206; comp. Latorde, *Voyage*, p. 50), unless speedy remedies be provided (such are scarifying the wound, sucking out the poison, etc. [Russegger, *Reis.* II, ii, 223]). This is true, however, only of the Oriental scorpion (though Thomson, *Land and Book*, i, 379, says its bite is never fatal in Syria), that mentioned in the Bible (see description and plates in Rösel, *Insecten-Belustig.* iii, 370 sq., Tab. 65; comp. Sir. xxvi, 10; Ezek. ii, 6); for the wound of the European, or *Italian*, scorpion is less dangerous. The former is distinguished by its shining black breastplate, which has given it the name *Scorpio afer*. (Many plates are given in Ehrenberg's

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Icon. et Descript. Animal. Icon. i, *Der Animal Evertebr.*; but without descriptions. Three kinds of scorpions are named in the *Descript. de l'Égypte*, xxii, 409 sq.) The wilderness of Sinai is especially alluded to as being inhabited by scorpions at the time of the Exodus (Deut. viii, 15), and to this day these animals are common in the same district as well as in some parts of Palestine. Ehrenberg (*Symb. Phys.*) enumerates five species as occurring near Mt. Sinai, some of which are found also in the Lebanon. Ezekiel (ii, 6) is told to be in no fear of the rebellious Israelites—here compared to scorpions. There are many scorpions in Palestine—in the plains of Jordan, on the mountains of Judah, etc. (Troilo, *Trav.* p. 433; Schulz, *Leitung*, iv, 352, Thomson, *Land and Book*, i, 378 sq.), and they are proverbially common in Banias (Cæsarea Philippi). A part of the mountains bordering on Palestine in the south was named from them *Acrabbim*. See Bochart, *Hieroz.* iii, 538 sq.; Shaw, *Trav.* p. 168. On the scorpion of Asia Minor, see Van Lennep, *Bible Lands*, p. 309 sq.; and on those of Egypt, Olivier, *Voyage*, v, 171. Those found in Europe seldom exceed two or three inches in length, but in the tropical climates they are occasionally found six inches long. Those of Palestine are from one to three inches in length. There are few animals more formidable, and none more irascible, than the scorpion; but, happily for mankind, they are equally destructive to their own species as to other animals. Maupertius put about a hundred of them together in the same glass, and they scarcely came into contact when they began to exert all their rage in mutual destruction, so that in a few days there remained but fourteen, which had killed and devoured all the rest. But their malignity is still more apparent in their cruelty to their offspring. He enclosed a female scorpion, big with young, in a glass vessel, and she was seen to devour them as fast as they were extruded. There was only one of the number that escaped the general destruction—by taking refuge on the back of its parent; and this soon after avenged the cause of its brethren by killing the old one in its turn. Such is the terrible nature of this insect; and it is even asserted that when placed in circumstances of danger, from which it perceives no way of escape, it will sting itself to death. Ordinarily, however, it is said to be extremely fond of its young, which it carries about on its back.

A scorpion for an egg (Luke xi, 12) was probably a proverbial expression. According to Erasmus, the Greeks had a similar proverb (*ἀντὶ περκῆς σκορπίον*). But the creature has, of course, no likeness to an egg, as some have supposed that this passage implies (comp. Thomson, *Land and Book*, i, 379 sq.). The apostles were endued with power to resist the stings of serpents and scorpions (Luke x, 19). In the vision of St. John (Rev. ix, 3, 10) the locusts that came out of the smoke of the bottomless pit are said to have had "tails like unto scorpions," while the pain resulting from this creature's sting is alluded to in ver. 5. The prophecy here has received many fanciful interpretations. See REVELATION, BOOK OF. The "scorpions" of 1 Kings xii, 11, 14; 2 Chron. x, 11, 14, have clearly no allusion whatever to the animal, but to some instrument of scourging, unless, indeed, the expression is a mere figure. Celsius (*Hierob.* ii, 45) thinks the "scorpion" scourge was the spiny stem of what the Arabs call *Hedek*, the *Solanum melongena*, var. *esculentum*, egg-plant, because, according to Abul-Fadli, this plant, from the resemblance of its spines to the sting of a scorpion, was sometimes called the "scorpion thorn;" but, in all probability, this instrument of punishment was in the form of a whip armed with iron points, "Virga—si nodosa vel aculeata, scorpio rectissimo nomine vocatur, qui arcuato vulnere in corpus infigitur" (Isidore, *Orig. Lat.* 5, 27; and see Jahn, *Bibl. Ant.* p. 287). In the Greek of 1 Macc. vi, 51, some kind of war missile is mentioned under the name *σκορπίδιον*; but we want information both as to its form and the reason of its name. See Smith, *Dict. of Class. Antiquities*, art. "Tormentum." Another tropical use of the word is given in the Mishna (*Chelim*, xii, 3).

Scorpions.

1. *Buthus occitanus*, Syria. 2. *Scorpio Cæsar*, West Africa.

Scorpios, in mythological astronomy, was the *Scorpion* in the circle of the zodiac, a monster which Diana sent to encounter Orion when pursued by the latter.

Scot, REGINALD, was the younger son of John Scot of Scotshall, near Smeethe, Kent, England, and was born in the first half of the 16th century. He studied at Oxford, and upon his return home devoted himself exclusively to learned pursuits. His famous work, *The Discoverie of Witchcraft*, was published in 1584, and is designed to combat the prevalent belief on the subject. It called forth the *Dæmonology* of James I, who informs us that he wrote it "chiefly against the damnable opinions of Wierus and Scot, the latter of whom is not ashamed in public print to deny there can be such a thing as witchcraft." Scot's work passed through three editions and was translated into French and German. It was ordered to be burned by the common hangman, and copies of it are now extremely rare. He published *A Perfect Platform of a Hop Garden* (1576). His death occurred in 1599.

Scotch Baptists. In Scotland a particular class of Baptists has long existed under this name. With the exception of baptism, they are nearly allied in sentiment to the old Scotch Independents—followers of Robert Dale (q. v.). Mr. Carmichael, pastor of an Antiburgher congregation at Cupar, in Angus, having changed his views, was baptized in 1765 by Dr. Gill in London. Returning to Edinburgh, he administered that ordinance to five others. In 1769 he was joined in the pastorate by a Mr. M'Lean, who bore an important part during the various internal dissensions which arose. Churches founded in Edinburgh, Glasgow, and Dundee, after great depression, gathered strength and influence, and in 1795 several societies were formed in the north of England. At the census of 1851 they were returned as having fifteen meeting-houses in England with 2037 sittings. The Scotch Baptists are Calvinists; are strictly congregational; they observe the love-feast, and upon certain occasions the kiss of charity, and also wash one another's feet when it is really serviceable as an act of hospitality; they abstain from eating blood and things strangled; advocate plain attire; they hold, with respect to marriage, that, while one of the parties being an unbeliever does not dissolve that relation when once entered into, it is the duty of Christians to marry only in the Lord. For further information consult the works of M'Lean, Inglis, Braidwood, and Jones, and that of their great opponent, Andrew Fuller, *Treatise on Sandemanianism*. See Eadie, *Eccles. Cyclop.* s. v.; Blunt, *Dict. of Sects*, s. v.; *Religions of the World* (Lond. 1877).

Scotch Philosophy. See SCOTTISH PHILOSOPHY.

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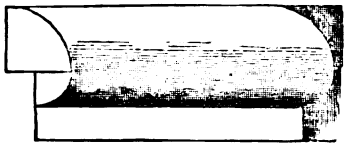
Scotia (*σκοτία, dark*), or *Trochilus*, a hollow moulding constantly used in the bases of columns, etc., in



Scotia, Trochilus, or Casement; Baths of Diocletian, Rome.

classical architecture. The old English name for a corresponding moulding very frequently employed in Gothic architecture is *casement*.—Parker, *Gloss. of Architect.* s. v. See COLUMN.

Scotists, a philosophico-religious school which arose at the end of the 13th and the beginning of the 14th century. It derived its origin from John Duns Scotus (q. v.), and was especially opposed to the Thomists (q. v.). Scotus supposed that rational knowledge arose indirectly from divine illumination, in so far as the human mind discovers divine ideas in the objects of which they have been the types. Hence all science belongs to theologians. The struggle between the Scotists and the Thomists turned principally upon theological questions relative to liberty, grace, and predestination. One great question in particular was keenly discussed by the two rival sects for a long period, and indeed still divides the doctors of the Church of Rome at the present day—viz. whether the sacraments confer grace morally or physically? The physical efficacy of the sacraments was maintained by the Thomists, while their moral efficacy was inculcated by the Scotists. The followers of Duns Scotus alleged both original sin and grace to be the invariable attributes of all men, and thus they held them to be developments of the spiritual world in the ordinary course of providence. At the Reformation in the 16th century, when the Protestant party had succeeded in directing the attention of the Church to these delicate points, the Jesuits adopted the views of the Scotists. The Scotists defend the pretended immaculate conception of the Virgin Mary. See Gardner, *Faiths of the World*, s. v.

Scotitas, in Greek mythology, was a surname of *Jupiter* in Laconia.

Scotland, one of the three kingdoms of the British empire in Europe, and part of the island of Great Britain. In addition to the mainland, there are several groups of islands on the north and west coast. The extreme north point of the islands is Unst, in the Shetland group, lat. 60° 50′, and their most westerly point St. Kilda, in the Hebrides, long. 8° 35′ W. The greatest length of the mainland, from Dunnet Head, in the north, to the Mull of Galloway, in the south, is about 280 miles; and its greatest breadth, from Buchan Ness, in the east, to Ardnamurchan Point, in the west, about 170 miles. Scotland is geographically divided into two distinct regions—the Highlands, north of the Grampian Mountains, and the Lowlands, south of that range. *Geologically*, Scotland is divided into three distinct regions: 1. The southern, or Older Palæozoic, which includes the region between the southern boundary and a line running east-northeast from Girvan, on the Frith of Clyde, to the Siccar Point, on the east coast. 2. The central, or Newer Palæozoic, consisting of the Devonian or Old Red Sandstone and the Carboniferous formations, embraces the basins of the friths of Clyde, Forth, and Tay, with an area of about 5000 square miles. 3. The northern division, of crystalline and metamorphic rocks, comprises the whole of the remainder of Scotland, and has an area of 19,000 square miles. The climate is so tempered by the influence of the ocean that, notwithstanding the high northern latitude of the country, the thermometer rarely falls to zero, nor does it often rise above 80° in summer; the mean temperature is 47°.

Politically, the kingdom is divided into thirty-three counties, grouped in eight geographical divisions, with a total area of 30,463 square miles, of which the islands comprise about 5000. The population in 1871 was 3,360,018, of whom 1,603,143 were males and 1,756,875 females. The people are divided into the Highlanders and the Lowlanders, two distinct stocks, differing in language, manners, and dress. The language of the Highlanders is the Erse, or Gaelic, a Celtic dialect bearing no analogy to the English. The peculiarities of language, costume, etc., are gradually falling into disuse. Their chief vices are intemperance and unchastity; so that in 1872 nine per cent. of the births were illegitimate, the proportion rising to sixteen and four tenths per cent. in Banff. In general government Scotland forms an integral part of the United Kingdom, standing on the same footing with England, except in regard to law and law-courts and the form of Church government, upon which points express stipulations exist in the articles of union between the two kingdoms. The nobles elect of their own sixteen peers to represent them in the House of Lords, and in 1874 the country was represented in the House of Commons by sixty members.

History.—The original Scotland (or Scotia) was Ireland, and the Scots (or Scoti), at their first appearance in authentic history, were the people of Ireland. Scotland was known to the Romans by the name of *Caledonia*, and was inhabited by savage tribes of Celtic race. They were polygamists and idolaters, their religion being druidical. They were hardy and brave, and offered to their Roman invaders a fierce and obstinate resistance. In the reign of Titus (A.D. 79–81), Julius Agricola led a Roman army beyond the friths of Forth and Clyde, and in 84 defeated the Caledonians under Galgacus. He and his Roman successors failed to thoroughly subdue the country, and withdrew in the early part of the 5th century. Between the two walls in the province Valentia (Northumberland, Dumfriesshire, etc.) dwelt five tribes who had become practically Romanized and civilized, and who, after the withdrawal of the Romans, formed a union called "Regnum Cumbrense." The Saxons arrived in Scotland in 449, conquered and settled the Lowlands, and one of their leaders, Edwin, founded the present capital, Edinburgh (Edwinsburgh). About 503 the Scots, from Ireland, crossed over to Scotland and settled on the west coast, establishing a kingdom under Fergus, son of Erc. His nation had been converted to Christianity by St. Patrick. Under Conal, his grandson, Columba began the conversion of the northern Picts. In the middle of the 9th century the Scots acquired a predominance in the country, the Picts disappearing as a people (probably amalgamated and absorbed by the Scots) during the reign of Kenneth, who became king in 836. In 866 the Danes, under the vikings, began to invade Scotland, and continued their incursions, until, in 1014, after a series of defeats by Malcolm II. they gave up the contest. During the reign of Constantine (904–953), the seat of the ecclesiastical primacy was transferred from Dunkeld to St. Andrew's, and the regal residence fixed at Scone. At the latter place, in the sixth year of his reign, Kellach, the bishop, and the Scots swore to observe the laws and discipline of the faith and the rights of the churches and the gospels. This seems to indicate the meeting of some sort of council, civil or ecclesiastical, or, more probably, a combination of both, according to the form prevalent at this period both among the Celtic and Teutonic nations. During the reign of Malcolm III (1057–1093), a great social and political revolution occurred in Scotland. In 1072 William the Conqueror invaded Scotland and secured homage from Malcolm as his feudal superior, which homage became a source of much dispute between the two countries. Malcolm's residence in England, and his marriage with the English princess Margaret, led to the introduction of English customs, language, and population into the north-

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ern and western districts. King Kenneth transferred his residence to Forteviot, in Strathearn, which had been the Pictish capital, fixing, soon after, the ecclesiastical metropolis of the United Kingdom at Dunkeld, where he built a church dedicated to St. Columba. The condition of the country was greatly improved under David (1124–1153), the youngest son of Malcolm, who was all to Scotland that Alfred was to England. Conforming to the rules of the Church and the principles of religion, he never forgot that he, not the clergy, was to rule. He introduced a system of written law superseding the old Celtic traditionary usages. David was as great a reformer in the Church as in the State. He established dioceses, encouraged the erection and endowment of parishes, provided for the maintenance of the clergy by means of tithes, and, displacing the old Celtic monastic bodies, introduced the Benedictine and Augustinian orders. There followed several centuries of internal strife and war with England, resulting in much distress and great disorder. During the reign of James V there were much religious agitation and discord. The practical corruptions of the Church were greater than in almost any other country of Europe, and, as a consequence, the principles of the Reformation were pushed further than elsewhere. The Roman Catholic system being overthrown, a contest began between Episcopacy and Presbyterianism, James VI struggling hard to establish an absolute supremacy both in Church and State. The opponents of the crown bound themselves together, first by the National Covenant, and afterwards, in alliance with the English Puritans, by the Solemn League and Covenant. The Act of Union (with England) was formally ratified by the Parliament of Scotland Jan. 16, 1707; it continued unpopular for many years, but the discontent has gradually ceased. For further discussion of the mental and religious life of Scotland consult *Church in Scotland*, in the *Westminster Rev.* Jan. 1868; *Religious Life in Scotland*, ibid. July, 1871; Rudloff, *Hist. of Reformation*.

SCOTLAND, CHURCHES OF. See the following articles.

SCOTLAND, EPISCOPAL CHURCH OF. In the latter part of the 16th century, the Scottish nation, disgusted with the lasciviousness, inconsistency, and oppression of the Romish clergy, became unanimous for reform. The papal party soon dwindled to nothing—their bishops forsook their sees and went abroad; but the ancient churches of St. Andrew's, Glasgow, etc., still continued, and were presided over by archbishops and bishops, some of whom had been constituted *before* the Reformation. Of this old episcopate, James Beaton, archbishop of Glasgow, was the last survivor, dying April 24, 1603. James I revived the order (October, 1610), when John Spottiswood, Andrew Lamb, and Gavin Hamilton were consecrated respectively bishops of Glasgow, Brechin, and Galloway by the bishops of London, Ely, and Bath. But the Solemn League and Covenant followed soon after, and this succession came to an end in the person of Thomas Sydserf, bishop of Orkney, who died in 1663. Charles II was scarcely seated upon the throne when he was advised to restore episcopacy, and to suppress, if not all at once, yet by gradual encroachments, the Presbyterian government in the Scotch Church. By the advice of James Sharp, lord Clarendon, high in favor with the king, discouraged the recall of the old Episcopalians who had been long absent from Scotland. The management of the whole affair was left to Sharp, who was placed at the head of the establishment as archbishop of St. Andrew's. On Dec. 15 (or 16), 1661, James Sharp, Andrew Fairfull (Fairfoul), Robert Leighton, and James Hamilton were consecrated to the sees of St. Andrew's, Glasgow, Dunblane, and Galloway by the bishops of London, Worcester, Carlisle, and Llandaff. The selection was unfortunate. Sharp was chiefly known, through the whole period of his episcopate, as the unrelenting foe of the Presbyterians; Hamilton was good-natured and weak, and both he and Fairfull had been zealous in past times to enforce the Covenant; Leighton was a man of primitive holiness and an accomplished scholar, but in other respects not qualified for his office. The conduct of Sharp, especially in forbidding the clergy to meet in their presbyteries "till such time as the bishops should appoint," greatly irritated the people. The first act of the new Parliament vested the whole government and jurisdiction of the Church in the several dioceses in the bishops, whereas previously the presbyteries had possessed a voice in the administration of the diocese. A proclamation was issued that all who had not obeyed the late act—that is, who held their livings only by virtue of a call from the people and an appointment by the presbytery—should desist from preaching and other ministerial functions. Above two hundred churches were closed in one day, often men of weight and ability being displaced by men unfit, by lack of education and morals, for the pulpit. The Conventicle Act (q. v.), passed by the English Parliament in 1663, was immediately adopted by the Scotch Legislature. Another act followed, substituting a national synod in the place of the General Assembly. The business of the synod was to be laid before it by the crown, and if agreed to by the president, the archbishop of St. Andrew's, and sanctioned by the king, it then became one of the ecclesiastical laws of the land. In 1666 the Covenanters rose in arms, but were entirely subdued, many of them being hanged for rebellion. The course of Sharp in securing hostile legislation and in persecuting the Covenanters was disapproved of by many of the clergy and bishops of the Church. A compromise was proposed by Leighton and approved of by Charles (1667). It was substantially to the effect that the Church should be governed jointly by the bishops and clergy assembled in ecclesiastical court, the bishop acting only as president; that the Presbyterian ministers, in taking their seats, might declare that their recognition of a bishop was made only for the sake of peace. Other concessions were made, so that the episcopacy was reduced to the lowest point of authority compatible with its bare existence. But neither the Covenanters nor Episcopalians would accept the compromise, and matters grew worse until, in 1679, Sharp was assassinated; then a rebellion, and fresh severities on the part of the government. In 1688 the Scotch Convention, in their claim of rights, stated the conditions upon which they admitted William, prince of Orange, to the vacant throne. They affirmed in this state paper that "all prelacy was a great and insupportable grievance." The bishops retired from the convention, the Presbyterians were left to carry matters as they pleased, and episcopacy was once more abolished. At this date the Episcopal Church of Scotland stood thus: there were two archiepiscopal provinces—St. Andrew's and Glasgow—with twelve bishoprics. The clergymen were about 900, some of whom transferred their allegiance to William and Mary, but the greater part declined to do so, and formed a union with the Nonjurors of England, with whom their history is closely entwined for ninety years, until the latter disappeared. In 1702 queen Anne wrote to the privy council, expressing her desire that the Episcopal clergy should be permitted the free exercise of public worship—an act of generosity, as they still declined the oath of allegiance to the reigning family. The next year the Episcopalians presented her an address, in which they mention the suffering of the clergy in 1688 and 1689, and to which the queen returned a kind and gracious answer. Such toleration gave great offence, and the General Assembly addressed their remonstrances to the lord high commissioner. The Act of Union, by which England and Scotland were united, took place May 1, 1707, but did not immediately benefit the Episcopalians, even the English regiments stationed in Scotland not being allowed the use of the English Prayer-book. Queen Anne died in 1714, and the next

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year the rebellion broke out in behalf of the Pretender. The Episcopalians were supposed to be favorable to his cause, and were regarded with distrust, and met with very harsh usage. On taking the oath of allegiance, the Episcopal clergy were again permitted, by an act passed in 1719, to officiate in public and to use the English liturgy. They were undisturbed by the authorities until the second rebellion, in 1745, the principal cause of distraction being the controversy among themselves between the Nonjurors (q. v.) and their opponents. The second rebellion of 1745 nearly completed the destruction of Scotch Episcopalianism. The house of Hanover naturally regarded a Church whose bishops were appointed by the Pretender with suspicion. An act was passed forbidding every Episcopal clergyman to officiate without taking the oaths to the government, and in 1746 making more than four persons besides the clergyman's family an illegal meeting. In 1748 it was enacted that none but English or Irish letters of orders should be deemed sufficient to qualify any minister for the exercise of his office in Scotland, and the clergy were only permitted to officiate in their own houses. This state of things continued till the accession of George III in 1760. In 1765 the communion office was revised by the bishops, and brought to its present state. From this period the Church has used the English liturgy, with the exception of the communion office. From the time when the bishops met at Aberdeen and acknowledged George III as their rightful sovereign, the Church ceased to be a Nonjuring Church. In 1792 an act was passed which relieved them from the penalties imposed by the various acts of queen Anne, George I, and George II, but forbade the clergy from officiating in England "except in the case of such as shall have been ordained by some bishop of the Church of England or of Ireland." This prohibition was so far removed in 1840 as to allow them to thus officiate "only with the special permission of the bishop in writing, such permission extending only to two Sundays at a time." The Scottish bishops early in the present century resumed the titles which they had been compelled to lay aside, but these titles are not allowed by law. The Thirty-nine Articles of the Church of England were made the standard of faith, and in 1863 the Prayer-book was adopted as the authorized service-book of the Episcopal Church, permission being given in certain cases to use the Scottish communion office. Several flourishing congregations of English Episcopalians still (1854) declined to recognise the authority of the Scotch bishops or hold communion with their Church, regarding its usages and doctrines on the subject of the eucharist as unscriptural. In 1864 all restrictions on the clergy were removed, save that an English or Irish bishop might refuse institution to a Scottish clergyman on his first presentation to a benefice in England or Ireland. The dioceses of the Scottish Episcopal Church are seven, viz. Moray, Aberdeen, Brechin, Argyle, St. Andrew's, Edinburgh, and Glasgow. The bishops are chosen by the clergy of the diocese and by representatives of the lay communicants, a majority of both orders being necessary to a valid election. One of the bishops, under the name of "primus," chosen by the other bishops, presides at all meetings of the bishops, and has certain other privileges, but possesses no metropolitan authority. The highest judicial body is the Episcopal College, composed of all the bishops. The highest legislative body is a General Synod, composed of two houses—the one of the bishops, and the other of the deans and the representatives of the clergy. Since 1834 the Church has increased quite rapidly. The livings are generally very small, the minimum fixed income being £100 a year, and very few rating higher, unless the ministers have private incomes. Few of the middling class are connected with the Episcopal Church, its members being made up principally of the wealthy nobles and the poor peasantry. In 1841 Trinity College was founded at Glenalmond, in Perthshire, and St. Ninian's Cathedral at Perth was consecrated by the bishop of Brechin in 1851. See Burnet, *Hist. of his Own Times;* Spottiswood, *Hist. of the Church of Scotland* (1625; new ed. Edinb. 1847–51, 3 vols. 8vo); Collier, *Eccles. Hist.;* Bishop Skinner, *Eccles. Hist. of Scotland*, etc. (Lond. 1788, 2 vols. 8vo); Russell, *Hist. of the Church in Scotland* (ibid. 1834, 2 vols. 8vo); Lathbury, *Hist. of the Nonjurors;* Cunningham, *Church Hist. of Scotland;* Grub, *Eccles. Hist. of Scotland;* also Marsden, *Dict. of Christian Churches*, s. v.; *Religions of the World* (ibid. 1877).

SCOTLAND, PRESBYTERIAN CHURCHES OF. For information respecting the Established Church of Scotland, the Reformed Presbyterian Church, United Presbyterian Church, Free Church of Scotland, see PRESBYTERIAN CHURCHES.

SCOTLAND, RELIEF CHURCH OR SYNOD OF, one of the seceding bodies in Scotland which arose out of opposition to the system of Patronage (q. v.). A majority of the Presbytery of Dunfermline having refused to take part in the induction of a minister to the parish of Inverkeithing who was unacceptable to the people, they were cited in 1752 before the General Assembly and ordered to proceed with the settlement of Mr. Richardson, the minister mentioned. Although three formed a legal quorum, and it was well known that three members of the presbytery were willing to comply with the command of the assembly, yet the quorum was raised to five. Three ministers were present on the day appointed for the settlement; but as they were not a quorum, nothing was done. Of the six who refused to comply with the appointment of the Supreme Court, it was resolved that one should be deposed. On Saturday, the day after their report was presented to the assembly, each of the six was singly placed before the bar of the house. Three seemed to yield, two remained firm. Thomas Gillespie, minister of Carnock, came forward with a protestation defending his conduct, and as a result was deposed from the ministry; the vote standing 56 for deposition and 102 declining to vote. Rightly judging that he was illegally and unrighteously deposed, Mr. Gillespie preached next Lord's day in the open air at Carnock. He went to Dunfermline a few months after, and the General Assembly refusing, the next year, to remove his sentence of deposition, he laid the foundation of a new secession. He labored alone until 1757, when a similar congregation was formed by Thomas Boston (son of Boston of Ettrick) at Jedburgh, in consequence of the forcible intrusion of a minister into that parish where the people desired that Boston should be appointed. A third congregation was formed from a similar cause in 1760. The first Relief Presbytery was formed Oct. 22, 1761, and consisted of Gillespie, Boston, and Thomas Colier, according to the words of the original minute, "for the relief of Christians oppressed in their Christian privileges." Its first synod was formed in Edinburgh in 1773, and in 1794 a hymn-book was sanctioned by the synod. In 1807 it numbered about 60 congregations with 36,000 members, and in 1847, 7 presbyteries, 114 congregations, and about 45,000 members. In 1834 proposals were made for a union between the Secession and Relief synods, which was consummated, at Edinburgh, May 13, 1847, under the name of the United Presbyterian Church (q. v.). See Blunt, *Dict. of Sects*, s. v.; Eadie, *Eccles. Cyclop.* s. v. See PRESBYTERIAN CHURCHES.

Scotopites, one of the many names of the Circumcellions (q. v.). It is found in Isidore Hispalensis, and in Gratian's *Decretals*, II, xxiv, 3.

Scott, Andrew J., a minister of the Methodist Episcopal Church, was born in Philadelphia, Pa., about 1846. His conversion occurred when he was sixteen, and he was received on trial by the New Jersey Conference in 1866, but was soon disabled by disease which resulted in his death, Jan. 2, 1871. Mr. Scott was affable, kind, and sincere, and as a minister be-

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yond reproach. See *Minutes of Ann. Conferences*, 1871, p. 63.

Scott, Archibald, a Presbyterian minister, was a native of Scotland, and migrated in his boyhood and alone to the colony of Pennsylvania, about 1760. He is said to have been originally a laboring man, and to have pored over his books while his horses were feeding. Dr. Cooper, a worthy physician of the colony, being impressed with Scott's remarkable aptitude for learning, was instrumental in introducing him into the family and school of a Mr. Finley, where he enjoyed the advantages of a thorough academical education, which he compensated for in some measure by working on the farm. During the period of his connection with this school he joined the Presbyterian Church, and, for the time, began to entertain some thoughts of entering the ministry. He was for several years a student of theology under the supervision of principal Graham, of Liberty Hall Academy, and during this period supported himself by conducting an academy of high reputation in Augusta County, Va., at which Dr. Campbell laid the foundation of his accurate scholarship. He was licensed to preach by the Hanover Presbytery, Oct. 31, 1777, and was ordained and installed pastor of the united churches of Hebron and Bethel, in Augusta County, in December, 1778, which relation continued for more than twenty years, and was at last dissolved by his death, March 4, 1799. Mr. Scott's charge was a very scattered one, comprehending a district some twenty miles square. Like most of his brethren, he also had a very inadequate salary during the Revolution; but he never suffered anything to divert him from his great work as a minister of the Gospel. "He entered warmly into the American cause, and exhorted his people to fight for freedom. It was his practice to assemble all the children and youth of his charge in different neighborhoods on week-days, to attend to catechetical instruction. It was in this employment that he was engaged on that memorable Saturday of June when the alarm of the approach of colonel Tarleton and his British dragoons spread consternation from Staunton throughout the surrounding valley of Virginia. It is said that Mr. Scott, like his two neighboring brethren, Graham and Brown, exhorted the stripling youths of his congregation to arm themselves and go with their neighbors, to stand with their arms at Rock Fish Gap, on the Blue Ridge Mountains, to dispute the pass with the invader and his legion." It was the recollection of that stand that gave occasion to those memorable words of general Washington—"If I should be beaten by the British forces, I will retreat with my broken army to the Blue Ridge and call the boys of West Augusta around me, and there I will plant the flag of my country." Mr. Scott was greatly beloved and esteemed in his day. He possessed a logical and discriminating mind, and was a strong, vigorous thinker; his preaching is said to have been in a high degree instructive, and often eloquent and powerful. He attached much importance and devoted much time to the religious instruction of the young. Besides the Shorter Catechism which he used, he introduced what was known as *The Mother's Catechism*, a work extending to 32 pp. 8vo, the appendix of which he wrote himself. See Sprague, *Annals of the Amer. Pulpit*, iii, 387; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Davidson, *Hist. of the Presb. Church in Kentucky*, p. 29; Foote, *Sketches of Virginia* (2d series). (J. L. S.)

Scott, Charles W., a minister of the Methodist Episcopal Church, was born in Morgan County, O., May 10, 1845, and joined the Church in his eighteenth year. He was admitted into the Pittsburgh Conference in 1866; was superannuated in 1874, and died of consumption, Jan. 28, 1875. He was studious, careful, amiable, devout, and conscientious. See *Minutes of Annual Conferences*, 1875, p. 36.

Scott, Daniel, a Dissenting minister, the son of a merchant in London, was educated with Butler and Secker under a Mr. Jones, at Tewkesbury, Gloucestershire, from whose seminary he removed to Utrecht, in Holland, where he took the degree of LL.D. While there he changed his views concerning the mode of baptism, and became a Baptist. Returning to England, he settled in London, or Colchester, and devoted his time to writing. He was never married, and died suddenly in retirement near London, March 29, 1759. His works are, *Essay towards a Demonstration of the Scripture Trinity* (Anon. 1725, 1738):—*A New Version of St. Matthew's Gospel*, etc. (1741):—*Appendix to H. Stephens's Greek Lexicon* (1745, 2 vols. 4to).

Scott, David, a Presbyterian minister, was born in Philadelphia, Pa., March 13, 1849. When a mere lad, his parents removed to New York city, and there he received his early lessons in the public schools. At the age of fifteen he entered the employ of the Manhattan Gas Company as a book-keeper, and until he was graduated spent his vacations in earning the money needed for his education. He was prepared for college at the Lawrenceville (N. J.) High-school, under the Rev. Samuel M. Hamill, D.D. He united on profession of his faith with the Fifteenth Street Church (now the Phillips Memorial Church), New York city, at the age of fifteen. He was graduated from the College of New Jersey in 1873, taking a fellowship in the classics, one of the conditions of which is that the recipient shall spend one year abroad in some European university. Immediately after leaving college, Mr. Scott entered Princeton Theological Seminary and studied one year, at the end of which time he went to Leipsic, Germany, where he pursued the study of theology and philology for one year; then returning, he entered the middle class in the seminary, and, having finished the remaining two years, was graduated in 1877. He was licensed by the Presbytery of New York, April 4, 1876, and was ordained by the same presbytery as an evangelist, in the Fourteenth Street Presbyterian Church, June 24, 1877. For nearly a year (from September, 1876, to June 1877) Mr. Scott was tutor of Latin and Greek in Princeton College, N. J., while pursuing his studies in the seminary. Having been accepted as a missionary by the Presbyterian Board of Foreign Missions, he embarked with his wife, Sept. 1, 1877, for Teheran, Persia. There he remained about sixteen months, during which time he had well mastered the Persian language, when, on account of the continued illness of his wife, by the advice of physicians and of the mission, he returned to the United States, intending again to resume his work at Teheran as soon as possible. He arrived in New York near the end of March, almost immediately afterwards grew ill, and died in that city, April 1, 1879. He was a young man of excellent abilities and of fine scholarship, and his death is regarded as a sad loss to the cause of foreign missions. (W. P. S.)

Scott, Elisha J., a minister of the Methodist Episcopal Church, was born in Greensborough, Vt., Aug. 11, 1803, and joined the Baptist Church at the age of twelve. He continued in that Church about seven years, when he joined the Methodist Episcopal Church, and in 1828 entered the New England Conference. He was ordained deacon June 27, 1830, and elder Aug. 11, 1832. After fifteen years he was made supernumerary, and was then superannuated for nine years, when he became again effective. He travelled the Montpelier District, Vermont Conference, for four years, and took once more a superannuated relation, which he held until his death, at Montpelier, Jan. 24, 1866. He was for several years the Conference secretary, delegate to the General Conference in 1836, and editor of the *Vermont Christian Messenger*. See *Minutes of Annual Conferences*, 1866, p. 129.

Scott, Jacob, a minister of the Baptist denomination, was born in Boston, March 1, 1815, and was a graduate of Brown University in the class of 1836, and of the Newton Theological Institution in the class of 1842.

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His ordination occurred at Petersburg, Va., September, 1842. He was pastor at Petersburg and Hampton, Va., and for two years chaplain at the University of Virginia. Subsequently he had charge of important churches in Portland, Me.; Fall River, Mass.; and Yonkers, N. Y. He was obliged, on account of his health, to retire from the ministry. For some time he was superintendent of schools in Malden, Mass., where he died, Dec. 10, 1871. (J. C. S.)

Scott, James (1), D.D., a (Dutch) Reformed minister, was born Sept. 27, 1809, at Glasgow, Scotland, in the house in which Mary Queen of Scots took refuge after the battle of Langside. His father, who was educated for the ministry, but never preached on account of ill-health, died when James was four years old. At fifteen he united with the Church of Lochwinnoch, and, although struggling with very limited means, he prosecuted his studies at the University of Glasgow for three years, and afterwards at the college in Belfast, Ireland, for two years. Having married in Ireland, he removed to the United States in 1832, studied theology under care of the New York Presbytery, and was licensed by them in 1834. His first settlement was in the Presbyterian Church, German Valley, N. J., for eight years. In 1843 he accepted the call of the First Reformed Church, Newark, N. J., with which his remaining ministry was spent. Few men have achieved such thorough pastoral success as he did in this Church, which was greatly reduced and broken down when he took it, and grew during his fifteen years of service to be next to the largest Church in its entire denomination, numbering over six hundred communicants, and flourishing outwardly and spiritually. A large debt was removed, and three new and healthy churches grew out of it within this period. Dr. Scott's mind was synthetic rather than analytical. He was highly imaginative, a great lover of nature and art, literary in his tastes, and excelled in descriptive writing and in illustrative and pictorial address. His style teemed with figures. Rhetorical in manner and vivid in coloring, with a large, robust frame, a clear, strong voice, a full, canny Scotch face lighted up with benevolent smiles, and an attractive delivery, his preaching always drew large, popular audiences. But he was not content merely with this; his sermons were instructive, expository, free of theological technicalities, earnest, full of cheering Gospel truth, pathetic, faithful, and finely adapted to times, seasons, and occasions. His range of topics was unusually wide, embracing, among ordinary themes, full courses of pulpit lectures on Church history, prophecy, the religious condition of Europe, the Pentateuch, Ruth, Psalms, Canticles, harmony of the Gospels, Acts of the Apostles, Revelation, and an unfinished course on Esther. As a pastor he was almost unrivalled. He knew everybody among his people and all about them. Young people and children were his particular delight and care. Among the sick and poor and wretched his attentions were untiring. Beyond his own congregation he was so thoroughly well known and identified with every good public interest in Newark that he was justly called at his funeral the curate of the city. He devoted himself with zeal to the organization of the admirable Newark Library Association, to various educational movements, such as the public schools of Newark, the endowment of Rutgers College, and the preparation of a series of school-books. In all evangelical mission work, like that among the Germans, Sunday-schools, and the poor, he was a leading spirit. His disposition was remarkably cheerful, sunny, unsuspecting, frank, generous, self-conscious, and pleasantly egotistical at times, upright, bold, and faithful. He wrote much for newspapers, conducted a constant foreign correspondence with eminent men, and delivered literary lectures and addresses, and was always eminent for public spirit. The poet Robert Pollok was his bosom friend. He prepared an excellent life of this favorite author of *The Course of Time*, which was published by the Carters, New York, and has had a large circulation. He also wrote much in verse, and left a posthumous manuscript poem, with directions for its publication. But his crowning distinction was his thoroughly devoted Christian ministerial life. It was radiant with the results of faithful service. His death was sudden. He rose from his bed and was going to his bath on a Saturday morning, when he was seized with the fatal disease of which he had entertained frequent apprehensions. Immediately he said, "This is paralysis—this is death. I am not afraid to die; I am ready." His last message, just before he became unconscious, was, "Give my love to all my people. Tell them they were in my dying thoughts, and that when dying I sent my blessing to my young people." In his own words respecting his friend Pollok, "There was no death-struggle, no agony, no convulsion. His soul went out of the body all noiseless and fast, like Peter from the prison when the angel took off the fetters, opened the gate, and delivered him." He died May 10, 1858. In addition to the above notice, see *Life, Letters, and Literary Remains of Robert Pollok* (N. Y. 12mo). Dr. Scott published *An Essay on the Course of Time:—The Guardian Angel* (N. Y. 12mo), a poem in three books:—he also had a share in the series of school-books produced by a literary association and entitled *The American System of Education:*—the article *Malachi* in the annual known as *The Saviour, Prophets, and Apostles;* and wrote many papers in British and American periodicals. See Wilson, *Presb. Hist. Almanac*, 1860, p. 204; *Lond. Critic*, 1859; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. J. R. T.)

Scott, James (2), a Presbyterian minister, was born in Armagh County, Ireland, Aug. 1, 1825. He made a profession of religion in his sixteenth year, immediately began his preparatory studies for the ministry, and graduated with honor at the University of Glasgow, Scotland, in 1848. Soon after, he emigrated to America; graduated at Princeton Theological Seminary, N. J., in 1852; was licensed by Luzerne Presbytery in 1851; taught in the academy at Attleborough, Bucks Co., Pa., until 1853; was ordained pastor of the Church at Holmesburgh, Pa., June 6, 1854, which relation lasted for seven years, during which time he was zealous and faithful. In 1859 he was a commissioner to the General Assembly of the Presbyterian Church, which met at Indianapolis, Ind. He died Aug. 28, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 117. (J. L. S.)

Scott, John (1), D.D., a learned English divine, son of Thomas Scott (grazier), was born in the parish of Chippenham, Wiltshire, in 1638. Not being intended for a profession, he served an apprenticeship in London, much against his will, for about three years. He quitted his trade and went to Oxford, entering as a commoner of New Inn in 1657. He left the university without taking a degree, and being ordained, came to London, where he officiated in the perpetual curacy of Trinity in the Minories, and as minister of St. Thomas's in Southwark. In 1677 he was presented to the rectory of St. Peter le Poor in London, and was collated to a prebend in St. Paul's Cathedral in 1684. In 1685 he was made both B.D. and D.D. In 1691 he succeeded Sharp, afterwards archbishop of York, in the rectory of St. Giles in the Fields; and in the same year was made canon of Windsor. He died in 1694, and was buried in St. Giles's Church. He wrote, *The Christian Life* (pt. i, 1681, 8vo; pt. ii, 1685; pt. iii, 1686):—two pieces against the Romanists (1688):—*Sermons*, etc. His whole *Works*, including *Sermons*, etc., were published in 2 vols. fol. in 1704. See Chalmers, *Biog. Dict.* s. v.

Scott, John (2), a minister of the Methodist Episcopal Church, was born in Emmeso, Ireland. At the age of seventeen he was converted, and joined the Church. Coming to America, he united with the Methodist Church in St. John's, N. B. He was licensed to preach in 1822, and in 1825 was received on trial in the

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Pittsburgh Conference. He was ordained deacon in 1827, and elder in 1829. The Erie Conference was formed in 1836, and he became one of its members. He was made a superannuate in 1847, but became effective the next year. In 1853 he was again superannuated, and held this relation until his death, Sept. 2, 1861. See *Minutes of Annual Conferences*, 1862, p. 124.

Scott, Milo, a minister of the Methodist Episcopal Church, was born in New Berlin, Chenango Co., N. Y., in 1818, and joined the Church in 1836. He was licensed to preach in 1842, and joined the Genesee Conference in 1843. After a brief illness of four days, he died Oct. 1, 1864. See *Minutes of Annual Conferences*, 1864, p. 210.

Scott, Orange, a noted Methodist preacher, was born in Brookfield, Vt., Feb. 13, 1800, and up to his twentieth year had attended school but thirteen months. He was converted at a camp-meeting, in September, 1820, and immediately joined the Methodist Church. Next year he commenced preaching on Bernard Circuit, and in 1822 he was received into the New England Conference. His labors were crowned with abundant conversions, and he studied hard to make up the defects of his early education. In 1830 he was made presiding elder of Springfield district, and in 1834 of the Providence district. In 1832 he declined an offer to serve one of the wealthiest congregational churches in Rhode Island. The same year he was elected a delegate to the General Conference. About this time he became a controversial antislavery advocate, and in the General Conference of 1836 he carried through stringent resolutions on the subject. He subsequently labored with great success as pastor in Lowell and elsewhere. Being dissatisfied with the action of the General Conference of 1840 on the subject of slavery, he retired from the Church, and was largely influential in the formation of the Wesleyan Methodist Church (q. v.), of which he was the book-agent till his death, which occurred in great peace at Newark, N. J., July 31, 1847.

Scott, Robert, a minister of the Methodist Episcopal Church, South, was born about 1805. He was received into the Virginia Conference on trial in 1829, and was graduated to deacon's and elder's orders in 1831 and 1833. For twenty-eight years he labored in the itinerant ministry, and in 1857 took a supernumerary relation. He died in 1866. See *Minutes of Annual Conferences*, 1866, p. 7.

Scott, Thomas, D.D., a clergyman of the Church of England, was a native of Lincolnshire. He was born Feb. 16, 1747, at Braytoft, a small farm-house five miles from Spilsby. He was educated at Bennington from his eighth to his tenth year, and the following five years he studied at Scorton. At the age of sixteen he was bound apprentice to a medical practitioner at Alford, but at the end of two months the master was dissatisfied with his behavior, and sent him home. He was now employed about the farm for some time, and compelled to labor in the most servile occupations—sometimes tending the sheep, and at others following the plough. In this menial situation he continued for more than nine years, yet continually cherishing the wish of becoming a clergyman. Thoughts of the university, of learning, and of study often presented themselves to his mind; and he at length consulted a clergyman at Boston, who encouraged his attempt at qualifying himself for the ministry; and having acquired a competent knowledge of Greek as well as Latin, he eventually obtained ordination from Dr. Green, bishop of Lincoln, Sept. 20, 1772. His first curacy was that of Stoke Goldington and Gayhurst, Buckinghamshire, from which he removed in 1775 to Ravenstone. In the spring of 1777 he settled in Weston Underwood, succeeding Mr. John Newton to the curacy of Olney in 1781. In 1785 he was removed from Olney to the chaplainship of the Lock Hospital, near Hyde Park Corner, and held, besides, two lectureships in the city. In 1803 he obtained the living of Aston-Sandford, in Buckinghamshire, which he held to the period of his death, April 16, 1821. It was an exceedingly small parish, but he could not be prevailed on to seek a larger, on account of the paucity of baptisms and burials which took place—a circumstance which, in some measure, relieved his scruples respecting the service as prescribed in the ritual. He first appeared as an author in a small volume entitled *The Force of Truth* (1779), in which he details the singular events which issued in his change of mind and character. This little piece has gone through not less than twenty editions. But his most important work, and that which has rendered him one of the most influential divines of the present day, is *A Family Bible, with Original Notes, Practical Observations, and Marginal References* (1796, 4 vols. 4to; 9th ed., with the author's last corrections and improvements, 1825, 6 vols. 4to). He was also the author of a great number of pieces, which have recently been collected and published uniformly (10 vols. 8vo), including *Remarks on the Bishop of Lincoln's Refutation of Calvinism:—Essays on Important Subjects:—Sermons, Tracts,* etc. He left in MS., at the period of his decease, a copious account of his own life, replete with interest, which has been published by his son, and very extensively read. See *Memoirs of Thomas Scott*, by his son; Jones, *Christian Biog.* s. v.

Scott, William C., a Presbyterian minister, was born in Martinsburg, Berkeley Co., Va., Jan. 13, 1817. He was conducted through his academical course principally by his father, the Rev. William N. Scott, who, to support his family and educate his own children, had opened a school, which he continued for twenty years. He was converted in October, 1831, in a revival commenced in connection with the meeting of the Synod of Virginia, and united with his father's Church in the spring of 1832. It was about this time that he first felt his call to preach the Gospel. He graduated at South Hanover College, Ind., in 1837, and at the Union Theological Seminary, Va., in 1840. Here the depth of his piety, the high literary merit of his performances, and the vigor and originality of his intellect marked him as a candidate for the ministry of no ordinary promise. In April, 1840, he was licensed by the presbytery of Winchester, and during the ensuing autumn became a stated supply to three churches on Staunton River—namely, Providence, in Halifax Co., and Cub Creek and Bethesda, in Charlotte Co. In 1842 he was ordained pastor of the churches of Providence and Bethesda, where he continued to labor till the spring of 1846, when he became pastor of the church in Farmville, Va. Before he had been three years in this charge, a bronchial trouble had so far developed itself that he was compelled to resign his pastorate, and retired to a small farm which he owned among his first congregation. After two years' abstinence from all public service, he was able again to preach, and was called with perfect unanimity to become a second time the pastor of the Bethesda church. Here he labored until his death, which occurred Oct. 23, 1854. Mr. Scott was the author of *Genius and Faith, or Poetry and Religion in their Mutual Relations* (N. Y. 1853). This work is highly commended as "a treasury of invaluable thought, and in respect to which it is difficult to say whether the poetical, the philosophical, or the Christian element has the predominance." His intellect was of a high character, and his preaching always marked by careful preparation, by uncommon elegance of composition, and by clearness and accuracy of statement. See Sprague, *Annals of the Amer. Pulpit*, iv, 802; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Scott, William D., a minister of the Methodist Episcopal Church, South, was born in Mecklenburg County, Va., Feb. 1808. He graduated at the Medical University, Philadelphia, March 2, 1830, moved to Trenton, and engaged in the practice of his profession. He was licensed to preach Aug. 15, 1840; admitted into the

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travelling ministry in 1841; ordained deacon Nov. 6, 1842, and elder Nov. 25, 1844. In 1845, because of failing health, he was superannuated, and in 1850 became effective again; but in 1851 he was once more superannuated, and held that relation until his death, Oct. 3, 1874. We record here as a part of his history that he bequeathed a hundred acres of land each to the Vanderbilt University and the Indian Mission Conference. See *Minutes of Annual Conferences*, 1874, p. 63.

Scott, William M., D.D., an eminent Presbyterian divine and educator, was born in Jefferson County, O., in 1817. He graduated at Jefferson College, Pa., and at Princeton Theological Seminary, N. J., in 1846. He was licensed by the West Lexington Presbytery, and in 1847 was elected professor of languages in Centre College, Danville, Ky.; and, accepting a call of the First Presbyterian Church in that place, he was ordained by the Transylvania Presbytery in 1848. In January, 1856, he became pastor of the Seventh Presbyterian Church, Cincinnati, O., which relation existed for two years, when, in 1859, the General Assembly elected him professor of Biblical literature and exegesis in the Theological Seminary of the North-west at Chicago, Ill. His health had been gradually declining for some time, and in the autumn of 1861 he visited Princeton, N. J., where he hoped, among his kindred and friends, to recuperate his wasted energies; but his hopes were vain, and he died Dec. 22, 1861, at the residence of his father-in-law, Rev. Dr. Charles Hodge. The death of Dr. Scott produced a deep impression upon the Church. The board of directors of the Theological Seminary of the North-west adopted a series of resolutions, and the presbytery of Chicago the following minute: "As a teacher, he was thorough and accurate. Much of his time was given to the work of instruction, and he had fully prepared himself for it. . . . As an expounder of God's Word, he was at all times, whether in the lecture-room or the pulpit, lucid, impressive, and evangelical, attracting all by the originality and freshness of his views. As a presbyter, he loved the courts of the Church; and being thoroughly conversant with the theory and practice of our system, he was an invaluable member in all complex and difficult cases." See Wilson, *Presb. Hist. Almanac*, 1863, p. 204. (J. L. S.)

Scottish Philosophy is an appellation currently applied to the method and principles of philosophizing and also to certain positive doctrines which were taught by several professors in the universities of Scotland. Prominent among these were Thomas Reid (1710–96), professor of philosophy in King's College, Aberdeen (1752–63), professor of moral philosophy in the University of Glasgow (1763–96); Dugald Stewart (1753–1828), professor of moral philosophy in the University of Edinburgh (1785–1810); Dr. Thomas Brown (1778–1820), colleague with Stewart as professor of moral philosophy (1810–20); and Sir William Hamilton (1788–1856), professor of logic and metaphysics in the University of Edinburgh (1836–56). Besides these *coryphæi* of the Scottish school, others should be named who were more or less conspicuous in the various metaphysical discussions which preceded or accompanied the lectures and writings of these leaders, whether favorable or adverse —viz.: Francis Hutcheson (1694–1747), professor of moral philosophy in the University of Glasgow (1729–46); George Turnbull (1698–1748), regent of Marischal College, Aberdeen (1721–27); David Hume (1711–76); Adam Smith (1723–90), professor of logic in the University of Glasgow (1751), professor of moral philosophy in the same (1752–63); James Beattie (1735–1803), professor of moral philosophy in Marischal College (1760–1802); Thomas Chalmers (1780–1847), professor of moral philosophy in the University of St. Andrew's (1823–27), professor of theology in the University of Edinburgh (1827–43); John Wilson (1785–1854), professor of moral philosophy in the University of Edinburgh (1820–54); and James Frederick Ferrier (1808–64), professor of moral philosophy in the University of St. Andrew's (1845–64).

Of all these, Dr. Thomas Reid, by common consent, is the central, if not the most eminent, person in what is known distinctively as the Scottish school. He was the first to give a definite statement and a positive form to the principles which have given it a character and a name. He was aroused to this by the conclusions which were derived by Berkeley and Hume from certain fundamental doctrines of Locke's *Essay* which had been generally accepted as beyond question. Prominent among these were his doctrines of representative ideas in sense-perception and his definition of knowledge, as also the assertion that sensation and reflection are the only sources of knowledge. These principles had been used by Berkeley, with certain additions of his own, to demonstrate that the material world is known to us only as a system of ideas which are made steadfast and trustworthy so far as they are held in being by the act and in the mind of God. Hume pushed Berkeley's argument one step further, and proved that we have no more direct and certain knowledge of spirit than we have of matter; and, moreover, that the relation of causation cannot be derived from either sensation or reflection, and is resolvable into custom, or the habitual association of ideas. Hume had also astonished and offended the community by his views of morality, miracles, and the usually accepted argument for the existence of God. Against these views, Reid asserted the doctrine of the direct perception of material qualities, and the positive suggestion or belief of material objects. He also insisted that there are certain original principles of belief which cannot be derived from either sensation or reflection. These he called First Truths, First Principles, Principles of Common-sense, etc. Hence the Scottish philosophy was very generally styled the "Common-sense Philosophy." Under this designation it was expounded in a popular treatise by James Oswald (*ob.* 1793) and James Beattie (1735–1803). The principal works of Reid were, *Inquiry into the Human Mind, or Principles of Common-sense* (Lond. 1763); *Essays on the Intellectual Powers of Man* (1785); *Essays on the Active Powers of Man* (1788).

Next to Reid in significance is Dugald Stewart for his undeviating and almost literal adherence to the doctrines of his teacher. He was more learned than Reid, more elegant, and more imaginative; but he did little else than illustrate and enforce the doctrines of Reid by examples and confirmations from his copious reading in a style which was ornate and carefully wrought. His influence was not confined to Great Britain. His lectures were attended by pupils from France, who subsequently were active in the reform of philosophy in their own country. His treatises were more numerous than those of Reid. In 1792 he published vol. i of *The Elements of the Philosophy of the Human Mind;* in 1814 vol. ii; in 1827 vol. iii; in 1793 *The Outline of Moral Philosophy;* in 1810 his *Philosophical Essays*, which are more severely and purely metaphysical than any of his other writings; in 1815 and 1821 parts i and ii of his *General View of the Progress of Metaphysical, Ethical, and Political Science since the Revival of Letters*, in which his critical taste and erudition are abundantly displayed; in 1828 *The Philosophy of the Active and Moral Powers.*

Dr. Thomas Brown should be named next to Dugald Stewart, not only because he was his immediate successor, nor because his combination of subtle analysis with rhetorical exuberance made him immensely popular for a time, but because he introduced new elements into the field of discussion, and gave an important impulse to a direction of thought which is now striving to displace the fundamental principles taught by Reid. We refer to the prominence given to the so-called association of ideas, to which Brown, following Stewart somewhat, assigned a very great significance in the explanation of psychological phenomena and philosophical beliefs. James Mill, John Stuart Mill, and Alexander

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Bain were all influenced by the philosophizing of Brown. The modern doctrine of inseparable associations was received through Brown from Hume till it arrayed itself in direct opposition to the so-called introspective theory of Hamilton in the criticism of his philosophy by John Stuart Mill. But although Brown in this and some other particulars deviated from the traditions of Reid and Stewart, he still held fast to the doctrine of irresistible beliefs as the foundation of philosophic truth. Though he accepted Hume's conception of the causal relation, he did not, with Hume, resolve our belief in its constancy into custom or experience. His analysis of the sense perceptions opened the way for the physiological psychology which has since been so earnestly prosecuted. For these and other reasons Brown is a considerable figure among the Scottish philosophers.

Still more considerable is Sir William Hamilton, whose astonishing erudition, subtle logic, and massive strength revived the interest in the old questions which had begun to wane, and gave a new direction to the old inquiries and discussions. His first published contributions were several articles in the *Edinburgh Review*; viz. the first on *Cousin and the Philosophy of the Conditioned* (1827), others on the *Philosophy of Perception* (1830), and *Recent Publications in Logical Science* (1833). In 1836 he was elected professor of logic and metaphysics in the University of Edinburgh. In 1856 he published the first instalment of the works of Thomas Reid, with notes and illustrations, which remained unfinished till after his death. This work, in short foot-notes and long, learned appendices, contains some of his most valuable contributions to philosophy. His *Lectures on Metaphysics and Logic* were published after his death under the direction of Rev. H. L. Mansel and Prof. John Veitch (1859, 1860, 4 vols.). Prof. Veitch also published his *Memoirs* (1869). Hamilton's philosophical teachings may be classed as follows. He was true to Reid's doctrine that common-sense is the foundation and the criterion of all true and trustworthy philosophy. He expended immense research in the effort to show that this view was sanctioned by the most eminent of ancient and modern philosophers. At the same time, he endeavored to formulate more accurate conceptions and more satisfactory definitions of common-sense and its relations to the criteria of truth. His doctrine of the intuitions, or first principles, is a great advance upon that of Reid in philosophical exactness. Hamilton followed Reid in rejecting the doctrine of representative perception, tracing out with laborious erudition the several theories held by the advocates of this doctrine, and refuting them at every point. His classification of these theories is a masterpiece of ingenuity, acuteness, and learning. His own theory is an attempt to reconcile the latest results of physiological research with the doctrine of natural realism as taught by Reid. While he held, with Reid, to the necessity of *a priori* or intuitive truths, he sought to reconcile or modify this position by his doctrine of the relativity of knowledge. His philosophy of the conditioned was the result of an effort to adjust the Scottish with the Kantian theory of the *a priori* element in knowledge. In doing this, he coincided more nearly with Jacobi than with any other German philosopher, although he differed from Jacobi in his fondness for scholastic distinctions and learned erudition. In formal logic he was eminently at home, both in its subtle refinements and its special literature. He elaborated a new and original scheme of logical symbolization on the basis of the doctrine of the quantification of the predicate, to which he attached great importance. Whatever may be the fate of his peculiar teachings, his influence will long be felt and acknowledged in reawakening an interest in philosophical speculation and a respect for profound metaphysical studies in Great Britain and every English-speaking country. See HAMILTON, SIR WILLIAM.

Besides these four leaders of the Scottish school, Hutcheson deserves especial honor for anticipating in fact, though not with effect upon the course of speculation, some of the most important positions that were taken by Reid in dissent from Locke. It would seem as if Hutcheson had himself been influenced by a small but able school of Irish critics of Locke, whose home was in Trinity College, Dublin. George Turnbull should not be overlooked, who was the instructor of Reid, and, in some sense, anticipated many of his doctrines. The subtle and consequent David Hume should not be forgotten, for without Hume the Scottish metaphysics would never have had existence. Hume not only waked Kant from his dogmatic slumber, but compelled Reid into the position of an earnest and patient inquirer into the correctness of the current philosophy received from Locke. To Hume's acuteness and subtlety does the world owe the birth, beginnings, and character of the two most significant schools of philosophy in modern times, viz. the German and the Scottish. Adam Smith did not fall into the ranks with Reid: but he wrote the ingenious *Theory of Moral Sentiments*, the ethical principles of which have been enforced in the present generation with a new accession of energy and zeal. Thomas Chalmers was not an originator of special philosophical opinions, but he expounded and enforced profound ethical and metaphysical principles with contagious energy and inspiring enthusiasm. John Wilson was more of a poet than a philosopher, but he brought rare gifts and rarer eloquence to the illustration of ethical themes. The acute and brilliant Ferrier may never have made a single convert to his theory of consciousness, but he could not fail to kindle a genuine interest in philosophical studies by his subtle analysis and his lucid statements. It does not fall within our task to characterize living teachers and writers; otherwise we might speak of Prof. Henry Calderwood, the daring critic of Hamilton when Hamilton was in his prime; Prof. A. D. Frazer, the subtle and sympathizing biographer and editor of Berkeley; Prof. Veitch, the genial biographer of Hamilton and Stewart; and the indomitable and tenacious Alexander Bain, whose zeal and learning must sooner or later arouse antagonists and critics who shall effectively protest against the extremes to which he carries his associational theories. Two other writers should not be overlooked. James Hutchison Stirling, M.D., the author of the *Secret of Hegel*, the critic of Hamilton, and the able antagonist of Huxley in his *As Regards Protoplasm*; and Prof. Simon S. Laurie, the ingenious author of *Philosophy of Ethics* and *Notes Expository and Critical on Certain British Theories of Morals*, give ample proof that the interest in philosophical studies is not likely to die out, and that, in some form or other, a Scottish philosophy will continue to be taught and defended which will not be unworthy of Reid and Hamilton. Nor should we fail to give just honor to Dr. James M'Cosh, who was trained in the Scottish philosophy, and has done so much to expound and defend, in an independent and critical spirit, its most important and distinctive principles in his well-known works, and has also written the history of the Scottish school with an enthusiastic interest and faithful research.

The Scottish philosophy has had no inconsiderable influence on the Continent, especially in France. Dugald Stewart attracted many pupils from that country, and among them the distinguished Royer Collard, who lectured in the Sorbonne in the years 1811–14, which lectures were the first significant indications of a reaction against the traditional system of Condillac. The fragments of these lectures were subsequently published in connection with a translation of the works of Reid made by Theodore Jouffroy, who, with Victor Cousin, was a pupil of Collard. The Eclectic and the more modern Historical French schools show abundant traces of indebtedness to the Scottish philosophy and the impulses which it received from the Scottish teachers with whom it began. This influence has been gratefully acknowledged by Royer Collard, Theodore Jouffroy, Victor Cousin, and many of Cousin's pupils.

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See M'Cosh, *The Scottish Philosophy, Biographical, Expository, Critical, from Hutcheson to Hamilton* (N. Y. 1875); Cousin, *Philosophie Écossaise* (Paris, 1863, 4th ed.); Ueberweg, *History of Philosophy*, etc., translated by Prof. George S. Morris (N. Y. 1872–74), app. i, § 27–46. (N. P.)

Scotus, Duns. See DUNS SCOTUS.

Scotus (*Erigêna*), JOHN, a very notable philosopher of the Carlovingian period, who reanimated in his own person the long-slighted speculations of the Neo-Platonists, and communicated the impulse which, after two centuries, eventuated in the earnest and brilliant labors of the schoolmen. The age in which Scotus Erigena lived is so distant; it is so obscure and confused, or, at least, presents so little to attract interest in modern times; his works are so unfamiliar and so rare, that his name is little regarded, and his career is seldom deemed worthy of consideration. Indeed, so slight is the general acquaintance with himself and his productions that he is at times confounded with the much later philosopher of somewhat similar name, Duns Scotus (q. v.). Yet John Scotus Erigena was a very remarkable phenomenon for the age in which he appeared. He bisects the long interval between Boethius and William of Champeaux, and is the sole luminary—obscured and soon swallowed up by the gloom which irradiates the darkness of speculation in Western Christendom—during those centuries. There may be little of permanent value in his doctrines; there may have been scarcely any direct influence exercised by them on his own age and on the ages that ensued; there may be a very imperfect appreciation of the philosophy which he revived, remodelled, and transmitted; there may be little profundity when he is compared with his eminent predecessors and his more illustrious successors; but there was great intellectual boldness in his career. There were vigor and originality in his profession and exposition of the elder and almost forgotten doctrines in a dull and declining day. A profound impression was communicated by him to his own and to subsequent times, though it was conveyed by devious and unnoted channels, and through long and strangely disguised modes of transmission. A full and penetrating appreciation of this lonely and memorable dreamer in relation to the creeds, the thoughts, the interests, and the fortunes of his times might throw unexpected light on the history of philosophy and of theology, and even upon the confused struggles—social, political, and intellectual—of the 9th and 10th centuries, the dreariest because the least comprehended period of Christian history.

I. *Life.*—The origin, and the place and date of birth of John Scotus Erigena are all involved in obscurity and are wholly uncertain. According to one account, he was born on the western borders of England and was of royal Saxon blood. According to another tradition, he came from the western highlands of Scotland, and from the monastic establishments of St. Columba. The generally received opinion, however, is that he was Irish, and acquired his learning in the religious houses of Ireland, which then preserved a higher culture and education than were to be found elsewhere in Western Europe outside of the Saracenic schools in Spain. We may safely acquiesce in M. Guizot's positive declaration that he was of Irish extraction and of Irish training; but this is a conviction, not an established fact. There is conjecture in the conclusion, as well as in M. Guizot's other assumption, that he was called *Scotus* from his race, and *Erigena* from his country. Scotus, in the 9th century, meant distinctly an Irishman. Erigena was its Greek equivalent, and may have been adopted by John of Ireland as an Hellenic affectation in consequence of his Greek studies, Greek tastes, and translations from the Greek. It may have been assumed in order to distinguish him from the multitude of other Irish Johns, or Scotch Johns; it may have been conferred in the same spirit in which Alcuin bestowed classical or Scripture names upon Charlemagne and his studious contemporaries. These are only conjectures. Certain knowledge have we none on this subject, or on the place of his birth, or the time of his birth. He is supposed to have been born between 810 and 815; and no grave error will be committed by provisionally accepting the earlier as the correct date. Current rumors in his own day and generation represented him as having acquired his singular and varied knowledge, like the elder Greek sages, by travels in Greece, Asia, Egypt, Italy, and France. Such traditions are unquestionable delusions; but that he did travel extensively is rendered probable by a citation from his works, adduced by M. Guizot, which seems to make distinct reference to such wanderings. The peculiar direction of his studies, the character of his learning, the scheme of his philosophy, his addiction to the Greek and to the Neo-Platonic speculations, might all suggest personal acquaintance with the Greeks and the countries of the Greeks. It has scarcely been noticed that the Pythagorean sect, or, at any rate, the Pythagorean doctrine, in connection with its Neo-Platonic developments, continued to maintain itself, even beyond the 9th century, in Constantinople and in other parts of the Byzantine empire. This is clearly established by the declarations of Anna Comnena; but it escaped the regard of M. Guizot while he was awkwardly endeavoring to trace the dissemination of Neo-Platonic influences from the 5th to the 9th century. Wherever Scotus may have strayed, wherever he may have been educated, nothing is heard of him till he appears at the court of Charles the Bald of France. Whether an exile from his own country, or a pilgrim in search of knowledge or of sustenance, or invited by the king to aid in promoting liberal pursuits, he was cordially welcomed by the monarch, who made a zealous effort in a distracted time to renew the plans of his grandfather Charlemagne for the advancement of learning. Erigena went to Paris, and was placed at the head of the School of the Palace. There is no agreement of opinion in regard to the date of this migration. It is variously assigned to the years 840, 843, 847, 850, and 870. It could not well have been before 843, when Charles ascended the throne. It could not have been later than 850, when the controversy in regard to Gottschalk was raging. Scotus Erigena would be between thirty and forty, probably, at the time. We have little information in regard to his personal appearance. He was small in stature and slender in frame; but the physical deficiencies which would invite only contempt in that muscular age were compensated by the brilliancy of his mind, the amiability of his temperament, and the quickness of his wit in social intercourse. The French king became warmly attached to him, and made him his constant companion and intimate friend. Charles was himself devoted to letters. He invited teachers from other countries, and is said to have attracted many Greeks to his schools. Employment was found for Erigena beyond the *Cathedra Palatina*. He was requested by the king to translate a treatise *On the Celestial Hierarchy*, falsely ascribed to Dionysius the Areopagite, who was just as erroneously identified with St. Denys, the supposed apostle of Christianity at Paris. The works of the alleged Areopagite had been sent in 824, by the Greek emperor Michael the Stutterer, as a present to the Frank emperor Louis le Débonnaire. They were held in high regard in France—not the less high because they were Greek and unintelligible. John Scotus complied with the king's request and translated the book into Latin, adhering, however, so closely to the words of his foreign text as to indicate that the knowledge which he had of the Greek, as of the Hebrew and Arabic, was neither elegant nor profound. His reputation, or his position in the king's favor, drew the regards of Hincmar, archbishop of Rheims, who was involved in the controversy respecting predestination between Rabanus Maurus, of Mentz, and Gottschalk. The archbishop requested John to refute the polemic of Gottschalk. This task was executed with zeal, but it laid

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him open to the charge of heresy and provoked fresh logomachy. His polemic was denounced by Prudentius of Troyes and Florus of Lyons, who invited the censures of the Church on nineteen propositions corresponding to the nineteen chapters of the essay *De Prædestinatione*. We shall not enter into the nice distinctions of the different species of predestination, which lead, by so many slightly divergent routes, to heresy. The controversialists, like "the infernal peers,"

> "Reason'd high
> Of providence, foreknowledge, will, and fate;
> Fix'd fate, free-will, foreknowledge absolute;
> And found no end, in wandering mazes lost."

The master of the Palatine School added to his version of *The Celestial Hierarchy* translations of the other works credited to Dionysius the Areopagite. At some subsequent time he completed his own system of philosophy under the title *De Divisione Naturæ*, or, rather, with the Greek designation Περὶ φυσικῆς μερισμοῦ. The controversial tracts of John had raised up antagonists and enemies; his philosophical tenets occasioned perplexity and alarm. Pope Nicholas, in 867, complained to Charles the Bald that works of doubtful tendency—the versions of Dionysius Areopagita—had been promulgated by John Scotus without having been first submitted to the approval of the apostolic see. He required the king, therefore, to send Scotus to Rome to explain and justify his procedure, or, at least, to dismiss him from the superintendence of the Palatine School. The king's action is unknown: *silentium tegit altum*. That he did anything is improbable; but Scotus Erigena drops almost entirely out of view after 867. He is sometimes said to have withdrawn into seclusion in France. He is otherwise said to have returned to England after the death of Charles, and to have been placed by king Alfred at the head of his new school at Oxford, whence he was driven by the commotions of the students. According to Matthew of Westminster and Roger de Hoveden, he was intrusted with the school at the monastery of Meldun, where, having enraged his pupils by his severity, he was murdered by them with their styles (stilettos). This last story has, however, been transferred to the philosopher from another and somewhat later Joannes Scotus, who taught at Athelney. John Erigena seems to have ended his days in France and to have died before 876. A letter written in that year to Charles the Bald by Anastasius Bibliothecarius speaks of him as if he were dead. He passed away like a bright meteor flashing through the midnight darkness, visible only in a brief transit, undiscoverable in its earlier and in its later course.

II. *Works.*—The principal works of Scotus Erigena—the works which gave him reputation and provoked censure—have been already mentioned, and will have to be noticed again in examining his doctrine. Several other tractates were written by him, or have been assigned to him. We cannot determine the dates or the sequence of his intellectual labors. His translations were probably communicated, in their progress, to the circle of curious inquirers with whom he was associated in the royal court, and might thus become partially known long before their completion. There was no such definite chronology in respect to literary productions in the days of manuscript as has been usual since the introduction of printing. We cannot, therefore, arrange the works of Erigena according to any chronological scheme. He translated all the works of the alleged Areopagite: *The Celestial Hierarchy:—The Ecclesiastical Hierarchy:—The Book of the Divine Names:—The Mystical Theology:*—and his *Ten Letters*. Some of these may have been previously rendered into Latin. He translated the *Scholia* of Maximus on the writings of Dionysius. He composed a tractate *On the Eucharist*, in which he denied the dogma of the real presence, and anticipated the position of Ralph Cudworth, that the sacrament of the Lord's supper is only a commemoration of his sacrifice: *tantum memoria veri corporis et sanguinis ejus*. It is not obvious how this opinion is consistent with the realistic or the pantheistic character of the philosophy of Scotus, but its coherence may be detected. Erigena is said to have left behind him a work *On the Vision of God*, and other disputations, which have been lost. The reveries of Plotinus, and the revery upon reveries of Marcilius Ficinus, might enable us to recompose some image of the theory of the *Vision of God* if we could imitate the German fashion of reconstructing the unknown out of our inner consciousness. A treatise *On the Duties of Man* was ascribed to him by the abbot Trithemius, and several other productions have been attributed to him with little reason.

III. *Philosophy.*—It is not proposed to enter further into the theological positions of Erigena than may be necessary to show their relations to his speculative doctrine and to interpret it, or to be interpreted by it. There is a close correspondence between his theology and his philosophy, as must always be the case when different lines of thought are pursued by the same person with earnestness and sincerity. Moreover, the distinctive character of any philosophical doctrine is easily and briefly determined, notwithstanding variety of manifestations and multiplicity of details, by detecting the fundamental or cardinal principle, which must control those manifestations and details if there be honesty of purpose and consecution of thought. Such a principle may be readily discerned in the tenets of Scotus Erigena and in their developments. The essential unity of the divine nature is his central dogma, whence everything proceeds, and whence arises his heterodoxy in regard to the Trinity. Whether he reached this position by independent reflection, or deduced it from logical postulates, or derived it from Neo-Platonic suggestions, or from all sources unconsciously combined, this seems to be the prolific germ of his whole system. He distinctly acknowledges his obligation to Dionysius; yet the obligation was not one of servile acceptance, but of original development. However the spirit may be disguised under hard dialectical forms and under derivative arguments and phrases, there is a genuine and vigorous originality in John Scotus which is evinced in many ways. The unity of the divine nature is his point of departure. Hence, all things proceed from God; all things subsist in God; all things terminate in God. The procedure of Erigena is this, and it gives the title to his work *On the Division of Nature*. The generic division of nature is fourfold: (1) the nature that creates and is not created; (2) the nature that is created and creates; (3) the nature that is created, but does not create; (4) the nature which is neither created nor creates. It will be observed that there is a gradual and delusive sliding of meanings in the application of the slippery and perplexing word "nature," and that the term cannot be strictly applied to that which is not created; therefore neither to the first nor to the fourth genus. It is necessary to note this, as the errors and heresies charged upon Erigena are in part due to the insufficiency and indistinctness of all language—defects which he strenuously asserts himself. Turning to his four divisions, it is obvious that the nature which creates and is not created is the divinity; but the divinity as an abstract conception, a metaphysical entity, the Neo-Platonic *Unum* or *Unitas*, not a personal God: that the nature which is created but creates is also a vague abstraction, but must mean the forces, or laws, or ideas regulating all secondary creation—operating, therefore, simply by the impulse and constraint of their Creator: that the nature which is created but does not create is the only one which corresponds with the ordinary conception of the term, and signifies the concrete result of the action of the laws imposed and of the forces communicated by the Supreme Nature—sustained, therefore, by him, and subsisting in him because supported by his laws and by his continuous action: and that the nature which neither creates nor is created is a nonentity, an unknown and indefinable potentiality, possible but un-

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imaginable—the impalpable and inapprehensible which lies beyond the present sphere of the existent or of the conceivable. This fourth nature might be altogether rejected, but it would make a fatal breach in this rarefied scheme of philosophy. Erigena justifies and provides for it in his first and most general division of things—into those which are and those which are not. There is a very marked Erigenism, or Hibernicism, in the second category. It is necessary, however, to the doctrine; for he declares that even God is, in a certain sense, non-existent. He is, and he is not. Absurd and blasphemous as such a proposition appears, it finds a parallel, as M. Caraman points out, in a similar utterance by Fénelon. What is meant is simply, as the context in both cases reveals, that all language is inadequate—all known qualities, perfections, characteristics, terms, improper—for the definition of the Divinity; that beyond all utterance, beyond all imagination, is everything appertaining to the Divine Essence. So far as this perfect nature lies without the apprehensible realm of the created and of the uncreated, it is for us non-existent, since *esse* and *scire* are one and correlative. There may be extravagance of conception and exaggeration of expression in such a thesis, but it is not necessarily either irreverent or absurd in its import. The fourth nature, then, as it is only *in posse*, belongs to the Divine Nature, or to the yet unmanifested operations of its reserved will and power.

The tendency of this quadrifid nature is evidently to pantheism, if it is not already pantheistic. The tendency is apparently pressed to its consummation in the development of the scheme, which is controlled in form and in statement by the text of Dionysius and the spirit of Neo-Platonism. Hence flow these tenets: "God, who alone truly exists, is the essence of all things; as Dionysius the Areopagite says, 'God is the beginning, the middle, and the end: the beginning, because all things come from him and participate in his essence; the middle, because all things subsist in him and by him; the end, because all things move towards him to attain repose, the limit of their motion, and the stability of his perfection,'" etc. "Nothing subsists outside of the Divine Nature; it alone properly and truly exists in all things, and nothing properly and truly exists which it is not. . . . Creation is the procession of God through primordial causes to the invisible and visible effects of such causation. . . . Matter is only apparent; there is no real substance but the Divine Essence." It is not surprising that Scotus Erigena has been frequently regarded as the precursor of Spinoza, though Brucker distinguishes between the pantheism of the former and the atheism which he erroneously attributes to the latter.

If the language which Scotus employed is received literally; if the phraseology which he borrows from Neo-Platonic sources or from the shaping influences of Neo-Platonic mysticism is alone considered, it is impossible to regard his philosophy as anything else but pantheism. His writings were, of course, accepted literally by his contemporaries so far as they were understood. The hazardous consequences of his doctrine were the more readily apprehended, as certain explicit dogmas were obviously at variance with the teachings of the Church, such as the denial of transubstantiation and the subordination of authority to reason. That such should be the censure of the 9th century is much more pardonable than that metaphysicians of the 19th should rarely see in *The Division of Nature* anything but crude and unmitigated pantheism. Crude it is not, for it is characterized throughout by acute penetration and vigorous thought. Unmitigated it is not, for there is a cautious asseveration of the restrictions and impotency of the human mind and of language. The Divine Nature, in regard to which he boldly speculates, is declared by him to be unutterable, ineffable, incomprehensible, superessential, supersubstantial, superdivine. In his struggles to grasp the inapprehensible, he invents terms transcending all human appreciation, like a Byzantine emperor devising titles of *hypersuperlative* dignity. Some palliation may be offered even for the apparent pantheism, which is, perhaps, more in the framework and phraseology of the doctrine—in the inevitable vagueness of the expression—than in the actual contemplation of the author. It must, indeed, be acknowledged that all inaccuracies or imbecilities of language react upon those from whom they proceed, modify all subsequent deductions, and infect the mind of the propounder without his cognizance and contrary to his design. But, while the immediate and derivative consequences of such aberrations should be fully recognised, they should be treated as aberrations, and, therefore, as undesigned. Such tenderness of consideration is merited by Scotus Erigena, an earnest thinker, and the first original thinker in philosophy in mediæval Christendom, when the materials of thought and the materials of expression were as yet loose and indeterminate. Examining the *De Divisione Naturæ* with the caution and reservations which such tenderness prescribes, it may be conjectured that, when Erigena speaks of God being all things and of all things being God, he really means little more than is implied in the Scripture phrase: "in whom we live, and move, and have our being;" that when he speaks of all things proceeding from God, and of all things returning to him, he does not intend to assert the mere evolution of Deity into shifting phenomenal forms, or the reabsorption into his essence of the emanations which have streamed out from his nature, but only that the divine power of creation, in its eternal operation, accompanies all the developments of creation and attends the latest modes of change. Erigena asseverates creation throughout; he does not identify the Divinity with created forms, nor does he deny the separable character of such forms in any of their stages. These views are inconsistent with intentional pantheism. These considerations can, however, only be suggested, not explained or developed.

The absolute and transcendental perfection of the Divine Nature, which was regarded as indwelling in all derivative existence, led Erigena to deny the eternity of punishments. In the same manner may be explained his anticipation of the doctrine of Leibnitz, that evil is not a positive entity, but only the privation of good. To the same principle may also be referred his position in regard to predestination, which repudiated predestination to damnation.

Much of the questionable doctrine of Scotus Erigena sprang from his dialectical procedure. Following Aristotle, but imperfectly understanding him, he regarded division as the highest function of philosophy. Hence came the title and the treatment of his principal work. Hauréau pointed out his identification of the degrees of abstraction with the grades of existence, and Ueberweg charges him with "hypostatizing the *Tabula Logica*." There is some truth in these charges, but they must not be pressed too far. It is, however, to this predominance of the dialectical procedure; to the conjunction of reason with authority; to the co-ordination of philosophy and theology; to the formal statement and refutation of objections; and to the array of scriptural, patristic, and other testimonies in support of his conclusions, that Scotus Erigena owes his title to be considered the precursor of the schoolmen. He also furnishes the prelude to the great controversy between the Realists and Nominalists by his doctrine of ideas and his qualified realism.

IV. *Influence.*—M. Guizot conceives that the influence of Scotus Erigena died with him. This is true in respect to his direct and ostensible influence, which was scarcely noticeable even in the maturity of his career. He was outside of his age. Deep night and the obscuration of all philosophical inquiry followed his disappearance from the scene. But he had awakened reflection, though soon diverted into other currents. He had scattered seeds which lay dormant, not dead, in the soil. The impulse communicated by him must have been obscurely transmitted to other times, since pope Honorius

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III, in 1225—nearly four hundred years later—deemed it expedient to fulminate a pontifical censure against the *Division of Nature*. This was during the Albigensian crusades, when the pope ordered diligent search to be made for the work, and the burning of such copies as might be found. To this cause its extreme rarity may be referred.

V. *Authorities.*—There has been no collected edition of the works of John Scotus Erigena. His several works have been published separately, at different times. The first edition of the *De Divisione Naturæ* was edited by Gale (Oxon. 1681, fol.). It has since been edited by Schlüter (Münster, 1838), and by Floss (Paris, 1853), in Migne's *Bibliotheca*. M. Guizot stated that he had been unable to find the *De Divisione Naturæ* in any of the libraries of Paris. He acknowledges the kindness shown him in searching for it. His inquiries in England had been attended with like disappointment. He remarks that "many foreign writers who have spoken of this work have not had it before them any more than myself in its entire state. Of this they ought to have made their readers aware," as we now do, *ex parte nostra*, in regard to the complete texts of Erigena.

Notices, more or less comprehensive and satisfactory, are to be found in Pagi, *Crit. ad Annal. Baronii*, Ann. 850–51; Brucker, *Hist. Crit. Philosophiæ*, iii, 614–625; Hjörl, *Johann Scotus Erigena*, etc. (Copenhagen, 1823); Staudenmaier, *Johannes Scotus Erigena* (Frankf. 1834); Saint-René Taillandier, *Scot Erigène*, etc. (Paris, 1843); id. *Erigène et la Philos. Schol.* (Strasb. 1843); Möller, *Joh. Scotus Erigena* (Mayence, 1844); Caraman, *Hist. des Rév. de la Philosophie*, etc. (Paris); Christlieb, *Leben u. Lehre des Joh. Scot. Erigena* (Gotha, 1860); Hermens, *Das Leben des Scotus Erigena* (Jena, 1868); Schmid, *Der Mysticismus des Mittelalters* (ibid. 1824); Ampère, *Hist. Litt. de France*, tome iii, s. v.; Guizot, *Hist. de la Civ. en France*, leç. xxxix. (G. F. H.)

Scougal, HENRY, an eminent Scottish divine, the second son of Patrick Scougal, bishop of Aberdeen, was born in June, 1650, at Salton, in East Lothian. At the age of fifteen he entered the University of Aberdeen, and had no sooner finished his studies than he was promoted to a professorship (1669). At the age of twenty-three he was admitted into holy orders, and settled at Auchterless, near Aberdeen. In 1674 he was appointed professor of divinity in King's College, Aberdeen. He died at the early age of twenty-eight, June 20, 1678, and was buried in King's College Church, Old Aberdeen. His principal work is entitled *The Life of God in the Soul of Man* (Anon. 1671, ed. by bishop Burnet).

Scourge (usually some form of שׁוּט, *shût, to lash*; שׁוֹט, *shôt*, Job v, 21; ix, 23; Isa. x, 26; xxviii, 18, a *whip*, as elsewhere rendered; שֵׁבֶט, *shâyit*, Isa. xxviii, 15; שֹׁטֵט, *shotêt*, Josh. xxiii, 13; but in Lev. xix, 20, בִּקֹּרֶת, *bikkôreth, chastisement* in general; φραγέλλιον, the Lat. *flagellum*, or whip, John ii, 15; so the verb φραγελλόω, Matt. xxvii, 26; Mark xv, 15; μαστίξ, a severe kind of *whip*, Acts xxii, 24; Heb. xi, 36; tropically, "plague," Mark iii, 10, etc.; so in a literal sense the verb μαστιγόω, Matt. x, 17; xx, 19; xxiii, 34; Mark x, 34; Luke xviii, 33; John xix, 1; Heb. xii, 6; or μαστίζω, Acts xxii, 25). The punishment of scourging was very common among the Jews. Moses ordains (Deut. xxv, 1–3) that if there be a controversy between men, and they come to judgment, then the judges may judge them; and if the wicked man were found worthy to be beaten, the judge was to cause him to lie down, and to be beaten before his face, according to his fault, by a certain number of, but not exceeding forty, stripes. There were two ways of giving the lash—one with thongs or whips made of rope-ends or straps of leather, the other with rods or twigs. In later times the offender was stripped from his shoulders to his middle and tied by his arms to a low pillar, that he might lean forward and the executioner the more easily strike his back. Some maintain that they never gave more nor less than thirty-nine strokes, but that in greater faults they struck with proportionate violence. Others think that when the fault and circumstances required it, they might increase the number of blows. Paul informs us (2 Cor. xi, 24) that at five different times he received thirty-nine stripes from the Jews; which seems to imply that this was a fixed number, not to be exceeded. The apostle also clearly shows that correction with rods was different from that with a whip, for he says, "Thrice was I beaten with rods." The rabbins affirm that punishment by the scourge was not ignominious, and that it could not be objected as a disgrace to those who had suffered it. They maintain, too, that no Israelite, not even the king or the high-priest, was exempt from this law. This must be understood, however, of the whipping inflicted in their synagogues, which was rather a legal and particular penalty than a public and shameful correction. Philo, speaking of the manner in which Flaccus treated the Jews of Alexandria, says he made them suffer the punishment of the whip, which, he remarks, is not less insupportable to a free man than death itself. Our Saviour, speaking of the pains and ignominy of his passion, commonly puts his scourging in the second place (Matt. xx, 19; Mark x, 34; Luke xviii, 32). The punishment of scourging was specially prescribed by the law in the case of a betrothed bondwoman guilty of unchastity, and perhaps in the case of both the guilty persons (Lev. xix, 20). Women were subject to scourging in Egypt, as they still are by the law of the Koran for incontinence (Sale, *Koran*, ch. iv, note, and xxiv; Lane, *Modern Egypt*, i, 147; Wilkinson, *Ancient Egypt*, abridg. ii, 211). The instrument of punishment in ancient Egypt, as it is also in modern times generally in the East, was usually the stick, applied to the soles of the feet—bastinado (id. *loc. cit.*; Chardin, vi, 114; Lane, *Modern Egypt*, i, 146). See BASTINADO. A more severe scourge is possibly implied in the term "scorpions," whips armed with pointed balls of lead, the "horribile flagellum" of Horace, though it is more probably merely a vivid figure. Under the Roman method the culprit was stripped, stretched with cords or thongs on a frame (*divaricatio*), and beaten with rods. After the Porcian law (B.C. 300), Roman citizens were exempted from scourging, but slaves and foreigners were liable to be beaten, even to death. This infliction, as a method of extorting a confession, was not unusual among the Romans, and was sometimes practiced by the Jews themselves. The same punishment was also occasionally inflicted for ecclesiastical offences (Matt. x, 17; Acts xxvi, 11), and sometimes as an instant mode of chastisement (John ii, 15). See Gesenius, *Thesaur.* p. 1062; Isidore, *Orig.* v, 27; Horace, 1 *Sat.* ii, 41; iii, 119; Prov. xxvi, 3; Acts xvi, 22, and Grotius, *ad loc.* xxii, 24, 25; 1 Kings xii, 11; Cicero, *Ver.* iii, 28, 29; *Pro Rab.* 4; Liv. x, 9; Sallust, *Cat.* 51; and the monographs of Krumbholz, *De Servatore Fustibus Cæso* (in the *Bibl. Brem.* viii, 35 sq.); Sagittarius, *De Flagellatione Christi* (Jen. 1674); Strauch, *De Ritu Flagellandi apud Judæos* (Viteb. 1668); Hilpert, *id.* (Helmst. 1652); Seypel, *De Ritu Flagellandi apud Romanos* (Viteb. 1668); Schöpf, *De Flagellatione Apostolorum* (Viteb. 1683). See PUNISHMENT; WHIP.

SCOURGING, a practice sanctioned by the Romish Church, whereby an individual, for the mortifying of the flesh, voluntarily scourges himself. This is resorted to in many monasteries at regular intervals, frequently as often as three times a week, and in many cases much oftener. The act is also performed at Rome on particular days during Lent. See FLAGELLANTES.

Screech-owl (לִילִית, *lilith*, prob. from לַיִל, *night*, and so designating some nocturnal creature; Sept. ὀνοκέντανροι; Aquila, λιλίθ; Symmachus, λαμία; Vulg. *lamia*; marg. "night-monster"), a creature mentioned in connection with the desolation that was to mark Edom. According to the rabbins, the *lilith* was a noc-

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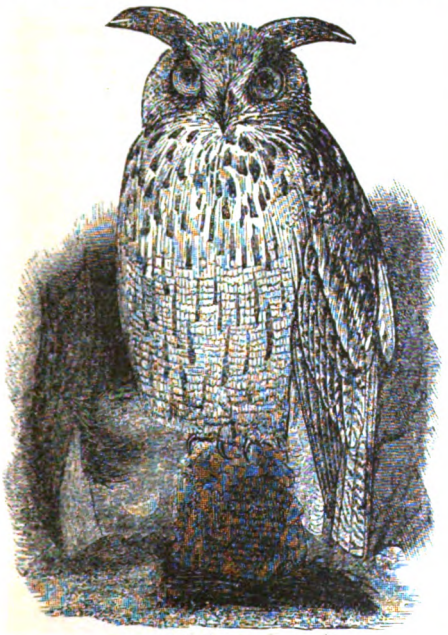
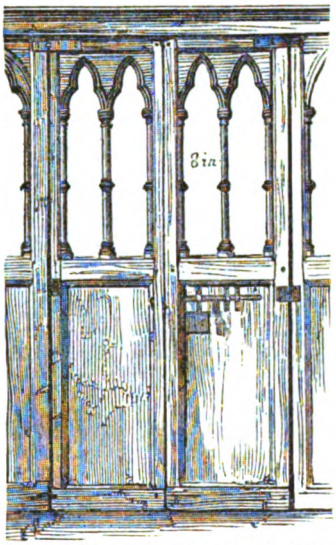
turnal spectre in the form of a beautiful woman that carried off children at night and destroyed them (see Bochart, *Hieroz.* iii, 829; Gesenius, *Thesaur.* s. v.; Buxtorf, *Lex. Chald. et Talm.* p. 1140). With the *lilith* may be compared the *ghule* of the Arabian fables. The old versions support the opinion of Bochart that a spectre is intended. As to the ὀνοκέντανροι of the Sept. and the *lamia* of the Vulg. translations of Isaiah, see the *Hieroz.* iii, 832, and Gesenius (*Jesaia*, i, 915-920). Michaelis (*Suppl.* p. 1443) observes on this word, "In the poetical description of desolation, we borrow images even from fables." Among Oriental nocturnal birds we have *Strix ulula*, *S. brachyotus*, or short-eared owl, likewise found in Egypt and Arabia, as well as to the north of Syria, a bold, pugnacious bird, residing in ruined buildings, mistaken by commentators for the screech-owl, *S. stridula*, and supposed by some to be the *lilith* of the Bible. The spectral species, again, confounded with the goat-sucker, is, we believe, *S. coromanda* [see NIGHT-HAWK], and the same as *S. orientalis* of Hasselquist, who makes it synonymous with *massasa* and with the Syrian *bana*, but apparently only upon the evidence of the vulgar, who believe in the "spectral lady" appearance of the *lilith* and *bana*, and in its propensity to lacerate infants, of which this bird, together with the *S. ulula* and *bubo* of antiquity, is accused. The original version of the story, however, refers, not to an owl or goat-sucker, but to the poetical *Strix* of the ancients, a *lamia* with breasts, that is, a harpy or a vampire, being a blood-sucking species of the bat family (Ovid, *Fast.* vi, 139, and the fables of C. Titinius, quoted by Gesner, *De Strige*, p. 738). See BAT. If, however, some animal be denoted by the Hebrew term, the screech-owl (*S. flammea*) may well be supposed to represent it, for this bird is found in the Bible lands (see Tristram, *Ibis*, i, 26, 46), and is, as is well known, a frequent inhabiter of ruined places. The statement of Irby and Mangles relative to Petra illustrates the passage in Isaiah under consideration: "The screaming of eagles, hawks, and owls, which were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene" (see also Stephens, *Incid. of Trav.* ii, 76). Kitto (*Pict. Bible*, note *ad loc.*) might perhaps refer the *lilith* to the eagle-owl, or *Bubo maximus*, which is found in many parts of the world, and haunts old ruins and other places where it is not liable to interruption. Like others of its tribe, it remains silent in its solitude during the day, but comes forth at night from its retreat, adding, by its strange appearance and dismal tones, to the gloom of the scenes which it delights to frequent. The ground color of its plumage is brown mingled with yellow, diversified with wavy curves, bars, and dashes of black. Its length is about two feet; the legs are feathered to the toes, and the iris of the eye exhibits a bright orange color. See OWL.



Bubo maximus.

Screen, a partition, enclosure, or parclose separating a portion of a room or of a church from the rest. In the domestic halls of the Middle Ages a screen was almost invariably fixed across the lower end, so as to part off a small space, which became a lobby (with a gallery above it) within the main entrance doors, the approach to the body of the hall being by one or more doorways through the screen. These were of wood, with the lower part, to the height of a few feet, formed of close panelling, and the upper part of open-work. The passage behind the screen for the use of the servants was called "the Screens." In churches, screens were



Stanton Harcourt, Oxfordshire, cir. 1260.

used in various situations, to enclose the choir, to separate subordinate chapels, to protect tombs, etc. That at the west end of the choir or chancel was often called the *rood-screen*, from the rood having been placed over it previous to the Reformation. Screens were formed either of wood or stone, and were enriched not only with mouldings and carvings, but also with most brilliant coloring and gilding. The screens at the west end and sides of the choir in cathedrals and large churches were usually close throughout their whole height, as they also occasionally were in other situations; but in general the lower part only, to the height of about four feet from the ground, was close, and the remainder was of open-work. The oldest piece of screen-work that has been noticed is at Compton Church, Surrey; it is of wood, of transition character from Norman to Early English, consisting of a series of small octagonal shafts with carved capitals supporting plain semicircular arches, and forms the front of an upper chapel over the eastern part of the chancel.

Of the Early English style the existing examples are almost invariably of stone. Some are close walls, more or less ornamented with panelling, arcades, and other decorations; and some are close only at the bottom, and have the upper part formed of a series of open arches. Specimens of wooden screens of very early *Decorated*

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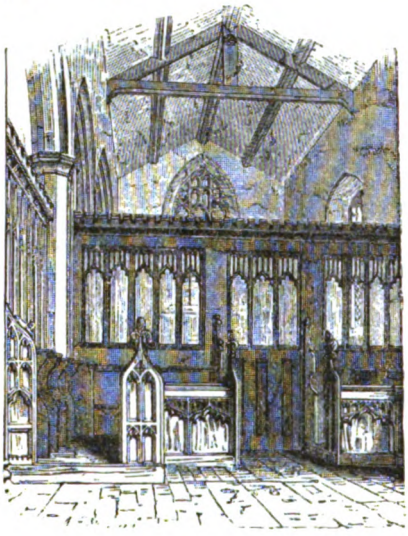
date remain at Stanton Harcourt, Oxfordshire, and at Sparsholt, Berkshire, and in the north aisle of the choir of Chester Cathedral: these have the lower part of plain boarding, and the upper of small feathered arches supported on circular banded shafts. Stone screens of this date are variously, and often very highly, enriched. Some have the upper part of open-work, similar to those of wood; and others are entirely close, and are enriched with arcades, panels, niches, pinnacles, diapering, and other decorations characteristic of the style: specimens remain at Lincoln and several other cathedrals and large churches. *Perpendicular* screens exist in great variety in very many churches, both of wood and stone. Some of them are profusely ornamented with panellings, niches, statues, pinnacles, tabernacle-work, carvings, and other enrichments. The lower part usually consists of close panels, and the upper part of open-work divided by mullions supporting tracery; but sometimes the whole is close, with the same general arrangement of panelling. The illustration given from Fyfield Church, Berkshire, is an example of a parclose.—Parker, *Gloss. of Architect.* s. v.



Parclose Screen, Fyfield, Berkshire, cir. 1480.

Scribe (סֹפֵר, *sophêr*, a *writer*; γραμματεύς), a word the early appearance of which in Heb. literature shows the antiquity of the art of writing. The name of Kirjath-Sepher ("city of the book," Josh. xv, 15; Judg. i, 12) may possibly connect itself with some early use of the title. In the song of Deborah (v, 14) the word appears to point to military functions of some kind. The "pen of the writer" of the A. V. has been thought to be the rod or sceptre of the commander numbering or marshalling his troops; but it may naturally signify only that those unused to warfare in the emergency exchanged the pen for the sword. The title appears with more distinctness in the early history of the monarchy. They must not be confounded, however, with the שֹׁטְרִים, *shoterim* (likewise literally *recorders*) from whom they are expressly distinguished (2 Chron. xxvi, 11), as the latter were rather inspectors than writers. See OFFICER. Three men are mentioned as successively filling the office of scribe under David and Solomon (2 Sam. viii, 17; xx, 25; 1 Kings iv, 3, in this instance two simultaneously). Their functions are not specified, but the high place assigned to them, side by side with the high-priest and the captain of the host, implies power and honor. We may think of them as the king's secretaries, writing his letters, drawing up his decrees, managing his finances (comp. the work of the scribe under Joash, 2 Kings xii, 10). At a later period the word again connects itself with the act of numbering the military forces of the country (Jer. lii, 25, and probably Isa. xxxiii, 18). Other associations, however, began to gather round it about the same period. The zeal of Hezekiah led him to foster the growth of a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (Prov. xxv, 1). To this period accordingly belongs the new significance of the title. It no longer designates only an officer of the king's court, but a class, students and interpreters of

Ancient Egyptian Scribe.

Modern Oriental Street Scribe.

Scribes Writing down the Number of the Slain. (Koyunjik.)

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the law, boasting of their wisdom (Jer. viii, 8).—Smith. See SCRIBES.

As in ancient times comparatively few could write, this was, in fact, a learned profession. Such persons, evidently official characters, are frequently depicted on the Egyptian monuments, as that nation was proverbial for recording everything relating both to public and private life. On the Assyrian monuments they likewise appear, but less prominently, and only in the later sculptures (Layard, *Nineveh*, ii, 146). In the East to-day professional letter-writers may be found in the streets plying their vocation in behalf of the uneducated. See WRITING.

SCRIBES, JEWISH. These persons (called in Heb. סוֹפְרִים, *sopherim*; Gr. γραμματεῖς) were originally merely writers or copyists of the law, who followed this business as a mode of livelihood; but eventually they rose to the rank of a learned profession—becoming the doctors of the law and interpreters of the Scriptures. As such they frequently appear in the New Test., and occasionally in the later books of the Old; and their office gradually became of still more importance after the dissolution of the Jewish commonwealth. (The following article is based upon that of Ginsburg in Kitto's *Cyclopædia*, with large additions from other sources.)

The prominent position occupied by the scribes in the Gospel history would of itself make a knowledge of their life and teaching essential to any clear conception of our Lord's work. It was by their influence that the later form of Judaism had been determined. Such as it was when the "new doctrine" was first proclaimed, it had become through them. Far more than priests or Levites, they represented the religious life of the people. On the one hand, we must know what they were in order to understand the innumerable points of contrast presented by our Lord's acts and words. On the other, we must not forget that there were also, inevitably, points of resemblance. Opposed as his teaching was, in its deepest principles, to theirs, he was yet, in the eyes of men, as one of their order—a scribe among scribes, a rabbi among rabbins (John i, 49; iii, 2; vi, 25, etc. Comp. Schöttgen, *Hor. Heb.* ii, "Christus Rabbinorum Summus").

The rise, progress, and influence of the Jewish doctors and interpreters of the law are properly divided into five distinct periods, which are indicated by the special appellations under which they were designated in successive times.

I. *The* SOPHERIM, *or "Scribes," properly so called.*—1. *The Name and its Signification.*—In the earlier records of the Old Test. the name *Sophér* (סֹפֵר, participle of סָפַר, *to write, to count*) is given to officers of state whose functions were to write the king's letters, draw up his decrees (2 Kings xii, 10; 2 Chron. xxiv, 11), and to number and write down the military forces as well as the prisoners (Judg. v, 14; 2 Kings xxv, 19; Isa. xxxiii, 18; Jer. lii, 25). As learning was intimately connected with the art of writing, and as these two accomplishments were always associated together in ancient days, these scribes occupied a distinguished position. Hence they are mentioned side by side with the high-priest and the captain of the host (2 Kings xii, 10; 2 Chron. xxiv, 11); and hence, too, the term *Sopher* (סֹפֵר) became in the post-exile period the honorable appellation of *one who copied the law for himself or others, one skilled in the divine law, an interpreter of the Scriptures* (Jer. viii, 8; Ezra vii, 6, 12; Neh. viii, 1, etc.). The authority of most Hebrew scholars is with this etymology of the word (Gesen. s. v.). Ewald, however (*Poet. Büch.* i, 126), takes סֹפֵר as equivalent to שֹׁפֵט, "a judge."

In their anxiety to preserve the text of Holy Writ as well as to point out the import of its injunctions, these scribes counted every letter and classified every precept of the law. To indicate this, the Talmud, in accordance with its general practice always to deduce from the name the various actions of the man, derives the appellation *sopher* from סִפֵּר, *to count*, maintaining that this name was given to those who counted the letters of the law (*Kiddush.* 30 a), as well as from סִפֵּר, *to number, to arrange, to classify*, submitting that the name was also given to them because they classified the precepts of Scripture (Jerus. *Shekalim*, v, 1). They had ascertained that the central letter of the whole law was the *vav* of וָחוֹן in Lev. xi, 42, and wrote it accordingly in a larger character (Lightfoot, *On Luke x*). They counted up, in like manner, the precepts of the law that answered to the number of Abraham's servants or Jacob's descendants.

The Greek equivalent answers to the derived, rather than the original, meaning of the word. The γραμματεύς of a Greek state was not the mere writer, but the keeper and registrar, of public documents (Thucyd. iv, 118; vii, 10; so in Acts xix, 35). The scribes of Jerusalem were, in like manner, the custodians and interpreters of the γράμματα upon which the polity of the nation rested. Other words applied to the same class are found in the New Test. Νομικοί appears in Matt. xxii, 35; Luke vii, 30; x, 25; xiv, 3; νομοδιδάσκαλοι in Luke v, 17; Acts v, 34. Attempts have been made, but not very successfully, to reduce the several terms to a classification. All that can be said is that γραμματεύς appears the most generic term; that in Luke xi, 45 it is contrasted with νομικός; that νομοδιδάσκαλος, as in Acts v, 34, seems the highest of the three. Josephus (*Ant.* xvii, 6, 2) paraphrases the technical word by ἐξηγηταὶ νόμων. Lightfoot's arrangement, though conjectural, is worth giving (*Harm.* § 77). The "scribes," as such, were those who occupied themselves with the Mikra. Next above them were the "lawyers," students of the Mishna, acting as assessors, though not voting in the Sanhedrim. The "doctors of the law" were expounders of the Gemara, and actual members of the Sanhedrim. (Comp. Carpzov, *App. Crit.* i, 7; Leusden, *Phil. Hebr.* c. 23; Leyrer, in Herzog's *Real-Encyklop.* s. v. "Schriftgelehrte.")

2. *Date and Institution.*—The period of the Sopherim begins with the return of the Jews from the Babylonian captivity, and ends with the death of Simon the Just (B.C. cir. 458–300), embracing nearly a hundred and sixty years. Though there were popular teachers of the law in the Babylonian captivity, as is evident from Ezra viii, 16, where these official instructors are denominated *skilled in the law* (מְבִינִים), and from the fact that Ezra himself was at the head of such a class (Ezra vii, 12, 21; comp. Neh. xiii, 13); yet the language in which the sacred oracles were written was gradually dying out, and Hebrew ceased, in many instances, to be the language of the people (ver. 24). This rendered the understanding of the Scriptures by the people at large a difficult matter. Besides, the newly altered state after the return from the Babylonian captivity, which called for new enactments as well as for the expansion and modification of some Pentateuchal laws, imperatively demanded that an authoritative body of teachers should so explain the law, which was regarded as the only rule of practice, as to adapt it to present circumstances. Hence Ezra, who reorganized the new state, also organized such a body of interpreters, of which he was the chief. It is for this reason that he is called *Sopher = one occupied with books, interpreter of the Book* (vii, 6, 11, 12, 21; Neh. viii, 1, 4, 9, 13; xii, 26, 36), that he is denominated the second Moses (*Sanhedrin*, 21 b; *Tosiphta*, ibid. cap. iv; Jerus. *Megilla*, i, 9); and that it is said "when the Thora was forgotten by Israel, Ezra came from Babylon and restored it again" (*Succa*, 20 a; comp. 2 Esdras xiv, 21–47). The skilled in the law, both from among the tribe of Aaron and the laity, who, with Ezra, and after his death to the time of the *Tanaim*, thus interpreted and fixed the divine law, are denominated

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Sopherim—"scribes," in the strict sense of the word. Many of these Sopherim were members of the Great Synagogue which was formed by Nehemiah after the death of Ezra; hence the terms *Sopherim* and *the men of the Great Synagogue* (אנשי כנסת הגדולה) are frequently interchanged; and hence, too, the canons which were enacted during this period are sometimes recorded in the name of the former and sometimes in the name of the latter, though they proceed from one and the same body. Reserving those enactments which are recorded in the name of the Great Synagogue for that article [see SYNAGOGUE, THE GREAT], we shall here specify the most important acts and monuments which have come down to us as proceeding from the Sopherim.

3. *The Work of the Sopherim.*—At the outset, the words of Ezra vii, 10 describe the high ideal of the new office. The scribe is "to seek (דָּרַשׁ) the law of the Lord and to do it, and to teach in Israel statutes and judgments." This, far more than his priesthood, was the true glory of Ezra. In the eyes even of the Persian king he was "a scribe of the law of the God of heaven" (vii, 12). He was assisted in his work by others, chiefly Levites. Publicly they read and expounded the law, perhaps, also, translated it from the already obsolescent Hebrew into the Aramaic of the people (Neh. viii, 8–13). In the succeeding age they appear as a distinct class—"the families of the scribes," with a local habitation (1 Chron. ii, 55). They compile, as in the two books of Chronicles, *excerpta* and epitomes of larger histories (1 Chron. xxix, 29; 2 Chron. ix, 29). The occurrence of the word *midrash* ("the story" [margin, "the commentary"] "of the prophet Iddo"), afterwards so memorable, in 2 Chron. xiii, 22, shows that the work of commenting and expounding had already begun.

In the later period, it is not too much to say that the work of these Sopherim embraces the whole field of civil and religious law, both as it is contained in the written Word of God and as it obtained in the course of time; and that it is most essential to the criticism and interpretation of the Old Test. to understand these enactments, inasmuch as they materially affect the text of the Hebrew Scriptures. This will be evident from the following brief description of some of the Sopheric work.

(1.) In accordance with the primary meaning of their name, the scribes, or Sopherim, copied the Pentateuch, the phylacteries, and Mezuzoth for the people (*Pesachim*, 50 b), since it was only the codices which proceeded from these authoritative teachers that could be relied upon.

(2.) They guarded the Bible against any interpolations or corruptions, and for this purpose counted the letters of the Scriptures. Thus the scribes tell us that in five instances (Gen. xviii, 5; xxiv, 35; Numb. xxxi, 2; Psa. xxxvi, 7; lxviii, 26), a *vav* crept into the text through a vitiated provincial pronunciation, for which reason these Sopheric corrections are called *the emendations of the scribes* (תיקון סופרים, *Nedarim*, 37 b [see KERI AND KETHIB; MASORAH]; Ginsburg's translation of *Jacob ben-Chajim's Introduction to the Rabbinic Bible*, p. 12).

(3.) They read the law before the people in the synagogues on stated occasions, for which reason Ezra, the chief scribe, is denominated (*ἀναγνώστης*) the prælector of the law (1 Esdras viii, 8). Hence the usage of the word scribe, or *Sopher* (סופר), in post-Biblical Hebrew to denote *a public reader of the law* (*Sabbath*, 81 a). Moreover, they indicated to the people when words were in pause or when they were in the plural or simply had dual forms, as is the case with ארץ, מצרים, etc. These indications are called *the reading of the scribes* (מקרא סופרים).

(4.) They propounded the duties inculcated in the Scriptures to the people at large on Sabbath and festivals, and delivered lectures to their disciples in the week-days in the colleges, on the profounder import of Holy Writ. These expositions are called *Sopheric comments* (פירושי סופרים).

(5.) They defined the limits of each precept, and determined the manner in which the sundry commands of the divine law are to be performed—e. g. they fixed the passages of Scripture meant by "the words of command" which the Lord enjoined the Israelites "to bind for a sign upon their hands, and to be as frontlets between their eyes" (Exod. xiii, 9, 16; Deut. vi, 8; xi, 18, with *Menachoth*, 34 b [see PHYLACTERY]); the portions of the Bible to be recited at morning and evening prayer as indicated in the words "thou shalt talk about them . . . when thou liest down and when thou risest up" (Deut. vi, 7), etc. These definitions of the injunctions are denominated *the measures of the scribes* (מיכורי סופרים), which, though in theory they are distinguished from the letter of the Bible (דברי תורה), yet in authority are equal to it, and are regarded *as divinely legal* (מדאוריתא).

(6.) They fixed the traditional law, which was in the mouth and memory of the people.

(7.) They enacted prohibitory laws, called *fences* (גדר, סיג, גזרה), to guard the Biblical precepts from being violated, and these enactments are styled *the precepts of the scribes* or *the Sopherim, the injunctions of the elders*; and in the New Test. *the traditions of the elders* (Matt. xv, 2; Mark vii, 3), *the traditions of the fathers* (Gal. i, 14). Hence, as the phrase דברי סופרים is not only used to express *the Sopheric expositions of the Pentateuch*, but more especially to denote *the definitions and hedges of the scribes superadded to the divine law*, it is frequently identical with the phrase *oral law* (תורה שבעל פה). Hence, too, the remark which often occurs in the Talmudic writings, "a subject the basis of which is in the words of the Pentateuch, but the definition or superstructure of which is from the words of the scribes" (*Sanhedrin*, 87 a; Jerus. *ibid.* xi, 4; *Kiddush.* 77 a); when the simple letter of the inspired code is spoken of in contradistinction to the definitions and hedges of the scribes.

(8.) They removed anthropomorphisms and other indelicate expressions from the Scriptures by introducing alterations into the text, of which the following seventeen instances are especially recorded: i. For the original reading, ויחזיח עודני עמד לפני אברהם, "and *Jehovah* still stood before *Abraham*" (Gen. xviii, 22), they substituted ויאברהם עודנו עמד לפני יהוה, "and *Abraham* still stood before *Jehovah*," because it appeared offensive to say that the Deity stood before the patriarch. ii. For the remark of Moses in his prayer, "Kill me, I pray thee, . . . that I may not see (ברעתך) *thy* evil" (Numb. xi, 15)—i. e. the punishment wherewith thou visitest Israel—they substituted "that I may not see (ברעתי) *my* evil," because it might seem as if Moses ascribed evil to the Deity. iii. They altered "Let her not be as one dead, who proceeded from the womb of (אמנו) *our* mother, and half of (בשרנו) *our* flesh be consumed" (Numb. xii, 12) into "Let her not be as one dead-born, which, when it proceeds from the womb of (אמו) *its* mother, has half (בשרו) *its* flesh consumed." iv. They changed "For his sons cursed (אלהים) *God*" (1 Sam. iii, 13), which is still retained in the Sept., into "for his sons cursed (להם) *themselves*," because it was too offensive to say that the sons of Eli cursed God, and that Eli knew it and did not reprove them for it. v. "Will God see (בעיני) *with his eye?*" (2 Sam. xvi, 12) they altered into "Will God look (בעוני) *at my affliction?*" because it was too anthropomorphitic. vi. "To *his* God (לאלהיו), O Israel, . . . and Israel went (לאלהיו) to *their* God" (1 Kings xii, 16), they altered into "To *your* tents (לאהליך), O Is-

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rael, . . . and Israel departed (לאהליו) to *their* tents;" because the separation of Israel from the house of David was regarded as a necessary transition to idolatry, it was looked upon as leaving God and the sanctuary for the worship of idols in tents. vii. For the same reason they altered 2 Chron. x, 16, which is a parallel passage. viii. "My people have changed (כבודי) *my* glory for an idol" (Jer. ii, 11) they altered into "have changed (כבודם) *their* glory into an idol," because it is too offensive to say such a thing. ix. "They have put the rod to (אפי) *my* nose" (Ezek. viii, 17) they changed into "They have put the rod to (אפם) *their* nose." x. "They have changed (כבודי) *my* glory into shame" (Hos. iv, 7) they altered into "I will change *their* glory into shame" (כבודם בקלון אמיר), for the same reason which dictated the eighth alteration. xi. "*Thou diest not*" (תמות), addressed by the prophet to God (Hab. i, 12), they altered into "*We shall not die*" (נמות), because it was deemed improper. xii. "The apple of (כיני) *mine* eye" (Zech. ii, 12) they altered into "The apple of (כיני) *his* eye," for the reason which called forth the ninth emendation. xiii. "Ye make (אוהי) *me* expire" (Mal. i, 13) they altered into "Ye weary (אותי) *it*," because of its being too gross an anthropomorphism. xiv. "They have changed (כבודי) *my* glory into the similitude of an ox" (Psa. cvi, 20) they altered into "They have changed (כבודם) *their* glory into the similitude of an ox," for the same reason which called forth the alterations in Jer. ii, 11 and Hos. iv, 7, or emendations eighth and ninth. xv. "Am I a burden (עליך) to *thee?*" (Job vii, 20), which Job addresses to God, they altered into "So that I am a burden (אלי) to *myself*," to remove its offensiveness. xvi. "They condemned (את אלהים, or את הדין) *God*, or *the divine justice*" (Job xxxii, 3), they altered into "They condemned (איוב) *Job*," for the same reason which called forth the fifteenth emendation. xvii. "Thou wilt remember, and *thy* soul will mourn over me" (וְתָשִׂיחַ עָלַי נַפְשָׁהּ [Lam. iii, 20]), they altered into "and *my* soul is humbled within me" (וְתִשְׁתּוֹחַ עָלַי נַפְשִׁי), because of the seeming impropriety on the part of the sacred writer to say that God will mourn. These alterations are denominated *the seventeen emendations of the scribes* (יז תקוני סופרים), or simply *Tikun Sopherim* (תקון סופרים) = *the emendations of the scribes*, and are given in the *Massora Magna* on Numb. i, 1; xi, 15, Psa. cvi, 20; Ezek. viii, 17; Hab. i, 12; and in the *Massora Finalis* (סם), 13. (Comp. Pinsker in the *Kerem Chemed* [Berlin, 1856], ix, 52 sq.; Geiger, *Urschrift und Uebersetzungen der Bibel*, p. 308 sq.; Frensdorff, *Ochlah W'ochlah* [Hanover, 1864], p. 37 sq.; Ginsburg, *The Introduction of Jacob ben-Chajim to the Rabbinic Bible*, Hebrew and English [Lond. 1865], p. 28, etc.; Wedell, *De Emendationibus a Sopherim in Libris V. T. Propositis* [Vratislaviæ, 1869].)

4. *The Manner in which the Sopherim Transmitted their Work.*—Their great reverence for the divine law, their extraordinary modesty and humility, as well as their fear lest any of their writings should be raised to the dignity of Holy Writ, prevented the scribes, or Sopherim, from embodying their expositions and enactments in separate treatises. This is the reason why there are no books of the scribes extant, and why they most scrupulously abstained from dogmatizing, so much so that the phrase *the laws of the scribes* (חלכות סופרים) does not occur. It was the later doctors of the law (תנאים = νομοδιδάσκαλοι) who canonized the opinions of the scribes (דברי סופרים), which, it was claimed, had been transmitted orally and through diverse signs. These *signs* (סמנים) or *indications* (רמזים) the scribes are said to have put down in the margins of the copies of the Hebrew Scriptures to indicate to them the interpretations and definitions which their predecessors, contemporaries, and they themselves put on certain passages, and these signs are held to have formed the foundation of the *Keri* and *Kethib, plene* and *defective*, etc., of later times. Thus, for instance, from Exod. xxi, 8 they deduce that it is the bounden duty of the master to marry his maiden who was sold to him for this purpose, though the law tolerates an alternative, and to indicate this opinion the scribes put in the margin against אשר לא יזרה, "whom he will not betroth," the word לו with ו instead of א, i. e. *whom he ought to betroth* (comp. *Bekoroth*, 13 a; Rashi *on Exod. xxi*, 8). Again, in Lev. xxv, 29, 30, it is enacted that if a house in a walled city has been sold and is not redeemed within a year, it becomes the absolute property of the purchaser. Now, the scribes defined the phrase *walled city* to mean a city which had walls in the time of the conquest of Canaan by Joshua, though these walls were afterwards removed; and to indicate this they put in the margin against אשר לא חומה, "which had a wall," the word לו with ו instead of א, i. e. *which has no wall now* (comp. *Erachin*, 32 a; *Shebuoth*, 16 a; Rashi *on Lev. xxv*, 30, 31; Maimonides, *Jad Ha-Chezaka Hilchoth Shemita Ve-Jobel*, xii, 15). They concluded from Lev. xxiii, 4 that the proclamation or fixing of the new moon devolved upon the supreme court at Jerusalem (Mishna, *Rosh-hashanah*, i, 8, 9; ii, 5, 7), and to indicate this the scribes wrote the defective אֶתֶם, "ye shall pronounce," i. e. מקודש, "it is sanctified" [see New Moon], instead of the plene אותם. The scribes also indicated that certain commandments are not to be restricted to Jerusalem, but are to be kept wherever the Jews reside, by writing in such instances the defective מְשָׁבֹתֵיכֶם, i. e. *in your desolations*, instead of the plene מושבותיכם, *your dwellings* (Lev. xxiii, 14, 31). These signs are the basis of the Masorah, and account for many of the various readings which obtained in the course of time. For further information on this most important branch of the Sopheric work, we must refer to the elaborate treatise of Krochmal, entitled *More Neboche Ha-Zeman*, sec. xiii, p. 161, etc.

5. *The Authority of the Sopherim.*—Though the scribes of this period themselves did not issue their expositions of what they believed to be the doctrines of Holy Writ with the declaration that "except every one do keep them whole and undefiled, without doubt he shall perish everlastingly," or "except a man believe them faithfully, he cannot be saved," but simply stated them as their opinions about the teachings of the divine law, yet the doctors of the law who succeeded the Sopherim accepted these expositions as final, and decreed that whosoever gainsays their authority commits a capital offence. As the penalty attached to the violation of some of the Mosaic injunctions and prohibitions was not very serious, inasmuch as the law distinguished between the diverse kinds of transgression, while there is no distinction made in the Sopheric enactments, since the same amount of guilt and the same kind of punishment were incurred in case any one of their precepts was violated, the sages of the Mishna remark, "To be against the words of the scribes is more punishable than to be against the words of the Bible; he who, in order to transgress the Scriptures, says phylacteries are not enjoined in Holy Writ, is acquitted, but he who says that there ought to be five compartments in the phylacteries, thus adding to the decisions of the scribes, is guilty" (*Sanhedrin*, xi, 3). Hence also the Talmudic exposition of Eccles. xii, 9, which is as follows: "Above these, my son, beware; of making many books there is no end;" i. e. my son, take care of the decisions of the

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scribes above the words of the Bible, for in the words of Scripture there are both (עשה) injunctions and (לא תעשה) prohibitions [the transgression of some of these involves only a slight punishment], while the transgression of any one of the precepts of the scribes is a capital offence. And if thou shouldest say, seeing that they are so weighty, Why are they not written down? [reply] "To make many books there is no end" (*Erubin*, 21 b). It is probable, however, that these bold statements, which appear to exalt the expositions of men above the Word of God, are really due to the succeeding period, which we will characterize in its place, and to which we relegate much that relates to the office and its influence.

II. *The* TANAIM, *or Teachers of the Law of New-Test. Times.*—1. *Name and Date of the Tanaim.*—The appellation *Tanaim* is Aramaic (תַּנָּאִים, sing. תנאי, frequentative of the Chaldee תנה = Hebrew שנה, *to repeat*), and literally denotes *repeaters of the law*, or *teachers of the law*. The Hebrew equivalent for this title is שׁנּוי התּלמוּד, while in the New Test. this class of teachers are denominated *νομοδιδάσκαλοι* (Luke v, 17; Acts v, 34). These teachers of the law are also called the *sages*, the *wise* (חכמים, *σοφοί*), *elders* (זקנים, *πρεσβύτεροι*, *Succa*, 46; *Sabbath*, 64), and in later times *rabbanan* (רבנן) = *our teacher*, *rabbani* (='Ραββουνί, Mark x, 51; John xx, 16), *rabbon*, and *rabbi*. See RABBI. It is only rarely that the great doctors of this period are called סופרים, *scribes* (comp. *Kelim*, 13 b). The period of the Tanaim begins with the famous Antigonus of Soho (B.C. 200), and terminates with Gamaliel III ben-Jehudah I (A.D. 220), in whose presidency the Sanhedrim, and with it the college, was transferred from Jabneh to Tiberias, thus extending over 420 years.

2. *The Work of the Tanaim.*—The labors and tenets of these doctors of the law are of the greatest interest to the Christian student of the New Test., inasmuch as it was in their midst that our Saviour appeared; and as both Christ and his apostles frequently refer to the teachings, and often employ the very language of the Tanaim. The chief aim of the doctors of the law during this period was—

(1.) To fix and formularize the views and expositions of their predecessors, the Sopherim, and to pass them as laws. Thus fixed and established, these views were termed *Halachóth* (הלכות) = *laws:* they are composed in Hebrew and expressed in laconic and often enigmatical formulæ. The formularizing of these Halachoth was especially needed, since the successive ascendency of the Persians, Egyptians, Syrians, and Romans over Palestine greatly influenced the habits and conduct of the Jewish people, and since the scribes themselves, as we have seen, did not set forth their opinions as final. The relation which the work of the Tanaim, or the *νομοδιδάσκαλοι*, in this department bears to that of the scribes will be better understood by an example. The scribes deduced from the words "When thou liest down and when thou risest up" (בשׁכבך ובקומך, Deut. vi, 7), that it is the duty of every Israelite to repeat both morning and evening the sections of the law (i. e. Deut. vi, 4–9; xi, 13–21) which proclaim the unity of God, without specifying the hours during which the passages are to be recited; while the *νομοδιδάσκαλοι*, accepting this deduction of the scribes as law (הלכה), *fixed the time* when this declaration about the unity of God is to be made by every Israelite, without mentioning the length of the section to be recited, or that it is a duty to do so, because they founded it upon the interpretation of the Sopherim (Mishna, *Berakoth*, i, 1–5).

(2.) The Tanaim compiled exegetical rules (מדות) to show how these opinions of the scribes, as well as the expansion of these views by doctors of the law, are to be deduced from the Scriptures. See ISMAEL BEN-ELISA; SCRIPTURE, INTERPRETATION AMONG THE JEWS. The study of the connection between the opinions of the scribes formularized into Halachoth and the Bible was called the *Midrash*, or *exposition* of the Scriptures (מדרש הכתובים).

(3.) They developed the ritual and judicial questions hinted at in the Pentateuch in accordance with the requirements of the time and the ever-changing circumstances of the nation. As the period over which the work of these teachers of the law extended was very long, and as the older doctors of this period expressed their definitions of the Halachoth in extremely concise and sometimes obscure formulæ, many of these Halachoth, like the Scriptures, needed further elucidation, and became the object of study and discussion among the later Tanaim. These discussions, as well as the different modes of exposition whereby the sundry Halachoth were connected with the Bible, which reflect the mental characteristics and idiosyncrasies of the particular teachers and schools, were gradually collected and rubricated, and now constitute the contents of the Mishna and the commentaries on the Pentateuch entitled *Mechilta*, *Siphra*, and *Siphri*, a description of which is given in the article MIDRASH. For the other work of the most distinguished among these doctors of the law, we must refer to the article SANHEDRIM. It must be remembered that this supreme court and chief seat of learning dates from the commencement of the Tanaic period.

3. *Development of Doctrine under the Tanaim.*—(1.) It is characteristic of the scribes of the earlier period that, with the exception of Ezra and Zadok (Neh. xiii, 13), we have no record of their names. A later age honored them collectively as the men of the Great Synagogue, the true successors of the prophets (*Pirke Aboth*, i, 1); but the men themselves by whose agency the Scriptures of the Old. Test. were written in their present characters, compiled in their present form, limited to their present number, remain unknown to us. Never, perhaps, was so important a work done so silently. It has been well argued (Jost, *Judenthum*, i, 42) that it was so of set purpose. The one aim of those early scribes was to promote reverence for the law, to make it the groundwork of the people's life. They would write nothing of their own, lest less worthy words should be raised to a level with those of the oracles of God. If interpretation were needed, their teaching should be oral only. No precepts should be perpetuated as resting on their authority. In the words of later Judaism, they devoted themselves to the *Mikra* (i. e. recitation, reading, as in Neh. viii, 8), the careful study of the text, and laid down rules for transcribing it with the most scrupulous precision (comp. the tract *Sopherim* in the Jerusalem Gemara).

(2.) A saying is ascribed to Simon the Just (q. v.) (B.C. 300–290), the last of the succession of the men of the Great Synagogue, which embodies the principle on which they had acted, and enables us to trace the next stage of the growth of their system. "Our fathers have taught us," he said, "three things: to be cautious in judging, to train many scholars, and to set a fence about the law" (*Pirke Aboth*, i, 1; comp. Jost, i, 95). They wished to make the law of Moses the rule of life for the whole nation and for individual men. But it lies in the nature of every such law, of every informal, half-systematic code, that it raises questions which it does not solve. Circumstances change, while the law remains the same. The infinite variety of life presents cases which it has not contemplated. A Roman or Greek jurist would have dealt with these on general principles of equity or polity. The Jewish teacher could recognise no principles beyond the precepts of the law. To him they all stood on the same footing, were all equally divine. All possible cases must be brought within their range, decided by their authority.

(3.) The result showed that in this, as in other instances, the idolatry of the letter was destructive of the

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very reverence in which it had originated. Step by step the scribes were led to conclusions at which we may believe the earlier representatives of the order would have started back with horror. Decisions on fresh questions were accumulated into a complex system of casuistry. The new precepts, still transmitted orally, more precisely fitting into the circumstances of men's lives than the old, came practically to take their place. The "Words of the Scribes" (דִּבְרֵי סוֹפְרִים, now used as a technical phrase for these decisions) were honored above the law (Lightfoot, *Harm.* vol. i, § 77; Jost, *Judenth.* i, 93). It was a greater crime to offend against them than against the law. They were as wine, while the precepts of the law were as water. The first step was taken towards annulling the commandments of God for the sake of their own traditions. The casuistry became at once subtle and prurient, evading the plainest duties, tampering with conscience (Matt. xv, 1-6; xxiii, 16-23). The right relation of moral and ceremonial laws was not only forgotten, but absolutely inverted. This was the result of the profound reverence for the letter which gave no heed to the "word abiding in them" (John v, 38).

(4.) The history of the full development of these tendencies will be found elsewhere. See TALMUD. Here it will be enough to notice in what way the teaching of the scribes in our Lord's time was making to that result. Their first work was to report the decisions of previous rabbins. These, as we have just seen, were the *Halackoth* (that which *goes*, the *current* precepts of the schools)—precepts binding on the conscience. As they accumulated, they had to be compiled and classified. A new code, a second *corpus juris*, the Mishna (δεύτερώσεις), grew out of them, to become in its turn the subject of fresh questions and commentaries. Here ultimately the spirit of the commentators took a wider range. The anecdotes of the schools or courts of law, the *obiter dicta* of rabbins, the wildest fables of Jewish superstition (Tit. i, 14), were brought in, with or without any relation to the context, and the *Gemara* (completeness) filled up the measure of the institutes of Rabbinic law. The Mishna and the Gemara together were known as the Talmud (instruction), the "necessary doctrine and erudition" of every learned Jew (Jost, *Judenth.* ii, 202-222).

(5.) Side by side with this was a development in another direction. The sacred books were not studied as a code of laws only. To *search* into their meaning had from the first belonged to the ideal office of the scribe. He who so searched was secure, in the language of the scribes themselves, of everlasting life (John v, 39; see *Pirke Aboth*, ii, 8). But here also the book suggested thoughts which could not logically be deduced from it. Men came to it with new beliefs, new in form, if not in essence, and, not finding any ground for them in a literal interpretation, were compelled to have recourse to an interpretation which was the reverse of literal. The fruit of this effort to find what was not there appears in the *Midrashim* (searchings, investigations) on the several books of the Old Test. The process by which the meaning, moral or mystical, was elicited was known as *Hagadah* (saying, opinion). There was obviously no assignable limit to such a process. It became a proverb that no one ought to spend a day in the Beth-ham-Midrash ("the house of the interpreter") without lighting on something new. But there lay a stage higher even than the Hagadah. The mystical school of interpretation culminated in the *Cabala* (reception, the received doctrine). Every letter, every number, became pregnant with mysteries. With the strangest possible distortion of its original meaning, the Greek word which had been the representative of the most exact of all sciences was chosen for the wildest of all interpretations. The Gematria (=γεωμετρία) showed to what depths the wrong path could lead men. The mind of the interpreter, obstinately shutting out the light of day, moved in its self-chosen darkness amid a world of fantastic images (comp. Carpzov, *App. Crit.* i, 7; Schöttgen, *Hor. Heb. de Mess.* i, 4; Zunz, *Gottesdienstl. Vorträge*, p. 42-61; Jost, *Judenth.* iii, 65-81).

4. *Some of the Distinguished Doctors of the Law of this Period and their Tenets.*—As the presidents and vice-presidents of the chief seat of learning during the whole of this period are given in chronological order in the article SCHOOLS (HEBREW), we shall here only mention such of the doctors of the law as have influenced the Jewish mind and the religious opinions of the nation, and by their teaching prepared the way for Christianity. Foremost among these doctors of the law are to be mentioned:

a. Antigonus of Soho (B.C. 200-170), whose famous maxim, according to tradition, gave rise to Sadduceeism and Boethusianism [see SADDUCEE], and who received the traditions of the fathers from Simon the Just, and transmitted them to his successors (*Aboth*, i, 3). The tenet of the Sadducees, however, never commanded the adhesion of more than a small minority. It tended, by maintaining the sufficiency of the letter of the law, to destroy the very occupation of a scribe, and the class, as such, belonged to the party of its opponents. The words "scribes" and "Pharisees" were bound together by the closest possible alliance (Matt. xxiii, *passim*; Luke v, 30). See PHARISEE. Within that party there were shades and subdivisions, and to understand their relation to each other in our Lord's time, or their connection with his life and teaching, we must look back to what is known of the five pairs (זוּגוֹת) of teachers who represented the scribal succession. Why two, and two only, are named in each case we can only conjecture, but the Rabbinic tradition that one was always the nasi, or president, of the Sanhedrim as a council, the other the *ab-beth-din* (father of the House of Judgment), presiding in the supreme court, or in the Sanhedrim when it sat as such, is not improbable (Jost, *Judenth.* i, 160).

b. Jose ben-Joeser of Zereda and his companion, Jose ben-Jochanan of Jerusalem, who were the first of the four pairs (זוּגוֹת) that headed the Sanhedrim and the doctors of the law as president and vice-president (B.C. 170-140). Jose ben-Joeser was a priest, and played an important part in the Maccabæan struggles. He was the spiritual head of the *Chasidim* (Mishna, *Chagigah*, ii, 7), also called *scribes* (γραμματεῖς, 1 Macc. vii, 12, 13; 2 Macc. vi, 18), who afterwards developed themselves into the Essenes [see CHASIDIM; ESSENES]; was among the "company of Assidæans who were mighty men of Israel, even all such as were voluntarily devoted unto the law," and the high-priest of the sixty who were slain by Bacchides through the treachery of Alcimus (1 Macc. ii, 42; vii, 12-16, with *Chagigah*, 18 b; *Bereshith Rabba*, תּוֹלְדוֹת, § lxv). The grand maxim of Jose ben-Joeser was, "Let thy house be the place of assembly for the sages, sit in the dust of their feet, and eagerly drink in their words" (*Aboth*, i, 4). Bearing in mind the distracted state of the Jewish people at that time, and the fearful strides which Hellenism made among the highest sacerdotal functionaries, and which threatened to overthrow the ancestral doctrines, this solemn admonition of the martyr that every household should form itself into a band of defenders of the faith, headed by *sages*—i. e. *scribes*, or *doctors of the law*—and that every Israelite should strive to be instructed in the religion of his forefathers (the phrase "to be enveloped in the dust of their feet" has its origin in the ancient custom of disciples sitting on the ground and sometimes in the dust at the feet of their teachers), will be appreciated. This will also explain the maxim of his colleague Jose ben-Jochanan: "Let thy house be wide open, let the poor be thy guests, and do not talk too much with women" (*Aboth*, i, 5). To erect a wall of partition between the apostate Hellenists, who desecrated the sanctuary, and the faithful, as well as to

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prevent the residence of Jews among the Syrians, and check Hellenistic luxuries, these two doctors of the law enacted that contact with the soil of any foreign country, and the use of glass utensils, impart Levitical defilement (*Sabbath*, 14 b). These rigorous laws of Levitical purity laid the foundation of the withdrawal of the Essenes from the community at large, and of the ritual and doctrinal difference between the Pharisees and Sadducees, as hitherto the differences of these two parties were chiefly political. Hence the remark in the Mishna: "Since the death of Jose ben-Joeser of Zereda and Jose ben-Jochanan of Jerusalem, the unity in the schools has ceased" (*Sotah*, ix, 9). The precepts ascribed to them indicate a tendency to a greater elaboration of all rules connected with ceremonial defilement. Their desire to *separate* themselves and their disciples from all occasions of defilement may have furnished the starting-point for the name of Pharisee. The brave struggle with the Syrian kings had turned chiefly on questions of this nature, and it was the wish of the two teachers to prepare the people for any future conflict by founding a fraternity (the *Chaberim*, or associates) bound to the strictest observance of the law. Every member of the order, on his admission, pledged himself to this in the presence of three Chaberim. They looked on each other as brothers. The rest of the nation they looked on as "the people of the earth." The spirit of scribedom was growing. The above precept associated with the name of Jose ben-Joeser pointed to a further growth (Jost, i, 233). It was hardly checked by the taunt of the Sadducees that "these Pharisees would purify the sun itself" (ibid. i, 217). See PHARISEE.

c. Jochanan, the high-priest and governor of Jerusalem, ben-Simon, ben-Mattathias, commonly called John Hyrcanus (B.C. 135–106), was a distinguished Pharisaic scribe, or doctor of the law. The enactments which he passed, as recorded in the Mishna, show his endeavors to render the Temple service uniform, his humane feelings, and his desire to alleviate the unnecessary burdens of the law. Though Ezra, to punish the Levites for their backwardness in returning from Babylon, deprived them of their tithes or transferred them to the priests (Ezra ii, 36–42; viii, 15; Neh. vii, 43–45; comp. with Mishna, *Maaser Sheni*, v, 15; *Sotah*, ix, 10; Babylon Talmud, *Yebamoth*, 86 b; *Kethuboth*, 26 a), yet the formula consisting of Deut. xxvi, 13–15, and called confession (וִדּוּי), in which the Israelite had to declare in the Temple before God that he had paid the tithes to *the Levite*, continued to be recited at the time of the evening sacrifice on the last day of Passover. There was also a custom of singing every morning in the Temple Psa. xliv, 23–26 as part of the hymnal service, and of wounding the sacrifices on their head for the blood to run into their eyes, so as momentarily to blind them in order that they might be bound easily. Moreover, up to the time of Jochanan the high-priest = John Hyrcanus, the people worked during the middle days of the festivals. See PASSOVER; TABERNACLES, FEAST OF. "Now Jochanan the high-priest did away with the confession about the Levitical tithes (because it was now inapplicable); he also ordered the discontinuance of chanting 'Awake!' (Psa. xliv, 23, etc., because the singing of it every morning made it appear as if God were asleep) and the wounding of the sacrifices (because it was cruel); interdicted working on the middle days of the festivals, since up to his days the hammer was busily at work in Jerusalem, and ordered buyers of questionable produce, whether it had been tithed or not, to tithe it" (Mishna, *Maaser Sheni*, v, 16; *Sotah*, ix, 10).

d. Jehoshuah ben-Perachja and his colleague, Natai of Arabela, who were the second of the four pairs (זוגות) that headed the Sanhedrim and the doctors of the law as president and vice-president (B.C. 140–110). Though their surviving maxims are very few, yet they are indicative of the irreparable breach which was then made between the Pharisees and the Sadducees. In harmony with the wisdom, humanity, consistency, and leniency of John Hyrcanus, under whose pontificate and rule these two distinguished doctors of the law taught, Jehoshuah ben-Perachja propounded the maxim, "Procure for thyself a teacher, gain to thyself a friend, and judge every man by the rule of innocence" (*Aboth*, i, 6). If, however, we render this saying thus: "Take to thyself a teacher (*Rab*), get to thyself an associate (*Chaber*), judge every man on his better side," we shall see that, while its last clause attracts us by its candor, it nevertheless shows how easily even a fair-minded man might come to recognise no bonds of fellowship outside the limits of his sect or order (Jost, i, 227–233). His colleague, Natai of Arabela, at all events, who regarded the foreign policy of the Sadducees as desecration of God's holy heritage [see SADDUCEE], and as working into the hands of those very enemies whom they had only just driven from the holy city (1 Macc. xiii, etc.), taught: "Keep aloof from wicked neighbors, have no fellowship with sinners, and reject not the belief in retribution" (*Aboth*, i, 7). It was this maxim which brought about the final separation between the Pharisees and the Sadducees in the time of Hyrcanus. The gulf thus created was deepened by an unhappy circumstance which made John Hyrcanus desert the ranks of the Pharisees and go over to the Sadducees, and which gave the first impulse to the bloody sufferings and the ultimate destruction of his country and people, for whose independence and religion he and his family fought so bravely. The circumstance is as follows: Having returned from a glorious victory, and being pleased with the condition of the people at home, Hyrcanus gave a banquet, to which he invited both Pharisees and Sadducees. As he was enjoying himself in the midst of his guests, he, instigated by the Sadducees, asked the Pharisees to tell him whether there was any command which he had transgressed, that he might make amends, since it was his great desire to make the law of God his rule of life. To this one of the Pharisees replied: "Let Hyrcanus be satisfied with the regal crown and give the priestly diadem to some one more worthy of it; because before his birth his mother was taken captive from the Maccabean home, in a raid of the Syrians upon Modin, and it is illegal for the son of a captive to officiate as a priest, much more as high-priest." The Sadducees, who had thus far succeeded, tried to persuade Hyrcanus that the Pharisees did this designedly in order to lower him in the eyes of the people. To ascertain it, Hyrcanus demanded of the Sanhedrim to sentence the offender to capital punishment. But the Pharisaic doctors of the law, who had no special enactment against indignities heaped upon a sovereign, who believed and taught that all men are alike in the sight of God, and whose very president at this time propounded the maxim of leniency, said that according to the law they could only give him forty stripes save one, which was the regular punishment for slanderers. It was this which made Hyrcanus go over to the Sadducees, massacre many of the Scribes, and fill the Sanhedrim with Sadducees (comp. Josephus, *Ant.* xiii, 10, 5, 6, with *Kiddushin*, 66 a; Grätz, *Geschichte der Juden* (2d ed.), iii, 453.

e. This deplorable condition, however, soon passed by, and the Scribes were again in the ascendency in the reign of Alexander Jannæus, son of John Hyrcanus, when Simon ben-Shetach (q. v.), brother of queen Salome (*Berakoth*, 48 a), was the president of the Sanhedrim, and Jehudah ben-Tabai vice-president (B.C. 110–65). Though Simon ben-Shetach had for a time to quit the court and hide himself, because he was accused of treason against the sovereign, yet Alexander Jannæus reinstated him upon the solicitation of the Parthian ambassadors, who missed at the royal table the wisdom of this scribe, which they had so much enjoyed on a former occasion. He allowed himself to be elected member of the Sanhedrim, which was then filled with the Sadducees whom John Hyrcanus had put there, and by his

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wisdom repeatedly in the presence of the queen and king confounded these Sadducees by puzzling questions about the treatment, without tradition, of such legal cases as are not mentioned in the Mosaic law, so much so that they gradually quitted the supreme court, and Simon filled the vacancies with the scribes. The calamitous event which happened at the Feast of Tabernacles while Alexander Jannæus was officiating in the Temple [see TABERNACLES, FEAST OF] checked for a time the progress of the scribes, but it was more than made up by the fact that this sovereign, on his death-bed, committed his wife to the care of the Pharisees (Josephus, *Ant.* xiii, 16, 1, 2). Under Simon ben-Shetach and Jehudah ben-Tabai the Sanhedrim was entirely cleared of the Sadducees, and a festival day was instituted (March 17, B.C. 78) to commemorate the return of *the residue of the scribes* (פליטת סופריא) who went into exile in the days of John Hyrcanus. The reconstruction of the Sanhedrim, however, was not the only important work effected by these two doctors of the law. To render divorce difficult, Simon ben-Shetach decreed that the money of marriage-settlement, which was at first deposited with the wife's father, and afterwards laid out in household furniture—thus being no loss to the husband in case he divorced his wife—should amount at least to two silver *minæ* (about £7 10*s.*) if the bride were a maiden, and half that sum to a widow; that the husband should invest it in his business, so as to render it a matter of great inconvenience and difficulty to draw it out, and that the whole of his property should be pledged for the payment of this settlement (כתובה, *συγγραφή*), thus precluding the possibility of her being defrauded of it by unprincipled heirs (Babylon *Kethuboth*, 82 b; Jerusalem *Kethuboth*, cap. viii, end; *Sabbath*, xiv, 6; xvi, 6). See MARRIAGE. Simon ben-Shetach, moreover, introduced superior schools into every provincial town, and ordained that all the youths from the age of sixteen should visit them (Jerusalem *Kethuboth*, viii, 11), which created a new epoch in the education of the nation. See SCHOOLS. Their zeal, however, to uphold the law in opposition to the Sadducees led them to commit rigorous acts towards their antagonists (Josephus, *Ant.* xiii, 16, 1); and on one occasion Jehudah ben-Tabai, to eradicate the Sadducean notions from the people [see SADDUCEE], condemned to death a false witness in a capital trial (*Maccoth*, v, b). But when Simon ben-Shetach reprimanded his colleague for this unlawful act, Jehudah ben-Tabai, who was then president of the Sanhedrim, was so truly penitent that he at once gave up the presidency, threw himself on the grave of the man he had condemned, crying most bitterly, and beseeching God to take his own life as an atonement for the one he had judicially taken away (*ibid.*). This rash act taught him greater leniency for the future, and accounts for his precept to judges: "Only as long as the accused stand before thee regard them as transgressors of the law; but regard them as innocent immediately after they are released, and have suffered the penalty of the law" (*Aboth*, i, 8). The following may be mentioned as an instance of Simon ben-Shetach's extraordinary conscientiousness, which must have greatly impressed itself upon the minds of the people, and prepared the way for the reception of the truth as it is in Jesus. The Sadducees, out of revenge for his rigorous measures against them, suborned two witnesses, who testified that his son committed a capital crime. He was accordingly sentenced to death. As he was led to the place of execution, the witnesses, being filled with horror that they had condemned innocent blood, confessed that they had borne false witness. But as the law from time immemorial had enacted that "the evidence once given and accepted cannot be revoked" (Maimonides, *Iad Ha-Chezaka Hilchoth Eduth*, iii, 5), and though Simon's fatherly feelings for a moment made him hesitate about the propriety of the execution, yet his son, to uphold the dignity of the law, exclaimed to him, "Father, if thou wishest that salvation should come to Israel through thee, pay no regard to my life," and accordingly the son died a martyr to the honor of the law (Jerusalem *Chagigah*, ii, 2; *Sanhedrin*, i, 5; vii, 3). This noble sacrifice on the part of Simon ben-Shetach evidently made him lay down the maxim, "Test witnesses most carefully, and be cautious in questioning them, lest they learn therefrom how to impart to their falsehood the garb of truth" (*Aboth*, i, 9). No wonder that tradition celebrates Simon ben-Shetach as "the restorer of the divine law to its pristine glory" (*Kiddushin*).

f. Shemaja (=Σαμίας, Josephus, *Ant.* xiv, 9, 4) and Abtalion (=Πολλίων, *ibid.* xv, 1, 1, 10, 4) are the two great doctors of the law who now succeeded to the presidency and vice-presidency (B.C. 65–30) as the fourth pair (זוגות). They are generally considered as having been proselytes; but this is precluded by the fact that they were at the head of the Sanhedrim, and that according to the Jewish law no proselyte could even be an ordinary member of the seventy-one. Indeed, Grätz (iii, 481) has shown that they were Alexandrian Jews, and that the notion of their having been proselytes rests upon the misinterpretation of a passage in the Talmud. Though very few of their enactments have come down to us, yet the influence which their great learning and unflinching integrity gave them among the people at large, and especially among the succeeding doctors of the law, was such as to secure for any question an authoritative reception if it could be traced to have been propounded by Shemaja and Abtalion (Mishna, *Edayoth*, i, 3; *Pesachim*, 66 a), who were styled *the two magnates of their day* (גדולי הדור). The two maxims of these distinguished scribes which have survived reflect the deplorable condition of the Jews under the Roman yoke. Thus Shemaja urged on his disciples, "Love a handicraft, hate the rabbinate, and befriend not thyself with the worldly powers" (*Aboth*, i, 10); while Abtalion said, "Sages, be careful in your utterances, lest ye draw upon yourselves the punishment of exile, and ye be banished to a place where the water is poisonous [i. e. of seductive influence], and the disciples who go with you drink thereof and die, and thus bring reproach upon the sacred name of God" (*ibid.* i, 11). Some idea may be formed of Shemaja's unflinching integrity from his conduct at the trial of Herod before the Sanhedrim. When this magnate was summoned before the supreme tribunal to answer the accusation of the mothers whose children he had slain, and when his armed appearance and his retinue of soldiers frightened the other members of the court into silence, Shemaja, the president, had the courage to pronounce the sentence of death against him (Josephus, *Ant.* xiv, 9, 4). When he showed himself to be irresistible, they had the wisdom to submit, and were suffered to continue their work in peace. Their glory was, however, in great measure gone. The doors of their school were no longer thrown open to all comers so that crowds might listen to the teacher. A fixed fee had to be paid on entrance. The regulation was probably intended to discourage the attendance of the young men of Jerusalem at the scribes' classes; and apparently it had that effect (Jost, i, 248–253). On the death of Shemaja and Abtalion, there were no qualified successors to take their place. Two sons of Bethera, otherwise unknown, for a time occupied it, but they were themselves conscious of their incompetence. A question was brought before them which neither they nor any of the other scribes could answer. At last they asked, in their perplexity, "Was there none present who had been a disciple of the two who had been so honored?" The question was answered by Hillel the Babylonian, known also, then or afterwards, as the son of David. He solved the difficulty, appealed to principles, and, when they demanded authority as well as argument, ended by saying, "So have I heard from my masters Shemaja and Abtalion." This was decisive.

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The sons of Bethera withdrew. Hillel was invited by acclamation to enter on his high office. His alleged descent from the house of David may have added to his popularity.

g. The name of Hillel (born cir. B.C. 112) has hardly received the notice due to it from students of the Gospel history. The noblest and most genial representative of his order, we may see in him the best fruit which the system of the scribes was capable of producing. It is instructive to mark at once how far he prepared the way for the higher teaching which was to follow, how far he inevitably fell short of it. The starting-point of his career is given in a tale which, though deformed by Rabbinic exaggerations, is yet fresh and genial enough. The young student had come from Golah, in Babylonia, to study under Shemaja and Abtalion. He was poor and had no money. The new rule requiring payment was in force. For the most part, he worked for his livelihood, kept himself with half his earnings, and paid the rest as the fee to the college porter. On one day, however, he had failed to find employment. The doorkeeper refused him entrance; but his zeal for knowledge was not to be baffled. He stationed himself outside, under a window, to catch what he could of the words of the scribes within. It was winter, and the snow began to fall, but he remained there still. It fell till it lay upon him six cubits high (!) and the window was darkened and blocked up. At last the two teachers noticed it, sent out to see what caused it, and, when they found out, received the eager scholar without payment. "For such a man," said Shemaja, "one might even break the Sabbath" (Geiger, in Ugolini *Thesaur.* xxi; Jost, i, 254). In the earlier days of his activity, Hillel had as his colleague Menachem, probably the same as the Essene Manaen of Josephus (*Ant.* xv, 10, 5). He, however, was tempted by the growing power of Herod, and, with a large number (eighty in the Rabbinic tradition) of his followers, entered the king's service and abandoned at once his calling as scribe and his habits of devotion. They appeared publicly in the gorgeous apparel, glittering with gold, which was inconsistent with both (Jost, i, 259). The place thus vacant was soon filled by Shammai. The two were held in nearly equal honor. One, in Jewish language, was the Nasi, the other the Ab-beth-din, of the Sanhedrim. They did not teach, however, as their predecessors had done, in entire harmony with each other. Within the party of the Pharisees, within the order of the scribes, there came for the first time to be two schools with distinctly opposed tendencies—one vehemently, rigidly orthodox, the other orthodox also, but with an orthodoxy which, in the language of modern politics, might be classed as liberal-conservative. The points on which they differed were almost innumerable (comp. Geiger, *ut sup.*). In most of them—questions as to the causes and degrees of uncleanness, as to the law of contracts or of wills—we can find little or no interest. On the former class of subjects the school of Shammai represented the extremest development of the Pharisaic spirit. Everything that could possibly have been touched by a heathen or an unclean Israelite became itself unclean. "Defilement" was as a contagious disease which it was hardly possible to avoid even with the careful scrupulosity described in Mark vii, 1–4. They were, in like manner, rigidly sabbatarian. It was unlawful to do anything before the Sabbath which would in any sense be in operation during it, e. g. to put cloth into a dye-vat, or nets into the sea. It was unlawful on the Sabbath itself to give money to the poor, or to teach children, or to visit the sick. They maintained the marriage law in its strictness, and held that nothing but the adultery of the wife could justify repudiation (Jost, i, 257–269). We must not think of them, however, as rigid and austere in their lives. The religious world of Judaism presented the inconsistencies which it has often presented since. The "straitest sect" was also the most secular. Shammai himself was said to be rich, luxurious, self-indulgent. Hillel remained to the day of his death as poor as in his youth (Geiger, *loc. cit.*). The teaching of Hillel showed some capacity for wider thoughts. His personal character was more lovable and attractive. While on the one side he taught from a mind well stored with the traditions of the elders, he was, on the other, anything but a slavish follower of those traditions. He was the first to lay down principles for an equitable construction of the law with a dialectic precision which seems almost to imply a Greek culture (Jost, i, 257). When the letter of a law, as e. g. that of the year of release, was no longer suited to the times, and was working, so far as it was kept at all, only for evil, he suggested an interpretation which met the difficulty or practically set it aside. His teaching as to divorce was in like manner an adaptation to the temper of the age. It was lawful for a man to put away his wife for any cause of disfavor, even for so slight an offence as that of spoiling his dinner by her bad cooking (Geiger, *loc. cit.*). The genial character of the man comes out in some of his sayings, which remind us of the tone of Jesus the son of Sirach, and present some faint approximations to a higher teaching: "Trust not thyself to the day of thy death." "Judge not thy neighbor till thou art in his place." "Leave nothing dark and obscure, saying to thyself, I will explain it when I have time; for how knowest thou whether the time will come?" (comp. James iv, 13–15). "He who gains a good name, gains it for himself; but he who gains a knowledge of the law, gains everlasting life" (comp. John v, 39; *Aboth*, ii, 5–8). In one memorable rule we find the nearest approach that had as yet been made to the great commandment of the Gospel: "Do nothing to thy neighbor that thou wouldest not that he should do to thee." The contrast showed itself in the conduct of the followers not less than in the teachers. The disciples of Shammai were conspicuous for their fierceness, appealed to popular passions, used the sword to decide their controversies. Out of that school grew the party of the Zealots, fierce, fanatical, vindictive, the political bigots of Pharisaism (Jost, i, 267–269). Those of Hillel were, like their master (comp. e. g. the advice of Gamaliel, Acts v, 34–42), cautious, gentle, tolerant, unwilling to make enemies, content to let things take their course. One school resisted, the other was disposed to foster, the study of Greek literature. One sought to impose upon the proselyte from heathenism the full burden of the law, the other that he should be treated with some sympathy and indulgence. See PROSELYTE. One subject of debate between the schools exhibits the contrast as going deeper than these questions, touching upon the great problems of the universe. "Was the state of man so full of misery that it would have been better for him never to have been? Or was this life, with all its suffering, still the gift of God, to be valued and used as a training for something higher than itself?" The school of Shammai took, as might be expected, the darker, that of Hillel the brighter and the wiser, view (Jost, i, 264).

Outwardly the teaching of our Lord must have appeared to men different in many ways from both. While they repeated the traditions of the elders, he "spake as one having authority," "not as the scribes" (Matt. vii, 29; comp. the constantly recurring "I say unto you"). While they confined their teaching to the class of scholars, he "had compassion on the multitudes" (ix, 36). While they were to be found only in the council or in their schools, he journeyed through the cities and villages (iv, 23; ix, 35; etc.). While they spoke of the kingdom of God vaguely, as a thing far off, he proclaimed that it had already come nigh to men (iv, 17). But, in most of the points at issue between the two parties, he must have appeared in direct antagonism to the school of Shammai, in sympathy with that of Hillel. In the questions that gathered round the law of the Sabbath (xii, 1–14; 2 John v, 1–16; etc.) and the idea of purity (Matt. xv, 1–11, and its parallels), this was obviously the case. Even in the controversy about divorce, while

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his chief work was to assert the truth, which the disputants on both sides were losing sight of, he recognised, it must be remembered, the rule of Hillel as being a true interpretation of the law (xix, 8). When he summed up the great commandment in which the law and the prophets were fulfilled, he reproduced and ennobled the precept which had been given by that teacher to his disciples (vii, 12; xxii, 34–40). So far, on the other hand, as the temper of the Hillel school was one of mere adaptation to the feeling of the people, cleaving to tradition, wanting in the intuition of a higher life, the teaching of Christ must have been felt as unsparingly condemning it.

h. It adds to the interest of this inquiry to remember that Hillel himself lived, according to the tradition of the rabbins, to the great age of 120, and may therefore have been present among the doctors of Luke ii, 46, and that Gamaliel, his grandson and substantially his successor, was at the head of this school during the whole of the ministry of Christ, as well as in the early portion of the history of the Acts. We are thus able to explain the fact which so many passages in the gospels lead us to infer—the existence all along of a party among the scribes themselves more or less disposed to recognise Jesus of Nazareth as a teacher (John iii, 1; Mark x, 17), not far from the kingdom of God (xii, 34), advocates of a policy of toleration (John vii, 51), but, on the other hand, timid and time-serving, unable to confess even their half-belief (xii, 42), afraid to take their stand against the strange alliance of extremes which brought together the Sadducæan section of the priesthood and the ultra-Pharisaic followers of Shammai. When the last great crisis came, they apparently contented themselves with a policy of absence (Luke xxiii, 50, 51), possibly were not even summoned, and thus the council which condemned our Lord was a packed meeting of the confederate parties, not a formally constituted Sanhedrim. All its proceedings, the hasty investigation, the immediate sentence, were vitiated by irregularity (Jost, i, 407–409). Afterwards, when the fear of violence was once over, and popular feeling had turned, we find Gamaliel summoning courage to maintain openly the policy of a tolerant expectation (Acts v, 34).

5. *Education and Life.*—(1.) The special training for a scribe's office began, probably, about the age of thirteen. According to the *Pirke Aboth* (v, 24), the child began to read the Mikra at five and the Mishna at ten. Three years later every Israelite became a child of the law (*Bar-Mitswah*), and was bound to study and obey it. The great mass of men rested in the scanty teaching of their synagogues, in knowing and repeating their Tephillim, the texts inscribed on their phylacteries. For the boy who was destined by his parents, or who devoted himself, to the calling of a scribe, something more was required. He made his way to Jerusalem, and applied for admission to the school of some famous rabbi. If he were poor, it was the duty of the synagogue of his town or village to provide for the payment of his fees, and in part also for his maintenance. His power to learn was tested by an examination on entrance. If he passed it, he became a "chosen one" (בחור, comp. John xv, 16), and entered on his work as a disciple (Carpzov, *App. Crit.* i, 7). The master and his scholars met, the former sitting on a high chair, the elder pupils (תלמידים) on a lower bench, the younger (קטנים) on the ground, both literally "at his feet." The class-room might be the chamber of the Temple set apart for this purpose, or the private school of the rabbi. In addition to the rabbi, or head master, there were assistant teachers, and one interpreter, or crier, whose function it was to proclaim aloud to the whole school what the rabbi had spoken in a whisper (comp. Matt. x, 27). The education was chiefly catechetical, the pupil submitting cases and asking questions, the teacher examining the pupil (Luke ii). The questions might be ethical, "What was the great commandment of all? What must a man do to inherit eternal life?" or casuistic, "What might a man do or leave undone on the Sabbath?" or ceremonial, "What did or did not render him unclean?" We are left to wonder what were the questions and answers of the schoolroom of Luke ii, 46; but those proposed to our Lord by his own disciples, or by the scribes, as tests of his proficiency, may fairly be taken as types of what was commonly discussed. The Apocryphal gospels, as usual, mock our curiosity with the most irritating puerilities. (Comp. *Evangel. Infant.* c. 45, in Tischendorf, *Codex Apoc. N. T.*). In due time the pupil passed on to the laws of property, of contracts, and of evidence. So far he was within the circle of the Halachah, the simple exposition of the traditional "words of the scribes." He might remain content with this, or might pass on to the higher knowledge of the Beth-ham-Midrash, with its inexhaustible stores of mystical interpretation. In both cases, pre-eminently in the latter, parables entered largely into the method of instruction. The teacher uttered the similitude, and left it to his hearers to interpret for themselves. See PARABLE. That the relation between the two was often one of genial and kindly feeling we may infer from the saying of one famous scribe, "I have learned much from the rabbins my teachers, I have learned more from the rabbins my colleagues, I have learned most of all from my disciples" (Carpzov, *App. Crit.* i, 7).

(2.) After a sufficient period of training, probably at the age of thirty, the probationer was solemnly admitted to his office. The presiding rabbi pronounced the formula, "I admit thee, and thou art admitted to the chair of the scribe," solemnly ordained him by the imposition of hands (the סמיכה = χειροθεσία), and gave to him, as the symbol of his work, tablets on which he was to note down the sayings of the wise, and the "key of knowledge" (comp. Luke xi, 52), with which he was to open or to shut the treasures of divine wisdom. So admitted, he took his place as a *Chaber*, or member of the fraternity, was no longer ἀγράμματος καὶ ἰδιώτης (Acts iv, 13), was separated entirely from the multitude, the brute herd that knew not the law, the "cursed" "people of the earth" (John vii, 15, 49). (For all the details in the above section, and many others, comp. the elaborate treatises by Ursinus, *Antiqq. Heb.*, and Heubner, *De Academiis Hebræorum*, in Ugolini *Thesaur.* ch. xxi.)

(3.) There still remained for the disciple after his admission the choice of a variety of functions, the chances of failure and success. He might give himself to any one of the branches of study, or combine two or more of them. He might rise to high places, become a doctor of the law, an arbitrator in family litigations (Luke xii, 14), the head of a school, a member of the Sanhedrim. He might have to content himself with the humbler work of a transcriber, copying the law and the prophets for the use of synagogues, or Tephillim for that of the devout (Otho, *Lex. Rabbin.* s. v. "Phylacteria"), or a notary writing out contracts of sale, covenants of espousals, bills of repudiation. The position of the more fortunate was, of course, attractive enough. Theoretically, indeed, the office of the scribe was not to be a source of wealth. It is doubtful how far the fees paid by the pupils were appropriated by the teacher (Buxtorf, *Synag. Judaic.* c. 46). The great Hillel worked as a day-laborer. Paul's work as a tentmaker, our Lord's work as a carpenter, were quite compatible with the popular conception of the most honored rabbi. The indirect payments were, however, considerable enough. Scholars brought gifts. Rich and devout widows maintained a rabbi as an act of piety, often to the injury of their own kindred (Matt. xxiii, 14). Each act of the notary's office, or the arbitration of the jurist, would be attended by an honorarium.

(4.) In regard to social position, there was a like contradiction between theory and practice. The older scribes had had no titles [see RABBI]; Shemaja, as we have seen, warned his disciples against them. In our

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Lord's time the passion for distinction was insatiable. The ascending scale of Rab, Rabbi, Rabban (we are reminded of our own Reverend, Very Reverend, Right Reverend), presented so many steps on the ladder of ambition (Scrupius, *De Tit. Rabbi*, in Ugolino, ch. xxii). Other forms of worldliness were not far off. The later Rabbinic saying that "the disciples of the wise have a right to a goodly house, a fair wife, and a soft couch" reflected probably the luxury of an earlier time (Ursini *Antiqq. Heb.* c. 5, *ut sup.*). The salutations in the market-place (Matt. xxiii, 7), the reverential kiss offered by the scholars to their master, or by rabbins to each other, the greeting of Abba, father (ver. 9, and Lightfoot, *Hor. Heb.* ad loc.), the long στολαί, as contrasted with the simple χίτων and ἱμάτιον of our Lord and his disciples, with the broad blue zizith or fringe (the κράσπεδον of Matt. xxiii, 5), the Tephillim of ostentatious size—all these go to make up the picture of a scribe's life. Drawing to themselves, as they did, nearly all the energy and thought of Judaism, the close hereditary caste of the priesthood was powerless to compete with them. Unless the priest became a scribe also, he remained in obscurity. The order, as such, became contemptible and base. For the scribes there were the best places at feasts, the chief seats in synagogues (ver. 6; Luke xiv, 7).

(5.) The character of the order in this period was marked, under these influences, by a deep, incurable hypocrisy, all the more perilous because, in most cases, it was unconscious. We must not infer from this that all were alike tainted, or that the work which they had done, and the worth of their office, were not recognised by Him who rebuked them for their evil. Some there were not far from the kingdom of God, taking their place side by side with prophets and wise men among the instruments by which the wisdom of God was teaching men (Matt. xxiii, 34). The name was still honorable. The apostles themselves were to be scribes in the kingdom of God (xiii, 52). The Lord himself did not refuse the salutations which hailed him as a rabbi. In "Zenas the lawyer" (νομικός, Tit. iii, 13) and Apollos "mighty in the Scriptures," sent apparently for the special purpose of dealing with the μάχαι νομικαί which prevailed at Crete (Tit. iii, 9), we may recognise the work which members of the order were capable of doing for the edifying of the Church of Christ.

III. *The* AMORAIM, *or Later Doctors of the Law.*—1. *Name and Date.*—The name *Amoraim* (אֲמוֹרָאִים, sing. אֲמוֹרָא, from אָמַר, *to say, to hold forth, to expound*), like the appellation *Tanaim*, is Aramaic; it literally denotes *recorders, expositors*, and was given, after the redaction of the Mishna, to those "wise men" and "doctors of the law" who alone constituted the authorized recorders and expositors of the received Halachah. The period of the Amoraim begins with the immediate disciples of R. Jehudah the Holy (A.D. 220), and terminates with the completion of the Babylonian Talmud (cir. A.D. 500), embracing nearly 270 years.

2. *The Work of the Amoraim.*—As the title implies, these Amoraim had to examine, decide, and expound the import of the Mishna for general practice. After the redaction of the Mishna by Jehudah the Holy (A.D. 163–193), this *corpus juris* became the canonical code, and constituted the source of study and the rule of practice, both in Babylon, whither it was imported immediately after its appearance by the celebrated Rab (q. v.), and in Palestine. These commentaries and discussions on the Mishna in the two countries are embodied in the two Talmuds, or more properly Gemaras, which are named after them—viz. Jerusalem and Babylon. The Jerusalem Talmud was made up in Tiberias about A.D. 400, because the Christian government took away from the doctors of the law the right of ordination, thus causing the extinction of the patriarchate and the declension of the Palestinian school; while the Babylonian Talmud was not closed finally till the period of the Saboraim, as the schools were still greatly flourishing in Babylon under the presidency of *Resh Methibta* (רֵישׁ מְתִיבְתָּא), or *heads of schools*, and the *Resh Galutha* (רֵישׁ גָּלוּתָא), or *the princes of the exiles*, as they were called. See MIDRASH; TALMUD. For the distinguished doctors of the law who occupied the patriarchate, and were the presidents and vice-presidents of colleges during this period, we must refer to the article SCHOOLS, JEWISH, where they are enumerated in chronological order.

IV. *The* SABORAIM, *or the Teachers of the Law after the Conclusion of the Talmud.*—1. *Name and Date.*—The appellation *Saboraim* (סְבוֹרָאִים, from the Aramaic סְבַר, *to think, to discern, to judge*) properly signifies *decisores*, and was given to those doctors of the law who determined the law (הֲלָכָה) from a careful examination of all the pros and cons (סְבָרָא) urged by the Amoraim in their controversies on divine, legal, and ritual questions contained in the Talmud. Hence the remark of Sherira Gaon (A.D. 968–998), "Though no independent legislation existed after the cessation of the Amoraim, yet there continued exposition and weighing of the transmitted and prevalent opinions; and it is from this weighing of opinions that the doctors derive their name, Saboraim" (Grätz, v, 426). The period of the Saboraim extends from about A.D. 500 to A.D. 657. This period, however, is divisible into two parts, and it is only the first part—i. e. from the death of Rabina, A.D. 500, to the death of R. Giza and R. Simuna, A.D. 550—which can properly be denominated the real *Saboraim epoch*; while the second part, which consists of the interval between the real Saboraim and the rise of the Gaonim, from A.D. 550 to 657, has no proper designation, because the doctors who lived at this time and the work which they did are alike unimportant and desultory.

2. *The Work of the Saboraim.*—Unlike their predecessors the Tanaim and Amoraim, and their successors the Gaonim, these doctors of the law neither formed a succession of teachers nor were they engaged in any new work. They were a circle of literati and teachers, who supplemented and completed the work of the Amoraim. They explained all doubtful questions in the Talmud, made new additions to it both from oral traditions and MS. notes, inserted into it all the anecdotes which were current in the different schools, closed it, and wrote it down in the form in which we now have it. Hence their work had nothing to do with theories, but was pre-eminently practical. The chief men among these Saboraim which have come down to us by name are R. Giza, the president of the college at Sora, and R. Simuna, the president of the college at Pumbaditha and Rabaï of Rob. Their disciples and successors who belong to this period are unknown (Grätz, v, 15 sq.; 422 sq.).

V. *The* GAONIM, *or the Last Doctors of the Law in the Chain of Rabbinic Succession.*—1. *Name and Date.*—It is now difficult to ascertain the etymology of *Gaôn* (גָּאוֹן), the title of the chief doctors of the law who succeeded the Saboraim. One thing, however, is certain—namely, that it is not Hebrew, since both in the Bible and in the Talmud this word signifies *pride, haughtiness*, while here it is an honorable appellation given exclusively to the presidents of the two distinguished colleges at Sora and Pumbaditha. Now, the period in which it originated may throw some light on the etymology of this title. Grätz (v, 139, 477) has shown that this title obtained A.D. cir. 658. When Ali, the son-in-law and vizier of Mohammed, was elected caliph (655), and the Islamites were divided into two parties, one for and the other against him, both the Babylonian Jews and the Nestorian Christians decided in his favor and rendered him great assistance. Maremes, who supported Ali's commander-in-chief in the siege of Mosul, was nominated *Catholicos*, while R. Isaac, the president of

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the college at Sora, who at the head of several thousand Jews aided Ali in the capture of Firuz-Shabur (May, 657), was rewarded with the title Gaon (*excellence*). Accordingly the title גאון is either of Arabic or Persian origin, and properly belonged to the presidents of the Sora college, who alone bore the appellation at the beginning. The president of the subordinate sister college at Pumbaditha was called *the head of the college* (Heb. ראש ישיבה, Aramaic ריש מתיבתא) by the Babylonians; and the appellation Gaon, whereby they were sometimes styled, obtained at first among the non-Babylonian Jews, who were not thoroughly acquainted with the dignities of the respective colleges in Babylon. It was only after 917, when Pumbaditha became of equal importance with Sora, and especially after 942–1038, when Sora, after the death of Saadia, began to decay altogether, and Pumbaditha continued alone to be the college of the doctors of the law, that the presidents of its college, like those of Sora, were described by the title Gaon. The period of the Gaonim extends from A.D. 657 to 1034 in Sora, and from 657 to 1038 in Pumbaditha, during which time the former college had no less than thirty-five presidents and the latter forty-three. See PUMBADITHA; SORA.

2. As to the *organization* of these colleges, the president of each school sat in front; next to him in rank was the *superior judge* (Heb. אב בית דין; Aramaic דיינא דדבבא), who discharged the judicial functions, and was presumptive successor to the Gaonate. Then came the ten who constituted the more limited synod, seven of whom were at the head of the assembled students (ראשי כלות), and three associates (חברים); these sat with their faces towards the president. Then came the college of one hundred members, subdivided into two uneven bodies—the one consisting of seventy members and representing the Great Sanhedrim (q. v.), the other consisting of thirty members and representing the Smaller Sanhedrim. Of these hundred, the seventy only were ordained; they bore the title of *teachers* (אלופים, *magistri*), or *the ordained sages* (חכמי חסמוכים), and were capable of advancing to the highest office, while the other thirty were simply candidates (בני קיומי), and do not seem to have been legally entitled to a seat or voice. The seventy sat in seven rows, each consisting of ten, and being under one of the seven heads of the college. They transmitted their membership to their sons.

3. *The Work and Authority of these Colleges.*—In later times these colleges assembled together for two months in the year—viz. in Adar (=March) and Elul (=September). In these sittings the members explained difficult points in the Talmud, discussed and answered all the legal and ritual questions which were sent in during the vacation from the different Jewish communities abroad, and enacted new laws for the guidance and regulation of the dispersed congregations, in accordance with the requirements of the ever-shifting circumstances of the nation and the sundry localities. Each member of the college took part in the discussions; the president summed up the various opinions, decided the question, and ordered the secretary to write down the decision. All the decisions which were passed through the session were read over again by the president before the assembly was dissolved, were signed in the name of the college, sealed with the college seal, and forwarded by special messengers to the respective communities, who, in return, sent gifts to the college, which constituted the extraordinary revenue of these schools for training the doctors of the law. Their ordinary income was derived from regular taxes which the college fixed for those communities which were under their jurisdiction. Thus the jurisdiction of Sora extended over the south of Irak, with the two important cities Wasit and Bassra, to Ophir (=India), and its annual income, even when it began to decline, amounted to 1500 ducats; while that of Pumbaditha extended over the north of Irak up to Khorassan. The president, with the superior judge and the seven heads of the college, appointed judges for each district, and gave them regular *diplomas*. As these judges, or *dayanim* (דיינים), had not only to decide civil questions, but also to settle religious matters; they were also the *rabbins* of the respective communities, and selected for themselves, in each place, two learned members of the congregation, who were styled *elders* (זקנים), and with them constituted the judicial and rabbinate college. This local college had to issue all the legal instruments—such as marriage contracts, letters of divorce, bills of exchange, business contracts, receipts, etc. Though each of the two imperial colleges had the power of governing itself and of managing its own affairs and dependencies, yet the College of Sora was, at first, over that of Pumbaditha, as may be seen from the following facts: (1.) In the absence of the prince of the exiles, the gaon of Sora was regent, and called in the taxes from all the Jewish communities. (2.) The College of Sora got two shares of the taxes, while Pumbaditha only got one share. (3.) The president of Sora took precedence of the president of Pumbaditha, even though the former happened to be a young man and the latter an old man. In later times, however, the College of Pumbaditha rose to the dignity of Sora, and eventually eclipsed it. These seats of learning, in which were trained the doctors of the law—the successors of the ancient scribes—and which represented the unbroken chain of tradition and ordination, were extinguished in the middle of the 11th century.

VI. *Literature.*—Krochmal, *More Neboche Ha-Seman* (Lemberg, 1851), p. 161, etc.; Frankel, *Monatsschrift für Geschichte und Wissenschaft des Judenthums* (Dessau, 1852), i, 203 sq., 403 sq.; Steinschneider, *Jewish Literature* (Lond. 1857), p. 9, etc.; *Catalogus Libr. Hebr. in Bibliotheca Bodleiana*, p. 2615, etc.; Grätz, in Frankel's *Monatsschrift* (Leips. 1857), vii, 336 sq., 381 sq.; *Geschichte der Juden*, vols. iv and v; Frankel, *Hodegetica in Mischnam* (Lips. 1859); and the Latin monographs of Syrbius (Vitemb. 1670), Georgius (ibid. 1734), and Hect (Francof. 1737); also Pick, *The Scribes in the Time of Christ* (in the *Lutheran Quarterly*, 1878, p. 249 sq.).

Scrip, an old Saxon name for *satchel* (*Bible Educator*, iv, 209), is used in the A. V. as a rendering of the Heb. יַלְקוּט, *yalkût* (from לָקַט, *to collect;* Sept. συλλογή), in 1 Sam. xvii, 40, where it appears as a synonym for כְּלֵי הָרֹעִים (*τὸ κάδιον τὸ ποιμενικόν*), the bag in which the shepherds of Palestine carried their food or other necessaries. In Symmachus and the Vulg. *pera*, and in the marginal reading of A. V. "scrip," appear in 2 Kings iv, 42 for the צִקְלֹן, *tsiklôn*, which in the text of the A. V. is translated *husk* (comp. Gesen. s. v.). The πήρα of the New Test. appears in our Lord's command to his disciples as distinguished from the ζώνη (Matt. x, 10; Mark vi, 8) and the βαλλάντιον (Luke x, 4; xxii, 35, 36), and its nature and use are sufficiently defined by the lexicographers. The English word has a meaning precisely equivalent to that of the Greek. Connected, as it probably is, with *scrape, scrap*, the scrip was used for articles of food. It belonged especially to shepherds (*As You Like It*, act iii, sc. 2). It was made of leather (Milton, *Comus*, 626). The later sense of *scrip* as a written certificate is, it need hardly be said, of different origin or meaning; the word, on its first use in English, was written *script* (Chaucer). The scrip of the ancient peasants was of leather, used especially to carry their food on a journey (ἡ ζηκὴ τῶν ἄρτων, Suid.; δέρμα τι ἀρτόφορον, Ammon.), and slung over their shoulders. In the Talmudic writers the word תרמיל is used as denoting the same thing, and is named as part of the equipment both of shepherds in their com-

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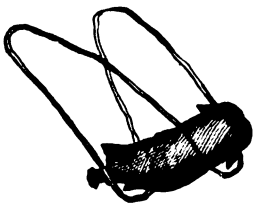
mon life and of proselytes coming on a pilgrimage to Jerusalem (Lightfoot, *Hor. Heb.* on Matt. x, 10). The ζώνη, on the other hand, was the loose girdle, in the folds of which money was often kept for the sake of safety [see GIRDLE]; the βαλλάντιον (*sacculus*, Vulg.), was the smaller bag used exclusively for money (Luke xii, 33). See BAG. Lightfoot, on the authority of rabbi Nathan, describes the scrip as "a kind of vesture, which was a little upper garment in which were many places sewed, where they put anything they met with that they had occasion to use; so that this was a kind of apron with divers purses or pockets made in it, in which the Jews put their necessaries as we do in our pockets, which apron they could readily put off or on, wear or lay aside, as they saw occasion. As in such an apron they had their pockets, so in the scarf or girdle wherewithal they girded their undercoats they had their purses. Their girdles were ordinarily of linen, and in them they kept their money when they travelled or went from home on their business" (*Temple Service*, ix, 121). See PURSE. Notwithstanding the great hospitality of the Orientals, travellers cannot always calculate upon obtaining a supply of food in their cottages, for most of the peasants are so poor that they can rarely afford to keep more provisions than will meet the immediate wants of their families. Pedestrian travellers and shepherds are therefore accustomed to take with them a satchel, or wallet, in which they carry some dry food and other little articles likely to be useful on a journey. It was in such a bag that David carried the pebble with which he smote the boasting champion of the Philistines (1 Sam. xvii, 40). When Christ sent forth his apostles, he forbade them to provide themselves with these satchels; and nothing can more forcibly show the completeness of their dependence on Divine Providence, while executing their mission, than their neglecting to supply themselves with what all other travellers would have regarded as an indispensable requisite (Matt. x, 10; Mark vi, 8; Luke ix, 3; comp. Luke xxii, 35, 36). They were to appear in every town or village as men unlike all other travellers, freely doing without that which others looked on as essential. The fresh rule given in Luke xxii, 35, 36, perhaps, also, the facts that Judas was the bearer of the bag (γλωσσόκομον, John xii, 6), and that when the disciples were without bread they were ashamed of their forgetfulness (Mark viii, 14-16), show that the command was not intended to be permanent. The scrip is often made of haircloth, and is of various forms. In Palestine, however, it is usually made of leather (Porter, *Damascus*, ii, 109). In the south of Spain, where many of the usages introduced by the Mohammedan conquerors are still retained, the scrip is usually of goat-skin, and is generally carried over the shoulder. The purse, which some inaccurate commentators have confounded with the scrip, was always suspended from the girdle. A kind of sanctity is attributed to the scrip by some of the Eastern Jews, as it preserves their food from being polluted by being brought into contact with those whom they are taught to regard as unclean or profane (see Hackett, *Illustrations of Scripture*, p. 97). Thomson found the farmers, in the vicinity of the Lake of Gennesaret, carrying wallets made of the skins of kids stripped off whole and roughly tanned; and he supposes these to be the *scrip* of the Bible (*Land and Book*, i, 532 sq.).



Modern Oriental Wallet.

Scriptoria, the desks of religious houses at which the monks wrote in the scriptorium.

Scriptorium. In the Middle Ages, when learning was neglected elsewhere, such literature as there was found a refuge in monasteries. In every great abbey there was an apartment called *scriptorium*, or *domus antiquarii*, where writers were constantly employed in copying psalters, missals, Church music, and such other works as they could obtain. The monks in these writing-rooms were enjoined to pursue their occupations in silence, and cautiously to avoid mistakes in grammar, spelling, or pointing. In some cases authors prefixed to their works a solemn adjuration to the transcribers to copy them correctly. When a number of copies of the same work was to be made, it was usual to employ several persons at the same time in writing; each person, except the writer of the first skin, began where his fellow was to leave off. Sometimes they wrote after another person, called the *dictator*, who held the original and dictated; hence the errors in orthography in many ancient MSS. These *scriptoria* were ordinarily so arranged that benches were placed one behind another for the copyists, so that, a master or person standing at one end and naming a word or musical note, it could be quickly copied by all, each naming it in succession. These writing monks were sometimes distinguished by the name of *librarii*, a term applied to the common *scriptores* who gained a living by writing, but their more usual designation was *antiquarii*. Isidore of Seville says, "The *librarii* transcribed both old and new works, the *antiquarii* only those that were ancient; from hence they derived their name." It was the duty of the librarian, or precentor of the monastery, to provide the writing-monks with the books they were to copy, and with the materials necessary for their occupation; they were also forbidden to write anything without his permission. The junior monks were usually employed in the transcription of ordinary books, but it was ordained that "the gospels, psalters, and missals should be carefully written by monks of mature age." Nuns were occasionally employed in a similar way.—Farrar, *Eccles. Dict.* s. v.

Scripturalists, a term sometimes applied to Protestants on account of their fundamental doctrine that the Scriptures are the only sufficient rule of faith and obedience. The Jews also occasionally use the same word to denote those who reject the Mishna and adhere solely to the Old-Test. Scriptures.

Scripture (כְּתָב, *kethâb*, Dan. x, 21, *writing*, as elsewhere rendered; in the New Test. γραφή, of the same signification, but always rendered "Scripture"). The chief facts relating to the books to which, individually and collectively, this title has been applied, will be found under BIBLE; CANON; and SCRIPTURES, HOLY. It will fall within the scope of this article to trace the history of the word, and to determine its exact meaning in the language of the Old and New Tests. (In doing this we substantially adopt Plumtre's art. in Smith's *Dict. of the Bible*.)

1. It is not till the return from the Captivity that the word meets us with any distinctive force. In the earlier books we read of the law, the book of the law. In Exod. xxxii, 16, the commandments written on the tables of testimony are said to be "the writing of God" (γραφὴ Θεοῦ), but there is no special sense in the word taken by itself. In the passage from Dan. x, 21 (בִּכְתָב אֱמֶת, Sept. ἐν γραφῇ ἀληθείας), where the A. V. has "the Scripture of truth," the words do not probably mean more than "a true writing." The thought of *the* Scripture as a whole is hardly to be found there: the statement there given was certainly not a quotation from any Biblical book. The allusion doubtless is to the divine purposes, which are figuratively represented as a book of destiny (comp. Psa. cxxxix, 16; Rev. v, 1). See BOOK. This first appears in 2 Chron. xxx, 5, 18 (כַּכָּתוּב, Sept. κατὰ τὴν γραφήν—A. V. "as it was written"), and is probably connected with the profound reverence for the sacred books which led the earlier scribes to confine their own teaching to oral tra-

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dition, and gave therefore to "the writing" a distinctive pre-eminence. See SCRIBES. The same feeling showed itself in the constant formula of quotation, "It is written," often without the addition of any words defining the passage quoted (Matt. iv, 4, 6; xxi, 13; xxvi, 24). The Greek word, as will be seen, kept its ground in this sense. A slight change passed over that of the Hebrew, and led to the substitution of another. The כְּתוּבִים (*kethubim* = writings), in the Jewish arrangement of the Old Test., was used for a part, and not the whole, of the Old Test. (the Hagiographa [q. v.]), while another form of the same root (*kethîb*) came to have a technical significance as applied to the text, which, though written in the MSS. of the Hebrew Scriptures, might or might not be recognised as *keri*, the right intelligible reading to be read in the congregation. Another word was therefore wanted, and it was found in the Mikrâ (מִקְרָא, Neh. viii, 8), or "reading," the thing read or recited, recitation. (The same root, it may be noticed, is found in the title of the sacred book of Islam [*Koran* = recitation].) This, accordingly, we find as the equivalent for the collective γραφαί. The boy at the age of five begins the study of the Mikra, at ten passes on to the Mishna (*Pirke Aboth*, v, 24). The old word has not, however, disappeared, and הַכְּתוּב, "the writing," is used with the same connotation (*ibid.* iii, 10).

2. With this meaning the word γραφή passed into the language of the New Test. Used in the singular, it is applied chiefly to this or that passage quoted from the Old Test. (Mark xii, 10; John vii, 38; xiii, 18; xix, 37; Luke iv, 21; Rom. ix, 17; Gal. iii, 8, et al.). In Acts viii, 32 (ἡ περιοχὴ τῆς γραφῆς) it takes a somewhat larger extension, as denoting the *writing* of Isaiah; but in ver. 35 the more limited meaning reappears. In two passages of some difficulty, some have seen the wider, some the narrower, sense.

(1.) Πᾶσα γραφὴ θεόπνευστος (2 Tim. iii, 16) has been translated in the A. V. "All Scripture is given by inspiration of God," as if γραφή, though without the article, were taken as equivalent to the Old Test. as a whole (comp. πᾶσα οἰκοδομή, Eph. ii, 21; πᾶσα Ἱερουσάλυμα, Matt. ii, 3), and θεόπνευστος, the predicate asserted of it. This is doubtless the correct construction. Even if we should retain the narrower meaning, however, we might still take θεόπνευστος as the predicate. "Every Scripture—sc. every separate portion—is divinely inspired." It has been urged, however, that this assertion of a truth, which both Paul and Timothy held in common, would be less suitable to the context than the assigning of that truth as a ground for the further inference drawn from it; and so there is a large amount of authority in favor of the rendering, "Every γραφή being inspired, is also profitable . . ." (comp. Meyer, Alford, Wordsworth, Ellicott, Wiesinger, ad loc.). But this renders the latter clause unbalanced, and the καί is evidently intended as a copulative, and not as a mere expletive adverb. There does not seem any ground for making the meaning of γραφή dependent on the adjective θεόπνευστος ("every inspired writing"), as if we recognised a γραφή not inspired. The *usus loquendi* of the New Test. is uniform in this respect, and the word γραφή is never used of any common or secular writing.

(2.) The meaning of the genitive in πᾶσα προφητεία γραφῆς (2 Pet. i, 20) seems at first sight, anarthrous though it be, distinctly collective. "Every prophecy of (i. e. contained in) the Old-Test. Scripture." A closer examination of the passage will perhaps lead to a different conclusion. The apostle, after speaking of the vision on the holy mount, goes on, "We have as something yet firmer, the prophetic word" (here, probably, including the utterances of New-Test. προφῆται, as well as the writings of the Old Test.). So ὁ προφητικὸς λόγος is used by Philo of the words of Moses (*Leg. Alleg.* iii. 14; i, 95, ed. Mang.). He, of course, could recognise no prophets but those of the Old Test. Clement of Rome (ii, 11) uses it of a prophecy not included in the canons. Men did well to give heed to that word. They needed one caution in dealing with it. They were to remember that no προφητεια γραφῆς, no such prophetic utterance starting from, resting on, a γραφή, came from the ἰδία ἐπίλυσις, the individual power of interpretation of the speaker, but was, like the γραφή itself, inspired. It was the law of προφητεία, of the later as well as the earlier, that men of God spake "borne along by the Holy Spirit." So in the only other instance in which the genitive is found (Rom. xv, 4), ἡ παράκλησις τῶν γραφῶν is the counsel, admonition, drawn from the Scriptures. Λόγος παρακλήσεως appears in Acts xiii, 15 as the received term for such an address, the sermon of the Synagogue. Παράκλησις itself was so closely allied with προφητεία (comp. Barnabas = υἱὸς προφητείας = υἱὸς παρακλήσεως) that the expressions of the two apostles may be regarded as substantially identical.

3. In the plural, as might be expected, the collective meaning is prominent. Sometimes we have simply αἱ γραφαί (Matt. xxi, 42; xxii, 29; John v, 39; Acts xvii, 11; 1 Cor. xv, 3). Sometimes πᾶσαι αἱ γραφαί (Luke xxiv, 27). The epithets ἅγιαι (Rom. i, 2), προφητικαί (xvi, 26), are sometimes joined with it. In 2 Pet. iii, 16 we find an extension of the term to the epistles of Paul; but it remains uncertain whether αἱ λοιπαὶ γραφαί are the Scriptures of the Old. Test. exclusively, or include other writings then extant dealing with the same topics. There seems little doubt that such writings did exist. A comparison of Rom. xvi, 26 with Ephes. iii, 5 might even suggest the conclusion that in both there is the same assertion that what had not been revealed before was now manifested by the Spirit to the apostles and *prophets* of the Church, and so that the "prophetic writings" to which Paul refers are, like the spoken words of New-Test. prophets, those that reveal things not made known before, the knowledge of the mystery of Christ.

It is noticeable that in the 2d Epistle of Clement of Rome (ch. xi) we have a long citation of this nature, not from the Old Test., quoted as ὁ προφητικὸς λόγος (comp. 2 Pet. i, 19), and that in the 1st Epistle (ch. xxiii) the same is quoted as ἡ γραφή. Looking to the special fulness of the prophetic gifts in the Church of Corinth (1 Cor. i, 5; xiv, 1), it is obviously probable that some of the spoken prophecies would be committed to writing; and it is a striking coincidence that both the apostolic and the post-apostolic references are connected, first with that Church, and next with that of Rome, which was so largely influenced by it.

4. In one passage, τὰ ἱερὰ γράμματα (2 Tim. iii, 15) answers to "The Holy Scriptures" of the A. V. Taken by itself, the word might, as in John vii, 15; Acts xxvi, 24, have a wider range, including the whole circle of Rabbinic education. As determined, however, by the use of other Hellenistic writers, Philo (*Leg. ad Caium*, ii, 574, ed. Mang.), Josephus (*Ant.* Procem. 3, x, 10, § 4; *Cont. Apion.* i, 26), there can be no doubt that it is accurately translated with this special meaning.

SCRIPTURE, APOCRYPHAL. The books which we now call Apocryphal were read in some of the early churches, but not in all. They were utterly forbidden in the Church of Jerusalem, as appears from Cyril (*Catech.* 4, n. 22, p. 66, 67), where he directs the catechumens to read no Apocryphal books, but only the canonical, which he names as they are now found in the Bible, with the exception of Revelation. The like determination was made for some other churches by the Council of Laodicea (*Conc. Laodic.* can. 59). In some churches they were allowed to be read with a mark of distinction, as books of piety and moral instruction, to edify the people; but they were never named as inspired books, nor made use of to confirm articles of faith. They were sometimes spoken of as canonical, taking that word in a large sense for such books as were in the rule, or canon, or catalogue of books authorized to be read in the

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Church. — Bingham, *Christian Antiq.* bk. xiv, ch. iii, § 15. See APOCRYPHA.

SCRIPTURE, INTERPRETATION OF, JEWISH. We here present some details supplementary to the art. INTERPRETATION (q. v.).

I. *Among the Rabbinic Jews.* — Immediately after the close of the canon, the study of the Old Test. became an object of scientific treatment. A number of God-fearing men arose, who, by their instruction, encouragement, and solemn admonitions, rooted and builded up the people in their most holy faith. The first among these was Ezra, who read and explained the law to the people (Neh. viii, 8). As the Bible formed the central point around which their legends, sermons, lectures, discussions, investigations, etc., clustered, a homiletico-exegetical literature was, in the course of time, developed, which was called *Midrash* (מדרש). This Midrash again developed itself in the *Halachah* (הלכה), i. e. *current law, fixed rule of life;* also called שמעתא, *what was heard* or *accepted*, and *Hagadah* (הגדה), i. e. *what was said*, without having the authority of a law, i. e. *free exposition, homilies, moral sayings*, and *legends*. Starting from the principle that Scripture, especially the Pentateuch, contained an answer to every question, the text was explained in a fourfold manner, viz.: 1, פשט, in a *simple, primary*, or *literal;* 2, דרש, *secondary, homiletic*, or *spiritual;* 3, רמז, *allegorical;* 4, סוד, *recondite* or *mysterious sense*, which was afterwards designated by the acrostic *Pardes* (q. v.). These four modes of interpretation were also espoused by the celebrated Nicholas de Lyra (q. v.), which he describes in the well-known couplet—

> "Littera gesta docet, quid credas Allegoria,
> Moralis quid agas, quo tendas anagogia."

Long before De Lyra, we also find a threefold mode of interpretation by Origen, viz.: *σωματικός*, *ψυχικός*, and *πνευματικός* (comp. *περὶ ἀρχῶν*, lib. iv, c. 2). As the Midrashic literature has already been treated in the art. MIDRASH (q. v.), we can only refer to it. The fourfold mode of interpretation, however, was not sufficient for the explanation, and, according to the old saying that "the law can be interpreted in forty-nine different modes" (התורה נדרשת במ"ט פנים, *Midrash Rabb. Lev.* § xxvi, p. 149 b), all impossibilities could be made possible. Hence the necessity arose for laying down and fixing certain laws for the interpretation of the Scripture. This was done by Hillel the Great (q. v.) by his מדות ז', or *seven rules*, according to which the law was to be explained, viz.:

1. *Inference from minor to major* (קל וחומר). Thus, e. g., in Exod. xxii, 13 it is not said whether the borrower of a thing is responsible for theft. In ver. 9–11, however, it is declared that the depositary who can free himself from making restitution in cases of death or accident must make restitution when the animal is stolen; while in ver. 13 the borrower is even obliged to make restitution in cases of death or accident. Hence the inference made from the minor (i. e. the depositary) to the major (i. e. the borrower) that he (in xxii, 13) is all the more responsible for theft (*Baba Metsia*, 95 a; comp. also for other examples, *Berakoth*, ix, 5 med.; *Beza*, v, 2; *Sanhedrin*, vi, 5; *Eduyoth*, vi, 2).

2. *The analogy of ideas or analogous inferences* (גזירה שוה). This rule was employed by Hillel himself against the sons of Batheira, who pretended not to know whether or not the Paschal lamb might be slain on the Sabbath, when the evening of the Passover happened to fall on that day. Hillel affirmed this question on the ground of the analogous inference. In Numb. xxviii, 2 it is said concerning the daily sacrifice, "to offer it in its time" (במועדו); and it is also said respecting the Paschal lamb, "let the children of Israel keep it in its time" (במועדו, Numb. ix, 2). He thus concluded, since the daily sacrifice can be offered on the Sabbath, so likewise can the Paschal lamb (*Pesachim*, vi, 2; Jerus. *Pesachim*, 66 a; Tosephta *Pesachim*, c. 4).

3. *Analogy of two objects in one verse* (בנין אב מכתוב אחד). Thus in Lev. xv, 4 two objects are mentioned, the bed and the chair (משכב ומושב), which, though belonging to two different classes, have the common quality of serving for repose. And as these are declared to be unclean when touched by him who has an issue, and to have the power of defiling both men and garments through contact, it is inferred that all things which serve for resting may be rendered unclean by him who has an issue, and then defile both men and garments.

4. *Analogy of two objects in two verses* (בנין אב משני כתובים), e. g., though the command to light the lamps in the sanctuary (נרות, Lev. xxiv, 4) is different from the command "to put out of the camp every leper" (Numb. v, 2), inasmuch as the former is enjoined for all times (ver. 3), while the latter enjoins only the speedy carrying-out of the injunction (ver. 4); yet, because they both have in common the word צו, *command*, the conclusion is that every law with regard to which the expression צו is used must at once and forever be carried out.

5. *General and special* (כלל ופרט). Hereby is meant that wherever a special statement follows a general one, the definition of the special is to be applied to the general use. Thus in Lev. i, 2 we read, "If any man of you bring an offering to the Lord, from cattle, from oxen, and from sheep." Here cattle is a general expression, and may denote different kinds of animals. Oxen and sheep is the special whereby the general is defined, and therewith it is rendered coextensive. Hence it is inferred that only oxen and small cattle may be brought as sacrifices, but not beasts.

6. *Analogy of another passage* (כיוצא בו ממקום אחר), being an extension of 3 and 4.

7. *The connection* (דבר הלמד מענינו). Thus the prohibition in Lev. xx, 11, "Ye shall not steal," only refers to stealing money, because the whole connection treats upon money matters.

To these exegetical principles Nahum of Gimso (q. v.) not only added another canon, but he also maintained that certain defined particles employed in the text were to be looked upon as so many indications of a hidden meaning in the words. In this he was opposed by Nechunjah ben-Ha-Kanah (q. v.), on the one hand, and seconded by Akiba (q. v.), on the other, who not only adopted this principle, but went much beyond it. Starting with an erroneous notion of the character of inspiration, he refused to submit the sacred text to the same critical rules as other writings. He maintained that *every sentence, word, and particle* in the Bible must have its use and meaning. He denied that mere rhetorical figures, repetitions, or accumulations occurred in the Bible. *Every* word, syllable, and letter which was not absolutely requisite to express the meaning which it was desired to convey, must, he maintained, serve some ulterior purpose, and be intended to indicate a special meaning. Akiba reduced his views to a system. The seven exegetical principles of Hillel were enlarged into forty-nine, and were strictly applied to every possible case, irrespective of the consequences of such conclusions. Great as the authority of Akiba was, yet as formerly Nechunjah ben-Ha-Kanah had opposed the exegetical principles of Nahum of Gimso, so now rabbi Ismael ben-Elisa (q. v.) rejected those of rabbi Akiba, and kept by the rules of Hillel, which he somewhat altered by rejecting one, adding another, and subdividing a third into five parts. These principles of rabbi Ismael are known as his thirteen exegetical canons, the שלשה עשרה

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מדות, by which alone the Scriptures are to be interpreted (שתחורת נדרשת בהם), and which are:

1. *Inference from minor to major* (קל וחמר). 2. *The comparison of words or ideas* (גזירה שוה). 3. *Building of the father, or the chief, law from one verse, and the chief law from two verses* (בנין אב מכתוב אחד ובנין אב משני כתובים). 4. *General and special* (כלל ופרט). 5. *Special and general* (פרט וכלל). 6. *General, special, and general* (כלל ופרט וכלל). 7. *A general subject which requires a special one, and a special which requires a general subject* (כלל הצריך לפרט ופרט הצריך לכלל). 8. *When a special law is enacted for something which has already been comprised in a general law, it shows that it is also to be applied to the whole class* (דבר שהיה בכלל ויצא מן הכלל ללמד לא ללמד על עצמו יצא אלא ללמד על הכלל כולו יצא). 9. *When a subject included in a general description is excepted from it for another enactment, while it remains in all other respects like it, it is excepted to be alleviated, but not aggravated* (דבר שהיה בכלל ויצא לטעון טעון אחר שהוא כעניני יצא להקל ולא להחמיר). 10. *When a subject included in a general description is excepted from it for another enactment, while it is also not like it in other respects, it is excepted both to be alleviated and aggravated, i. e. its connection with the general law entirely ceases* (דבר שהיה בכלל ויצא לטעון טעון אחר שלא כעניני יצא להקל ולהחמיר). 11. *If a subject included in a general description has been excepted from it for the enactment of a new and opposite law, it cannot be restored again to the general class unless the Bible itself expressly restores it* (דבר שהיה בכלל ויצא לידון בדבר החדש אי אתה יכול להחזירו לכללו עד שיחזירנו הכתוב בפירוש). 12. *The sense of an indefinite statement must either be determined from its connection, or from the form and tendency of the statement itself* (דבר הלמד מענינו ודבר הלמד ממסופו). 13. *When two statements seem to contradict each other, a third statement will reconcile them* (שני כתובים המכחישים זה את זה צריך שיבוא הכתוב השלישי ויכריע ביניהם).

This canon of Ishmael was soon followed by a more extended one of Eliezer ben-Jose the Galilean, of the 2d century, who laid down thirty-two rules, which are given in the art. MIDRASH (q. v.), § iv.

Besides these rules, the Scripture was explained according to the *Notaricon* (q. v.), or according to the *Gematria* (גימטריא), a word borrowed from the Greek, either corresponding to γεωμετρία or γραμματεία. The idea of this rule was, since every letter is a numeral, to reduce the word to the number it contains, and to explain the word by another of the same quantity. Thus from the words "Lo! three men stood by him" (Gen. xviii, 2), it is deduced that these three angels were *Michael, Gabriel,* and *Raphael,* because והנה שלשה, *and lo! three men,* and אלו מיכאל גבריאל ורפאל, *these are Michael, Gabriel, and Raphael,* are of the same numerical value, as will be seen from the following reduction to their numerical value of both these phrases:

ו ה נ ה ש ל ש ה
5+300+30+300+5+50+5+6=701.

א ל ו מ י כ א ל ג ב ר י א ל
30+1+10+200+2+3+30+1+20+10+40+6+30+1
ו ר פ א ל
+30+1+80+200+6=701.

From the passage, *And all the inhabitants of the earth were of one language* (Gen. xi, 1), is deduced that all spoke *Hebrew,* שפה being changed for its synonym לשון, and תקדש = 5+100+4+300=409, is substituted for its equivalent אתת = 1+8+400=409.

Another mode of interpretation was according to the אל תקרי, i. e. read not so, but so—a very important rule, which exhibits the beginnings of the Masorah (q.v.). In the 3d and 4th centuries nothing new was added to the exegetical canons, and the rabbins of this period did not go beyond their predecessors. The main study was devoted to that branch of literature which found its climax in the Mishna and Gemara, now constituting what is termed the Talmud (q. v.). In the 7th century, however, "we find ourselves with Jewish scholars who had begun to be awake to the importance of serious inquiry into the true meaning of the written Word of God, and men who brought to the task of such investigations minds not only teeming with the traditions of their forefathers, but educated in the severer science of their own age. Of this class the representative is Saadias (q. v.) Gaon, who was beyond compare, both as a philologist and theologian, the most competent expositor of Holy Scripture that had hitherto appeared in the schools of Judaism; and who was followed by men yet more powerful, in Aben-Ezra, Rashi, Kimchi, Abarbanel, and others, who have been, or will yet be, treated in this *Cyclopædia.* These commentators do not all adopt the same principle of interpretation. They teach the same doctrines substantially, they write under the influence of similar prejudices more or less strong, and they aim at like objects; but they go to work in different ways. One class address themselves to unfold what they consider to be the simple or literal meaning of the words of Scripture; and of this class, some not only attend to the idioms of the language and the lexicographic import of words, but descend to the niceties of the Masorah, and profess to show how different shades of meaning may be brought out of words by the diacritical use of the vowel-points and accents. Another class bring to their aid the mythical apparatus of the Midrashim, and crowd their pages with the legends and sagas of the Hagadoth. Others, again, advance from the literal into the allegorical mode of exposition, and consider the letter of the document as the signature or indication of a higher and more spiritual teaching; while a fourth school, disdaining all these lower modes of exegesis, seek the transcendental regions of the Cabala."

II. *Among the Hellenistic and Alexandrian Jews.*—While the Talmudic and Rabbinic Judaism, with all its dogmas and pharisaic decisions, stood upon the firm ground of the Old-Test. revelation, it was entirely different with Hellenistic Judaism. Separated from their brethren of Palestine, the Jews of Egypt constituted an almost independent sect. Left to themselves, and set free from those elements which led to the development of Rabbinism in the mother country, the Alexandrian Jews pursued a different direction. They had to defend their faith from the attacks of a philosophical system apparently related to it, but claiming for those initiated into its mysteries a higher spirituality and a loftier elevation. To retain the truths of Platonism in Judaism, to vindicate them for, and to elicit them from, the Old Test., such was the first task of the Alexandrian Jewish apologist. The medium of allegorical exposition served for this purpose, as it necessarily comes into existence everywhere, when the religious faith has taken up an attitude of contradiction to the contents of those documents which yet are received as divine, and are firmly retained (see Gfrörer, *Philo,* i, 69).

The beginnings of this interpretation can be pointed out so early as B.C. 180, in the Ἐξηγήσεις τῆς Μωυσέως Γραφῆς, by Aristobulus, an adherent of the Aristotelian philosophy. Homage was done to it by the *Therapeutæ* (q. v.), who, according to Philo (*De Vita Contemplativa* [ed. Mang.], ii, 483), regarded the entire *νομοθεσία* (that is, the Holy Scriptures) as a living being (ζῶον), and held "the words to be the body, and the deeper sense, which is veiled under the words, to be the soul: into this the rational soul gazes, looking into very hidden thoughts by means of the words, as it were by a

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mirror" (see Gfrörer, *Philo*, ii, 292 sq.). Josephus, it seems, also fancied this mode, as can be seen from his words in the preface to his *Antiquities*, that Moses, in his works, had only indicated some things, and others he had communicated in allegories worthy of the topics (*τὰ μὲν αἰνιττομένου τοῦ νομοθέτου, τὰ δὲ ἀλληγοροῦντος μετὰ σεμνότητος*). But it reached its zenith in the writings of Philo (q.v.) of Alexandria, the whole of which are occupied with explanations or allegorical interpretations of the books of Moses.

Like most Jewish theologians, Philo places the authority of Moses above that of the other inspired writers, who are considered rather as his interpreters and followers than as his equals. But even in Moses we have to distinguish what he attained by philosophical acquirement from that which he received from God, either in ecstasy (a state more or less attainable by all initiated), in answer to his inquiries, or by direct communications. The results of all these are laid down in the Scriptures. But all deeper spiritual truths appear there veiled; the letter conveying comparatively low and carnal views in order to condescend to the gross and carnal notions of the vulgar, so as to bring at least *some* truth to them, and perhaps gradually to attract them to higher and more spiritual views. It were impossible, it is ridiculous, to interpret literally many scriptural statements, which, so understood, are contrary to reason, and would degrade Judaism below the level of heathen philosophy. In explaining the supposed allegories of Scripture, the Greek text of the Sept. is rigidly adhered to by Philo, though traces of an imperfect acquaintance with the Hebrew occur. A good deal was, of course, to be left to the exegetical tact of each interpreter, but the following seem to have been some of the principles of Alexandrian exegesis: 1. The terms in the text may be expanded, and its statements applied to any or all topics to which the same expressions might figuratively be applied. Thus the word "place" might, besides its proper meaning, apply to the Logos, and even to God, who contains and fills all. 2. The *idea* conveyed in the text may be educed from the *words* by showing a similar etymological derivation, and hence an affinity between the words and the idea. 3. Everything not absolutely requisite in the text was supposed to point to some special and hidden meaning. 4. Attention was to be given to the exegetical traditions of the fathers, which especially showed itself in the explanation of proper nouns. 5. Above all, the commentator may, by reaching the ecstatic state of the inspired writer, sympathize with and gain an immediate view of the same truth. 6. Several differing interpretations may all convey portions of truth. Such being the procedure of Philo, the natural consequence was "that he completely altered the peculiar subject-matter and spirit of the religion of the old covenant, whose essential character is constituted by the revelation of God in facts and history; and that he volatilized the truth of God into abstract ideas." See PHILO (JUDÆUS).

III. *Among the Cabalists.*—An entirely different attitude towards the Old Test. was assumed by the Cabalists, the Jewish theosophists of the Middle Ages; for they endeavored to lay a foundation for their theosophic doctrine and theories formed by fusing Greek and Oriental speculations, together with the Old-Test. revelation, in allegorical and mystical interpretations of the Old Test., especially the history of creation in Genesis, and Ezekiel's vision of the chariot of God. For this purpose they availed themselves of the artificial hermeneutical methods of the Talmudical Hagadah. They not only made use of the four modes of interpretation comprised in the mnemotechnic *Pardes*, of the Notaricon and Guimatria mentioned above, but also of the *Tsiruph* (צירוף), an anagram which consists in the change of any word into others by the transposition of the component letters, which form various words. Thus בראשית, "in the beginning," has been anagramatized ברית אש, "a covenant of fire," to accord with Deut. xxxiii, 2; the *Temurah* (תמורה), or permutation, or a change of the letters of the alphabet, by first reducing its twenty-two letters to eleven couples, coupling the first with the last, the second with the one next to the last, etc., as אה בט גר דק חצ ום זע חס טנ רם כל, and then forming mysterious words from the substituted letters. They assert that Jeremiah, in order that he might not provoke the king of Babylon against him by making use of the word *Babylon*, artfully substituted ששך (Jer. li, 41), and that it is the same as בבל. Without going into details, we will quote the Jewish writer Zunz, who (in his *Gottesdienstliche Vorträge*, p. 403) characterizes the Cabalistic treatment of Scripture in the following manner: "The contents and signification of the Biblical and Talmudical doctrines were linked on to traditional or self-imagined laws for the regulation of the world in the mysteries of the Divine Majesty. The secrets of the law became now the deeper sense of the old precepts and opinions when this had been unriddled. It was believed that these secrets had been deposited in the letter of Scripture, but were legible only to the initiated or inspired, who knew how to set free the spirits confined in the words. Thus, then, in all that was given by the Scripture and the Hagadah, men saw a sum of letters and signs, whose arbitrary combination led to the unveiling of mysteries, and as the use of similar means occurred already in the Hagadah, such a spiritualizing of the letter, by means of which the connection of Judaism with the eternal order regulating the heavens became known, was held to be the glory of the law, the highest attainment of all exposition, and the final aim of all wisdom. The contents of the Holy Scriptures, the Halachah as well as the Hagadah, the secret doctrine and the results of philosophy—the whole was the bearer of an order which regulated the world; in which God and law were the foundation, the written Word was the symbol, but the alleged body of tradition was the *truth*. Into that domain of the 'Mercabah' and the 'Bereshith' ['the Chariot' and 'the Creation'], at one time kept at such a distance from the public, everything of expository material which antiquity had bequeathed was gradually drawn in, and was extended into philosophico-mystical systems of Judaism, in writings of the most manifold description." See CABALA.

IV. *Among the Karaites.*—Their opposition to Rabbinism would also lead them to a rejection of their mode of interpretation. They expounded the Old Test. simply and naturally, and their expositions manifest an obvious effort to reach the true spiritual understanding. In general they have penetrated deeper into the spirit of the Old Test. than their opponents.

See Hartmann, *Die enge Verbindung des Alten Testaments mit dem Neuen*, p. 384–731; Hirschfeld, *Der Geist der talmudischen Auslegung der Bibel*—Erster Theil, *Halachische Exegese* (Berlin, 1840); id. *Die hagadische Exegese* (ibid. 1847); Frankel, *Vorstudien zu der Septuaginta*, p. 163–203; id. *Ueber den Einfluss der palästinensischen Exegese auf die alexandrinische Hermeneutik* and *Programm zur Eröffnung des jüdisch-theolog. Seminars zu Breslau* (1854); Welte, in the *Tüb. theol. Quartalschrift*, 1842, p. 19–58; Hamburger, *Real-Encyklop.* s.v. "Exegese;" Schürer, *Neutestamentliche Zeitgeschichte*, p. 446 sq.; Grätz, *Gesch. d. Juden*, iii, 175 sq.; iv, 55 sq., 427 sq.; id. in Frankel's *Monatsschrift*, 1851–52, p. 156–162; Pinner, *Einleitung zur Uebersetzung des Tractates Berachoth*, p. 17 b–20 a; Pressel, in Herzog's *Real-Encyklop.* xv, 651 sq.; Zunz, *Gottesdienstliche Vorträge*, p. 58 sq., 86 sq.; Edersheim, *Hist. of the Jewish Nation*, p. 182 sq., 570 sq.; Eisenmenger, *Neuentdecktes Judenthum*, i, 453 sq.; Wahlner, *Antiquitates Ebræorum*, i, 376–532; Hottinger, *Thesaur. Philolog.* p. 560–562; Bodenschatz, *Kirchl. Verfassung der heutigen Juden*, iii, 237–246; D'Aquine [Ph.], *Veterum Rabbinorum in Exponendo Pentateucho* (Paris, 1622); Maimonides, *More Nebuchim* (see

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Rosenmüller's *Handbuch*, iv, 124 sq.); Keil, *Introduction to the Old Test.* ii, 380 sq.; Ginsburg, *Kabbalah*, p. 48 sq.; id. *Ecclesiastes*, p. 30 sq.; Margoliouth, *Modern Judaism Investigated*, p. 13 sq. (B. P.)

SCRIPTURES, HOLY, the term generally applied in the Christian Church, since the 2d century, to denote the collective writings of the Old and New Testaments. See BIBLE. The names *Scripture*, or "writing" (ἡ γραφή, 2 Pet. i, 20), *Scriptures* (αἱ γραφαί, Matt. xxii, 29; Acts viii, 24), *Holy Scriptures* (ἱερὰ γράμματα, 2 Tim. iii, 15), are those employed in the New Test. to denote exclusively the writings of the Old. See TESTAMENT. About A.D. 180, the term *The Holy Scriptures* (αἱ ἁγίαι γραφαί) is used by Theophilus (*Ad Autolyc.* iii, 12) to include the Gospels. Irenæus (ii, 27) calls the whole collection of the books of the Old and New Testaments *The Divine Scriptures* (θεῖαι γραφαί), and *The Lord's Scriptures* (Dominicæ Scripturæ, v, 20, 2). By Clement of Alexandria (*Strom.* vii) they are called the *Scriptures* (γραφαί), and the *inspired Scriptures* (αἱ θεοπνεύστοι γραφαί). From the end of the 2d and beginning of the 3d century, at which time a collection of the New-Test. writings was generally received, the term came into constant use, and was so applied as to include all the books contained in the version of the Sept., as well as those of the Hebrew canon. See SCRIPTURE.

I. *Contents of the Scriptures.*—The Scriptures are divided into the books held sacred by the Jews, and those held sacred both by Jews and Christians. The former are familiarly known by the name of the *Old* Test., and the latter by that of the *New*. See BIBLE. The Old Test., according to the oldest catalogue extant in the Christian Church, that of Melito, bishop of Sardis in the 2d century, consists of the five books of Moses, or the Pentateuch (viz. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), Joshua, Judges, and Ruth; four books of Kings and two of *Paralipomena* (Chronicles); the Psalms of David; the Proverbs of Solomon, Ecclesiastes, Canticles, and Job; the prophets Isaiah and Jeremiah; the twelve Prophets; the books of Daniel, Ezekiel, and Ezra, under which head Nehemiah and Esther seem to be included (Eusebius, *Hist. Eccles.* iv, 26). Origen, in the next century, reckons twenty-two books, calling them by their Hebrew names, which consisted generally of the initial word of the book, viz. Bresith, or Genesis; Walmoth, or Exodus; Waikra, or Leviticus; Ammesphekodeim, or Numbers; Ellahadebarim, or Deuteronomy; Joshua ben-Nun; Sophetim, or Judges and Ruth; Samuel; Wahammelech Dabid, or 3 and 4 Kings; Dibre Hajammin, or Chronicles; Ezra, which included Nehemiah; Sepher Tehillim, or Psalms; Misloth, or Proverbs; Koheleth, or Ecclesiastes; Sir Hasirim, or Canticles; Isaiah; Jeremiah, Lamentations, and the Epistle; Daniel; Ezekiel; Job; and Esther; "besides which," he adds, "is Sarbath Sarbane El, or Maccabees." He omits, perhaps by an oversight, the book of the twelve minor prophets. To the books enumerated in the preceding catalogue, Origen applies the term *canonical Scriptures*, in contradistinction to *secret* (apocryphal) and heretical books. He does not, however, include in these latter the deutero-canonical (ἐν δεύτερῳ, see Cyril of Jerusalem, *Catech.* iv, 36) or ecclesiastical books; to which he also applies the terms *Scripture*, the *Divine Word*, and the *Sacred Books* (*De Princip.* ii, 1; in *Opp.* i, 16, 79, etc.; *Cont. Cels.* viii, in *Opp.* i, 778). Jerome enumerates twenty-two books, viz.: 1. The Pentateuch, which he terms *Thora*, or the *Law*. 2. The eight prophets, viz. Joshua, Judges and Ruth, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve prophets. 3. Nine Hagiographa, viz. Job, Psalms, Proverbs, Ecclesiastes, Canticles, Daniel, Chronicles, Ezra, and Esther. Some, he adds, enumerate twenty-four books, placing Ruth and Lamentations among the Hagiographa. The other books, read in the churches, but not found in the canon, as Wisdom, Sirach, Judith, Tobit, and the Shepherd, he terms *Apocrypha*. With this catalogue agrees his contemporary Rufinus, who accuses Jerome of compiling, or rather plundering (*compilandi*), the Scriptures, in consequence of the rejection by that father of Susanna and the Benedicite. Cyril of Alexandria divides the canonical books into five of Moses, seven other historical, five metrical, and five prophetical.

With these catalogues the Jews also agree. Josephus enumerates twenty-two books—five of Moses, thirteen prophets, and four books of morality. The prophets were divided by the ancient Jews into the early prophets (viz. Joshua, Judges, Samuel, and Kings) and the later prophets, which were again subdivided into the greater (viz. Isaiah, Jeremiah, and Ezekiel) and the twelve lesser prophets. The Talmud and the modern Jews agree with Jerome's division into eight prophets and nine Hagiographa (*Kethubim*).

The canon of the Alexandrian version includes the other books, called ecclesiastical, which we have already given in their order. See DEUTERO-CANONICAL. As the early Christians (who were not acquainted with Hebrew) received this version, for which they had the sanction of its employment by the New-Test. writers, and as from it flowed the old Latin and several other ancient versions, we must not be surprised at finding that all these books, being thus placed in the Bible without any mark of distinction, were received indiscriminately by the primitive Christians, and were, equally with the canonical, read in the churches. Jerome, in his Latin translation of the Bible from the Hebrew in the 4th century, introduced a distinction by means of his prefaces, prefixed to each book, which continued to be placed, in all the MSS. and in the early printed editions of Jerome's version, in the body of the text, from which they were for the first time removed to the beginning or end of the Bible after the decree of the Council of Trent in A.D. 1546 (see Rev. G. C. Gorham's *Letter to Van Ess* [Lond. 1826]). Luther was the first who separated these books from the others, and removed them to a place by themselves in his translation. Lonicer, in his edition of the Sept., 1526, followed his example, but gave so much offence by so doing that they were restored to their places by Cephalæus in 1529. They were, however, published in a separate form by Plantin in 1575, and have been, since that period, omitted in many editions of the Sept. Although they were never received into the canon either by the Palestinian or Alexandrian Jews, yet they seem to have been, by the latter, considered as an appendix to the canon (De Wette, *Einleitung*). There are, besides these, many books cited which have long since perished, as the book of Jasher (Josh. x, 13; 2 Sam. i, 18), and the book of the Wars of Jehovah (Numb. xxi, 14). Some books bearing these names have been printed, but they are forgeries. The book of Jasher, however, published at New York in 1840, is not, as would appear from the appendix to Parker's translation of De Wette's *Introduction*, a reprint of the Bristol forgery, but a translation of the much more respectable (though also spurious) book of Jasher which we have already referred to as published at Naples in 1625, and written in excellent Hebrew before the close of the 15th century. See the American *Christian Examiner* for May, 1840. See JASHER.

In regard to the order of the books, the Talmudists and the Masoretes, and even some MSS. of the latter, differ from each other. The Alexandrian translators differ from both, and Luther's arrangement, which is generally followed by Protestants, is made entirely according to his own judgment. The modern Hebrew Bibles are thus arranged, viz. five books of Moses; Joshua, Judges, two books of Samuel, two books of Kings; Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; Psalms, Proverbs, Job, Canticles, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles. The New Test. consists of the four Gospels, the Acts, Epistles of Paul, Catholic Epistles, and the Apocalypse; these are

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differently arranged in the Greek and Latin MSS. All these writings have been considered in the Christian Church from the earliest period as divinely inspired (*θεόπνευστοι*, 2 Tim. iii, 14–16), as no doubt the books of the Old Test. were by the Jews (see Talmud, *passim;* Philo, *De Vit. Mosis*, vol. ii; Josephus, *Cont. Apion.* i, 3; and the manner of their citation in the New Test.). The early Christian writers also constantly maintain their inspiration (Justin Martyr, *Second Apology;* Irenæus, i, 4; Origen, Περὶ Ἀρχῶν, Præf.), the only difference of opinion being as to its limits. Some of the fathers maintain their verbal inspiration, others only that of the thoughts or sentiments, or that the sacred writers were merely preserved from error (Dupin, *On the Canon*). But the first controversy raised on this subject was in the 16th century, when the theses of the Jesuits [see MACCABEES], who had maintained the lower notion of inspiration, were condemned by the faculties of Louvain and Douai. Jahn observes (*Introd.*) that on this subject the entire Christian world was divided, and that the condemnation of the theses was not sanctioned by the Church or the Roman primate, and that the Council of Trent has pronounced no judgment on the subject. Henry Holden, doctor of the Sorbonne, published his *Analysis Fidei* in 1652, in which he defended that notion of the fathers which maintained only an exemption from errors appertaining to doctrine. Jahn further observes (*loc. cit.*) that most Protestants, until the middle of the 18th century, defended the most rigid notions of verbal inspiration; but that, from the time of Töllner and Semler, the idea of inspiration was frittered away and eventually discarded. The high notion of inspiration has been recently revived among Protestants, especially in the eloquent work of M. Gaussen, of Geneva, *Theopneustia* (1842). The moderate view has been that generally adopted by English divines (Henderson, *On Inspiration*, Horne's *Introd.;* appendix to vol. i), while in America the extreme view of verbal inspiration has, until very recently, prevailed. —Kitto, s. v.

II. *History and Authenticity of the Holy Scriptures.* —1. *The Old Testament.*—The first Scripture, the Pentateuch, was kept in a sacred place, the tabernacle, both in the wilderness and in the land of Canaan; and the successive sacred writings that were produced before the building of the Temple of Jerusalem were committed to the same safe custody; but when the Temple was built, Solomon removed into it these writings, and commanded that all succeeding Scriptures should be there preserved also. Though the Temple was burned by Nebuchadnezzar, it does not appear that the MSS. were destroyed, for none of the succeeding sacred writers allude to anything of the kind, which they certainly would have done as a matter of deep lamentation. During the captivity, Daniel (ix, 11, 13) alludes to the written law as in existence; and Ezra (Neh. viii, 5, 8) read the book of the law to the people on their return from Babylon. About the time of Ezra, inspiration closed; the Spirit departed from Israel with Malachi, the last of the prophets, or, as the Jews call him, the *seal* of the prophets. Then the canon was formed by Ezra, and the Jews never dared to add, or allow anything to be added, to it. The canon of the Scriptures, as collected by Ezra, is attested by Josephus in his book *Contra Apion.* wherein he mentions the number of the books, the arrangement, and the contents; and adds that after a long lapse of time no one has dared to add, diminish, or alter; and that it is implanted in all Jews from their birth to consider these books the oracles of God, and, if need require, cheerfully to die for them. Five hundred years after Ezra, a complete copy of the canon of Hebrew Scripture was preserved in the Temple, with which all others might be collated. Although Christ often reproached the scribes and Pharisees for their erroneous glosses on Scripture, he never said that they had in any way falsified the Scriptures. Paul (Rom. iii, 2) reckons among their privileges that "to them were committed the oracles of God," without implying that they ever abused their privilege by corrupting them.

The Jewish canonical division of Scripture into three great parts—the law, the prophets, and the holy writings (which commence with the Psalms)—is authorized by our Saviour (Luke xxiv, 44) when he alludes to this threefold division: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

The authenticity of the Old Test. is abundantly proved—(1) by the unintentional testimonies of profane authors, who speak in a corroborative manner of the persons and facts mentioned in it; such profane authors being unquestionably proved to have lived at a later period than the sacred writers whom they corroborate, such as Diodorus Siculus, Longinus, Porphyry, etc., who corroborate Moses; (2) by the fact testified by Grotius that there do not appear in any genuine ancient record any testimonies that contradict those produced in the Old Test.; (3) by the corroboration of many traditions preserved among different and remote nations; (4) by the collation of many hundreds of MSS. of the Old Scriptures written at different periods and by various persons, in all of which MSS. the most wonderful similarity is to be observed, the only variations being some trifling ones easily accounted for and explained, and not of the slightest consequence as to doctrine or fact (Dr. Kennicott collated seven hundred Hebrew MSS. without finding one various reading of any actual importance); (5) by the agreement of ancient writings, such as the Samaritan Pentateuch, with the Hebrew, which, from the violent enmity between the Jews and Samaritans, could never have been by collusion (the old Chaldee Targums, or paraphrases, agree so remarkably with the Hebrew as to be more properly translations than paraphrases); (6) by the extraordinary candor of the Hebrew writers, who detail simply the frailties of their great men and their own national crimes, instead of seeking to exalt themselves and their nation like other historians.

2. *The New Testament.*—From the time the canon of the Old Test. was completed till the publication of the last of the books of the New Test., about four hundred and sixty years elapsed. During the life of Jesus Christ, and for some time after his ascension, nothing on the subject of his mission seems to have been committed to writing, for the purpose of publication, by his followers. During the period between his resurrection and the publication of the last of the books of the New Test., the churches possessed miraculous gifts, and the apostles and disciples were enabled to explain the predictions of the Old Test., and to show their fulfilment. After the Gospel had attracted attention, and Christianity was planted, not only in Judæa, but in the cities of Italy, Greece, and Asia Minor, the Scriptures of the New Test. were written by the apostles and other inspired men, and intrusted to the keeping of the churches. Already had others written narratives on the rise of the new religion, but they were not authenticated (Luke i, 1). When authentic documents were required for the information of the churches, and for the promotion of life and godliness in every region, six of the apostles and two disciples, all of whom were contemporary with the Master, were divinely inspired to write them. The evangelists may, under divine guidance, have made use of the earlier narratives of others, also of public records, and even of private memoranda; but the fact must not be lost sight of that all the sacred writers were divinely guided as to what they should write.

These several pieces which compose the Scriptures of the New Test. were written in the Greek language, which was then almost universally understood. They were not only received by the churches with the highest veneration, but were immediately copied and handed about from one Church to another till each was in

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possession of the whole. From the manner in which they were at first circulated, some portions were necessarily longer in reaching certain places than others. While copies of each book would be extensively multiplied, it is, at the same time, a certain fact that no other books besides those which at present compose the volume of the New Test. were admitted by the early churches. The original collection of the several books for the formation of the canon of the New Test. evidently took place *in*, or *immediately after*, the apostolic age; but it was not any council convened by any bishop or Church that first ascertained and determined their canonical authority. Indeed, the books admitted into the canon were never supposed to derive their authority and validity from any council, inasmuch as the authority of the books existed before any council, and consequently prior to any official or ecclesiastical declarations concerning them. As the several books were assumed to be of complete authority as soon as they were published by their inspired authors, the churches were eager for their possession, and had them transcribed and freely circulated everywhere. Thus, even in the apostolic age, several churches would be in possession of all the writings of the New Test., for the genuineness and authenticity of which they had all the requisite evidence from the highest sources. Though the books of the New Test. were written in the Greek language, the writers were Jews, hence, as might be expected, their compositions evidence Jewish thought, which everywhere gives a Hebrew coloring to the style of their several writings. We have no evidence that the books of the New Test. were ever corrupted; indeed, as these books were the foundation of the Christian faith, alterations were both impossible and impracticable without detection. These books are quoted or alluded to by a series of Christian writers, as well as by the adversaries of the Christian faith, who may be traced back in regular succession from the present time to the apostolic age. Some of the ancient versions, as the Syriac, and several Latin versions, were made at the close of the first, or at the commencement of the second, century. Now the New Test. must necessarily have existed previously to the making of those versions; and a book which was so early and so universally read throughout the East in the Greek and in the Syriac languages, and throughout Europe and Africa in the Latin, must be able to lay claim to a high antiquity; while the correspondence of those versions with our copies of the original Greek attests their genuineness and authenticity.

But though the ancient MSS. of the Scriptures which have descended to our times have not been wilfully altered, they have, nevertheless, been subject to the vicissitudes incident to copying in the course of transmission. Still, the uniformity of the MSS. which are dispersed in so many countries and in so great variety of languages is truly astonishing. The various readings consist almost wholly in palpable errors in transcription, grammatical and verbal differences, such as the insertion or omission of a letter or article, the substitution of a word for its equivalent, or the transposition of a word or two in a sentence. Taken altogether, they neither change nor affect a single doctrine or duty announced or enjoined in the Word of God. From the recent herculean labors in examining the MSS. and collecting the variations, we have for the New Test. the investigations of Mill, Bengel, Wettstein, Griesbach, Matthæi, Scholz, Lachmann, Tischendorf, Mai, Tregelles, and Scrivener, who have examined several hundreds of MSS. and compared their differences. The old versions also, such as the several Syriac copies, the Latin, Gothic, etc., have been compared and their supposed variations added to the lists. Even the quotations found in the fathers have been subjected to the same ordeal, and all their discrepancies and peculiarities seized on and subjoined to the formidable catalogue. The various readings of Greek New-Test. Scriptures, thus multiplied by the fidelity of collators, may now amount to more than *a hundred thousand*. This immense combination of labor has established so convincingly the astonishing preservation of the sacred text, copied, nevertheless, so many thousands of times—in Hebrew during thirty-three centuries, and in Greek during eighteen hundred years—that the hopes of the enemies of religion in this channel have been overwhelmed; while the faithful can rejoice in the fact that they possess in all their purity those writings which are able to make them wise unto salvation.

SCRIPTURES, USE OF, IN THE EARLY CHURCH. We have seen above that great care was taken by the fathers of the Christian Church to secure a speedy translation of the Scriptures into the languages of the several nations as they were converted to Christianity. Eusebius (*De Præp. Evang.* lib. xii, c. 1) says, "They were translated into all languages throughout the world;" while Theodoret (*De Curand. Græcor. Affect. Serm.* 5, t. 4, p. 555) declares "that every nation under heaven had the Scripture in its own tongue." This translation was done to encourage its reading by the people, and, still further to secure this end, it was an ancient custom to have Bibles in the vulgar tongues laid in a convenient part of the church for the people at their leisure to employ themselves in reading. Not only men and women were allowed to read, but children also were encouraged and trained from their infancy to the reading of the Holy Scriptures. Catechumens were obliged to learn the Scriptures as part of their discipline and instruction, and they formed the chief part of the studies of the clergy. Both the clergy and monks were accustomed to have them read to them at their meals, and many became so well versed in the Scriptures that they could repeat them by heart. Nor were the people denied the privilege of reading the Scriptures in their homes, but were rather encouraged to thus prepare themselves for the public services. In these latter the Scripture lessons, which were always two at least, and sometimes three or four, were taken from both the Old and the New Test., except in the Church of Rome, where only epistle and gospel were read. Those who withheld the Scriptures from the people were considered to be guilty of sacrilege; but such an offence was unknown to the ancients. It was considered a crime to yield up the Scriptures to persecutors demanding them, and those thus guilty were styled *traditores*, or betrayers. See Bingham, *Christian Antiq.* (see Index).

Scriver, CHRISTIAN, a Lutheran clergyman and writer of devotional works in the 17th century, the contemporary and friend of Spener, was born at Rendsburg, in Holstein, Jan. 2, 1629. His childhood was spent under the care of a widowed mother in the trying period of the Thirty Years' War; but a wealthy merchant—the brother of Scriver's grandmother—finally made provision for his needs. After suitable preparatory studies, Scriver became a private tutor, and in 1647 entered the University of Rostock. In 1653 he was archdeacon at Stendal, and in 1667 pastor at Magdeburg, with which position he combined other offices, e. g. that of a scholarch, and finally a senior in the government of the Church. He refused to leave Magdeburg in answer to repeated calls to Halberstadt, to Berlin, and to the court of Stockholm, but was in advanced age induced to accept the post of court preacher at Quedlinburg. In 1692 he suffered an apoplectic stroke, and on April 5, 1693, he died. He had been married four times, and had had fourteen children born to him, but he outlived all his wives and children except one son and one daughter.

The name of Scriver has lived among the common people through the publication of his *Seelenschatz* (Magdeburg and Leips. 1737; Schaffhausen, 1738 sq., 5 parts in 2 vols. fol.), a manual of devotion which he dedicated to "the Triune God," and which deserves high commendation. Another work deserving of mention is

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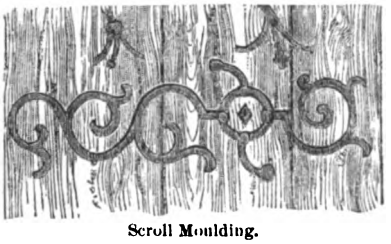
his *Gotthold's Zufällige Andachten* (1st ed. 1671, and often), a sort of Christian parables, 400 in number, which are based on objects in nature and ordinary occurrences in life. The *Siech- u. Siegesbette* describes a sickness through which he passed, and the aids and comforts derived from God's goodness in that time. Pritius has published a work of consolation, entitled *Wittwentrost*, from Scriver's literary remains.

For Scriver's life, see Pritius's preface to the *Seelenschatz;* Christmann, *Biographie* (Nuremb. 1829); Hagenbach, *Wesen u. Gesch. d. Reformat.* iv; *Evang. Protestantismus*, ii, 177 sq.—Herzog, *Real-Encyklop.* s. v.

Scrobiculi, a name given among the ancient Romans to altars dedicated to the worship of the infernal deities. They consisted of cavities dug in the earth, into which libations were poured.

Scroll (סֵפֶר, *sépher*, Isa. xxxiv, 4, a *book*, as elsewhere; so also βιβλιον, Rev. vi, 14), the form of an ancient book (q. v.).

SCROLL. (1.) A name given to a numerous class of ornaments, which in general character resemble a band



Scroll Moulding.

arranged in undulations or convolutions. (2.) It is also applied to a particular kind of moulding shown in the example from Dorchester church, called the scroll- or roll-moulding, a marked feature of the Decorated style. —Parker, *Gloss. of Architect.* s. v.

Scrutiny, the inquiry into the faith and manners of candidates for baptism. It was made in the presence of the congregation on seven days the last being Wednesday before Passion-Sunday. The name of each candidate was called; then the deacon bade him prostrate himself five times and rise, in memory of the five wounds of Christ. The sign of the cross was made on his forehead by the sponsor and acolyte: lastly, he was sprinkled with ashes. The custom died out in 860.

SCRUTINY is the name, also, of one of the three canonical modes of electing a pope in the Romish Church. It is the method almost invariably followed, and is thus managed: Blank schedules are supplied to each of the cardinals, who fills them up with his own name and that of the individual for whom he votes. If two thirds of the votes are not in favor of any one person, the cardinals proceed to a second vote by *accessus* (q. v.). See Gardner, *Faiths of the World*, s. v.; Walcott, *Sac. Archæol.* s. v.

Scudder, Catharine Hastings, a missionary to India of the Presbyterian Church, was born in Utica, N. Y., Aug. 22, 1825. She was the daughter of Prof. Thomas Hastings, known and honored throughout the churches of the United States for his successful efforts in raising the standard of church music. In her tenth year, she joined the Presbyterian Church under the pastorate of Dr. Erskine Mason. The development of her piety gave early indications of her destiny as a missionary. When eleven years old, her heart was deeply affected by the fact that the missionaries who had charge of the Ceylon mission schools were obliged to disband some of them for want of funds, and to send back to the darkness of heathenism many of the native children, and her sympathy led to corresponding action. She prepared a constitution, and formed a family association to sew for the heathen, and this association continued in existence until she left home for India, and exchanged manual for mental and moral labor in behalf of those for whom she felt a life-long solicitude. From the time she determined to devote herself to the missionary work, her character matured rapidly and with remarkable power, and the beauty of the Lord shone in and around her. In September, 1846, she was married to the Rev. William W. Scudder, son of the Rev. John Scudder, M.D., who was about to return to his native India as a missionary in that field, so long the home of his honored father. Soon after, they embarked for India, on the ship *Flavio*. In mid-ocean there was a revival on board, in which several of the roughest sailors were converted. When 280 miles from Madras, a meeting was held, at which there were eight of the seamen hopefully trusting in Christ for salvation. She united with the Church on the first Sabbath after her arrival on the shores of India, and enjoyed a delightful communion season with the Indian Church, full of gratitude to God for having permitted her to arrive on the field of her labors. Her allotted station was the island of Ceylon, and there, as soon as she could master a few words of the language, she commenced her work. She was permitted to prosecute her labors during the short period of two years only. While on a journey with her husband, returning from Madura, she was attacked with cholera, and died March 11, 1849, declaring in her last words that she was happy in Jesus. (W. P. S.)

Scudder, John, M.D., a celebrated missionary in Ceylon and India, was born at Freehold, N. J., Sept. 3, 1793, graduated at Princeton College in 1811, and at the College of Physicians and Surgeons in New York, in 1815. He established himself at once in medical practice in that city with success and lucrative prospects. In 1816 he married Miss Harriet Waterbury, the estimable and efficient companion of his missionary life. In 1819, while waiting to see a patient, he picked up in the anteroom a tract called *The Conversion of the World, or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches respecting them*. Deeply impressed by its appeals, he consulted with his wife prayerfully, and with fasting and great deliberation. They gave themselves up to the foreign missionary service, offered themselves to the American Board, and prepared for their work. His friends were astounded that he should sacrifice his medical prospects of fame and fortune for such a venture. But the vow was made, never to be recalled, and joyously to be fulfilled. He was licensed by the Classis of New York of the Reformed Dutch Church in June, 1819, and they sailed on the 8th of that month for their destination, with Messrs. Winslow, Spalding, and Woodward, to reinforce the Ceylon mission at Tilligally. Here he immediately began his career as a missionary, physician, and minister, although he was not ordained until May 15, 1821, in the Wesleyan chapel at Jaffnapatam, by clergymen of the Congregational, Baptist, and Methodist denominations. In the large hospital which he established, cholera and jungle fever were treated with eminent success, as well as ordinary diseases of the climate. In 1822 a college was organized. In 1824 the mission enjoyed a wonderful revival of religion, which wrought with power at Dr. Scudder's schools. His influence added much to the great prosperity of the Ceylon mission. In 1836 he and Mr. Winslow were transferred to India to establish a printing-press at Madras for publishing the Scriptures and tracts in the Tamul language. The large printing establishment of the Church Missionary Society fell into their hands in 1838. Six millions of pages were printed by these brethren the first year, and more in later years. These were scattered through every open door far and wide among the natives. Dr. Scudder resided at Chintadrepettah, near Madras, and out of these beginnings grew up the Arcot Mission, which was received under the American Board of Christian Foreign Mission in 1852, and subsequently passed into the care of the Reformed Church in America in 1853 as the Arcot Mission of the Reformed Church. After a residence of twenty-three

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years abroad, his health having suffered from the climate, Dr. Scudder returned to America in 1842, and remained until 1846. During these four years his time was employed in constant missionary service among the churches of this country. His labors among children and youth were memorable for the crowds that attended his public meetings, and his marvellous success in addressing them and direct influence for their conversion and consecration to the mission work. Upon his return to India, he resumed his work with characteristic zeal and energy. For a short time (1849), he was temporarily connected with the Madura mission. In November of the same year Mrs. Scudder died, and but a few days previously his son Samuel also deceased at New Brunswick, N. J., where he was pursuing his theological studies preparatory to joining his father and brothers in India. The death of this promising young man, in his twenty-second year, called forth one of the most touching appeals for men for his field, and in their absence he resolved to make up for Samuel's loss by personally rendering extra service. This excessive labor brought on serious illness. In 1854, by medical advice, he went to the Cape of Good Hope. The voyage reinvigorated him, and after a brief sojourn at Wynberg, where he was very useful in Christian labors among the English-speaking people, he arranged to return again to his field. But only two days before the ship arrived, he died suddenly of apoplexy, Jan. 13, 1855. Of his fourteen children, nine survive. His seven sons and two daughters became missionaries in the same field with their parents, and in the Arcot Mission of the Reformed Church. Two of the sons have since been obliged to leave India on account of ill-health, and have done good service to the Church at home. One of the daughters was, and the other still is, in missionary work (1870). Besides his numerous communications to the *Missionary Herald* and other serials for thirty-five years, Dr. Scudder issued several publications, which have all had a wide and useful circulation. Among these are, *The Redeemer's Last Command:—The Harvest Perishing:—An Appeal to Mothers:—Knocking at the Door:—Passing over Jordan:—Letters to Children*, etc. Dr. Scudder's distinguishing traits were decision of character, martyr-like attachment to the truth, and steadfastness in prosecuting his plans. He had in him many of the highest elements of moral heroism, a sublime daring to do right irrespective of opposition, a supreme regard for first principles, a scorn of all that was mean and small, a "zeal according to knowledge," and a practical wisdom in accomplishing his purposes which easily overrode mere conventionalities of routine. His intellect was robust, intensely active, and independent. His will was most positive and all-controlling when once he believed himself to be right. Nothing daunted his brave soul. In early life he had for months been the victim of a most terrible spiritual conflict, which ended in a peace that nothing afterwards seriously disturbed. It was the grand victory of his life, which dwarfed all other contests and made self-sacrifice the easy law of his new being. When one told him that he should consult conscience lest he should overwork himself, he said that he had "quashed conscience of *that sort* long ago." When asked in America, "What are the discouragements of the missionary work?" he replied, "I do not know the word. I long ago erased it from my vocabulary." He fought the battles of temperance among the missions and people, and for the extirpation of caste in the churches of India, with heroic power and triumph. His piety was sweetly expressed in saying to one of his sons "that his ambition was to be one of the inner circle around Jesus in heaven." For years before his death he enjoyed unbroken "assurance of faith." His power and tact in personal religious conversation with almost every one that he met were wonderful. He preached the Gospel in almost every large town in Southern India. He made frequent and extensive tours for this purpose, preaching generally twice a day, and once "he stood at his post eleven consecutive hours. He did not even stop to eat, but had coffee brought to him." His biography is full of stirring incidents illustrating these and other characteristics of this remarkable man. A *Memoir* of him has been published by his brother-in-law, Rev. J. B. Waterbury, D.D. (N. Y. 1870, 12mo); also a previous volume called *The Missionary Doctor and his Family*, by M. E. Wilmer (Board of Publication of the Reformed Dutch Church). See Sprague, *Annals of the Amer. Pulpit*, vol. ix; Corwin, *Manual of the Reformed Church in America*, p. 204–210. (W. J. R. T.)

Scudder, John B., a Presbyterian minister, was born near Princeton, N. J., June 8, 1810. He was the oldest son of Jacob Scudder, M.D. He was graduated at Princeton College in 1830, after which he spent one year in teaching in Virginia, and then returned to Princeton and entered the Theological Seminary. A failure of health prevented him from completing his theological course, and he went to Holmesville, Mass., for its recovery. While there he entered actively in the Sabbath-school and prayer and other religious meetings, making himself generally useful as a Christian. After the restoration of his health he had charge of several classical schools in Louisiana and at Memphis, Tenn., and also in Georgia and Florida. The last years of his life were spent in Georgia. Although he was not ordained, he sustained the relation of a lay preacher, and, while engaged as principal of a large school, was much occupied in conducting religious exercises, in distributing religious tracts, and in other earnest and successful efforts to advance the kingdom of Christ in the world. As a colaborer, he was as useful as any in the ministry, and his labors of love were highly appreciated and much blessed. Like Harlan Page, his personal efforts brought many into the kingdom who might have been beyond the reach of ministerial influence. On the morning of July 19, 1876, he was suddenly struck down by apoplexy, and, after exclaiming "How blessed a thing it is to be prepared to die!" he breathed his last. (W. P. S.)

Scull. See Skull

Sculpture, Hebrew. By the well-known law (in Exod. xx, 4 sq.; Deut. iv, 16 sq.; xxvii, 15; comp. Diod. Sic. *Eclog.* xl, 1; Strabo, xvi, 761; Josephus, *Cont. Apion.* ii, 6; Ewald, *Isr. Gesch.* ii, 110 sq.; Tacit. *Hist.* v, 5, 4. But see Bertheau, *Isr. Gesch.* p. 248) the Israelites were not forbidden to make *any* image in stone, wood, or metal (Michaelis, *Mos. Recht*, p. 150 sq.), for even in the sanctuary of Jehovah, on the ark of the covenant, there were two cherubs of gold; and flower-work as ornament was placed on the golden candlestick; and the large brazen bathing-vessel in the court (the so-called brazen sea [q.v.]) was supported on twelve brazen oxen (1 Kings vii, 25), though Josephus blames this arrangement as illegal (*Ant.* viii, 7, 5). In the wilderness, too, even Moses set up a brazen serpent (Numb. xxi, 8), and the Philistines offered golden figures as an offering to Jehovah (1 Sam. vi, 17 sq.). But the design was to forbid all worship of images, and also all images of Jehovah (comp. Exod. xx, 5; Josephus, *Ant.* iii, 5, 5; Philo, *Opp.* ii, 591), for a sensual people would easily be led into idolatry by them, or at least would lose much of the spirituality of their ideas of Jehovah (comp. Philo, *Opp.* i, 496); and thus the golden calf of Aaron (Exod. xxxii, 4), the graven image of the children of Dan (Judg. xviii, 31; comp. xvii, 4), and the two golden calves of Jeroboam (1 Kings xii, 28 sq.) were antitheocratic. Yet this Mosaic law prevented the great progress of sculpture, which in all nations has received its greatest impulse from religious faith and worship. (Schnaase, *Gesch. d. bild. Künste*, i, 257, thinks that the imagination of the Hebrews, as shown in their poetry, was too quick and mercurial for the patient work of sculpture.) Most of their works of brass of this kind were by Phœnician artists (1 Kings vii, 14). An example of sculpture not of a religious character occurs in the audience throne

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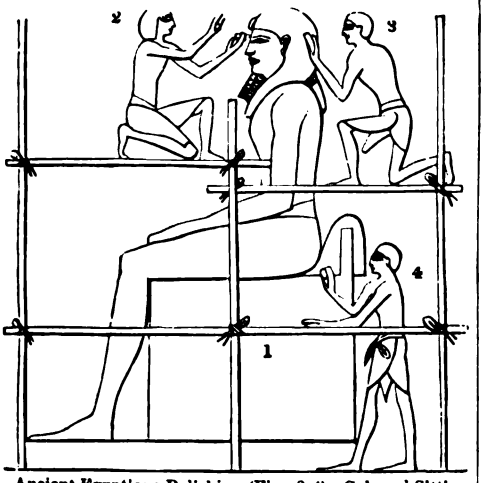
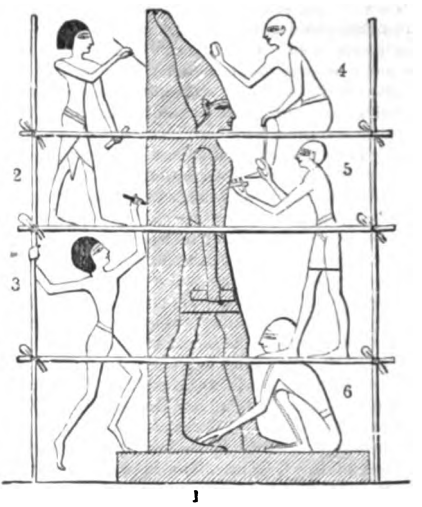
of Solomon, which was supported and surrounded by fourteen finely wrought lions, the symbol of strength (1 Kings x, 19 sq.; 2 Chron. ix, 19 sq.). After the exile, stricter views prevailed; and the orthodox Jews, or followers of the Pharisees, interpreted the Mosaic prohibition of sculpture in general (Josephus, *Ant.* xv, 8, 1; xvii, 5, 2; xviii, 3, 1; *War*, ii, 9, 2; comp. also Maimonides in Hottinger, *Jus. Hebr.* 39), even of architectural ornament (Josephus, *War*, ii, 10, 4; comp. *Ant.* xvii, 6, 2; Tacit. *Hist.* v, 5, 5. Yet according to Josephus, *Ant.* iii, 6, 2, only the images of living creatures were prohibited). Accordingly, a palace of the tetrarch Herod in Tiberias, which was adorned with the figures of beasts, was burned by order of the Sanhedrim, simply because it was thought to violate their law (Josephus, *Life*, 12). Still less were images tolerated in the Temple (id. *War*, i, 33, 2; *Ant.* xvii, 6, 2). Even the image of the emperor, carried on the eagles of the soldiers, could not be admitted into Jerusalem (*ibid.* xviii, 3, 1, and 5, 3; comp. *War*, ii, 9, 2; *Ant.* xv, 8, 1 sq.). Yet such rigid views were not universal; at least, at an earlier period, John Hyrcanus adorned his castle beyond the Jordan with colossal animal figures (*ibid.* xii, 4, 11); queen Alexandra had portraits of her children made (*ibid.* xv, 2, 6); and Herod Agrippa possessed statues of his daughters (*ibid.* xix, 9, 1).—Winer.

Hebrew sculpture, such as it was, no doubt was based upon, and sustained by, the art as practiced in Egypt. It was there governed by very strict rules, fixed proportions being established for every figure, which the statuary was not permitted to violate; and hence arises the great sameness in the Egyptian statues, and the stiffness for which they are all remarkable. Isaiah describes the process of idol-making very minutely. "The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in his house" (xliv, 13). The mode of proceeding will easily be understood by a reference to the accompanying engravings. When a proper block of marble or granite had been procured by the sculptor, the surface was first smoothed, and parallel lines drawn from top to bottom; other lines were then drawn, at equal distances, from side to side, so as to divide the whole into a series of squares. The size of these squares was proportioned to the size of the figure, but the number of them was invariable, whatever might be the dimensions of the figure: nineteen of these squares, according to some authorities, and twenty-one and one fourth according to others, were allowed for the height of the human body; when smaller figures



Ancient Egyptians Polishing (Figs. 2-4) a Colossal Sitting Statue of Granite (Fig. 1).



Standing Figure of a King (Fig. 1), and, like the former, painted to represent granite. (Figs. 4, 6 are polishing it; and figs. 2 and 3 painting and sculpturing the hieroglyphics at the back.)

or ornaments were introduced, the squares were subdivided into smaller squares, proportioned to the less figure. The outline was then traced, and its proportions were invariable. This, which to moderns would seem the most important part of the process, required no great exertion of skill in the Egyptian artist. It was then inspected by the master-sculptor, who wrote on various parts of it, in hieratic characters, such directions as he thought it necessary to give to the inferior artists who actually cut the figure. The colossal statue on which the workmen in the accompanying engraving are engaged appears so far advanced towards completion that the instructions of the master-sculptor have been chiselled away. We are informed by Diodorus Siculus that the most eminent statuaries always went to reside for a time in Egypt, as modern artists do in Italy, to study the principles of their art. He particularly mentions Telecles and Theodorus, the sons of Rhœcus, who made the celebrated statue of the Pythian Apollo at Samos, after what he calls "the Egyptian fashion." He explains this fashion to be the separate execution of the parts, for the statue was divided into two parts, at the groin: one half was cut by Telecles at Samos, and the other by Theodorus at Ephesus; yet, when they were joined together, they fitted so exactly that the whole seemed the work of one hand. And this seemed the more admirable when the attitude of the statue was considered, for it had its hands extended, and its legs at a distance from each other, in a moving posture. We thus see that Egyptian sculpture was almost wholly a mechanical process; the laws of the country prohibited the intervention of novelty in subjects considered sacred; and the more effectually to prevent the violation of prescribed rules, it was ordained that the profession of an artist should not be exercised by any common or illiterate person. Wilkinson, indeed, has shown the great probability of the higher artists having been included in the ranks of the priesthood. In some instances, however, we find reason to believe that the Egyptian artists broke through these trammels. In the two granite statues of lions presented by lord Prudhoe to the British Museum, we perceive a boldness and freedom of execution scarcely compatible with a strict adherence to mechanical rule (see Wilkinson, *Ancient Egypt.* ii, 342 sq.).

SCULPTURE, CHRISTIAN. The art of sculpture has an antagonistic principle to overcome in the Christian conception of the world, and its progress has been much

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impeded by that fact; for, while this art must deal primarily with physical forms, and, at the most, can only regard the spirit as, with the body, a co-ordinate part of a common whole, the Christian idea exalts the spirit, making of the body a mere instrument and medium of development, which is laid aside when the stage of a higher spiritual existence is reached; and in the measure in which Christianity confines all ideality to the realm of spirit, so does it render impossible the attainment of its ideal to an art which aims to achieve in its representations a unity of spirit and body, of idea and phenomenon. The history of Christian sculpture down to the 16th century accordingly shows that the constant effort of artists was to discover a mode of conception and treatment, i. e. a style, which would enable them to be true to the Christian idea, and, at the same time, to the laws of the plastic art; and the several periods, as well as the sculptors and their productions, differ among themselves chiefly as the consciousness of this task has become apparent and the problem been more or less successfully solved.

Sculpture was neglected, however, during the first period in the history of Christian art (1st to 10th century) to a degree that permitted but a slight recognition of this task. The dislike of heathenism and its idolatries, in which service the noblest efforts of ancient art had been expended, was at first so great that a cultivation of the formative arts was out of the question; and when this aversion lost its controlling power, the energies of Christian art were employed in painting rather than sculpture, the only object being to bring before the faithful representations of scenes and incidents recorded in the Scriptures; and for this purpose paintings and mosaics were more suitable than sculptures. But four statues of a religious character may with certainty be attributed to this period: (1) a marble statue of Hippolytus, bishop of Portus Romanus and martyr, in the former half of the 3d century, the figure seated and wearing a toga, the execution thoroughly ancient in the lower part of the sculpture, while the upper part is a modern renovation; (2) the celebrated bronze statue of St. Peter whose feet the faithful are expected to kiss on festival occasions at Rome, resembling the Hippolytus in style and character, and probably executed at Constantinople in the 5th century; and (3) two statues of the Good Shepherd, one belonging to the 5th or 6th century, and the other to a later period, when ancient Christian art was already in its decline. We have historical information respecting sculptures of a non-religious character also, e. g. equestrian statues of Justinian and Theodoric the Great, but none have been preserved to this time. Such other relics of this period as are still extant belong to the class of sculptures in relief—e. g. the designs found on sarcophagi and tombs, of which a considerable number belonging to the 3d and 6th centuries are known, among them the sarcophagus of Junius Bassus, the præfect of Rome, who died in 359, soon after his conversion to Christianity—one of the most important remains of early Christian sculpture. The carvings in ivory, some of which may date back to the 4th century, also deserve mention. They were employed in the ornamentation of the diptychs (q. v.), and of chairs, book-covers, and other articles. Similar work was done in silver and gold, which metals were largely employed in the ornamenting of doors in churches, pulpits, etc.; but too little has been preserved to enable us to judge of its value in the light of art, and the fact of its having been used so largely as it was serves only to illustrate the craving of the Church for external pomp and show, and the coarse taste of a period which could delight in an excess of glittering tinsel.

The different works in relief which have been preserved to us from the early Christian period all resemble each other in character in the fact that they ignore the peculiar demands of the plastic art as completely as do the representations in color in the art of painting. Both arts were treated in the same spirit and style—a style that was neither picturesque nor plastic, that did not aim at an organic blending of the diverse elements, nor yet at a modification of the antagonizing principles, but simply at a mechanical combination of the two by seizing on certain elements from either side and disregarding others—specifically the early Christian style. The two arts went hand in hand in the further development of this method; but sculpture appears to have fallen into a decline earlier than painting, since it would seem that only sculptures in stone were executed in Italy as early as the 7th century, and that all work in bronze was obtained from Constantinople. In Byzantium, too, the compromise of the council of 787, by which the Iconoclast controversy was brought to a close, hastened the decline of the art of sculpture by providing that only paintings and reliefs should be allowed in the churches, and that all statuary should be rigidly excluded.

The *Middle-age* style differs from that of the preceding period in that it no longer aims at a mechanical combination of the plastic and the picturesque, but executes all sculptures directly in the spirit and method peculiar to the painter's art. It therefore becomes as picturesque as the architecture of that age, and, like painting, dependent on it. But the further development of this style led sculptors involuntarily to a mode of apprehension and execution more in harmony with the special laws of their art, and thus gave rise to the *Romanesque* in sculpture, which starts out with the traditional old Christian types, but endeavors to impart to them more soul and feeling, and also a more natural form. The aim was not realized at once, but the effort to achieve it gave to the work accomplished something of that plastic character which early Christian art had so persistently perverted and ultimately wiped out. There are in Germany (on the so-called golden gate of the cathedral at Freiberg, in Saxony, and on the pulpit and altar of the church at Wechselburg) magnificent sculptures of this period, whose plastic beauty recalls to mind the masterpieces of antiquity. It is significant that Nicolo Pisano (about 1230), called the father of Italian sculpture, and, at all events, the leading sculptor of the Romanesque school in Italy, suddenly turned away from the old Christian (Byzantine) types and devoted himself to the study of the monuments of antiquity, at least with reference to form and apparel. The Romanesque style, however, was too much an exotic, and did not sufficiently reflect the ideas and tendencies of the Middle Ages to endure. The Gothic took its place, and with it came in a new æra, inasmuch as both painting and sculpture turned directly to nature and to the actual world for their ideals. Figures in relief or in statues obtained greater individuality thereby, though beauty of form was entirely disregarded, and all emphasis was laid on adequate expression of the inner life. The plastic character of the sculptor's works was, of course, sacrificed by this method, and it was only natural that the aid of colors should be called in to transform all figures into statuary paintings; but as the Gothic style aimed primarily to express the fundamental truths of the Christian philosophy of the world and of the Christian moral life, and employed natural forms only as the vehicle of such expression, it was readily led to attach importance, in the end, to such beauty of physical form as would adequately represent the beauty of soul in which the ideal of its aspirations had been unified. The picturesque was, in consequence, so greatly modified in many of the later productions of this style that the æsthetical impression does not suffer in any way.

The *third* and most flourishing period in the history of Christian art is characterized by the conscious effort to bring works of art into thorough harmony with the forms and principles of growth in nature, and with the conditions and requirements of art in general, and of every branch of art in particular, so that, independently of tradition and the Church, it may represent the

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Christian ideal with artistic freedom and with adequate beauty of form. Sculptors now sought to reconcile the Christian idea with the requirements of their art, special attention being given to works in relief and to a combination of high with low reliefs in their representations, as being most likely to secure the end in view. We can do little more in this place than mention a few of the more successful artists.

In Italy, the celebrated Lorenzo Ghiberti (born at Florence about 1380, died after 1455), one of the greatest masters of Christian sculpture, deserves special mention, as does also his talented rival, Donato di Betto Bardi (1383–1466), called Donatello, and Luca della Robbia (1440–81), and several other Venetian artists. At the beginning of the 16th century a number of masters appeared by the side of Leonardo da Vinci—the Florentines Giovanni Francesco Rustici and Andrea Contucci, and the Venetian Alonzo Lombardi—who succeeded in honoring the idealism of Christianity, and also in doing justice to the claims of realism to natural and living representation in sculpture. Their works fall below the greatest masterpieces in painting by Raphael only as they are unable to represent the transcendental side of Christianity, the transformation of the human into the divine, with equal clearness. Michael Angelo Buonarotti, however, soon displaced these masters in sculpture by the success he secured in his strivings after the grand, overpowering, and extraordinary, in which he paid but little attention to ideal beauty of form or to the requirements of plastic art. The result was that in the middle of the 16th century Italian sculptors had adopted a style which aimed chiefly at effect, and which was marred by ostentation and mannerisms, and often governed by a coarse naturalism.

German sculptors were not favored with the advantages secured to their Italian compeers by the possession of the models of antiquity; but their works nevertheless attained to a degree of perfection during this period which renders them not unworthy to be placed by the side of the products of Italian art. Various monuments of stone erected to the dead in the cathedral at Mayence and other Rhenish churches exhibit a depth and ingenuity of conception and a beauty of form in the sculptures executed by unknown hands in the 15th and 16th centuries which are worthy of special note. The principal work of German sculptors, however, was done in bronze. The Nuremberg artist family, of which Peter Vischer (died 1529) was the most celebrated member, is especially prominent. The best works of the latter artist (especially those in St. Sebald's Church at Nuremberg) will bear comparison with those of the Italian masters, and they even indicate a higher stage in the development of art in Germany than is apparent in the paintings of such masters as Dürer and Holbein, since the works of these artists fail to show that ideality of physical shape and formal beauty which art imperatively requires. But Vischer and a few colleagues stand almost alone, and the height upon which they stood was not maintained by their successors. A rapid decline took place, and by the middle of the 16th century German art, both sculpture and painting, had degenerated into a bare imitation of the Italian masters.

This point marks the transition to the *fourth* period in the history of Christian art. Great convulsions in the political and religious world gave rise to new impulses, but they affected sculpture less than painting. The products of the early part of this period display warmth of feeling and passion combined with a decidedly naturalistic treatment, in both of which qualities they violate not only the Christian ideal, but the spirit and nature of plastic art itself; and as these qualities show that sculpture and architecture (q. v.) were similarly affected by causes then at work, so the progress of events involved them in a similar degradation. In Italy, Lorenzo Bernini (1598–1680), celebrated both as a sculptor and an architect, an imitator of the style of Michael Angelo, introduced the same forced style into sculpture which he had given to his buildings, and it became the fashion to affect the imposing and ostentatious, and by the use of all manner of curves and crooks to secure the idea of movement. France at once adopted the new style and added to it the feature of theatrical display. Spain, the Netherlands, and Germany clung to purer methods for a time, but in the 18th century likewise gave way to French taste and the *Rococo* style, which, from that point, increased in affected adornment, coquettish elegancies, and frivolous licentiousness.

A better spirit was aroused by Winckelmann's writings and a growing familiarity with the relics of antiquity. The painter Asmus Jacob Carstens (1754–98) was the first to gain a true conception of the beautiful, and left a number of drawings which are thoroughly penetrated by the spirit of antiquity. With his younger contemporary, Antonio Canova (1757–1822), that spirit entered again into the domain of sculpture, though as yet impure and showing traces of the French style. It is purer in the German Johann Heinrich von Dannecker (1758–1841), and best of all in the gifted Bertel Thorwaldsen (1770–1844). All that has been done, however, though much of it is excellent, serves only to afford further proof that the Christian ideal and the Greek style are irreconcilable with each other; and for this reason some sculptors (of Munich) have gone back to the position occupied by the great masters at the beginning of the 16th century. Nothing definite has been accomplished, and it remains for the future to determine whether Christian sculpture can be carried forward from that point to a higher perfection.

The only modern work dealing specially with the history of Christian sculpture that need be mentioned is Cicognara, *Storia della Scultura, dal suo Risorgimento in Italia sino al Secolo di Napoleone* (Venice, 1813, 3 vols.), much of whose matter is, however, already antiquated.—Herzog, *Real-Encyklop.* s. v.

Scultet(us), (*Schultz*), Abraham, was born at Grumberg, in Silesia, Aug. 24, 1556, and went to Breslau in 1582. Obliged to leave on account of his father's loss of fortune, he took a situation as tutor in Freistadt, where he enjoyed the opportunity of hearing the sermons of Melancthon and of Abraham Bucholtzer. In 1584 he made a journey to Poland, and the year following to Görlitz, in Lusatia, where he remained two years, attending public lectures and reading private lectures to others. In the same manner he employed himself in the University of Wittenberg and Heidelberg, till he was admitted into the Church in 1594. Officiating in a village church for a few months, he was sent for by the elector to be one of his preachers. In 1598 he was appointed pastor of the Church of St. Francis, Heidelberg, and two years after became a member of the Ecclesiastical Senate. He was appointed court preacher about 1615, which position he retained until he accepted the professorship of divinity in 1618. After the battle of Prague he resolved to return to Heidelberg; but the fury of war had dispersed the students, and he retired to Emden in August, 1622, where he died, Oct. 24, 1625. His principal works are, *Confutatio Disputationis Baronii de Baptismo Constantini* (Neost. 1607, 4to): —*Annales Evangelii per Europam* 15. *Sæculi Renovati* (Heidelb. 1618, 8vo):—*Axiomata Concionandi* (Han. 1619, 8vo):—*Observationes in Pauli Epistolas ad Timotheum, Titum, et Philemon:*—*Medulla Patrum* (1634, 4to).

Scum (חֶלְאָה, *chelâh*, strictly an *overlaying*), rather, *rust* of a pot (Ezek. xxiv, 6, 11, 12).

Scuophylacium (σκευοφυλάκιον), a recess near the altar corresponding with the mediæval "aumbrye," in which the chalice, paten, and every utensil employed in offering the eucharistic sacrifice were anciently placed immediately after mass. Reference is made to such a receptacle by the councils of Laodicea and Agatha.—Lee, *Gloss. of Liturgical and Eccles. Terms*, s. v.

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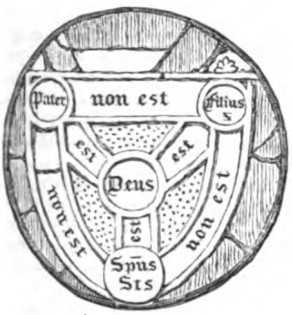
Scurvy (גָּרָב, *garâb*, from גָּרַב, *to scratch*), scurf on the skin (Lev. xxi, 20; xxii, 22), perhaps of a malignant kind ("scab," Deut. xxviii, 27). So also the word יַלֶּפֶת, *yallépheth*, rendered "scabbed" (Lev. xxi, 20; xxii, 22), signifies a sort of itching *scab, scurf, tetter*, so called as sticking fast. See LEPROSY. The disease known by the name of scurvy in modern times is usually caused by long confinement in cold and damp climates, without fresh provisions, and a due quantity of acescent food. In the progress of the disease the skin becomes dry and scaly, livid spots appear, and the sufferer experiences great debility.

Scutcheon (old form, *scouchon*; Lat. *scutum* = a shield), besides signifying an escutcheon, is also an old name for the angles of buildings or parts of buildings, such as window-jambs, etc., but apparently for those only which are greater than right angles. — Parker, *Gloss. of Architect.* s. v.

Scutum. See POME.

Scutum Fidēi (*shield of faith*), a sacred device frequently represented in stone- and wood-carving, on monumental brasses, in stained glass, and ancient paintings, in which the doctrines of the Trinity in Unity and the Unity in Trinity were set forth for the instruction of the faithful. The example in the accompanying wood-cut is from the south window of the south transept of Thame Church, Oxfordshire (1829). It has since disappeared. — Lee, *Gloss. of Liturgical and Ecclesiastical Terms*, s. v.



Scutum Fidei.

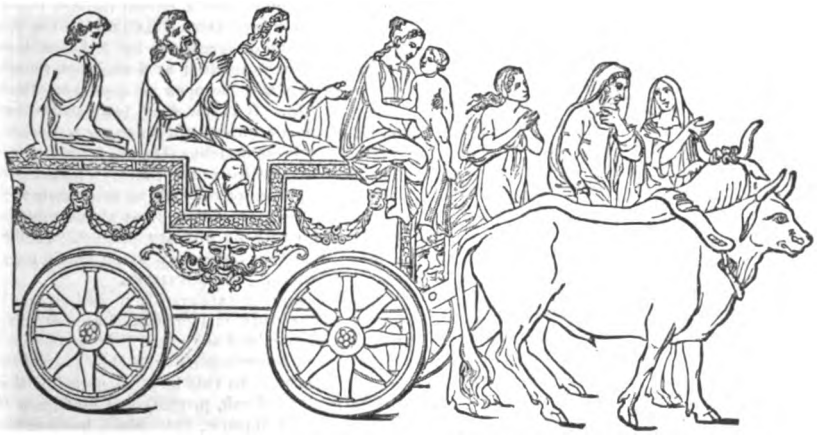
Scylla, in Greek mythology, was the daughter of Typhon and Echidna, or of Neptune and the nymph Cratais. The descriptions of this marine monster are sufficiently striking, though they were never followed in the formative arts. Homer makes her to dwell by a rock which reached to the skies, and whose brow was constantly crowned with clouds. The mountain could not be scaled because of its smooth surfaces, and the monster was accordingly able to dwell undisturbed in the cavern which the waves had washed at its foot, and thence to inflict destruction on all who might approach. The giantess had twelve feet, which, however, were less dangerous than might be supposed, because they were all fastened to the rock; but the horrible body had six long necks, surmounted by six terrible heads, which roared unceasingly under the impulse of hunger and ferocity. The mouth was armed with a triple row of teeth, and every form of creature afforded them a welcome prey. In the absence of other food, they seized on dolphins and seals, but if a ship drew near, it was obliged to sacrifice a portion of its crew. Ulysses came prepared for a conflict, and sought in every way to drive off the monster with spear-thrusts and poles, but was at length obliged to pay for the temerity which led him to navigate the Sicilian straits with the loss of six of his most faithful companions. These waters (between Italy and Sicily) were at that time regarded as impassable because of Scylla and Charybdis (*incidit in Scyllam cupiens vitare Charybdin*), one of which was certain to destroy the navigator. Their terrors are now altogether dissipated, and no fishing-boat dreads these monsters. Scylla is usually represented as a gigantic female figure with an oar raised as if to strike, the body ending in two dolphin tails.—Vollmer, *Wörterb. d. Mythol.* s. v.

Scyllis, in Greek mythology, was a celebrated architect, who was supposed to be the son of Dædalus by a paramour of unknown name, whose father lived at Gortys, in Crete. Many of the buildings in Sicily were attributed to him and his brother Dipœnus.

Scyllius, in Greek mythology, was a surname of *Jupiter* in Crete.

Scythes, in Greek mythology, was a son of Hercules and Echidna.

Scyth'ian (Σκύθης) occurs in Col. iii, 11 as a generalized term for a rude, ignorant, degraded person. In the Gospel, says Paul, "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all." It was anciently applied sometimes to a particular people, and sometimes to all the nomad tribes which had their seat to the north of the Black and Caspian seas, stretching indefinitely eastward into the unknown regions of Asia. It had thus much the same latitude as "Tartars," and was in like manner synonymous with Barbarian (Βάρβαρος). The same view of Scythian barbarism appears in 2 Macc. iv, 47 and 3 Macc. vii, 5, also in Josephus (*Cont. Apion.* ii, 37) and Parmenio (*ap.* Athen. v, 221). For other similar testimonies, see Wettstein, *Nov. Test.* ii, 292. The Scythians were, in fact, the ancient representatives of the modern Tartars, and, like them, moved from place to place in carts drawn by oxen. It is from this circumstance that they, or a tribe nearly allied to them, may be recognised on the monuments of Egypt. In the latter part of the 7th century B.C., they had become well known as a formidable power through the whole of Western Asia. Forced from their original quarters north of the Caucasian range by the inroads of the Mas-


Ancient Representation of a Scythian Family.

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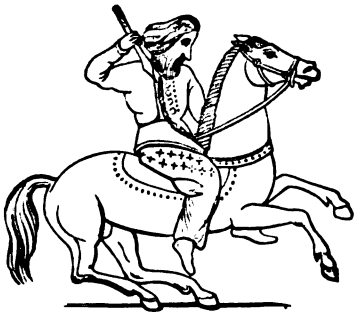
sagetæ, they descended into Asia Minor, where they took Sardis (B.C. 629), and maintained a long war with the Lydian monarchs; thence they spread into Media (B.C. 624), where they defeated Cyaxares. They then directed their course to Egypt, and were bribed off by Psammetichus; on their return they attacked the Temple of Venus Urania at Ascalon. They were finally ejected B.C. 596, after having made their name a terror to the whole Eastern world (Herod. i, 103 sq.). The name of Scythopolis, by which Beth-shean was known in our Saviour's time, was regarded as a trace of the Scythian occupation (Pliny, v, 16). This, however, is doubtful. See SCYTHOPOLIS. The Hebrew records are silent respecting this Scythian invasion, though some scholars suppose it to be referred to by the prophets Joel and Zephaniah. The Scythians are described by classical writers as skilful in the use of the bow (Herod. i, 73; iv, 132; Xenoph. *Anab.* iii, 4, 15), and even as the inventors of the bow and arrow (Pliny, vii, 57); they were



A Scythian Horseman. (From the sculptures at Kertch.)

specially famous as mounted bowmen (ἱπποτοξόται, Herod. iv, 46; Thucyd. ii, 96); they also enjoyed an ill-fame for their cruel and rapacious habits (Herod. i, 106).

With the memory of these events yet fresh on the minds of his countrymen, Ezekiel seems to select the Scythians, under the name of Gog (q. v.), as the symbol of earthly violence, arrayed against the people of God, but meeting with a signal and utter overthrow. He depicts their avarice and violence (xxxviii, 7-13), and the fearful vengeance executed upon them (ver. 14-23) —a massacre so tremendous that seven months would hardly suffice for the burial of the corpses in the valley which should thenceforth be named Hamon-gog (xxxix, 11-16). The imagery of Ezekiel has been transferred in the Apocalypse to describe the final struggle between Christ and Antichrist (Rev. xx, 8).

As a question of ethnology, the origin of the Scythians presents great difficulties. Many eminent writers, with Niebuhr and Neumann at their head, regard them as a Mongolian, and therefore a non-Japhetic, race. It is unnecessary for us to enter into the general question,

1. A Scythian Footman; 2. A Scythian General.

which is complicated by the undefined and varying applications of the name Scythia and Scythians among ancient writers. So far as the Biblical notices are concerned, it is sufficient to state that the Scythians of Ezekiel's age—the Scythians of Herodotus—were in all probability a Japhetic race. They are distinguished, on the one hand, from the Argippæi, a clearly Mongolian race (Herod. iv, 23), and they are connected, on the other hand, with the Agathyrsi, a clearly Indo-European race (ibid. iv, 10). The mere silence of so observant a writer as Herodotus as to any striking features in the physical conformation of the Scythians must further be regarded as a strong argument in favor of their Japhetic origin. For the geographical and ethnographical relations of the term, see Smith, *Dict. of Class. Geog.* ii, 936-945. Perhaps it may be inferred from Col. iii, 11 that there were Scythians also among the early converts to Christianity. Many of this people lived in Greek and Roman lands, and could have heard the Gospel there, even if some of the first preachers had not already penetrated into Scythia itself. — Kitto; Smith. See *Nat. Quar. Rev.* Dec. 1876; *Jour. Sac. Lit.* April, 1853.

Scython, in Greek mythology, was a man whom the poets represent as possessed of the ability to change his sex at will.

Scythop'olis (Σκυθῶν πόλις; Peshito-Syriac, *Beisân;* Vulg. *civitas Scytharum*), that is, "the city of the Scythians," occurs in the A. V. of Judith iii, 10 and 2 Macc. xii, 29 only. In the Sept. of Judg. i, 27, however, it is inserted (in both the great MSS.) as the synonym of Beth-shean (q. v.), and this identification is confirmed by the narrative of 1 Macc. v, 52, a parallel account to that of 2 Macc. xii, 29, as well as by the repeated statements of Josephus (*Ant.* v, 1, 22; vi, 14, 8; xii, 8, 5). He uniformly gives the name in the contracted shape (Σκυθόπολις), in which it is also given by Eusebius (*Onomast.* passim), Pliny (*H. N.* v, 18), Strabo (xvi), etc., and which is inaccurately followed in the A. V. Polybius (v, 70, 4) employs the fuller form of the Sept. Beth-shean has now, like so many other places in the Holy Land, regained its ancient name, and is known as *Beisân* only. A mound close to it on the west is called *Tell Shûk*, in which it is perhaps just possible that a trace of Scythopolis may linger. But although there is no doubt whatever of the identity of the place, there is considerable difference of opinion as to the origin of the name. The Sept. (as is evident from the form in which they present it) and Pliny (*H. N.* v, 16) attribute it to the Scythians, who, in the words of the Byzantine historian George Syncellus, "overran Palestine and took possession of Baisan, which from them is called Scythopolis." This has been in modern times generally referred to the invasion recorded by Herodotus (i, 104-106), when the Scythians, after their occupation of Media, passed through Palestine on their road to Egypt (about B.C. 600—a few years before the taking of Jerusalem by Nebuchadnezzar), a statement now recognised as a real fact, though some of the details may be open to question (Rawlinson's *Herod.* i, 246). It is not at all improbable that either on their passage through, or on their return after being repulsed by Psammetichus (Herod. i, 105), some Scythians may have settled in the country (Ewald, *Gesch.* iii, 694, note); and no place would be more likely to attract them than Beisân — fertile, most abundantly watered, and in an excellent military position. In the then state of the Holy Land they would hardly meet with much resistance. See SCYTHIAN.

Reland, however (apparently incited thereto by his doubts of the truth of Herodotus's account), discarded this explanation, and suggested that Scythopolis was a corruption of *Succothopolis*—the chief town of the district of Succoth. In this he is supported by Gesenius (*Notes to Burckhardt*, p. 1058) and by Grimm (*Exeg. Handbuch* on 1 Macc. v, 52). Since, however, the objection of Reland to the historical truth of Herodotus is

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now removed, the necessity for this suggestion (certainly most ingenious) seems not to exist. The distance of Succoth from Beisân, if we identify the former with *Sukût*, is ten miles; while if the arguments of Mr. Beke are valid, it would be nearly double as far. It is surely gratuitous to suppose that so large, independent, and important a town as Beth-shean was in the earlier history, and as the remains show it to have been in the Greek period, should have taken its name from a comparatively insignificant place at a long distance from it. Dr. Robinson (*Bib. Res.* iii, 330) remarks with justice that had the Greeks derived the name from Succoth, they would have employed that name in its translated form as Σκηναί, and the compound would have been Scenopolis. Reland's derivation is also dismissed without hesitation by Ewald, on the ground that the two names Succoth and Skythes have nothing in common (*Gesch.* iii, 694, note). Dr. Robinson suggests that, after all, *City of the Scythians* may be right, the word *Scythia* being used, as in the New Test., as equivalent to a barbarian or savage. In this sense he thinks it may have been applied to the wild Arabs, who then, as now, inhabited the Ghôr, and at times may have had possession of Beth-shean.

The Canaanites were never expelled from Beth-shean, and the heathen appear to have always maintained a footing there. It is named in the Mishna as the seat of idolatry (*Aboda Zara*, i, 4), and as containing a double population of Jews and heathens. At the beginning of the Roman war (A.D. 65), the heathen rose against the Jews and massacred a large number, according to Josephus (*War*, ii, 18, 3) no less than 13,000, in a wood or grove close to the town. Scythopolis was the largest city of the Decapolis, and the only one of the ten which lay west of Jordan. By Eusebius and Jerome (*Onomast.* s. v. "Bethsan") it is characterized as πόλις ἐπίσημος and *urbs nobilis*. It was surrounded by a district of its own of the most abundant fertility. It became the seat of a Christian bishop, and its name is found in the lists of signatures as late as the Council of Constantinople, A.D. 536. The latest mention of it under the title of Scythopolis is probably that of William of Tyre (xxii, 16, 26). He mentions it as if it was then actually so called, carefully explaining that it was formerly Bethshan.—Smith. See BETH-SHEAN.

Sea (Heb. יָם, *yâm*; Chald. יַמָּא, *yammâ*; θάλασσα), as opposed to land or earth (אֶרֶץ, *éretz*, Gen. i, 10), in which all the waters of the earth are included, originated by the separation of its waters from those of the air, or the clouds (ver. 6 sq.). The sea is represented as deep (Psa. lxviii, 23; Micah vii. 19; Amos ix, 3; Job xxxviii, 16), wide (xi, 9), and mighty (Psa. civ, 25; Job vii. 12; Lament. ii, 13); surrounding the earth at its utmost bounds (Deut. xxx, 13; Psa. cxxxix, 9; comp. the ancient Greek view of *oceanus*, ὠκεῖανος, Fubiger, *Handb. d. alt. Geogr.* i, 4); the earth, indeed, resting on the ocean (Psa. xxiv, 2). The surface (comp. βυθός, *the deep*, 2 Cor. xi, 25) is roused by winds (Dan. vii, 2; comp. Jonah i, 11, 13) into waves (גַּלִּים, Psa. lxv, 8; cvii, 25; Isa. lxviii, 18; κύματα, Jude 13; κλύδων, James i, 6), so that it roars and rages (Jer. vi, 23; l, 42; Isa. v, 30; lvii, 20; Psa. xcvi, 11; 1 Chron. xvi, 32), and is only subject to God (Job xxxviii, 11; Psa. lxxxix, 10). The countless inhabitants of the sea (James iii, 7, Rev. viii, 8 sq.) are given to men for food (Gen. ix, 2 sq.), but the people of God may only eat those which are legally clean (Lev. xi, 9 sq.). On the coasts of the sea (Heb. *sumah'*, שְׂמָה) lie great lands; and the *sand of the sea* (חוֹל; Gr. ἄμμος) is proverbial for multitude (Gen. xxii, 17; Josh. xi, 4; 2 Sam. xvii, 11; Job xxix, 18; Hos. i, 10; 1 Macc. xi, 1; Rev. xx, 8, etc.; Homer, *Iliad*, ix, 385; Callim. *Dian.* p. 252; Ovid, *Trist.* iv, 1, 55; *Ars Am.* i, 254. Comp. Pindar, *Olymp.* ii, 178; Calpurn. ii, 72. See also Gesen. *Thesaur.* p. 598 sq.).

It may be remarked that almost all the figures of speech taken from the sea in Scripture refer either to its power or its danger, and among the woes threatened in punishment of disobedience, one may be remarked as significant of the dread of the sea entertained by a non-seafaring people, the being brought back into Egypt "in ships" (Deut. xxviii, 68). The national feeling on this subject may be contrasted with that of the Greeks in reference to the sea. No mention of the tide is found in Scripture.

The above Heb. word, יָם, *yâm*, is sometimes connected with תְּהוֹם, *tehôm* (ἄβυσσος, *abyssus*, "the deep," Gen. i, 2; Jonah ii, 5). It also means the *west* (Gesen. *Thesaur.* p. 360, 598). When used for the sea, it very often, but not always, takes the article. Other words for the sea (in the A.V. "deep") are: מְצוּלָה, *metsulâh*, or מְצוֹלָה, *metsolâh* (only in the plural), or צוּלָה, *tsulâh* simply (ἄβυσσος, βάθος, *abyssus, profundum*); מַבּוּל, *mabbûl* (κατακλυσμός, *diluvium*, "water-flood," Psa. xxix, 10). Smaller pools were distinguished into אֲגַם, *agâm*, a natural pool or pond (cvii, 35: cxiv, 8; Isa. xxxv, 7; xli, 18, etc.), and בְּרֵכָה, *berekâh*, the same as the Arabic *birkeh*, an artificial pool or reservoir (2 Sam. ii, 13; iv, 12; Nahum ii, 9).

The following are the applications of the term *yâm* in Scripture:

1. The "gathering of the waters" (*yammin*), encompassing the land, or what we call in a more or less definite sense "the Ocean." In this sense the term is used in Gen. i, 2, 10, and elsewhere, as Deut. xxx, 13; 1 Kings x, 22; Psa. xxiv, 2; Job xxvi, 8, 12; xxxviii, 8; see Homer, *Iliad*, xiv, 301, 302; Hesiod, *Theog.* 107, 109; and 2 Pet. iii, 5.

2. The word is used, with the article, of some definite part of the great circumambient water, viz.:

(*a.*) Of the *Mediterranean Sea*, called the "hinder" (אַחֲרוֹן), the "western," and the "utmost" sea (Deut. xi, 24; xxxiv, 2; Joel ii, 20); "sea of the Philistines" (Exod. xxiii, 31); "the great sea" (Numb. xxxiv, 6, 7; Josh. xv, 47); "the sea" (Gen. xlix, 13; Psa. lxxx, 11; cvii, 23; 1 Kings iv, 20, etc.). See MEDITERRANEAN.

(*b.*) Also frequently of the *Red Sea* (Exod. xv, 4; Josh. xxiv, 6), or one of its gulfs (Numb. xi, 31; Isa. xi, 15), and perhaps (1 Kings x, 22) the sea traversed by Solomon's fleet. See RED SEA.

The place "where two seas met" (τόπος διθάλασσος, Acts xxvii, 41) is explained by Conybeare and Howson as a place where the island Salmonetta, off the coast of Malta, in St. Paul's Bay, so intercepts the passage from the sea without to the bay within as to give the appearance of two seas, just as Strabo represents the appearance of the entrance from the Bosphorus into the Euxine; but it seems quite as likely that by the "place of the double sea" is meant one where two currents, caused by the intervention of the island, met and produced an eddy, which made it desirable at once to ground the ship (Conybeare and Howson, ii, 423; Strabo, ii, 124).

3. The term is also applied to the great internal *lakes* of Palestine, whether fresh or salt; e. g.

(*a.*) *The Sea of Chinnereth*, יָם כִּנֶּרֶת (Numb. xxxiv, 11), called in the New Test. "the Sea of Galilee" (Matt. iv, 18), the "Sea of Tiberias" (John xxi, 1), and "the sea (or lake) of Gennesareth" (Matt. xiv, 34; Mark vi, 53; Luke v, 17), which last is but a variation of the Hebrew name. See GALILEE, SEA OF.

(*b.*) *The Dead Sea*, called in Scripture the *Salt Sea*, יָם הַמֶּלַח (Gen. xiv, 3), the *Sea of the Plain*, or the *Arabah*, יָם הָעֲרָבָה (Deut. iv, 40), and the *Eastern Sea*, הַיָּם הַקַּדְמֹנִי (Joel ii, 20; Ezek. xlvii, 18; Zech. xiv, 8). It is not named or alluded to in the New Test. It is called by Josephus (*War*, iii, 10, 7) λίμνη Ἀσφαλτίτης, by which name, or in the Latin form of *Lacus Asphaltites*, it was known to the classical writers. See SALT SEA.

(*c.*) *The Lake Merom* is named once only in Script-

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ure, where it is called מֵי מְרוֹם, *waters of Merom* (Josh. xi, 5, 7). By Josephus it is called *Semechonitis* (Σεμεχωνίτις, *Ant.* v, 5, 1), and at present bears the name of *Huleh:* this is the uppermost and smallest of the three lakes on the Jordan. See MEROM.

4. The term *yâm*, like the Arabic *bahr*, is also applied to great rivers, as the Nile (Isa. xix, 5; Amos viii, 8, A. V. "flood;" Nahum iii, 8; Ezek. xxxii, 2) and the Euphrates (Jer. li, 36). See Stanley, *Syr. and Pal.* App. p. 533; Hackett, *Illust. of Script.* p. 119.

5. Finally, the great copper (נְחֹשֶׁת) or molten (מוּצָק) laver, which stood in the court of Solomon's Temple, is called a *yâm* (1 Kings vii, 23–44; 2 Kings xvi, 17, etc.). See BRAZEN SEA; LAVER.

Sea, Molten. See LAVER.

Seabury, SAMUEL, D.D., an efficient Episcopal minister, and afterwards bishop of Connecticut, was born at Ledyard, Groton, Conn., Nov. 30, 1729, and received his degree of A.B. at Yale College in 1748. In 1751 he went to Scotland, and was ordained in London in 1753. On his return to America, he was successively rector of Christ's Church, New Brunswick, N. J.; Grace Church, Jamaica, Long Island, N. Y.; and St. Peter's Church, Westchester; and in 1764 was made A.M. by Columbia College, and D.D. by Oxford University, England. During the Revolutionary war he acted for a time as chaplain to the British army, and in 1783 was chosen bishop and went to England for consecration. Not being successful, he went to Scotland, where his application was granted, in 1784 at Aberdeen, which was thus the cradle of the American Episcopal Church. On his return he was made rector of St. James's Church, New London, Conn., where he published *A Communion Office*, and aided in a general organization of the Episcopal Church of the United States. He died Feb. 25, 1796. His publications comprise *Charges, Sermons, and Addresses: — The Communion Office*, etc.: — *The Duty of Considering our Ways: — Discourses on Several Subjects* (1791, 2 vols.): — *An Earnest Persuasive to the Frequent Receiving of the Holy Communion* (republished, 1816). See Sprague, *Annals of the Amer. Pulpit*, v, 149.

Seager, Micah, a minister of the Methodist Episcopal Church, was born in Simsbury, Conn., in July, 1800, and was converted in 1816. In 1818 he was received on trial by the Genesee Conference, in which he performed more than thirty years of active service. He was superannuated in 1854, and held that relation until his death, May 26, 1872. See *Minutes of Annual Conferences*, 1872, p. 115.

Seager, Schuyler, D.D., a minister and educator of the Methodist Episcopal Church, was born in Simsbury, Conn., July 26, 1807. He graduated from the Wesleyan University, Middletown, in 1836, and took his degree of M.A. in 1839. After his graduation he became principal of the Genesee Wesleyan Seminary, N. Y., and held that position until 1844. He was employed in the pastorate from 1844 to 1853, and spent the next six years as principal of Genesee Wesleyan Seminary and Dansville Academy. He then returned to the pastoral work, in which he continued until his death. Among the churches he served were the First Church and Asbury, Rochester; Pearl Street and Grace, Buffalo; Lockport, and Batavia. He was a delegate to the general conferences of 1844 and 1848. At the time of his death he was a member of the Western New York Conference. See *Minutes of Ann. Conferences*, 1875, p. 158.

Seäh (סְאָה, *seâh*, from the obsolete סָאָה, *saâh, to expand*), a Hebrew measure, properly for grain (A.V. always "measure;" Gen. xviii, 6; 1 Sam. xxv, 18; 1 Kings xviii, 32; 2 Kings vii, 1, 16, 18); containing, according to the rabbins, the third of an ephah, i. e. nearly one and a half pecks English; according to Jerome (*On Matt. xiii*, 33), *a modius and a half.* From the Aramæan form has sprung the σάτον of the Sept., New Test., and Josephus. See METROLOGY.

Seal (חוֹתָם, *chothâm*, σφραγίς). The seal, together with the staff, has been in the East from the earliest times (Gen. xxxviii, 18) the favorite trinket of the men (see Cant. viii, 6; Hag. ii, 23; Jer. xxii, 24; Sir. xvii, 22; comp. Rosenmüller, *Morgenl.* vi, 252). Both are included in the attire of the Babylonians (Herod. i, 195; Strabo, xvi, 746). It was attached, as still in Persia, by a cord, and worn upon the bosom or in a finger-ring on the right hand (Gen. xli, 42; Esth. iii, 10, 8; viii. 2; Jer. xxii, 24; comp. Chardin, iv, 23; v, 454 sq.; Robinson, i, 58, and see especially Longus, *De Amaul. Sign.* [Mail. 1615; Lips. 1709]). The art of graving seals is an ancient one (Exod. xxviii, 11). The seal usually contains no figures (yet see the drawing of one found at Cusa, in Ker Porter, *Trav.* i, 425, pl. lxxx, 2), but simply

Ancient Seals. (From originals in British Museum.)
1. Signet cylinder. 2. Signet cylinder of Sennacherib.
3. Seal of chalcedony, with Phœnician inscription.
4. Seal of sapphire chalcedony, with Assyrian inscription.
5. Seal of chalcedony, with Persian inscription.
6. Seal in form of a duck with the head resting on the back.
7. Clay impression from seal of Esarhaddon. (From Koyunjik.)
8. Clay impression from seal—device, ear of wheat. (From Koyunjik.)
9. Clay impression from seal—device, a scorpion. (From Koyunjik.)

the name of the wearer, sometimes with a sentence from the Koran, and it is customary to give an impression of it instead of a signature (Chardin, i, 289, 355: iii. 112, 362, 366, with plates; Olearius, *Trav.* p. 633; Rosenmüller, *Morgenl.* iii, 205 sq. Comp. Curtius, iii. 6. 7; Herod. iii, 128). For this purpose the seal is moistened with a kind of black ink (Harmer, *Obs.* ii, 468. 479; iii, 478); but in sealing letters (1 Kings xxi, 8; comp. Josephus, *Life*, p. 44), bags (Job xiv, 17), and sacks (Mishna, *Shabb.* viii, 5), as well as doors, clay or sealing-earth was used (*ibid.*). Among the Jews the women also carried seal-rings (*ibid.* vi, 3). Eastern princes confer the dignity of minister or regent by the delivery of the state-seal, or a seal-ring (Gen. xli, 42; Esth. iii, 10; viii, 2; 1 Macc. vi, 15; comp. Curtius, x, 5. 4; Aristoph. Eq. 947; see Schulz, *Leitung*, iv, 218 sq.; Tournefort, *Voyage*, ii, 383), and sometimes they invested successors in the same manner (Josephus, *Ant.* xx. 2, 3). In the later language of the Jews the word *chothâm* meant a counter or token, perhaps with a seal. Such were used in the second Temple (Mishna, *Shekal.* v, 3 sq.), and a special officer of the seals was stationed there (*ibid.* v, 1).—Winer. See RING.

The seal, with the owner's name or some other device engraven upon it, was usually employed to authenticate public or private documents. Seals for this purpose, made of burned clay, or of copper, silver, gold, or precious stones set in metal, were anciently used in the East. Sometimes the signet-ring was used for this purpose (Gen. xxxviii, 18; Jer. xxxii, 10). If a door had to be sealed, it was first fastened with some ligament, over which was placed some well-compacted clay,

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and then impressed with the seal, so that any violation of it would be discovered at once (Job xxxviii, 14; Sol. Song iv, 12; Matt. xxvii, 66). Important documents were sometimes put in sealed bags and enclosed in earthenware vessels for greater security (Deut. xxxii, 34; Jer. xxxii, 14; Job xiv, 17). The seal, if a cylinder, was rolled on the moist clay, hence Job says, "it is turned as clay to the seal" (xxxviii, 14); and sometimes the tablet or impression was placed in the furnace and baked. The term "sealed" is sometimes used figuratively for that which is *permanent* (Isa. viii, 16) and *confirmed* (John vi, 29; Rom. iv, 11), also for that which is to be *kept secret* until the appointed time (Dan. viii, 26; xii, 4, 9). So also the "book or roll sealed with seven seals" symbolized the plan of the divine government, which is *impenetrable* to every creature, but fully comprehended by the Saviour, who is exalted to the throne of the universe (Rev. v, 2–8). The "seal of the living God," on which is supposed to be engraven the name of "Jehovah," which was impressed upon the foreheads of the faithful, symbolizes the indwelling of the Holy Spirit (vii, 2–17; Ephes. i, 13, 14; vi, 30; 2 Cor. i, 22; Ezek. ix, 4, 6; 2 Tim. ii, 19). See SIGNET.

SEAL, ABBATIAL, is the official formal seal of an abbot.

SEAL, CONSECRATION OF AN EPISCOPAL. It was customary in many parts of the Church during the Middle Ages to consecrate the seal of a newly made bishop with his vestments and other episcopal insignia. The form of consecration was simple, the seal being blessed with holy-water. At the death of the bishop, his seal or seals (for he had usually more than one) were carefully destroyed.

SEAL, DECANAL, is the official formal seal of the dean of a cathedral or collegiate church.

SEAL (ECCLESIASTICAL USE OF), a piece of metal or other hard substance, e. g. bone or ivory, usually round or elliptical, on which is engraved some device, used for making impressions on wax. The wax set or affixed to an ecclesiastical or legal instrument, duly impressed or stamped with a seal, is likewise designated by the same term. The use of seals as a mark of authenticity to letters and other instruments in writing is very ancient, and was allowed to be sufficient without signing the name, which few could do of old. In 1237, owing to the prevalence of forgeries and the absence of public notaries in England, abbots, priors, deans, archdeacons, their officials and rural deans, capitular bodies, colleges, and convents, were required to have seals. If the office was perpetual, then the name of the man who bore it was engraved on the seal; but rural deans and officials whose office was temporary, had only the name of their office engraved upon it. They resigned their seals at the expiration of their tenure to him by whom they had been commissioned. The name seal is also given to the little stone which covers the sepulchre of relics in an altar.

SEAL, EPISCOPAL, is the official formal seal of a bishop, attached to letters of orders, licenses, deeds of institution, induction, degradation, and other documents. They represent the arms of the diocese, impaled with the personal arms of the bishop. Bishops commonly have two official seals—a large and a small one. These, in England, on their death, are sent to Lambeth Palace to be defaced and destroyed under the direction of the archbishop's official.

SEAL OF BAPTISM. Baptism was often called, in the early Church, "the seal of the Lord," "the seal of Christ," with allusion, perhaps, to Eph. i, 13: iv, 30; John iii, 33, and other similar passages, especially 2 Cor. i, 21, 22. This use of the word is taken from the circumstance that the stamp or impression of a seal upon anything was regarded as a mark of property, or a token that it belonged to a certain owner, namely, the person whose seal it bore. Thus Gregory of Nazianzum (*Orat.* 40) calls baptism the seal and sign of sovereignty, or the token that the baptized person was subject to the dominion and government of God, and lived to obey his will. See Riddle, *Christian Antiq.* p. 484.

SEAL OF CONFESSION, a name for the obligation on a priest never to reveal the secrets of the confessional. See Lee, *Gloss. of Liturgical Terms*, s. v.; Walcott, *Sac. Archæol.* s. v.

Sealed Books, certain printed copies of the revised Anglican Prayer-book, as settled at the Savoy Conference, issued A.D. 1662, which, having been examined by the commissioners appointed for that purpose, were certified by them to be correct. They were ordered by Parliament to be preserved in certain cathedral and collegiate churches. A folio reprint of the *Sealed Book* was issued by Pickering (1844), and again by Masters (1848, 8vo). See Lee, *Gloss. of Liturgical Terms*, s. v.

Seal-skin. See BADGER.

Seam occurs in Scripture only in the epithet ἄῤῥαφος, "without seam," applied to our Saviour's inner garment ("coat"), which the soldiers at his crucifixion accordingly cast lots for (John xix, 23). Monographs on this fact are cited by Volbeding, *Index Programmatum*, p. 60.

Seaman, RICHARD, a minister of the Methodist Episcopal Church, was born April 28, 1785. He studied medicine, and was admitted to practice in New York when about nineteen. He became a Christian in 1812, and in 1823 was received into the New York Conference, and was regularly appointed until 1845, when he was obliged to take a superannuated relation. He continued to labor as his strength would permit, but for the last thirteen years of his life was a great sufferer from rheumatism. He died Nov. 6, 1864. He was a man of superior judgment, stern integrity, untiring energy, modest, generous, and evangelical. See *Minutes of Annual Conferences*, 1865, p. 100.

Sea-monster is the rendering in Lam. iv, 3 of the Heb. תַּנִּין, *tan*, where the margin has "sea-calves." The root of the word is תָּנַן, *tanán*, "to stretch out," hence it seems to apply to a slim creature that extends itself, and some think it to mean a kind of serpent. Others would render it "jackal." It is variously rendered in the A. V. ("whale," "serpent," etc.), nor is it probable that it was very definite in its application. See DRAGON.

Sear occurs in Scripture only in the rendering of the word καυτηριάζω, *to brand* ("sear with a hot iron"), in a tropical sense of the conscience (1 Tim. iv, 2). To sear the flesh is to cauterize or burn it, and thus deprive it of the power of sensation. In 1 Tim. iv, 2 the term denotes the effect of habitual sin, by which the conscience becomes so stupefied as to be insensible to the most enormous guilt and the most fearful threatenings of punishment. See BURNING.

Searle, Jeremiah, a (Dutch) Reformed minister, was born at Atkinson, N. H., in 1795. He was educated in part at Bowdoin College, Me., and graduated at Union College, N. Y., in 1820. He studied theology with Dr. Andrew Yates, and was licensed by the Congregational Association of Vermont in 1823. His ministerial life was spent in the following Reformed churches: Rotterdam, N. Y., 1823–25; Coxsackie, 1825–51; Keyport, N. J., 1851–53; Fallsburgh, N. Y., 1853–61. He was a man of great sweetness of spirit, amiable and beloved; a minister and a workman who needed not to be ashamed; studious, careful in preparation, practical and experimental in preaching; solemn, and yet cheerful, in manner; catholic in his sentiments, yet firm in the faith. He was president of the General Synod in 1850. He died in 1861. His ministry was marked by truly missionary labors, and crowned with two notable revivals of religion. See Corwin, *Manual of the Ref. Church.* (W. J. R. T.)

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Searle, Moses C., a Presbyterian minister, was born in Byfield, Mass., Sept. 17, 1797. He graduated at the College of New Jersey, Princeton, in 1821, and at the Theological Seminary in that place in 1824; was licensed by the New Brunswick Presbytery, and, going East, began his labors in Grafton, Mass., being ordained by Newburyport Presbytery in 1826 as pastor of the Congregational Church, Grafton. He subsequently labored in New Hartford, N. Y.; Dorset, Vt.; Haverhill, N. H.; Bradford, and Byfield, Mass., where he died, Dec. 10, 1865. Mr. Searle was a man of deep piety and affectionate disposition, an excellent pastor and good preacher. See Wilson, *Presb. Hist. Almanac*, 1868, p. 226. (J. L. S.)

Searles, Isaac, a minister of the Methodist Episcopal Church, was born in Hartford, Conn., Oct. 30, 1816, removed to Ohio at an early age, and professed conversion in his seventeenth year. He was received on trial into the Rock River Conference, Aug. 25, 1841; ordained deacon in 1843, and elder in 1845. In 1848 the Wisconsin Conference was formed, and Mr. Searles became one of its members. He was superannuated for a short time, but became effective in 1852; superannuated in 1866, and active in 1867. His last appointment was Brandon, Wis., where he died, Dec. 8, 1870. See *Minutes of Annual Conferences*, 1871, p. 273.

Sears, Allen, a Methodist Episcopal minister, was born in New York State in 1806, received on trial in the Kentucky Conference in 1838, appointed to Taylorsville Circuit as junior preacher, and continued to travel within the bounds of that conference for seven years successively. In 1845 he was transferred to the Indiana Conference, and appointed to Vincennes Station; in 1846, to Spencer Circuit. He died Dec. 4, 1846. He was a man of very strong faith, deep piety, a truly evangelical preacher, and a good pastor. See *Minutes of Annual Conferences*, iv, 185.

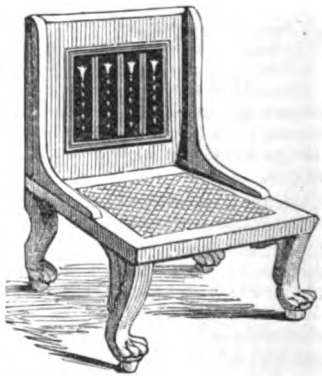
Sears, Clinton W., a minister of the Methodist Episcopal Church, was born in Chautauqua County, N. Y., April 27, 1819. He was educated at Yale College and Middletown Wesleyan University. He was a member of the Cincinnati Conference, and had occupied several responsible stations, when, in 1862, he was appointed chaplain of the Ninety-fifth Regiment of Ohio Volunteers. He was seized while in service with the camp dysentery, and returned to his home, July 15, 1863, and died Aug. 25, 1863. Mr. Sears was a good scholar, an able preacher, and a faithful pastor. See *Minutes of Annual Conferences*, 1863, p. 148.

Season (properly עֵת, a *fixed time*; καιρός, often rendered "time" in general, and not specific of a portion of the year). The general division of the year by the Hebrews was into two seasons, "Summer and Winter" (Psa. lxiv, 17; Zech. xiv, 8); but they appear also to have conveniently divided the year into six special seasons: "seed-time and harvest, and cold and heat, and summer and winter" (Gen. i, 14; viii, 22). The same division obtains among many Oriental nations, as the Hindûs and Arabians, at this day. According to this division of the seasons in Palestine, they would seem to have been distributed in the following order: *Summer*, from the middle of August to the middle of October; *Seed-time*, from the middle of October to the middle of December; *Winter*, from the middle of December to the middle of February; *Cold*, from the middle of February to the middle of April; *Heat*, from the middle of April to the middle of August. See Agriculture.

Seasons, Canonical. See Festivals.

Seat (usually some form of יָשַׁב, *yashâb, to sit*; κάθεδρα). There is no mention made of *chairs* in the Old Test., but *seats* of various kinds are named. (1.) כִּסֵּא, *kisséh* (from כָּסָה *kusáh, to cover*, also occurring twice, Job xxvi, 9; 1 Kings x, 19, in the form כְּסֵה), is a *throne, a royal throne*, as in Deut. xvii, 18; 2 Sam. viii, 13, or *the elevated seat of the high-priest*, 1 Sam. i, 9; iv, 13, but is sometimes applied to a seat in general, though usually with some honorary distinction, as 1 Sam. ii, 8; Isa. xxii, 23. See Throne. (2.) מוֹשָׁב, *moshâb* (from יָשַׁב, *yashâb, to sit*), means any *seat*, as 1 Sam. xx, 18, 25; Job xxix, 7, hence the *site of a city*, 2 Kings ii, 19; an *assembly* or *session*, as Psa. i, 1, and the *dwelling* of men, Gen. xxv, 49, and often. (3.) The word תְּכוּנָה, *tekunâh* (from תָּכַן, *takán, to weigh*), is rendered "seat" in the A. V., Job xxiii, 3, but means rather *dwelling, abode*. (4.) Finally, *shébeth*, שֶׁבֶת, is the infinitive of the verb *yashâb*, יָשַׁב (see No. 2, above), used substantively, as in Amos vi, 3.

Orientals usually seat themselves upon mats or carpets on the floor. In the houses of the wealthy there are spread pillows, or cushions, stuffed with cotton; and sometimes broad low sofas, or divans, are used, with arms, stuffed cushions, and costly ornaments. Upon these divans, as well as upon the floor, they sit with the legs bent under, and crossed in a half-kneeling posture. Among some of them Europeans have even introduced chairs. The Ancient Egyptians had chairs and ottomans in great variety and of the most elegant forms,



Ancient Egyptian Chair. (Now in the British Museum.)

much in the modern fashion (Wilkinson, *Anc. Egypt.* i, 58 sq.); and no doubt the wealthy Hebrews imitated them. See Handicraft. In later times the Hebrews adopted the custom of reclining upon couches at table (1 Sam. ix, 22; Amos vi, 4; Esth. vii, 8; Matt. xxiii, 6; Luke vii, 37, 38). Among the Romans a chair of a particular form was used by the magistrates when administering justice, and this is called "the judgment-seat" (Matt. xxvii, 19; Acts xviii, 12, 16; Rom. xiv, 10). See Judgment-seat.

The place in which a person is seated regulates, in Eastern nations, the degree of rank or precedence which he claims for himself or receives from others. In Persia the distance from the throne within which the dignitaries of the court and nobles may sit is regulated by the strictest etiquette. The same particularity is observed in every department of public and private life, in the formal divan, in the social feast, and even in the retirement of the domestic chamber. To this peculiarity there are many allusions in Scripture: thus "the seat of Moses," in which the scribes and Pharisees sat, expresses metaphorically the dignity which belonged to their office as teachers or expounders of the law; "the seat of honor," to which allusion is made in the Apocrypha, was the highest seat in the synagogue so much coveted by the Pharisees. Thrones are mentioned only in reference to deity or sovereignty; every other kind of dignity is determined by the seat. It was usual for persons who were greatly respected to be employed as judges or arbitrators; and for such seats were provided in some public place, round which the people respectfully stood, paying the most respectful reverence to the

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person deemed worthy of occupying the seat. See ATTITUDE.

Se'ba (Heb. *Seba'*, סְבָא; Sept. Σαβά, occasionally Σοήνη, v. r. in Chron. Σαβάρ), the oldest son of Cush (B.C. cir. 2500), and hence a country and people among the Cushites (Gen. x, 7; 1 Chron. i, 9), named in connection with Egyptians, Cushites, and Arabians (Sabæans) (Isa. xliii, 3; xlv, 14; Psa. lxxii, 10), and in Isa. xlv, 14; Ezek. xxiii, 42, as a rich and proud race. (The following account is based in part upon that of Poole, in Smith's *Dict. of the Bible*.)

1. *Name.*—Besides the singular form above, there is given the plural סְבָאִים (Sept. Σαβαείμ, Ζαβαείμ; Vulg. *Sabaim*), incorrectly rendered "Sabæans," a name given in the A. V. with more probability to the שְׁבָאִים (Joel iii, 8 [Heb. text, iv, 8]); and to *Sheba*, used for the people (Job i, 15); but it would have been better had the original orthography been followed in both cases by such renderings as "people of Seba," "people of Sheba," where the gentile nouns occur. See SABÆAN; SHEBA.

If Seba be of Hebrew or cognate origin, it may be connected with the root סָבָא, *sabâ*, "he *drank* to excess," which would not be inappropriate to a nation seated, as we shall see was that of Seba, in a well-watered country; but the comparison of two other similar names of Cushites, Sabtah (סַבְתָּה) and Sabtechah (סַבְתְּכָא), does not favor this supposition, as they were probably seated in Arabia, like the Cushite Sheba (שְׁבָא), which is not remote from Seba (סְבָא), the two letters being not unfrequently interchanged. Gesenius has suggested the Ethiopic *sabeay*, "a man," as the origin of both Seba and Sheba, but this seems unlikely. The ancient Egyptian names of nations or tribes, possibly countries, of Ethiopia, probably mainly, if not wholly, of Nigritian race, *Sahaba*, *Sabara* (Brugsch, *Geogr. Inschr.* ii, 9, tav. xii, K. l), are more to the point; and it is needless to cite later geographical names of cities, though that of one of the upper confluents of the Nile, Astasobas, compared with Astaboras, and Astapus, seems worthy of notice as perhaps indicating the name of a nation. The proper names of the first and second kings of the Ethiopian 25th dynasty of Egypt, *Shebek* (סוא) and *Shebetek*, may also be compared. Gesenius was led, by an error of the Egyptologists, to connect Sevechus, a Greek transcription of *Shebetek*, with *Subk* or *Sbak*, the crocodile-headed divinity of Ombos (*Lex.* s. v. סוא).

2. *Biblical Notices.*—Besides the mention of Seba as the first in the list of the sons of Cush (Gen. x, 7; 1 Chron. i, 9), there are but three, or, as some hold, four, notices of the nation. In Psalm lxxii, which has evidently a first reference to the reign of Solomon, Seba is thus spoken of among the distant nations which should do honor to the king: "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts" (ver. 10). This mention of Sheba and Seba together is to be compared with the occurrence of a Sheba among the descendants of Cush (Gen. x, 7), and its fulfilment is found in the queen of Sheba's coming to Solomon. There can be little doubt that the Arabian kingdom of Sheba was Cushite as well as Joktanite; and this occurrence of Sheba and Seba together certainly lends some support to this view. On the other hand, the connection of Seba with an Asiatic kingdom is important in reference to the race of its people, which, or at least the ruling class, was, no doubt, not Nigritian. In Isaiah xliii, Seba is spoken of with Egypt, and more particularly with Cush, apparently with some reference to the Exodus, where we read, "I gave Egypt [for] thy ransom, Cush and Seba for thee" (ver. 3). Here, to render Cush by Ethiopia, as in the A. V., is perhaps to miss the sense of the passage, which does not allow us to infer, though it is by no means impossible, that Cush, as a geographical designation, includes Seba, as it would do if here meaning Ethiopia. Later in the book there is a passage parallel in its indications: "The labor of Egypt and merchandise of Cush, and of the people of Seba, men of stature, shall come over unto thee, and they shall be thine" (xlv, 14). Here there is the same mention together of the three nations, and the same special association of Cush and Seba. The great stature and beauty of the Ethiopians are mentioned by Herodotus, who speaks of them as by report the tallest and handsomest men in the world (iii, 20; comp. 114); and in the present day some of the tribes of the dark races of a type intermediate between the Nigritians and the Egyptians, as well as the Caucasian Abyssinians, are remarkable for their fine form, and certain of the former for their height. The doubtful notice is in Ezekiel, in a difficult passage: "and with men of the multitude of Adam [were] brought drunkards [סוֹבְאִים; but the Keri reads סְבָאִים, 'people of Seba'] from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads" (xxiii, 42). The reading of the A. V. in the text is, "with the men of the common sort," and in the margin, "with the men of the multitude of men." The first clause would seem to favor the idea that a nation is meant, but the reading of the text is rather supported by what follows the mention of the "drunkards." Nor is it clear why people of Seba should come from the wilderness.

3. *Identification.*—The list of the sons of Cush seems to indicate the position of the Cushite nation or country Seba. Nimrod, who is mentioned at the close of the list, ruled at first in Babylonia, and apparently afterwards in Assyria: of the names enumerated between Seba and Nimrod, it is highly probable that some belong to Arabia. We may thus conjecture a curve of Cushite settlements, one extremity of which is to be placed in Babylonia; the other, if prolonged far enough in accordance with the mention of the African Cush, in Ethiopia.

The other passages we have examined seem to show (if we omit the last) that Seba was a nation of Africa, bordering on or included in Cush, and in Solomon's time independent and of political importance. We are thus able to conjecture the position of Seba. No ancient Ethiopian kingdom of importance could have excluded the island of Meroë, and therefore this one of Solomon's time may be identified with that which must have arisen in the period of weakness and division of Egypt that followed the empire, and have laid the basis of that power that made *Shebek*, or Sabaco, able to conquer Egypt and found the Ethiopian dynasty which ruled that country as well as Ethiopia.

Josephus says that Saba (Σαβά) was the ancient name of the Ethiopian island and city of Meroë (*Ant.* ii, 10, 2), but he writes Seba, in the notice of the Noachian settlements, Sabas (*ibid.* i, 6, 2). So, too, Strabo and Diodorus Siculus (see Mannert, *Geogr.* p. 199). But the name Meroë is more probably Ethiopic, meaning the *watered land* (see Tuch, *Gen.* p. 222; comp. Knobel, *Isa.* p. 122, who gives *Seba* a similar meaning). This view of Seba, as identical with Meroë, has been adopted by all the moderns as suited to every passage where it is mentioned (comp. Michaelis, *Spicil.* i, 180 sq.). Certainly the kingdom of Meroë succeeded that of Seba; and the ancient city of the same name may have been the capital, or one of the capitals, of Seba, though we do not find any of its monuments to be even as early as the 25th dynasty. There can be no connection between the two names. According to Josephus and others, Meroë was named after a sister of Cambyses; but this is extremely unlikely, and we prefer taking it from the ancient Egyptian *Meru*, an island, which occurs in the name of a part of Ethiopia that can only be this or a similar tract, *Meru-pet*, "the island of *pet* (Phut?) = the bow," where the bow may have a geographical reference to a bend of the river, and the word island to the country enclosed by that bend and a tributary. See

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PHUT. It may be remarked that it seems certain that, from a remote time, Ethiopia below Meroë could never have formed a separate powerful kingdom, and was probably always dependent upon either Meroë or Egypt.

4. *Description.*—Meroë was a large island in Ethiopia, formed by the Astaboras, on the east (Atbara, Takazzé), and Astapus (Bahr el-Asrak), on the west (alluded to in Zeph. iii, 10; Isa. xviii, 1), the two arms that unite to form the Blue Nile (Strabo, xvii, 821). See NILE. It is mountainous, but fruitful (Heliod. *Æthiop.* x, 5), and its chief city is also called Meroë. This has been from antiquity the seat of a priesthood with an oracle of Jupiter Ammon (Herod. ii, 29), and a trading-place for the caravans of Africa and Arabia (Strabo, xvi, 771; xvii, 786 sq.; Pliny, ii, 75; v, 10; vi, 35; xxxvii, 15; Diod. Sic. i, 33; iii, 5 sq.; Ptolem. iv, 8). It is noted by the ancients as remarkable for the fact that here the sun casts shadows part of the year southward and part northward (comp. Strabo, ii, 135 sq.; Pliny, ii, 75; Lucan, x, 300, 305, etc.: some think this is referred to in Isa. xviii, 1; Zeph. iii, 10). The city lay in the northern extremity of the island (seventy thousand paces from the *entrance*, i. e. the southern extremity—Pliny, vi, 35), five thousand stadia from Syene (Strabo, ii, 114; comp. Pliny, ii, 75), and ten thousand from Alexandria (Strabo, i, 62; ii, 114). The city of Meroë had gained control of the whole island, and sent colonies of priests to Upper Egypt to settle Thebes and Ammonium. In its flourishing period this kingdom was exceedingly powerful (Pliny, vi, 35), and was inhabited by farmers, shepherds, and hunters (Strabo, xvii, 821). Deserts of sand surrounded it (ibid.). The priesthood retained power until the third century before Christ, when it was overthrown by a king Ergamenes (under Ptolemy Philadelphus). Thenceforward the power of the city seems to have declined; it disappears from the view of Western writers, and not until the time of Augustus do we begin to hear sparse, and on some points contradictory, accounts of a city somewhere in that region, under queens who bear the common name of Candace (comp. Pliny, vi, 35; Dion Cas. liv, 5; Euseb. *H. E.* ii, 1). But Meroë was deserted, a few houses only remaining.

Modern travellers have striven to find its site, and it is identified with some probability as the ruins almost twenty miles north-east of the Nubian city *Shendy*, in the Dar el-Atbara, a district near Assur forming a peninsula, between the river Atbara, the Nile (Bahr Asrak), and the river Rahad. (See Russegger's *Charte von Nubien*, in his *Reis.*, and ii, 1, 476, 480 sq.; Bruce, *Travels*, iv, 542 sq.; Burckhardt, *Travels in Nubia*, p. 273 sq.; Rüppell, *Arab.* p. 114, 383, with plate v; Cailliaud, *Voyage à Meroë au Fleure Blanc* [Paris, 1826], 4 vols. with plates; Hoskins, *Travels in Ethiopia, Exhibiting the State of the Country under the Dominion of Meroë* [Lond. 1835], with plates.) This supposition is confirmed by the records of distances left by the ancients, for from Syene to Assur the caravan road is 534 English miles by Russegger's account, 560 by Hoskins's, while the ancient reckoning is equivalent to 568 or 590 English miles—an unimportant difference. So the distance from the beginning of the island to the city was 60 miles (see above), and Russegger found the distance from Assur to the mouth of the Atbara 55, Hoskins 60 miles. See Ludolf, *Comment. Hist. Æthiop.* p. 88 sq.; Delisle, in the *Histoire de l'Académie des Sciences in* 1708, p. 365 sq.; Tzschucke, *Ad Mel.* III, i, 256 sq.; Mannert, X, i, 182 sq.; Heeren, *Ideen*, II, i, 352; Forbiger, *Handb.* ii, 814 sq.; Smith, *Dict. of Class. Geog.* s. v. "Meroë." See ETHIOPIA.

Sebak. See THICKET.

Sebald, ST., a legendary wonder-worker of the Romish Church, said to have been the son of a Danish king, or, by another tradition, of a peasant. He began his studies at Paris before he was fifteen years of age, and after a few years married a daughter of the king Dagobert, from whom, however, he separated with her consent after the lapse of a single day, in order to become a hermit and practice a rigid asceticism. After ten years he made a pilgrimage to Rome, and received authority to preach from pope Gregory II. While on the way to Germany he miraculously delivered St. Willibald from death by starvation, and after reaching Bavaria he wrought numerous conversions, gathered churches, and settled near Nuremberg as a hermit. The date of his death is uncertain, being given as A.D. 801, 901, or 1070. He had directed that his body should be laid on a wagon drawn by four bullocks, and buried where the cattle should come to a stop. The place so indicated was before St. Peter's Chapel, at Nuremberg, which, accordingly, after having been transformed into a church, took his name. Many wonders were wrought by his lifeless body, in consequence of which he was beatified by pope Gregory X, and canonized by Martin V (1425), while the town of Nuremberg chose him for its patron saint. The 19th of August is set apart for his commemoration. A rich and artistic monument by Peter Vischer, erected to his memory, may be seen in the Church of St. Sebaldus, at Nuremberg.—Herzog, *Real-Encyklop.* s. v.

Se-Baptists, a small and obscure sect which struck off from the Brownists (Independents) early in the 17th century. They received their name from the act of their leader, John Smith, of Amsterdam, in baptizing himself. After entertaining several views, he at last declared for the principles of the Baptists. Upon this he left Amsterdam and settled with his disciples at Ley, where, being at a loss for a proper administrator of the ordinance of baptism, he plunged himself and then performed the ceremony upon others. The Se-Baptists maintain that it is lawful for every one to baptize himself; and the Samokrestschentsi (a small Russian sect of self-baptizers) give as a reason that there is no one on earth sufficiently holy to administer the ordinance aright. See Blunt, *Dict. of Sects*, s. v.; Gardner, *Faiths of the World*, s. v.

Sebasté. See SAMARIA.

Sebastian, ST., a Christian martyr under Diocletian, was born at Narbonne, in Gaul, and educated at Milan. Although a Christian, he entered the Roman army, concealing his religion, with the view of being enabled by his position to assist and protect the Christians. He rose to high favor under Diocletian, and became a member of the emperor's guard. At length he was informed against, and Diocletian used every effort to induce him to renounce the Christian belief, but in vain. He was condemned to be put to death by a troop of Mauritanian archers, who transfixed him with arrows and left him for dead. Some Christians coming to the place of execution to bury him found signs of life remaining, and he was removed to the house of a Christian lady, Irene, and recovered. He would not yield to the persuasions of his friends to remain in seclusion, but intentionally placed himself in the emperor's way. Diocletian condemned him to be beaten to death with clubs in the amphitheatre, and his body was flung into one of the sewers of the city. According to the *Acts of Martyrdom*, it was discovered by means of an apparition, and carried by a Christian lady, Lucina, to the catacomb which is still called by his name. The day of his martyrdom was Jan. 20, 288, but by the Greeks the feast is held Dec. 20.

There is another saint of the same name, who is said to have suffered martyrdom in Armenia.

Se'bat, or rather SHEBAT (Heb. *Shebat'*, שְׁבָט, a *rod* or *tribe*; Sept. Σαβάτ), the fifth month of the Jewish civil year, and the eleventh of the ecclesiastical year, from the new moon of February to that of March; or, according to others, corresponding to our January. See MONTH. The name is substantially the same in the Syriac and Arabic. The Jews began in this month to number the years of the trees they planted, the fruits of

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which were esteemed impure till the fourth year (Zech. i, 7). See CALENDAR, JEWISH.

Sebbun, in Japanese mythology, is a feast of purification and of expelling the evil spirit, which is done shortly before the advent of the new year. This festival also serves as the date for the settlement of semi-annual payments.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sebirin (סבירין), or *imaginary readings*, is a technical term of the Masorites to denote that words in the Bible ought to be read so and so, but they are not. This expression is derived from *sabar*, סבר, "to believe, think;" thus we read in Dan. vii, 25 ויסבר, *and he thought*, and in the Chaldee paraphrase on Prov. xiv, 12, "there is a way which is right in the view of man," we read "there is a way which man imagines" (דסבריך), etc. Now there are a number of such *imaginary* or *supposed* readings to be found in the Hebrew text of the Old Test., as the following examples will prove. Thus we read:

אלו, *these*, is said to stand eight times for אלה, as in Gen. xix, 25; xxvi, 3; Lev. xviii, 29, etc.

אלפי, *thousand*, is said to stand four times for אלפים, as in Exod. xxxii, 28; Jud. iv, 10, etc.

ויאמר, *and he said*, is said to stand twelve times for ויאמרו, "and they said," as in Exod. xiv, 25; Numb. xxxii, 25, etc.

ארץ, *into the land*, is said to stand five times for ארצה, as in Gen. xlv, 25, etc.

אשה, *a wife*, stands three times for לאשה, "for a wife," as in 2 Chron. xxi, 6; Ezra ii, 61; Neh. vii, 63.

אשר, *which*, stands four times for כאשר, "as which," Exod. xiv, 13; Lev. vii, 36, 38; Numb. iv, 49.

כאשר, *as which*, stands ten times for אשר, "which," Dent. xvi, 10; xxiv, 8; Josh. ii, 7; xiii, 8; xiv, 2; Jer. xxiii, 27; Isa. ii, 13; Hos. vii, 12; Jonah i, 14; Hag. i, 12.

אתה, *thou*, stands three times for עתה, "now," as 1 Kings i, 18, 20.

ממנו, *from it*, stands six times for ממנה, "from her," as Lev. vi, 8; xxvii, 9; Josh. i, 7; Judg. xi, 34; 2 Kings iv, 39; 1 Kings xxii, 43.

על, *upon*, stands nine times for עד, "until," as Gen. xlix, 13; Josh. ii, 7; xiii, 16; Judg. vii, 22.

על, *upon*, stands twice for עם, "with," as Gen. xxx, 40; 1 Sam. xx, 8.

Without enlarging upon this list, we will remark for those interested in that subject that these סבירין are given in alphabetical order by Frensdorff in his *Massora Magna;* the first part is entitled *Massoretisches Wörterbuch*, p. 369 sq. See Buxtorf, *Tiberias*, p. 257 sq.; Levita, *Massoreth Ha-Massoreth* (ed. Ginsburg), p. 225 sq. (B. P.)

Sebonde (or **De Sabunde**), RAIMOND, a Spanish philosopher, was born at Barcelona during the 14th century; but his life is little known. He practiced medicine at Toulouse in 1430, and his death is placed in 1432. He wrote, besides several MS. works, *Theologia Naturalis* (Deventer, 1487, fol. and later), in which he sets forth the doctrine of Aquinas after the manner of Raimond Lully. The work was translated by Montaigne (Paris, 1569, 8vo). Of Sebonde's other essays, the principal is entitled *De Natura Hominis* (Cologne, 1501, 4to), an abridgment of the *Theologia Naturalis*. See Hoefer, *Nouv. Biog. Générale*, s. v.

Sebrasse, GOTTLIEB, a minister of the Methodist Episcopal Church, was born in Prussia, Nov. 8, 1833, and came to the United States in 1852. He soon after was converted, and began to preach in 1856; but his health failing, after filling three or four appointments, he retired from the active ministry and settled near Red Wing. He died, from the effects of a fall from his wagon, June 3, 1876. He was a member of the North-west German Conference. See *Minutes of Annual Conferences*, 1876, p. 134.

Sebuæi. See SEBUANS.

Sebuans, the name given to the second of the four Samaritan sects named by Epiphanius, the other three being the Essenes, Gorthæans, and Dositheans. It was originated by Sebua, or Sebuiah; and, partly to suit their own convenience, and partly through hostility to the Jews, kept the sacred festivals at different periods from them—viz. the Passover and Pentecost in autumn, and the Feast of Tabernacles in the time usually allotted for the Passover. This sect was not permitted to worship along with the other Samaritans in the temple on Mount Gerizim. Lightfoot, in his *Horæ Talmudicæ*, considers them to be identical with the *Sabæans*.

Seca'cah [many *Sec'acah*] (Heb. *Sekakah'*, סְכָכָה, *thicket;* Sept. Σοχοχά v. r. Αἰοχιόζα; Vulg. *Sechacha*, or *Sachacha*), one of the six cities of Judah situated in the *Midbar* ("wilderness"), that is, the tract bordering on the Dead Sea (Josh. xv, 61). It occurs in the list between Middin and han-Nibshan. It was not known to Eusebius and Jerome (*Onomast.*). From Sinjil, among the highlands of Ephraim, near Seilûn, Dr. Robinson saw a place called *Sekâkeh* (*Bib. Res.* ii, 81, note); but this locality is, of course, out of the question. The place possibly corresponds to the site of *Kusr Antar*, one of two ruined towers on Wady Khureitun (Robinson, *Bib. Res.* ii, 182).

Secchi, GIOVANNI BATTISTA, called *il Caravaggino*, an Italian painter, born at Caravaggio in 1619. He left several important works at Milan; among them are, *Adoration of the Magi*, and a *Pietà*.

Secession Kirk OF SCOTLAND. See PRESBYTERIAN CHURCHES; UNITED PRESBYTERIANS.

Secheni'as (Σεχενίας, Εἰεχονίας), Apocryphal forms of the Heb. name SHECHANIAH (q. v.); namely, (*a*) the father of Lettus (1 Esdr. viii, 29), or rather of one whose name has dropped out of the text (Ezra viii, 3); (*b*) the "son" of Jezeluo (1 Esdr. viii, 32) or Jahaziel (Ezra viii, 5).

Se'chu (Heb. with the art. *has-Sekû'*, הַסֵּכוּ, *the watch-tower*, implying that the place was on or near an elevation; Sept. Σεχί v. r. Σεφει), a region in Ramah, containing a famous well (or rather cistern, בּוֹר), which Saul passed while in pursuit of David (1 Sam. xix, 22). "Assuming that Saul started from Gibeah (Tuleil el-Ful), and that Neby Samwil is Ramah [?], then *Bir Neballa* (the well of Neballa), alleged by a modern traveller (Schwarz, *Palest.* p. 127) to contain a large pit, would be in a suitable position for the great well of Sechu. Schwarz himself (p. 157) would identify it with *Askar*, on the south-east end of Mount Ebal, and the well with Jacob's Well in the plain below; and Van de Velde (*S. and P.* ii, 53 sq.) hesitatingly places it at *Shûk*, in the mountains of Judah north-east of Hebron; but this they are forced into by their respective theories as to the position of Ramathaim-Zophim" (Smith). Sechu is perhaps represented by the present *Khuraib er-Ram*, which still contains a cistern (Robinson, *Later Res.* p. 287), and lies near er-Ram (Ramah) directly on the road from Tuleil el-Ful (Gibeah of Saul).

Sechuana Version. The Sechuana occupies a prominent place in the great Caffre family of languages, and is the most important of all languages of Southern Africa. The first portion of the Sechuana version committed to the press was the Gospel of St. Luke, printed at Cape Town in 1831, under the personal superintendence of Mr. Moffat. In 1841 the whole New Test. was printed in London at the expense of the British and Foreign Bible Society, under the eye of the translator. From that time on Mr. Moffat devoted himself to the translation of the Old Test., which was completed in 1859. A revision of the entire Bible was commenced in

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1870 and completed in 1877. Up to March 30, 1878, 7066 Bibles and 10,094 New Testaments with Psalms have been distributed. Comp. *The Bible of Every Land*, but more especially the *Annual Reports of the British and Foreign Bible Society*, which are the only sources for the more recent versions published since the preparation of *The Bible of Every Land*. (B. P.)

Seckendorf, VITUS LOUIS VON, a noted German statesman of the Reformation period, was born at Aurach, a town of Franconia, Dec. 20, 1626. The great progress in his studies made in his youth coming to the ears of Ernest the Pious, duke of Saxe-Gotha, this prince brought him to Gotha to be educated with his children. After remaining two years, he went in 1642 to Strasburg; and, returning to Gotha in 1646, was made honorary librarian to the duke. In 1651 he was made aulic and ecclesiastical councillor; and in 1663 councillor of state, first minister and sovereign director of the consistory. The year after, he went into the service of Maurice, duke of Saxe-Zeist, as councillor of state and chancellor. He remained with him until his death, in 1681, and led a life of retirement, writing many works. Frederick III, elector of Brandenburg, made him councillor of state and chancellor of the University of Halle, dignities which he did not long enjoy. He died at Halle Dec. 18, 1692. The work of his held in the highest estimation for its utility is *Commentarius Historicus et Apologeticus de Lutheranismo* (Lips. 1688-92), written in refutation of Maimbourg's *Histoire du Lutheranisme*. See the literature referred to in Herzog, *Real-Encyklop.* s. v.

Secker, THOMAS, an eminent English prelate, was born in 1693 at Sibthorpe, Nottinghamshire. He belonged to a family of Dissenters, but was influenced (by his own views and by the divisions and disturbances at that period prevailing among the Dissenters) to conform. He therefore never practiced medicine, for which he had studied at London, Paris, and Leyden, but entered Exeter College, Oxford, in 1721. In December, 1722, bishop Talbot ordained him deacon, and not long after, priest. He was presented by the bishop with the rectory of Houghton le Spring in 1724, where he remained until 1727, when he removed to Durham. In July, 1732, Grafton, lord chamberlain, appointed him chaplain to the king. He was instituted to the rectory of St. James's, May 18, 1733, and was consecrated bishop of Bristol Jan. 19, 1735. In May, 1737, Dr. Secker was translated to the bishopric of Oxford; in December, 1750, was promoted to the deanery of St. Paul's; and confirmed archbishop of Canterbury April 21, 1758. He died in London, Aug. 3, 1768. His works comprise *Sermons*, *Lectures*, and *Charges* (Lond. 1811, 6 vols.), last edition with a memoir by bishop Porteous.

Second Coming OF CHRIST. See ADVENT, SECOND; MILLENNIUM.

Second Marriage. In the early Church, not only did the more strict Novatians and Montanists esteem a second marriage unlawful, but that error was upheld by several councils (*Conc. Nic.* c. 8; *Ancyran.* c. 19; *Laodic.* c. 1; *Neocesar.* c. 3; *Constit. Apost.* lib. iii, c. 2; Athenag. *Legat.*; Theophil. Ant. *Ad Autol.* lib. iii; Iren. *Adv. Hær.* lib. iii. c. 19). When the severity of this principle was relaxed with regard to lay members of the Church, it was still retained with reference to the clergy (Tertull. *De Monog.* c. 11; *Ad Uxor.* lib. i, c. 7; *De Pœnit.* c. 9). At length this law was rendered nugatory by the enforcement of celibacy among the clergy. See DIVORCE, MARRIAGE.

Secondary, a clerk who, if learned and expert in music, was eligible for promotion, by the dean, to the place of vicar. He was the canon's personal attendant, and sat in the *secondary* row of stalls: hence his name. At Chichester the secondary sang the daily mass of requiem in the Lady-chapel. It was also a technical term for a cathedral dignitary of second rank and position—a minor canon, precentor.

Second-first SABBATH (Σάββατον δευτερό-πρωτον; Vulg. *Sabbatum secundum primum*; A. V. "second Sabbath after the first") is an expression occurring only in Luke vi, 1, and apparently coined for the occasion, as the compound adj. δευτερό-πρωτος is found nowhere else in all the range of Greek literature. The learned have therefore been greatly divided, or, rather, in doubt, as to its meaning, since it is in itself quite vague and ambiguous. The earliest opinion is that of Epiphanius (*Hæres.* i, 30, 51), followed by Isidore of Pelusium (iii, 110), Suidas (s. v. Σάββατον), Theophylact (*ad loc.*), and cited among later writers by Petavius (i, 61) and Scaliger (*Emend. Temp.* vi, 551), viz. that the Sabbath thus indicated was that which immediately succeeded the Paschal festival; for (argue they) the "morrow after the Sabbath" [i. e. Passover] (מִמָּחֳרַת הַשַּׁבָּת, i. e. ἀπὸ δευτέρας τοῦ Πάσχα) is the point from which the law orders the seven weeks to be reckoned till Pentecost. Hence all the weeks and Sabbaths of that interval are designated from this name (סְפִירַת הָעֹמֶר, ἀριθμὸς τοῦ ἐράγματος, *numerus manipuli*, i. e. the number of the omer, or first-fruits presented as a wave-offering). This is the view embraced by most moderns, quoted in detail by Wolf (*Curæ in N. T.* i, 619 sq., where several arbitrary opinions by various authors are likewise enumerated); see also Köcher (*Analect.* ad loc.), Russ (*Harmon. Evangel.* p. 639 sq.), Marsh (*Notes to Michaelis's Introd.* ii. 61). The circumstances of Luke's narrative indicate that the day in question was not (as usually reckoned) *the first Sabbath after the second day of unleavened bread*, for that usually fell within the Passover week; whereas our Lord, on the occasion referred to, had evidently left Jerusalem at the close of the entire festival, and was on his way back to Galilee. Nor would this have been a natural and appropriate term for such a day, since that would rather have been a "first after the second" (πρωτο-δεύτερος), if, indeed, it could have been called *second* at all, seeing it either was simply, or else preceded, the first Sabbath of the series of seven between Passover and Pentecost. It seems rather to have been the first of that series, but the *second* after the beginning of the Paschal week; which circumstance affords a simple and apposite explanation of the compound name. That the incident in our Lord's history occurred at that season is evident from the fact that the grain stood ripe, but unreaped, in the fields; and a comparison of the evangelical narratives makes it apparent likewise that the "feast" which John states (v, 1) that Jesus attended that year at Jerusalem was the Passover. If this collocation is correct, the Sabbath in question could not well have been the one occurring during the Paschal week, as that is preoccupied by John's account (in the same chapter) of the cure at the pool of Bethesda. The only mode of escaping this conclusion is by the unnatural supposition that the former "Sabbath" was merely the Passover-day itself, which, as some claim, is metaphorically thus named in a few cases (Lev. xxiii, 11, 15; comp. Josh. v, 11). See Mayer, *Commentar*, ad loc., Hase, *Leben Jesu*, p. 142; *Methodist Quarterly Review*, 1850, p. 492, also the monographs *De Sabbato Deuteroproto*, by Müller (Rost. 1665), Goloner (Viteb. s. a.), Van Til (L. B. 1708). See PASSOVER; PENTECOST; SABBATH.

Secret. See MYSTERY.

Secret Discipline (Lat. *arcani disciplina*), a term used to signify a practice of the early Christian Church of performing the rites of religion with secrecy. It was founded upon the words of Christ, "Give not that which is holy unto the dogs," etc. (Matt. vii. 6), and began to be common shortly after the middle of the 2d century. The first reason for its adoption was to guard the more sacred and mysterious doctrines from popular misconception and blasphemy among the pagans. The discipline of the secret appears in several forms: (1.) Both unbelievers and catechumens were

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dismissed from the church, when the ordinary service was closed, by one of the deacons, who said, "*Ite, missa est*"—"Go, the assembly is dismissed." After this the sacrament was administered. (2.) The lectures addressed by the presiding teacher to the body of catechumens in general were confined to the general doctrines of Christianity. The more mysterious doctrines, those which regarded the sacraments of baptism and the eucharist, called "Mystagogic," were only communicated at the close, and to those only who had undergone the preliminary probation. (3.) The eucharist, if referred to at all in the presence of the uninitiated, was spoken of in words so conceived as to conceal its nature. Some very curious examples of this concealment might be cited—e. g. Epiphanius, referring to the formula "this is my body," writes, "This is my *that thing*" (Τοῦτό μου ἐστι τοῦτ). The mysteries thus specially guarded were baptism, the unction, or chrism ordination of priests, the Lord's supper, liturgy, the knowledge of the Holy Trinity, the Creed, and the Lord's Prayer. See Coleman, *Christ. Antiq.* p. 35. See ARCANI DISCIPLINA.

Secret of the Mass, a prayer in the canon of the mass before the preface, and having much the same tenor as the collect. Since the 10th century it is said in a low voice by the celebrant after the *Orate fratres*. In France it was marked with the mystic letters V. D. St. Gregory calls it the Canon of the Secret. According to some writers, it represents that the working of God in the holy communion passes man's understanding; but, as Cranmer explains it, Christ's secret conversation which he had with his disciples before his passion. The bells in England were forbidden to be rung during this service in 1701. The secrets were formerly called *super oblata* and may have taken their name from the secretion of gifts and oblations.—Walcott, *Sacred Archæol.* s. v.

Secrētæ, any prayers said secretly and not aloud. Anciently, at the commencement of the divine office, the Lord's Prayer and Hail Mary were said silently, as also other portions of the same office. But this rule was abolished in the English Church during the changes which took place three centuries ago, though it still obtains in the Latin communion.—Lee, *Glossary of Liturgical Terms*, s. v.

Secretaria, a name given to the sessions of the councils in the early Christian Church because they were held in the secretarium (q. v.).

Secretarium (or SECRĒTUM), a part of early Christian churches, which was also called *diaconicum* (q. v.). It was called *secretarium*, as Ducange conjectures, because the consistory or tribunal of the Church was here kept, the *secretum* or *secretarium* being a known name for the courts of the civil magistrate. Others suppose it derived its name from its being a place of safety, or the robing-room of the officiating clergy.

Secretarius (1), the confidential correspondent of a bishop, abbot, head of a college, or other ecclesiastical dignitary. (2) A sacristan or sexton.

Sect [in Biblical usage] (*αἵρεσις*, i. e. *division*; hence "heresy," Acts xxiv, 14; 1 Cor. xi, 19; Gal. v, 20; 2 Pet. ii, 1), a religious party (Acts v, 17, etc.); hence *discord* (1 Cor. xi, 19, etc.). Among the Jews there were several sects mentioned in the New Test., distinguished by their practices and opinions, yet united in communion with each other and with the body of their nation. See SECTS, JEWISH. Christianity was originally considered as a new sect of Judaism; hence Tertullus, accusing Paul before Felix, says that he was chief of the seditious sect of the Nazarenes (Acts xxiv, 5); and the Jews of Rome said to the apostle when he arrived in that city that, "as concerning this sect, we know that everywhere it is spoken against" (Acts xxviii, 22). Peter (2 Pet. ii, 1–10) foretells that false teachers should arise among them "who privily shall bring in damnable heresies [or sects], even denying the Lord that bought them, and bring upon themselves swift destruction." He adds that these people, being great lovers of themselves, are not afraid to introduce new sects, where the word sect is taken in the same sense as heresy. See HERESY.

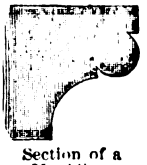
Among the Greeks the philosophers were divided into different sects; as the Academics, the Stoics, the Peripatetics, the Cynics, the Epicureans, etc. The Jews, in imitation of the Greeks, began to divide themselves into sects about the time of the Maccabees; and it seems as if the Corinthians had a mind to introduce something like this into Christianity when they boasted, I am a disciple of Peter, I of Paul, I of Apollos (1 Cor. i, 12; iii, 22, etc.). See DIVISION.

SECT [in ecclesiastical usage] (Lat. *secta*, cut off), a collective term comprehending all such as follow the doctrines and opinions of some divine, philosopher, etc. By the Roman Catholic Church it is applied to all those religious bodies which separated from her communion. By Protestants, generally, it is employed in no opprobrious sense to signify the various organizations into which the Protestant churches are divided. Separate organization rather than difference of opinion is the meaning conveyed by the term; for great and known differences in opinion, when followed by no external breach in the society, are not considered as constituting distinct sects. Thus High and Low Church are only called parties, because they have not formed separate communions. Among the Jews the term was differently understood, for among them there were no separate communities erected, if we except the Samaritans. The same Temple and the same synagogues were attended alike by Pharisees and Sadducees. They were often of both denominations in the Sanhedrim and even in the priesthood. Another difference was, also, that the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders of the party. There have been, from time to time, a great number of sects, separating, often on points of no importance, from some other Church organization. These are treated of in separate articles, and it will only be necessary to add here that with respect to certain sects, especially those belonging to the first centuries, we have no other information than such as is afforded by their foes, who were not always scrupulous in their theological warfare. Their statements should, therefore, often be taken with considerable allowance. See SECTS, CHRISTIAN.

Sectarianism, devotion or adhesion to a sect, generally signifies that spirit which makes more of the sect or organization than of the cause of Christ.

Sectaries, a term used to denote those who adhere to the same sect and maintain the same doctrines.

Section, the representation of a building cut asunder vertically so as to show the interior; also of a moulding or other member in architecture cut asunder so as to show its profile.—Parker, *Glossary of Architecture*, s. v.



Section of a Moulding.

Sects, CHRISTIAN. The various sects which have arisen in the Church from time to time are treated of under their several appropriate captions in this *Cyclopædia*. This article has to do simply with the idea of sectarianism, and with the ethical and legal aspects which the question assumes in certain lands.

The word *sect* occurs in classical literature (in Cicero, Tacitus, etc.) in the sense of *sequor*, as involving the idea of separation *to* some leader rather than that of separation *from* some body. It consequently might be applied to Christianity itself at the beginning, when devotion to Jesus of Nazareth seemed to be the prominent trait of the new tendency. In a later period the

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word came to signify separation *from*, as if derived from *secare, to cut off*. This has continued to be its principal meaning to our day. Protestantism is evidently prohibited from employing the word in this sense by the fundamental principle which concedes the right to personal convictions and the free expression of beliefs; and it is a somewhat unusual term in the vocabulary of American ecclesiasticism, whose occurrence in almost every instance is explained by an implication of heresy as charged upon the ecclesiastical body to which the term is applied.

In European countries where State churches have been established the case is different. Separation has there often been regarded an odious offence, and has sometimes been construed into a crime against the State. The Pietism of the 17th century did something to break down this prejudice by revealing to the world an orthodoxy and piety superior to those of the churches, and the pseudo-enlightenment of later days likewise contributed to this end by advocating an absolute freedom of thought; but in both continental and insular Europe the term sect still carries with it a stigma, and to many minds involves the notion of heinous guilt.

In the Romish Church this term is not in general use, and is employed only as the synonym of heresy or schism. This meaning was adopted by the Reformers and developed, so that Luther regards the sect as a mob and a fanatical clique. Both Lutherans and Reformed refused to tolerate any deviation from scriptural standards as understood by themselves, an apparent inconsequence whose explanation lies in the fact that these men had attained to positive convictions of truth; they saw but a single and exclusive object on which faith might lay hold, and could not conceive of diversities of view respecting that object. The unhappy Peasants' War confirmed Luther in his aversion to the idea of absolute toleration, and his influence contributed towards making sectarianism an offence against both Church and State.

The efforts of men to prevent the development of sects were, however, always counteracted by principles which underlay the ecclesiastical systems held by themselves. Not only does this apply to *the* principle of Protestantism, that freedom of religious belief is the right of every person, but it is shown in the results of *territorialism* and *collegialism* in the churches of Germany. The former of these systems had for its leading principle the notion that the ruling prince of any territory should possess absolute power over the exercise of religion within his dominions, but that he should regard all religions as equal so long as none of them should endanger the welfare of the State. The latter system practically located all ecclesiastical power in the particular congregation. It is evident that neither of these systems was calculated to repress a tendency towards sectarianism. Another factor in the problem was furnished by the extensive changes made in the map of Europe at the close of the 18th century, the breaking-up of states and dividing of their populations insuring a more cosmopolitan character to the inhabitants of countries, and thus reacting on their relations to the Church. When, finally, it came to be understood that the only claim of an evangelical Church to recognition by the State is that its roots strike down into the faith of the people, the last barrier in the way of complete toleration was practically overthrown. The logic of the situation is clear, and a hearty acceptance of the conclusion to which it leads is delayed only by prejudice and political considerations. In most of the countries of Protestant Europe, however, grave difficulties still prevent the exercise of ecclesiastical functions by dissenting ministers, and the established churches are favored by existing laws.

The relation of private conscience to the question of sectarianism regarded as a separation from an existing Church evidently demands consideration under every ecclesiastical system. Frequently the motive which leads to the separation of an individual from his Church is not a good one: he is devoted to some specialty which the general Church disregards in her teachings, e. g. Millenarianism, etc., or he finds too much of worldliness, fashion, regard for wealth, etc., in the Church, and too many unworthy members. Clearly, separation from a Church of Christ in which the pure Word of God is preached and the sacraments are duly administered is allowable only in answer to the clear call of duty; and, as a general rule, separation should take place only by compulsion, as in the case of the separation of Luther from the Romish and of Wesley from the Anglican Church. On the whole subject, see Herzog, *Real-Encyklop.* s. v., and the literature there mentioned.

SECTS, JEWISH (*Ancient*). These were of two kinds, arising from the fact that the differences of opinion, sentiment, and conduct were sometimes of a theosophical and sometimes of a practical character; but, among the ancient Jews, so close was the connection of Church and State that all theological or philosophical views necessarily affected the civil and social relations.

I. *Religious.*—1. *The Pharisees.*—These were the orthodox party, and our Lord testifies to the general correctness of their creed (Matt. xxii, 3). It was chiefly in liturgical and ceremonial particulars that their excessive regard for traditional observances was betrayed. In this regard the Rabbinical Jews of modern times are their acknowledged successors. See RABBINISM. In external deportment they were scrupulously exact; but, their motive being a love of popularity and a pride of self-righteousness, they were sternly rebuked by our Lord as arch hypocrites and ecclesiastical tyrants. See PHARISEE.

2. *The Sadducees.*—These were next in importance, and of even more aristocratic influence, but they were the rationalists of their day (Acts xxiii, 8). They are represented by inimical writers as the originals of the modern *Karaites* (q. v.). See SADDUCEE.

3. *The Essenes.*—These were rather a class of ascetics or Jewish *hermits*, who are not mentioned in the New Test., and are chiefly known from the description of Josephus, who at one time belonged to their fraternity. See ESSENES.

II. *Political.*—1. *The Zealots.*—These are mentioned in the New Test. and by Josephus as the violent party who contended for *native* rights and independence from all foreign influence. They had their type in the *Chasidim* of earlier and later times. See ASSIDÆAN. They largely contributed to the final collision of the Jews with the Romans. See ZELOTES.

2. *The Herodians.*—These appear, from the slight notices of them (Matt. ii, 16, etc.), to have been the *temporizing* party, who favored Græco-Roman innovations. They had their originals in the apostates under Antiochus Epiphanes (Dan. xi, 35). See HERODIAN.

On the subject generally, see, in addition to the works cited under the articles on each of the above, Serarii, Drusii et Scaligeri *Opusc. de Trib. Judæorum Sectis* (Delph. 1703); separately, Drusius, *De Hassideis* (Franek. 1603); *De Sectis Judaicis* (Arnh. 1619); Serarius, *De Tribus Sectis*, etc. (Franek. 1603; Mainz, 1604); Scaliger, *De Tribus Jud. Hæresibus* (Franek. 1605; Arnh. 1619); Lund, *De Sectis Judæorum* (Upsal. 1700); Geiger, *Sadducäer und Pharisäer* (Bresl. 1863); *Die Ebioniter des Alten Testaments*, in the *Monatsschr. für Gesch. und Wiss. des Judenthums*, Jan. 1869; *Meth. Quar. Rev.* Jan. 1868, p. 128.

SECTS, JEWISH (*Modern*). In the 17th century existed the sect of the Sabbathaites, so called after Sabbathai-Zebi (q. v.), whose apostasy to Islamism, and death in 1676, did not diminish the number of his followers, but rather increased it; and as there is no calculating the obstinacy of human credulity, his followers gave out that he had been transported to heaven, like Enoch and Elijah. Notwithstanding the constant

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and active opposition of the Jewish priesthood, the sect spread in all quarters, and numbered among its members men like Mose Chayim Luzzatto (q. v.). "Sabbathaism," says Milman, "still exists as a sect of Judaism, though, probably, among most of its believers, rather supported by that corporate spirit which holds the followers of a political or religious faction together than by any distinct and definite articles of belief."

But, in the middle of the last century, an extraordinary adventurer named Jacob Frank (q. v.) organized a sect out of the wrecks of the Sabbathaic party, of which we will speak now, although in the order of time an earlier sect, that of the Chasidim, ought to be mentioned. The sect which Frank organized assumed the name of *Soharites* or *Cabalists*, also of *Frankists*. As to the creed of this sect, it leaned towards Christianity rather than Islamism. It rejected the Talmud, but insisted on a hidden sense in the Scriptures. It admitted the Trinity and the incarnation of the Deity, but preserved an artful ambiguity as to the person in whom the Deity was incarnate, whether Jesus Christ or Sabbathai-Zebi. With the death of Frank the whole movement seems to have abated. Of greater significance is the sect of the *Hassidim*, or *Chasidim* (q. v.), or New Saints, or Pietists. The founder of this sect was Rabbi Israel ben-Eliezer Baal-Shem, also called *Besht*, בעשט, from the initials of בעל שם טוב. As the tenets of these Saints, who still exist in Poland, Galicia, etc., are given in the article CHASIDIM, we can only refer to it. (B. P.)

Secular Clergy. Parish priests and all who were charged with the cure of souls were named *clerici seculares*, so called as living according to the manners of the time (*seculum*). They were so called in contradistinction to *regular* clergy (q. v.), who belonged to the monastic orders or religious congregations.

Secular Court, DELIVERING UP TO THE, a punishment peculiar to delinquent clergymen. The ancient law comprises it under the name of *curiæ tradi*, and gave to it a different meaning from that which modern use and practice has put upon it. Among the modern canonists it signifies delivering a clergyman up to the secular judge after degradation, to be punished for some great crime with death, or such capital punishment as the Church had no power to inflict. In the old law the *curia* has a larger sense, not only to denote the judge's court, but the corporation of any city. In this there were some servile offices; and when a clergyman was degraded for any offence and reduced to the quality of layman, he was obliged to serve the *curia*, or secular corporation of the city, and that, many times, only in some mean office and servile condition. This was looked upon as being a slave to an earthly power, and precluded him from ever regaining his clerical dignity again, for no *curiale* was allowed to enter the ecclesiastical state. Besides this, there was another way of delivering over delinquent clergymen to the secular courts, which was when they had committed crimes such as were properly of civil cognizance; for clergymen were considered in a double capacity—as ministers of the Church and as members of the commonwealth. See Bingham, *Antiq. of the Christ. Church*, p. 1033.

Secular Power. See SECULAR COURT.

Secular Sermons, in Roman Catholic terminology, are discourses preached at the centennial jubilee of any religious or benevolent institution, association, etc. Their purpose is to review the history and work of the agency in question, or to rehearse the displays of divine grace manifested in and through its life. The scope of such sermons will consequently be determined in each case by the character of the solemnities of which they form a part. An appropriate treatment of the theme selected will include the presentation of noteworthy features belonging to the subject, or the discussion of some religious topic which may be deduced from or illustrated by the occasion in which the celebration takes its rise, followed by direct application of the theme, and concluding with a prayer or doxology or a suitable exhortation. The style and mode of delivery should be solemn. When the celebration is on account of a non-religious subject, the nature of religious discourse requires that it be discussed in its religious or moral bearings.—Wetzer u. Welte, *Kirchen-Lex.* ix, 567.

Secularism, an atheistical movement which prevailed in England during the sixth decade of the present century to an extent that gained it many followers and excited much attention. Its leading apostle was George J. Holyoake, a friend to Robert Owen and his socialistic views. Holyoake and several like-minded associates founded a journal named *The Reasoner*, in 1846, which speedily became the recognised organ of the modern school of English freethinkers. Its governing principle was atheism, though Holyoake and his friends preferred to designate the tendency they represented as *non-theism*, inasmuch as they simply refrained from inquiring whether a Deity exist or not. The term *Secularism* was subsequently applied to the entire movement, whose professed aim was proclaimed to be "to live and die for the world, and to work for the welfare of men in this world." The ethics of the party was comprehended in the phrase "present human improvement by present human means," its law had regard simply to the natural, utilitarian, and artistic aspects of life; its object was merely scientific culture and a suitable provision for the things of this life. The leading, and, indeed, the only principle of the morality of this movement is utility, and the movement itself may be characterized as a thoroughly consistent utilitarianism, and also as an "atheistical ethics built upon the ruins of religion," since no supernatural element is permitted to exercise any influence whatever over the actions of these worldly moralists.

The dogmatics of Secularism, if the term may be applied to a systematic negation of all positive doctrines, is analogous to its ethics in character. It denies that any competent knowledge concerning the existence of God is possessed by the world: matter, though self-existent and eternal, is not God, since it lacks the constituent factors of personality—self-consciousness and free-will. *Experience* teaches that there is no Providence, no Father in heaven. The teleological argument for God's existence is valueless, yielding only a "confused reflection of man's own image:" on the one hand, it leads only to uncertain analogies; on the other, it proves too much, as it becomes necessary, after postulating a most wise Creator of the most wisely arranged creation, to assume a still wiser originator, and so on without end. In this line of argument Holyoake connects himself with the atheistical poet Shelley and the naturalist Geoffroy Saint-Hilaire, and directs his criticism chiefly against Paley's *Natural Theology*. The secularists assert that nothing is known respecting the world beyond the grave, and that we are therefore not to concern ourselves about its conditions; our moral efforts should be wholly expended upon the present world. "If other worlds exist to which we are removed after this life is over, precisely they who have made it their one business to promote the common welfare of mankind in this world will be best able to enjoy them; if there be no hereafter, men evidently stand in their own light if they omit to enjoy *this* world." (Comp. Holyoake, *The Logic of Death* [Lond. 1849]).

It is to be remarked that the relation between Secularism and the Positivism of Comte (q. v.) is such as to warrant the statement that Secularism is merely the French Positivism translated into English.

See *Positivismus u. Secularismus*, etc., in *Neue Evangel. Kirchenzeitung*, 1863, Nos. 19 and 20; Buchanan, *Faith in God and Modern Atheism Compared* (Lond. 1857, 2 vols.; *The Theory of Secularism* in ii, 223–291, also published separately); *Christian Examiner* for Nov. 1859.—Herzog, *Real-Encyklop.* s. v. See SECULARISTS.

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Secularists, the name assumed by a sect of modern unbelievers to express their fundamental tenet that the duties and interests connected with the world which we see around us are those with which alone we have any concern. The Secularists are atheists, so far as they consider the existence of a personal God an open question, for belief in which no sufficient proofs are adduced. They are pantheists, so far as they consider nature to be the only God whose existence can be at all demonstrated. Another essential article of their creed is that "science is the providence of men, and that absolute spiritual dependence may involve material destruction." Science they define to be "those methodized agencies which are at our command; that systematized knowledge which enables us to use the powers of nature for human benefit." The doctrine, then, of the Secularists is that if men properly use the powers of nature which are within their reach, they have no need to resort to prayer, with the view of seeking assistance from heaven. On the subject of morality they maintain that "there exist, independently of Scripture authority, guarantees of morals in human nature, intelligence, and utility." The facts and doctrines of Christianity are, of course, denied by them. Although the Secularists profess to be independent thinkers, their principles are in reality nothing more or less than the echo of rationalism and positivism among the less educated classes of thoughtful men. See Blunt, *Dict. of Sects*, s. v.; Gardner, *Faiths of the World*, s. v.

Secularization, of persons belonging to religious orders in the Roman Catholic Church, is a term which denotes the severing of the vows which bind to poverty and monastic obedience. Permission to this end can proceed only from the papal chair, and is but rarely granted. The persons affected thereby are clergymen in the higher orders of the ministry, who are thus transferred to the secular clergy, and permitted to live outside of their monasteries (*clerici seculares*); and nuns, and the lay brothers and sisters of suppressed convents, who have taken the vows of their orders upon them, and are by this act restored to the world, though *salvo voto castitatis*. Secularization differs from *laicizing*, or entire dissolution of the rule imposed by the order, in that the latter absolves from the vow of chastity and makes marriage valid.—Wetzer u. Welte, *Kirchen-Lex.* s. v.

Seculars. In the early Christian Church there existed a distinction between the clergy and laity, the latter being called not only laymen, but also *βιωτικοί*, "seculars" (Chrysostom, *Hom.* 3, in Laz.; *Hom.* 23 *in Rom.*; *Hom.* 35 *in* 1 *Cor. xiv*; Theodoret, *Com. in* 1 *Cor. xiv*, 16). See Riddle, *Christian Antiquities*, p. 191.

Secundians, a Gnostic sect of the 2d century, owning for their leader Secundus, "who was born," says Hippolytus, "about the same time as Ptolemæus," and thus was contemporary with the immediate followers of Valentinus. Irenæus represents the Secundians as a branch of the Valentinian school (*Hæres.* i, 11, 2); but, although they emanated from that school (Hippolytus, *Refut.* vi, 32, 33), they introduced a principle so distinct as to render Secundus more properly a rival than the disciple of Valentinus. Secundus placed at the head of his Æons, whom he appears to have considered as real substances or persons, two principles, Light and Darkness. "He divides the Ogdoad into a pair of Tetrads, a right hand and a left Tetrad, one Light and the other Darkness" (Tertullian, *Adv. Valent.* 38). This admission of the principle of dualism constitutes an essential difference between the Secundians and the Valentinians. It is evidently borrowed from the Oriental philosophy, and brings the Secundians so far nearer the Manichæans. Accordingly, Dorner classes as adherents of the dualism whose character was predominantly physical, the Ophites, Saturnilus, Secundus, and subsequently the Manichæans; as adherents of pantheistic Monism, Valentinus and his widespread school, especially Heracleon his contemporary, Ptolemæus, and Marcus (*Person of Christ*, i, append. p. 448). There is also mentioned as a distinction between the Valentinians and Secundus that the latter did not derive the power Achamoth from any one of the thirty Æons, but from the fruits which issued out of their substance (Tertullian, *ut sup.*). He invented first four more Æons, and then four in addition (Pseudo-Tertullian, xiii). The Secundians were Docetæ. Augustine (*Hæres.* xii) and Auctor Prædestinati (xii) charge them with gross immorality. The latter adds that they were condemned by Diodorus, bishop of Crete.—Blunt, *Dict. of Sects*, s. v.

Secundinus, the name of two persons in the early Christian Church.

1. A Manichæan of Africa, who wrote against Augustine because of his departure from that heresy. Augustine replied to him, under date of about A.D. 405, in the tract *Contra Secundinum Manichæum*, lib. i, showing why he had embraced orthodox views, and confuting the Manichæans from the letter of his opponent (Migne, *Patrologiæ*, xlii, *Op. August.* p. 578).

2. A son of the Lombard Restitutus and Darerca, a sister of St. Patrick. He lived in Ireland from A.D. 439, and died at the age of seventy-five, in 459. Secundinus was bishop of Domnach, and composed an ode on St. Patrick during the life of the latter, which was long on the lips of the Irish. It is given in Migne (*Patrologiæ*, liii, 838). Immediately after having composed the above ode, he died, thus verifying a prediction of St. Patrick. He was buried at Domnach (*Acta Sanctorum*, March 17, p. 523 sq., in the life of St. Patrick).—Wetzer u. Welte, *Kirchen-Lex.* s. v.

Secundus (the Lat. word Græcized, **Σεκοῦνδος**), a Christian of Thessalonica, and one of the party who went with the apostle Paul from Corinth as far as Asia (*ἄχρι τῆς Ἀσιας*), probably to Troas or Miletus (all of them so far, some farther), on his return to Jerusalem from his third missionary tour (Acts xx, 4). A.D. 55.

Secundus (heretic). See SECUNDIANS.

Securitas, in Roman mythology, was a personification of *security*, represented on coins as a quietly gazing matron, with the nether limbs crossed, the left elbow braced against a column, and the right hand placed over the head. She is furnished with a spear, a cornucopia, and an olive or palm branch.

Sedeci'as (**Σεδεκίας**), the Græcized form of the Hebrew name Zedekiah (q. v.), applied in the Apocrypha to two men. 1. A person mentioned (Bar. i, 1) as the father of Maaseiah, himself the grandfather of Baruch, and apparently identical with the false prophet Zedekiah in Jer. xxix, 21, 22; 2. The "son of Josiah, king of Judah" (Bar. i, 8), the Zedekiah under whom Jerusalem was destroyed by the Babylonians.

Seder ha-Doroth. See HEILPRIN, JECHIEL.

Seder Kodashim. See MISHNA.

Seder Moëd. See MISHNA.

Seder Nashim. See MISHNA.

Seder Nezikin. See MISHNA.

Seder Olam (סֵדֶר עוֹלָם), or *the Succession of the World's History*, is an ancient Jewish chronicle, written by R. Jose ben-Chalafta, of Sepphoris, who flourished about A.D. 100–150. In thirty chapters it professes to give the history of Israel up to the time of the author, or rather to the termination of the last Jewish war under Bar-cocheba. At the close of the work there are some omissions, which, in part, are compensated by another historical work which bears the same title, but, in contradistinction to the *Seder Olam*, or the *Seder Olam Rabba* (סדר עולם רבא)=*the Major Chronicle*, it is designated the *Seder Olam Zutta* (סדר עולם זוטא)=*the Minor Chronicle*. The best edition of the *Seder Olam* is that by Meyer (Amsterdam, 1699), which appeared together with the *Seder Olam Zutta*, a Latin

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translation, and very elaborate annotations. See Fürst, *Bibl. Judaica*, ii, 107 sq.; Zunz, *Gottesdienstl. Vorträge*, p. 85, 138; Grätz, *Gesch. der Juden*, iv, 536 sq.; Edersheim, *Hist. of the Jewish Nation*, p. 263 sq.; Steinschneider, *Jewish Literature*, p. 32. (B. P.)

Seder Tohorôth. See MISHNA.

Seder Zeraim. See MISHNA.

Sedès (Lat. *a seat*), a term used by the Latin ecclesiastical writers to denote a bishop's throne, which, with the thrones of his presbyters on each side of it, were arranged in a semicircle above the altar. Some suppose this to have been so arranged in imitation of the Jewish synagogues, in which, according to Maimonides, at the upper end the law was placed in the wall in an arch, and on each side the elders were seated in a semicircle. The bishop's seat was usually covered with some decent material, suitable to the dignity of his office and person. See Bingham, *Antiquities of the Christian Church*, i, 299.

Sedes Apostolica. See APOSTOLICAL.

Sedes Impedita (*a hindered see*). An expression by which the canons designate the state of the papal or an episcopal office when its functions are seriously hindered or altogether interrupted by the force of difficulties from without.

1. The interruption of episcopal functions (*sedes episcopalis impedita*) may be occasioned (1) when outward foes (pagans or heretics) have seized the occupant of the chair and hold him prisoner. In this case the chapter administers the diocese, either directly or through a vicar, until the will of the pope can be ascertained (*Sext.* c. 3; *De Suppl. Negl. Præl.* i, 8). (2) When a bishop is removed from his diocese and imprisoned by the government of his own country. The chapter must then immediately report the circumstance to the papal chair, and until the case is decided the administration will rest in the hands of the vicar-general on the spot (comp. Phillips and Görres, *Hist.-polit. Blätter*, vol. ii, No. 3, p. 158 sq.). (3) When the bishop has been suspended or excommunicated, or when physical weakness or mental imbecility unfits him for the further exercise of his office. Since in the former case the action emanated directly from the papal chair, and that action operates to destroy the official authority of the vicar-general at the same time (*Sext.* c. 1; *De Off. Vicar.* i, 13), the pope at once makes provision for the temporary government of the diocese. In the latter case an episcopal coadjutor must be appointed.

2. Papal functions are interrupted (*sedes apostolica impedita*) when the pope is imprisoned and prevented from administering his office, in which case as many cardinals as may be available perform its functions so far as strict necessity requires, or as the provisional directions of the pope himself may allow; or when hostile powers prevent access to the papal chair or render it extremely difficult. In this case the authority of bishops within their dioceses is extended to take such provisional action as may become necessary, but in harmony with the current practice of the apostolical chair. —Wetzer u. Welte, *Kirchen-Lex.* s. v.

Sedes Vacans (*a vacant see*), strictly a vacancy of the papal or an episcopal chair, since the term *sedes* (θρόνος) is applied only to *apostolica*, i. e. Roman and other episcopal sees; but it is in use extended to abbeys, prelatures, and all dignities to which the right of collating to benefices belongs. For the rules which govern in the event of the vacation of the papal chair, see CARDINAL; CONCLAVE; POPE. This article will be devoted to the subject with reference to bishoprics only.

A *sedes vacans* occurs by death, resignation, translation, deprivation, etc., and continues until a successor has been regularly installed. The current business of a bishopric during such interim was formerly administered by its presbytery, but subsequently, after the 4th century, by an officer termed *intercessor*, *interventor*, *visitator*, or *commendator*. A provision was made that the see should be filled within a year, in order to prevent the seizure of the office by the temporary administrators, and also to hinder secular lords from appropriating the income of a vacant see. Still later the temporary administration was intrusted to the chapters, at first in *spiritualia*, and afterwards in temporalities as well. The modern usage is based on the decisions of the Council of Trent and of the *Congregatio Concilii*. The episcopal jurisdiction during a vacancy inheres in the chapter, but is administered by one or more "œconomists" and a *capitular vicar*, who may be the general vicar of the late bishop, and all of whom must be appointed within eight days after knowledge of the vacancy has been obtained. The capitular vicar must be a doctor or licentiate of canon law, or else possess abilities in that direction, and must be taken from the chapter if a suitable person can be found. When there is no chapter, or when the chapter neglects to appoint administrators, the metropolitan is empowered to act in its stead if the church be a suffragan church, the oldest suffragan bishop if it be a metropolitan church, and the nearest bishop if it be an exempt church. The capitular vicar is not the agent of the chapter in this instance, but administers independently; and he is not liable to be deprived of his office without sufficient reason, the determining of which does not rest with the chapter, but with the *Congregatio super Negotiis Episcoporum*. Certain general limitations, however, restrict his action. All episcopal rights which inhere in the *ordo episcopalis*, or are delegated by the pope, are in abeyance during the vacancy, except as provision for their exercise is otherwise made by the *curia*, or circumstances compel the employment of a neighboring bishop. A year of mourning (*annus luctus*) is appointed, during which no orders may be conferred within the bishopric, except they become necessary to administer a benefice which has been, or is about to be, received. Nor may the capitular vicar dispose of benefices which are subject to the bishop's collation, or the income of the diocese be in any way employed, except perhaps to pay the salary of the administrator. No real estate may be transferred to other hands, and, in general, no change which might result in disadvantage to the future bishop may be introduced. The *sedes vacans* ends with the installation of the new bishop, who is authorized to exact a complete account of the bishopric and its administration during the interim. A *quasi vacans* is distinguished from the *sedes vacans*, for which see SEDES IMPEDITA.

On the general subject, comp. the literature given in Pütter, *Lit. des deutsch. Staatsrechts*, vol. iii, § 1461; in Klüber's *Fortsetzung*, vol. iv, § 1461, p. 528, 529; Ferraris, *Bibliotheca Canonica*, s. v.; Ritter, *Der Capitular-Vikar* (Münster, 1842); Rau, *Rechte der Domcapitel*, etc., in the *Tüb. theol. Quartalschrift*, 1842, iii, 365–412; Huller, *Die jurist. Persönlichkeit. d. kath. Domcapitel in Deutschland* (Bamberg, 1860).—Herzog, *Real-Encyklop.* s. v.

Sedgwick, OBADIAH, a Nonconformist divine, was born at Marlborough, in Wiltshire, England, in 1600, and educated at Queen's College and at Magdalen Hall, Oxford. He became chaplain to lord Horatio Vere, whom he accompanied to the Netherlands. Returning to Oxford, he was admitted to the reading of sentences in 1629. He preached at St. Mildred's, London, until interrupted by the bishop, and in 1639 became vicar of Coggeshall, Essex. In the rebellion he took part against the Church and State. In 1646 he was preacher at St. Paul's, Covent Garden; and, retiring to Marlborough, he died there in January, 1658. The principal of his works are, *The Fountain Opened* (1657):—*An Exposition of Psalm xviii* (1658, 4to):—*The Anatomy of Secret Sins* (1660):—*Parable of the Prodigal* (1660):—*Synopsis of Christianity.*

Sedîlè (plur. *sedilia*), the Latin name for a seat, a term which in modern times has come to be pretty gen-

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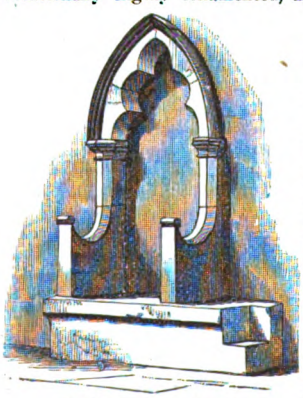
erally applied by way of distinction to the seats on the south side of the choir near the altar in churches, used in the Roman Catholic service by the priest and his attendants, the deacon and subdeacon, during certain parts of the mass; or in the Episcopal Church for the priests and deacons during the eucharistic service. Sedilia were sometimes movable, but more usually in England were formed of masonry and recessed in the wall like niches. Sedilia are comparatively rare on the Continent, but very numerous examples remain in Great Brit-

Chesterton, Oxfordshire.

ain, a few of which are of as early date as the latter part of the 12th century; but the majority are later, extending to the end of the Perpendicular style. The earliest form in the catacombs, and repeated at St. David's, was a bishop's throne flanked by collateral seats. In general they contain three separate seats, but occasionally two, or only one, and in a few rare instances four, as at Rothwell Church, Northamptonshire, and Furness Abbey; or five, as at Southwell Minster; sometimes a single seat under one arch, or formed on the back of a window, is found, long enough for two or three persons. They are very commonly placed at different levels, the eastern seat being a step the highest and the western the lowest; but sometimes, when three are used, the two western seats are on the same level, a step below the other, and sometimes the two eastern are level and the western a step below them. The decorations used about them are various, and in enriched buildings they are occasionally highly ornamented, and sometimes surmounted with tabernacle-work, pinnacles, etc. Some ancient sedilia consist of plain benches formed of masses of masonry projecting from the wall, and it is not improbable that such may have once existed in some of the churches in which no traces of these seats are now to be found. At Lenham Church, Kent, is a single seat projecting considerably from the wall



Sedile, Lenham, Kent.

(though the back is slightly recessed), with stone elbows resembling an arm-chair: this is popularly called the confessional. At Beckley Church, Oxfordshire, is also a single stone seat with one elbow.—Parker, *Gloss. of Architect.* s. v.

Sedition. In the early Church, kings and emperors were looked upon as political parents, whose authority and majesty were reputed sacred and supreme under God. All disloyalty or disrespect shown them, either in word or action, was always severely chastised by the laws of the Church. For the first three hundred years, Christians gloried over the heathens in this, that though the emperors were heathen, and some of them furious persecutors of the Christians, yet there were never any seditious or disloyal persons to be found among them. The fourth Council of Carthage forbids the ordination of any seditious person. The fourth Council of Toledo orders all clergymen that took up arms in any sedition to be degraded from their order, and to be confined to a monastery to do penance all their lives. See Bingham *Antiq. of the Christ. Church*, p. 985 sq.

Sedlnitzky, Leopold von, formerly prince-bishop of Breslau, was born July 29, 1787, at Geppersdorf, in Austro-Silesia. Appointed for the Church, he was educated accordingly, and in 1798 the cathedral chapter of Breslau already nominated him as dean. In 1804 he commenced his studies at the Breslau University, where ex-Jesuits or their pupils were his teachers. In 1830, Sedlnitzky (not Seldnitzky, as Dr. Kurtz has it) was made provost of the chapter, and in 1835 prince-bishop. In the different positions which Sedlnitzky occupied, he had the best opportunity of seeing the doings of the hierarchy. A rupture with the see of Rome became finally a mere question of time, and on May 10, 1840, he resigned his bishopric. Frederick William IV, then king of Prussia, appointed him as member of the council of state, and thus he was obliged to take up his abode at Berlin. He now studied Church history and symbolics. The authority of the councils lost its power with him, as not founded upon the Holy Scriptures. He saw that the faith in the free grace of God in Christ, and not the episcopal government, was the uniting link of the Church. At first he attended the divine service of his Church, but this he soon abandoned, and listened to the preaching in different evangelical churches. He had a great desire for the Lord's supper, and it was a great pain to him to be deprived of this communion with the Lord and the brethren. After many hard inward struggles, he resolved in 1863 to join the evangelical Church, and in the church of Friedrich Werder he partook of the Lord's supper. From his own means he founded two institutions at Berlin—the Paulinum in 1862 and Johanneum in 1864—both for the education of teachers for the school and Church. In Breslau, also, he founded an institution for evangelical students of theology. Sedlnitzky died May 25, 1871, being the first Roman Catholic bishop who after the time of the Reformation became a convert to the evangelical Church. See Kurtz, *Lehrbuch der Kirchengeschichte* (1874), ii, 262, especially the autobiography of Sedlnitzky, which was published in 1872, and which is an important contribution to modern Church history. For a review of this biography, see Hauck, *Theologischer Jahresbericht*, 1871, vii, 700 sq. (B. P.)

Sedulius, Caius Cœlius (or Cæcilius), a priest and Christian poet in the reigns of Theodosius II and Valentinian III. Little is known respecting his parentage and life. He is said to have taught philosophy and rhetoric in Italy, and to have subsequently become a priest in Achaia, and ultimately a bishop. The year of his death is not known. He obtains recognition chiefly as the author of a number of religious writings, among

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them the hexameter poem *Carmen Paschale*, etc., in which Old-Test. miracles, the miracles of Christ's life, and finally his death, resurrection, and ascension, are treated—the whole in opposition to the heretical views of Arius and Sabellius. Various editions of this poem have been published — by Cellarius (1704), Gallandi (1773), and others, the latest edition being by Arevalo, or Aurival (Rome, 1794). In response to the request of the priest Macedonius, Sedulius translated the work into prose, and called it *Opus Paschale*. Two other hymns are also attributed to him—namely, *Elegia*, or *Collatio Veteris et Novi Testamenti*, and *A Solis Ortus Ordine*, an acrostic on the life of Christ which is sometimes called the *Abecedarius*.—Herzog, *Real-Encyklop.* s. v.

Sedulius, Scotus (or JUNIOR), a Christian writer of the 8th century, of whose works we possess, *Collectanea in Omnes Epistolas S. Pauli* (first published at Basle [1528], and afterwards in the *Bibliotheca Max.* [Lugd. 1677] tom. vi):—some exegetical labors on the first three Gospels published by cardinal A. Mai in the *Scriptorum Veterum Collectio Nova*, tom. ix:—and a political and religious work entitled *De Rectoribus Christianis et Convenientibus Regulis, quibus Res Publica rite Gubernanda est* (first published at Leipsic in 1619). The MS. belonged to the library of the Heidelberg University, with which it was taken to Rome in 1622, and has been admitted into the *Spicilegium Romanum Vaticanum* (Rom. 1839-1844), tom. x, of cardinal Mai. In tom. viii of the latter work may also be found *Explanationes in Præfationes S. Hieronymi ad Evangelia* by Sedulius. Comp. *Dict. Hist. et Crit.*, par Pierre Bayle (Rotterd. 1720), tom. xxx, p. 2562 sq.; *Biog. Universelle* (Paris, 1825), tom. xli, p. 436 sq.—Herzog, *Real-Encyklop.* s. v.

See (properly רָאָה, *raâh*; εἶδον), a term used in Scripture not only of the sense of vision by which we perceive external objects, but also of inward perception, of the knowledge of spiritual things, and even of the supernatural sight of hidden things — of prophecy, visions, ecstasies. Hence it is that those persons were formerly called seers who afterwards were called *Nabi*, or prophets, and that prophecies were called visions. See SEER.

The verb *to see* is Hebraistically used to express all kinds of sensations. It is said (Exod. xx, 18) that the Israelites *saw* voices, thunder, lightnings, the sound of the trumpet, and the whole mountain of Sinai covered with clouds or smoke. To see good, or goods, is to enjoy them. "I believed to see the goodness of the Lord in the land of the living" (Psa. xxvii, 13), i. e. I hope that God will bring me back into my own country, into the land of Judæa, where I shall live in peace and prosperity. Job says (vii, 7), "I shall die, and see no more; I shall no longer enjoy the good things of this world." The psalmist says (Psa. iv, 6), "There be many that say, Who will show us any good?" that is, to enjoy any happiness in this life.

By an easy metaphor from this, *to see* the face of the king is to be of his council, his household, or to approach him. The kings of Persia, to maintain their respect and majesty, seldom permitted their subjects to see them, and hardly ever showed themselves in public. None but their most intimate friends or their familiar domestics had the honor of beholding their faces (Esth. i, 10, 14). Frequent allusion is made to this custom in Scripture, which mentions the seven principal angels that see the face of the Lord and appear in his presence (Rev. i, 4).—Calmet.

See (Lat. *sedes*, a *seat*), the seat of the bishop's throne, and used also to denote the whole extent of his episcopal jurisdiction.

SEE, APOSTOLICAL. This term, under the full form of "holy apostolical see," is now used to designate the jurisdiction and power of the pope as bishop of Rome. But anciently every bishop's see was dignified with the title of *sedes apostolica* [see APOSTOLICAL], as deriving its authority through its succession from the apostles. See APOSTOLICAL SUCCESSION. Pope Siricius himself (Siric. *Ep.* iv, c. 1) gives all primates the appellation *apostolici*. St. Augustine, Sidonius Apollinaris, and others make no distinction in favor of the bishop of Rome. See Bingham, *Antiq. of the Christ. Church*, p. 22, 67.

See, ANDREW J., a minister of the Methodist Episcopal Church, South, was born Dec. 6, 1832, and joined the Church when about fifteen. He was licensed to preach in 1854, in the fall of which year he was admitted on trial into the Memphis Conference. He labored without intermission until his death, in 1871. See *Minutes of Annual Conferences*, 1871, p. 577.

Seed (זֶרַע, *zéra*; σπέρμα). The seed-time of Palestine (Lev. xxvi, 5) for grain came regularly in November and December (Lightfoot, *Hor. Hebr.* p. 340, 1003; Korte, *Reis.* p. 432). Since the harvest began in the middle of Nisan, the time of growth and culture was about four months (John iv, 35; see Lücke, *ad loc.*). But this was certainly a very general reckoning, and perhaps had become proverbial. (In this passage the word ἔτι, *yet*, does not seem to accord with this explanation; see also Anger, *De Temp. Act. Ap.* p. 24 sq.; Wieseler, *Chronol. Synops.* p. 216 sq.; Jacobi, in *Stud. u. Krit.* 1838, p. 858 sq.). See AGRICULTURE.

Sowing was done by the hand, as often with us, though according to the Gemara (*Baba Metsia*, fol. 105) the Jews used machines also for this purpose (Otho, *Lex. Rab.* p. 685). The seed when sown and the young plants have more enemies in the East than even here: not only drought, hail, mice (1 Sam. vi, 5), fire, but also grasshoppers and locusts (see these words), often destroy promising harvests. The following legal regulations are found in the Pentateuch:

1. Two kinds of seed, as wheat and barley, must not be sown on the same land (Lev. xix, 19; comp. Josephus, *Ant.* iv, 8, 20). The Talmudists (Mishna, *Chilaim*, ii, 8) say that between two fields sown with different seeds must intervene either fallow ground or a ditch, path, or wall; but the law does not include garden beds (*ibid.* iii, 1; *Shab.* ix, 2). Michaelis (*Mos. R.* iv, 320 sq.) strives to show that the lawgiver meant simply to require a careful sorting of the seed, which is recommended by the ancients as very advantageous (Virgil, *Georg.* i, 193 sq.; Varro, *R. R.* i, 52, 1), and which would render impossible the springing-up of weeds (especially the *Lolium temulentum*). But this cannot be supported, and a custom so advantageous to the agriculturist did not need the authority of law. Lappenberg (in the *Brem. u. Verdensch. Biblioth.* v, 937 sq.) gives a purely theological exposition of it; and perhaps other parts of the law furnish an easier explanation of this class of regulations than this one. See DIVERSE. The more exact requirements of the rabbins will be found in the Mishna (*Chilaim*, ch. i–iii). They are very trifling, and sometimes show a disposition to evade the law; but even anciently it was not so strictly enforced as to prevent giving a field of barley a border of spelt (Isa. xxviii, 25; see marg. A. V.). In general the rule is confined to Palestine, and the Jews do not refuse elsewhere to enjoy the fruit of mixed harvests (comp. Hottinger, *Hebr. Leges*, p. 376 sq.; Darsov, *De Modis Seminandi Diversa Semina Hebr. Vet.* [Viteb. 1695]).

2. Lev. xi, 37 sq. provides that seed set apart for sowing should remain clean if the carcass of a creeping beast fell upon it; but if it had been wet, it should be made unclean, perhaps because wet seed takes up impurities far easier than dry (comp. the analogy, ver. 34). Similar is the law of purification in the Zendavesta (ii, 335, Kleuker), and a similar distinction of wet and dry is observed among the Arabs still (Niebuhr, *Beschr.* p. 40). —Winer, ii, 340.

By an easy metaphor, *seed*, as the prolific principle of future life, is taken in Scripture for *posterity*, whether of man, beasts, trees, etc., all of which are said to be sown and to fructify as the means of producing a suc-

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ceeding generation (Jer. xxxi, 27). Hence seed denotes an individual, as Seth in the stead of Abel (Gen. iv. 25 etc.), and the whole line of descent; as the seed of Abraham, of Jacob, etc., the seed royal, etc., much in the same acceptation as children. The seed of Abraham denotes not only those who descend from him by natural issue, but those who imitate his character (Rom. iv, 16), for if he be "the father of the faithful," then the faithful are his seed by character, independent of natural descent; and hence the Messiah is said to see his seed, though, in fact, Jesus left no children by descent, but by grace or conversion only (Isa. liii, 10). This is occasionally restricted to one chief or principal seed, one who by excellence is the seed, as the seed of the woman (Gen. iii, 15; Gal. iii, 16), the seed of Abraham, the seed of David—meaning the most excellent descendant of the woman, of Abraham, of David. Or understand by the "seed of the woman" the offspring of the female sex only, as verified in the supernatural conception of Jesus (Matt. i, 18, etc.; Luke i, 26, etc.), and of which the birth of Abraham's seed (Isaac) was a figure. See below.

Seed is likewise taken figuratively for the Word of God (Luke viii, 5; 1 Pet. i, 23), for a disposition becoming a divine origin (1 John iii, 9), and for truly pious persons (Matt. xiii, 38).—Calmet.

SEED, THE ONE (Gal. iii, 16). The logic of this passage has eluded the search of our best critics, and yet it is worth pursuing, even against hope. The question involved is one purely of grammar, and particularly of Hebrew grammar—namely, How may we determine the *number* of זֶרַע, when it is plural and when singular? This word, when representing the seed of plants, forms a regular plural like other masculine nouns; but when used for posterity, it never changes its form: in this use it resembles our English word *sheep*. We must, then, have recourse to the construction, and this is found to be very peculiar. The adjective is always singular, like itself, although the subject be numerous as the stars (Ezra ix, 2; Job v, 25; xxi, 8; Psa. xxxvii, 25; cxii, 2). With verbs it is construed as a collective noun, the verb varying according to the circumstances, with no marked peculiarity. In connection with pronouns, the construction is entirely different from both the preceding. A singular pronoun marks an individual, an only one, or one out of many; while a plural pronoun represents all the descendants. This rule is followed invariably by the Sept., which always puts the pronouns of σπέρμα in the *constructio ad sensum*, just as the apostle does in the text, καὶ τῷ σπέρματί σου· "ΟΣ ἐστι Χριστός. Peter understood this construction, for we find him inferring a singular seed from Gen. xxii, 17, 18, when speaking to native Jews in the city of Jerusalem before Paul's conversion (Acts iii, 26), as David had set the example a thousand years before (Psa. lxxii, 17). Read this in the Sept.

זֶרַע, in the singular form, takes the pronouns plural in the following places: Gen. xv, 13; xvii, 7; Exod. xxx, 21; Lev. xxi, 17; 2 Kings xvii, 20; 2 Chron. xx, 7, etc.; Neh. ix, 2, etc.; Psa. cvi, 27; Isa. lxi, 9; Jer. xxiii, 8; xxxiii, 26; xlvi, 27; Ezek. xx, 5–11. זֶרַע, in the same singular form, has pronouns singular in the following: Gen. iii, 15; xxii, 17; xxiv, 60; 1 Sam. i, 11; 2 Sam. vii, 12; 1 Chron. xvii, 11. These passages embrace seventy-one pronouns in all—twenty-three singular and forty-eight plural. They are all the places where the pronoun represents זֶרַע. Pronouns merely in apposition do not come under the rule. This presents a syntax different from the word, showing that *seed* has a *double construction*. The distinction made by Paul is not between one seed and another, but between the one seed and the many; and if we consider him quoting the same passage with Peter (*loc. cit.*), his argument is fairly sustained by the pronoun "*his* enemies." *Seed* with a pronoun singular is exactly equivalent to *son*. It is worth noting that the Aramæan relatives of Rebekah have retained the peculiar syntax of the covenant, where our translators missed the mark, in Gen. xxiv, 60, "Those who hate *him*." Whether these Syrians understood the Messianic aspect of the promise, or whether, like the Sept., *who did not* see the ὁ ἐρχόμενος, they merely followed the grammar, their language conveys the idea of *One* among the thousands of millions who will subdue all *His* haters.

Isa. xlviii, 19, as it stands in our Hebrew Bibles, furnishes an exception to the principle laid down above. If we should attach importance to *one* exception, occurring in a composition highly poetical, against threescore plain examples, it is to be observed that the Sept. has a different reading, and Lowth prefers it—thus removing all difficulty in the case.

With this clue to the Abrahamic covenant, and through it to the protevangel, we arrive with precision at the unity of the seed promised there—the *He* that shall bruise Satan on the head. The masculine singular copied by the Sept. is twice used in that promise. He is the God of peace who bruises Satan (Rom. xvi, 20). (R. H.)

Seeded, a phrase indicating that tapestry, hangings, or church vestments were, for their greater ornamentation, sprinkled over at regular intervals with pearls, anciently called "seeds."

Seekers, a small sect of Puritans which arose in England in 1645, and was afterwards merged in that of the Quakers. The Seekers derived their name from the employment in which they represented themselves as being continually engaged, that of *seeking* for the true Church, ministry, Scriptures, and ordinances, all of which, they alleged, had been lost. Baxter (*Life and Times*, p. 76) says of them, "They taught that our Scripture was uncertain; that present miracles are necessary to faith; that our ministry is null and without authority, and our worship and ordinances unnecessary or vain." They and the Rationalists were promoters of the deism of England.—Hagenbach, *Hist. of Doctrines*, ii, 238.

Seelen, JOHANN HEINRICH VON, a German theologian, was born Aug. 8, 1688, at Asel, near Stade. In 1713 he was called as conrector to Flensburg, in 1715 to Stade, and in 1718 as rector to Lübeck, where he died, Oct. 22, 1762. Seelen was a voluminous writer. His most important work is his *Meditationes Exegeticæ, quibus Varia Utriusque Testamenti Loci Expendantur et Illustrantur* (Lübeck, 1730–37, 3 pts.). He also wrote dissertations on different passages of the Scripture, for which see Fürst, *Bibliotheca Judaica*, iii, 305 sq.—Winer, *Handbuch der theologischen Literatur*. (B. P.)

Seel-stone, a mediæval mason's term for that stone which was placed on the top of a niche or tabernacle to crown and complete it. "Item, for garnyshing ye seelstone, iis. ivd."—Lee, *Gloss. of Liturgical Terms*, s. v.

Seely, AMOS W., a (Dutch) Reformed minister, was born in New York city in 1805. He graduated from Union College in 1828, and from Princeton Theological Seminary in 1831. His ministry was spent chiefly in the Reformed Church in Western New York, and was greatly blessed in its results. He was a plain, earnest, practical preacher; a man of guileless character and tender piety. He died in 1865. He published two works which passed through several editions, *Doctrinal Thoughts* and *Practical Thoughts*. See Corwin, *Manual of the Reformed Church*. (W. J. R. T.)

Seelye, EDWARD E., D.D., a (Dutch) Reformed minister, was born at Lansingburgh, N. Y., in 1819, and graduated at Union College in 1839, and at Princeton Theological Seminary in 1843. Until 1858 his ministry was exercised in the Presbyterian churches of Stillwater, N. Y., from 1843 to 1850, and Sandy Hill, N. Y., from 1850 to 1858. At the latter date he removed to Schenectady as pastor of the First Reformed Church, where he died in 1865. Mr. Seelye's physique was tall, large,

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rugged, and indicative of the best of health. His mind was vigorous, comprehensive, and direct. His preaching was orthodox, logical, scholarly, instructive, interesting, and warm-hearted. His delivery was impressive and popular. He left a valuable posthumous work entitled *Bilde Emblems*, which has been printed by the American Tract Society, New York. See De Baun [Rev. J. A.], *Tribute*. (W. J. R. T.)

Seemiller, Sebastian, a Roman Catholic doctor of divinity, was born Oct. 17, 1752, at Velden, in Lower Bavaria, and died April 25, 1798. He wrote, *Exercitt. Philol.-theologicæ ad Illustranda et Vindicanda quædam Primi Capitis Geneseos Loca* (Nuremb. 1776):—*Hermeneutica Sacra* (Augsburg, 1779):—*De Græcis Bibliorum V. T. Versionibus Dissertatio Historico-critica* (Ingolst. 1788):—*Septem Psalmi Pœnitentiales* (ibid. 1790):—*Quindecim Psalmi Graduales* (ibid. 1791). See Fürst, *Bibloth. Jud.* iii, 307; Winer, *Handbuch der theolog. Literatur*. (B. P.)

Seeney, Robert, a minister of the Methodist Episcopal Church, was born Oct. 12, 1797. He graduated at Columbia College in 1817, and soon afterwards united with the Church. In 1820 he was received on trial in the New York Conference, and labored with great acceptability in its most important stations. In 1852 he was placed upon the supernumerary list, but continued to preach until he received a paralytic stroke in the left side. On July 1, 1854, he was attacked by a more violent stroke upon the right side, from which he could not rally. As a preacher, Mr. Seeney was chaste, clear, and forcible; as a Christian he was artless, affable, and faithful. See *Minutes of Annual Conferences*, 1855, p. 545.

Seer is the almost invariable rendering in the A. V. of חוֹזֶה, *chozéh* (which is otherwise translated only in Isa. xxviii, 15, "agreement;" xxx, 10, "prophet;" xlvii, 13, "gazer;" Ezek. xiii, 9, 16; xxii, 28, "that see," etc.), and occasionally (1 Sam. ix, 9–19; 2 Sam. xv, 27; 1 Chron. ix, 22; xxvi, 28; xxix, 29; 2 Chron. xvi, 7, 10) of רֹאֶה, *röéh;* while the tantamount and technically used *prophet* is usually denoted by נָבִיא, *nabi* (on the meaning and etymology of which see Hartmann, *3d Excurs.* to his *Uebers. d. Michna*, p. 219 sq.; Paulus, *Exeget. Conservat.* ii, 122 sq.; and the different views of Redslob, *Der Begr. d. Nabi* [Leips. 1839], Ewald, *Proph.* i. 6 sq., Hävernick, *Einleit. ins A. T.* II, ii, 6 sq.). All three names are used, though applied to different persons (1 Chron. xxix, 29); and the Chronicles hold this distinction throughout—calling, e. g., Samuel *röéh*, Gad *chozéh*, and Nathan *nabi*—a distinction, to a great extent, lost in the A. V., where the first two are confounded. According to 1 Sam. ix, 9, *röéh* was the older name for prophet, and it is especially applied to Samuel; *nabi* is the most usual word; *chozéh* perhaps passed from the ritual language into that of history. It is found almost solely in Chronicles.

These words were applied, in Hebrew antiquity, from Samuel's time until after the return from captivity, to men inspired by God (comp. Amos iii, 7; 2 Pet. i, 21, by the *spirit of Jehovah;* Ezek. xi, 5; xxxvii, 1, expressed in different forms; iii, 14; 2 Chron. xxiv, 20; comp. Gesen. *Comment zu Is.* i, 338; *Thesaur.* ii, 742) who comprehended the principles of the theocracy, and were devoted to them, denouncing in energetic terms all that tended to undermine them; though in earlier days the name of prophet had been given to those who stood in relations of confidence with God (Gen. xx, 7; Exod. vii, 1; xv, 20, etc.). Of the activity of these prophets among foreigners but one example is given (Jonah i, 2 sq.). At first they appear but occasionally, where the welfare of the people is in danger, or as counsellors of the theocratic kings (1 Sam. xxii, 5; 2 Sam. vii, 2 sq.); but when the kingdom was divided, a wider field was open to them (2 Kings xvii, 13 sq.). As the fate of the people drew near, they raised their voices the more earnestly—rebuking now idolatry, religious affectation, immorality; now the wicked and selfish government, and the false policy of the king and the grandees of the realm; now warning or threatening the thankless people with the judgments of Jehovah; now casting a glance to the ennobled form of the theocracy again arising from this ruin of the national welfare and honor. Public places—markets (Amos v, 10; Isa. xxix, 21), streets, the courts of the Temple (Jer. vii, 1; xix, 14; xxvi, 2; comp. xxix, 26)—were usually the localities of their action (xxv, 2). But they also went, though not welcome then, to the palaces of kings and their noblemen (Isa. xxii, 15), shunning no danger or repulse (Ezek. xiii, 5). Thus their order formed a beneficial balance against the misuse of the royal power, the narrow sympathies and dulness of the priests, the untheocratic tendencies of the people themselves, and accomplished a portion of that which is expected in modern times from representatives of the people and the free press. It would be proper to call the prophets *demagogues*, in the original and best sense, as popular leaders (De Wette, *Christl. Sittenl.* II, i, 32). Since in the theocracy religious and political elements were mingled, the subject and the aim of the efforts of the prophets belonged sometimes to the one class, sometimes to the other; but was never merely political, since a religious reference is found in all. Their views could not be limited to the present, but extended to the future which should succeed it (comp. Von Raumer, *Vorles. über allgemeine Gesch.* i, 153; Ewald, *Proph.* i, 24); but usually not to a distant future, severed by centuries from the present. This we learn by an unprejudiced examination of the prophecies yet remaining, and a comparison of their contents with the historical standpoint of the authors. Indeed, the minute prediction of very distant events, overleaping the immediate future, would have had no purpose for the generation then living, nor would it have furthered the interests of the theocracy as a holy community. Yet Eichhorn has pressed this view too far (*De Prophet. Poes. Hebr. Paralip.*, in the *Comment. Soc. Gotting. Rec.* v). The image of the *future* suggested by the prophets is naturally connected with the *present* of the author; hence we can often, as in the Chaldee period, trace a chronological progress from the indefinite and general to the definite and special. Only in one group of prophecies did they leave the relations and circumstances of their own times and direct the people to a distant ideal future, when, not satisfied with the immediate future, they speak of the Messiah and his blessed kingdom to come; and it was this hope of the Messiah and the renewal of their kingdom under him, set forth and cherished by the prophets, which gave the religious life of the nation that new, peculiar impulse which secured them so important a place in the history of religion and of man (comp. Crusius, *Bibl. Theol.* p. 39 sq., 67; De Wette, *Christl. Sittenl.* II, i, 34). The form of the prophetic representations was simple and artless; sometimes in dialogue (Jer. xxviii), yet never without the rhythm which is so natural to the rapid speech of the Orientals; never without imaginative elevation (comp. Ewald, *Ausführ. Lehrb. d. Hebr. Spr.* p. 138 sq.; Umbreit, *De V. T. Prophetis Claris. Antiq. Temp. Orat.* [Heidelb. 1832]; Ewald, *Propheten*, i, 49 sq.), and often was poetical (Amos v, 1 sq.; Isa. v, 1). The early prophecies seem to have been accompanied by music, which was used as an aid to religious feeling (2 Kings iii, 15), and all of them by energetic gestures; and often symbolic actions were connected with them (1 Kings xi, 29 sq.; Jer. xix, 1 sq.; xxviii; xxxv; xliii, 9 sq.; Ezek. iv; xii, 3 sq.; xxiv, 3 sq.; xxxvii, 15 sq.), or symbolic costume (Isa. xx, 2 sq.; comp. Stäudlin, *Neue Beitr. zur Erläut. d. bibl. Proph.* p. 123 sq.; see Jahn, *Einleit.* ii, 395; Gesen. *Com. zu Is.* i, 645). It should be borne in mind that the inhabitants of warmer climates are more prone to such off-hand oratory by their active imagination. Yet the comparisons sometimes instituted between the Hebrew prophets and the Italian improvisatores or the Greek seers (μάντεις; Ritter, in Scherer's *Schriftforsch.* i, 372 sq.) are worth-

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less (so De Wette, *Pr. de Prophetar. in V. T.* [Berl. 1816]; also in his *Opusc. Theol.* p. 16 sq.; Stiekel, *De Prophet. Heb.*, in Illgen's *Zeitschr.* V, ii, 55 sq.). The impulse to speak in the Hebrew prophets must be sought deeper than in the natural activity of imagination.

At a later day (after the 9th century B.C.; comp. Eichhorn, in his *Biblioth. f. bibl. Lit.* x, 1077 sq.) prophetic writing became connected with prophetic utterance (Ewald, *Isr. Gesch.* iii, 351 sq.), at first to preserve with certainty the contents of important predictions (Isa. viii, 1, 16; comp. xxx, 8), or in obedience to a divine command (Jer. xxx, 2; xxxvi, 2, 28; comp. Rev. i, 11, 19; xxi, 5); hence, perhaps, first simply records of their utterances to the people, and then often addresses penned as soon as conceived and given in writing to the people through amanuenses (comp. Pries, *De Prophetis et Apost. Amanuens. Opera in Scribend. Usis* [Rostock. 1757]), or even borne by messengers to a distance (Jer. xxix; comp. 2 Chron. xxi, 12). The people attached great value to the intercession of the prophets with God (Jer. xlii, 2). This accorded with their relation to Jehovah and was part of their calling (vii, 16; xi, 14; xiv, 11; comp. Job xlii, 8, 10). Besides their labors for the protection and advancement of the theocracy, the prophets were often useful to their countrymen and even to foreigners (2 Kings v) by their medical and scientific knowledge and skill (ii, 19 sq.; iv, 38 sq.; xx, 7 sq.; comp. 1 Kings xiv, 2 sq.), and, filled with the spirit of God, even wrought miracles [see ELIJAH; ELISHA] (comp. Luke vii, 16). So there seem to have been theocratic historians, perhaps before the prophets became writers, who, sharing the views and sympathies of the prophets, wrote the history of a reign or of a period, mingling with it more or fewer prophetic utterances (2 Chron. ix, 29; xii, 15; xiii, 22; xxvi, 22; xxxii, 32; comp. Gesen. *Comment. zu Is.* i, 24 sq.).

The dress of the prophets was usually a long folding mantle (1 Kings xix, 13; 2 Kings ii, 8, 13) of coarse, hairy stuff (Zech. xiii, 4; 2 Kings i, 8), without care as to the cut (hence *sak*, שַׂק, Isa. xx, 2), and held together by a leather girdle (2 Kings i, 8); a dress which corresponded best with the serious nature of the prophet's calling (comp. Matt. iii, 4; see Henke, *Mag.* iv, 191 sq.; Nicolai, *De Proph. Jud. Vestitu* [Magdeb. 1744]; comp. the cloak or *pallium* of the Greek philosophers; Ferrar, *De Re Vest.* ii, 4, 14. On the clothing of the Eastern dervishes, see Harmer, *Observ.* iii, 374 sq.). It is not strange that the prophets, on the one hand, were the objects of superstitious veneration (comp. 1 Kings xvii, 18), and, on the other, by their bold reproof of all impiety and wickedness, became, as the fate of the state grew certain, more and more subject to the opposition and open persecution of the priesthood and of despotic or idolatrous kings. In the kingdom of Israel they were first oppressed, and almost exterminated (xviii; xix, 14, 19), sharing under Ahab the fate of all pious worshippers of Jehovah. Only under the pressure of necessity did the kings there apply to them (xxii, 7 sq.; 2 Kings iii, 11 sq.; vi, 12 sq.); and they were forbidden to address the people (Amos vii, 10 sq.). This was a censorship wielded by the priests. From 2 Kings iv, 23, we see that on Sabbaths and new moons the pious Israelites met for worship with one of the prophets. But this was not so general as to justify us in saying that the prophets took the place of the Levitical priesthood (comp. ver. 42), although it is certain that the worship and knowledge of Jehovah in the kingdom of Israel were supported mainly through the prophets. In the kingdom of Judah the prophets were early met by infidel mockery (Isa. v, 19; xxviii, 10, 22), or by a sense of security that heeded no alarm (Mic. ii, 6 sq.). We are told that Manasseh slew some prophets every day (Josephus, *Ant.* x, 3, 1; comp. 2 Kings xxi, 16); it is more certain that Asa imprisoned the seer Hanani (2 Chron. xvi, 10); that under Jehoash and Joiachim two prophets atoned for their boldness with their lives (xxiv, 20 sq.; Jer. xxvi, 20 sq.); and that Jeremiah, above all, was the object of the bitter hate and active persecution of the united court and priesthood, who supported themselves by false prophets. See JEREMIAH. But the educated laity and the officers of state thought they had long outgrown the prophetic utterances, and that their views of state policy were deeper; and thus the state became ever more worldly. Afterwards, the remembrance of the abuse offered the prophets was a sad one for the people (Neh. ix, 26; Matt. v, 12; xxiii, 31; Acts vii, 52; 1 Thess. ii, 15), which was little weakened by the zeal of the later Jews to seek out and adorn the tombs of the prophets. False prophets, or orators, who flattered the prevailing political principles, and even did homage to the abandoned wickedness of the times (Jer. xxiii, 14, 15; xxviii, 15), yet gave themselves out as inspired by the Divine Spirit, appear, especially in the last terrible period of the kingdom, in league with the priests (v, 13, 31; vi, 13; viii, 10; xiv, 14); and the true prophets of Jehovah not only came, at times, into open conflict with them (xxvi, 7 sq.; xxviii; comp. v, 15), but spoke by inspiration against them (xiv, 13 sq.; xxiii, 16 sq.; xxvii, 9 sq.; xxix, 31 sq.; Ezek. xiii, 2 sq.; xxii, 25; Hos. ix, 7 sq.; Mic. iii, 11). In the law (Deut. xiii, 1 sq.; xviii, 20) false prophecy was punished with death (Schröder, *De Pseudoprophetis* [Marburg, 1720], ii, 4).

The origin of the prophets, in the meaning we have unfolded, is to be referred to the end of the period of the Judges, or to the time of Samuel (comp. Acts iii, 24), who was himself a prophet (1 Sam. iii, 20), and may be considered as having founded the order by establishing schools of prophets (comp. esp. xix, 24), and to have pointed out its relations to the theocracy. Tholuck (*Literar. Anzeiger*, 1831, i, 38), indeed, makes these schools of the prophets to be merely a union of helpers of the prophets in their arduous office, such as Baruch was, who, besides the study of the law, busied themselves with sacred music; but this lacks support. Prophecy, indeed, could not be taught; and, no doubt, many of the scholars never received the inner prophetic call. But this is true now in our theological schools, yet we do not, on this account, consider them mere institutions for educating clerks, etc. Moses, in the wilderness, had given instances, in his own person, of every kind of prophetic duty; but afterwards, when the great labor to be done was the establishment of the theocratic nation in Palestine, and the spirit of Jehovah raised up warriors (the *Shophtim*, or *Judges*), there was little need of sacred oratory (Judg. iv, 4 sq.; vi, 8 sq.; 1 Sam. ii, 27 sq.), and the people saw in their prophets simply *wise men, soothsayers* (hence the older name *rôëh* of prophets, which is applied even to Samuel [1 Chron. ix, 22; xxix, 29, etc.], though he is called also *nabi* [1 Sam. iii, 20]), a view which prevailed up to Samuel's time (ix, 8 sq.), while even later the prophets were chiefly sought by the people as wonderful physicians and miracle-workers. It is clear that Samuel by no means first founded *prophecy* among the Hebrews, as, indeed, such a spiritual movement cannot be voluntarily inaugurated among a people; but that he was led on by the establishment of royalty to impart to the prophets his judicial relation (Judg. vi and 1 Sam.). On the schools of the prophets, see Vitringa, *Synag. Vet.* i, 2, 7; Buddei *Hist. Eccl. V. Test.* ii, 276 sq.; Maii *Exercit.* i, 645 sq.; Werenfels, *Diss. de Scholis Proph.* (Basle, 1701); Kahl, *De Proph. Scholl.* (Gött. 1737); Hering, *Abh. von den Schul. der Proph.* (Bresl. 1777); Stäudlin, *Gesch. der Sittenl.* i, 203 sq. They existed in various cities, those often which had an ancient character for sanctity, especially Ramah (1 Sam. xix, 19, 20), Jericho (2 Kings ii, 5), at Bethel (ver. 3), at Gilgal (iv, 38), all in the central part of the Holy Land. The pupils, who were not all young or unmarried men (ver. 1), lived together (vi, 1), sometimes in great numbers (ii, 16; comp. 1 Kings xviii, 4, 13), had common fare (2 Kings iv, 38 sq.), and provided together

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for their wants. As to the nature of the instruction, we have no particulars. Music and singing were certainly among the subjects taught (1 Sam. x, 5; comp. Forkel, *Gesch. d. Mus.* i, 238, 245, 248, 438 sq.); but, perhaps, more for the cultivation of noble sentiments, and for awakening inner feeling, than as an accompaniment to their exhortations. The cultivation of lyric poetry by them cannot be altogether denied, yet the extent of it has been exaggerated, and the history derives the flourishing of this kind of poetry from a royal minstrel (Nachtigal, in Henke's *Mag.* vi, 38 sq.; see *contra* Bengel, *Supplem. ad Introd. in Lib. Psalm.* [Tüb. 1816] p. 5 sq.; De Wette, *Comm. üb. d. Psalm.* p. 9 sq., 3d ed.). The chief subject of instruction was probably the law, not in its details in writing, but as a great whole, a theocratic conception; and the awakening and cultivation of the true theocratic spirit were the aim of all their labors. The pupils, when the impulse of the spirit came upon them, sometimes made excursions, during which others, who came near them, were momentarily influenced in the same way (1 Sam. x, 5 sq.; xix, 20 sq.); and some were employed, it would seem as a trial of them, as messengers of the prophets (2 Kings ix, 1). The comparison of the schools of the prophets with monkish cloisters (Jerome, *Ep.* 105, ad *Rustic. Monach.* and 58 *ad Paulin.*) is wide of the mark (see Hering, *loc. cit.* 71 sq.); and if any parallel is to be sought for anything so peculiar, that with Pythagorean union (Tennemann, *Gesch. der Phil.* i, 94 sq.) will be found more appropriate. Moreover, it is not to be supposed that all the prophets, or that the most influential of those known to us, were educated in these schools. It was open to every man or woman who felt an inward call to this office to assume the duties of a prophet (Amos vii, 14); and the prophetic inspiration often broke forth suddenly (2 Chron. xx, 14 sq.). There were also instances in which the calling of prophet seemed to be hereditary in one family (1 Kings xvi, 1; comp. Amos vii, 14; on Zech. i, 1, see Rosenmüller, *ad loc.*). Those who had been educated by older prophets seem usually to have been consecrated to their calling by anointing or the delivery of the prophet's mantle (1 Kings xix, 16 sq.; comp. 2 Kings ii, 13 sq.); but it was the inner voice, or a vision, which directly impelled the prophets to step forward as such (Isa. vi; Jer. i, 2; Ezek. i). The cycle of prophetic activity was found, after the division, chiefly in the kingdom of Judah, which, at least outwardly, had remained true to the theocratic constitution, the temple, the priesthood of Jehovah, the dynasty of David; and even after the overthrow of this kingdom, and in exile, there were influential prophets among the Jews. But in the kingdom of Israel (Eichhorn, in his *Biblioth. d. Bibl. Lit.* iv, 193 sq.), whose establishment the prophets had aided, or, at least, not hindered (1 Kings xi, 29 sq.), their influence was interrupted and more of a negative character. In the changes of dynasties they not rarely took some part (xiv, 14 sq.; xvi, 1 sq.; xxi, 17 sq.; 2 Kings ix, 1 sq.), in which they were actuated by religious views. It cannot be doubted that the activity of the prophets, in that long period, was one of the utmost value to the people; the spirit of the theocratic life was continually refreshed by them, and no other people of that age, or of modern times, has had anything comparable to them (comp. Eichhorn, preface to his 4th vol. *Einleit. ins A. T.*). In this point of view, such laments as Psa. lxxiv, 9; Lam. ii, 9, find their full justification.

The prophets mentioned in the Old Test. besides Moses (Deut. xviii, 15; xxxiv, 10), and those whose books remain in the canon, are the following, nearly in chronological order: Samuel, Gad, Nathan [see these names], the two latter under David and Solomon; Ahijah, Shemaiah, Iddo (1 Kings xi, 29; xii, 22; xiv, 4 sq.; 2 Chron. xii, 15; xiii, 22), under Rehoboam and Jeroboam; Azariah, Hananiah, Jehu, Micah, Jehaziel, Eliezer, Oded (2 Chron. xv, 1, 8; xvi, 7; xx, 37; 1 Kings xvi, 1; xxii, 8), under Asa, Baasha, and Jehoshaphat; Elijah, Elisha, Micah, under Ahab and successors; Zechariah (2 Chron. xxiv, 20), under Jehoash; Jonah, under Jeroboam II (2 Kings xiv, 25); Oded, under Ahaz (2 Chron. xxviii, 9); Uriah, under Joiachim (Jer. xxvi, 20); besides three prophetesses—Deborah (Judg. iv, 4), Huldah, a married woman (2 Kings xxii, 14), and Noadiah (Neh. vi, 14), a false prophetess. A far greater number are named, of both sexes, by Clement Alexandrinus (*Strom.* i, 145; he gives *thirty-five*), Epiphanius (in Coteler's *Not. in Can. Apost.* iv, 6, *seventy-two*), and the Jews (*Seder Olam*, p. 21, *forty-eight prophets, seven prophetesses*). But they act in this without any settled principle, including almost every man of note in the Old Test. among the prophets. Prophecy disappeared on the new establishment of the Jews in Palestine; and, indeed, the last prophets are thought to show less of the living inspiration than the earlier ones; and, after the erection of the second Temple, no seer's voice was heard, although the return of the prophets was hoped for continually (1 Macc. iv, 46; xiv, 41). According to the Talmudists the *Bath kol* sometimes took the place of prophecy. (Comp. Buxtorf, *Lex. Talm.* s. v. בַּת, and Otho, *Lex. Rab.* p. 82 sq.; see also Schöttgen, *Hor. Hebr.* i, 379, on the unconscious soothsaying of the rabbins. It has been applied to John xi, 51. That in 1 Pet. i, 10 is different.) So entirely was the old inspiration lost that even the patriotism of the Maccabees called forth nothing beyond military heroism. The birth and consecration of the Prince of the Prophets evoked inspired utterances from but two (Luke i, 67; ii, 36). The appearance of Jesus even awakened false prophets, and, during the war of extermination between the Greeks and Romans, "prophet" was synonymous with deceiver and seducer of the people. Only a few scattered utterances of soothsayers occur in the centuries following the captivity (Josephus, *Ant.* xiii, 10, 7; xiii, 11, 2; comp. *War*, vi, 5, 3). See Gürtler, *Systema Theol. Proph.* (Amst. 1702); Witsii *Miscel. Sacr.* bk. i, in 24 chapters, on prophets and prophecy; Carpzov, *Introd. in V. T.* p. 1 sq., and his *Appar.* p. 113 sq.; Eichhorn, *Einleit. ins A. T.* iv, § 512 sq.; Jahn, *Einleit.* II, ii, 324 sq.; Niemeyer, *Charakt.* v, 245 sq.; Herder, *Geist der hebr. P.* ii, 41 sq.; Horst, *Ueber die Proph. der alten Welt*, etc. (Gotha, 1798); Stutzmann, *Geist u. Charakt. d. hebr. Proph.* (Carlsr. 1805); Gramberg, *Religionsid.* ii, 246 sq.; Von Cölln, in *Euphron.* (1833) pt. i, ch. v; Knobel, *Der Prophetism. d. Heb.* (Bresl. 1837) ii, 8; Köster, *Die Propheten d. A. u. N. Test. nach ihren Wesen u. Wirken* (Leips. 1838); Ewald, *Propheten d. alt. Bund.* (Stuttg. 1840) i, 1 sq.; Hävernick, *Einleit. ins A. T.* II, ii, 1 sq.; Baur, *Amos* (Giess. 1847), p. 1 sq.; Hofmann, *Weissag.* i, 253 sq. The writings of Dorotheus (ed. Fabric. [Hamb. 1714]) contain traditions of the oldest prophets. So those of an unknown writer (*De Vitis Prophet.*), sometimes ascribed to Epiphanius. Comp. Hamaker, *Comment. in Libr. de Vita et Morte Prophet.* (Amst. 1833).

On the meaning of the word "prophet" in the New Test., see the dictionaries. The name was given to certain Christians of both sexes (1 Cor. xi, 5; comp. Acts xxi, 9) who spoke in the public assembly (1 Cor. xi, 4; xiv, 29), who were distinguished from apostles and teachers (xii, 28; xiv, 6; Eph. ii, 20; iv, 11; comp. Acts xiii, 1; Neander, *Pflanz.* i, 205). Prophecy was, among the *charismata*, a spiritual gift of the Holy Spirit (Rom. xii, 6; 1 Cor. xii, 10), and stood next to that of speaking with tongues (xii, 10; xiii, 8; xiv, 22; comp. Acts xix, 6), but is pointed out by Paul as more efficacious for the edifying of the Church (1 Cor. xiv, 3 sq., 22). See, in general, Van Dale, *De Idolol.* p. 201 sq.; Mosheim, *De Illis qui Proph. Vocantur in N. T.* (Helmst. 1732); also in his *Dissert. ad Hist. Eccl.* ii, 125 sq.; Knapp [G.], *De Dono Proph. in Eccl. N. T.* (Halle, 1755); Zacharias, *De Donor. Proph. Variis Grad. in Eccl. Christ.* (Gott. 1767); Koppe, 3. *Exc. zum Brief an die Eph.* p. 148 sq. Thus *prophets* are those Christians who, seized by a momentary inspiration (Acts xix, 6), discoursed to the assembly in their own tongue (comp.

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1 Cor. xiv, 5, 24) on divine things, perhaps not unlike preachers among the Quakers. (On the distinction between these and those who spoke with tongues, see xiv, 32; Neander, *Pflanz. d. Christ.* i, 52, 183 sq., 205.) The prediction of events to come was not the office of these prophets, yet they had some insight into the future of the Church. Comp. the Revelation of John; Crusius [B.], *Opusc.* p. 101 sq.; Lücke, *Vollst. Eind. in die Offenb. Joh.* (Bonn, 1832).—Winer. See PROPHET.

Seething Pot [not *seething-pot*] (דּוּד נָסִיךְ, *a pot blown*, i. e. with a fanned fire under it), a kettle violently boiling (Job xli, 20 [Heb. 12]). See POT.

Sefer. See SEPHER.

Seforno. See SFORNO.

Segelia, in Roman mythology, was a rural deity who secured growth to the germinating crops of grain.

Segneri, Paolo (1), an Italian preacher, was born at Nettuno, March 21, 1624, of an old Roman family. In 1638 he entered the Order of the Jesuits at the College of St. Andrew, in Rome, where he taught grammar, and earnestly studied the Scriptures, the fathers, and the classical writers. Unable to obtain authority as a missionary to the Indies, he travelled on foot, from 1665 to 1692, through Italy, especially in Perugia and Mantua, gathering crowds to hear his discourses. Innocent XII called him to Rome in 1692 as his preacher in ordinary; but he was not so popular there, and was shortly appointed theologian to the penitentiary and examiner of bishops. His hearing, however, having failed, he died Dec. 9, 1694, worn out with labor. He wrote several works on practical theology, which are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

Segneri, Paolo (2), called *the Younger*, an Italian Jesuit, nephew of the foregoing, was born at Rome, Oct. 18, 1673. He devoted himself to missions, and, after the earthquakes of 1708, he preached to the terrified Romans. At the request of the archduke Como III, he occupied the pulpits of the principal churches of Florence, Modena, and Bologna, and thus induced prince Frederick of Poland to abjure Lutheranism. He died at Sinigaglia, June 15, 1713. He wrote a few works on practical religion.—Hoefer, *Nouv. Biog. Générale*, s. v.

Se'gub (Heb. *Segub'*, שְׂגוּב [v. r. in Kings *Segib*, שְׂגִיב], *elevated;* Sept. Σεγούβ, v. r. in Chron. Σερούχ), the name of two Hebrews.

1. The son of Hezron, grandson of Judah. His mother was the daughter of Machir, the "father" of Gilead, and he was himself father of Jair (1 Chron. ii, 21). B.C. cir. 1850.

2. The youngest son of Hiel, the rebuilder of Jericho, who died for his father's sin, according to Joshua's prediction (1 Kings xvi, 34; comp. Josh. vi, 26). B.C. cir. 910. According to Rabbinical tradition, he died when his father had set up the gates of the city. One story says that his father slew him as a sacrifice on the same occasion.

Segur, SETH WILLARD, a Congregational minister, was born at Chittenden, Vt., Dec. 24, 1831. At fifteen years of age he united with the Church, and soon after entered Royalton Academy, where he was fitted for college. He entered Middlebury College, and graduated in 1859. After graduation he entered the Auburn (N. Y.) Theological Seminary, and graduated in 1862. He was licensed by the Royalton Association May 8, 1861, and soon after ordained. He was installed over the Church in Tallmadge, O., June 8, 1862, and, after remaining nine years, resigned. Success attended his ministry, and during his pastorate one hundred and thirty-four were received into the Church. He was next settled at Gloucester, Mass., where he was installed June 14, 1871, and remained until 1873, when he resigned to accept a call to West Medway, over which Church he was duly installed. As a preacher his elocution was easy, graceful, and impressive, and many were drawn to the ways of righteousness. While on a visit to Tallmadge to attend a semi-centennial celebration of the Church he was taken sick, and after a short illness died, Sept. 24, 1875. (W. P. S.)

Seguy, JOSEPH, a French Roman Catholic preacher, was born at Rodez in 1689. He was early remarkable for eloquence, and in 1729 was appointed to deliver before the French Academy a eulogy on St. Louis, for which cardinal de Fleury rewarded him with the abbey of Genlis. His success in other discourses was so great that the Academy, in 1736, gave him the prize for poetry. Seguy bore the title of preacher to the king, and continued his ministry till advanced age, when he retired to a canonicate that he held at Meaux. He died March 12, 1761. Some of his sermons have been published.—Hoefer, *Nour. Biog. Générale*, s. v.

Seho Dagung, in Hindûism, is the name of the magnificent pyramidal temple at Rangoon, almost entirely covered with gold, and dedicated to the supreme deity of the Birmanese.

Seid, in Norse mythology, was a magical art universally employed among the Vanes, in which Freya, who was descended from the Vanes, was particularly skilled, and in which she had received instruction from Odin. Nothing definite is known respecting the art itself; but it would seem that a degree of knowledge in chemistry lay at its base, by which all kinds of elements became known. It was regarded as beneath the dignity of a man, however, and Odin was the only one who made use of it.—Vollmer, *Wörterb. d. Mythol.* s. v.

Seidel, Caspar Timotheus, a Lutheran divine of Germany, was born Sept. 20, 1703, at Schoneberg, in Brandenburg, and died as doctor of divinity and abbot of Königslutter, at Helmstädt, May 30, 1758. He wrote, *Dissertatio, in qua ostenditur Pontifices in Ritu Confirmationis a Praxi Ecclesiæ Apostol. plane Aberrare* (Helmstädt, 1732): — *Programma de Quæstione an Christus Pascham suum Ultimam Uno Eodemque Die cum Judæis comederet, necne?* (ibid. 1748): — *Abhandlung über die Sekte der Elcenseiten* (ibid. 1749): — *Anweisung zur Erklärung der heil. Schrift* (Halle, 1759). See Fürst, *Bibl. Jud.* iii, 308; Winer, *Handbuch der theol. Literatur.* (B. P.)

Seidel, Gotthold Emanuel Friedrich, a Lutheran theologian of Germany, born at Ezelwang, March 10, 1774, was appointed in 1802 deacon of St. Ægidius's at Nuremberg, in 1817 pastor of the same church, and in 1829 dean of Nuremberg, where he died, Feb. 6, 1838. Seidel published several collections of sermons delivered at Nuremberg, which are enumerated in Zuchold, *Biblioth. Theolog.* p. 1211 sq.; and in Winer, *Handbuch der theol. Literatur.* (B. P.)

Seidel, Heinrich Alexander, a Lutheran theologian of Germany, was born Feb. 4, 1811, at Goldberg, in Mecklenburg-Schwerin. He studied at Rostock and Berlin, and in 1839 he was called to the pastorate at Berlin. In 1851 he was made pastor of St. Nicolai in Schwerin, but bodily infirmities obliged him to retire in 1859 from the pastorate, and he died Jan. 30, 1861. Seidel is best known in German hymnology by his spiritual hymns, which he published in two collections, entitled *Kreuz und Harfe* (Schwerin and Rostock, 1839 and 1857). See Zuchold, *Biblioth. Theolog.* p. 1215; Koch, *Geschichte des deutschen Kirchenliedes*, vii, 294 sq. (B. P.)

Seiler, GEORG FRIEDRICH, a German theologian, was born Oct. 24, 1733, at Kreussen, near Bayreuth. In 1761 he was deacon at Neustadt-an-der-Heide, in 1764 at Coburg; in 1770, professor of theology at Erlangen; in 1772, university preacher; in 1773, member of consistory and principal of an institute for morals and liberal arts, founded by himself at Erlangen. He died May 13, 1807. In theology he represented supranaturalistic views, which he also propagated both as a teacher and a writer. His writings, mostly practical, are many, and have often been republished. Of these we

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mention, *Sermons* (1769 sq.; 4th ed. 1798):—*History of the Revealed Religion* (1772; 9th ed. 1800):—*Bibl. Erbauungsbuch* (Erlangen, 1785-94, 17 vols.):—*Opuscula Academica* (ibid. 1793), etc. See the *Theol. Universal-Lexikon*, s. v.; Koch, *Geschichte des deutschen Kirchenliedes*, vi, 223 sq.; Zuchold, *Bibl. Theolog.* p. 1215 sq.; Fürst, *Bibl. Jud.* iii, 308. (B. P.)

Se'ir (Heb. *Seir'*, שֵׂעִיר, *hairy* [i. e. *rough*, by a play upon the name of *Esau*, see Gen. xxv, 25]; Sept. Σηιρ, v. r. in No. 1 Σηϑίρ, in No. 3 Ἀσσάρ), the name of a man and of two mountains.

1. A phylarch or chief of the Horim, who were the former inhabitants of the country afterwards possessed by the Edomites (Gen. xxvi, 20, 21; 1 Chron. i, 38). B.C. ante 1960. The region doubtless derived its name from him (comp. Josephus, Σαειρα, *Ant.* ii, 1, 1).

2. MOUNT SEIR (הַר שֵׂעִיר, Gen. xiv, 6 sq.), or LAND OF SEIR (אֶרֶץ שֵׂעִיר, xxxii, 3; xxxvi, 30), was the original name of the mountain ridge extending along the east side of the valley of Arabah, from the Dead Sea to the Elanitic Gulf. The name (="the shaggy") was probably in the first instance derived from Seir the Horite, who appears to have been the chief of the aboriginal inhabitants (xxxvi, 20), and then, secondarily, by a paronomasia frequent in such cases, from the rough aspect of the whole country. The view from Aaron's tomb on Hor, in the centre of Mount Seir, is enough to show the appropriateness of the appellation. The sharp and serrated ridges, the jagged rocks and cliffs, the straggling bushes and stunted trees, give the whole scene a sternness and ruggedness almost unparalleled. In the Samaritan Pentateuch, instead of שעיר, the name גבלה is used; and in the Jerusalem Targum, in place of "Mount Seir" we find טורא דגבלא, *Mount Gabla*. The word *Gabla* signifies "mountain," and is thus descriptive of the region (Reland, *Palæst.* p. 83). The name Gebala, or Gebalene, was applied to this province by Josephus, and also by Eusebius and Jerome (Josephus, *Ant.* ii, 1, 2; *Onomast.* s. v. "Idumæa"). The northern section of Mount Seir, as far as Petra, is still called *Jebâl*, the Arabic form of Gebal. The Mount Seir of the Bible extended much farther south than the modern province, as is shown by the words of Deut. ii, 1-8. In fact, its boundaries are there defined with tolerable exactness. It had the Arabah on the west (ver. 1 and 8); it extended as far south as the head of the Gulf of Akabah (ver. 8); its eastern border ran along the base of the mountain range where the plateau of Arabia begins. Its northern border is not so accurately determined. The land of Israel, as described by Joshua, extended from "the Mount Halak that goeth up to Seir, even unto Baal Gad" (Josh. xi, 17). As no part of Edom was given to Israel, Mount Halak must have been upon its northern border. Now there is a line of "naked" (*halak* signified "naked") white hills or cliffs which runs across the great valley about eight miles south of the Dead Sea, forming the division between the Arabah proper and the deep Ghor north of it. The view of these cliffs, from the shore of the Dead Sea, is very striking. They appear as a line of hills shutting in the valley, and extending up to the mountains of Seir. The impression left by them on the mind of the writer was that this is the very "Mount Halak, that goeth up to Seir" (Robinson, *Bib. Res.* ii, 113, etc.; see Keil *on Josh. xi*, 17). The northern border of the modern district of Jebâl is Wady el-Ahsy, which falls into the Ghor a few miles farther north (Burckhardt, *Syria*, p. 401).

In Deut. xxxiii, 2, Seir appears to be connected with Sinai and Paran; but a careful consideration of that difficult passage proves that the connection is not a geographical one. Moses there only sums up the several glorious manifestations of the divine majesty to the Israelites, without regard either to time or place (comp. Judg. v, 4, 5).

Mount Seir was originally inhabited by the Horites, or "troglodytes," who were doubtless the excavators of those singular rock-dwellings found in such numbers in the ravines and cliffs around Petra. They were dispossessed, and apparently annihilated, by the posterity of Esau, who "dwelt in their stead" (Deut. ii, 12). The history of Seir thus early merges into that of Edom. Though the country was afterwards called Edom, yet the older name, Seir, did not pass away: it is frequently mentioned in the subsequent history of the Israelites (1 Chron. iv, 42; 2 Chron. xx, 10). Mount Seir is the subject of a terrible prophetic curse pronounced by Ezekiel (ch. xxxv), which seems now to be literally fulfilled: "Thus saith the Lord God, Behold, O Mount Seir, I am against thee, and I will make thee most desolate. I will lay thy cities waste, . . . when the whole earth rejoiceth I will make thee desolate. . . . I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord."—Smith.

The southern part of this range now bears the appellation *esh-Sherah*, which seems no other than a modification of the ancient name. In modern times these mountains were first visited and described by Burckhardt (*Syria*, p. 40), but they have often since been visited by other travellers, among whom Dr. Robinson has perhaps furnished the best description of them (*Bib. Res.* ii, 551, 552). At the base of the chain are low hills of limestone or argillaceous rock; then lofty masses of porphyry, which constitute the body of the mountain; above these is sandstone broken into irregular ridges and grotesque groups of cliffs; and again, farther back, and higher than all, are long elevated ridges of limestone without precipices. Beyond all these stretches off indefinitely the high plateau of the great eastern desert. The height of the porphyry cliffs is estimated by Dr. Robinson at about 2000 feet above the Arabah (the great valley between the Dead Sea and Elanitic Gulf); the elevation of Wady Musa above the same is perhaps 2000 or 2200 feet; while the limestone ridges farther back probably do not fall short of 3000 feet. The whole breath of the mountainous tract between the Arabah and the eastern desert above does not exceed fifteen or twenty geographical miles. These mountains are quite different in character from those which front them on the other (west) side of the Arabah. The latter seem to be not more than two thirds as high as the former, and are wholly desert and sterile; while those on the east appear to enjoy a sufficiency of rain, and are covered with tufts of herbs and occasional trees. The valleys are also full of trees and shrubs and flowers, the eastern and higher parts being extensively cultivated, and yielding good crops. The general appearance of the soil is not unlike that around Hebron, though the face of the country is very different. It is, indeed, the region of which Isaac said to his son Esau, "Behold, thy dwelling shall be [far] from the fatness of the earth, and the dew of heaven from above" (Gen. xxvii, 39).—Kitto. See IDUMÆA.

3. An entirely different mountain from the foregoing formed one of the landmarks on the north boundary of the territory of Judah (Josh. xv, 10 only). It lay westward of Kirjath-jearim, and between it and Beth-shemesh. If Kuriet el-Enab be the former, and Ain-shems the latter of these two, then Mount Seir cannot fail to be the ridge which lies between the Wady Aly and the Wady Ghurab (Robinson, *Bib. Res.* iii, 155). A village called *Saris* stands on the southern side of this ridge, which Tobler (*Dritte Wanderung*, p. 203) and Schwarz (*Palest.* p. 97) with great probability identify with Seir, notwithstanding considerable difference in the names. The *Sa'irah*, on the south of the Wady Surar (Robinson, 1st ed. ii, 364), is nearer in orthography, but not so suitable in position. It is possibly the Σωρής, which, in the Alex. MS., is one of the eleven names inserted by the Sept. in Josh. xv, 59. The neighboring names agree. In the Vat. MS. it is Ἐωβήϛ.

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How the name of Seir came to be located so far to the north of the main seats of the Seirites we have no means of knowing. Perhaps, like other names occurring in the tribe of Benjamin, it is a monument of an incursion by the Edomites which has escaped record. See OPHNI, etc. But it is more probable that it derived its name from some peculiarity in the form or appearance of the spot. Dr. Robinson (iii, 155), apparently without intending any allusion to the name of Seir, speaks of the "rugged points which composed the main ridge" of the mountain in question. Such is the meaning of the Hebrew word *Seir*. Whether there is any connection between this mountain and Seirath (q. v.), or *has-Seirah*, is not so clear. The name is not a common one, and it is not unlikely that it may have been attached to the more northern continuation of the hills of Judah which ran up into Benjamin — or, as it was then called, Mount Ephraim.—Smith.

Se'irath (Heb. with the art. *has-Seirah'*, הַשְּׂעִירָה, *the shaggy*; Sept. Σειρωθά v. r. Σετειρωθά; Vulg. *Seirath*), the place to which Ehud fled after his murder of Eglon (Judg. iii, 26), and whither, by blasts of his cow-horn, he collected his countrymen for the attack of the Moabites in Jericho (ver. 27). It was in "Mount Ephraim" (ver. 27), a continuation, perhaps, of the same rough wooded hills (such seems to be the signification of *Seir*) which stretched even so far south as to join the territory of Judah (Josh. xv, 10). The definite article prefixed to the name in the original shows that it was a well-known spot in its day.—Smith. It is probably the same as Mount *Seir* (q. v.) just referred to, the *Saris* of the present day.

Seirim. See SATYR.

Seïte, in Lapp mythology, are deities whose office it was to promote the fertility of fields and herds. Very little is known respecting the form they assumed in the popular conception. They are said to have had feet like birds.

Seitonji, in Prussian mythology, were the lowest class of priests, of whom each village had one or more. They were regarded with great awe, but did not, like the other priests, enjoy the respect of the people.

Seja, in Roman mythology, is (1) a surname of Fortuna, to whom Servius Tullius dedicated a temple. (2) A Roman deity of sowing.

Seja, in Hindû mythology, is identical with *Ananda*, the noted serpent which was wound about the mountain Mandar in order to turn it into the Milk Sea.

Se'la (Heb. with the art. *has-Se'la*, הַסֶּלַע, *the rock*, as rendered in Judg. i, 36; 2 Chron. xxv, 12; Obad. 3; and by the Sept. [ἡ] πέτρα; A. V. "Selah" in 2 Kings xiv, 7), the name given in the above passages, and (in the A. V.) in Isa. xvi, 1, to the metropolis of the Edomites in Mount Seir. In the Jewish history it is recorded that Amaziah, king of Judah, "slew of Edom, in the valley of salt, ten thousand, and took Sela by war, and called the name of it Joktheel unto this day" (2 Kings xiv, 7). The parallel narrative of 2 Chron. xxv, 11-13 supplies fuller details. From it we learn that, having beaten the Edomitish army with a great slaughter in the "valley of salt"—the valley south of the Dead Sea—Amaziah took those who were not slain to the cliff, and threw them headlong over it. This cliff is asserted by Eusebius (*Onomast.* Πέτρα) to be "a city of Edom, also called by the Assyrians *Rekem*," by which there is no doubt that he intends *Petra* (see *ibid.* Ῥεκέμ, and the quotations in Stanley's *Sin. and Pal.* p. 94, note). The title thus bestowed is said to have continued "unto this day." This, Keil remarks, is a proof that the history was nearly contemporary with the event, because Amaziah's conquest was lost again by Ahaz less than a century afterwards (2 Chron. xxviii, 17). This latter name seems, however, to have passed away with the Hebrew rule over Edom, for no further trace of it is to be found; and it is still called by its original name by Isaiah (xvi, 1). These are all the certain notices of the place in Scripture; for it may well be doubted whether it is designated in Judg. i, 36 and Isa. xlii, 11, as some suppose. On the ground of the sameness of signification, it is by common consent identified with the city later known as *Petra*, 500 Roman miles from Gaza (Pliny, vi, 32), the ruins of which, now called those of *Wady Mûsa*, are found about two days' journey north of the top of the Gulf of Akaba, and three or four south from Jericho. This place was in the midst of Mount Seir, in the neighborhood of Mount Hor (Josephus, *Ant.* iv, 4, 7), and therefore in Edomitish territory, but seems to have afterwards come under the dominion of Moab. In the end of the 4th century B.C. it appears as the headquarters of the Nabathæans, who successfully resisted the attacks of Antigonus (Diod. Sic. [ed. Hanov. 1604] xix, 731), and under them became one of the greatest stations for the approach of Eastern commerce to Rome (id. p. 94; Strabo, xvi, 799; Apul. *Flor.* i, 6). About B.C. 70 Petra appears as the residence of the Arab princes named Aretas (Josephus, *Ant.* xiv, 1, 4; 5, 1, *War*, i, 6, 2; 29, 3). It was by Trajan reduced to subjection to the Roman empire (Dion Cass. lxviii, 14), and from the next emperor received the name of *Hadriana*, as appears from the legend of a coin (Reland, *Palæst.* p. 931). Josephus (*Ant.* iv, 4, 7) gives the name of Arce (Ἄρκη) as an earlier synonym for Petra, where, however, it is probable that Ἀρκήμ or Ἀρκέμ (alleged by Eusebius, *Onomast.*, as found in Josephus) should be read. The city Petra lay, though at a high level, in a hollow shut in by mountain-cliffs and approached only by a narrow ravine through which, and across the city's site, the river winds (Pliny, vi, 32; Strabo, xvi, 779). See PETRA.

Se'la-hammah'lekoth (Heb. *Se'la hammachlekoth'*, סֶלַע הַמַּחְלְקוֹת; Sept. πέτρα ἡ μεριζέσα; Vulg. *Petra dividens*), a rock in the wilderness of Maon, the scene of one of those remarkable escapes which are so frequent in the history of Saul's pursuit of David (1 Sam. xxiii, 28). Its name, if interpreted as Hebrew, signifies the "rock of escapes," or "of divisions." The former is the explanation of Gesenius (*Thesaur.* p. 485), the latter of the Targum and the ancient Jewish interpreters (Midrash; Rashi). The escape is that of David; the divisions are those of Saul's mind, undecided whether to remain in pursuit of his enemy or to go after the Philistines; but such explanations, though appropriate to either interpretation, and consistent with the Oriental habit of playing on words, are doubtless mere accommodations. The analogy of topographical nomenclature makes it almost certain that this cliff must have derived its name either from its *smoothness* (one of the radical meanings of חָלַק) or from some peculiarity of shape or position, such as is indicated in the translations of the Sept. and Vulgate.—Smith. The *divisions* characteristic of the mountain, or rather *cliff* (for such *Sela* properly means), probably were the seams or *ravines* down its sides, which furnished David the means of escape. According to Lieut. Conder (*Tent Work in Palestine*, ii, 91), the name *Malâky* is still applied to part of a rocky gorge between Ziph and Maon, "seamed with many torrent-beds."

Se'lah (2 Kings xiv, 7). See SELA.

Se'lah (Heb. *id.* סֶלָה). This word, which is only found in the poetical books of the Old Test., occurs seventy-one times in the Psalms, and three times in Habakkuk. In sixteen psalms it is found once, in fifteen twice, in seven three times, and in one four times — always at the end of a verse, except in Psa. lv, 19 [20]; lvii, 3 [4], and Hab. iii, 3, 9, where it is in the middle of a verse, though at the end of a clause. All the psalms in which it occurs, except eleven (iii, vii, xxiv, xxxii, xlviii, l, lxxxii, lxxxiii, lxxxvii, lxxxix, cxliii), have also the musical direction "to the Chief Musician"

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(comp. also Hab. iii, 19); and in these exceptions we find the words מִזְמוֹר, *mizmôr* (A. V. "Psalm"), Shiggaion, or Maschil, which sufficiently indicate that they were intended for music. Besides these, in the titles of the psalms in which Selah occurs, we meet with the musical terms Alamoth (xlvi), Altaschith (lvii. lix, lxxv), Gittith (lxxxi, lxxxiv), Mahalath Leannoth (lxxxviii), Michtam (lvii, lix, lx), Neginah (lxi), Negnoth (iv, liv, lv, lxvii, lxxvi: comp. Hab. iii, 19), and Shushan-eduth (lx); and on this association alone might be formed a strong presumption that, like these, Selah itself is a term which had a meaning in the musical nomenclature of the Hebrews. What that meaning may have been is now a matter of pure conjecture. Of the many theories which have been framed, it is easier to say what is not likely to be the true one than to pronounce certainly upon what is.

1. *The Versions.*—In the far greater number of instances the Targum renders the word by לְעָלְמִין, "forever;" four times (Psa. xxxii, 4, 7; xxxix, 11 [12]; 4 [6]) לְעָלְמָא; once (xliv, 8 [9]) לְעָלְמֵי עָלְמִין; and (xlviii, 8 [9]) עַד עָלְמֵי עָלְמִין, with the same meaning, "for ever and ever." In Psa. xlix, 13 [14] it has לְעָלְמָא דְאָתֵי, "for the world to come;" in Psa. xxxix, 5 [6] לְחַיֵּי עָלְמָא, "for the life everlasting;" and in Psa. cxl, 5 [6] תְּדִירָא, "continually." This interpretation, which is the one adopted by the majority of Rabbinical writers, is purely traditional, and based upon no etymology whatever. It is followed by Aquila, who renders "Selah" *ἀεί*; by the *editio quinta* and *editio sexta*, which usually give respectively *διαπαντός* and *εἰς τέλος*; by Symmachus (*εἰς τὸν αἰῶνα*) and Theodotion (*εἰς τέλος*), in Habakkuk; by the reading of the Alex. MS. (*εἰς τέλος*) in Hab. iii, 13; by the Peshito-Syriac in Psa. iii, 8 [9], iv, 2 [3], xxiv, 10, and Hab. iii, 13; and by Jerome, who has *semper*. In Psa. lv, 19 [20] קֶדֶם סֶלָה, *kédem sélah*, is rendered in the Peshito "from before the world." That this rendering is manifestly inappropriate in some passages, as, for instance, Psa. xxi, 2 [3]; xxxii, 4; lxxxi, 7 [8], and Hab. iii, 3, and superfluous in others, as Psa. xliv, 8 [9]; lxxxiv, 4 [5]; lxxxix, 4 [5], was pointed out long since by Aben-Ezra. In the Psalms the uniform rendering of the Sept. is *διάψαλμα*. Symmachus and Theodotion give the same, except in Psa. ix, 16 [17], where Theodotion has *ἀεί*, and Psa. lii, 5 [7], where Symmachus has *εἰς ἀεί*. In Hab. iii, 13 the Alex. MS. gives *εἰς τέλος*. In Psa. xxxviii (in the Sept.), 7; lxxx, 7 [8], *διάψαλμα* is added in the Sept., and in Hab. iii, 7 in the Alex. MS. In Psa. lvii it is put at the end of ver. 2; and in Psa. iii, 8 [9]; xxiv, 10, lxxxviii, 10 [11], it is omitted altogether. In all passages except those already referred to, in which it follows the Targum, the Peshito-Syriac has *dips*, an abbreviation for *διάψαλμα*. This abbreviation is added in Psa. xlviii, 13 [14]; l, 15 [16]; lxviii, 13 [14], lvii, 2, lxxx, 7 [8], at the end of the verse; and in Psa. lii, 3 in the middle of the verse after מִרְמָה; in Psa. xlix it is put after עֲצֻמָּם in ver. 14 [15], and in Psa. lxviii, after רְעָשָׁה in ver. 8 [9], and after לְאַלְהִים in ver. 32 [33]. The Vulgate omits it entirely, while in Hab. iii, 3 the *editio sexta* and others give *μεταβολὴ διαψάλματος*.

2. *The Church Fathers.*—These generally adopt the rendering *διάψαλμα* of the Sept. and other translators, although it is in every way as traditional as that of the Targum "forever," and has no foundation in any known etymology. With regard to the meaning of *διάψαλμα* itself, there are many opinions. Both Origen (*Comm. ad Psa., Opp.* ed. Delarue, ii, 516) and Athanasius (*Synops. Script. Sacr.* xiii) are silent upon this point. Eusebius of Cæsarea (*Præf. in Psa.*) says it marked those passages in which the Holy Spirit ceased for a time to work upon the choir. Gregory of Nyssa (*Tract. 2 in Psa.* cap. x) interprets it as a sudden lull in the midst of the psalmody, in order to receive anew the divine inspiration. Chrysostom (*Opp.* ed. Montfaucon, v, 540) takes it to indicate the portion of the psalm which was given to another choir. Augustine (*On Psa. iv*) regards it as an interval of silence in the psalmody. Jerome (*Ep. ad Marcellam*) enumerates the various opinions which have been held upon the subject; that *diapsalma* denotes a change of metre, a cessation of the Spirit's influence, or the beginning of another sense. Others, he says, regard it as indicating a difference of rhythm, and the silence of some kind of music in the choir; but for himself he falls back upon the version of Aquila, and renders Selah by *semper*, with a reference to the custom of the Jews to put at the end of their writings Amen, Selah, or Shalom. In his *Commentary on Psa. iii* he is doubtful whether to regard it as simply a musical sign, or as indicating the perpetuity of the truth contained in the passage after which it is placed; so that, he says, "wheresoever *Selah* (that is, *diapsalma* or *semper*) is put, there we may know that what follows, as well as what precedes, belongs not only to the present time, but to eternity." Theodoret (*Præf. in Psa.*) explains *diapsalma* by *μέλους μεταβολή* or *ἐναλλαγή* (as Suidas), "a change of the melody." On the whole, the rendering *διάψαλμα* rather increases the difficulty, for it does not appear to be the true meaning of Selah, and its own signification is obscure.

3. *Rabbinical Writers.*—The majority of these follow the Targum and the dictum of R. Eliezer (Talm. Babyl. *Erubin*, v, 54) in rendering Selah "forever;" but Aben-Ezra (*On Psa. iii*, 3) showed that in some passages this rendering was inappropriate, and expressed his own opinion that Selah was a word of emphasis, used to give weight and importance to what was said, and to indicate its truth—"but the right explanation is that the meaning of Selah is like 'so it is,' or 'thus,' and 'the matter is true and right.'" Kimchi (*Lex.* s. v.) doubted whether it had any special meaning at all in connection with the sense of the passage in which it was found, and explained it as a musical term. He derives it from סָלַל, *to raise*, elevate, with ה paragogic, and interprets it as signifying a raising or elevating the voice, as much as to say in this place there was an elevation of the voice in song.

4. *Modern Writers.*—Among these there is the same diversity of opinion. Gesenius (*Thesaur.* s. v.) derives Selah from סָלָה, *salâh. to suspend*, of which he thinks it is the imperative Kal, with ה paragogic, סְלָה, in pause סֶלָה. But this form is supported by no parallel instance. In accordance with his derivation, which is harsh, he interprets Selah to mean either "suspend the voice," that is, "be silent," a hint to the singers, or "raise, elevate the stringed instruments." In either case he regards it as denoting a pause in the song, which was filled up by an interlude played by the choir of Levites. Ewald (*Die Dichter des A. B.* i, 179) arrives at substantially the same result by a different process. He derives Selah from סָלַל, *salál, to rise*, whence the substantive סַל, which with ה paragogic becomes in pause סֶלָה (comp. חֵרָה, from חַר, root חָרַר, Gen. xiv, 10). So far as the form of the word is concerned, this derivation is more tenable than the former. Ewald regards the phrase "Higgaion, Selah," in Psa. ix, 16 [17], as the full form, signifying "music, strike up!"—an indication that the voices of the choir were to cease while the instruments alone came in. Hengstenberg follows Gesenius, De Wette, and others, in the rendering *Pause!* but refers it to the contents of the psalm, and understands it of the silence of the music in order to give room for quiet reflection. If this were the case, Selah at the end of a psalm would be superfluous. The same meaning of *pause* or *end* is arrived at by Fürst (*Handw.* s. v.), who derives Selah from a root סָלָה, *salâh, to cut off* (a meaning which is perfectly arbitrary), whence the

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substantive סֶל, *sél*, which with ה paragogic becomes in pause סֶלָה, a form which is without parallel. While etymologists have recourse to such shifts as these, it can scarcely be expected that the true meaning of the word will be evolved by their investigations. Indeed, the question is as far from solution as ever. Beyond the fact that Selah is a musical term, we know absolutely nothing about it, and are entirely in the dark as to its meaning. Sommer (*Bibl. Abhandl.* i, 1–84) has devoted an elaborate discourse to its explanation (translated in the *Bibliotheca Sacra*, 1848, p. 66 sq.). After observing that Selah everywhere appears to mark critical moments in the religious consciousness of the Israelites, and that the music was employed to give expression to the energy of the poet's sentiments on these occasions, he (p. 40) arrives at the conclusion that the word is used "in those passages where, in the Temple Song, the choir of priests who stood opposite to the stage occupied by the Levites were to raise their trumpets (סלל), and with the strong tones of this instrument mark the words just spoken, and bear them upwards to the hearing of Jehovah. Probably the Levitical minstrels supported this priestly intercessory music by vigorously striking their harps and psalteries; whence the Greek expression διάψαλμα. To this points, moreover, the fuller direction, 'Higgaion, Selah' (Psa. ix, 16); the first word of which denotes the whirr of the stringed instruments (Psa. xcii, 4), the other the raising of the trumpets, both of which were here to sound together. The less important *Higgaion* fell away, when the expression was abbreviated, and *Selah* alone remained." Dr. Davidson (*Introd. to the Old Test.* ii, 248) with good reason rejects this explanation as labored and artificial, though it is adopted by Keil in Hävernick's *Einleitung* (iii, 120–129). He shows that in some passages (as Psa. xxxii, 4, 5; iii, 3; lv, 7, 8) the playing of the priests on the trumpets would be unsuitable, and proposes the following as his own solution of the difficulty: "The word denotes *elevation* or *ascent*, i. e. *loud, clear*. The music which commonly accompanied the singing was soft and feeble. In cases where it was to burst in more strongly during the silence of the song, *Selah* was the sign. At the end of a verse or strophe, where it commonly stands, the music may have readily been strongest and loudest." It may be remarked of this, as of all the other explanations which have been given, that it is mere conjecture, based on an etymology which, in any other language than Hebrew, would at once be rejected as unsound. A few other opinions may be noticed as belonging to the history of the subject. Michaelis, in despair at being unable to assign any meaning to the word, regarded it as an abbreviation, formed by taking the first or other letters of three other words (*Suppl. ad Lex. Hebr.*), though he declines to conjecture what these may have been, and rejects at once the guess of Meibomius, who extracts the meaning *da capo* from the three words which he suggests. For other conjectures of this kind, see Eichhorn, *Bibliothek*, v, 545. Mattheson was of opinion that the passages where Selah occurred were repeated either by the instruments or by another choir: hence he took it as equal to *ritornello*. Herder regarded it as marking a change of key, while Paulus Burgensis and Schindler assigned to it no meaning, but looked upon it as an enclitic word used to fill up the verse. Buxtorf (*Lex. Hebr.*) derived it from סָלָה, *salâh, to spread*, lay low; hence used as a sign to lower the voice, like *piano*. In Eichhorn's *Bibliothek* (v, 550) it is suggested that Selah may perhaps signify a scale in music, or indicate a rising or falling in the tone. Köster (*Stud. u. Krit.* 1831) saw in it only a mark to indicate the strophical divisions of the Psalms, but its position in the middle of verses is against this theory. Augusti (*Pract. Einl. in d. Psa.* p. 125) thought it was an exclamation, like *Hallelujah!* and the same view was taken by the late Prof. Lee (*Heb. Gr.* § 243, 2), who classes it among the interjections, and renders it *Praise!* "For my own part," he says, "I believe it to be descended from the Arabic root *salah*, 'he blessed,' etc., and used not unlike the word *Amen*, or the *doxology*, among ourselves."—Smith. Delitzsch thinks that the instrumental accompaniment, while the psalm was sung, was soft, and that the Selah indicated loud playing when the singing ceased (*Psalmen*, i, 19). Hupfeld, the other most distinguished scholar among recent commentators on the Psalms, agrees with Delitzsch in general that the *Selah* was the signal for the singing to cease and the instrumental music to be performed alone; and he takes "an interlude" to be the meaning of the obscure word διάψαλμα, by which Selah has been rendered in the Sept. We conclude, therefore, as the general drift of modern interpretation, that *Selah* denotes a pause in the vocal performance at certain emphatic points, while the single accompanying instrument carried on the music. If any further information be sought on this subject, it may be found in the treatises contained in Ugolino (vol. xxii), in Noldius (*Concord. Part. Anm. et Vind.* No. 1877), in Saalschütz (*Hebr. Poes.* p. 346), and in the essay of Sommer quoted above. See also Stolle, *Selah Philologice Enucleatum* (Wittenb. 1685); Peucer, *De* סלה *Ebræorum* (Naumb. 1739); *Danville Review*, 1864. See PSALMS, BOOK OF.

Selav. See QUAIL.

Selden, JOHN, an eminent lawyer and antiquarian, was born at Salvington, a hamlet in the parish of West Farring, near Worthing, in Sussex, England, Dec. 16, 1584. He received the rudiments of his education at the Free School of Chichester, and at the age of fourteen entered at Hert Hall, Oxford, where, although possessing great abilities, he did not particularly distinguish himself. He entered himself at Clifford's Inn in 1602 for the study of law, and in 1604 removed to the Inner Temple for the completion of his legal studies. He acquired very early a taste for antiquarian research, in which department he afterwards became so eminent. He was, in fact, one of the most learned men of his age. He lived in stirring times, and was, almost inevitably, mixed up with the stormy politics of the period; but he belonged to no extreme party, although a friend of liberty and of the popular cause. He died Nov. 30, 1654. His works are very numerous and learned. The following are those which require special notice here: *De Diis Syris Syntagmata Duo* (1617), which contains a history of the idol deities mentioned in Scripture, and a summary of Syrian idolatry:—*De Successione in Duos Defuncti ad Leges Ebræorum* (1631). An improved edition of this work appeared in 1636, including an additional treatise entitled *De Successione in Pontificatum Ebræorum*. Both these treatises were republished by the author, with additions, in 1638:—*De Jure Naturali et Gentium juxta Disciplinam Ebræorum Libri Septem* (1640). In this work the author treats of the seven so-called precepts of Noah, and gives a digest of all the laws of the Jews, distinguishing those which belong to universal law from those which are merely national and local:—*Uxor Ebraica; seu de Nuptiis et Divortiis ex Jure Civili, id est Divino et Talmudico, Veterum Ebræorum Tres Libri* (1646). Everything relating to marriage and divorce among the Jews will be found treated of here:—*De Synedriis et Præfecturis Juridicis Veterum Ebræorum* (1650). In this work, on which Selden spent twelve years, he sets forth everything recorded of the Sanhedrim, or juridical courts of the Jews, with collateral notices of similar institutions in other countries.—Kitto, s. v.

Selections OF PSALMS. The Psalter, as it stands in the Prayer-book of the Church of England, is divided into sixty portions, agreeing with the average number of mornings and evenings in the month. There are also ten *selections* of Psalms, any one of which may be used instead of the *regular* psalms of the day. These are prefixed to the Psalter, and consist of one or more

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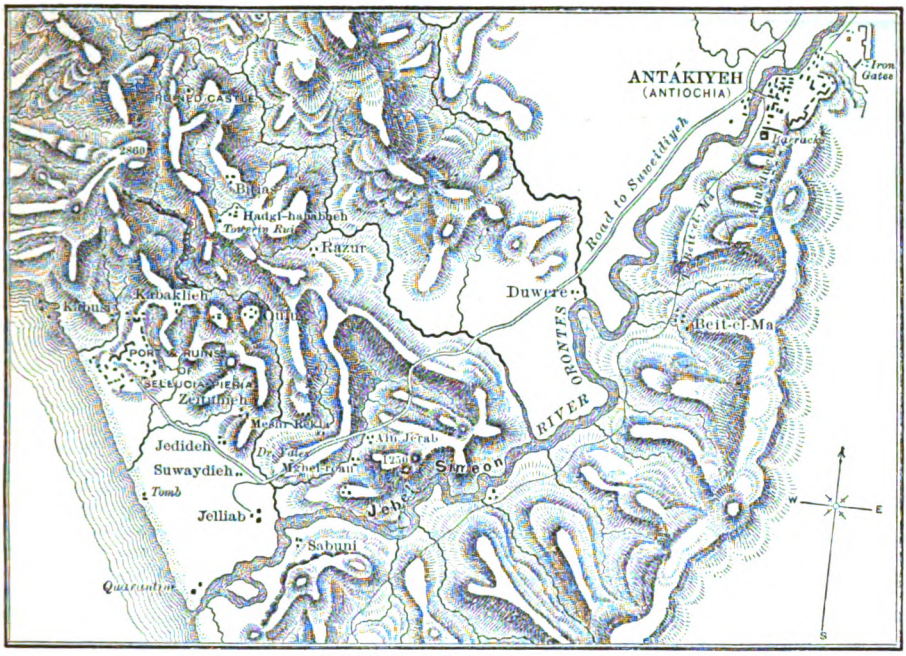

Road from Antioch to Seleucia.

psalms, chiefly on the same subject. The following are the subjects of the several selections: 1, the majesty, greatness, and compassion of God; 2, God as an all-seeing judge; 3, penitence and trust in God; 4, contrast between wicked and good; 5, blessedness of the righteous; 6, the Lord a refuge; 7, 8, the happiness and joy of those who wait upon the Lord, etc.; 9, God infinite and worthy of all praise; 10, invitation to unite in praising God.

Se'led (Heb. *id.* סֶלֶד, *exultation;* Sept. Σαλάδ v. r. Ἀλσαλάδ). a descendant of Jerahmeel, son of Hezron, being the elder of the two sons of Nadab, and without children (1 Chron. ii, 30). B.C. post 1615.

Selemi'a (Vulg. *Selemia*, the Gr. text being lost), the third named of the five rapid scribes whom Esdras was charged to select for taking down his visions (2 Esdr. xiv, 24).

Selemi'as (Σελεμίας) the Greek form (1 Esdr. ix, 34) of the name of SHELEMIAH (q. v.), one of the "sons" of Bani (Ezra x, 34).

Selemnus, in Greek mythology, was a shepherd-boy of Achaia. He was found asleep among his herds by the nymph Argyra, and his youth and beauty led her to bestow on him her favor; but the beauty of man is not constant like that of a nymph, who retains her youth and beauty always, and Argyra accordingly forsook her lover when his charms were no longer fresh and blooming to her eyes. Venus herself endeavored to turn the hard heart of the goddess, but in vain, and Selemnus pined away under the agonies of unrequited love. In her compassion Venus now changed him into a stream, on which she conferred the quality of inducing forgetfulness in the minds of all lovers who should bathe in its waters, so that they might be cured of their passion.—Vollmer, *Wörterb. d. Mythol.* s. v.

Selēnè (Σελήνη, the *moon*), a goddess worshipped by the ancient Greeks, being the personification of the moon. She is called a daughter of Hyperion and Theia, and, accordingly, a sister of Helios and Eos. She is also called *Phœbe*, as the sister of Phœbus, the god of the sun. In later times Selene was identified with *Artemis*, and the worship of the two became amalgamated. Among the Romans she was called *Luna*, and had a temple on the Aventine at Rome. Selene is described as a very beautiful goddess, with long wings and a golden diadem, and Æschylus called her "the eye of night." See Smith, *Dict. of Greek and Roman Mythology*, s. v.

Seleuci'a [some wrongly *Seleu'cia*] (Σελεύκεια), a city of Syria, situated west of Antioch, on the seacoast, near the mouth of the Orontes; sometimes called *Seleucia Pieria*, from the neighboring Mount Pierus; and also *Seleucia ad Mare*, in order to distinguish it from several other cities of the same name, all of them denominated from Seleucus Nicanor. Its ancient name was *Rivers of Water* (Ὕδατος ποταμοί, Strabo, xvi. 2, 8). It is fully described by Polybius (5, 39). It was practically the seaport of Antioch (q. v.), as Ostia was of Rome, Neapolis of Philippi, Cenchreæ of Corinth, and the Piræus of Athens. The river Orontes, after flowing past Antioch, entered the sea not far from Seleucia. The distance between the two towns was about sixteen miles, chiefly of broken ground, with a large mountain called Coryphæum on the north near the sea. We are expressly told that Paul, in company with Barnabas, sailed from Seleucia at the beginning of his first missionary circuit (Acts xiii, 4); and it is almost certain that he landed there on his return from it (xiv, 26). The name of the place shows at once that its history was connected with that line of Seleucidæ who reigned at Antioch from the death of Alexander the Great to the close of the Roman republic, and whose dynasty had so intimate a connection with Jewish annals (1 Macc. xi, 8; Josephus, *Ant.* xviii, 9, 8). See SYRIA. This strong

Coin of Seleucia.

Obv. Female head, turreted, right. *Rev.* "Of Seleucia the sacred and independent," in Greek.

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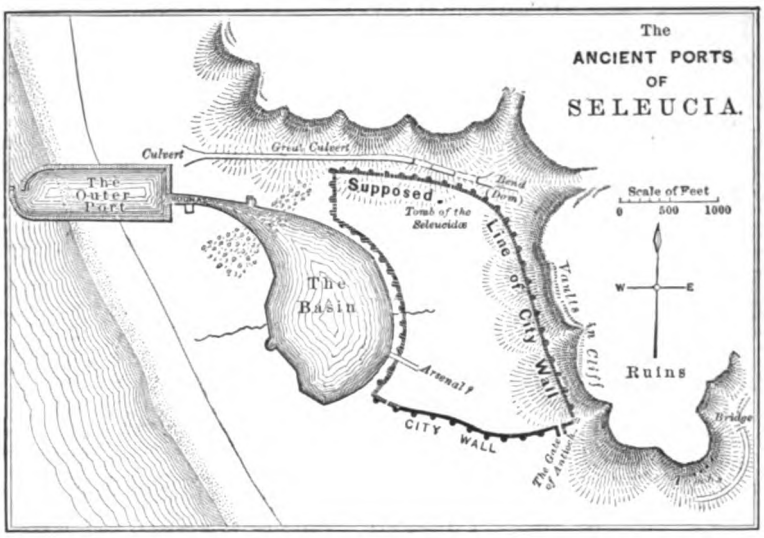

fortress and convenient seaport was, in fact, constructed by the first Seleucus (died B.C. 280), and here he was buried. It was taken by Ptolemy Euergetes on his expedition to Syria, but was recovered by Antiochus Epiphanes. It retained its importance in Roman times, and in Paul's day it had the privileges of a free city (Pliny, *H. N.* v, 18). The remains are numerous, the most considerable being an immense excavation extending from the higher part of the city to the sea; but to us the most interesting are the two piers of the old harbor, which still bear the names of Paul and Barnabas. The masonry continues so good that the idea of clearing out and repairing the harbor was entertained, but not executed, by one Ali Pasha, of Aleppo. Accounts of Seleucia were first given by Pococke (*Observations in the East*, xxii, 182), and afterwards in the narrative of the *Euphrates Expedition* by general Chesney, and in his papers in the *Journal* of the Royal Geographical Society (viii, 228 sq.), and also in a paper by Dr. Yates in the *Museum of Classical Antiquities*. The harbor has still more lately been surveyed by captain Allen (*Dead Sea*, etc.). See also Conybeare and Howson, *St. Paul*, i, 137; Lewin, *St. Paul*, i, 116 sq.; Smith, *Dict. of Class. Geog.* s. v.

SELEUCIA (in *Chaldæa*), COUNCIL OF, was held in 410, in order to re-establish ecclesiastical discipline in Persia and Mesopotamia. Twenty-seven canons were made.

1. Orders prayers to be made for princes.
2. Contains a profession of faith agreeing with that of Nicæ t.
3. Orders that the consecration of a bishop be performed by three bishops at least.
5. Excludes from every ministration priests and deacons who do not observe strict continence.
6. Ordains the same thing with respect to clerks guilty of usury.
7. Excommunicates all who have dealings with enchanters, etc.
10. Directs that priests and other clerks shall eat in a place distinct from the poor.
11. Orders that their sleeping-rooms also shall be separate.
15 and 16. Ordain that there shall be but one archdeacon in each diocese, who shall act as the arm and tongue of the bishop to publish and execute his will.
20. Permits the archdeacon to celebrate the holy eucharist in the absence of the bishop, and gives him power to punish deacons under certain circumstances.
25. Forbids bishops to ordain priests and deacons anywhere save before the altar.

See Mansi, *Supp.* vol. i, col. 285.—Landon, *Manual of Councils*, s. v.

SELEUCIA (in *Syria*), COUNCIL OF. This council was held in the Church of St. Tecla, Sept. 27, 359, by order of the emperor Constantius. One hundred and sixty bishops were present, of whom about one hundred and five were Semi-Arians, forty Anomœans, and thirteen Catholics; among these was St. Hilary of Poitiers, who for four years had been banished into Phrygia. Among the Semi-Arians were George of Laodicea, Silvanus of Tarsus, Macedonius of Constantinople, Basil of Ancyra, and Eustachius of Sebaste. The Anomœans formed the party of Acacius of Cæsarea. The thirteen Catholic bishops, who probably came from Egypt, alone maintained the consubstantiality of the Word. Leonas, the imperial quæstor, had orders to attend the deliberations of the assembly. The bishops forming the party of Acacius, anxious to avoid any inquiry into the several accusations and complaints which they were aware would be brought against them, insisted that, first of all, the questions relating to the faith should be examined, and after some discussion they gained their point. In the very first sitting, however, they openly renounced the Council and the Creed of Nicæa, and maintained that the Son was of a substance different from that of the Father. A discussion ensued between them and the Semi-Arians, which ended in the Acacians leaving the assembly, disgusted with its decision, viz. that the formulary drawn up at Antioch in 341 should be adhered to.

In the second sitting the formulary of Antioch was confirmed by the Semi-Arians, who were alone in the council; while the Acacians drew up a new formulary, condemning both the similarity of substance and the contrary. In the third sitting the dispute was continued. Leonas having been deputed by the Acacians to attend for them, and to deliver their formulary of faith. In the fourth sitting the Acacians declared that they believed the likeness of the Son to the Father to consist in a likeness of will only, and not of essence. The others maintained a likeness of essence also, and no decision was arrived at.

In the fifth sitting the Acacians were summoned to attend to examine the case of St. Cyril, who appealed from the judgment of Acacius, by whom he had been deposed. They refused to attend; and, after having frequently summoned them, the council deposed Acacius, Eudoxius of Antioch, George of Alexandria, and several others. They reduced to the communion of their respective churches, Asterius, Eusebius, and five others, until such time as they should disprove the accusations brought against them. Another bishop was elected to the see of Antioch. The sentence of the council was not, however, carried into effect, as the deposed bishops were able to secure the favor of the emperor.—Landon, *Manual of Councils*, s. v.

Seleucians, the followers of Seleucus, a philosopher of Galatia, who, about the year 380, adopted some of the notions of the Valentinians. He taught that Jesus Christ assumed a body only in appearance; that the world was not made by God, but was eternal; that the soul was only an animated fire created by angels; that Christ does not sit at the right hand of the Father in a human body, but that he lodged his body in the

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sun, according to Psa. xix, 4; and that all the pleasures of happiness consist in corporeal delight. Augustine says that the Seleucians rejected the use of water in baptism, under the pretence that this was not the baptism instituted by Christ, because John, comparing his baptism with that of Christ, says, "I baptize you with water; but he that cometh after me shall baptize you with the Holy Ghost and with fire." They deemed a baptism of fire more suitable to the spiritual nature of man than a baptism of water, since they taught that the soul was a portion of living fire.—Farrar, *Eccles. Dict.* s. v. See HERMIANS.

Seleucidic Æra is that chronology which dates from the victory of Seleucus over Antigonus and the recovery of Babylonia (October, B.C. 312). This "æra of the Seleucidæ" was at one time in general use throughout all Central and Western Asia. The Arabians, who called it the "æra of the two-horned" (*Dhulkarnaim*), meaning Alexander, did not relinquish it till long after the religion of Mohammed had arisen, and the æra of the "Hegira" (the flight of Mohammed from Mecca to Medina) had been introduced. The Jews did not adopt this æra till after they passed from under the dominion of the Egypto-Greeks to that of the Syro-Greeks, when they were obliged to employ it in their civil contracts, and therefore it was designated by them as the מנין שטרות, or "æra of contracts," and מנין יונים, or "Greek æra." Thenceforth they retained its use upwards of twelve centuries, and employed no other epoch till the final close of the schools on the Euphrates (A.D. 1040), since when they date their æra from the creation. This Seleucidic æra is the same which in the Books of the Maccabees is designated as "the year of the kingdom of the Greeks" (*βασιλείας Ἑλλήνων*, 1 Macc. i, 10), and both books compute by it. The student of history can very easily make use of the Seleucidic æra by bearing in mind that the first year of this æra corresponds to the first year of the 117th Olympiad, or to the year 442 *ab urbe condita*, or to the year B.C. 312. With this guide in his hand he will be enabled to find any year corresponding to that of the Seleucidic æra; thus the year

1 B.C. is	= 312 Sel.	= 753 ab u. c.	= 194, 4 Olymp.
1 A.D. "	= 313 "	= 754 "	= 195, 1 "
70 " "	= 382 "	= 823 "	= 212, 2 "
100 " "	= 412 "	= 853 "	= 219, 4 "
120 " "	= 432 "	= 873 "	= 224, 4 "
130 " "	= 442 "	= 883 "	= 227, 2 "

See ÆRA. (B. P.)

Seleu'cus (Σέλευκος, a common Greek name), the name of several of the kings of the Greek dominion of Syria (q. v.), hence called that of the Seleucidæ. See ANTIOCHUS. Of these one only is named in Scripture, although several are referred to in Dan. xi.

SELEUCUS IV, surnamed *Philopator* (or *Soter*, in Josephus, *Ant.* xii, 4, 10), styled "king of Asia" (2 Macc. iii, 3), that is, of the provinces included in the Syrian monarchy, according to the title claimed by the Seleucidæ, even when they had lost their footing in Asia Minor (comp. 1 Macc. viii, 6; xi, 13, xii, 39; xiii, 32), was the son and successor of Antiochus the Great (see Appian, *Syria*, iii, 45). He took part in the disastrous battle of Magnesia (B.C. 190), and three years afterwards, on the death of his father, ascended the throne. He seems to have devoted himself to strengthening the Syrian power, which had been broken down at Magnesia, seeking to keep on good terms with Rome and Egypt till he could find a favorable opportunity for war. He was, however, murdered, after a reign of twelve years (B.C. 175), by Heliodorus (q. v.), one of his own courtiers, "neither in [sudden] anger nor in battle" (Dan. xi, 20; see Jerome, *ad loc.*), but by ambitious treachery, without having effected anything of importance. His son Demetrius I Soter [see DEMETRIUS], whom he had sent, while still a boy, as hostage to Rome, after a series of romantic adventures gained the crown in B.C. 162 (1 Macc. vii, 1; 2 Macc. xiv, 1). The general policy of Seleucus towards the Jews, like that of his father (iii, 2, 3, *καὶ Σέλευκον*), was conciliatory, as the possession of Palestine was of the highest importance in the prospect of an Egyptian war; and he undertook a large share of the expenses of the Temple service (ver. 3, 6). On one occasion, by the false representations of Simon (q. v.), a Jewish officer, he was induced to make an attempt to carry away the treasures deposited in the Temple by means of the same Heliodorus who murdered him. The attempt signally failed, but it does not appear that he afterwards showed any resentment against the Jews (iv, 5, 6.); though his want of money to pay the enormous tribute due to the Romans may have compelled him to raise extraordinary revenues, for which cause he is described in Daniel as a "raiser of taxes" (xi, 20; comp. Livy, xli, 19).—Smith. See Smith, *Dict. of Class. Biog.* s. v.; Manzini's monograph (in Italian) on this prince (Mailand, 1634).

Coin of Seleucus IV.

Seleucus. See SELEUCIANS.

Seleznevtshini, a sect of dissenters from the Russo-Greek Church resembling the Strigolniks (q. v.).

Self-baptizers. See SE-BAPTISTS.

Self-deception, deception proceeding from, and practiced upon, one's self, especially in forming judgments or receiving impressions of our own state, character, and conduct. For example: 1. In judging of our own character we are very apt to enhance the good qualities we possess, to give ourselves credit for others that we really have not, and to ignore the evil qualities that should be seen by us. 2. In the matter of our conduct we are very prone to persuade ourselves either that our acts were not wrong, or that the peculiar circumstances under which we were placed were so extenuating as to remove actual guilt. 3. There is a tendency to confound the non-appearance of a vicious affection with its actual extirpation. 4. An improper estimate of the reality of our repentance, faith, works, etc., or of the importance of the same. The range of objects as to which men deceive themselves is very wide, including God, Jesus Christ, the Holy Spirit, Scriptures, experience, etc. The results are great and dangerous, it renders men slaves of procrastination, leads them to overrate themselves, flatters them with an easy victory, and confirms their evil habits. The means of avoiding self-deception are strict self-inquiry, prayer, watchfulness, and diligent study of God's Word.

Self-dedication, the unreserved dedication of ourselves to God with the purpose of serving him in holiness and righteousness.

Self-defence, the act of defending one's self and property from injury. The right of self-defence has been questioned by many, and has also been stoutly advocated. The secular law requires no man to submit passively to the infliction of evil upon his person, but always allows him to defend himself. Of course, the violence used must only be so much as is necessary for defence. Is the principle of self-defence contrary to the Gospel, or should a man choose rather to lose his own life than to save it at the expense of another's? It may be answered that where there is reason to believe that life is at stake one is justified in taking the life of the would-be murderer; for the reason that in attempting a felony he has forfeited his life, and in preserving your own you spare the innocent. It is generally con-

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sidered lawful even to kill in the defence of chastity, provided there be no other way of preserving it.

Self-denial, the forbearing to follow one's inclinations or desires. In the scriptural sense it is the renouncing of all those pleasures, profits, views, connections, or practices that are prejudicial to the true interests of the soul. The understanding must be so far denied as not to lean upon it independent of divine instruction (Prov. iii, 5, 6). The will must be denied so far as it opposes the will of God (Eph. v, 17). The affections must be denied when they become inordinate (Col. iii, 5). The gratification of the members of the body must be denied when out of their due course (Rom. vi, 12, 13). The honors of the world and praise of men must be foregone when they become a snare (Heb. xi, 24-26); also worldly emoluments, when to be obtained in an unlawful way or when standing in opposition to religion and usefulness (Matt. iv, 20-22). Friends and relatives must be renounced, so far as they oppose the truth and would influence us to oppose it too (Gen. xii, 1). Our own righteousness must be relinquished, so as not to depend upon it (Phil. iii, 8, 9). Life itself must be laid down if called for in the cause of Christ (Matt. xvi, 24, 25). In fine, everything that is sinful must be denied, however pleasant and apparently advantageous, since, without holiness, no man shall see the Lord (Heb. xii, 14). See Buck, *Theol. Dict.* s. v.

Self-examination, the act of examining one's own conduct and motives. It is a duty commanded by God (2 Cor. xiii, 5), and, to result favorably, should be deliberate, frequent, impartial, diligent, wise, and with a desire of amendment. In self-examination reference should always be made to the Word of God as the rule of duty.

Self-government, the wise and conscientious regulation of all our appetites, affections, and habits on Christian principles.

Selfishness, an inordinate self-love, prompting one, for the sake of personal gratification or advantage, to disregard the rights or feelings of other men. It is a negative quality—that is, it consists in *not* considering what is due to one's neighbors through a deficiency of justice or benevolence. Selfishness is contrary to the Scriptures, which command us to have respect for the rights and feelings of others, and forbids us to encroach thereupon.

Self-knowledge, the knowledge of one's own nature, abilities, duties, principles, prejudices, tastes, virtues, and vices. This knowledge is commanded in the Scriptures (Psa. iv, 4; 2 Cor. xiii, 5). It is of great utility, as it leads to humility, contrition, prayer, self-denial, charity. When by self-knowledge we become acquainted with our powers, resolution, and motives, then we secure self-possession. To secure self-knowledge there must be watchfulness, frequent and close attention to the operations of our own mind, study of the Scriptures, and dependence on divine grace. See Buck, *Theol. Dict.* s. v.

Self-love (in Greek, φιλαυτία), an element of character which is to be carefully distinguished from *selfishness* as being radically different, and not so in degree only. The former is demanded by the moral consciousness in man, while the latter is condemned, and the same distinction prevails in the Scriptures. The one is the basis for motives to self-examination, for prudence and carefulness of life, for self-renewal and improvement; the other the ground in which all "works of the flesh" (Gal. v, 19; comp. 1 Tim. vi, 10) are rooted.

General or philosophical ethics requires self-love in the sense that each person should honor the idea of humanity or the human personality which underlies his own nature, and that he should develop it in every direction. The principle of humanity which asserts the dignity of human nature is the prevailing idea. Theological ethics treats self-love as a disposition which has for its object the *Christian* personality, which springs from love to God and Christ, which sanctifies the Lord in the heart (1 Pet. iii, 15), protects against all contamination of the flesh and spirit (2 Cor. vii, 1), and seeks to be renewed in the spirit of the mind (Eph. iv, 23) in order that we may be glorified with Christ (2 Cor. iii, 18). The regenerated personality, therefore, constitutes both subject and object in Christian self-love, while, in the natural sentiment, unregenerate man is the substituted entity, and Christian self-love alone is really virtuous, a personal disposition through which the Christian presents himself to God a holy, living sacrifice (Rom. xii, 1).

The intimate relation subsisting between self-love and love to our neighbors is such that they are inseparable and mutually condition each other. Not only does love for others limit our love of self, but the egotist degrades himself in proportion as he indulges in his egotism; and no person is capable of being useful to others in his character and his life who does not in the best sense love and care for himself. Every duty to self may accordingly be viewed as duty to our neighbors, and *vice versa*, if care be taken to guard against the eudæmonism which is so likely to intrude.

In its manifestations Christian self-love assumes a twofold character in which the negative and positive elements predominate at different times. The former element corresponds to *self-respect*, whose influence leads the Christian to avoid everything that may wound, or in any way impair, the dignity conferred on him, and which impels him to cultivate the habit of spiritual watchfulness. Upon this ground the positive element in self-love carries forward the work of renewal, including the whole of Christian development and perfection. And inasmuch as the entire man is concerned in these objects of self-love, it follows that the body must share in the development and other benefits secured to the spirit, though simply as the spirit's minister and instrument (1 Thess. v, 23). At this point Christian self-love passes over into spiritual discipline, and coincides to some extent with Christian asceticism. See Herzog, *Real-Encyklop.* s. v.; Fleming, *Vocab. of Philos.* s. v.

Self-murder. See SUICIDE.

Self-seeking. See COVETOUSNESS.

Selig, GOTTFRIED, a convert from Judaism, whose original name was *Philipp Heymemann*, was born at Weissenfels in 1722. Up to his tenth year he enjoyed the lectures of a private tutor; after this time he was sent first to Dessau and then to Fürth, to attend the Talmudical lectures there. When he was thirteen years of age, his father wished him to become a merchant, but to this proposition he would not yield. His father finally consented to give him a better education, and a candidate of theology was intrusted with his instruction in the German and Latin languages. At times the pupil, who was well acquainted with the objections against Christianity, propounded questions to his teacher which the latter could not answer, because he was not acquainted enough with the Hebrew language. The teacher then invited a certain Herrlich, who was well acquainted with the Hebrew and Rabbinic literature, to meet Philipp several times in order to dispute with him about Christianity. The result was that the sting left in the Jewish heart became the impetus for further searching the Scriptures. About Christmas of 1737, Philipp went to pastor Schumann and handed to him a paper in which certain passages of the New Test. were written down, and of which he desired an explanation. This visit decided his future course, and Sept. 17, 1738, he was baptized at Weissenfels, assuming the name *Gottfried Selig*. In 1767 he came to Leipsic, where Prof. Dathe examined him in *Hebraicis*, and Prof. Bosseck in *Talmudicis et Rabbinicis*, and thus he was enabled to commence his lectures in Rabbinic literature. He died after 1792. He wrote, *Collectio abbreviaturarum Hebraicarum ultra 4000 Assurgens* (Leipsic,

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1781):—*Kurze und gründliche Anweisung zu einer leichteren Erlernung der jüdisch-deutschen Sprache* (ibid. 1767):—*Der Jude* (ibid. 1767–71, 9 vols.), in which he describes the usages, customs, and doctrines of the Jews according to Rabbinic sources:—*Compendia Vocum Hebraico-Rabbinicarum* (ibid. 1780). See Fürst, *Bibl. Jud.* iii, 309; Steinschneider, *Bibliog. Handbuch*, p. 131; Delitzsch, *Saat auf Hoffnung*, viii, 159 sq. (B. P.)

Selingstad, Council of (*Concilium Salegunstadiense*). This council was held in August, 1022, by the emperor Henry; Aribo, archbishop of Mayence, presiding. Twenty canons were published.

3. Forbids the celebration of marriages from Advent to the octave of the Epiphany, from Septuagesima to the octave of Easter, during the fourteen days preceding the Feast of John the Baptist, and on fast-days and vigils.

4. Forbids a priest having drunk anything after cock-crow in summer to say mass on the following day; allows of cases of necessity in winter.

6. States that complaints had been made of the conduct of some very foolish priests who were in the habit of throwing the corporal into a fire for the sake of extinguishing it, and strictly prohibits it.

9. Forbids talking in church, or in the church porch.

10. Forbids lay persons, and particularly matrons, to hear daily the gospel "In principio erat verbum:" and particular masses, such as the mass of the Holy Trinity or of St. Michael. The canon seems to imply that this had been done for the sake of divination.

16. Forbids any person to go to Rome without first obtaining the permission of his bishop or his deputy.

18. Notices the folly of those who, being guilty of some crimes, despise the penance imposed by their own priests, and trust to obtaining a plenary absolution from the Roman pontiff. It declares that such indulgence shall not be granted to them, but that in future they shall first fulfil the penance imposed, and then go to Rome, if they choose, having first obtained leave from their own bishop.

After the canons follows an appendix concerning the manner of celebrating a council.—Landon, *Manual of Councils*, s. v.

Selinuntius, in Greek mythology, was a surname of *Apollo*, derived from his temple and oracle at Selinus.

Selinus, in Greek mythology, was a son of Neptune, river-god and ruler of Ægialus, and father of Helice, who was married to Ion.

Selleck, Bradley, a minister of the Methodist Episcopal Church, was born in Danbury, Conn., Aug. 23, 1784. At the age of twelve he professed conversion, and united with the Church. He received license as local preacher before he was twenty-one. In 1822 he joined the New York Conference, and continued to labor till 1851. He made New York his residence during the remainder of his life, and was much esteemed by ministers and laymen of his own and other churches. He died in New York city, Nov. 4, 1860. See *Minutes of Annual Conferences*, 1861, p. 114.

Selli, the priests among the ancient Greeks who delivered the oracles of Zeus at Dodona. They are mentioned by Homer as having observed a very rigid discipline.

Sellman, Horace S., a minister of the Methodist Episcopal Church, was born in Brown County, O., Jan. 14, 1821, and professed conversion in 1844. For some time he served the Church as a layman, but in 1846 he entered the Ohio Conference. He preached about thirteen years, when he was seized with hemorrhage of the lungs, and died Feb. 1, 1859. See *Minutes of Annual Conferences*, 1859, p. 234.

Selneccer, Nicholas, *Dr.*, an early Lutheran poet and theologian, was born Dec. 6, 1530, at Hersbruck, near Nuremberg, and educated at Wittenberg. He was made court preacher at Dresden in 1557, but obliged to resign in 1561 because he was not in sympathy with the Melancthonian party, then in power. At Jena, where he obtained a professorship, the mildness of his views gave offence to the Flacianists, who governed the university, and they had him deposed. His next position was at Leipsic (1568). In 1570 he was charged with the conduct of the Reformation in Brunswick, and aided in the founding of the University of Helmstädt. His preference for an unmodified Lutheranism led him at the same time to attempt the work of restraining the growth of Crypto-Calvinism in Saxony, in which he succeeded temporarily by gaining the ear of the elector Augustus. He also took a prominent part in the settling of the *Formula of Concord* (q. v.), translating it (after the attempt of Osiander) into Latin and furnishing it with a preface. He thus excited further opposition from the Crypto-Calvinists, which resulted in his being again deposed on the succession of Christian I and the advent to power of Dr. Crell (q. v.). A brief period of literary activity now followed, first at Leipsic and afterwards at Magdeburg; but he was soon made superintendent at Hildesheim, and intrusted with the ordering of ecclesiastical affairs in other places as well. In the performance of such duties his health gave way, and when the fall of Dr. Crell called him to Leipsic, the journey proved too fatiguing and brought about his death, May 24, 1592.

Selneccer's writings were numerous, but most of them have been forgotten. The more noteworthy are an exposition of the book of Psalms, in various editions and revisions (last ed. Leipsic, 1593), and a large number of hymns. His poetical writings evince talent of no mean order, but are marred by the constant introduction of references to personal troubles, etc., an undue attention to details, and an incessant emphasizing of *pure doctrine*, though the latter feature is preserved from becoming offensive by the fact that it is in the main the expression of the writer's heart. See Wetzel, *Liederhistorie*, vol. iii; Götze, *Septem Dissertt. de N. Seln.* (1723); Koch, *Geschichte des deutschen Kirchenliedes*, vol. i; Mützell, *Geistl. Lieder der evang. Kirche aus dem 16. Jahrhundert* (Berlin, 1855, 3 vols.); Herzog, *Real-Encyklop.* s. v.; Hagenbach, *Hist. of Doctrines*, ii, 149–151.

Seloure, a mediæval term for a canopy; the inner roof of a room which is sealed or closed with planking.

Selvedge (קְצָה, *katsah'*, an *end*, as often rendered), the edge of a piece of cloth (Exod. xxvi, 4). See Tabernacle.

Selyns, Henry, a (Dutch) Reformed minister, was born in Amsterdam, Holland, in 1636. He was regularly educated in one of the universities of that country for the ministry, and licensed by the Classis of Amsterdam as a proponent, or candidate, in 1659. In 1660 he accepted a call made by the Dutch West India Company, through the Classis of Amsterdam, to become the minister of the Dutch Church of Breukkelin (now Brooklyn) for four years. He was ordained in 1660 in Holland, and came to this country with Rev. Harmanus Blom, who was on his way to the Church of Kingston, N. Y. During his ministry at Brooklyn, Mr. Selyns, by special request of Gov. Stuyvesant, came over to New York and preached regularly on Sabbath evenings to the negroes and other poor people, on his farm, or *Bouwery*, and on the present location of St. Mark's Episcopal Church, corner of Ninth Street and Second Avenue. His ministry at these places was very popular and useful. He returned to Holland at the close of his fourth year, in 1664, and took charge of a congregation of poor folks who earned their bread by gathering turf. He was happy in serving them, and declined a pressing invitation in 1670 to come to New York as colleague of the aged pastor of the Collegiate Church, Johannes Megapolensis. The call was renewed and accepted by him in 1682. The period was critical for the Dutch Church, in consequence of the English ascendency in the province and the establishment of the State Church. "The Dutch were only tolerated, according to capitulation, as dissenters. The governors attempted to exercise arbitrary powers, but the people resisted. Dominie Selyns was fully alive to the importance of the subject, and was rejoiced at the arrival of Gov. Dongan in 1683, who allowed full liberty of conscience." An assembly of the people was soon called, which, among

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other matters, established the legal position of the denominations, allowing the churches to choose their own ministers. When Leisler usurped the governor's chair, Mr. Selyns was one of his most formidable opponents, and preached a jubilant sermon over his fall. This conduct divided his congregation, and his salary was partly withheld for years; but he held his ground tenaciously and triumphantly, until by the charter of May 11, 1696, he felt that the liberties of his Church were entirely secured. Not till then did he seek relief and a colleague in his large congregation. The Rev. Gualterus (Walter) Du Bois was called in 1699, and for fifty-five years "ministered before the Lord" in that one church. Mr. Selyns died July, 1701. He was the most eminent of the ministers who had yet come from Holland — prudent, sagacious, bold, earnest, of positive convictions, fearless of danger, a defender of the faith, and a peace-maker. He was a successful minister of the Gospel, and had probably more to do in determining the position of the Reformed Dutch Church in America than almost any other man. In spirit towards other churches he was liberal, kindly, and catholic. He held friendly relations with the chief men of the state, and maintained correspondence with eminent literary men of the colonies, such as the Mathers and other notables. He was also a poet, versifying with equal ease in Latin and Dutch. Cotton Mather (in his *Magnalia Christi Americana*, iii, 41) says of him that "he had so nimble a faculty of putting his devout thoughts into verse that he signalized himself by the greatest frequency which perhaps ever man used of sending poems to all persons, in all places, on all occasions; and upon this, as well as upon greater accounts, was a David unto the flocks of our Lord in the wilderness." Murphy, *Anthology of New Netherland*, contains much of his life and poetry. See also De Witt. *Hist. Discourse*; Sprague, *Annals of the Amer. Pulpit*, vol. ix; Corwin, *Manual of the Reformed Church*, p. 213–217. (W. J. R. T.)

Sem (Σήμ), the Græcized form (Luke iii, 36) of the name of SHEM (q. v.), the son of the patriarch Noah.

Semachi'ah (Heb. in the prolonged form *Semakya'hu*, סְמַכְיָהוּ, *sustained of Jehovah*; Sept. Σαμαχίας v. r. Σαβαχία), the sixth and last-named son of Shemaiah, the son of Obed-edom (1 Chron. xxvi, 7). B.C. cir. 1013.

Semag, or **Semak**. See MOSES DE COUCY.

Semamith. See SPIDER.

Semantra (*σήμαντρα, signals*), wooden boards, or iron plates full of holes, which the modern Greeks use instead of bells to summon the people to church. These instruments they hold in their hands, and knock them with a hammer or mallet. The same term is sometimes applied to a bell, or a metal drum used for the same purpose.

Semargia, in Slavic mythology, was a goddess personifying *winter* — the cold season of the year — and highly revered among the grand Pantheon at Kief by the Russians.

Semaxii, a name mentioned by Tertullian as sometimes applied to Christian martyrs by their persecutors, from the fact that those who were burned alive were usually tied to a board or stake of about six feet in length, which the Romans called *semaxis*.—Bingham, *Christ. Antiq.* bk. i, ch. ii, § 10.

Sembat, a Paulician who, about the year 840, formed a sect in the province of Ararat by a fusion of Parseeism and Paulicianism. He established himself at Thondrac, from which place his sect was called Thondracians (q. v.).

Sembiāni, a Christian sect who were so called from their leader, Sembianus, who condemned the use of all wine. He persuaded his followers that wine was a production of Satan, denied the resurrection of the body, and rejected most of the books of the Old Test.— Buck, *Theol. Dict.* s. v.

Sem'eï (Σεμεί), the Græcized form apparently of two Heb. names: 1. SHIMEI (q. v.), spoken of as (*a*) one of the "sons of Asom" (1 Esdr. ix, 33), i. e. of Hashum (Ezra x, 33); (*b*) the son of Cisai and father of Jairus, among the ancestors of Mordecai (Esth. xi, 2. Σεμείας). 2. The son of Joseph and father of Mattathias in our Lord's genealogy (Luke iii, 26, v. r. Σεμεεν), probably SHEMAIAH (q. v.), the son of Shechaniah and father of Neariah (1 Chron. iii, 22).

Semĕlè, in Greek mythology, was the mother of Bacchus and daughter of Cadmus and Harmonia. See BACCHUS.

Semel'lius (Σεμέλλιος, v. r. Σαμέλλιος, Στιβίλλιος), a corrupt Greek form (1 Esdr. ii, 16, 17, 25, 30) of the name of SHIMSHAI (q. v.), the Samaritan scribe (Ezra iv, 8, 9, 17, 23).

Sementīræ Feriæ, or SEMENTĪNA DIES, was kept in seed-time by the Romans for the purpose of praying for a good crop. It lasted only one day, and was fixed by the pontifex maximus.

Semi-Arians, a sect which arose in the 4th century, holding a modified form of Arianism. It was founded by Eusebius of Cæsarea and the sophist Asterius. They were opposed alike to the strict definition of orthodox Nicene theologians like St. Athanasius, and to the equally strict definition which characterized the logical intellectualism of the old Arians. Its symbol was the *Homœiousion*, which they substituted for the orthodox *Homoousion*; that is, the Son was regarded not as of the same substance with the Father, but of a substance like in all things except in not being the Father's substance. They maintained, at the same time, that though the Son and Spirit were separated in substance from the Father, still they were so included in his glory that there was but one God. Unlike the Arians, they declared that our blessed Lord was not a creature, but truly the Son born of the substance of the Father; yet they would not allow him, with the orthodox, simply to be God as the Father was, but asserted that the Son, though distinct in substance from God, was at the same time essentially distinct from every created nature.

The Semi-Arian party first came into prominence at the Council of Nicæa (A.D. 325), under the leadership of Eusebius, bishop of Cæsarea. During the fifty-six years that elapsed between the Council of Nicæa and that of Constantinople (A.D. 325–381) as many as eighty councils are on record, a large number of which were held by the Semi-Arian bishops in support of their contests with the orthodox and with their own sects. The Semi-Arian party had not one uniform definition of faith, but differed from each other on many important points; the only real bond of union was their opposition to the term which unequivocally expressed Catholic doctrine. Nothing, in fact, was more conspicuous than the unsettled variableness of the Semi-Arian creed. Two confessions of faith were drawn up at the Council of the Dedication (Socrates, *Hist. Eccl.* ii, 10), held at Antioch, A.D. 341; another by the bishops of Palestine, a few months afterwards (*ibid.* ii, 18); four years later (A.D. 345) at Antioch; at Sirmium (A.D. 351 [see Sozomen, *Hist. Eccl.* iv, 6]); and again at the same place seven years later (*ibid.*). From about this time a reaction went steadily on, until in A.D. 366 fifty-nine Semi-Arian bishops subscribed an orthodox formula, and were received into the Catholic Church (Socrates, *Hist. Eccl.* iv, 12). There is no evidence of any large number of the party afterwards existing. Many others, doubtless, came back to the Church, not a few plunged into the heresy of the Macedonians [see MACEDONIUS], and some, like Eudoxius of Antioch, became avowed Anomœans. Consult Blunt, *Dict. of Theology*; id. *Dict. of Sects*, s. v.; Hagenbach, *Hist. of Doctrines*, vol. i, § 92; Newman, *Hist. of the Arians*; Pusey, *Councils of the*

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Church, ch. v; Gardner, *Faiths of the World*, s. v. See ARIANISM; SABELLIUS.

Semi-cope, an inferior kind of cope. This term is sometimes applied to a small cope; occasionally to the old black Sarum choral copes, like cloaks without sleeves; and occasionally to a cope of linen, serge, or buckram, unornamented with embroidery.

Semidolites, a sect of Acephali (q. v.), which sprang up originally under the name of *Barsanians* at the end of the 5th century. They had no succession of priests, and professed to keep up the celebration of a valid eucharist by placing a few crumbs of the bread which had been consecrated by Dioscurus in a vessel of meal (σεμίδαλις, whence their name), and then using as fully consecrated the bread baked from it. See Damasc. *Ad Hæres.* iii; Baronius, *Annal.* ad ann. 535; Neale, *Patriarchate of Alexandria*, ii, 22.—Blunt, *Dict. of Sects*, s. v.

Semi-double, an inferior or secondary ecclesiastical festival, ranking next above a simple feast or bare commemoration.

Semi-frater, a layman or a secular cleric who, having benefited a religious house by gifts or personal service, was regarded as in some way belonging to the order or fraternity, having a share in its prayers during life, and in mortuary masses after death.

Semi-jejunia (*half-fasts*), a name given to the weekly fasts in the ancient Christian Church, because the services of the Church continued on these days no longer than till three o'clock in the afternoon, whereas a perfect and complete fast was never reckoned to end before evening. These half-fasts were also called Stations (q. v.).—Gardner, *Faiths of the World*, s. v.

Semi-Judaizers (1), a Socinian sect, originated in the 6th century by Francis David, a Hungarian, who was superintendent of the Socinian churches in Transylvania. The principal doctrine which David and his followers maintained was that neither prayer nor any other act of religious worship should be offered to Jesus Christ. Faustus Socinus argued strongly against this tenet; and when all efforts to reclaim the Hungarian heretic were found to be fruitless, the public authorities threw him into prison, where he died at an advanced age, A.D. 1579. The sect, however, survived its founder, and for a long time gave no little trouble to Socinus and his followers in Poland and Lithuania. Faustus Socinus wrote a book expressly against the Semi-Judaizers, while at the same time he strongly admitted that the point in debate between himself and them was of no great importance, since in his own view it was not necessary to salvation that a person should pray to Christ.

(2.) The name Semi-Judaizers was also given to a sect founded near the close of the 16th century by Martin Seidelius, a Silesian, who promulgated various strange doctrines in Poland and the neighboring countries. The chief points of this system were that God had indeed promised a Saviour or a Messiah to the Jewish nation, but that this Messiah had never appeared, and never would appear, because the Jews by their sins had rendered themselves unworthy of so great a deliverer; that of course Jesus Christ was erroneously regarded as the Messiah; that it was his only business and office to explain the laws of nature, which had been greatly obscured, and therefore that whoever shall obey this law as expounded by Jesus Christ will fulfil all the religious duties that God requires of him. While diffusing these erroneous opinions, Seidelius rejected all the books of the New Test. as spurious.

(3.) In Russia, also, a small sect of Semi-Judaizers, called *Sabatniki* (q. v.), exists, which mixes up to a considerable extent Jewish and Christian rites.—Gardner, *Faiths of the World*, s. v.

Semikin (סמיכין), or *Junctions*, is a Masoretic term to denote "approaching, belonging together, connection," of one word with another. Now, when two or more words are associated together through the addition or diminution of a letter or word, or by the interchange of words which are not in the habit of being joined in this manner, and if it only occurs so in one place, the Masorites remark thereon, לית דסמיך, i. e. "not extant so joined." Thus, on ודגן ותירש, *and corn and wine* (Gen. xxvii, 37), they remark "not extant so joined," since in all other places where these two words occur the word דגן has not the Vav conjunctive (בלי ויו החיבור); and thus the Masorah finalis under the letter *Vav*, p. 28 a, col. 2, 3, gives a list of sixty-two pairs, both words of which have Vav conjunctive, and are without parallel. The same remark is made on שמיר שרית, *briers, thorns* (Isa. xxvii, 4), since in all other places it is with Vav conjunctive. The sixteen pairs without the Vav conjunctive are given in the Masorah. The same remark is made on שבתון שבת, *Sabbatism, Sabbath* (Exod. xvi, 23), since in all other passages in which these two words are joined they are inverted. Thus in ver. 23 we read שבתון שבת, but everywhere else שבת שבתון. A list of thirty-nine instances which occur in this connection is given by the Masorah in the part entitled *Various Readings* (חלופי קריאה). See Frensdorff, *Ochlah we-Ochlah*, § 253, p. 50, 139 sq.; § 252, p. 50, 138 sq.; § 273, p. 53, 147 sq.; Levita, *Massoreth Ha-Massoreth* (ed. Ginsburg), p. 212 sq.; Buxtorf, *Tiberias, sive Commentarius Masoreticus*, p. 258 sq. (B. P.)

Seminarist, a Roman Catholic priest who has been educated in a seminary.

Seminary-priest, a name given in England to Roman Catholic clergy during the 17th century, on account of their having been educated and prepared for holy orders in one of the foreign seminaries—e. g. Rheims, Douai, or Toulouse.

Semiophŏrus (Σημειοφόρος), a Greek term for a *worker of miracles*.

Semi-Pelagianism, the name invented by the schoolmen to mark the middle line of opinion held by the Pelagians (q. v.), on one side, and the predestinarian theory of Augustine, on the other. As early as A.D. 426 the monks of Adrumetum, in Byzacene Africa, having read Augustine's letter to Sixtus (*Ep.* 194), were astounded at the doctrine therein propounded, viz. that men were disposed of eternally, either in the way of happiness or misery, by an arbitrary decree. To their strictures Augustine answered by putting forth his two works *De Gratia et Libero Arbitrio* and *De Correptione et Gratia*. The task of harmonizing these conflicting systems of theology was attempted by John Cassianus (q. v.), and he became the real founder of Semi-Pelagianism. Cassianus acknowledged the universal deterioration of human nature by the fall; but he assigned also an unlimited scope to the divine goodness and love that wills the salvation of all, and bends everything to that end. He expressly condemns the main position of Pelagius: "Let no one imagine that by this we give support to the profane notion of some who assert that the sum of salvation is in our own power, and by ascribing everything to free will make the grace of God to be dispensed according to each man's merit" (*Coll.* xiii, 16). He entirely ignores irresistible grace and absolute decrees of divine predestination, though his doctrine with respect to preventing grace agrees generally with that of Augustine. In fact, he can neither agree with those who make the gift of grace dependent upon human merit, nor with others who deny that man has any power in himself to originate good in his own heart. These opinions doubtless helped to form a general dislike for the theory of irresistible grace and divine predestination. Stanch partisans opposed the Semi-Pelagians, the master-spirit among them being Prosper of

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Aquitania (q. v.); while on their side we find certain great names, especially Vincentius of Lerins (q. v.). His *Commonitorium* was directed principally against the doctrinal development of Augustine as being unsupported by the Catholic tradition of the Church (Voss, *Hist. Pelag.* i, 10). In this work he brought forward his three famous tests of the truth of a doctrine, viz. antiquity, universality, and general consent. An appeal to Celestine, the Roman bishop, against the Semi-Pelagians having been unsuccessful, Prosper published several writings in refutation of their doctrines; and upon the death of Celestine, he endeavored to prevail upon Sixtus, his successor, to repress the Semi-Pelagians. Failing in this, Prosper wrote several tracts on behalf of Augustinian doctrine. Shortly after the middle of the 5th century, a question arose between Lucidus, a presbyter, and Faustus, bishop of Riez, in Provence. The bishop admonished Lucidus in person, and afterwards wrote him a letter, setting forth in brief terms his own view of the doctrine of grace. By the advice of the council held at Arles (475), he published a work on the disputed points, *De Gratia et Humanæ Mentis Libero Arbitrio*. The book was answered half a century later by Cæsarius of Arles in a treatise of similar title, *De Gratia et Libero Arbitrio*, which, however, is lost. In 520 some Scythian monks assailed the work of Faustus, and presented their confession of faith to the legates of pope Hormisdas in Constantinople, in which they affirmed their belief that the will of man was powerless for any other object than to "discern and desire carnal and worldly matters," etc. They met with a cold reception from the legates, and fared no better with Hormisdas, to whom they appealed. A council was held at Aransio (Orange), in France, July 3, 529, at which twenty-five articles concerning grace and free will, and directed against the Semi-Pelagian doctrine, were drawn up, and subsequently confirmed by Boniface II. A similar expression of doctrine was made by a council at Valence, in the province of Vienne, but the problem remained unsolved how to reconcile the opposing motives—powers of grace and free will. Augustine continued to be regarded as the great light of the Western Church, although in the Middle Ages there was an occasional tendency to dispute his authority. See Hagenbach, *Hist. of Doctrines* (see Index); Möller, in Herzog's *Real-Encyklop.* s. v.; Neander, *Kirchengesch.* (2d ed. Hamb. 1847), ii, 1173-1217; Gardner, *Faiths of the World*, s. v.; Blunt, *Dict. of Theology*, s. v. See PELAGIANISM.

Se'mis (Σεμίς, v. r. Σεμεΐς, Σενσεις), a Græcized form (1 Esdr. ix, 23) of the name SHIMEI (q. v.) the Levite after the return from Babylon (Ezra x, 23).

Semi-separatists, a name given to certain persons in the 17th century who would listen to the sermons of the Church of England clergymen, but not to the common prayer. They would remain outside of the churches until the prayers were done, and then rush in and hear the sermon. See Pagitt, *Heresiography* (ed. 1662), p. 94.—Blunt, *Dict. of Sects*, s. v.

Semitic Languages. See SHEMITIC LANGUAGES.

Semi-Universalists, an appellation given by Mosheim to those Dutch divines of the Reformed Church in the 17th century who maintained that God indeed wishes to make all men happy, but only on the condition of their believing; and that this faith originates from the sovereign and irresistible operation of God, or from the free, unconditional election of God. These are sometimes called *Hypothetical* or *Conditional Universalists*, and scarcely differ, except in words, from *Infralapsarians* (q. v.).—Gardner, *Faiths of the World*, s. v.

Semler, JOHANN SALOMO, a German theologian in the latter half of the 18th century, who became notorious as the founder of the modern school of so-called historical critics of the Bible. He was born in 1725 at Saalfeld, where his father held the office of deacon; and from his earliest childhood came under the influence of the pietism of Halle. In obedience to its urgent exhortations, he formed the habit of earnest prayer. His student life at Halle, where he matriculated in 1743, was spent amid similar surroundings; but he failed to obtain peace of mind. He was specially attracted towards Baumgarten (then professor) on account of his massive learning, but appears to have been even too little influenced by the Wolfian logical schematism of that scholar. He devoured books without digesting them, and obtained, as a principal result of his studies, a suspicion which subsequently became the fundamental idea in his theology—namely, that *a difference exists between theology and religion*. In 1750 he was made a master, and soon afterwards began the congenial work of editing the gazette of his native town; but in the following year he was called to the chair of history at Altorf, and six months later to a theological chair at Halle. He delivered lectures on hermeneutics and Church history; and ere long reached the conclusion that "the historical interpretation really belongs to the first century as representing the sum and contents of the conceptions of that age, and must be distinguished from the present application of Scripture, as correctly interpreted, to the instruction of Christians of to-day." His discoveries were submitted to Baumgarten, who encouraged him to continued independence of thought, but warned him that he would thereby arouse the opposition of a class of people who might work material injury to his prospects.

On the death of Baumgarten, in 1757, Semler became the most prominent member of the faculty at Halle, and enjoyed an unequalled popularity despite the confusion, and even barrenness, of his deliveries. As he became bolder in the presentation of his views, he was violently opposed by the orthodox party—periodicals were filled with invectives, and ministerial associations entertained charges against him; but all this served only to increase his popularity, until none of his colleagues could venture to dispute his pre-eminence, though the list included such names as J. G. Knapp, Nosselt, and Gruner, J. L. Schulze, A. Freylinghausen, G. Chr. Knapp, and A. H. Niemayer. In 1779 he wrote a reply to the Wolfenbüttel Fragmentist, however, and also a critique of Bahrdt's *Confession of Faith* (*Antwort auf das Bahrdtsche Glaubensbekenntniss*), in which he zealously contended for the doctrines of the Church and thereby undermined his position. His friends at once charged him with duplicity, and the government, acting through the minister Zedlitz (the patron of Bahrdt), deprived him of the directorship of the theological-pedagogical seminary, on the ground that his recent course had destroyed his hold on the confidence of the public. A number of writings from his pen, devoted, on the one hand, to the promotion of free thought, and, on the other, to the defence of churchly orthodoxy, were issued in the period immediately following, and did much to intensify the opposition raised against him from every side, and when he became a believer in alchemy, in the last years of his life, it was accepted by many as a proof of impaired vigor in his mind. He died in 1791.

Semler's criticism was directed against two points: (1) the traditional view with respect to the canon of the Bible; and (2) the ordinary treatment of Church history, particularly that of the earlier period. His merit consists in having destroyed many errors in consequence of his investigations, and in having opened the way to more correct opinions.

1. *Semler's Exposition of the Canon.*—The traditional view regarded the canon as constituting a unit which is everywhere equally inspired; and this view had been shaken in his own mind by the studies of R. Simon, Clericus, and Wettstein, and also by his own investigations. He became convinced that the opinions of recent times did not correspond with those of the earlier

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ages, and that theological views are subject to constant changes (his desultory mind was incapable of attaining to the idea of a progressive development in theology). With respect to the canon, he came to think that the original idea was not that of a fixed norm of doctrine which should be binding for all ages, but rather that of "a catalogue of the books which were read in the assemblies of Christians." These books were brought together through the force of accidental considerations rather than in pursuance of a definite plan. The early Christians decided to accept as divine those books of the Old Test. (whose canon was already variously established by the Palestinians, the Samaritans, and the Alexandrians) which should be found in the Septuagint translation, the latter being regarded as inspired; and as the enumeration of canonical books belonging to the New Test. varied in the early Church, the bishops, for the sake of uniformity, agreed upon a definite number of books which should be used as a *canonica lectio* in the worship of the Church. Semler's investigations into the character of the Old and New Test. texts likewise contributed to overturn the traditional idea of the inspiration of the Scriptures; for while that theory assumed that the text of the Bible had descended unaltered through the centuries to us, he urged that the Holy Spirit had himself caused a revision of the Scriptures by the hand of Ezra, and that it could not be supposed, in the face of historical and diplomatic data, that an extraordinary divine supervision had been exercised over copyists. He insisted, further, that the Scriptural writings show on their face that they were not intended to be a norm of doctrine for all men, since the Old Test. was written for Jews whose religious apprehension was but limited, the Gospel by Matthew for extra-Palestinian Jews, that by John for Christians possessed of Grecian culture. He argues that it was necessary to *accommodate* the teachings of Christianity to the needs of these various classes, which explains the appeal to miracles and the use of "stories" by Jesus and some of the apostles—the σάρξ, according to his opinion—and the emphasizing of the πνεῦμα by Paul. The latter apostle sought to adapt his writings to the Jewish modes of thought so long as he entertained the hope of gaining over the Jews in considerable numbers to the new religion—the Epistle to the Hebrews being an illustration; but he eventually abandoned this hope, and so became the first to make Christianity a religion for the world. The Catholic epistles, finally, were intended *to unite* the two ancient parties of Christendom—the Jewish and the more liberal Pauline. The very beginnings of the historical criticism thus present in outline the results attained by the most recent Tübingen school. With respect to the Apocalypse, Semler regarded it as a sort of Jewish mythology—"the production of an extravagant dreamer"—and wrote much to demonstrate its unfitness for the place it holds in the canon.

Having postulated the theory of accommodation by which the Old Test., and much of the New, lost their authoritative character, Semler was obliged to show what, if any, element of binding truth remains to Christianity after all that is merely local and temporary has been stripped off from the Bible. He finds it in "that which serves to perfect man's moral character," but declares that even this cannot be comprised in any definite set of truths, since different individuals are stimulated to virtue by different portions of the Scriptures. Whatever develops a new and better principle, that leads to the veneration of God in the soul, is Christianity; and that is *inspired* or divine which convinces readers "that they know more respecting spiritual changes and perfections, and are able to derive more actual profit from such changes, than before." He contends that there is such a thing as *objective* truth in Christianity, but that there can be no definite test to indicate whether any individual has apprehended it or not, since the decision can only be the expression of a moral judgment. He even thinks that nothing more than a difference in the form of expression is involved when the higher moral truths of Christianity are characterized as a *revelation*, or as a *progressive development of the natural reason* (see Schmid, *Die Theol. Semlers*, p. 167).

It is evident that Semler's theories remove the last distinctions between Christianity and Naturalism or Deism; but he nevertheless protests vigorously against being classed with Naturalists, and it was zeal against Naturalism that had led him to enter the lists against the Wolfenbüttel Fragmentist and the *Confession* of Bahrdt, though he had previously (in 1759, in his introduction to Baumgarten's *Glaubenslehre*, p. 51–57) reduced the distinguishing peculiarity of Christianity to *a better morality*. The solution of this contradiction must be found in the distinction Semler made between *private religion* and the *publicly acknowledged teaching of the Church*. He was open to religious impressions, given to prayer and the singing of religious hymns, and earnestly engaged in efforts to promote a *Christian* morality. He assured his students that an inward power, the peculiar privilege of those who possess a Christian knowledge of God, shall be realized by those who form the habit of prayer, and urged them to make the trial. It was, doubtless, owing to these consequences of his early religious training that he condemned all interference with the authoritatively established doctrines of the Church, though his separation of the faith of a private person from the teaching of the Church is open to the suspicion that he was too servile to sacrifice material prosperity in order to uphold a privately recognised truth. He asserted that a private scholar has the right to defend new opinions in the department of his labors; but that, as a teacher appointed by superior authority, it is his duty to follow the beaten track, when required, or else to resign his office. And it is certain that he thus expressed his serious convictions, and that his views in this respect grew out of his religious temperament.

2. *Semler's Researches in Church History* produced less durable results. He lacked the necessary qualities for thorough work in this field—a philosophical and profoundly Christian spirit, a philosophical and religious pragmatism, and especially an unbiassed judgment. He brought to light an abundance of new material, however, and became the father of the history of doctrines; while his restless scepticism contributed towards a more satisfactory settlement of many incidents, and prepared the way for more unprejudiced views respecting many historical phenomena. His faults are, that he is incapable of rising to the conception of a historical development, and therefore prefers the arrangement by centuries; that he has no philosophical apprehension of dogma; and that he gauges past centuries by the tests of his own time—e. g. enlightenment and tolerance, liberality and morality. Being convinced that the character of private religion must necessarily differ with the multitudes of individuals, he is continually outraged to find all independence of private thought repressed by the power of the Church. Lacking a profound faith himself, he naturally stamps every appearance of mysticism as fanaticism; and as he is never able to escape the suspicion of priestly cunning and despotism, the impression derived from his survey of Church history is but dreary at the best. The martyrs were people "whose minds were unsettled, monks and hermits were madmen, the bishops chiefly intriguers, Augustine keen and crafty, Tertullian highly odd and fanatical, Theodoret superstitious, Bernard sanctimonious." Pelagius alone (whose *Epp. ad Demetriadem* he published with notes in 1775) meets with his approval. His method, too, was chaotic and confused, resulting in lengthy prefaces and numerous additions, appendices, and supplements to his works, most of which suffer, in addition, from the absence of indexes, and even of tables of contents. He tells us, however, that he was accustomed to deliver four or five lectures per day; and yet he managed to write no less than one hundred and seventy-one

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books, though but one or two of them passed into a second edition.

The views of Semler on the canon of Scripture and connected subjects are developed in numerous works, prominent among which are the *Abhandlung vom freien Gebrauch des Kanons* (1771–75, 4 vols.):—with which connect his *Neue Untersuchungen über die Apocalypse* (1776):—*Vorbereitungen zur Hermeneutik* (1760):—*Briefe zur Erleichterung der Privat-Religion der Christen* (1784):—*Von freier Unters. des Kanons:*—*Erklärung über theol. Censuren:*—*Vorbereitung auf die königl. grossbritt. Aufgabe von d. Gottheit Christi* (1787).—On Church history, *Selecta Capita Historiæ Ecclesiasticæ:*—*Versuch eines Auszugs aus d. Kirchengeschichte:*—*Commentarii Historici de Antiquo Christianorum Statu:*—and *Neue Versuche die Kirchenhist. d. ersten Jahrh. mehr aufzuklären.*

Sources.—Semler's *Selbstbiographie* (1781, 2 pts.); Eichhorn, *Leben Semlers* in the *Bibliothek*, pt. v; Tholuck, *Verm. Schriften*, ii. 39; Schmid, *Die Theologie Semlers* (1858).—Herzog, *Real-Encyklop.* s. v. See RATIONALISM.

Semnè (Σεμνή, *revered*), a Greek term for a *nun.*

Semnion (Σέμνιον), a Greek term for a *monastery.*

Semnium (Σεμνεῖον, a *temple*), a name given by Philo to places of worship of the Therapeutæ (q. v.). He says, "In every one of their dwellings there is a sacred house or chapel, which they call their *semnium*, or monastery, where they perform the religious mysteries proper to their holy lives" (Bingham, *Christ. Antiq.* vol. vii, ch. ii, § 11). Monasteries came afterwards to be called *semnia*, as Suicerus shows out of Balzamon, Methodius, and Suidas.—Bingham, *Christ. Antiq.* vol. vii, ch. ii, § 14.

Semnos (Σεμνός), a Greek term for a *monk.*

Sempecta, a term for a monk who had passed fifty years in a monastery. He was excused from regular duties, and at Westminster and Crowland lived in the infirmary and had a young attendant.—Walcott, *Sacred Archæol.* s. v.

Semphycrătès, in Græco-Egyptian mythology, was a being which represented Hercules in combination with the Egyptian Harpocrates. It has been regarded as symbolical of the germinating period, in and through which germs make their appearance, or of the union of time and life.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sempiternitas (Lat. *semper*, "always," and *eternitas*, "eternity"), an everlasting state of existence, having a beginning, but no end. It is used in speaking of angels and the souls of men in distinction from the eternity of God.—Hagenbach, *Hist. of Doctrines*, § 166.

Semple, ROBERT BAYLOR, a Baptist minister, was born at Rose Mount, King and Queen Co., Va., Jan. 20, 1769. After completing his academical course, he commenced the study of law; but having been induced to join the Baptist Church, he turned his attention to the ministry, and on Sept. 20, 1790, he was ordained pastor of Bruington Church, King and Queen County, which position he held until his death, Dec. 25, 1831. He is identified with the earliest efforts of the Baptist Church to send the Gospel to the heathen. He was a member of the first Baptist General Convention; president for a number of years of the Virginia Baptist Missionary Society; was often moderator of the General Association of Virginia, and president of its board of managers. He was also an earnest friend of the Colonization Society; and when the Columbian College in the District of Columbia became involved, he accepted the charge of its financial concerns (in 1827), accomplishing his difficult task with great discretion and energy. He published a *Catechism* (1809):—a *History of Virginia Baptists* (1810):—and various *Memoirs* and *Letters.* See Sprague, *Annals of the Amer. Pulpit*, vi, 305.

Sena Panthis, a Hindû sect which was established by Senâ, the third of the disciples of Ramânand, but is now almost, if not quite, extinct. For some time, however, Senâ and his descendants were the family *gurus* of the rajah of Bandoogur, and from that circumstance enjoyed considerable authority and reputation. —Gardner, *Faiths of the World*, s. v.

Sen'aäh [some *Sena'ah*] (Heb. *Senaah'*, סְנָאָה, *thorny*; Sept. Σεναά, Σανανά, Σαναγά, etc.), the name of a man (B.C. ante 445) whose descendants, or (more probably), if a town (but none like it is elsewhere mentioned), whose inhabitants (given in various numbers, all apparently exaggerated by erroneous transcription) returned from Babylon (Ezra ii, 35; Neh. vii, 38) and rebuilt the Fish-gate at Jerusalem (Neh. iii, 3, Heb. with the art. *has-Senaah'*; Sept. Ἀσαναά; A. V. "Hassenaah").

Senagen, in Hindû mythology, is a king belonging to the race of Children of the Sun, who is connected with the fables relating to the tyrant of Ceylon (Lanka), the noted Ravâna, and consequently with the story of Rama. Ravâna having demanded a vessel filled with blood from certain holy devotees, it was afterwards buried by the gigantic demon in the territories of Senagen because it brought him trouble. Senagen found it, and discovered in it a beautiful child which he recognised as an embodiment of the goddess Lakshmi. She was subsequently married to Rama, an incarnation of her consort Vishnu.—Vollmer, *Wörterb. d. Mythol.* s. v.

Senate (γερουσία, *eldership*, used by classical writers for a deliberative or legislative body, and by the Sept. for the collective mass of the Jewish elders, and later for the Sanhedrim) is used once in the New Test. (Acts v, 21) for some portion of the Sanhedrim, apparently the elders, who constituted its main element. See ELDER; SANHEDRIM.

Senatorium, a place in some churches where are the seats appropriated to the use of emperors, kings, magistrates, and other persons of distinction. Some think that it is so called because the bishop and presbyters, who form the *senate* of the church, were seated there.

Senault, JEAN FRANÇOIS, a French preacher and religious writer, was born at Anvers, near Pontoise, in 1601. After studying at Douai, in 1618 he entered the then young congregation of the Oratory, and being designated to the office of preaching, he prepared himself by an earnest study of the Scriptures, the Church fathers, and the best French authors. For forty years he preached with success at Paris, to the court, and in the provinces. He was made superior of the Seminary of St. Magloire, and in 1662 was elected superior-general of the Oratory, an office which he administered gratuitously and with great prudence till his death, Aug. 3, 1672. He wrote several religious biographies and practical works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Sendal. See SENDEL.

Sendel, a kind of taffeta, frequently used of old in the making of ecclesiastical garments and banners. The clergy in 1343 were forbidden to wear their hair rolled with fur or sendel.

Senderling, JOHN Z., D.D., a Lutheran minister, was born Nov. 12, 1800, at Philadelphia, Pa. Having in early life a thirst for knowledge and a desire to be useful in the Master's service, he was advised to prepare for the Gospel ministry. In 1817 he entered Hartwick Classical and Theological Seminary, where he remained seven years. Immediately after graduating he was licensed to preach, and took charge of a small Church in Clay, Onondaga Co., N. Y. In 1826 he went to Centre Brunswick, near Troy, and then to the city of Troy, where he remained till 1856, when he received a call as pastor of St. Paul's Church in Johnstown, N. Y. In the

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spring of 1867 he resigned his pastorate, and lived a retired life until Dec. 20, 1877, when he was called to his rest. (B. P.)

Seneca, Lucius Annæus, was a teacher, rhetorician, philosopher, poet, essayist, epistolographer, naturalist, advocate, magistrate, and statesman, under the later Roman emperors of the adscititious Julian house. It is in the character of philosopher that his reputation has endured through all subsequent times. This reputation has been preserved, as it was generated, mainly by the piquancy of his style, the terseness of his expression, the incisiveness and the epigrammatic felicity of his phrase, and the constant ostentation of an earnestness which was, in some degree, factitious, and of a profundity which is more apparent than real. By whatever arts his renown was attained, or by whatever accidents it was perpetuated, the name of Seneca has ever continued the most notable and the best known in the scanty catalogue of Roman philosophers, and of Romans pretending to philosophy. There has been no period in which any smattering of letters survived when Seneca was not admired and cited. His own profession, "Nulla dies sine linea," has been applicable to him in many forms. The fathers of the Church, the schoolmen of the Middle Age, the poets of the Renaissance, and their corrivals the Elizabethan dramatists, had all frequent recourse to Seneca, and Shakespeare was reproached with his too ready use of the convenient repertory of gnomes and maxims. In his own day, Seneca occupied a conspicuous station. His abilities merited a very high position, and his accomplishments accorded with his abilities. He obtained the quæstorship and the prætorship in the official hierarchy when these honors were conferred by imperial favor. He was the instructor and chief minister of an emperor whose excesses and atrocities have made the name of Nero a synonym for all that is brutal and heartless in despotism, despicable in license and vanity, and unparalleled in crime. He lauded frugality and simplicity (*De Tranquill. Animi*, i, 5-8; *Ep.* II, ii, 9), and echoed the desire of Propertius:

"Utinam Romæ nemo esset dives; et ipse
Straminea posset dux habitare casa."

But while eulogizing cottage life—"domus hæc sapientis angusta, sine cultu, sine strepitu, sine adparatu" (*De Constant.* XV, v)—he passed his days in splendid villas and in palaces. He professed the wise man's indifference to the hazards of life, the caprices of fortune, and the conditions of existence, but he dwelt in all the luxury and indulgence of Roman sybaritism. He preached the blessings of obscurity in the press of courtiers, of whom he was the chief. He strenuously commended poverty, but he more sedulously increased his millions, and is charged with provoking the most serious of British revolts by the sudden recall of his usurious loans. These contrasts were human weakness—"mortalibus mos est ex magnis majora cupiendi" (*De Benef.* III, iii, 2)—but they were not the sage's triumphs over human infirmities and worldly temptations. He addressed his treatise *On Clemency* to Nero, but he disguised, if he did not sanction, the poisoning of Claudius; he justified the assassination of Agrippina by her son, and he failed to prevent the divorce and murder of the empress Octavia. He might well exclaim, "Mali inter malos vivimus" (*De Ira*, III, xxvi, 4). Could he find an excuse in another of his sayings, "Mansuete immansueta tractanda?" (*ibid.* xxvii, 3). He expatiated on the evil of avarice, and wrote at great length *On Beneficence*, but he enriched himself by imperial confiscations. He exulted in the perfect freedom of the true philosopher, and cringed to the freedmen and minions of an imbecile and semi-idiotic sovereign (*Consol. ad Polyb.*; Dion Cass. LXI, x). He was prominent among the Stoics of the time, whom he patronized by his countenance and by his predications, he was chief among the satellites and profligates of the court, whom he rebuked by his precepts, but did not stigmatize by his retirement. In all things he was a rhetorician and an actor. His literary productions glitter with the coruscations of unintermitting paradox and antithesis; but the paradox of his tenets and the antithesis of his style are less novel and less startling than the contrasts between his professions and his career, his doctrine and his practice (*πάντα τὰ ἐναντιώτατα οἷς ἐφιλοσόφει ποτὲ ὧν ἠλίσκετο* [Dion Cass. LXI, x]). The image and example of his life were his bequest to his friends. They should have been accompanied with the epigraph,

"Deficior prudens artis ab arte mea."

At the first contemplation of these strange anomalies we are inclined to say, "tota vita mentitur" (*Ep.* V, iv, 10)—his life was all a lie. But much that is contradictory, much that may invite the sternest reprobation, may be palliated by regarding the times, the difficulties of the situation, and the artificial and discolored lights under which all is seen. Such discrepancies, however, between the philosophy and the conduct cannot fail to stimulate curiosity and to require cautious estimation.

I. *Life.*—L. Annæus Seneca was the second son of M. Annæus Seneca, the rhetorician, and the author of the *Controversial Exercises* for the instruction of students of rhetoric. His elder brother, Gallio, proconsul of Achaia at the time of Paul's visit, had assumed the name of the distinguished advocate Junius Gallio, by whom he had been adopted. His younger brother, L. Annæus Mela, was the father of Lucan, the poet of the *Pharsalia*. Marcus, the founder of the distinguished family, was a citizen from Corduba, in Spain, and of the equestrian order. He was wealthy, reputable, accomplished, and noted for his wonderful memory. He took an eminent position at Rome as a teacher of rhetoric, and lived to be an octogenarian. His illustrious son was born at Corduba, but was transferred to Rome in early life, and was educated there under his father and Papirius Fabianus, Attalus, and Sotion. Fabianus he mentions frequently in his works with respect and affection. By Sotion he was initiated into the mysteries, vagaries, and asceticism of the Pythagoreans. Seneca was so earnest in his abstinences and in his renunciation of animal food that he became emaciated and endangered his health. By the urgent persuasions of his father he abandoned his fasts and vigils, and turned from the pursuit of severe philosophy to the business of life. He adopted a forensic career. The remains of Seneca attest his abilities, the breadth of his culture, the diversity of his acquirements, the vigor of his fancy, the variety of his reflections, the fluency and perspicuity of his style. He soon rose to eminence and lucrative employment. He became quæstor, at what time is unknown, but probably in the middle of the reign of Tiberius. Under Caius his life was nearly cut short. Jealousy of his talents, envy of his distinction, apprehension of his sentiments, hatred of his opinions and associations, or more adequate provocations, excited that insane and furious emperor's hostility, and he was designated for execution. By adroit intervention he was spared, on the representation that he would soon sink under disease. Two years later Caligula was assassinated, but Seneca survived. The opening of the new reign was inauspicious to him. Claudius banished him to the sterile and inhospitable island of Corsica—"Horrida desertis undique vasta locis." Messalina suspected his intimacy with the emperor's nieces, Agrippina and Julia, and alleged an intrigue with one or both. Seneca was safer and more innocent on the most inhospitable coast than in the company of any of these infamous sirens. He had already addressed his tractate *On Anger* to his brother Novatus, who had not yet become Gallio. Little of his fortitude, and nothing of the tranquillity of the philosopher, were displayed by Seneca in his exile. In the first period of his expatriation he achieved a *Consolation to Helvia*, his mother, to calm her natural grief at the violent and hazardous separation. It abounds in

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showy sentiments, in exquisite expressions, in wholesome but exaggerated reflections, which fall upon the expectant ear like the sound of hollow brass. His equanimity is belied by his effort to discover, to multiply, and to adorn reasons for equanimity. The impression is irresistible that the affected contentment of the sage is only the triumph of the rhetorician, and intended to attract public admiration and sympathy. This unfavorable effect is deepened by the *Consolation to Polybius*, also composed in the Corsican seclusion, and written to the powerful freedman of Claudius to comfort him on the loss of his brother, and to invoke for himself the commiseration of the libertine and the favor of his master. The wise man, who, like Ovid, had bemoaned the miseries of banishment in elegiac verse, declared that, under Claudius, "the life of exiles was more tranquil than that of princes under Caius." He enlarged upon the resplendent qualities of the stupid, misled, blundering pedant on the throne, whose *pumpkinification* he was to celebrate after his death in bitter satire. The intense servility and adulation of the twenty-sixth chapter of this discreditable *Consolation* have often attracted remark; but it has high literary merits.

After eight years not unprofitably spent, Seneca was recalled from his exile. The new empress, Agrippina, mindful of old intimacy, or anxious for additional support, summoned him from the sterile rocks of Corsica to the luxury and license of the imperial palace. He was advanced to the prætorship, and appointed tutor to her son, the young, handsome, promising Domitius Nero. Had not Alexander been the pupil of Aristotle? What might not be anticipated from the disciple of Seneca? It was very shortly before the acceptance of this charge that he had written the *Consolatio ad Marciam* on the death of her son. It was apparently followed by the disquisition *On Tranquillity*. Unreality of emotion characterizes both works. Marcia was the daughter of Cremutius Cordus, the republican historian of the last civil wars. Her son, for whom she was tardily consoled, had been dead three years. The praise of intellectual calm came with a suspicious air from one who had been fretting and moaning in obscurity for eight years, and was ready to welcome the bustle and extravagance of the court. There seems to have been no hesitation in accepting the proposals of Agrippina to forsake tranquillity. She was scheming to advance to the throne a son of whom his father had said that nothing but a monster could spring from such parents. The throne was secured by poisoning the old and uxorious emperor. Seneca became prime-minister and chief administrator under Agrippina, with Burrus as head of military affairs. The first service of the political or politic philosopher was to compose for his pupil a fulsome laudation of the murdered prince, whose memory he lampooned himself. The Neronian lauds were so highly appreciated that the senate directed them to be inscribed on a pillar of silver, and to be read by the prætors when they entered on their office. When Nero had been a year upon the throne, his younger colleague, Britannicus, the son and true heir of Claudius, was removed out of his path—perhaps by poison, though this has been disputed in late years. At this opportune moment, Seneca addresses to his imperial pupil the notable treatise *On Clemency*. What was the demand for it, unless cruel dispositions had been manifested? How could they have been carried into effect unless by the acquiescence of Seneca, who was now in the height of his power? Tacitus alleges (*Ann.* XIII, xi) that he published Nero's frequent asseverations of his clemency "testificando quam honesta præciperet, vel jactandi ingenii."

Seneca is charged with encouraging and excusing Nero's amour with Acte to prevent worse excesses. The offence was venial in comparison with other subserviences. This liaison, however, irritated Agrippina, and inflamed the growing hostility between the mother and the son. Public affairs continued to be conducted quietly and prosperously, and Seneca has reaped the honor. The calm was only on the surface. A few years later, the indictment of Suillius, under the antiquated Cincian law, brought discredit upon Seneca, who appears to have been active in the prosecution. Suillius, in his defence, turned savagely upon him—charged him with having been the quæstor of Germanicus, and with having corrupted his daughter none the less; demanded by what wisdom or by what precepts of philosophy he had accumulated such a vast estate in four years of imperial friendship; denounced him for catching rich and childless men, as with a net, and for exhausting Italy with his usuries (Tacit. *Ann.* XIII, xiii). The arts of the infamous Poppæa Sabina widened the breach between Agrippina and her son, and the trust and influence of Seneca sickened with the declining authority of Agrippina. He was alarmed and jeopardized by the unnatural combat. The mother sustained the rights of the injured empress Octavia; the son yielded to the wiles of the sorceress Poppæa Sabina, whose victory portended the utter overthrow of the maternal supremacy. It was a conflict to be terminated only by the death of Nero or of Agrippina. The mother, by whose crimes he had secured the throne, was the victim. It was generally credited that Seneca and Burrus assented to the matricide, though they devolved the execution on other instruments. Seneca has been accused of suggesting the crime to regain Nero's confidence. That he defended it has never been denied, and admits no exculpation. A later minister of Rome welcomed death rather than stain his conscience by apologizing for a less atrocity; but the meanness of Seneca's complicity in the crime sustained him in his position, if not in his full ascendency, for a few years longer. He was still the first subject in the empire, the most prominent of the imperial ministers, when the "Quinquennium Neronis," the first five years of the new reign, was celebrated by the Quinquennalian games. The imaginary felicity of these years was long a memory and a regret to the Roman world, and posterity has accepted the impression which was then made. To Seneca has been assigned the credit of those halcyon days. Yet Britannicus had been suspiciously removed; Agrippina had been murdered by her son, and Seneca had justified the murder; Poppæa Sabina had supplanted Octavia, and insured her subsequent divorce and assassination. The Quinquennium Neronis was a theatrical illusion—a hypocrisy of brief duration. With the death of Burrus (A.D. 62), the scene rapidly changes. The marriage of Poppæa Sabina to the emperor, the divorce and murder of the young and innocent empress Octavia at the age of nineteen, and the final overthrow of Seneca's influence were nearly simultaneous—"Mors Burri infregit Senecæ potentiam" (Tacit. *Ann.* XIV, lii, 1). About the same time, Paul was brought as a prisoner to Rome, on his appeal to Cæsar. Signs and portents, on earth and in heaven, terrified the superstitious. Earthquakes and bloody comets spread distress and consternation, and pestilence succeeded. In the second summer after the murder of Octavia, the fearful conflagration which led to the persecution of the Christians and the martyrdom of the apostles Peter and Paul devastated the city for six days and seven nights. During these years, Seneca's influence had vanished, and his peril had been ever before him. The asseverations of Nero "that he would perish rather than injure him" (Sueton. *Nero*, xxxv) were scarcely reassuring. A convenient ambiguity may be detected in the phrase. Seneca begged for his dismissal from court; he proposed to surrender his villas and his vast estates, his five hundred ivory-footed chairs of citron, his three or four millions of substance (Tacit. *Ann.* XIV, liv; Dion Cass. LXI, x). His entreaties and his offers were disregarded, but he sought an ostentatious seclusion. He endeavored to conceal himself under the garb of a philosopher; he returned to the asceticisms of his youth; he seemed oblivious of human affairs, and to hold communion only with philosophy

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and with his God. "Deo parere, libertas est" (Senec. *De Vit. Beat.* xv, 7). To these years of solicitous obscurity belong his best and most characteristic works—the treatises *De Providentia*, *De Brevitate Vitæ*, *De Vita Beata*, *De Beneficiis*, the *Letters to Lucilius*, and the *Natural Questions*. The danger so long foreseen was not averted by philosophical pretensions or by rhetorical homilies. Seneca, whether justly or not, was believed or declared to be involved in the conspiracy of Calpurnius Piso. Was he guilty? The recorded evidence is wholly inadequate. The probabilities alone convict him, and guilt in this case would be the most innocent of his criminalities. He knew his own peril; he knew the persistent and unscrupulous bloodthirstiness of his pupil; he knew the present and impending miseries of the Roman world when Nero's passions were unleashed; he had been cognizant and acquiescent, perhaps active in some cases, in the murder of Claudius, of Agrippina, of Octavia, and probably in many more assassinations. There is no appeal for him from his suspicious life to his sentimental morality, however lofty, pure, and fascinating. He was ordered to die, and the same decree was issued against his brother Gallio (but see Tacit. *Ann.* XV, lxxiii) and his nephew, the poet Lucan. The fatal mandate was promptly obeyed, but his death was lingering and painful. Nothing in the life of Seneca became him more or was more consistent with his philosophy than his manner of leaving it. There was something of parade—something of the *vos plaudite* of a classic comedy; but the ancients were always actors, and the ostentation of philosophic calm and indifference had been the habit of Seneca's life, and could not be wholly abandoned in the last act, when the situation was so tragic and imposing, so apt for one of his own dramas. The story of Seneca's serene but lingering death is told by Tacitus (*ibid.* XV, lix-lxv) with elaborate art and with the most adroit *chiar-oscuro*. It is one of the most finished of the numerous delineations in distemper of that consummate artist, and has furnished the exemplar for many inferior copies. The story has been so often repeated, and is so familiar, that it need not be reiterated here; but a suspicion remains that some of the touches of the painter's brush have no better justification than there was for the loose rumor reported by him that the conspirators had designed, if successful, to elevate Seneca to the throne of the Cæsars.

Seneca. (From an antique bust.)

II. *Writings.*—The literary remains of Seneca are in both prose and verse. The prose productions are moral essays, fragments of such essays, one hundred and twenty-four *Letters to Lucilius* (which are themselves essays), the *Ludus de Morte Claudii* (or *Apocolocynthosis*), and seven books of *Natural Questions*, or speculations in natural history. The *Apocolocynthosis* is a medley of prose and verse, but its authorship is doubtful. Seneca's poetry consists of nine epigrams—the wail of the exile—and ten tragedies, one of which (the *Octavia*) cannot have been written by him, while it remains uncertain whether he wrote any of them. The merits and defects of Seneca's style may be gathered from the incidental remarks already made. It may suffice at this time to quote the just censure of the emperor Caius, "Arena sine calce," and to approve the equally brief and accurate criticism of Quintilian, "Abundat dulcibus vitiis." It is always affected, it is always pointed, it is always attractive, it is always radiant; but it is a string of artificial gems, not of "Orient pearls at random strung," or of genuine diamonds.

There are some old fabrications ascribed to Seneca, which should not be left altogether unnoticed. One of these is the treatise *De Formula Honestæ Vitæ*, which was constantly cited as his in the Middle Ages, but is now attributed to Martinus Dumiensis, a Christian writer contemporaneous with Justinian. The other is the imaginary correspondence between Seneca and Paul, which was known to Jerome. These letters are indubitably spurious; but an acquaintance between the pagan moralist and the Christian missionary is not without probability, though it is without evidence. The belief in such acquaintance, and the favorable acceptance of the *Letters* by Jerome and Augustine, encouraged the fancy that Seneca had been converted to Christianity. More deserving of consideration than the possibility of such intercourse is the close agreement between many passages in the writings of the Roman philosopher and in the *Epistles* of the apostle, and the singular consonance of the maxims of the Stoic rhetorician with the precepts of the evangelists and apostles. This significant concord has often been noticed, and recently, with especial care, by Dr. Lightfoot, the new bishop of Durham. The parallelisms are most frequent and most startling—of course in ethical rather than in theological matters. Almost equally suggestive is the fact that the ethical productions of Seneca are much after the fashion of sermons and hortatory discourses—preaching a purer faith, a cleaner heart, and virtuous action in the midst of a corrupt and unbelieving generation. An obvious explanation is that which induced the supposititious correspondence between Seneca and Paul. When this is rejected, it is easy to presume the diffusion of Christian doctrine by constant communications of all kinds between the several parts of the empire. It is certain that Christian influence was early discernible at Rome, and has been detected in the contemporaneous Roman law. There was a Christian community in the palace at an early period. But this does not explain all. During the whole lifetime of Seneca there was an earnest and widely extended movement in the line of moral renovation, which was illustrated by the growth of Stoicism at Rome and the expansion of its doctrines, by the tenor of the writings of Philo-Judæus, by Sibylline forgeries, and by the memorable career of Apollonius Tyaneus, which has been disguised and obscured by the fictions of his biographers. It does not conflict with a reverential interpretation of "the ways of God to man" to conjecture that the miseries of the civil wars which had spread from Calpe to the Euphrates, the consequent disintegration of society everywhere, and the general dissoluteness which those wars had engendered, produced, along with the decay of pagan belief, a recognition of the need, a solicitude for the accomplishment, and attempts at the introduction, of a religious regeneration. Such a condition of the mind and heart of the nations would be a natural preparation for the reception and diffusion of Christianity. Nor does it seem alien to the course of Providence, who never effects great changes *per saltum*, and to whom "a thousand years are but as a day."

III. *Philosophy.*—No distinct scheme of philosophy can claim Seneca as either its founder or its systematic expositor. He only enlarged the lines, adorned the precepts, and amplified the spirit of the philosophy which he professed. He declared himself a Stoic, has always been so regarded, and is recognised as such by Zeller, Ueberweg, and the other historians of ancient philosophy. It is therefore needless to dwell upon his doctrines. They are those of the Stoics (q. v.). But Seneca was much more and much less than a Stoic of the old and rigid school, and much of his favor in his own and in later times may be attributed to the excess

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and the defect. He was thoroughly unsystematic and discontinuous. He indulges in no speculation to establish or to fortify the theory. He employs the current tenets for the practical conduct of life. He had a broader comprehension than Zeno or Chrysippus. He was latitudinarian in his sentiments. He applauds the character, commends the ethical doctrines, and cites the maxims of Epicurus. He inclines to the large intelligence of the Peripatetics, and emulates the spiritual aspirations of the Academics. Philosophy, in his conception, was no abstract and recondite study, of service only in the closet: it was the rule of life in the midst of distractions and temptations, of uncertainties and dangers—a refuge for the troubled mind, a shelter from suspicion and envy, a defence against tyranny, and the balm of a serene conscience (*De Beat. Vit.* xv).

Philosophy has been, since the Christian revelation, so distinct from religion, or so completely identified with it, that it is not easy to appreciate its character, its charms, and its value in those ages when it was the sole substitute for revealed truth—when from its dark, intricate, and insoluble problems could alone be expected vague hopes and vaguer aspirations, where Christianity affords absolute assurance to all. By the cultivated and inquiring pagan, philosophy was pursued as the guide of life, the moderator of prosperity, the solace in adversity, the oracular response to the eager questions which the earnest heart and intelligent mind are ever asking about here and hereafter—about the world, its origin, and its governance; about man, his duties and his destinies; about all that lies beyond the dark veil of death and the darker veil of birth. This is fully manifested in Seneca's invitation to Paulinus to seek "the shady spaces of divine philosophy" (*De Brev. Vitæ*, xix, 1, 2).

Philosophy offered many inducements to its pursuit or its pretence under the early empire. It was a discipline of mind and heart to those of gentle disposition and refined tastes whose easy circumstances in life relieved them from the necessity of public or professional vocations. Hence philosophy grew into a fashion, and the fashion, like all fashions, moral or religious, was often perverted into a cloak or a pretence.

Under the pressure of despotic rule, slight differences become symbols of political faith. At Rome, Stoicism associated itself with regrets for the republic, with a mild, inert aversion to the empire, or with a more decided antipathy to the emperor. Lord of himself, the Stoic asserted his independence of all control of man by governments or by fortune. The haughty pretension afforded little offence to the constituted powers. The sole sovereignty of the Stoic had its single throne within his own bosom. There he, too, was emperor; he cared for naught beyond. He had thus the credit of independence, without assuming the complexion of a conspirator or a revolutionary. Every age illustrates the facility with which prevalent principles shrivel up into empty forms. Loud professions may disguise hollow sentiments. Sentiments accordant with the professions may be sincerely entertained, and yet produce neither earnestness of feeling nor constancy of action. Men will more readily die for their avowed faith than live for it. Genuine martyrs may be found who would scarcely practice what they die for. Their faith is in their profession—"Cum verba eruperunt, adfectus ad consuetudinem relabuntur" (Senec. *De Brev. Vit.* vi, 3). Of such was Seneca. Augustine's comment on his boast of independence may be applied to most of his virtues: "Adfuit scribenti, viventi defuit" (*De Civ. Dei*, vi, x). To this danger he was peculiarly exposed. He was courtly in manners and courtly in associations, amiable and impressible in disposition, serene and averse to violent emotions; of affectionate and placid temperament, rather than of deep and solid nature; vain rather than ambitious, and ever mindful of his own interest. His birth, his home influences, his education, his vocation, his career, his experience in either fortune, led him to deem that best which was most plausible or most secure. He was the son of a great rhetorician, brought up in the schools of the rhetoricians, destined for a rhetorician, winning early profit, distinction, and promotion by rhetorical displays. Rhetoric was the passion of the time; he was not constituted to despise it. He declared, "Oratio sollicita philosophum non decet" (*Ep.* XVI, v, 4); yet his expression was always curious and surprising. He has given us the maxim, "Qualis vir, talis oratio." It may be justly inverted, Qualis oratio, talis vir.

All that remains of Seneca shows that he was nothing if not rhetorical. The tartness of expression, the compression of phrase, the fertility of fancy, the paradox of thought, were ever uppermost in his mind. These things did not make him false, but unreal. They did not make him insincere, but superficial. His predilections were good, but evanescent in action. He had the fragility of the man who looks to form and fashion, not to substance. This may explain the contradiction between the ethical theory and the personal morality of Seneca. An instructive parallel, on a lower plane and with narrower exorbitancies, is furnished by the contrast between the character and the *Night Thoughts* of Edward Young.

It is a perilous and doubtful task to unveil the depths of the human heart; to reconcile the complex and often unconscious duplicities of human nature; to decide where delusion ends and deception begins; to estimate the force of temptations and the degrees of resistance to them; to discern the subtle harmony which binds all the parts of life together, and may unite general purity and noble appetencies to grievous frailties and ignoble crimes. None but the All-seeing One, "to whom all hearts are open, and from whom no secrets are hid," can pierce the obscure mazes of human motives. The harsh, censorious, confident, sweeping, unrestricted judgment will blunder, whether it praise or blame—"Ut absolvaris, ignosce" (Senec. *De Benef.* VII, xxviii, 3). Was it a cry from his own lacerated conscience when Seneca exclaimed so truly and so sadly,

> "Magnos humanum pectus recessus habet!"
> (Fragm. iii, *De Amicit.*)

IV. *Literature.*—The historians of ancient philosophy and the *Works* of Seneca, of course. See also Lodge, *The Life of L. Annæus Seneca, described by Justus Lipsius*, in *The Workes of L. Annæus Seneca, both Morall and Naturall* (Lond. 1614); La Grange, *Vie de Sénèque* (Paris, 1819); Aubertin, *De Sap. Doctoribus qui a Cic. Morte ad Neron. Princip. Romæ Vigerunt* (ibid. 1857); Bernhardt, *Die Anschauung des Seneca vom Universum* (Wittenb. 1861); Seidler, *Die religiös-sittliche Weltanschauung des Philosophen L. Annæus Seneca* (Fraustadt, 1863); Dourif, *Du Stoïcisme et du Christianisme*, etc. (Paris, 1863); Montée, *Le Stoïcisme à Rome* (ibid. 1865); Martha, *Les Moralistes sous l'Empire Romain* (ibid. 1866); Stahr, *Agrippina, die Mutter Nero's* (Berl. 1867); Lightfoot, *Essay on St. Paul and Seneca*, ap. *Comm. on the Epistle to the Philippians; Westminster Rev.* July, 1867, No. clxxiii, art. ii; Merivale, *Romans under the Empire* (Lond. 1850–62). (G. F. H.)

Senectus, in Roman mythology, a personification of *old age*. He dwells at the entrance to Hades.

Seneh. See Bush.

Se'neh (Heb. *Seneh'*, סְנֶה, *thorn;* Sept. Σεννά [Vat. Ἐννααρ, Alex. omits]; Vulg. *Sene*), the name of one of the two isolated rocks which stood in the "passage of Michmash" at the time of the adventure of Jonathan and his armor-bearer (1 Sam. xiv, 4). It was the southern one of the two (ver. 5), and the nearest to Geba (A. V. "Gibeah"). The name in Hebrew means a "thorn," or thorn-bush, and is applied elsewhere only to the memorable thorn of Horeb; but whether it refers in this instance to the shape of the rock or to the growth of *seneh* upon it, we cannot ascertain. The latter is more consistent with analogy. It is remarkable

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that Josephus (*War*, v, 2, 1), in describing the route of Titus from the north to Jerusalem, mentions that the last encampment of his army was at a spot "which in the Jews' tongue is called the valley" (or perhaps the plain) "of thorns (*ἀκανθῶν αὐλών*), near a certain village called Gabathsaoulé," i. e. Gibeath of Saul. The ravine of Michmash is about four miles from the hill which is, with tolerable certainty, identified with Gibeah. This distance is perhaps too great to suit Josephus's expression; still the point is worth notice.—Smith. Between Jeba, or Geba, and Mukhmâs, or Michmash, there are two narrow and deep valleys, or gorges, running nearly parallel towards the east, with a high, rocky, and precipitous ridge between them. These two valleys unite a little lower down, i. e. a little to the east of the direct line from Jeba to Mukhmâs. The ordinary route descends obliquely to the right from Jeba, and passes through the united valley at the junction, rounding the point of the promontory, and then ascends obliquely to the left towards Mukhmâs. This is the passage of Michmash alluded to in 1 Sam. xiii, 23; Isa. x, 28, 29. The ridge between the two valleys has two steep or precipitous sides, one facing the south towards Geba, and the other facing the north towards Michmash. These were the two "sharp rocks" or precipices called "Seneh" and "Bozez." The two valleys are still called *Suweineh* and *Buweizeh*. Jeba stands on the south side of Suweineh, on the very edge of the valley, and Mukhmâs on the north edge of Buweizeh.—Fairbairn. Lieut. Conder regards the valley of Suweineh itself as a trace of the name Seneh, and thinks its opposite walls were scaled by Jonathan (*Quar. Statement* of the "Pal. Explor. Fund," April, 1874, p. 62); and he graphically describes the descent of his own surveying party down the rocks (*Tent Work in Palestine*, ii, 113). See Bozez.

Senès (*old men*), a name given to the primates of the Christian Church in Africa. Here the primacy was not confined, as in other places, to the civil metropolis, but always went along with the oldest bishop of the province, who succeeded to this dignity by virtue of his seniority, whatever place he lived in.

Seneschal, a monkish name for *a steward*. His duties were to seat the guests in the guest-hall, send presents to strangers of degree, and in some cases to have charge of the bishop's palace. The same name was given to stewards of the year or months, minor canons or vicars, who catered for the common table.

Sengler, Jacob, a Roman Catholic divine of Germany, was born at Husenstamm, near Frankfort-on-the Main, Sept. 11, 1799. When twenty years of age, after having learned the trade of a shoemaker, he entered the gymnasium at Frankfort. In 1824 he studied theology at Tübingen, under Möhler, and in 1828 he attended the philosophical lectures of Schelling at Munich. In 1830 he commenced publishing the *Catholic Church Gazette* for Germany, and numbered among his contributors, besides Döllinger and Fischer, such Protestant divines as Hoffmann, Weiss, and others. In 1831 he went to Marburg as professor of philosophy, where he remained for eleven years, living on the best terms with his Protestant colleagues, Hupfeld, Kling, Henke, J. Müller, etc. In 1842 he was called to Freiburg, where he lectured for thirty-six years, and where he also died, Nov. 8, 1878, five days after having retired from his office. As a philosopher, he tried to harmonize speculation with Christianity; as a Roman Catholic, he never believed in the Roman spirit of exclusiveness. He wrote, *Würdigung der Schrift von D. Schulz: Ueber die Lehre vom heil. Abendmahl* (Mainz, 1830):—*Die Idee Gottes* (Heidelberg, 1845–52, 2 pts.):—*Die Erkenntnisslehre* (ibid. 1858). See Zuchold, *Bibl. Theol.* ii, 1223; Winer, *Handbuch der theol. Literatur*, i, 454, 582; ii, 73, 74, 776; *Neue evangel. Kirchenzeitung*, Feb. 22, 1879. (B. P.)

Sengumara Brâma, in Hindû mythology, is one of the most ancient sages and princes of the human race. He was contemporary with king Druven, a grandson of the father of all who have been born, and gave to him his only daughter Bravibamey in marriage.

Seng-Wan-Mau, in Chinese mythology, is the supreme deity of the Chinese, which is composed of nothing, is created from nothing, and does or thinks nothing, though, as conceived of, is not without exalted divine attributes, e. g. incomprehensibility, omniscience, justice, etc. He is seated in the highest heaven, and thence looks down in immovable quietude on the doings of mankind. He is never pictured, because no conception of his form is possible; but there are a number of inferior gods, who preside over every rank of men, over every human occupation, city, etc., who are portrayed in every imaginable form, in clay, stone, wood, etc. These gods are subordinate to Seng-Wan-Mau, and are the rulers of human affairs, so that man's destinies, his weal and woe, are committed to their hands. Their images are worshipped, but they are also broken into fragments when the gods fail to gratify the wishes of the worshippers.—Vollmer, *Wörterb. d. Mythol.* s. v.

Senior (1), a monk from the age of forty to fifty years who was excused from the external offices of provisor, procurator, cellarer, almoner, kitchener, master of the works, etc., but took his turn in singing masses. (2) The head of a college of secular canons, as at Christchurch, Hants, 1099. (3) At Osnaburg, Trent, Lübeck, and in some Italian cathedrals, the antianus, or *senior*, corresponds to the archpriest of certain French cathedrals, in which he acted in the bishop's absence as his representative in the administration of sacraments and the benediction of ashes, palms, and the font. Such an archpriest was required in every cathedral by the Council of Merida.—Walcott, *Sac. Archæology*, s. v.; Lee, *Gloss. of Liturgical Terms*, s. v.

Senior Bishop. In the Protestant Episcopal Church, the bishop who is oldest in the order of consecration is thus known. The senior bishop is president of the House of Bishops, and has certain duties committed to him by the general constitution and canons of the Church. Except in case of infirmity, he consecrates the newly elected bishop; he also receives the testimonials of a bishop elect, in case of such election taking place during the recess of the General Convention, and transmits them to all the other bishops for their consent or dissent. Special general conventions are called by his summons on consent of all the bishops; the place of meeting of any general convention may be changed by him. This plan of deciding as to presidency was adopted in 1789; but in 1792 a different principle was adopted, viz. that of rotation. This continued only for a short time, and the order of seniority was again established.

Seniority. See Senior Bishop.

Se'nir (1 Chron. v, 23; Ezek. xxvii, 5). See Shenir.

Senlis, Councils of (*Concilium Silvanectense*). There were several councils held in Senlis, which is a town in the department of Oise, France.

I. Held in 873 by the bishops of the provinces of Sens and Rheims, in which Carloman, the son of king Charles the Bald, was brought to judgment, deposed from every ecclesiastical dignity, and reduced to lay communion, on account of his treasonable and other evil practices. See Mansi, ix, 257.

II. Held Nov. 14, 1235, by the archbishop of Rheims and six of his suffragans, who put the whole of the king's domains within the province of Rheims under an interdict. See Compiègne, Synods of.

III. This council was held in 1310 by Philip de Marigni, archbishop of Sens. Nine Templars were condemned and burned, denying in the hour of death their

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confession of guilt, extorted from them by torture. See Dubois, *Hist. of Paris*, p. 551.

IV. The fourth council at Senlis was held in 1315 or 1316 by Robert de Courtenay, archbishop of Rheims, and his suffragans, in which Pierre de Latilly, bishop of Chalons-sur-Marne (accused by Louis Hutin of the death of Philip le Bel, and of another murder, and imprisoned), demanded his liberty and the restitution of his property. Subsequently he was entirely justified of the charge, and was left in quiet possession of his bishopric. See Mansi, xi. 1623.

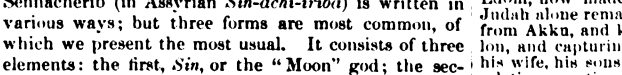
V. Held in 1326 by William de Brie, archbishop of Rheims, with seven of his suffragans (present either in person or by deputy). Seven canons were made.

1. Lays down the proper forms to be observed in holding councils.
4. Declares excommunicated persons to be incapable of suing at law, of defending themselves, and of giving evidence.
5. Excommunicates those who violate the asylum afforded by churches, either by dragging away forcibly those who have taken refuge there, or by refusing them nourishment.
6. Against clandestine marriages.
7. Against those who impeded ecclesiastical jurisdiction.

See Mansi, xi, 1768.—Landon, *Manual of Councils*, s. v.

Sennabris (Σενναβρις), an encampment of the Romans under Titus, thirty furlongs from Tiberias, which was in sight (Josephus, *War*, iii, 9, 7); perhaps the *Senabrai* (סנברא׳) or *Tsinabri* (צנברי) of the Talmud (Reland, *Palæst.* p. 999). Schwarz says (*Palest.* p. 178) that ruins in that vicinity are still called *Sinabri* by the Arabs. Thomson identifies the place with the modern *Shugshab*, containing traces of old buildings (*Land and Book*, ii, 65).

Sennach'erib [some *Sennache'rib*] (Heb. *Sancherib'*, סַנְחֵרִיב; read in the cuneiform as *Sinachirib*, i. e. *Sin* [the Moon] *increases brothers*, thought to indicate that he was not the first-born; Sept. Σενναχηρίμ v. r. Σεναχηρειμ; Josephus, Σεναχήριβος; Herodotus Σαναχάριβος; Vulg. *Sennacherib*), a famous Assyrian monarch, contemporary with Hezekiah. The name of Sennacherib (in Assyrian *Sin-achi-iriba*) is written in various ways; but three forms are most common, of which we present the most usual. It consists of three elements: the first, *Sin*, or the "Moon" god; the second, *achi*, or "brothers" (אח); and the third, *iriba*, or "he increased" (רב); the meaning of the whole being "the Moon has multiplied brothers." See CUNEIFORM.



Sin *achi* *ir-i-ba*

Cuneiform of the Name of Sennacherib.

1. *Earlier Annals.*—Sennacherib was the son and successor of Sargon (q. v.). We know very little of him during his father's lifetime. From his name, and from a circumstance related by Polyhistor, we may gather that he was not the eldest son, and not the heir to the crown till the year before his father's death. Polyhistor (following Berosus) related that the tributary kingdom of Babylon was held by a brother—who would doubtless be an elder brother—of Sennacherib's, not long before that prince came to the throne (Berosus, *Fragm.* 12). Sennacherib's brother was succeeded by a certain Hagisa, who reigned only a month, being murdered by Merodach-Baladan, who then took the throne and held it three months. The details of Sennacherib's campaigns are given under each year in the cuneiform records of his reign. From these it appears that he began to reign July 16, B.C. 705, and was murdered in December, 681 (Smith and Sayce, *Cun. Hist. of Senn.* [Lond. 1878] p. 8).

His first efforts were directed to crushing the revolt of Babylonia, which he invaded with a large army. Merodach-Baladan ventured on a battle, but was defeated and driven from the country. Sennacherib then made Belibus (Bel-ibni) an officer of his court, viceroy, and, quitting Babylonia, ravaged the lands of the Aramæan tribes on the Tigris and Euphrates, whence he carried off 200,000 captives. In the ensuing year he made war upon the independent tribes in Mount Zagros, and penetrated thence to Media, where he reduced a portion of the nation which had previously been independent.

2. *Conquest of Judæa.*—We give the account of this as condensed from the cuneiform annals by the late George Smith (*Hist. of Assyria from the Monuments*, p. 117 sq.):

"The eastern expedition of Sennacherib occupied his third year, and at the close of this year, his southern and eastern borders being secure, he had leisure to turn his attention to the affairs of Palestine. Encouraged by the king of Egypt, Hezekiah, king of Judah, had thrown off the Assyrian yoke, several of the smaller sovereigns had either voluntarily joined him or been forced to submit to the king of Judah, and Lulia (the Elulius of Josephus), king of Tyre and Zidon, had also rebelled against Sennacherib. The Assyrians had lost their hold on all the country from Lebanon to Arabia, and Sennacherib resolved to reconquer this region. Crossing from his capital into Syria, which he calls the land of the Hittites, he attacked first Lulia, king of Zidon; but this prince was not prepared to resist Sennacherib, so he embarked on one of his vessels from the city of Tyre, and set sail for the land of Yatnan (the island of Cyprus), abandoning his country to the mercy of the Assyrians. Sennacherib now besieged and took the various Phœnician towns; Tyre, the strong city, appears to have successfully resisted him, but he captured Zidunnuraba (great Zidon, Josh. xix, 28) and the lesser Zidon; then coming south, Bitzitte and Zariptu (Zarephath, 1 Kings xvii, 9), Mahalliba Usu (Hosah, Josh. xix, 29), Akzibi (Achzib, ver. 29), and Akku (Accho, Judg. i, 31). The sea-coast of Phœnicia, down to the land of the Philistines, was now in the hands of Sennacherib, and he raised a man named Tubahal to the throne of Zidon, and fixed upon the country an annual tribute. The success of Sennacherib along the coast, and the failure of Egyptian aid, now brought nearly the whole of Palestine to his feet, and the various rulers sent envoys with tribute, and tokens of submission to present before the Assyrian monarch. Menahem, who ruled at Samaria; Tubahal, the newly made king of Zidon; Abdilihti, king of Arvad; Urumelek, king of Gebal; Metinti, king of Ashdod; and Buduil, king of the Ammonites; Kemosh-natbi, king of the Moabites; and Airammu, king of Edom, now made their peace, and Askelon, Ekron, and Judah alone remained in rebellion. Sennacherib started from Akku, and keeping along the coast, invaded Askelon, and capturing Zidqa, the revolting king, sent him, his wife, his sons and daughters, his brothers, and other relatives, captive to Assyria. The cities of Askelon, Bitdaganna (Beth-dagon, Josh. xv, 41), Yappu (Joppa, Jonah i, 3), Benai-barqa (Bene-berak, Josh. xix, 45), and Azuru were successively captured, and Sennacherib placed Sarludari, the son of Rukibti, on the throne. Moving from Askelon, Sennacherib attacked Ekron: he tells us that Padi, king of Ekron, had been faithful to his pledges to Assyria, and the priests, princes, and people of Ekron had conspired against him and revolted, and, putting their king in bonds, had delivered him into the hands of Hezekiah, king of Judah, to be kept prisoner at Jerusalem. The revolters at Ekron relied on the assistance of Egypt; and when Sennacherib advanced against the city, a force under the king of Egypt came to their assistance. The Egyptian army was from the kings of Egypt (the plural being used), and from the king of Mi-ruhha, or Ethiopia. To meet the army of Egypt, Sennacherib turned aside to Altaqu (Eltekeh, ver. 44), where the two forces met, and the Egyptians were defeated. See So. The overthrow of the Egyptian army was followed by the capture of Altaqu and Tamna (Timnah, xv, 10), and Sennacherib again marched to Ekron, and put to death the leading men of the city who had led the revolt, and severely treated the people. Their king, Padi, was demanded of Hezekiah, king of Judah, and, being delivered up, was once more seated on the throne. The last part of the expedition given in the Assyrian annals consists of the attack on Hezekiah. The king of Judah was the most important of the tributaries who had thrown off the yoke of Assyria, and was reserved for the last operations. After settling the affairs of Ekron, Sennacherib marched against Judah, and captured forty-six of the fortified cities of Hezekiah, agreeing with the statement of the Scripture (2 Kings xviii, 13–16) that he came up against all the fenced cities of Judah and took them; all the smaller places round them were destroyed, and Sennacherib carried into captivity 200,150 people of all sorts, together with horses, mules, asses, camels, oxen, and sheep in

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Throne of Sennacherib before Lachish (q. v.). (From the Monuments.)

great numbers. Sennacherib goes on to relate that he shut up Hezekiah in Jerusalem like a caged bird, and built towers round the city to attack it. Sennacherib now began to portion off and dispose of the territory which he had conquered. The towns along the western side he detached from Judah, and divided them between Metinti, king of Ashdod, Saru-ludari, king of Askelon, Padi, king of Ekron, and Zilli-bel, king of Gaza, the four kings of the Philistines who were now in submission to Assyria, and he increased the amount of the tribute due from these principalities. Hezekiah and his principal men, shut up in Jerusalem, now began to fear, and resolved on submission. Meanwhile the soldiers of Sennacherib were attacking Lachish, one of the last remaining strong cities of Judah. The pavilion of this proudest of the Assyrian kings was pitched within sight of the city, and the monarch sat on a magnificent throne while the Assyrian army assaulted the city. Lachish, the strong city, was captured, and thence Sennacherib dictated terms to the humbled king of Judah. Hezekiah sent by his messenger and made submission, and gave tribute, including thirty talents of gold, 800 talents of silver, precious stones of various sorts, couches and thrones of ivory, skins and horns of buffaloes, girls and eunuchs, male and female musicians. According to the record of Sennacherib, he returned to Nineveh in triumph, bearing with him this tribute and spoil, and not a single shadow of reverse or disaster appears in the whole narrative.

"The accounts of this expedition of Sennacherib given in the Bible relate that after the submission of Hezekiah, 'the angel of the Lord' went through the camp of the Assyrians and destroyed 185,000 men of Sennacherib's army, and that the Assyrian monarch returned in disgrace to Nineveh (2 Kings xix, 35–37). This overthrow of Sennacherib's army is confirmed by a story told to Herodotus (ii, 141) by the Egyptian priests. They relate that in the time of an Egyptian king named Sethos, Sennacherib made an expedition against Egypt, and came as far as Pelusium. Sethos went out against him with an inferior army, having invoked the aid of the Egyptian gods and been promised deliverance. In the night, as the two armies lay opposite each other, hosts of field-mice came and destroyed the bowstrings of the Assyrians, who next morning fled."

The discrepancy in dates between the cuneiform and the Biblical accounts of this invasion are at present irreconcilable (*Journ. of Sac. Lit.* July, 1854, p. 383 sq.). See CHRONOLOGY. There has probably been an error in reading the former, or perhaps an error in the record itself. All attempts to correct the Scripture date are forbidden by the manner in which it is interlaced and confirmed by the context. Rawlinson and others have sought a partial solution of the difficulty by the supposition of a twofold attack by Sennacherib upon Palestine; but neither the Assyrian nor the Biblical annals give any countenance to this view. See HEZEKIAH.

3. *Later Campaigns and Death.* — In his fourth year Sennacherib invaded Babylonia for the second time. Merodach-Baladan continued to have a party in that country, where his brothers still resided; and it may be suspected that the viceroy, Belibus, either secretly favored his cause, or, at any rate, was remiss in opposing it. The Assyrian monarch, therefore, took the field in person, defeated a Chaldæan chief who had taken up arms on behalf of the banished king, expelled the king's brothers, and, displacing Belibus, put one of his own sons on the throne in his stead. In his fifth year he led an expedition into Armenia and Media; after which, from his sixth to his eighth year, he was engaged in wars with Susiana and Babylonia. From this point his annals fail us.

Sennacherib is believed to have reigned at least twenty-two, and perhaps twenty-four, years. The date of his accession appears to be fixed by the canon of Ptolemy to B.C. 702, the first year of Belibus or Elibus; but Col. Rawlinson's revised computation (in the *Athenæum*, No. 1869, Aug. 22, 1863, p. 245) dates the accession in B.C. 704, and the late Assyriologist George Smith makes the reign to have begun in B.C. 705. The Scripture synchronism locates its beginning in B.C. 715. The date of his death seems to be marked in the same canon by the accession of Asaridanus (Esarhaddon) to the throne of Babylon in B.C. 680; but it is possible that an interval occurred between the two. See ESAR-HADDON. The monuments are in conformity with the canon, for the twenty-second year of Sennacherib has been found upon them, while they have not furnished any notice of a later year. See ASSYRIA.

Of the death of Sennacherib nothing is known beyond the brief statement of Scripture, that "as he was worshipping in the house of Nisroch (?) his god, Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia" (2 Kings xix, 37; Isa. xxxvii, 38). It is curious that Moses of Chorene and Alexander Polyhistor should both call the elder of these two sons by a different name (Ardumazanes or Argamozanus); and it is still more curious that Abydenus, who generally drew from Berosus, should interpose a king Nergilus between Sennacherib and Adrammelech, and make the latter be slain by Esarhaddon (Eusebius, *Chr. Can.* i, 9; comp. i, 5; and see also Mos. Chor. *Arm. Hist.* i, 22). Moses, on the contrary, confirms the escape of both brothers, and mentions the parts of Armenia where they settled, and which were afterwards peopled by their descendants.

4. *Character.*—Sennacherib was one of the greatest of the Assyrian kings, and also one of the proudest of them. The prophet Isaiah pictures his haughtiness—his "stout heart," and the "glory of his high looks;" represents him as boasting, "Are not my princes altogether kings?" and as ascribing his victories to his "strength of hand" and his "wisdom"—victories, at the same time, so complete and so easy as when one takes away the eggs of a fowl so scared that it neither fluttered nor "peeped" (x, 8–14). Sennacherib himself verifies the portrait, for he calls himself "the great king," "king of nations," "king of the four regions," "first of kings," "favorite of the great gods," etc. The

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Clay Impression from Seal of Sennacherib. (In the British Museum.)

accompanying seal depicts him killing a lion, and in one of his inscriptions he boasts of such a conquest. His approaching invasion filled Jerusalem with deep alarm, and Isaiah again and again depicts it. His boasts of previous conquests were not vain ones: ancient monarchies had disappeared before him, opposing armies had perished "as grass on the house-tops," and his numerous hosts had drunk up rivers on their march. An ideal march is vividly sketched for him — by Aiath, Migron, and Michmash, to Geba, and Nob on the northern shoulder of Olivet. Sennacherib did not come by this route, for he wished to prostrate Egypt; but the route sketched might have been taken, and its very difficulties are meant to picture Assyrian intrepidity and perseverance. All the while Sennacherib was only God's "rod," an "axe in his hand;" and "Lebanon," an image of his stately and warlike grandeur, "shall fall by a mighty one." "The virgin, the daughter of Sion," without armor or prowess, but courageous in her seeming helplessness, laughed him to scorn. Nay, God would do to him as he had done to the captives at Lachish, "put a hook into his nose," and ignominiously and easily turn him "back by the way he came" (Isa. xxxvii). "The stout-hearted are spoiled, they slept their sleep; at thy rebuke, both the chariots and horses were cast into a deep sleep;" "the earth feared and was still, when God arose to judgment" (Psa. lxxvi, 5-9).

Sennacherib was not only a great warrior, but also a grand builder. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His great work is the palace of Koyunjik, surpassing in magnificence all the buildings of his predecessors. The royal structure, built on a platform of about ninety feet in elevation, and paved with bricks, covered fully eight acres. Its great halls and chambers were ranged round three courts; one of them 154 feet by 125, and another 124 feet by 90. One of the halls was about 180 feet in length by about 40 in breadth, and sixty smaller rooms have been explored. These rooms are broader than those of his predecessors, probably because he used cedars from Lebanon. He built also, or repaired, a second palace at Nineveh on the mound of Nebbi Yunus, confined the Tigris to its channel by an embankment of brick, restored the ancient aqueducts, which had gone to decay, and gave to Nineveh that splendor which she thenceforth retained till the ruin of the empire. The realistic sculptures of Sennacherib are very instructive; every-day scenes of Assyrian life are depicted by them; landscapes and hunting; the various processes of masonry; the carving and transportation of the great bulls; and the slaves working in gangs, and often in the presence of the king. He also erected monuments in distant countries. One of his memorials is at the mouth of the Nahr el-Kelb, on the Syrian coast, verifying his boast that he "had come up to the height of the mountains, to the sides of Lebanon;" and there it stands side by side with the tablet which tells of the conquests of Rameses the Great, more than five centuries before the period of Sennacherib. See NINEVEH.

Tablet Sculptured on Rock at Nahr el-Kelb, near Beirût.

Sennert, ANDREAS, a German Orientalist, was born at Wittenberg in 1606, and began the study of the Shemitic languages at the age of ten years. Having completed his education, he visited various universities in Germany and Holland, and in 1638 was appointed professor of Hebrew in his native place, where he died, Dec. 22, 1689. He wrote various philological works, among which are, *Compendium Lexici Hebraici* (Wittenb. 1664):—*Rabbinismus* (ibid. 1666):—*Grammatica Orientalis* (ibid. 1666):—Ἄσκημα Γλωττικόν (ibid. 1648). For a more complete list of his works, see Fürst, *Bibl. Jud.* iii, 312 sq.; Steinschneider, *Bibliog. Handbuch*, p. 131 sq.; Wolf, *Bibl. Hebr.* iv, 302; Hoefer, *Nouv. Biog. Générale*, s. v.

Sens, COUNCILS OF (*Concilium Senonense*). These councils were so called from being held in Sens, a town in the department of Yonne, France.

I. This council was held in 1140. Among those present were Louis VII, Samson of Rheims, and Henry of Sens. In this council St. Bernard charged Abelard (q. v.), who was present, with his errors, accusing him of making *degrees* in the Trinity, as Arius had done; of preferring free will to grace, with Pelagius; and of dividing Jesus Christ, with Nestorius. He produced extracts taken from his works, and called upon Abelard either to deny having written them, or to prove their truth, or to retract them. Abelard, instead of defending himself, appealed to Rome; whereupon the bishops present contented themselves with condemning his doctrine, passing no sentence upon him personally out of deference to Innocent II, to whom Samson and three of the bishops wrote, requesting his concurrence in their judgment. The pope condemned Abelard in the same year, and, in his answer to the letter of the bishops, declared that he concurred with them in the sentence they had passed, and that he had imposed perpetual silence upon Abelard. The latter published an apology, in which he confessed the sound Catholic faith, declared that he desisted from his appeal, and retracted all that he had written contrary to the truth. See Mansi, x, 1018.

II. Held in 1199 by the legate Peter against the Poplicans (or *Populicani*), a sect of Manichæans. Among others, the dean of Nevers, and Raynaldus, abbot of St. Martin, were charged with this heresy. The latter was deposed, being found guilty not only of this heresy, but also of those of the Stercoranists and Origenists. Both appealed from the decision of the council to the pope. See Mansi, xi, 3.

III. The third Council of Sens was held in May, 1320, by William de Melun, archbishop of Sens. Four statutes were published.

1. Enacts that the bishops should grant an indulgence of forty days to those persons who would fast on the vigil of the feast of the Holy Sacrament.

2. Directs that places in which clerks were forcibly detained should be laid under an interdict.

4. Condemns those priests who dressed themselves improperly, such as in red, green, yellow, or white boots, etc., and wore beards and long hair.

See Mansi, xi, 1860.

IV. This council was held in 1485 by Tristan de Salazar, archbishop of Sens, in which the constitutions published by his predecessor, Louis, in a council held A.D. 1460, were confirmed. Among other matters treated of were

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the celebration of the holy office, the reform of the clergy and of the monks, the duties of laymen towards the Church, etc. It also enacted that canons shall be considered absent who are not present at noctern, before the end of the *Venite;* at the other hours before the first psalm, and at mass before the end of the last *Kyrie.* Most of these regulations were taken from the canons of Basle, Lateran, and the Pragmatic. See Mansi, xiii, 1721, App.—Landon, *Manual of Councils*, s. v.

Sensation, the immediate effect produced on the mind by something acting upon the bodily organs. The earliest sign by which the Ego becomes perceptible is corporeal sensation, and this sensibility appears to be a necessary attribute of animated organic matter itself. All the perceptions of sense are rooted in the *general* sensation, which, however, is very obscure, even pain not being clearly felt by it at the place where it exists. The next step from this obscure, original, innate sensation is *particular* sensation, through the medium of the nervous system. Sensation should be distinguished from *perception.* The former properly expresses *that change in the state of the mind* which is produced by an impression upon an organ of sense; perception, on the other hand, expresses the *knowledge* or the *intimations* we obtain by means of our *sensations* concerning the qualities of matter. Sensation proper is not purely a passive state, but implies a certain amount of mental activity. It may be described, on the psychological side, as resulting directly from the attention which the mind gives to the affections of its own organism. Objection may be made that every severe affection of the body produces pain quite independently of any knowledge we may possess of the cause or of any operation of the will being directed towards it. Yet facts prove that if the attention of our minds be absorbed in other things, no impulse can produce in us the slightest feeling. Numerous facts prove that a certain application and exercise of mind, on one side, is as necessary to the existence of sensation as the occurrence of physical impulse, on the other. See Fleming, *Vocab. of Philosophy*, s. v.

Sense, Moral. See Moral Sense.

Sense of Scripture. See Interpretation.

Sentence, Ecclesiastical. Among the sentences pronounced by ecclesiastical judges are: 1. *Definitive*, a sentence which closes and puts an end to a controversial suit, and has reference to the chief subject or principal matter in dispute; 2. *Interlocutory*, a sentence which determines or settles some incidental question which has arisen in the progress of an ecclesiastical suit; 3. *Deprivation*, a sentence by which the vicar or rector of a parish is formally deprived of his preferment after due hearing and examination.—Lee, *Gloss. of Liturg. Terms*, s. v.

Sentences, a name for the unarranged texts of Scripture, or preliminary antiphons, which, in the Prayer-book of the Anglican Church, form a part of the introduction to matins and even-song.

Sentences, Book of. See Lombard, Peter.

Sentences, Offertory, a name for the texts of Scripture either said or sung at the time of the offertory in the Anglican form for the celebration of the holy eucharist. See Offertory.

Sententiarii, the followers of Peter Lombard (q. v.), whose four *Books of Sentences*, on their appearance in 1162, at once acquired such authority that all the doctors began to expound them. They brought all the doctrines of faith, as well as the principles and precepts of practical religion, under the dominion of philosophy. They were held in the highest estimation, and attracted great numbers of eager listeners, which state of things continued down to the time of the Reformation. See Gardner, *Faiths of the World*, s. v.

Senter, Anthony, a Methodist Episcopal minister, was born in Lincoln County, N. C., Jan. 28, 1785, converted in 1806, admitted on trial in 1809, into full connection in 1811, and filled the following appointments: Great Peedee Circuit, 1809; Bladen, 1810; Little Peedee, 1811; Buncombe, 1812; Sparta, 1813; Georgetown, 1814; Charleston, 1815; and presiding elder of the Broad River District, 1816–17. He died Dec. 23, 1817. A strong mind and a benevolent heart, a single eye and a steady purpose to glorify God, an unwavering faith, fervent love, and burning zeal—these were the exalted attributes of this good man. See *Minutes of Conferences*, i, 307; Stevens, *Hist. of the M. E. Church*, iv, 243; Bangs, *Hist. of the M. E. Church*, iii, 79.

Senter, M. Alverson, a minister of the Methodist Episcopal Church, was the son of Riley Senter, of Murphey's, Cal. He graduated from the Genesee College in 1865, and united with the Troy Conference in 1867. He served the Third Street Church in Troy, N. Y., and was pastor for the same length of time of the Church in South Adams, Mass. He was then appointed to Hoosic Falls, N. Y., and served it for a little over a year. He died at the residence of Joseph Hillman in Troy, Feb. 1, 1876. See *Minutes of Annual Conferences*, 1876, p. 81.

Sentia, in Roman mythology, was the goddess of *opinion*, i. e. the deity who inspires opinions, views, judgments.

Sentinus, in Roman mythology, was the god who awakened and watched over the senses of the newly born.

Sen'uah [some *Senu'ah*] (Neh. xi, 9). See Hasenuah.

Seorah. See Barley.

Seö'rim (Heb. *Seorim'*, שְׂעֹרִים, plur of שְׂעֹרָה, *barley;* Sept. Σεωρίμ v. r. Σεωρίν), the head of the fourth division of priests as arranged by David (1 Chron. xxiv, 8). B.C. 1012.

Separates, a sect of Calvinistic Methodists in the United States, which arose about 1740 in consequence of the labors of George Whitefield. They took, at first, the name of "New Lights," and afterwards, being organized into distinct societies, were known as "Separates." They were soon after joined by a preacher (Shubal Stearns, of Boston) who labored among them until 1751, when he embraced the opinions of the Baptists, as did also many others of the Separates. The distinctive doctrine of the sect was that believers are guided by the immediate teachings of the Holy Spirit; such supernatural indications of the divine will being regarded by them as partaking of the nature of inspiration, and above, though not contrary to, reason. See Blunt, *Dict. of Sects*, s. v.; Gardner, *Faiths of the World*, s. v.

Separation of Church and State. See Church and State.

Separation of Eastern and Western Churches. See Schism.

Separatism, a term used to denote the disposition and practice by which persons withdraw from established communities or dissent from settled and common views or beliefs. This article is concerned with the religious, or more specifically the ecclesiastical, form of separatism only.

The strict meaning of the phrase "religious separatism," which is also its only admissible meaning, makes it denote a tendency to break away from accepted religious views or a settled Church organization without sufficient cause. The imperfections and faults of the Church constitute the ordinary plea by which the action resulting from such tendency is defended; but as separatists never attempt to purify the Church from within, it is evident that the real motives by which

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they are actuated are personal indifference towards the Church, an alienation from the Church through the influence of rival institutions, or other reasons found in themselves. History shows that pride and perverse views have been the usual motives from which separatists have acted. All true reformers have continued in their churches until thrust out, e. g. Luther, Wesley, etc.

The term *separatist* (q. v.) occurs for the first time in the history of Protestantism, though it applies to movements in the ancient and Middle-Age churches as well (e. g. Donatism). Separations on the grounds already indicated were not unknown in any period of the history of the organized Church. In Protestantism the churches of England and Scotland furnished several kinds of separatists during the 16th and 17th centuries, especially the Independents and the Brownists (q. v.). The term, however, became a party name for the first time in Germany, being originally employed in the Wetterau, then in Würtemberg, and subsequently in Bremen. In the latter place, a Lutheran student of theology named Theodore Schermer became the head of a small clique (1699) which taught a kind of purgatory, rejected infant baptism and all public worship, and recommended the disuse of the Lord's supper because of the abuses attendant on its observance. They led a retired and pious life, wholly apart from the Church. The most able refutation of their peculiar views was written by J. W. Jäger, of Tübingen (1715). Other minor separatist movements occurred about this time, which are involved in the disputes growing out of the Pietist controversy.

The congregations of the Inspired (q. v.) demand special notice in this connection. These persons denounced all ecclesiastical organization as a work of the devil, which they cursed through inspiration of the spirit, and resolutely avoided. They justified their separation by various reasons. 1, that the Church is corrupt and has been divorced from Christ; 2, the ministrations of unregenerate persons are without effect; 3, only spiritual ties can bind a Christian to the Church; 4, infant baptism has no support in Scripture; 5, an inward and powerful impulse led them to withdraw from public worship, and secured to them a wondrous rest and peace of conscience; 6, separation insures exemption from many temptations; 7, it is favorable to the cultivation of an impartial love for all pious persons, and for them only; 8, it secures solitude, quietness, love for the cross, and a self-denying temper, all of which are necessary to the welfare of the soul. They argued that only separation could deliver from the chilling and baleful influences existing in the Church, and declared that persons once earnest to purify the Church had, without exception, sunk into indifference and spiritual sloth because they had not come out from the mystical and apocalyptical Babylon. Their opponents replied by showing that in the Saviour's parable the wheat and tares were made to grow together until the harvest; that Christ and the apostles did not avoid the services of the corrupt Temple, though they superseded it when its work was done; and that Protestantism had not assumed an independent organization by its voluntary action, but only when necessity, consequent on its expulsion from a Church corrupt in its very principles, had compelled that measure. God's kingdom is a leaven; but the separation of the good from the bad is reserved for the day of judgment. The simple duty of each individual is to guard himself and his surroundings from the evil. On the Inspirationists see Weissmann, *Introd. in Memorab. Eccles. Hist. Sacræ* (Stuttg. 1719), pt. ii, sec. xvii, p. 1264 sq., No. 9. On the Separatists generally, Schlegel, *Kirchengesch. d. 18ten Jahrhunderts*, ii, 1054 sq. — Herzog, *Real-Encyklop.* s. v.

Separatists, a general term which may be considered as meaning dissenters from the Church of England, but also applied at different periods to certain sects as the special name by which they chose to be known.

1. In the reign of bloody Mary, the name was given to two congregations of Protestants who refused to conform to the service of the mass. Mr. Rose was minister of the one which met in Bow-church Yard, London, where thirty of them were apprehended in the act of receiving the Lord's supper, and narrowly escaped being committed to the flames. The other and much larger congregation was discovered at Islington, and Mr. Rough, its minister, and several others were burned by order of bishop Bonner.

2. In Ireland there are three distinct bodies of Separatists. The Walkerites, founded by Rev. John Walker, who seceded from the Established Church of Ireland and formed a small Church in Dublin on the principle of holding no communion with any other sect. They profess to found their principles entirely upon the New Test., and to be governed wholly by its laws. On doctrinal points they agree with the Sandemanians (q. v.). They hold that by his revealed word the spirit of God works in them, both to will and to do; that God is the sole author and agent of everything that is good; and maintain that everything that comes from the sinner himself, either before or after conversion, is essentially evil; that the idea of any successors to the apostles, or of any change in the law of Christ's kingdom, is utterly unchristian. They have, therefore, no clerical order. Another body of Irish Separatists was originated by Rev. Mr. Kelly, who seceded from the Established Church, and was soon after joined by Rev. George Carr, of New Ross. The few churches belonging to this sect hold the same order and discipline as the Sandemanians, though in doctrine they approach more nearly to the evangelical dissenters. The Darbyites, followers of the Rev. Mr. Darby, who combined strict evangelical doctrines with the peculiar tenets of the Millenarians. From these sprang the Plymouth Brethren (q. v.).

3. A German Pietist sect at Würtemberg who separated themselves from the Lutheran Church about the middle of the 18th century. Meeting with much opposition and persecution, a number of them, under George Rapp, emigrated to Pennsylvania, and formed the *Harmony Society*. In 1815 they removed to Indiana, where they remained only two years, and, selling their property, returned to Pennsylvania, and in Beaver County built a town called Economy, where they have amassed considerable property. See Rappists. Those who remained in Germany, after much opposition, were allowed to form a congregation at Kornthal, and became known as Kornthalites. See Kornthal, Society of. Those who refused to conform to the German Evangelical Union, formed by Frederick William III of Prussia, were also called Separatists.

4. The name was assumed by some of the early Puritans, perhaps the early Traskites (q. v.). In their principles, condemning taste in dress, joyousness of life, etc., we recognise the class of Puritans afterwards represented by the Quakers. There were a few congregations of Separatists in Scotland, and one was commenced in London in 1820. See Blunt, *Dict. of Sects*, s. v.; Gardner, *Faiths of the World*, s. v.

SEPARATISTS AT ZOAR. The village of Zoar, which is the home of this communistic society, is in Tuscarawas County, O. From Nordhoff's *Communistic Societies of the United States* we gather the following information respecting them:

1. *History.*—This society, like the Harmony Society, originated in Würtemberg, and like them, the Inspirationists, and others, were dissenters from the Established Church. Their refusal to send their children to the schools under the control of the clergy, and to allow their young men to serve as soldiers, brought upon them persecution from both civil and ecclesiastical authorities. They suffered for ten or twelve years, when they were assisted by some English Quakers to emigrate to the United States. They arrived at Philadelphia in August, 1817, and bought a tract of 5600 acres of land in Ohio. They chose Joseph Bäumeler

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to be their leader, who, with a few able-bodied men, took possession about Dec. 1, 1817. At first it was not intended to form a communistic society, but having many very poor among them, it was thought that the only way they could keep the enterprise from failing was to establish a community of goods and efforts. An agreement to that effect was signed, April 15, 1819. Bäumeler was chosen spiritual and temporal head, and changing his name to Bimeler, the people came to be commonly spoken of as "Bimmelers." In March, 1824, an amended constitution was adopted. Between 1828 and 1830 they began to permit marriage, Bäumeler himself taking a wife. In 1832 they were incorporated by the Legislature as the "Separatist Society of Zoar," and a new constitution, still in force, was signed the same year. They have prospered materially, and now own, in one tract, over 7000 acres of very fertile land, besides some in Iowa. They have a woollen-factory, two large flour-mills, saw and planing mill, shops, tannery, etc. They had in 1874 about 300 members and property worth more than $1,000,000.

II. *Religion.*—Their "Principles," printed in the first volumes of Bäumeler's discourses, were evidently framed in Germany, and consist of twelve articles:

"I. We believe and confess the Trinity of God: Father, Son, and Holy Ghost.
"II. The fall of Adam and of all mankind, with the loss thereby of the likeness of God in them.
"III. The return through Christ to God, our proper Father.
"IV. The Holy Scriptures as the measure and guide of our lives, and the touchstone of truth and falsehood.
"All our other principles arise out of these, and rule our conduct in the religious, spiritual, and natural life.
"V. All ceremonies are banished from among us, and we declare them useless and injurious; and this is the chief cause of our separation.
"VI. We render to no mortal honors due only to God, as to uncover the head or to bend the knee. Also we address every one as 'thou'—*du*.
"VII. We separate ourselves from all ecclesiastical connections and constitutions, because true Christian life requires no sectarianism, while set forms and ceremonies cause sectarian divisions.
"VIII. Our marriages are contracted by mutual consent, and before witnesses. They are then notified to the political authority; and we reject all intervention of priests or preachers.
"IX. All intercourse of the sexes, except what is necessary to the perpetuation of the species, we hold to be sinful and contrary to the order and command of God. Complete virginity or entire cessation of sexual commerce is more commendable than marriage.
"X. We cannot send our children into the schools of Babylon [meaning the clerical schools of Germany], where other principles contrary to these are taught.
"XI. We cannot serve the state as soldiers, because a Christian cannot murder his enemy, much less his friend.
"XII. We regard the political government as absolutely necessary to maintain order, and to protect the good and honest and punish the wrong-doers; and no one can prove us to be untrue to the constituted authorities."

III. *Practical Life.*—The members of the society are divided into two classes, the novitiates and the full associates. The former are obliged to serve at least one year before admission into the latter class, and this is exacted even of their own children, if on attaining majority they wish to enter the society. According to the constitution, all officers are elected by the whole society, the women having the right to vote as well as the men. They manage, with the consent of the society, all its affairs, cases of disagreement being referred to the "Standing Committee of Five," as a court of appeals. Before 1845, children remained with their parents until three years of age, when they ceased to be under their exclusive control. Since then the custom of the society taking care of the child ceased, being found inconvenient. The Zoar people read little except the Bible and the few pious books brought from Germany, or imported since. They belong to the peasant class of South Germany, are unintellectual, and have risen but little in culture.

In their religious observances they studiously avoid forms. On Sunday they have three meetings; in the morning, after singing, one of Bäumeler's discourses is read; in the afternoon the children meet to study the Bible; and in the evening they meet to sing and listen to the reading of some work that interests them. During the week there are no religious meetings. Audible or public prayer is not practiced among them, neither do they have any "preacher." They use neither baptism nor the Lord's supper. They address each other by the first name, and use no titles of any kind. They wear their hats in a public room, and seat the sexes separately in Church.

Se'phar (Heb. *Sephar'*, סְפַר, *a numbering;* Sept. Σαφηρά v. r. Σωφηρά), "a mountain of the east," a line drawn from which to Mesha formed the boundary of the Joktanitic tribes (Gen. x, 30). The name may remind us of *Saphar*, which the ancients mention as a chief place of South Arabia (Pliny, *H. N.* vi, 23-26). The map of Berghaus exhibits on the south-west point of Arabia a mountain called *Subber*, which, perhaps, supplies the spot we seek (see Burckhardt, *Arabia*, p. 236). If this be the case, and Mesha be (as usually supposed) the Mesene of the ancients, the line between them would intersect Arabia from north-east to south-west. That Sephar is called "a mountain of *the east*" is to be understood with reference to popular language, according to which Arabia is described as the "east country." See Baumgarten, *Theolog. Commentar zum A. T.* i, 152; Bochart, *Phaleg.* ii, 20.—Kitto. The immigration of the Joktanites was probably from west to east [see ARABIA; MESHA], and they occupied the south-western portion of the peninsula. The undoubted identifications of Arabian places and tribes with their Joktanitic originals are included within these limits, and point to Sephar as the eastern boundary. There appears to be little doubt that the ancient seaport town called Dhafâri or Zafari, and Dhafâr or Zafâr (now *Jofâr*, i. e. *ez-Zofar*), without the inflexional termination, represents the Biblical site or district: thus the etymology is sufficiently near, and the situation exactly agrees with the requirements of the case. Accordingly, it has been generally accepted as the Sephar of Genesis.

But the etymological fitness of this site opens out another question, inasmuch as there are no less than four places bearing the same name, besides several others bearing names that are merely variations from the same root. The frequent recurrence of these variations is curious; but we need only here concern ourselves with the four first-named places, and of these two only are important to the subject of this article. They are of twofold importance, as bearing on the site of Sephar, and as being closely connected with the ancient history of the Joktanitic kingdom of Southern Arabia, the kingdom founded by the tribes sprung from the sons of Joktan. The following extracts will put in a clear light what the best Arabian writers themselves say on the subject. The first is from the most important of the Arabic lexicons:

"Dhafâri is a town of the Yemen; one says, 'He who enters Dhafâri learns the Himyeritic.' . . . Es-Sagháni says, 'In the Yemen are four places, every one of which is called Dhafâri; two cities and two fortresses. The two cities are Dhafâri-l-Hakl, near San'à, two days' journey from it on the south; and the Tubbaas used to abide there, and it is said that it is San'à [itself]. In relation to it is called the onyx of Dhafâri. (Ibn-Es-Sikkit says that the onyx of Dhafâri is so called in relation to Dhafâri-Asad, a city in the Yemen.) Another is in the Yemen, near Mirbât, in the extremity of the Yemen, and is known by the name of Dhafâri-s-Sâhib [that is, of the sea-coast], and in relation to it is called the Kust-Dhafâri [either costus or aloes-wood], that is, the wood with which one fumigates, because it is brought thither from India, and from it to [the rest of] the Yemen.' . . . And it Yâkût meant, for he said, 'Dhafâri . . . is a city in the extremity of the Yemen, near to Esh-Shihr.' As to the two fortresses, one of them is a fortress on the south of San'à, two days' journey from it, in the country of [the tribe of] Beuû-Murâd, and it is called Dhafâri-l-Wadiyeyn [that is, of the Two Valleys]. It is also called Dhafâri-Zeyd; and another is on the north thereof, also two days' journey from it, in the country of Hemdân, and is called Dhafâri-dh-Dhâhir" (*Tâj-el-'Arûs*, MS. s. v.).

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Yakût, in his homonymous dictionary (*El-Mushtarak*, s. v.), says:

"Dhafâri is a celebrated city in the extremity of the country of the Yemen, between 'Omân and Mirbât, on the shore of the sea of India: I have been informed of this by one who has seen it prosperous, abounding in good things. It is near Esh-Shihr. Dhafâri-Zeyd is a fortress in the Yemen in the territory of Habb; and Dhafâri is a city near to San'à, and in relation to it is called the Dhafâri onyx: in it was the abode of the kings of Himyer, and of it was said, 'He who enters Dhafâri learns the Himyeritic, and it is said that San'à itself is Dhafâri."

Lastly, in the geographical dictionary called the *Maràsid*, which is ascribed to Yakût, we read, s. v.:

"Dhafâri: two cities in the Yemen, one of them near to San'à, in relation to which is called the Dhafâri onyx: in it was the dwelling of the kings of Himyer; and it is said that Dhafâri is the city of San'à itself. And Dhafâri of this day is a city on the shore of the sea of India; between it and Mirbât are five parasangs of the territories of Esh-Shihr, [and it is] near to Suhâr, and Mirbât is the other anchorage besides Dhafâri. Frankincense is only found on the mountain of Dhafâri of Esh-Shihr."

These extracts show that the city of Dhafâri near San'à was very little known to the writers, and that little only by tradition. It was even supposed to be the same as, or another name for, San'à, and its site had evidently fallen into oblivion at their day. But the seaport of this name was a celebrated city, still flourishing, and identified on the authority of an eye-witness. M. Fresnel has endeavored to prove that this city, and not the western one, was the Himyeritic capital; and certainly his opinion appears to be borne out by most of the facts that have been brought to light. Niebuhr, however, mentions the ruins of Dhafâri near Yerîm, which would be those of the western city (*Descr.* p. 206). While Dhafâri is often mentioned as the capital in the history of the Himyeritic kingdom (Caussin, *Essai*, i, passim), it was also in the later times of the kingdom the seat of a Christian Church (Philostorgius, *Hist. Eccles.* iii, 4). Abulfeda has fallen into an absurd error in his *Geography*, noticed by M. Fresnel (*IVe Lettre*, p. 317). He endeavors to prove that the two Zafâris were only one, by supposing that the inland town, which he places only twenty-four leagues from San'à, was originally on the sea-coast.

But, leaving this curious point, it remains to give what is known respecting Dhafâri the seaport, or, as it will be more convenient to call it, after the usual pronunciation, Zafâr. All the evidence is clearly in favor of this site being that of the Sephar of the Bible, and the identification has accordingly been generally accepted by critics. More accurately, it appears to preserve the name mentioned in Gen. x, 30, and to be in the district anciently so named. It is situate on the coast, in the province of Hadramâwt, and near to the district which adjoins that province on the east, called Esh-Shihr (or as M. Fresnel says it is pronounced in the modern Himyeritic, *Shher*). Wellsted says of it, "Dofâr is situated beneath a lofty mountain" (ii, 453). In the *Maràsid* it is said, as we have seen, that frankincense (in the author's time) was found only in the "mountain of Dhafâri;" and Niebuhr (*Descr.* p. 248) says that it exports the best frankincense. M. Fresnel gives almost all that is known of the present state of this old site in his *Lettres sur l'Hist. des Arabes avant l'Islamisme* (Ve Lettre, *Journ. Asiat.* iiie série, tom. v). Zafâr, he tells us, pronounced by the modern inhabitants "Isfôr," is now the name of a series of villages situate some of them on the shore, and some close to the shore, of the Indian Ocean, between Mirbât and Rás-Sájir, extending a distance of two days' journey, or seventeen or eighteen hours, from east to west. Proceeding in this direction, those near the shore are named Tâkah, Ed-Daháriz, El-Belîd, El-Háfeh, Salâbah, and Awkad. The first four are on the sea-shore, and the last two at a small distance from it. El-Belîd, otherwise called Harkâm, is, in M. Fresnel's opinion, the ancient Zafâr. It is in ruins, but ruins that attest its former prosperity. The inhabitants were celebrated for their hospitality. There are now only three or four inhabited houses in El-Belîd. It is on a small peninsula lying between the ocean and a bay, and the port is on the land side of the town. In the present day, during nearly the whole of the year, at least at low tide, the bay is a lake and the peninsula an isthmus; but the lake is of sweet water. In the rainy season, which is in the spring, it is a gulf of sweet water at low tide, and of salt water at high tide.

The classical writers, as above noted, mention "Saphar metropolis" (Σαπφάρα μητρόπολις) or Saphar (in *Anon. Peripl.* p. 274), in long. 88°, lat. 14° 30', according to Ptolemy, the capital of the Sappharitæ (Σαπφαρῖται), placed by him (vi, 6, 25) near the Homeritæ; but their accounts are obscure, and probably from hearsay. In later times, as we have already said, it was the seat of a Christian Church—one of three which were founded A.D. 343, by permission of the reigning Tubbaa, in Dhafâri (written Tapharon, Τάφαρον, by Philostorgius, *Hist. Eccles.* iii, 4), in 'Aden, and on the shores of the Persian Gulf. Theophilus, who was sent with an embassy by order of the emperor Constantine to effect this purpose, was the first bishop (Caussin, i, 111 sq.). In the reign of Abrahah (A.D. 537–570) St. Gregentius was bishop of these churches, having been sent by the patriarch of Alexandria (see the authorities cited by Caussin, i, 142-145).—Smith.

Seph'arad (Heb. *Sepharad'*, סְפָרַד, meaning, if Heb., *separated;* Targ. אִסְפַּמְיָא, i. e. *Ispamia;* Sept. ἕως Ἐφραθᾶ; Vulg. *in Bosporo*), a name which occurs in Obad. 20 only, as that of a place in which the Jews of Jerusalem were then held in captivity, and whence they were to return to possess the cities of the south. Its situation has always been a matter of uncertainty, and cannot even now be said to be settled.

1. The reading of the Sept. given above, and followed by the Arabic Version, is probably a mere conjecture, though it may point to a modified form of the name in the then original, viz. *Sepharath*. In Jerome's copy of the Sept. it appears to have been Εὐφράτης, since (*Comm. in Abd.*) he renders their version of the verse *transmigratio Ierusalem usque Euphrathem*. This is certainly extremely ingenious, but will hardly hold when we turn it back into Hebrew.

2. The reading of the Vulgate, *Bosporus* (obtained by taking the prefixed preposition as part of the name—בספרד—and at the same time rejecting the final ד), was adopted by Jerome from his Jewish instructor, who considered it to be "the place to which Hadrian had transported the captives from Jerusalem" (*Comm. in Abd.*). This interpretation Jerome did not accept, but preferred rather to treat Sepharad as connected with a similar Assyrian word signifying a "boundary," and to consider the passage as denoting the dispersion of the Jews into all regions. We have no means of knowing to which Bosporus Jerome's teacher alluded—the Cimmerian or the Thracian. If the former (Strait of Yenikale), which was in Iberia, it is not impossible that this rabbi, as ignorant of geography outside of the Holy Land as most of his brethren, confounded it with Iberia in Spain, and thus agreed with the rest of the Jews whose opinions have come down to us. If the latter (Strait of Constantinople), then he may be taken as confirming the most modern opinion (noticed below), that Sepharad was Sardis in Lydia.

3. The Targum Jonathan (see above) and the Peshito-Syriac, and from them the modern Jews, interpret Sepharad as *Spain* (Ispamia and Ispania), one common variation of which name, Hesperia, does certainly bear considerable resemblance to Sepharad; and so deeply has this taken root that at the present day the Spanish Jews, who form the chief of the two great sections into which the Jewish nation is divided, are called by the Jews themselves the *Sephardim*, German Jews being known as the *Ashkenazim*. It is difficult to suppose that either of these can be the true explanation of Sepharad. The prophecy of Obadiah has every appearance

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of referring to the destruction of Jerusalem by Nebuchadnezzar, and there is no reason to believe that any Jews had been at that early date transported to Spain.

4. Others have suggested the identity of Sepharad with *Sipphara* in Mesopotamia (Hardt, *Sipphara Babyloniæ* [Helmst. 1708]), but that is more probably Sepharvaim.

5. The name has perhaps been discovered in the cuneiform Persian inscriptions of Naksh-i-Rustum and Behistun (see Burnouf, *Mém. sur Deux Inscr. Cunéif.* 1836, p. 147), and also in a list of Asiatic nations given by Niebuhr (*Reiseb.* ii, pl. 31). In the latter it occurs between Ka Ta Pa TUK (Cappadocia) and Ta UNA (Ionia). De Sacy was the first to propose the identification of this with Sepharad, and subsequently it was suggested by Lassen (*Zeitschr. f. Morgenl.* V, i, 50) that S Pa Ra D was identical with *Sardis*, the ancient capital of Lydia. This identification is approved of by Winer, and adopted by Dr. Pusey (*Introd. to Obad.* p. 232, note, also p. 245). In support of this, Fürst (*Handwb.* ii, 95 a) points out that Antigonus (B.C. cir. 320) may very probably have taken some of his Jewish captives to Sardis; but it is more consistent with the apparent date of Obadiah's prophecy to believe that he is referring to the event mentioned by Joel (iii, 6), when "children of Judah and Jerusalem" were sold to the "sons of the Javanim" (Ionians), which—as the first captivity that had befallen the kingdom of Judah, and a transportation to a strange land, and that beyond the sea—could hardly fail to make an enduring impression on the nation.

6. Ewald (*Propheten*, i, 404) considers that Sepharad has a connection with *Zarephath* in the preceding verse; and while deprecating the "penetration" of those who have discovered the name in a cuneiform inscription, suggests that the true reading is Sepharam, and that it is to be found in a place three hours from Akka, i. e. doubtless the modern Shefa 'Omar, a place of much ancient repute and veneration among the Jews of Palestine (see Zunz, note to Parchi, p. 428); but it is not obvious how a residence within the Holy Land can have been spoken of as a captivity, and there are considerable differences in the forms of the two names.

7. Michaelis (*Suppl.* No. 1778) has devoted some space to this name; and, among other conjectures, ingeniously suggests that the "Spartans" (q. v.) of 1 Macc. xii, 15 are accurately "Sepharadites." This suggestion, however, does not appear to have stood the test of later investigations.—Smith. But it is adopted by Keil (*ad loc.*), who objects to the view expressed above (No. 5) that Sardis would naturally be Hebraized סורד.

8. Juynboll proposes (*Hist. Samar.* p. 20) to read בְּסֹוף פְּרָת, *at the end of* (i. e. beyond) *the Euphrates*, as the origin of the Sept. rendering, but such a phrase would be unnatural.

Sephardim, a name applied to the Spanish Jews. They were banished from Spain in 1492, and from Portugal in 1497, and yet they still maintain their identity as a separate class of Jews among their brethren in all parts of the world. They look upon themselves as a higher order of Israelites. One peculiar point of distinction which marks them out from other Jews is their daily use of the old Spanish language, with which they are so familiar that their own Scriptures are better known to them in the old Spanish version than in the original Hebrew. See JEWS.

Sepharva'im (Heb. *Sepharva'yim*, סְפַרְוַיִם; Sept. Σεπφαρουαΐμ, Ἐπφαρουαΐμ) is mentioned by Sennacherib in his letter to Hezekiah as a city whose king had been unable to resist the Assyrians (2 Kings xix, 13; Isa. xxxvii, 13; comp. 2 Kings xviii, 34). It is coupled with Hena and Ava, or Ivah, which were towns on the Euphrates above Babylon. Again, it is mentioned in 2 Kings xvii, 24 as one of the places from which colonists were transported to people the desolate Samaria, after the Israelites had been carried into captivity, where it is again joined with Ava, and also with Cuthah and Babylon. These indications are enough to justify us in identifying the place with the famous town of *Sippara*, on the Euphrates above Babylon (Ptolemy, v, 18), which was near the site of the modern *Mosaïb*. Sippara was mentioned by Berosus as the place where, according to him, Xithrus (or Noah) buried the records of the antediluvian world at the time of the deluge, and from which his posterity recovered them afterwards (*Fragm. Hist. Gr.* ii, 501; iv, 280). Abydenus calls it πόλιν Σιππαρηνῶν (*Fragm.* 9), and says that Nebuchadnezzar excavated a vast lake in its vicinity for purposes of irrigation. Pliny seems to intend the same place by his "oppida Hipparenorum"—where, according to him, was a great seat of the Chaldaic learning (*Hist. Nat.* vi, 30). When Pliny places Hippara, or Sippara, on the Narragam (Nahr Agam), instead of on the Euphrates, his reference is to the artificial channel which branched off from the Euphrates at Sippara and led to the great *lake* (Chald. אגנרא) excavated by Nebuchadnezzar. Abydenus called this branch "Aracanus" (Ἀράκανος), Ar Akan (*Fragm.* 10). The plural form here used by Pliny may be compared with the dual form in use among the Jews; and the explanation of both is to be found in the fact that there were two Sipparas, one on either side of the river. Berosus called Sippara "a city of the sun" (Ἡλίου πόλιν); and in the inscriptions it bears the same title, being called *Tsipar sha-Shamas*, or "Sippara of the Sun"—the sun being the chief object of worship there. Hence the Sepharvites are said, in 2 Kings xvii, 31, to have "burned their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim"—these two distinct deities representing respectively the male and female powers of the sun, as Lunus and Luna represented the male and female powers of the moon among the Romans.—Smith.

Se'pharvite (Heb. *Sepharvi'*, סְפַרְוִי, but only in the plural; Sept. Σεπφαρουαΐμ v. r. Σεφφαρουΐν), a native of Sepharvaim (q. v.) (2 Kings xviii, 31).

Sephe'la (1 Macc. xii, 38). See SHEPHELAH.

Sepher ASARA MAAMAROTH. See AFFENDOFULO, CALEB.

Sepher HA-BAHIR. See NECHUNJAH BEN-HA-KANAH.

Sepher HA-NIKKUD. See CHAJUG, JEHUDA BEN-DAVID.

Sepher JEZIRAH. See JEZIRAH.

Sepher NITSACHON. See LIPMANN, JOMTOB.

Sepher TORAH. See TORAH.

Sepher ZERUBBABEL (סֵפֶר זְרֻבָּבֶל) is the title of an apocalyptic book, written in the form of a dialogue between Zerubbabel and the angel Metatron about the birth, education, life, war, and death of Armillus, who is about to appear after the war between Gog and Magog, etc. The wonders of the Messiah were to be seen between 1063 and 1068. This work, which was probably written between 1050 and 1060, was first printed at Constantinople in 1519; then at Wilna in 1819. Lately it was published by Jellinek, according to two Leipsic MSS. (Cod. 22 and 38), in his collection entitled בֵּית הַמִּדְרָשׁ [Leipsic, 1853], ii, 54–57). See Fürst, *Bibl. Jud.* iii, 317; Grätz, *Gesch. der Juden*, vi, 58 sq. (B. P.)

Sephiroth (סְפִירוֹת), a Cabalistic term of frequent occurrence in late Jewish writers. The ten Sephiroth have been represented in three different forms, all of which may be seen in H. More's *Opera Philos.* i, 423; and one of which, although not the most usual, has already been given in the art. CABALA. The Sephiroth have been the theme of endless discussion; and it has even been disputed whether they are designed to express theological, philosophical, or physical mysteries. The Jews themselves generally regard them as the sum

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and substance of Cabalistical theology, indicating the emanating grades and order of efflux according to which the nature and manifested operation of the Supreme Being may be comprehended. Several Christian scholars have discerned in them the mysteries of their own faith, the Trinity, and the incarnation of the Messiah. In this they have received some sanction by the fact noticed by Wolf, that most learned Jewish converts endeavor to demonstrate the truth of Christianity out of the doctrines of the Cabala (*Biblioth. Hebr.* i, 360). The majority of all parties appear to concur in considering the first three Sephiroth to belong to the essence of God, and the last seven to denote his attributes, or modes of existence. The following treatises on this subject are among the most remarkable: a dissertation by Rhenferd, *De Stylo Apocalypseos Cabbalistico*, in Danz's *Nov. Test. ex Talmude Illust.* p. 1090, in which he endeavors to point out many extraordinary coincidences between the theosophy of the Cabala and the book of Revelation (which may be compared with an essay of similar tendency in Eichhorn's *Bibl. Biblioth.* iii, 191); some remarks by Löwe, in the last-named journal (v, 377 sq.); and a dissertation by Vitringa, *De Sephiroth Kabbalistarum*, in his *Observat. Sacr.* i, 126, in which he first showed how the Sephiroth accorded with the human form.—Kitto.

Sephorno. See SFORNO.

Sepphŏris (Σεπφώρις v. r. Σίφφορις), a town of Upper Galilee, not mentioned under this name in Scripture, but frequently by Josephus. It was garrisoned by Antigonus in his war with Herod the Great, until the latter took it early in his Galilæan campaign (Josephus, *Ant.* xiv, 15, 4). It seems to have been a place of arms, and to have been occasionally the royal residence, for, in the troubles which arose in the country during the presidency of Varus, the robber chief Judas, son of Ezekias, seized the palace of Sepphoris, and carried off the arms and treasure which it contained (*ibid.* xvii, 12, 5). It was subsequently taken and burned by Varus (*ibid.* xvii, 12, 9). Herod the tetrarch (Antipas) afterwards rebuilt and fortified it, and made it the glory of all Galilee, and gave it independence (*ibid.* xviii, 2, 1); although, according to the statement of Justus, the son of Pistus, he still maintained the superiority of his newly founded city, Tiberias; and it was not until Nero had assigned Tiberias to Agrippa the Younger that Sepphoris established its supremacy and became the royal residence and depository of the archives. It is termed the strongest city of Galilee, and was early taken by Gallus, the general of Cestius (*War*, ii, 18, 11). It maintained its allegiance to the Romans after the general revolt of Galilee (*ibid.* iii, 2, 4; 4, 1), but did not break with the Jewish leaders (*Life*, 8, 9). Its early importance as a Jewish town, attested by the fact that it was one of the five cities in which district sanhedrim were instituted by Gabinius (*War*, i, 8, 5), was further confirmed by the destruction of Jerusalem, after which catastrophe it became for some years the seat of the Great Sanhedrim, until it was transferred to Tiberias (Robinson, *Bib. Res.* iii, 202). It was subsequently called *Diocæsarèa*, which is its more common appellation in the ecclesiastical annals; while Epiphanius and Jerome recognise both names. A revolt of the Jewish inhabitants in the reign of Constantius (A.D. 339) led to the destruction of the city by Constantius Gallus Cæsar (Socrates, *H. E.* ii, 33; Sozomen, *H. E.* iv, 7). This town, once the most considerable city of Galilee, was situated, according to Jerome, ten miles west of Mount Tabor (*Onomast.* s. v. Θαβώρ; Procopius Gazæus, *Comment. in Lib. Judicum*). It was much celebrated in the history of the Crusaders for its fountain, a favorite camping-place of the Christians. It is still represented by a poor village bearing the name *Seffurieh*, distant about five miles to the north of Nazareth, retaining no vestiges of its former greatness, but conspicuous with a ruined tower and church, both of the Middle Ages; the latter professing to mark the site of the birthplace of the Virgin Mary, assigned by a late tradition to this locality. It became the see of a suffragan bishop under the metropolitan of Scythopolis (Le Quien, *Oriens Christianus*, iii, 713, 714), and there are coins still extant of the reigns of Domitian, Trajan, etc. (Reland, *Palæstina*, p. 199–1003; Eckhel, *Doct. Vet. Num.* iii, 425, 426).—Smith, *Dict. of Class. Geog.* s. v. A recent German writer (Lebrecht, in his pamphlet on the subject [Berlin, 1877]) maintains that this was the site of the *Bether* (q. v.) of the Talmud.

Sept. See SEPTUM.

Septfoil (*seven-leaf*), an architectural ornament which has seven cusps or points.

Septimăna in Albis (*sevenfold in white*) is the name frequently given to the first week in Whitsuntide with reference to the state of the newly baptized, who wore their white robes of baptism during that time. See ALB.

Septimontium, a Roman festival which was held in the month of December, and lasted only for a single day. The day of the Septimontium was a *dies feriatus* for the Montani, or the inhabitants of the seven ancient hills, who offered sacrifices to the gods in their several districts. They were believed to have been instituted to commemorate the enclosure of the seven hills of Rome within the walls of the city. See ROME.

Septuagesima (*seventieth*), the third Sunday before Lent. The reason of its application to the day is uncertain. Some liturgical writers—e. g. Pamelius—trace it to the association of the ancient monastic Lent of seventy days with the seventy years' captivity of Israel in Babylon. The following is more probable: There being exactly fifty days between the Sunday next before Lent and Easter-day inclusive, that Sunday is termed Quinquagesima, i. e. the fiftieth; and the two immediately preceding Sundays are called from the next round numbers Sexagesima, the sixtieth, and Septuagesima, the seventieth. The observation of these days and the weeks following appears to be as ancient as the time of Gregory the Great. Some of the more devout Christians observed the whole time from the first of these Sundays to Easter as a season of humiliation and fasting, though the ordinary custom was to commence fasting on Ash-Wednesday. See Eden, *Dict. of the Church*, s. v.; Blunt, *Dict. of Theology*, s. v.

Septuagint is the common title of the earliest and most important version of the Old Testament, namely, into Greek, and is generally held to have derived its title (*seventy*) from the traditionary number of its translators (see below), rather than (as Eichhorn thought) from the authority of the Alexandrian Sanhedrim as consisting of seventy members. (In the following account we largely make use of that in Smith's *Dict. of the Bible*, with additions from other sources.) See GREEK VERSIONS.

I. *Origin of the Version.*—This is as great a riddle as the sources of the Nile. The causes which produced the translation, the number and names of the translators, the times at which different portions were translated, are all uncertain.

1. *Ancient Testimony on the Subject.*—(1.) The oldest writer who makes mention of the Septuagint is Aristobulus, an author referred to by Eusebius (*Præpar. Evangel.* xiii, 12) and Clement of Alexandria (*Stromata*, v, 595). According to Eusebius, he was a Jew, who united the Aristotelian with the Jewish philosophy, and composed a commentary on the law of Moses, dedicated to Ptolemy Philometor. He is also mentioned in 2 Macc. i, 10. Both Clement and Eusebius make him contemporary with Philometor (2d century B.C.), for the passages in their writings, in which they speak of him under Philadelphus must either have been corrupted by ignorant transcribers or have been so written by mis-

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take (Valckenaer, § 10, 11; Dähne, p. 81 sq.). His words relative to the Septuagint are these:

"It is manifest that Plato has followed our law, and studied diligently all its particulars; for before Demetrius Phalereus a translation had been made by others of the history of the Hebrews' going-forth out of Egypt, and of all that happened to them, and of the conquest of the land, and of the exposition of the whole law. Hence it is manifest that the aforesaid philosopher borrowed many things, for he was very learned, as was Pythagoras, who also transferred many of our doctrines into his system. But the entire translation of our whole law (ἡ δὲ ὅλη ἑρμηνεία τῶν διὰ τοῦ νόμου πάντων) was made in the time of the king named Philadelphus, a man of greater zeal, under the direction of Demetrius Phalereus."

The entire passage has occasioned much conjecture and discussion. It is given by Valckenaer (*Diatribe*, etc.), Thiersch (*De Versione Alexandrina*), and Frankel (*Vorstudien*, etc.). It appears that the words of Aristobulus do not speak of any *prior Greek translation*, as Hody supposes, or indeed of any translation whatever. They rather refer to some brief extracts relative to Jewish history, which had been made from the Pentateuch into a language commonly understood by the Jews in Egypt, before the time of Demetrius. The *entire law* was first rendered into Greek under Philadelphus. Hody, and after him Eichhorn, conjectured that the fragments of Aristobulus preserved by Eusebius and Clement were written in the 2d century by another Aristobulus, a Christian, and that Aristobulus, the professed Peripatetic, was a heathen. But the quotation of Cyril of Alexandria (*Contra Julianum*, lib. vi), to which they appeal, was erroneously made by that father, as may be seen by comparing it with Clement. Richard Simon also denied the authenticity of Aristobulus's remains (*Histoire Critique du V. T.* p. 189). But Valckenaer has sufficiently established their authenticity. The testimony of Aristobulus is corroborated by a Latin scholion recently found in a MS. of Plautus at Rome, which has been described and illustrated by Ritschl in a little book entitled *Die alexandrinischen Bibliotheken*, etc. (Berlin, 1838). From the passage of Aristobulus already quoted, it appears that in the time of Aristobulus, i. e. the beginning of the 2d century B.C., this version was considered to have been made when Demetrius Phalereus lived, or in the reign of Ptolemy Soter. Hody, indeed, has endeavored to show that this account contradicts the voice of certain history, because it places Demetrius in the reign of Philadelphus. But the version may have been begun under Soter and completed under Philadelphus, his successor. In this way may be reconciled the discordant notices of the time when it originated; for it is well known that the Palestinian account, followed by various fathers of the Church, asserts that Ptolemy Soter carried the work into execution, while according to Aristeas, Philo, Josephus, etc., his son Philadelphus was the person. Hody harmonizes the discrepancy by placing the translation of the Pentateuch in the two years during which father and son reigned conjointly (B.C. 286 and 285). The object of Demetrius in advising Soter to have in his library a copy of the Jewish laws in Greek is not stated by Aristobulus, but Aristeas relates that the librarian represented it to the king as a desirable thing that such a book should be deposited in the Alexandrian library. Some think that *a literary* rather than *a religious* motive led to the version. So Hävernick. This, however, may be reasonably doubted. Hody, Sturz, Frankel, and others conjecture that the object was *religious* or *ecclesiastical*. Eichhorn refers it to *private impulse;* while Hug takes the object to have been *political*. It is not probable, however, that the version was intended for the king's use, or that he wished to obtain from it information respecting the best mode of governing a nation and enacting laws for its economic well-being. The character and language of the version unite to show that an Egyptian king, probably ignorant of Greek, could not have understood the work. Perhaps *an ecclesiastical* motive prompted the Jews who were originally interested in it, while Demetrius Phalereus and the king may have been actuated by some other design.

It is difficult, if not impossible, to ascertain whether Aristobulus's words imply that *all* the books of the Old Test. were translated into Greek under Philadelphus, or simply the Pentateuch. Hody contends that *νόμος*, the term used by Aristobulus, meant at that time the Mosaic books alone, although it was afterwards taken in a wider sense so as to embrace all the Old Test. Valckenaer thinks that *all* the books were comprehended under it. It is certainly more natural to restrict it to the Pentateuch. The Pentateuch, therefore, was completed under Philadelphus.

(2.) The next historical testimony regarding the Septuagint is the prologue of Jesus the son of Sirach, a document containing the judgment of a Palestinian Jew concerning the version before us. His words are these: "And not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference when they are spoken in their own language." Frankel has endeavored to throw suspicion on this passage, as if it were unauthentic, but his reasons are extremely slender (p. 21, note w). It appears from it that the law, the prophets, and the other books had been translated into Greek in the time of the son of Sirach, i. e. that of Ptolemy Physcon, B.C. 130.

(3.) The account given by Aristeas comes next before us (see Rosenmüller, *Handb. d. Lit. d. bibl. Kritik u. Exeg.* ii, 413 sq.). This writer pretends to be a Gentile, and a favorite at the court of Ptolemy Philadelphus, king of Egypt. In a letter addressed to his brother Philocrates, he relates that Philadelphus, when forming a library at great expense, was advised by Demetrius Phalereus to apply to the Jewish high-priest Eleazer for a copy of the book containing the Jewish laws. Having previously purchased the freedom of more than a hundred thousand captive Jews in Egypt, the king sent Aristeas and Andreas to Jerusalem with a letter requesting of Eleazer seventy-two persons as interpreters, six out of each tribe. They were despatched accordingly with a magnificent copy of the law, and were received and entertained by the king for several days with great respect and liberality. Demetrius led them to an island, probably Pharos, where they lodged together. The translation was finished in seventy-two days, having been written down by Demetrius piece by piece, as agreed upon after mutual consultation. It was then publicly read by Demetrius to a number of Jews whom he had summoned together. They approved of it, and imprecations were uttered against any one who should presume to alter it. The Jews requested permission to take copies of it for their use, and it was carefully preserved by command of the king. The interpreters were sent home loaded with presents.

The work of Aristeas, which was first published in the original Greek by Simon Schard (Basel, 1561, 8vo), and several times reprinted, was also given by Hody in Greek and Latin, in his book entitled *De Bibliorum Textibus Originalibus, Versionibus Græcis, et Latina Vulgata* (Oxon. 1705, fol.). The most accurate edition, however, is that by Galland, in the *Bibliotheca Vet. Patrum*, vol. ii. It was translated into English by Whiston, and published at London in 1727, 8vo. See also Aristeas, *Hist. LXXII Int. ex Rec. Eld. de Parchum* (Francf. 1610; Oxon. 1692).

(4.) In all discussions relative to the name of *Septuagint*, so universally appropriated to the Greek version of Alexandria, the scholion discovered by Osann and published by Ritschl ought to be considered. The origin of this Latin scholion is curious. The substance of it is stated to have been extracted from Callimachus and Eratosthenes, the Alexandrian librarians, by Tzetzes, and from his *Greek* note an Italian of the 15th century has formed the Latin scholion in question. The writer has been speaking of the collecting of ancient Greek poems carried on at Alexandria under Ptolemy

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Philadelphus, and then he thus continues: "Nam rex ille philosophis affertissimus [corr. "differtissimus," Ritschl; "affectissimus," Thiersch] et cæteris omnibus auctoribus claris, disquisitis impensa regiæ munificentiæ ubique terrarum quantum valuit voluminibus opera Demetrii Phalerei *phzra* senum duas bibliothecas fecit, alteram extra regiam alteram autem in regia." The scholion then goes on to speak of books in many languages: "Quæ summa diligentia rex ille in suam linguam fecit ab optimis interpretibus converti" (see Thiersch, *De Pentateuchi Versione Alexandrina* [Erlang. 1841], p. 8, 9). Bernhardy reads instead of "*phzra* senum," "et *lxx* senum," and this correction is agreed to by Thiersch, as it well may be: some correction is manifestly needed, and *this* appears to be right. This gives us *seventy elders* associated in the formation of the library. The testimony comes to us from Alexandrian authority; and this, if true (or even if believed to be true), would connect the *Septuagint* with the library — a designation which might most easily be applied to a version of the Scriptures there deposited; and, let the translation be once known by such a name, then nothing would be more probable than that the designation should be applied to the *translators*. This may be regarded as the first step in the formation of the fables. Let the *Septuagint* be first known as applying to the associates in the collection of the library, then to the library itself, and then to that particular book in the library which to so many had a far greater value than all its other contents. Whether more than the Pentateuch was thus translated and then deposited in the royal library is a separate question.

2. *Confirmation by Later Authorities.*—(1.) Of Jewish writers, Josephus (*Ant.* xii, 2) agrees in the main with Aristeas; but Philo's account (*De Vita Mosis*, lib. ii) differs in a number of circumstances.

(2.) Among the Greek Church fathers Irenæus (lib. iii, c. 24) relates that Ptolemy Lagi, wishing to adorn his Alexandrian library with the writings of all nations, requested from the Jews of Jerusalem a Greek version of their Scriptures; that they sent seventy elders well skilled in the Scriptures and in later languages; that the king *separated them from one another* and bade them all translate the several books. When they came together before Ptolemy and showed their versions, God was glorified, for *they all agreed exactly*, from beginning to end, in every phrase and word, so that all men may know *that the Scriptures are translated by the inspiration of God*.

Justin Martyr (*Cohort. ad Græcos*, p. 34) gives the same account, and adds that he was taken to see the cells in which the interpreters worked.

Epiphanius says that the translators were divided into pairs, in thirty-six cells, each pair being provided with two scribes; and that thirty-six versions agreeing in every point were produced, *by the gift of the Holy Spirit* (*De Pond. et Mens.* c. iii-vi).

(3.) Among the Latin fathers Augustine adheres to the inspiration of the translators—"Non autem secundum LXX interpretes, qui etiam ipsi divino Spiritu interpretati, ob hoc aliter videntur nonnulla dixisse, ut ad spiritualem sensum scrutandum magis admoneretur lectoris intentio" (*De Doctr. Christ.* iv, 15).

But Jerome boldly throws aside the whole story of the cells and the inspiration—"Et nescio quis primus auctor Septuaginta cellulas Alexandriæ mendacio suo extruxerit, quibus divisi eadem scriptitarent, cum Aristæus ejusdem Ptolemæi *ὑπερασπιστής*, et multo post tempore Josephus, nihil tale retulerint: sed in unâ basilicâ congregatos, contulisse scribant, non prophetasse. Aliud est enim vatem, aliud esse interpretem. Ibi Spiritus ventura prædicit; hic eruditio et verborum copia ea quæ intelligit transfert" (*Præf. ad Pent.*).

3. *Modern Opinions.*—(1.) Until the latter half of the 17th century the origin of the Sept. as given by Aristeas was firmly believed; while the numerous additions that had been made to the original story in the progress of centuries were unhesitatingly received as equally genuine. The story was first reckoned improbable by L. Vives (in a note to Augustine's *De Civitate Dei*); then Scaliger asserted that it was written by a Jew; and Richard Simon was too acute a critic not to perceive the truth of Scaliger's assertion. Hody was the first who demonstrated with great learning, skill, and discrimination that the narrative could not be authentic (*De Bibl. Text. Orig. Vers. Græc. et Lat. Vulg.* [Oxford, 1705] lib. iv). It is now universally pronounced fabulous.

(2.) But the Pseudo-Aristeas had a basis of fact for his fiction; on three points of his story there is no material difference of opinion, and they are confirmed by the study of the version itself: (*a.*) The version was made at Alexandria. (*b.*) It was begun in the time of the earlier Ptolemies, about B.C. 280. (*c.*) The law (i.e. the Pentateuch) alone was translated at first. It is also very possible that there is some truth in the statement that a copy was placed in the royal library. (The emperor Akbar caused the New Test. to be translated into Persian.)

(3.) But by whom was the version made? As Hody justly remarks, "It is of little moment whether it was made at the command of the king or spontaneously by the Jews; but it is a question of great importance whether the Hebrew copy of the law and the interpreters (as Pseudo-Aristeas and his followers relate) were summoned from Jerusalem and sent by the high-priest to Alexandria." On this question no testimony can be so conclusive as the evidence of the version itself, which bears upon its face the marks of imperfect knowledge of Hebrew, and exhibits the forms and phrases of the Macedonic Greek prevalent in Alexandria, with a plentiful sprinkling of Egyptian words. The forms *ἦλθοσαν*, *παοινεβάλοσαν*, betray the fellow-citizens of Lycophron, the Alexandrian poet, who closes his iambic line with *κἀπὸ γῆς ἐσχάζοσαν*. Hody (II, iv) gives several examples of Egyptian renderings of names and coins and measures; among them the hippodrome of Alexandria for the Hebrew *Cibrath* (Gen. xlviii, 7), and the papyrus of the Nile for the rush of Job (viii, 11). The reader of the Sept. will readily agree with his conclusion, "Sive regis jussu, sive sponte a Judæis, a Judæis Alexandrinis fuisse factam." The question as to the moving cause which gave birth to the version is one which cannot be so decisively answered either by internal evidence or by historical testimony. The balance of probability must be struck between the tradition, so widely and permanently prevalent, of the king's intervention, and the simpler account suggested by the facts of history and the phenomena of the version itself. It is well known that after the Jews returned from the captivity of Babylon, having lost in great measure the familiar knowledge of the ancient Hebrew, the readings from the books of Moses in the synagogues of Palestine were explained to them in the Chaldaic tongue in Targums or paraphrases; and the same was done with the books of the prophets when, at a later time, they also were read in the synagogues. The Jews of Alexandria had probably still less knowledge of Hebrew; their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers soon after the time of Alexander and under the earlier Ptolemies. They would naturally follow the same practice as their brethren in Palestine; the law first, and afterwards the prophets, would be explained in Greek, and from this practice would arise in time an entire Greek version. All the phenomena of the version seem to confirm this view; the Pentateuch is the best part of the version; the other books are more defective, betraying probably the increasing degeneracy of the Hebrew MSS. and the decay of Hebrew learning with the lapse of time.

(4.) Nevertheless, the opinion that the Pentateuch was translated a considerable time before the prophets is not warranted by the language of Justin, Clement of

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Alexandria, Tertullian, Epiphanius, and Hilary of Poitiers; although we are aware that Aristeas, Josephus, Philo, the Talmudists, and Jerome mention *the law only* as having been interpreted by the seventy-two. Hody thinks that the Jews first resorted to the reading of the prophets in their synagogues when Antiochus Epiphanes forbade the use of the law, and therefore that the prophetic portion was not translated till after the commencement of Philometor's reign. It is wholly improbable, however, that Antiochus interdicted the Jews merely from reading the Pentateuch (comp. 1 Macc. i, 41, etc.; and Josephus, *Ant.* xii, 5; Frankel, p. 48, 49). The interval between the translating of the law and the prophets, of which many speak, was probably very short. Hody's proof that the book of Joshua was not translated till upwards of twenty years after the death of Ptolemy Lagi, founded upon the word γαισός, is perfectly nugatory, although the time assigned cannot be far from the truth. The epilogue to the book of Esther does *not* state that this part of the Old Test. was translated under Ptolemy Philometor or that it was dedicated to him. On the contrary it refers to a certain epistle containing apocryphal additions to the canonical book of Esther (Valckenaer, p. 33, 63). It is a fruitless task to attempt to ascertain the precise times at which separate portions of the version were made. All that can be known with any degree of probability is that it was begun under Lagi and finished before the thirty-eighth year of Ptolemy Physcon.

It is obvious from internal evidence that there were several translators, but certainly not seventy-two. Hody has endeavored to parcel out their version into small portions, assigning each part to a separate person, and affirming that they were put together in one cento without revision; but his notions of rigid uniformity in the translators are such as exclude perspicuity, freedom, variety, and elegance. There is no ground for believing that the Pentateuch proceeded from more than one interpreter, who was unquestionably the most skilful of all. The entire work was made by five or six individuals at least, and must, consequently, be of unequal value. Comp. Amersfoordt, *De Variis Lectio. Holmes. Loc. quorund. Pent. Mos.* (Lugd. 1815); Thiersch, *De Pent. Vers. Al. Libri III* (Erlang. 1841); Frankel, *Ueber d. Einfluss d. palest. Exeg. auf d. alex. Hermen.* (Leips. 1851); Rosenmüller, *op. cit.* p. 435 sq.

(5.) In opposition to the Pseudo-Aristeas, we cannot but maintain that the translators were *Alexandrian*, not *Palestinian*, Jews. The internal character of the entire version, particularly of the Pentateuch, sufficiently attests the fact. We find, accordingly, that proper names and terms peculiar to Egypt are rendered in such a manner as must have been unintelligible to a Greek-speaking population other than the Egyptian Jews. That the translators were Egyptians has been proved, to the satisfaction of all, by Hody; although some of his examples are not appropriate or conclusive. Frankel supposes that the version was made not only at different times, but *at different places*. This is quite arbitrary. There is no reason for believing with him that different books originated after this fashion, the impulse having gone forth from Alexandria and spreading to localities where the Jews had settled, especially Cyrene, Leontopolis, and even Asia Minor.

(6.) The division into verses and chapters is much later than the age of the translators. Our present editions have been printed in conformity with the division into chapters made in the 12th century, though they are not uniform in this particular. Still, however, many MSS. have separations in the text. The Alexandrine Codex is said by Grabe to have 140 divisions, or, as they may be called, *chapters*, in the book of Numbers alone (*Prolegomena*, c. 1, § 7).

The titles given to the books, such as Γένεσις, etc., could hardly have been affixed by the translators, since often they do not harmonize with the version of the book itself to which they belong.

II. *Textual Basis of the Version.*— 1. It has been inquired whether the translator of the Pentateuch followed a Hebrew or a Samaritan codex. The Sept. and Samaritan harmonize in more than a thousand places, where they differ from the Hebrew. Hence it has been supposed that the Samaritan edition was the basis of the version. Various considerations have been adduced in favor of this opinion; and the names of De Dieu, Selden, Whiston, Hottinger, Hassencamp, and Eichhorn are enlisted on its behalf. But the irreconcilable enmity subsisting between the Jews and the Samaritans, both in Egypt and Palestine, effectually militates against it. Besides, in the prophets and Hagiographa, the number of variations from the Masoretic text is even greater and more remarkable than those in the Pentateuch; whereas the Samaritan extends no further than the Mosaic books. No solution, therefore, can be satisfactory which will not serve to explain at once the cause or causes both of the differences between the Seventy and the Hebrew in the Pentateuch, and those found in the remaining books. The problem can be fully solved only by such a hypothesis as will throw light on the remarkable form of the Sept. in Jeremiah and Esther, where it deviates most from the Masoretic MSS., presenting such transpositions and interpolations as excite the surprise of the most superficial reader. The above solution of the question must be rejected not only for the reasons assigned, but also for the following. (1.) It must be taken into account that if the discrepancies of the Samaritan and Jewish copies be estimated numerically, the Sept. will be found to agree *far more frequently* with the latter than the former. (2.) In the cases of considerable and marked passages occurring in the Samaritan which are not in the Jewish, the Sept. does not contain them. (3.) In the passages in which slight variations are found, both in the Samaritan and Sept., from the Jewish text, they often differ among themselves, and the amplification of the Sept. is less than that of the Samaritan. (4.) Some of the small amplifications in which the Samaritan seems to accord with the Sept. are in such incorrect and non-idiomatic Hebrew that it is suggested that these must be *translations*, and, if so, probably from the Sept. (5.) The amplifications of the Sept. and Samaritan often resemble each other greatly in character, as if similar false criticism had been applied to the text in each case. But as, in spite of all similarities such as these, the Pentateuch of the Sept. is more Jewish than Samaritan, we need not adopt the notion of translation from a Samaritan codex, which would involve the subject in greater difficulties, and leave more points to be explained. (On some of the supposed agreements of the Sept. with the Samaritan, see bishop Fitzgerald in Kitto's *Journal of Sacred Literature*, Oct. 1848, p. 324–332.)

Some suppose that the one was *interpolated* from the other—a conjecture not at all probable. Jahn and Bauer imagine that the Hebrew MS. used by the Egyptian Jews agreed much more closely with the Samaritan in the text and forms of its letters than the present Masoretic copies. This hypothesis, however, even if it were otherwise correct, would not account for the great harmony existing between the Samaritan and Sept.

Another hypothesis has been put forth by Gesenius (*Commentatio de Pent. Samar. Orig. Indole, et Auctor.*), viz. that both the Samaritan and Sept. flowed from a common recension (ἐκδόσις) of the Hebrew Scriptures, one older than either, and different in many places from the recension of the Masoretes now in common use. "This supposition," says Prof. Stuart, by whom it is adopted, "will account for the differences and for the agreements of the Sept. and Samaritan." The following objections have been made to this ingenious and plausible hypothesis. (*a.*) It assumes that before the whole of the Old Test. was written there had been a recension or revision of several books. But there is no record or tradition in favor of the idea that *inspired*

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men applied a correcting hand in this manner till the close of the canon. To say that *others* did so is not in unison with right notions of the inspiration of Scripture, unless it be equally affirmed that they *corrupted*, under the idea of *correcting*, the holy books. (*b.*) This hypothesis implies that a recension took place at a period comparatively early, before any books had been written except the Pentateuch, Joshua, Judges, and the writings of David and Solomon. If it be improbable that a revised edition was made before the completion of the canon, it is much more improbable that it was undertaken when few books were written. (*c.*) It supposes that an older recension was still current after Ezra had revised the whole collection and closed the canon. In making the Sept. version, it is very improbable that the Jews, who were the translators, followed a recension far inferior in their estimation to the copy of the sacred books corrected by Ezra. This objection rests on the assumption that Ezra completed the canon of the Old Test., having been prompted, as well as inspired, to arrange and revise the books of Scripture. Such is the Jewish tradition; and although a majority of the German critics disallow its truth, yet it is held by very able and accomplished men.

Prof. Lee (*Prolegomena to Bagster's Polyglot*) accounts for the agreement between the Sept. and Samaritan in another way. He conjectures that the early Christians interspersed their copies with Samaritan glosses, which ignorant transcribers afterwards inserted in the text. But he has not shown that Christians in general were acquainted with the Samaritan Pentateuch and its additions to the Hebrew copy; neither has he taken into account the reverence entertained by the early Christians for the sacred books. We cannot, therefore, attribute the least probability to this hypothesis.

Another hypothesis has been mentioned by Frankel, viz. that the Sept. flowed from a Chaldee version, which was used before and after the time of Ezra—a version inexact and paraphrastic, which had undergone many alterations and corruptions. This was first proposed by R. Asaria di Rossi, in the midst of other conjectures. Frankel admits that the assumption of such a version is superfluous, except in relation to the Samaritan Pentateuch, where much is gained by it. This Chaldee version circulated in various transcripts here and there; and as the same care was not applied in preserving its integrity as was exercised with respect to the original Hebrew, the copies of it presented considerable differences among themselves. Both the Greek version and the Samaritan Pentateuch were taken from it. Frankel concedes that this hypothesis is not satisfactory with regard to the Sept., because the mistakes found in that version must have frequently originated in misunderstanding the Hebrew text. There is no evidence, however, that any Targum or Chaldee version had been made before Ezra's time, or soon after. Explanations of the lessons publicly read by the Jews were given in Chaldee, not regularly perhaps, or uniformly; but it can scarcely be assumed that a Chaldee version had been made out in writing, and circulated in different copies. Glosses, or short expositions of words and sentences, were furnished by the public readers for the benefit of the people; and it is by no means improbable that several of these traditional comments were incorporated with the version by the Jewish translators, to whom they were familiar.

In short, no hypothesis yet proposed commends itself to general reception, although the *Vorstudien* of Frankel have probably opened up the way towards a correct solution. The great source from which the striking peculiarities in the Sept. and the Samaritan flowed appears to us to have been early traditional interpretations current among the Jews, *targums*, or *paraphrases*—not written, perhaps, but orally circulated. Such glossarial versions, which must have circulated chiefly in Palestine, require to be traced back to an early epoch—to the period of the second Temple. They existed, in substance at least, in ancient times, at once indicating and modifying the Jewish mode of interpretation. The Alexandrian mode of interpretation stood in close connection with the Palestinian; for the Jews of Egypt looked upon Jerusalem as their chief city, and the Sanhedrim of Jerusalem as their ecclesiastical rulers. If, therefore, we can ascertain the traditional paraphrases of the one, those of the other must have been substantially the same (see Gieseler's *Eccles. Hist.*, transl. by Cunningham, i, 30).

Tychsen (*Tentamen de Variis Codd. Heb. V. T. MSS. Gener.*) thought that the Sept. was made from the Hebrew transcribed into Hebrew-Greek characters. It is almost unnecessary to refer to such a notion. It never obtained general currency, having been examined and refuted by Dathe, Michaelis, and Hassencamp.

2. *Evidence as to the Verbal Condition of the Original.*—Here we naturally inquire as to two obvious points:

(1.) Was the version made from Hebrew MSS. with the vowel-points now used? A few examples will indicate the answer.

A. PROPER NAMES.

	Hebrew.	*Septuagint.*
Exod. vi, 17,	לִבְנִי, Libni.	Λοβενει.
vi, 19,	מַחְלִי, Machli.	Μοολει.
xiii, 20,	אֵתָם, Etham.	Ὀσωμ.
Deut. iii, 10,	סַלְכָה, Salchah.	Ἐλχᾶ.
iv, 43,	בֶּצֶר, Bezer.	Βοσόρ.
xxxiv, 1,	פִּסְגָּה, Pisgah.	Φασγά.

B. OTHER WORDS.

	Hebrew.	*Septuagint.*
Gen. i, 9,	מָקוֹם, *place.*	συναγωγή (מִקְוֶה).
xv, 11,	וַיָּשֶׁב אֹתָם, *and he drove them away.*	καὶ συνεκάλυψεν αὐτοὺς (וַיָּשֶׁב אֹתָם).
Exod. xii, 17,	אֶת־הַמַּצּוֹת, *unleavened bread.*	τὴν ἑορτὴν ταύτην (אֶת־הַמַּצּוֹת).
Numb. xvi, 5,	בֹּקֶר, *in the morning.*	ἐπέσκεπται (בָּקַר).
Deut. xv, 18,	מִשְׁנֶה, *double.*	ἐπέτειον (מִשְׁנֶה).
Isa. ix, 8,	דָּבָר, *a word.*	Σύνατον (דֶּבֶר).

Examples of these two kinds are innumerable. Plainly the Greek translators had not Hebrew MSS. pointed as at present. In many cases (e. g. Exod. ii, 25; Nahum iii, 8) the Sept. has possibly preserved the true pronunciation and sense where the Masoretic pointing has gone wrong.

(2.) Were the Hebrew words divided from one another, and were the final letters כ, מ, נ, פ, צ, in use when the Sept. was made?—Take a few out of many examples:

	Hebrew.	*Septuagint.*
(1) Deut. xxvi, 5,	אֲרַמִּי אֹבֵד, *a perishing Syrian.*	Συρίαν ἀπεβαλεν (ארם יאבד).
(2) 2 Kings ii, 14,	אַף־הוּא, *he also.*	ἀφφώ [It joins the two words in one].
(3) 2 Kings xxii, 20,	לָכֵן, *therefore.*	οὐχ οὕτως (לֹא־כֵן).
(4) 1 Chron. xvii, 10,	וָאַגֶּד לָךְ, *and I told thee.*	καὶ αὐξήσω σε (וַאַגְדֶּלְךָ).
(5) Hos. vi, 5,	וּמִשְׁפָּטֶיךָ אוֹר יֵצֵא, *and thy judgments [are as] the light [that] goeth forth.*	καὶ τὸ κρίμα μου ὡς φῶς ἐξελεύσεται. The Sept. reads: וּמִשְׁפָּטִי כְּאוֹר
(6) Zech. xi, 7,	לָכֵן עֲנִיֵּי הַצֹּאן, *even you, O poor of the flock.*	εἰς τὴν Χαναάτιν [It joins the first two words].

Here we find three cases (2, 4, 6) where the Sept. reads as one word what makes two in the present Hebrew text; one case (3) where one Hebrew word is made into two by the Sept.; two cases (1, 5) where the Sept. trans-

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fers a letter from the end of one word to the beginning of the next. By inspection of the Hebrew in these cases it will be easily seen that the Hebrew MSS. must have been written without intervals between the words, and that the present final forms were not then in use. In three of the above examples (4, 5, 6), the Sept. has perhaps preserved the true division and sense.

In the study of these minute particulars, which enable us to examine closely the work of the translators, great help is afforded by Cappelli *Critica Sacra*, and by the *Vorstudien* of Frankel, who has most diligently anatomized the text of the Sept. His projected work on the whole of the version has not been completed, but he has published a part of it in his treatise *Ueber den Einfluss der palästinischen Exegese auf die alexandrinische Hermeneutik*, in which he reviews minutely the Sept. version of the Pentateuch.

III. *Ecclesiastical Authority and Influence.*—The Sept. does not appear to have obtained general authority among the Jews so long as Hebrew was understood at Alexandria. It is remarkable that Aristobulus quotes the original, even where it departs from the text of the Sept. The version was indeed spread abroad in Egypt, Northern Africa, and Asia Minor. It seems to have been so highly esteemed by the Jews as to be publicly read in some of their synagogues. From the 146th Novella of Justinian, it would seem that some Jews wished the public interpreter, who read the lessons out of the law and the prophets in Hebrew, to give his explanations of them in Greek, while others desired to have them in Chaldee. The reader, therefore, employed this translation as explanatory of the sections recited in the original, yet, although they highly esteemed the Greek, they did not regard it as equal to the Hebrew. Even the Talmudists make honorable mention of its origin. It is true that the Talmud also speaks of it as an abomination to the Jews in Palestine; but this refers to the 2d century and *the time following*, not to the period *immediately* after the appearance of Christ. When controversies arose between Christians and Jews, and the former appealed with irresistible force of argument to this version, the latter denied that it agreed with the Hebrew original. Thus by degrees it became odious to the Jews—as much execrated as it had before been commended. They had recourse to the translation of Aquila, who is supposed to have undertaken a new work from the Hebrew, with the express object of supplanting the Sept. and favoring the sentiments of his brethren.

Among the Christians the ancient text, called *κοινή*, was current before the time of Origen. We find it quoted by the early Christian fathers—in Greek by Clemens Romanus, Justin Martyr, Irenæus; in Latin versions by Tertullian and Cyprian. We find it questioned as inaccurate by the Jews (Just. Martyr, *Apol.*), and provoking them to obtain a better version (hence the versions of Aquila, etc.). We find it quoted by Josephus and Philo; and thus we are brought to the time of the apostles and evangelists, whose writings are full of citations and references, and imbued with the phraseology of the Sept. From all this we are justified in the following conclusions on this head:

1. This version was highly esteemed by the Hellenistic Jews before the coming of Christ. An annual festival was held at Alexandria in remembrance of the completion of the work (Philo, *De Vita Mosis*, lib. ii). The manner in which it is quoted by the writers of the New Test. proves that it had long been in general use. Wherever, by the conquests of Alexander or by colonization, the Greek language prevailed; wherever Jews were settled, and the attention of the neighboring Gentiles was drawn to their wondrous history and law, there was found the Sept., which thus became, by Divine Providence, the means of spreading widely the knowledge of the One True God and his promises of a Saviour to come throughout the nations; it was indeed *ostium gentibus ad Christum.* To the wide dispersion of this version we may ascribe, in great measure, that general persuasion which prevailed over the whole East (*percrebuerat Oriente toto*) of the near approach of the Redeemer, and which led the magi to recognise the star that proclaimed the birth of the King of the Jews.

2. Not less wide was the influence of the Sept. in the spread of the Gospel. Many of those Jews who were assembled at Jerusalem on the day of Pentecost, from Asia Minor, from Africa, from Crete and Rome, used the Greek language; the testimonies to Christ from the law and the prophets came to them in the words of the Sept.; St. Stephen probably quoted from it in his address to the Jews; the Ethiopian eunuch was reading the Sept. version of Isaiah in his chariot (*ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη*); they who were scattered abroad went forth into many lands, speaking of Christ in Greek, and pointing to the things written of him in the Greek version of Moses and the prophets; from Antioch and Alexandria in the East to Rome and Massilia in the West, the voice of the Gospel sounded forth in Greek; Clemens of Rome, Ignatius at Antioch, Justin Martyr in Palestine, Irenæus at Lyons, and many more, taught and wrote in the words of the Greek Scriptures; and a still wider range was given to the Sept. by the Latin version (or versions) made from it for the use of the Latin churches in Italy and Africa; and in later times by the numerous other versions into the tongues of Egypt, Ethiopia, Armenia, Arabia, and Georgia. For a long period the Sept. was the Old Test. of the far larger part of the Christian Church (see the Hulsean Prize Essay, by W. R. Churton, *On the Influence of the Sept. on the Progress of Christianity* [Camb. 1861]; and an art. in the *Zeitschr. f. wissensch. Theol.* 1862, vol. iii).

A number of other versions have been founded on the Sept. 1. Various early Latin translations, the chief of which was the *Vetus Itala;* 2. The Coptic and Sahidic, belonging to the 1st and 2d centuries; 3. The Ethiopic, belonging to the 4th century; 4. The Armenian, of the 5th century; 5. The Georgian, of the 6th century; 6. Various Syriac versions, of the 6th and 8th centuries; 7. Some Arabic versions [see ARABIC VERSIONS]; 8. The Slavonic, belonging to the 9th century.

IV. *Liturgical Origin of Portions of the Version.*—This is a subject for inquiry which has received but little attention; not so much, probably, as its importance deserves. It was noticed by Tregelles many years ago that the headings of certain psalms in the Sept. coincide with the liturgical directions in the Jewish Prayer-book. The results were at a later period communicated in Kitto's *Journal of Sacred Literature*, April, 1852, p. 207–209. The results may be briefly stated: The 23d Psalm, Sept. (Heb. 24th), is headed in the Sept. *τῆς μιᾶς σαββάτου*; so, too, in Heb. in De Sola's *Prayers of the Sephardim*, יום הראשון: Psa. xlvii, Sept. (Heb. xlviii), *δευτέρᾳ σαββάτου*, יום שני: Psa. xciii, Sept. (Heb. xciv), *τετράδι σαββάτου*, יום רביעי: Psa. xcii, Sept. (Heb. xciii), *εἰς τὴν ἡμέραν τοῦ προσαββάτου*, יום ששי. There appear to be no Greek copies extant which contain similar headings for Psa. lxxxi and lxxx (Heb. lxxxii and lxxxi), which the Jewish Prayer-book appropriates to the *third* and *fifth* days; but that such once existed in the case of the latter psalm seems to be shown from the Latin *Psalterium Vetus* having the prefixed *quinta sabbati*, יום חמישי. Delitzsch, in his *Commentary on the Psalms*, has recently pointed out that the notation of these psalms in the Sept. is in accordance with certain passages in the Talmud.

It is worthy of inquiry whether variations in other passages of the Sept. from the Hebrew text cannot at times be connected with liturgical use, and whether they do not originate in part from rubrical directions. It seems to be at least plain that the Psalms were translated from a copy prepared for synagogue worship.

V. *Character of the Version.*—Under this head we

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have to consider several special questions relating to its internal character as a translation:

1. *Is the Sept. Faithful in Substance?*—Here we cannot answer by citing a few examples; the question refers to the general texture, and any opinion we express must be verified by continuous reading. For a purely philological examination, see SEPTUAGINT, LINGUISTIC CHARACTER OF.

(1.) It has been clearly shown by Hody, Frankel, and others that the several books were translated by different persons, without any comprehensive revision to harmonize the several parts. Names and words are rendered differently in different books; e. g.

פֶּסַח, the Passover, in the Pentateuch is rendered *πάσχα*; in 2 Chron. xxxv, 6, *φασέκ*.

אוּרִים, *Urim*, Exod. xxviii, 26, *δήλωσις*; Deut. xxxiii, 8, *δῆλοι*; Ezra ii, 63, *φωτίζοντες*; Neh. vii, 65, *φωτισων*.

תֻּמִּים, *Thummim*, Exod. xxviii, 26, *ἀλήθεια*; Ezra ii, 63, *τέλειον*.

The Philistines in the Pentateuch and Joshua are *φυλιστιείμ*; in the other books *ἀλλόφυλοι*.

The books of Judges, Ruth, Samuel, and Kings are distinguished by the use of *ἐγώ* ε *μι* instead of *ἐγώ*.

These are a few out of many like variations.

(2.) Thus the character of the version varies much in the several books; those of the Pentateuch are the best, as Jerome says ("Contitemur plus quam cæteris cum Hebraicis consonare"), and this agrees well with the external evidence that the law was translated first, when Hebrew MSS. were more correct and Hebrew better known. Perhaps the simplicity of the style in these early books facilitated the fidelity of the version.

(3.) The poetical parts are, generally speaking, inferior to the historical, the original abounding with rarer words and expressions. In these parts the reader of the Sept. must be continually on the watch lest an imperfect rendering of a difficult word mar the whole sentence. The Psalms and Proverbs are perhaps the best.

(4.) In the major prophets some of the most important prophecies are sadly obscured—e. g. Isa. ix, 1, *τοῦτο πρῶτον πίε ταχὺ ποιεῖ, χώρα Ζαβουλὼν, κ. τ. λ.*; and in ix, 6, "Esaias nactus est interpretem sese indignum" (Zwingli); Jer. xxiii, 6, *καὶ τοῦτο τὸ ὄνομα αὐτοῦ ὃ καλέσει αὐτὸν Κύριος Ἰωσεδὲκ ἐν τοῖς προφήταις.*

Ezekiel and the minor prophets (speaking generally) seem to be better rendered. The Sept. version of Daniel was not used, that of Theodotion being substituted for it.

(5.) Supposing the numerous glosses and duplicate renderings which have evidently crept from the margin into the text to be removed (e. g. Isa. vii, 16; Hab. iii, 2; Joel i, 8)—for these are blemishes not of the version itself, but of the copies—and forming a rough estimate of what the Sept. was in its earliest state, we may perhaps say of it, in the words of the well-known simile, that it was, in many parts, "the wrong side of the Hebrew tapestry," exhibiting the general outlines of the pattern, but confused in the more delicate lines, and with many ends of threads visible; or, to use a more dignified illustration, the Sept. is the image of the original seen through a glass not adjusted to the proper focus—the larger features are shown, but the sharpness of definition is lost. On Judges, see Grabii *Ep. ad J. Millium qua Ostend. L. Judd. Gen. LXX Vers. eam esse quam MS. Alex. Exhibet*, etc. (Oxf. 1705); Ziegler, *Theol. Abhandl.* (Gött. 1791), vol. i. On Samuel and Kings, Thenius, *Kurzgef. exeg. Hdb. z. A. T.* iv, 24 sq.; ix, 13 sq. On Chronicles, Movers, *Krit. Unters.* (Bonn, 1834). On Esther, Fritsche's ed. (Zür. 1848). See *Jer. s. v. Jud. Alex. ac Relig. init. Græc., em. Notisque Crit. ill.* G. L. Spohn (Lips. 1794; 2d ed. 1824, by F. A. G. Spohn).

2. *Is the Version Minutely Accurate in Details?*—We have anticipated the answer to this question, but will give a few examples:

(1.) The *same* word in the same chapter is often rendered by *differing* words—Exod. xii, 13, וּפָסַחְתִּי, "I will pass over," Sept. *σκεπάσω*, but 23, וּפָסַח, "will pass over," Sept. *παρελεύσεται*.

(2.) *Differing* words by the *same* word—Exod. xii, 23, עָבַר, "pass through," and פָּסַח, "pass over," both by *παρελεύσεται*; Numb. xv, 4, 5, מִנְחָה, "offering," and זֶבַח, "sacrifice," both by *θυσία*.

(3.) The divine names are frequently interchanged: *Κύριος* is put for אֱלֹהִים, God, and *Θεός* for יְהוָה, Jehovah; and the two are often wrongly combined or wrongly separated.

(4.) Proper names are sometimes translated, sometimes not. In Gen. xxiii, by translating the name *Machpelah* (*τὸ διπλοῦν*), the version is made to speak first of the cave being in the field (ver. 9), and then of the *field being* in the cave (ver. 17), *ὁ ἀγρὸς Ἐφρων, ὃς ἦν ἐν τῷ διπλῷ σπηλαίῳ*, the last word not warranted by the Hebrew. Zech. vi, 14 is a curious example of four names of persons being translated—e. g. לְטוֹבִיָּה, "to Tobijah," Sept. *τοῖς χρησίμοις αὐτῆς*; Pisgah in Deut. xxxiv, 1, is *φασγά*, but in Deut. iii, 27, *τοῦ λελαξευμένου*.

(5.) The translators are often misled by the similarity of Hebrew words—e. g. Numb. iii, 26, בְּרִיחֶיהָ, "the cords of it," Sept. *τὰ κατάλοιπα*, and iv, 26, *τὰ περισσά*. In other places *οἱ κάλοι*, and Isa. liv, 2, *τὰ σχοινίσματα*, both rightly. Exod. iv, 31, וַיִּשְׁמְעוּ, "they heard," Sept. *ἐχάρη* (וַיִּשְׂמְחוּ); Numb. xvi, 15, "I have not taken one ass" (חֲמוֹר), Sept. *οὐκ ἐπιθύμημα* (חמד) *εἴληφα*; Deut. xxxii, 10, יְמְצָאֵהוּ, "he found him," Sept. *αὐτάρκησεν αὐτόν*; 1 Sam. xii, 2, וְשֵׂבָתִי, "I am gray-headed," Sept. *καθήσομαι* (שְׁבָתִי); Gen. iii, 17, בַּעֲבוּרֶךָ, "for thy sake," Sept. *ἐν τοῖς ἔργοις σου* (ד for ר).

In very similar cases the error may be thus traced to the similarity of some of the Hebrew letters, ד and ר, ה and ח, ת and ת, ר and ו, etc.; in some it is difficult to see any connection between the original and the version—e. g. Deut. xxxii, 8, בְּנֵי יִשְׂרָאֵל, "the sons of Israel," Sept. *ἀγγέλων Θεοῦ*. Aquila and Symmachus, *υἱῶν Ἰσραήλ*.

Isa. xxi, 11, 12.	*Septuagint.*
Watchman, what of the night?	*Φυλάσσετε ἐκ παλαίας;*
Watchman, what of the night?	
The watchman said,	*Φυλάσσω τοπρωὶ καὶ*
The morning cometh, and also the night:	*τὴν νύκτα.*
If ye will inquire, inquire ye.	*ἐὰν ζητῆτε ζητεῖτε·*
Return, come.	*καὶ πάρ' ἐμοὶ οἴκει.*

(6.) Besides the above deviations and many like them, which are probably due to accidental causes—the change of a letter, or doubtful writing in the Hebrew—there are some passages which seem to exhibit a studied variation in the Sept. from the Hebrew, e. g. Gen. ii, 2, on the seventh (הַשְּׁבִיעִי) day God *ended his work*; Sept. *συνετέλεσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ*. The addition in Exod. xii, 40, *καὶ ἐν τῇ γῇ Χαναάν*, appears to be of this kind, inserted to solve a difficulty.

Frequently the strong expressions of the Hebrew are softened down; where human parts are ascribed to God for *hand* the Sept. substitutes *power*; for *mouth*, *word*, etc. Exod. iv, 16, "Thou shalt be to him instead of God" (לֵאלֹהִים), Sept. *σὺ δὲ αὐτῷ ἔσῃ τὰ πρὸς τὸν Θεόν* (see Exod. iv, 15). These and many more savor of design rather than of accident or error.

The version is, therefore, not minutely accurate in details; and it may be laid down as a principle, *never to build any argument on words or phrases of the Sept. without comparing them with the Hebrew.* The Greek *may* be right; but very often its variations are wrong.

3. We shall now be prepared to weigh the traditions of the fathers, that the version was made by inspiration (*κατ' ἐπίπνοιαν τοῦ Θεοῦ*, Irenæus; "Divino Spiritu

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interpretati," Augustine). Even Jerome himself seems to think that the Sept. may have sometimes added words to the original "ob Spiritus Sancti auctoritatem, licet in Hebræis voluminibus non legatur" (*Præfat. in Paralip.* tom. i, col. 1419).

Let us try to form some conception of what is meant by the *inspiration of translators*. It cannot mean what Jerome here seems to allow, that the translators were divinely moved to add to the original, for this would be the *inspiration of prophets*, as he himself says in another passage (*Prolog. in Genesin*), "Aliud est enim vertere, aliud esse interpretem." Every such addition would be, in fact, a new revelation. Nor can it be, as some have thought, that the deviations of the Sept. from the original were divinely directed, whether in order to adapt the Scriptures to the mind of the heathen or for other purposes. This would be, *pro tanto*, a new revelation, and it is difficult to conceive of such a revelation; for, be it observed, the discrepancy between the Hebrew and Greek Scriptures would tend to separate the Jews of Palestine from those of Alexandria, and of other places where the Greek Scriptures were used; there would be two different copies of the same books dispersed throughout the world, each claiming divine authority; the appeal to Moses and the prophets would lose much of its force; the standard of divine truth would be rendered doubtful; the trumpet would give an uncertain sound. No! If there be such a thing as an *inspiration of translators*, it must be an effect of the Holy Spirit on their minds, enabling them to do their *work of translation* more perfectly than by their own abilities and acquirements; to overcome the difficulties arising from defective knowledge, from imperfect MSS., from similarity of letters, from human infirmity and weariness; and so to produce a copy of the Scriptures, setting forth the Word of God and the history of his people, in its original truth and purity. This is the kind of inspiration claimed for the translators by Philo (*Vit. Mosis*, lib. ii): "We look upon the persons who made this version not merely as translators, but as persons chosen and set apart by divine appointment, to whom it was given to comprehend and express the sense and meaning of Moses in the fullest and clearest manner."

The reader will be able to judge from the foregoing examples whether the Sept. version satisfies this test. If it does, it will be found not only substantially faithful, but minutely accurate in details; it will enable us to correct the Hebrew in every place where an error has crept in; it will give evidence of that faculty of intuition in its highest form which enables our great critics to divine from the faulty text the true reading; it will be, in short, a republication of the original text, purified from the errors of human hands and eyes, stamped with fresh authority from heaven. This is a question to be decided by facts, by the phenomena of the version itself. We will simply declare our own conviction that, instead of such a divine republication of the original, we find a marked distinction between the original and the Sept.—a distinction which is well expressed in the words of Jerome (*Prolog. in Genesin*): "Ibi Spiritus ventura prædicit; hic eruditio et verborum copia ea quæ intelligit transfert." It will be remembered that this agrees with the ancient narrative of the version, known by the name of Aristeas, which represents the interpreters as meeting in one house, forming one council, conferring together, and agreeing on the sense (see Hody, lib. ii, c. vi).

There are some, perhaps, who will deem this estimate of the Sept. too low; who think that the use of this version in the New Test. stamps it with an authority above that of a mere translation. But as the apostles and evangelists do not invariably cite the Old Test. according to this version, we are left to judge by the light of facts and evidence. Students of Holy Scripture, as well as students of the natural world, should bear in mind the maxim of Bacon, "Sola spes est in verâ inductione."

VI. *Benefits to be Derived from the Study of the Septuagint.*—After all the notices of imperfection above given, it may seem strange to say, but we believe it to be the truth, that the student of Scripture can scarcely read a chapter without some benefit, especially if he be a student of Hebrew, and able, even in a very humble way, to compare the version with the original.

1. We have seen above that the Sept. gives evidence of the character and condition of the Hebrew MSS. from which it was made with respect to vowel-points and the mode of writing. This evidence often renders very material help in the correction and establishment of the Hebrew text. Being made from MSS. far older than the Masoretic recension, the Sept. often indicates readings more ancient and more correct than those of our present Hebrew MSS. and editions, and often speaks decisively between the conflicting readings of the present MSS. The following are instances:

Psa. xxii, 17 (in the Sept. xxi, 16). The printed Hebrew text is כארי; but several MSS. have a verb in the third person plural, כארו: the Sept. steps in to decide the doubt, *ὤρυξαν χεῖράς μου καὶ πόδας μου*, confirmed by Aquila, *ὤσχυναν*.

Psa. xvi, 10. The printed text is חסידך, in the plural; but near two hundred MSS. have the singular, חסידך, which is clearly confirmed by the evidence of the Sept., *οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν*.

In passages like these, which touch on the cardinal truths of the Gospel, it is of great importance to have the testimony of an unsuspected witness in the Sept. long before the controversy between Christians and Jews.

In Hosea vi, 5, the context clearly requires that the first person should be maintained throughout the verse; the Sept. corrects the present Hebrew text, without a change except in the position of one letter, *τὸ κρίμα μου ὡς φῶς ἐξελεύσεται*, rendering unnecessary the addition of words in italics in our English version.

Other examples might be given, but we must content ourselves with one signal instance of a clause omitted in the Hebrew (probably by what is called *ὁμοιοτέλευτον*) and preserved in the Sept. In Gen. iv, 8 is a passage which in the Hebrew and in our English version is evidently incomplete: "And Cain talked (וַיֹּאמֶר) with Abel his brother; and it came to pass when they were in the field," etc. Here the Hebrew word וַיֹּאמֶר is the word constantly used as the introduction to words spoken, "Cain *said* unto Abel," but, as the text stands, there are no words spoken, and the following words ". . . *when they were in the field*" come in abruptly. The Sept. fills up the *lacuna Hebræorum codicum* (Pearson), *καὶ εἶπε Κάϊν πρὸς Ἄβελ τὸν ἀδελφὸν αὐτοῦ, διέλθωμεν εἰς τὸ πεδίον* (= נֵלְכָה חַשָּׂדֶה). The Samaritan Pentateuch and the Syriac version agree with the Sept., and the passage is thus cited by Clemens Romanus (*Ep.* i, 4). The Hebrew transcriber's eye was probably misled by the word שָׂדֶה terminating both the clauses.

In all the foregoing cases we do not attribute any paramount *authority* to the Sept. on account of its superior antiquity to the extant Hebrew MSS., but we take it as an evidence of a more ancient Hebrew text, as an eye-witness of the texts, 280 or 180 years B.C. The decision as to any particular reading must be made by weighing this evidence, together with that of other ancient versions, with the arguments from the context, the rules of grammar, the genius of the language, and the comparison of parallel passages. Thus the Hebrew will sometimes correct the Greek, and sometimes the Greek the Hebrew; both liable to err through the infirmity of human eyes and hands, but each checking the other's errors.

2. The close connection between the Old and the New Test. makes the study of the Sept. extremely

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valuable, and almost indispensable to the theological student. Pearson quotes from Irenæus and Jerome as to the citation of the words of prophecy from the Sept. The former, as Pearson observes, speaks too universally when he says that the apostles "prophetica *omnia* ita enunciaverunt quemadmodum Seniorum interpretatio continet." But it was manifestly the chief storehouse from which they drew their proofs and precepts. Grinfield says that "the number of direct quotations from the Old Test. in the Gospels, Acts, and Epistles may be estimated at 350, of which not more than fifty materially differ from the Sept. But the indirect verbal allusions would swell the number to a far greater amount" (*Apol. for LXX*, p. 37). The comparison of the citations with the Sept. is much facilitated by Grinfield's *Editio Hellenistica* of the New Test., and by Gough's *New Test. Quotations*, in which the Hebrew and Greek passages of the Old Test. are placed side by side with the citations in the New. (On this subject see Hody, p. 248, 281; Kennicott, *Dissert. Gen.* § 84; Cappelli *Critica Sacra*, vol. ii.)

3. Further, the language of the Sept. is the mould in which the thoughts and expressions of the apostles and evangelists are cast. In this version Divine Truth has taken the Greek language as its shrine, and adapted it to the things of God. Here the peculiar idioms of the Hebrew are grafted upon the stock of the Greek tongue; words and phrases take a new sense. The terms of the Mosaic ritual in the Greek version are employed by the apostles to express the great truths of the Gospel, e. g. *ἀγχειρύς, ἔνσια, ὁσμὴ εὐωδίας*. Hence the Sept. is a treasury of illustration for the Greek Testament. Many examples are given by Pearson (*Præf. ad LXX*), e. g. *σάρξ, πνεῦμα, δικαιόω, φρόνημα τῆς σαρκός*, "Frustra apud veteres Græcos quæras quid sit *πιστεύειν τῷ Θεῷ*, vel *εἰς τὸν Θεόν*, quid sit *εἰς τὸν Κύριον*, vel *πρὸς τὸν Θεὸν πίστις*, quæ toties in Novo Fœdere inculcantur, et ex lectione Seniorum facile intelliguntur." Valckenaer also (*on Luke i*, 51) speaks strongly on this subject: "Græcum Novi Testamenti contextum rite intellecturo nihil est utilius, quam diligenter versasse Alexandrinam Antiqui Fœderis interpretationem, e qua una plus peti poterit auxilii, quam ex veteribus scriptoribus Græcis simul sumtis. Centena reperientur in N. T. nusquam obvia in scriptis Græcorum veterum, sed frequentata in Alex^{a}. versione." E. g. the sense of *τὸ πάσχα* in Deut. xvi, 2, including the sacrifices of the Paschal week, throws light on the question as to the day on which our Lord kept his last Passover, arising out of the words in John xviii, 28, *ἀλλ' ἵνα φάγωσι τὸ πάσχα*.

4. The frequent citations of the Sept. by the Greek fathers, and of the Latin version of the Sept. by the fathers who wrote in Latin, form another strong reason for the study of the Sept. Pearson cites the appellation of *Scarabæus bonus* applied to Christ by Ambrose and Augustine, as explained by reference to the Sept. in Hab. ii, 11, *κάνθαρος ἐκ ξύλου*.

5. On the value of the Sept. as a monument of the Greek language in one of its most curious phases, this is not the place to dwell. Our business is with the use of this version as it bears on the criticism and interpretation of the Bible; and we may safely urge the theological student who wishes to be "thoroughly furnished" to have always at his side the Sept. Let the Hebrew, if possible, be placed before him; and at his right, in the next place of honor, the Alexandrian version. The close and careful study of this version will be more profitable than the most learned inquiry into its origin; it will help him to a better knowledge both of the Old Test. and the New.

VII. *Objects to be Attained by the Critical Scholar.*—1. Among these a question of much interest, suggested above, still waits for a solution. In many of the passages which show a *studied variation* from the Hebrew (some of which are above noted), the Sept. and the Samaritan Pentateuch agree—e. g. Gen. ii, 2; Exod. xii, 40.

They also agree in many of the ages of the post-diluvian patriarchs, adding one hundred years to the age at which the first son of each was born, according to the Hebrew (see Cappelli *Critica Sacra*, III, xx, 7). See PATRIARCH.

They agree in the addition of the words *διέλθωμεν εἰς τὸ πεδίον* (Gen. iv, 8), which many have seen reason to think rightly added.

Various reasons have been conjectured for this agreement—translation into Greek from a Samaritan text, interpolation from the Samaritan into the Greek, or *vice versa*: but the question does not seem to have found a satisfactory answer (see § ii above).

2. For the critical scholar it would be a worthy object of pursuit to ascertain as nearly as possible the original text of the Sept. as it stood in the time of the apostles and Philo. If this could be accomplished with any tolerable completeness, it would possess a strong interest, as being the first translation of any writing into another tongue, and the first repository of divine truth to the great colony of Hellenistic Jews at Alexandria.

The critic would probably take as his basis the Roman edition from the *Codex Vaticanus* as representing most nearly the ancient (*κοινή*) texts. The collection of fragments of Origen's *Hexapla*, by Montfaucon and others, would help him to eliminate the additions which have been made to the Sept. from other sources, and to purge out the glosses and double renderings; the citations in the New Test. and in Philo, in the early Christian fathers, both Greek and Latin, would render assistance of the same kind; and perhaps the most effective aid of all would be found in the fragments of the old Latin version collected by Sabbatier in 3 vols. fol. (Rheims, 1743).

3. Another work of more practical and general interest still remains to be done, viz. to provide a Greek version, accurate and faithful to the Hebrew original, for the use of the Greek Church, and of students reading the Scriptures in that language for purposes of devotion or mental improvement. Field's edition is as yet the best of this kind. It originated in the desire to supply the Greek Church with such a faithful copy of the Scriptures; but as the editor has followed the text of the Alexandrian MS., only correcting, by the help of other MSS., the evident errors of transcription (e. g. in Gen. xv, 15, correcting *τραφεὶς* in the Alexandrian MS. to *ταφεὶς*, the reading of the Complut. text), and as we have seen above that the Alexandrian text is far from being the nearest to the Hebrew, it is evident that a more faithful and complete copy of the Old Test. in Greek might yet be provided.

We may here remark, in conclusion, that such an edition might prepare the way for the correction of the blemishes which remain in our authorized English version. Embracing the results of the criticism of the last two hundred and fifty years, it might exhibit several passages in their original purity; and the corrections thus made, being approved by the judgment of the best scholars, would probably, after a time, find their way into the margin at least of our English Bibles.

One example only can be here given, in a passage which has caused no small perplexity and loads of commentary. Isa. ix, 3 is thus rendered in the Sept.: *Τὸ πλεῖστον τοῦ λαοῦ, ὃ κατήγαγες ἐν εὐφροσύνῃ σου· καὶ εὐφρανθήσονται ἐνώπιόν σου, ὡς οἱ εὐφραινόμενοι ἐν ἀμήτῳ, καὶ ὃν τρόπον οἱ διαιρούμενοι σκῦλα.* It is easy to see how the faulty rendering of the first part of this has arisen from the similarity of the Hebrew letters ר and ד, ד and ר, and from an ancient error in the Hebrew text. The following translation restores the whole passage to its original clearness and force:

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Ἐκλήθυνας τὴν ἀγαλλίασιν (הִגְדַּלְתָּ)
ἐμεγαλύνας τὴν εὐφροσύνην·
εὐφραίνονται ἐνώπιόν σου ὡς οἱ εὐφραινόμενοι ἐν ἀμήτῳ,
ὡς τρόπον ἀγαλλιῶνται οἱ διαιρούμενοι σκῦλα.

"Thou hast multiplied the gladness,
Thou hast increased the joy;
They rejoice before thee as with the joy of harvest,
As men are glad when they divide the spoil."

Here *ἀγαλλίασις* and *ἀγαλλιῶνται*, in the first and fourth lines, correspond to גִּיל and רִגְּלוּ; *εὐφροσύνη* and *εὐφραίνονται*, in the second and third lines, to שִׂמְחָה and שָׂמְחוּ. The fourfold *introverted* parallelism is complete, and the connection with the context of the prophecy perfect.

It is scarcely necessary to remark that in such an edition the apocryphal additions to the book of Esther, and those to the book of Daniel, which are not recognised by the Hebrew canon, would be either omitted or (perhaps more properly, since they appear to have been incorporated with the Sept. at an early date) would be placed separately, as in Field's edition and our English version. See APOCRYPHA; CANON; DANIEL, BOOK OF; ESTHER, BOOK OF; SAMARITAN PENTATEUCH.

VIII. *Manuscripts and Early Critical Labors.* — 1. The various readings given by Holmes and Parsons enable us to judge, in some measure, of the character of the several MSS. and of the degree of their accordance with the Hebrew text. Many other MSS., chiefly fragments, have since been brought to light by Tischendorf, and most of them have been published in his *Monum. Sacra Ined.* They are distinguished thus by Holmes: the *uncial* by Roman numerals, the *cursive* by Arabic figures. Among them may be specially noted, with their probable dates and estimates of value as given by Holmes in his preface to the Pentateuch:

		Probable date. Century.
	Uncial.	
	[*Sinaiticus.* Royal Library, St. Petersburg]	4
I.	COTTONIANUS. Brit. Mus. (fragments)	4
II.	VATICANUS. Vat. Library, Rome	4
III.	ALEXANDRINUS. Brit. Mus.	5
VII.	AMBROSIANUS. Ambros. Lib., Milan	7
X.	COISLINIANUS. Bibl. Nat., Paris	7
	Cursive.	
16.	Mediceus. Med. Laurentian Lib., Florence	11
19.	Chigianus. Similar to Complut. text and 108, 118	10
25.	Monachiensis. Munich	10
58.	Vaticanus (No. x). Vat. Lib., similar to 72	13
59.	Glasguensis	12
61.	Bodleianus. Laud. 36, notæ optimæ	12
64.	Parisiensis (11). National Library	10 or 11
72.	Venetus. Maximi faciendus	13
75.	Oxoniensis. Univ. Coll.	12
84.	Vaticanus (1901), notæ optimæ	11
106. 107.	Ferrarienses. These two agree	14 14
108. 118.	Vaticanus (330). Parisiensis. Nat. Lib. } Similar to Complut. text and (19)	14 13

The texts of these MSS. differ considerably from each other, and consequently differ in various degrees from the Hebrew original (see Grabe, *De Variis Vitiis LXX*, etc. [Oxf. 1710]).

The following are the results of a comparison of the readings in the first eight chapters of Exodus:

(1.) Several of the MSS. agree well with the Hebrew; others differ very much.

(2.) The chief variance from the Hebrew is in the addition, or omission, of words and clauses.

(3.) Taking the Roman text as the basis, there are found eighty places (*α*) where some of the MSS. differ from the Roman text, either by addition or omission, *in agreement with the Hebrew;* twenty-six places (*β*) where differences of the same kind are *not in agreement with the Hebrew.* There is therefore a large balance against the Roman text in point of accordance with the Hebrew.

(4.) Those MSS. which have the largest number of differences of class (*α*) have the smallest number of class (*β*). There is evidently some strong reason for this close accordance with the Hebrew in these MSS.

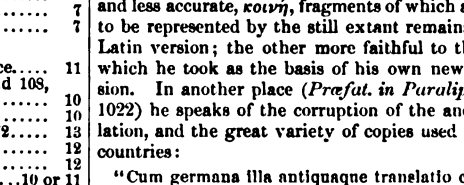
(5.) The divergence between the extreme points of the series of MSS. may be estimated from the following statement:

72 differs from the Roman text	in 40 places,	*with*	Hebrew.
	in 4 "	*against*	"
59 " "	in 40 "	*with*	"
	in 9 "	*against*	"

Between these and the Roman text lie many shades of variety. The Alexandrine text falls about half-way between the two extremes:

Differing from Roman text	in 25 places,	*with*	Hebrew.
	in 16 "	*against*	"

The diagram below, drawn on a scale representing the comparison thus instituted (by the test of agreement with the Hebrew in respect of additions or omissions), may help to bring these results more clearly into view. The base-line R. T. represents the Roman text.



The above can only be taken as an approximation, the range of comparison being limited. A more extended comparison might enable us to discriminate the several MSS. more accurately, but the result would perhaps hardly repay the labor.

2. But whence these varieties of text? Was the version at first more in accordance with the Hebrew, as in (72) and (59), and did it afterwards degenerate into the less accurate state of the Codex Vaticanus? Or was the version at first less accurate, like the Vatican text, and afterwards brought, by critical labors, into the more accurate form of the MSS. which stand highest in the scale?

History supplies the answer. Jerome (*Ep. ad Suniam et Fretelam*, ii, 627) speaks of two copies, one older and less accurate, *κοινή*, fragments of which are believed to be represented by the still extant remains of the old Latin version; the other more faithful to the Hebrew, which he took as the basis of his own new Latin version. In another place (*Præfat. in Paralip.* vol. i, col. 1022) he speaks of the corruption of the ancient translation, and the great variety of copies used in different countries:

"Cum germana illa antiquaque translatio corrupta sit. . . . Alexandria et Ægyptus in Sept. suis Hesychium laudant auctorem; Constantinopolis usque Antiochiam Luciani Martyris exemplaria probat; mediæ inter has provinciæ Palæstinos codices legunt: quos *ab Origene elaboratos* Eusebius et Pamphilus vulgaverunt: totusque orbis hac inter se contraria varietate compugnat."

The labors of Origen, designed to remedy the conflict of discordant copies, are best described in his own words (*Comment. in Matt.* i, 381, ed. Huet.):

"Now there is plainly a great difference in the copies, either from the carelessness of scribes, or the rash and mischievous correction of the text by others, or from the additions or omissions made by others at their own discretion. This discrepance in the copies of the Old Covenant we have found means to remedy, by the help of God, *using as our criterion the other versions.* In all passages of the Sept. rendered doubtful by the discordance of the copies, *forming a judgment from the other versions,* we have preserved what agreed with them; and some words we have marked with an *obelos* as not found in the Hebrew, not venturing to omit them entirely; and some we have added with asterisks affixed, to show that they are not found in the Sept., but added by us from the other versions, in accordance with the Hebrew."

The other *ἐκδόσεις*, or versions, are those of Aquila, Theodotion, and Symmachus. Origen (*Comm. in Joann.* ii, 131, ed. Huet.) says, "The same errors in names may frequently be observed in the law and the prophets, as we have learned by diligent inquiry of the Hebrews, and by comparing our copies with their copies, as represented in the still uncorrupted versions of Aquila, Theodotion, and Symmachus."

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It appears from these and other passages that Origen, finding great discordance in the several copies of the Sept., laid this version side by side with the other three translations, and, *taking their accordance with each other as the test of their agreement with the Hebrew*, marked the copy of the Sept. with an *obelos*, ÷, where he found superfluous words, and supplied the deficiencies of the Sept. by words taken from the other versions with an *asterisk*, *, prefixed. The additions to the Sept. were chiefly made from Theodotion (Jerome, *Prolog. in Genesin*, vol. i; see also *Præf. in Job*, p. 795). From Eusebius, as quoted below, we learn that this work of Origen was called Τετραπλᾶ, *the fourfold Bible*. The following specimen is given by Montfaucon:

Gen. i, 1.

ΑΚΥΛΑΣ.	ΣΥΜΜΑΧΟΣ.	Οἱ Ο.	ΘΕΟΔΟΤΙΩΝ.
ἐν κεφαλαίῳ ἔκτισεν ὁ Θεὸς συν τὸν οὐρανὸν καὶ συν τὴν γῆν.	ἐν ἀρχῇ ἔκτισεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.	ἐν ἀρχῇ ἐποιησεν ὁ Θεος τὸν οὐρανὸν καὶ τὴν γῆν.	ἐν ἀρχῇ ἔκτισεν ὁ Θεὸς τον οὐρανὸν καὶ τὴν γῆν.

But this was only the earlier and the smaller portion of Origen's labors: he rested not till he had acquired the knowledge of Hebrew, and compared the Sept. directly with the Hebrew copies. Eusebius (*Hist. Eccl.* vi, 16, p. 217, ed. Vales.) thus describes the labors which led to the greater work, the *Hexapla*; the last clause of the passage refers to the *Tetrapla*:

"So careful was Origen's investigation of the sacred oracles that he learned the Hebrew tongue, and made himself master of the original Scriptures received among the Jews in the Hebrew letters; and reviewed the versions of the other interpreters of the Sacred Scriptures, besides the Sept.; and discovered some translations varying from the well-known versions of Aquila, Symmachus, and Theodotion, which he searched out, and brought to light from their long concealment in neglected corners; . . . and in his *Hexapla*, after the four principal versions of the Psalms, added a fifth, yea, a sixth and seventh translation, stating that one of these was found in a cask at Jericho, in the time of Antoninus, son of Severus: and bringing these all into one view, and dividing them in columns over against one another, together with the Hebrew text, he left to us the work called *Hexapla*; having arranged separately, in the *Tetrapla*, the versions of Aquila, Symmachus, and Theodotion, together with the version of the Seventy."

So Jerome (in *Catal. Script. Eccl.* vol. iv, pt. ii, p. 116):

"Quis ignorat, quod tantum in Scripturis divinis habuerit studii, ut etiam hebræam linguam contra ætatis gentisque suæ naturam edisceret; et acceptis LXX interpretibus, alias quoque editiones in unum volumen congregaret: Aquilæ scilicet Pontici proselyti, et Theodotionis Ebionæi, et Symmachi ejusdem dogmatis. . . . Præterea quintam et sextam et septimam editionem, quas etiam nos de ejus bibliotheca habemus, miro labore reperit, et cum cæteris editionibus comparavit."

From another passage of Jerome (in *Epist. ad Titum*, vol. iv, pt. i, p. 437) we learn that in the *Hexapla* the Hebrew text was placed in one column in Hebrew letters, in the next column in Greek letters:

HEXAPLA (Hos. xi, 1).

Το ΕΒΡΑΙΚΟΝ.	Το ΕΒΡ. ΕΛΛΗΝΙΚΟΙΣ ΓΡ.	ΑΚΥΛΑΣ.	ΣΥΜΜΑΧΟΣ.	Οἱ Ο.	ΘΕΟΔΟΤΙΩΝ.
כי נער ישראל	χι νερ Ισραηλ	οτι παις Ισραηλ,	οτι παις Ισραηλ	οτι νηπιος Ισραηλ	οτι νηπιος Ισραηλ
ואהבהו	ουεαβηον	και ηγαπησα αυτον,	και ηγαπημενος	και εγω ηγαπησα αυ-	και ηγαπησα αυτοι
וממצרים	ουμεμεσραιμ	και απο Αιγυπτου	εξ Αιγυπτου	τον και εξ Αιγυπτου	και εκαλεσα υιον
קראתי לבני	καραϑι λεβανι.	εκαλεσα τον υιον μου.	κεκληται υιος μου.	κεκληται υιος μου.	μου εξ Αιγυπτου.

It should here be mentioned that some take the *Tetrapla* as denoting, not a separate work, but only that portion of the *Hexapla* which contains the four columns filled by the four principal Greek versions. Valesius (*Notes on Eusebius*, p. 106) thinks that the *Tetrapla* was formed by taking those four columns out of the *Hexapla*, and making them into a separate book. But the testimony of Origen himself (i, 381; ii, 131), above cited, is clear that he formed one corrected text of the Sept. by comparison of the three other Greek versions (A., Σ., Θ.), using them as his criterion. If he had known Hebrew at this time, would he have confined himself to the Greek versions? Would he have appealed to the Hebrew, as represented by Aquila, etc.? It seems very evident that he must have learned Hebrew at a later time, and therefore that the *Hexapla*, which rests on a comparison with the Hebrew, must have followed the *Tetrapla*, which was formed by the help of Greek versions only. The words of Eusebius also (*Hist. Eccl.* vi, 16) appear to distinguish very clearly between the *Hexapla* and *Tetrapla* as separate works, and to imply that the *Tetrapla* preceded the *Hexapla*. The order of precedence is not a mere literary question; the view above stated, which is supported by Montfaucon, Usher, etc., strengthens the force of Origen's example as a diligent student of Scripture, showing his increasing desire *integros accedere fontes*.

The labors of Origen, pursued through a long course of years, first in procuring by personal travel the materials for his great work, and then in comparing and arranging them, made him worthy of the name *Adamantius*. But what was the result of all this toil? Where is now his great work, the *Hexapla*, prepared with so much care, and written by so many skilful hands? Too large for transcription, too early by centuries for printing (which alone could have saved it), it was destined to a short existence. It was brought from Tyre and laid up in the library at Cæsarea, and there probably perished by the flames, A.D. 653. One copy, however, had been made, by Pamphilus and Eusebius, of the column containing the corrected text of the Sept., with Origen's *asterisks* and *obeli*, and the letters denoting from which of the other translators each addition was taken. This copy is probably the ancestor of those codices which now approach most nearly to the Hebrew, and are entitled *Hexaplar*; but in the course of transcription the distinguishing marks have disappeared or become confused; and we have thus a text composed partly of the old Sept. text, partly of insertions from the three other chief Greek versions, especially that of Theodotion.

The facts above related agree well with the phenomena of the MSS. before stated. As we have codices derived from the *Hexaplar* text (e. g. 72, 59, 58), and at the other extreme the Codex Vaticanus (II), probably representing nearly the ancient uncorrected text, κοινή; so between these we find texts of intermediate character in the Codex Alexandrinus (III), and others, which may perhaps be derived from the text of the *Tetrapla*.

To these main sources of our existing MSS. must be added the recensions of the Sept. mentioned by Jerome and others, viz. those of Lucian of Antioch and Hesychius of Egypt, not long after the time of Origen. We have seen above that each of these had a wide range—that of Lucian (supposed to be corrected by the Hebrew) in the churches from Constantinople to Antioch; that of Hesychius in Alexandria and Egypt; while the churches lying between these two regions used the *Hexaplar* text copied by Eusebius and Pamphilus (Jerome, vol. i, col. 1022). The great variety of text in the existing MSS. is thus accounted for by the variety of sources from which they have descended.

IX. *Modern Editions.* — 1. This version appears at the present day in five *principal* editions:

1. Biblia Polyglotta Complutensis (1514–17).
2. The Aldine edition (Venice, 1518).

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3. The Roman edition, edited under pope Sixtus V (1587).
4. Fac-simile edition of the Codex Alexandrinus, by Baber (1816).
5. Fac-simile edition of the Codex Sinaiticus, by Tischendorf (St. Petersburg, 1862, 4 vols. fol.).

The texts of (1) and (2) were probably formed by collation of several MSS. The Roman edition (3) is printed from the venerable Codex Vaticanus, but not without many errors. This text has been followed in most of the modern editions. A transcript of the Codex Vaticanus, prepared by cardinal Mai, was lately published at Rome by Vercelloni. It is much to be regretted that this edition is not so accurate as to preclude the necessity of consulting the MS. The text of the codex, and the parts added by a later hand, to complete the codex (among them nearly all of Genesis), are printed in the same Greek type, with distinguishing notes. The fac-simile edition by Baber (4) is printed with types made after the form of the letters in the Codex Alexandrinus (British Museum Library) for the fac-simile edition of the New Test. by Woide in 1786. Great care was bestowed upon the sheets as they passed through the press. The Codex Sinaiticus (5) was published in fac-simile type at the expense of the emperor of Russia, and a very limited edition was printed. See SINAITIC MS.

2. Other important editions are the following: The Septuagint in Walton's Polyglot (1657) is the Roman text, with the various readings of the Codex Alexandrinus. The Cambridge edition (1665) (Roman text) is only valuable for the preface by Pearson. An edition of the Codex Alexandrinus was published by Grabe (Oxford, 1707–20), but its critical value is far below that of Baber's. It is printed in common type, and the editor has exercised his judgment on the text, putting some words of the codex in the margin, and replacing them by what he thought better readings, distinguished by a smaller type. This edition was reproduced by Breitinger (Zurich, 1730–32, 4 vols. 4to), with the various readings of the Vatican text. The edition of Bos (Franeq. 1709) follows the Roman text, with its scholia, and the various readings given in Walton's Polyglot, especially those of the Codex Alexandrinus. This has often been reprinted, and is now the commonest text. The valuable critical edition of Holmes, continued by Parsons, is similar in plan to the Hebrew Bible of Kennicott; it has the Roman text, with a large body of various readings from numerous MSS. and editions (Oxford, 1798–1827). The Oxford edition by Gaisford (1848) has the Roman text, with the various readings of the Codex Alexandrinus below. Tischendorf's editions (the 5th, 1875) are on the same plan; he has added readings from some other MSS. discovered by himself, with very useful Prolegomena. Some convenient editions have been published by Bagster, one in 8vo, others of smaller size, forming part of his Polyglot series of Bibles. His text is the Roman. The latest edition, by Field (1859), differs from any of the preceding. He takes as his basis the Codex Alexandrinus, but corrects all the manifest errors of transcription by the help of other MSS., and brings the dislocated portions of the Septuagint into agreement with the order of the Hebrew Bible. The text in Stier and Thiele's *Polyglotten Bibel* (Bielefield, 1854) is revised arbitrarily, and without the aid of the Codex Sinaiticus. Scrivener has promised a new critical edition.

3. Editions of *particular books*, more or less critically prepared, have occasionally been issued: Genesis, by Lagarde (Lips. 1868); Esther, by Fritzsche (Turici, 1848); Ruth, by the same (ibid. 1867); Jeremiah, by Spohn (Lips. 1794–1828); Ezekiel, by Vincent (Rom. 1840); Jonah, by Höhner (Lips. 1787–88). The genuine text of Daniel (which was long supposed to be lost, the translation of Theodotion having been substituted for it in the common MSS.) was first published separately by Simon de Magistris in 1772, from the Codex Chigianus; and it was reprinted by J. D. Michaelis (1773–74), Segaar (1775), and more critically by Hahn (1845), from the Codex Ambrosianus.

The best *Lexicon* to the Septuagint is that of Schleusner, published at Leipsic (1820–21, 5 pts.), and reprinted at Glasgow (1822, 3 vols. 8vo). An earlier one is that of Biel (Hag. 1779–80, 3 vols.). The best for the Apocrypha is Wahl's *Clavis* (Lips. 1863). The best *Concordance* is that of Trommius (Amst. 1718, 2 vols. fol.). An earlier one is that of Kircher (1607). Winer's *N. T. Grammar* serves an excellent purpose for philological comparison. The student may also consult Sturz, *De Dialecto Macedonica* (Lips. 1808); Maltby, *Two Sermons before the University of Durham* (1843). See GREEK LANGUAGE.

X. *Literature.*—In addition to the works named by Walch, *Bibl. Theol.* iv, 31 sq., 156 sq.; Rosenmüller, *Handb. d. Literatur*, ii, 279 sq.; and Danz, *Wörterb. d. Theol.* s. v. "Alex. Vers.," the following are important: Cappelli *Critica Sacra* (Par. 1650); Waltoni *Proleg. ad Bibl. Polyglott.* (Lond. 1657); Pearsoni [Bp.] *Præf. Parænetica ad LXX* (ibid. 1655); Vossius, *De LXX Interp.* (Hag. 1661; app. 1663); Montfaucon, *Hexaplorum Origenis quæ Supersunt* (Par. 1710; Lips. 1740); Hody, *De Bibl. Text. Original. Vers. Græcis, et Latina Vulgata* (Oxf. 1704); Hottinger, *Thesaurus* (Zur. 1649); Owen, *Inquiry into the Sept.* (Lond. 1769); *Brief Account*, etc. (ibid. 1787); Kennicott, *Dissertationes* to his *Vet. Test.* (Oxon. 1776–80); Worner, *De LXX Interpretibus* (Hamb. 1617, 8vo); Knapp, *De Versione Alex.* (Hal. 1775–76, 4to); Hasenkamp, *De Pentat. LXX Interp.* (Marb. 1765, 4to); Stroth, *Symbolæ Criticæ* (Lips. 1778–83); Sulzner, *De LXX Interp.* (Hal. 1700, 4to); Weyhenmeyer, *De Versione LXX* (Ulm. 1719, 4to); Reineke, *De Dissensu Vers. Alex. ab Archetypo* (Magd. 1771, 4to); Holmes, *Prolegg. ad LXX* (Oxf. 1798–1827); Valckenaer, *Diatribe de Aristobulo Judæo* (L. B. 1806); Schleusner, *Opusc. Crit. ad Verss. Gr. V. T.* (Lips. 1812); Dahne, *Jüdisch-alexandrinische Philosophie* (Hal. 1831–34); Töpler, *De Pentat. Interp. Alex. Indole Crit. et Hermen.* (Hal. Sax. 1830); Gfrörer, *Urchristenthum* (Stuttg. 1831, 8vo); Fabricii *Bibliotheca Sacra*, ed. Harless, vol. iii; Studer, *De Versionis Alexandrinæ Origine, Historia, Usu, et Abusu Critico* (Bernæ, 1823, 8vo); Credner, *Beiträge zur Einleitung*, etc. (Halle, 1838, 2 vols. 8vo); Amersfoordt, *Dissertatio de Variis Lectionibus Holmesianis* (Lugd. Bat. 1815, 4to); Plüschke, *Lectiones Alex. et Hebr.* (Bonn, 1837); Thiersch, *De Pent. Vers. Alex.* (Erlang. 1841); Frankel, *Vorstudien zu der Septuaginta* (Leips. 1841); *Ueber den Einfluss der palästinischen Exegese auf die alex. Hermeneutik* (ibid. 1851); Grinfield, *N. T. Editio Hellenistica* (ibid. 1848), and *Apology for the Septuagint* (ibid. 1850); Selwyn, *Notæ Criticæ in Ex. i–xxiv, Numeros, Deuteronomium* (ibid. 1856–58); also *Hor. Hebr.* on Isa. ix (ibid. 1848); Churton, *Hulsean Essay* (ibid. 1861); Pearson [G.], *Papers*, in the *Journal of Sacred Lit.* i, iv, vii, 3d series.

SEPTUAGINT, LINGUISTIC CHARACTER OF THE. The language of the Sept., from its close connection with that of the New Test., has been a fruitful source of discussion, and various theories on the subject have been maintained with considerable vehemence. Thus Isaac Vossius maintained that the Alexandrian Jews were studious of Attic Greek. Scaliger used the phrase "Hellenistic tongue;" Salmasius contended for a "Hellenistic Greek," and maintained that the diction or style of the Sept. was not a form of Greek which had its origin in Alexandria, or in other parts where the Macedonian rule had prevailed, but that it was the style of translators, or of authors whose acquaintance with the language was imperfect. It was the Greek of the unlearned, and therefore ἰδιωτικός, or unpolished; it was used to interpret Hebrew ideas and phrases, and thus it was ἑρμηνευτικός, or the language of interpreters. R. Simon used the term "synagogue Greek" to express a style of Greek which was so full of Hebrew words and Hebraisms as to be scarcely intelligible to readers who had no knowledge of He-

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brew or Chaldee. He illustrates this by the Spanish Jews' translation of the Bible into the Spanish tongue, which can be understood only by those who have some knowledge of Hebrew as well as Spanish. Later critics have, however, admitted the existence of an Alexandrian dialect, from which the Sept. has derived some of its features, though these are not its most prominent characteristics. Thus Hody, quoting Crocus, says: "The Greek translators of the Scriptures are to be described as Hebraists, Chaldaists, and Alexandrists. Their version is full of Hebrew, Chaldee, and Alexandrian words and phrases. They render word for word, and often where a passage is thus translated, the words are Greek, but the Hebrew construction is retained" (*De Bibl. Text. Orig.* II, iv, 23).

As the text from which the Alexandrian version was made did not have the vowel-points, it would be very interesting to know how the translators pronounced the Hebrew, and the more so since some critics who delight in hunting after various readings would make the Sept. the standard for the Hebrew text. But here we are at a loss, and all that we know we can only make out from the version itself. Commencing with *the alphabet*, the pronunciation of the letters is given to us in the Lamentations of Jeremiah, where the verses are arranged alphabetically. The letters of the alphabet, thus commencing the different verses, are expressed fully, as the following scheme will show:

א = Ἄλεφ.	ל = Λάμεδ.
ב = Βήθ.	מ = Μήμ.
ג = Γίμελ.	נ = Νοῦν.
ד = Δάλεθ.	ס = Σάμεχ.
ה = Ἦ.	ע = Αἶν.
ו = Οὐαῦ.	פ = Φῆ.
ז = Ζαΐν.	צ = Τσαδή.
ח = Ἠθ.	ק = Κώφ.
ט = Τήθ.	ר = Ῥήχς.
י = Ἰώδ.	ש = Χσέν.
כ = Χάφ.	ת = Θαῦ.

That ו and ת were pronounced *vav* and *tav* we may infer from the fact that *v* is always equivalent to the Hebrew ו, thus לוי = Λευί. From the version itself we see that the letters had the following pronunciation:

א, in itself inaudible (like the Greek *spiritus lenis*), receives its intonation from the vowel, as אַהרן, Ἀαρών; אֶלקנה, Ἐλκανά. Sometimes it has the *spiritus asper*, as אברהם, Ἀβραάμ; אליחו, Ἠλίας; אלון (Judg. ix, 37), Ἠλών.

ב is *β*, sometimes *φ*: יקב־זאב (Judg. vii, 25), Ἰακεβ-ζήφ; also *v*, רחוב (Josh. xix, 30), Ῥαού. Sometimes ב is expressed by *μβ*, as נבו, Νομβᾶ; זרובבל, Ζερουμβαβελ: or by *μ* alone, as לבנה, Λεμνά; וישם (1 Chron. vii, 24), Ἰεμασάν.

ג is *γ*, sometimes *κ*, as נפג, Ναφέκ; דואג, Δωήκ: also *χ*, as שרוג, Σερούχ.

ד is *δ*, but also *θ*, as מטרד (Gen. xxxvi, 39), Ματραίθ.

ה is, like א, either inaudible, as חבל, Ἀβέλ; or it has the *spiritus asper*, as חימן, Αἰμάν.

ו is *v*, חוה = Ἔνα, לוי = Λευί. Sometimes it is *β*, as שוה, Σαβέ (Gen. xiv, 5), and שוע (xxxviii, 12), Σαβά. Sometimes it is not expressed at all, as ושתי, Ἀστί; ושני (1 Chron. vi, 13), Σανί.

ז is ζ, seldom *σ* as אליפז, Ἐλιφάς (Gen. xxxvi: but 1 Chron. i, Ἐλιφάζ); very seldom *ξ*, as בוז (Gen. xxii, 21), Βαύξ.

ח is inaudible at the beginning, middle, and end of a word. Often it is *χ*, חם, Χάμ; נחור, Ναχώρ; sometimes *κ*, as מבח (Gen xxii, 24), Θαβέκ.

ט is *τ*, seldom *δ*, as יפוט (Gen. x, 6; 1 Chron. i, 8), Φούδ; or *θ*, as אליפלט (2 Sam. v, 16; 1 Chron. xiv, 5), Ἐλιφαλάθ.

י is *i*, as יעקב, Ἰακώβ; but it is also *i* when followed by ר ש, as ירמיהו, Ἱερεμίας.

כ is *χ*, sometimes *κ*, as סבתכא (Gen. x, 7), Σαβαθακά; seldom *γ*, as כפתרים (ver. 14), Γαφθωρείμ.

ל נ ר are *λ ν ρ*.

מ is *μ*, but sometimes *β*, as נמרוד, Ναβρώδ; טבלה (1 Chron. i, 47), Σεβλά.

ס ש ש are *σ*.

ע is inaudible, as עפרון, Ἐφρών; or with the *spiritus asper*, as עשו, Ἡσαῦ: it is also *γ*, as עמורה, Γομόρρα; or *κ* (at the end of the word), as ארבע (Gen. xxiii, 2), Ἀρβόκ.

פ is *φ*, sometimes *π*, as צלפחד, Σαλπαάδ.

צ is *σ*, seldom *ζ*, as צוץ (Gen. x, 23; xxii, 21), Οὐζ.

ק is *κ*, sometimes *χ*, as קטורה (Gen. xxv, 1), Χεττουρά; חקיפא (Neh. vii, 53), Ἀχιφά: seldom *γ*, as חלק (Numb. xxvi, 30), Χελέγ.

ת is *θ*, sometimes *τ*, as תחש, Τοχύς; גתר, Γατέρ.

A greater difficulty we have in fixing the pronunciation according to our *vowel-points*, but in general the following rules may be laid down:

Kamets (ָ) is *α*, as אָדָם, Ἀδάμ; חָם, Χάμ. *Pattach* (ַ) is *α*, as אַהֲרֹן, Ααρών.

Tsere (ֵ) = *η*: אֵשֶׁר, Ἀσήρ; ישׂראל, Ἰσραήλ. *Seyol* (ֶ) = *ε*, as אֲבִימֶלֶךְ, Ἀβιμελέχ.

Cholem (ֹ) = *ω*: יַעֲקֹב, Ἰακώβ; יוֹסֵף, Ἰωσήφ. *Kamets chatuph* (ָ) = *ο*, as גָּלְיָת, Γολιάθ.

Long chirek (ִי) = *ι* or *ει*: עֲנָמִים, Ἀναμίμ, -μείμ; בִּכּוּר, Μαχίρ, -είρ. *Short chirek* (ִ) = *ι* or *ν*, the latter very seldom: פְּלִשְׁתִּים, Φυλιστείμ; שִׁמְכוֹן, Συμεών.

Shurek (וּ) = *ου*: לוּד, Λούδ; יְבוּס, Ἰεβούς. *Kibbuts* (ֻ) = *ο*: בֹּקִי, Βοκκί; יְפֻנֶּה, Ἰεφοννή.

This may be regarded as a most general outline for the vowels; for a closer examination, upon which we cannot here enter, will show that these principles are not always carried out. As to *Sheva*, its pronunciation is governed by the following vowel; thus פְּגוֹר is Φογώρ; רְחוֹב, Ῥοώβ; פְּלִשְׁתִּים, Φυλιστίμ; שַׁפְעָתָיְה, Σαφατία; סַבְתָּא, Σαβαθακά. This vocalization exercises also its influence upon the vowel preceding the Sheva; thus בִּלְעָם is Βαλαάμ; מִבְצָם = Μαβασάμ, etc.

Dagesh lene is not expressed in the Sept., but the *dagesh forte* usually is, as צֶלָּה, Σελλά; מנשה, Μανασσῆ; and it is also found, where the Hebrew text has no dagesh, as רִבְקָה = Ῥεβέκκα. Sometimes the *dagesh forte* of the Hebrew is not expressed at all, as חָסֶם, Ἀσώμ; הַכְּסְלוֹת (Josh. xix, 18), Χασαλώθ.

With these preliminary remarks we have paved our way for the manner in which grammar has been used by the translators of the Sept.; but here the difficulty is greater still, for the translators, as can be seen from their mode of translating, had not the language, but the translation, of the Scripture in view, and this must account for many grammatical peculiarities which we find so often in the Alexandrian version. Thus e. g. the present is very often used for the perfect, especially in λέγω and ὁράω, as in Gen. xv, 2, ויאמר אברם, λέγει δὲ Ἀβραάμ; xxxvii, 29, והנה אין יוסף, καὶ οὐχ ὁρᾷ Ἰωσήφ, or the infinitive before a definite verb is expressed by a participle or a noun. The active is often exchanged for the passive, or *vice versa*, as (Gen. xii, 15) ותקח האשה, καὶ εἰσήγαγον. Leaving aside all further remarks on these points as not exactly belonging to our object, we now come to the subject at issue, as to the linguistic peculiarities. Here we notice—

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1. *Unusual formations of words and verbs*, viz.:

ἄβρα, a favorite slave, Exod. ii, 5.
αἰχμαλωτίζειν, to make a prisoner, Ezek. xii, 3.
ἄκαν, a thorn, 2 Kings xiv, 9.
ἀλήμων, sorrowful, Jer. x, 9.
ἀμφιάζεσθαι, to put round about, Job xxix, 14.
ἀμφιασις, a garment, Job xxii, 6.
ἀναθεματίζειν, to devote to destruction, Deut. xiii, 15.
ἀποκιδαροῦν, to strip the head of, Lev. x, 6.
ἀπυτεμπτοῦν, to take up the fifth part, Gen. xli, 34.
ασβόλη, soot, Lam. iv, 8.
βουνίζειν, to accumulate, Ruth ii, 14.
γλωσσοκομον, a chest, 2 Chron. xxiv, 8.
γρηγορειν, to watch, Neh. vii, 3.
διαρτᾶν, to deceive, Numb. xxiii, 19.
ἔκτεμα, an edict, Esth. viii, 17.
ἐκτοκιζειν, to put on interest, Deut. xxiii, 10.
ἐκτομις, a cutting, Lev. xix, 28.
εὐδοκεῖν, to approve, Lev. xxvi, 41.
Σεριστρον, a veil, Song of Sol. v, 7.
καταχωριζειν, to enter in a register, 1 Chron. xxvii, 24.
λυτρων, a sewer, 2 Kings x, 27.
μαγειρεῖον, a kitchen, Ezek. xlvi, 23.
μαγειρισσα, a female cook, 1 Sam. viii, 13.
μακρημερεύειν, to live long, Deut. v, 33.
μανδυη, a coat of mail, 1 Sam. xvii, 38.
πρωτοτοκεύειν, to appoint as first-born, Deut. xxi, 16.
πρωτοτόκια, the birthright, Gen. xxv, 32.
ῥοξ, a grape, Isa. lxv, 8.
σαββατιζειν, to rest, Exod. xvi, 30.
σισυη, the corner of the head, Lev. xix, 27.
σκεπεινός, covered, Neh. iv, 13.
σκηνοπηγία, Feast of Tabernacles, Deut. xvi, 16.
τελισκειν, to complete, Deut. xxiii, 18.
φυλακισσα, a keeper, Song of Sol. i, 6.

2. *New meanings of words:*

ἀγχιστεύω, to redeem, Ezra ii, 62.
ἄζυτον, abominable, Lev. xix, 7.
ἀπο = ὑπο, Gen. xlviii, 10.
διαφωλεῖν, to be missing, Numb. xxxi, 49.
μετριαζειν, to be sick, Neh. ii, 2.

3. *An abstract used collectively:*

αἰχμαλωσία, the captive, Ezek. xl, 26.
διασπορά, living here and there, Psa. cxlvii, 2.
ἐξουσενημα, despised, Psa. xxii, 6.
ἱερατευμα, priesthood, Exod. xix, 6.

4. *Peculiar forms of words*, as—

ἀγαθώτατος, Gen. xlvii, 6.
ἀγαθώτερος, Judg. xv, 2.
ἀπεκτάγκατε, Numb. xvi, 41.
ἀρπᾷ. Lev. xix, 13.
εἰποισαν, Psa. xxxiv, 25.
ἐλάτω, Esth. v, 4.
ἐπρονόμευσαμεν, Deut. iii, 7.
ἐφάγοσαν, Psa. lxxvii, 29.
ἔφγαν, 2 Sam. x, 14.
ἐωρακαν, Deut. xi, 7.
ἤλθοσαν, Psa. lxxviii, 1.
ἴδοισαν, Job xxi, 20.
ἴδοσαν, Deut. vii, 19.
καμμυειν, Isa. vi, 10.
κατειπαντες, Numb. xiv, 37.
κεκατηραται, Numb. xxii, 6.
κεκράξαιτες, Exod. xxii, 23.
κλιβανος = κριβανος, Gen. xv, 17.
μαχαιρη, Exod. xv, 9.
παρεστηκαν, Isa. v, 29.
ποιησαισαν, Deut. i, 44.
πραζησεται, Ezek. xlviii, 14.
φαγομεζα, Gen. iii, 2.

5. *Syntactic peculiarities*, as—

ἀδικῶς ἀπό, καθαρὸς ἀπό, Gen. viii.
ἁμαρτάνειν ἀπο, Lev. v, 15.
ἁμαρτάνειν ἐν, Lev. iv, 14.
ἁμαρτανειν ἐναντι, Lev. iv, 2.
ἁμαρτάνειν περί, Lev. v, 5.
ἁμαρτάνειν τινι, Judg. xi, 27.
ἀναμνησθῆναί τι, Exod. xxiii, 13.
ἐξέρχεσθαί τι, Exod. ix, 29.
ἐξιλάσκεσθαί τινι, Ezek. xvi, 63.
εὐδοκεῖν τι, Eccles. ix, 7.
καταρᾶσθαί τινα, Gen. v, 29.
οἰκτειρειν ἀπό τινος, Jer. xiii, 14.
οἰκτειρειν τινά, Psa. iv, 2.
φειδεσθαί τινα, Job xvi, 5.
φειδεσθαί τινι, Job vii, 11.

6. To these we may add:

The construction of ἔρχεσθαι *and similar verbs with the infinitive*, as ἀπῆλθε φαγεῖν καὶ πιεῖν, Neh. viii, 12; κατέβη λοισασθαι, Exod. ii, 5.

The vocative is expressed by the article, as σῶσόν με ὁ Θεός μου, Psa. iii, 7

τίς is used as a relative, as μόνον τοῦτο τὸ ἱμάτιον . . . ἐν τίνι κοιμηθήσεται, Exod. xxii, 27; καὶ ἥξει τίνος αὐτοῦ ἡ οἰκια, Lev. xiv, 35.

The relative is connected with ἐάν, as πᾶν σκεῦος ὀστράκινον εις ὃ ἐὰν πέσῃ ἀπὸ τουτων ἔνδον ὅσα ἐὰν ἔνδον ᾖ ἀκάθαρτα ἔσται, Lev. xi, 33; ἐν ἀγρῷ οὗ ἐὰν ᾖς ἐκεῖ . . . καὶ ὄψομαι ὁτι ἐὰν ᾖ, 1 Sam. xix, 3; ἄνδρωπος . . . τινι ἐὰν ᾖ ἐν αὐτῷ μῶμος, Lev. xxi, 17.

The connection with ἐν *instead of* εἰς, as πορεύσομαι ἐν πύλαις ᾅδου, Isa. xxxviii, 10; ἄξει ἐν κρισει, Eccles. xii, 14.

The connection of infinitives, as εὗρον χαριν ἐν ὀφθαλμοῖς σου τοῦ ἐπιγνῶναί με, Ruth ii, 10; πόλις αὐτη ἐγγὺς τοῦ καταφυγειν με ἐκεῖ, Gen. xix, 20; ἤγγισαν αἱ ἡμέραι Ἰσραὴλ τοῦ ἀποθανειν, xlvii, 29; ἔστη τοῦ τικτειν, xxix, 35; ἦν αὐτῶν τὰ ὑπάρχοντα πολλὰ τοῦ οἰκειν ἅμα xxxvi, 7; ἠμβλύνθησαν οἱ ὀφθαλμοὶ αὐτοῦ τοῦ ὁρᾶν, xxvii, 1.

7. Very prominent also are the *Egyptian* words which we find in the Sept., and which betray the origin of the translation. The following are the most remarkable:

ἀλήθεια, truth, the rendering of תמים (*Thummim*, or *perfections*), in Exod. xxviii, 26; Lev. viii, 8; and Deut. xxxiii, 8. According to Ælian, ἀλήθεια was the name given to an image of sapphire stone, which was hung by a golden chain round the neck of the oldest and highest in rank of the Egyptian priests, who also held the office of judge. This was to denote the truth or justice with which he was to decide the cases which were brought before him. Hence it is supposed that the use of it for the *Thummim* of the high-priest was derived; yet not without regard to the meaning of truth, as expressing the faithfulness and righteousness of God.

The word Ἄπις (*Apis*, the sacred bull of the Egyptians) occurs in Jer. xlvi [xxvi], 15: Διατί ἔφυγεν . . . Ἄπις ὁ μόσχος ὁ ἐκλεκτός σου ("Why is Apis, thy chosen calf, fled?"), where it is put as a paraphrase upon אבריך, "thy valiant ones," in the prophecy of the desolation of Egypt by the armies of Nebuchadnezzar.

ἀρτάβη was a measure which is mentioned by Herodotus as being used in Egypt and Persia. It is put for the "homer" in Isa. v, 10, and it also occurs in Dan. xiii, 3 (History of Bel and the Dragon).

ἄχει, or ἄχι, is an Egyptian word for the papyrus, or some other reed or growth of the marshes. It occurs both in the Hebrew and Sept. of Gen. xli, 2; Isa. xix, 7, 8. It is also found in Ecclus. xl, 16.

γένεσις, as applied to the "creation" of the world, was traced by Hody to Egyptian philosophy. But it seems rather to be derived from the תולדות, or genealogical narratives, of which the first book of the Pentateuch is composed.

ζῦθος was a drink made from barley in Egypt, mentioned by Herodotus and Diodorus Siculus. It is found in the Sept. version of Isa. xix, 10, where it seems that שכר (strong drink) was read instead of שכר (merchandise).

Σήρα is found in Psa. cxxxii, 16, "I will abundantly bless her *provision*." Jerome said that it was an Egyptian word for corn; and Hesychius mentions ἀζηρά as a decoction of milk and corn employed by the Egyptians—perhaps the medicine *athara* of which Pliny speaks. The Heb. ציד is, however, rendered Σήρα (venison) in Gen. xxv and xxvii.

ἱππόδρομος is used to denote a measurement of space in Gen. xxxv, 19; xlviii, 7. Jerome seems to have been perplexed by its introduction in these passages. Hody conjectures that the use of the word was suggested by the hippodrome which was constructed by Ptolemy Lagus at Alexandria, and was the scene of the events recorded in the 3d book of Maccabees. Thus the "hippodrome of Ephrath" signifies a certain distance from Bethlehem, which was nearly the interval between the goals of the Egyptian race-course.

The word κώνδυ, used for a cup, in Gen. xliv, Isa. li, is of Persian origin.

κοσυμβος, a head-band or fringed garment, the wearer of which is called κοσυμβωτός (Exod. xxviii; Isa. iii), was an Egyptian ornament.

νομός, in Isa. xix, 2, is not to be read νόμος, "law," but has the sense of "province," or "district," Egypt being divided into νομοί, governed by νομάρχαι, or præfects. In this sense it occurs in 1 Macc. x, 30.

οἶφι was supposed by Jerome to be the Hebrew *ephah*; but Hesychius states that it was an Egyptian measure containing four χοίνικες (Numb. xxviii, 5; Judg. vi, 19).

πάπειρος, or πάπυρος, occurs in some of the Greek texts in Exod. ii, 3, the Egyptian paper-reed, which was the material of the ark in which the parents of Moses concealed him. It was also called βιβλος, and hence the "vessels of bulrushes" in Isa. xviii, 2 are called ἐπιστολαὶ βιβλίναι.

παστοφόριον is used in the Sept. for the chambers and treasures adjoining the Temple inhabited by the priests and Levites (1 Chron. ix, 26, 33; Ezek. xl, 18, etc.). The παστοφόροι are mentioned by Clemens Alexandrinus as a class of priests among the Egyptians.

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'Ραιφάν, in Amos v, 26, was an Egyptian name for the sun-god, or the king of heaven. It is put for כִּיּוּן, Chiun.

σινδών, in Judg. xiv, 12, 13, was a fringed garment of fine linen which was made in Egypt.

στιβή, or στιμμ, a dark purple or black, with which the guilty city of Jerusalem anoints her face to conceal her deformity (Jer. iv, 30). This is traced to στιμμι, a word of Egyptian origin.

σχοινος, in Psa. cxxxix, 2, "Thou hast searched my path," etc., was a word which, according to Herodotus, represented a measure of space or distance of sixty stadia.

ψοζομφανήχ, in Gen. xli, 45, answers to the Heb. Zaphnath Paaneah. The latter is supposed to be an Egyptian word, signifying "the food of the living;" but Josephus and Origen ascribed to it the sense of "discoverer of secrets," or "one to whom the future is revealed." Hody supposed that ψοζομφανηχ also had this sense in the later Egyptian; but Jerome explains it to be the "Saviour, or Deliverer, of the world."

8. Another feature of this version is the many *Hebrew* and *Chaldee* expressions, as—

ἀπφώ,	Jer. iii, 19.	μαωζείμ,	Dan. xi, 38.
ἀριήλ,	1 Chron. xi, 22.	ναγγί,	Ezek. xx, 46.
ἀριώθ,	2 Kings iv, 39.	νεβελ,	Hos. iii, 2.
Δαρομ,	Ezek. xx, 46.	οὐλαμοίζ,	Gen. xxviii, 19.
Ἐσεφιμ,	1 Chron. xxvi, 17.	ξαζμεν,	1 Kings xix, 4.
ζακχών,	1 Chron. xxviii, 11.	σαβεκ,	Gen. xxii, 13.
Ἰαμειν,	Gen. xxxvi, 24.	σοάμ,	1 Chron. xxix, 2.
Ἰαρείμ,	Hos. v, 13.	φελλανί,	1 Sam. xxi, 2.
μανάϊ,	2 Kings viii, 9.	χαβραζά,	Gen. xli, 7.
μασμαρώθ,	Jer. iii, 19.	χορρί,	2 Kings xi, 4.
μαχβαρ,	2 Kings viii, 15.		

These and many more words must not be regarded, as has usually been the case, as a mark of ignorance of the Hebrew, but as attempts to mix the vernacular with Hebrew expressions. Besides such Hebrew words, we find a great many Hebraisms, as Greek words with a Hebrew signification, Greek words in Hebrew constructions, Hebrew constructions, etc.—too many to be enumerated.

9. Another peculiarity of the Alexandrian version is that the same word is differently translated, not only in different books, but also in the same book. This point is the more important, as it evidently shows that the different books must have had different translators. A comparison of the Pentateuch with the book of Joshua will prove this beyond a shadow of doubt.

A. *Verbs.*

חבר, *to desire*, Exod. xx, 17; Deut. v, 18; vii, 25, ἐπιθυμεῖν τι or τινος (Exod. xxxiv, 24); but Josh. vii, 21, ἐνθυμοῦμαι τινος.

חפר, *to explore*, Deut. i, 22, ἐφοδεύω; Josh. ii, 23, κατασκοπεύω.

טבל, Exod. xii, 22; Lev. iv, 6, 17; xix, 9; xiv, 6, 16, 51; Numb. xix, 18; Deut. xxxiii, 24; Josh. iii, 15, βάπτω: but Gen. xxxvii, 31, μολύνω.

לכד, *to storm:* 1. λαμβάνειν, Josh. viii, 21; x, 1, 28, 32, 35, 39; xi, 12, 17; Numb. xxxii, 39, 41, 42. 2. καταλαμβάνειν, Josh. viii, 19; xi, 10. 3. καταλαμβάνεσθαι, Numb. xxi, 32. 4. κρατεῖν, Deut. ii, 34; iii, 4. 5. κυριεύειν, Josh. xv, 16.

נסע, *to break up, to move on:* 1. ἀπαίρω, Gen. xii, 9; xiii, 11; xxxiii, 12, 17; xxxv, 16; xxxvii, 17; xlvi, 1; Exod. xii, 37; xvi, 1; xvii, 1; xix, 2; Numb. ix, 17, 20, 21, 22, 23; xiv, 25; xx, 22; xxi, 4, 10, 12, 13; xxii, 1; xxxiii, 3, 7, 8, 9, 10 sq.; Deut. i, 7, 19; ii, 1, 24; x, 6, 7, 11; Josh. iii, 1, 3, 14; ix, 17. 2. ἐξαίρω, Gen. xxxv, 5; Exod. xiii, 20; Numb. i, 51; ii, 9, 16, 17, 24, 31, 34; iv, 5, 15; ix, 19; x, 5, 6, 17, 21, 22, 25, 28, 29, 33, 34, 35; xi, 35; xii, 15; xiii, 1; xxi, 11. 3. αἴρω, Numb. ii, 17, and ibid. ἐξαίρω. 4. στρατοπεδεύω, Gen. xii, 9; Exod. xiv, 10; Deut. i, 40. 5. κινέω, Gen. xi, 2; xx, 1. 6. προπορεύομαι, Numb. x, 33. 7. ἀναζεύγνυμι, Exod. xvi, 15; xl, 36, 37.

These few examples may suffice.

B. *Nouns.*

אהל, *a tent:* 1. σκηνή, Gen. iv, 20; xii, 8; xiii, 3, 5; xviii, 1, 2, 6, 9, 10; xxvi, 25; xxxi, 25; xxxiii, 19; Exod. xxxiii, 7, 8, 10; Numb. xvi, 26, 27; Deut. i, 27; xi, 6; Josh. vii, 21, 22, 23, 24. 2. σκήνωμα, Deut. xxxiii, 18; Josh. iii, 14. 3. οἶκος, Gen. ix, 27; xxiv, 67; xxxi, 33; Josh. xxii, 4, 7, 8. 4. οἰκία, Gen. xxv, 27. 5. συσκήνιον, Exod. xvi, 16.

טף is, 1. παιδία, Gen. xlv, 19; Numb. xiv, 3, 31; Deut. i, 39; iii, 6; Josh. i, 14. 2. τέκνα, Deut. ii, 34; iii, 19. 3. ἑκκοια, Deut. xxix, 11; xxxi, 12. 4. συγγένεια, Gen. l, 8. 5. οἰκίαι, Gen. l, 21. 6. ἀποσκευή, Gen. xxxiv, 29; xliii, 7; xlvi, 5; Exod. x, 10, 24; xii, 37; Numb. xvi, 27; xxxi, 9; xxxii, 17, 24, 26; Deut. xx, 14. 7. ἀποσκευαί, Numb. xxxii, 16.

The same variations we find in *adverbs, particles, proper nouns*, but more especially in certain phrases.

See Thiersch, *De Pentateuchi Versione Alexandrina* (Erlangæ, 1840); Frankel, *Vorstudien der Septuaginta* (Leips. 1841); Kaulen, *Einleitung in die heilige Schrift* (Freiburg, 1876), p. 85 sq. (B. P.)

SEPTUAGINT, TALMUDIC NOTICES CONCERNING THE. It is strange that the writers of the art. SEPTUAGINT in Smith's *Dict. of the Bible* and in Kitto's *Cyclop.* should not have mentioned the notices we find concerning that version in the Talmud and other Jewish writings. It is true that in Kitto we find it stated, "It is spoken of in the Babylonian and Jerusalem Talmuds;" but where, and what, the reader is at loss to see. Yet these notices are very important, since they throw a great deal of light upon some points which have vexed the interpreters. The oldest notice is that contained in the *Mechilta*, a Midrashic commentary on Exodus (comp. the art. MIDRASH), where Exod. xii, 40 is thus cited: אשר ישבו במצרים ובארץ כנען ובארץ גושן ל' וגו', and where we read, "And this is one of those things which they wrote to king Ptolemy. In the same manner they wrote, Gen. i, 1, אלהים ברא בראשית; ver. 26, אעשה אדם בצלם ובדמות; ver. 27 (comp. v, 2), ויברא אלהים ביום הששי; ii, 2, ויכל אלהים ביום הששי; xi, 7, ונקוביו; xi, 7, ארדה; xviii, 12, ואבלה בקרוביה; xlix, 6, אבוס (instead of שור); Exod. iv, 20, נושא אדם (for החמר); Numb. xvi, 15, חמור; Deut. iv, 19 (they added) להאיר; xvii, 3, לאומית לעבדם; and they wrote, Lev. xi, 6, and Deut. xiv, 7, צפרית הרגלים (for והארנבת)." From this passage we can infer that, besides the changes enumerated here, others are not to be excluded; besides, it only speaks in general of those who wrote the Bible for Ptolemy, and neither the number seventy nor seventy-two writers or translators is mentioned. It is different with the relation given in the Jerus. Talmud, *Megilla*, i, 9. Here the number of changes made is given as thirteen (י"ג דבר שינו חכמים): the passages are the same as given in the *Mechilta*, with some very slight changes. Thus Gen. i, 27 (comp. v, 2) we read ויקבוץ; xlix, 6, שור (instead of איש); Exod. xii, 40, במצרים ובכל הארצות; in Lev. xi, 6 (Deut. xiv, 7) the explanation of the change is given that the name of Ptolemy's mother was ארנקא. The number of the translators is also not given. The Babylonian Talmud, *Megilla*, 9 a, however, mentions the number of elders as seventy-two, who were put in seventy-two different cells without knowing for what purpose. Then king Ptolemy went to each of these and said to him, "Write for me the law of Moses, your teacher." God disposed it so that they all translated alike. The changes mentioned here are given without any number; but they are almost the same as the above, with slight modifications. Gen. i, 27 (comp. v, 2), ונקבה is not changed, but בראם is changed into בראו; xlix, 6 agrees with the Jerusalem Talmud; and so, likewise, Exod. xii, 40. We find, as an addition, that in Exod. xxiv, 5, 11, ואצולי is written for נצרי and אצילי; in Deut. xvii, 3, we have the addition לעבדם without לאומית; and to Lev. xi, 6 (Deut. xiv, 7) a similar explanation is given as in the Jerusalem Talmud, that the name of Ptolemy's wife was ארנבת; and hence they thought that it would be regarded as a mockery, on the side of the Jews, should they have mentioned her name (as that of an unclean animal) in the law. In the Midrashim only single passages are mentioned—thus Gen. i, 27 in *Bereshith Rabba*, ch. viii, as *Mechilta*, with which also agrees Gen. ii, 2 in ch. x; xi, 7 with ch. xxxviii; xviii, 12 with ch. xlviii; xlix, 6 with ch. xcviii, where, as in *Mechilta*, we find אבוס. All these passages are accompanied with the remark that here is

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one of the changes made for Ptolemy, without giving their number. In *Shemoth Rabba*, ch. v on Exod. iv, 20, it is stated that this is one of the *eighteen* changes made for Ptolemy, without stating wherein these changes consist. In *Bereshith Rabba*, ch. lxiii on Exod. xii. 40, in order to show that Abraham was already called "Israel," the verse is quoted, "It is an old matter; the dwelling of the Israelites in Egypt, Canaan, and Goshen," etc. (and thus Abraham's stay in Egypt and Canaan is numbered among the 430 years). In the treatise *Sepher Torah*, i, 8, 9, seventy elders are mentioned who wrote the law, and the alterations made are given as thirteen. In the treatise *Sopherim*, i, 7, 8, we also read of thirteen alterations made by the translators.

In examining more minutely these changes we shall find the following:

1. Gen. i, 1–3, according to the structure of the language and the most ancient traditions still preserved by Rashi and Aben-Ezra, is to be rendered "*In the beginning when* God created." But as this supposes the existence of primordial waters and of a chaotic mass, which, by the draining of the waters on the second day, became the formed earth, it was thought necessary, in translating the Bible into Greek, and in opposition to the Greek cosmogony and polytheism, to lay great stress on the absolute unity of God and on the absolute creation from nothing. Hence the word ראשית had to be made independent of the following verses, and to be rendered *in the beginning*, ἐν ἀρχῇ ἐποίησεν ὁ Θεός, instead of "in the beginning *when*." This change the Talmud indicates by the pregnant construction אלהים ברא בראשית, thus placing בראשית last, and precluding every other translation than *God created in the beginning* (Geiger, *Urschrift*, p. 344, etc.).

2. Gen. i, 26, where we read "Let us make man in *our* image (בצלמנו), after *our* likeness (כדמותנו)," has been altered into "I will make man in the image (בצלם), and in the likeness (ובדמות)," to remove the appearance of polytheism.

3. Gen. ii, 2, where "And he ended on the *seventh* (השביעי) day" has been changed into (הששי) the *sixth* day, to avoid the apparent contradiction, since God did not work on the seventh day. This alteration is still to be found in our text of the Sept., and also in the Samaritan version (שתיתה), and in the Syriac (שתיתיא).

4. Gen. v, 2 (i, 27), where "Male and female created he *them*" (ברא אתם, בראם) has been altered into *created he him* (בָּרָא), to remove the apparent contradiction in the passage where the man and woman are spoken of as having been created together or simultaneously.

5. Gen. xi, 7, for the same reason as in 2, the words "Let *us* go down, and let *us* confound" (ארדה ונבלה) have been changed into "I will go down and I will confound" (ארדה ואבלה).

6. Gen. xviii, 12, "After my decay I had again pleasure" has been altered into (אחרי בלותי היתה לי עדנה, οὐκέτι μέν μοι γέγονεν ἕως τοῦ νῦν), *after it had been thus with me hitherto*, to avoid the offensive application to the distinguished mother of Israel of the expression בָּלָה, which is used for rotten old garments (comp. Geiger, *Urschrift*, p. 45 sq.).

7. Gen. xlix, 6, "In their anger they slew a man, and in their self-will they hamstrung an ox," has been altered into "In their anger they slew an ox (שור), and in their self-will they hamstrung a fatted bull (אבוס)," to do away with the wholesale slaughter of men.

8. Exod. iv, 20, the word חמור, *ass*, is altered into ὑποζύγια, *beasts of burden*, because of the reluctance which the translators had to mention the name of this beast. This alteration is still preserved in our text of the Sept.

9. In Exod. xii, 40, *and all other lands*, i. e. "the land of Canaan," has been added in order to remove the apparent contradiction, since the Israelites did not sojourn four hundred and thirty years in Egypt.

10. Exod. xxiv, 5, 11, נערי and אצילי are changed into זכטיטי (=ζητητής; i. e. *worthy*, or *searchers after wisdom*), because it was not thought becoming to say that at this great revelation *boys* or *youths* (נערים) were brought as sacrifices.

11. In Lev. xi, 6 and Deut. xiv, 7, ארנבת=λαγός, *a hare*, has been altered into χοιρογρύλλος, *porcupine* or *hedgehog*, to avoid giving offence to the Ptolemy family, whose name was *Lagos*.

12. Numb. xvi, 15, חמר, *ass*, was changed into ἐπιθύμημα=חמד, *a desirable thing*, for the same reason as given under 8. This alteration is still in our text of the Sept.

13. Deut. iv, 19, the word לחאיר=διακοσμέω, *to shine*, has been inserted so as to avoid the idolatry of the heathen being ascribed to God.

14. Deut. xvii, 3, where we read that God had not commanded *the Israelites* to worship other gods (in accordance with Deut. iv, 19), has been altered to (אשר לא צויתיך לאומות לעבדם *which I have forbidden the nations to worship*, to preclude the possibility of ascribing the origin of idolatry to the God of Israel.

This much for the alterations. But there are two other very important notices, viz. "that the day on which the translation of the Bible into Greek was made was regarded as a great calamity equal to that of the worship of the golden calf" (*Sopherim*, i, 7); and "the day on which it was accomplished was believed to have been the beginning of a preternatural darkness of three days' duration over the whole world, and was commemorated as a day of fasting and humiliation" (comp Kuenen, *The Religion of Israel*, iii, 214–216). The Samaritans took the same view on account of their hatred of the Jewish translation (comp. Herzfeld, *Geschichte*, iii, 537). Says dean Stanley, "It needs but slight evidence to convince us that such a feeling, more or less widely spread, must have existed. It is the same instinct which to this hour makes it a sin, if not an impossibility, in the eyes of a devout Mussulman, to translate the Koran; which in the Christian Church assailed Jerome with the coarsest vituperation for venturing on a Latin version which differed from the Greek; which at the Reformation regarded it as a heresy to translate the Latin Scriptures into the languages of modern Europe; and which, in England, has in our own days regarded it in the English Church as a dangerous innovation to revise the Authorized Version of the 17th century, or in the Roman Church to correct the barbarous dialect of the Douay translation of the Vulgate, or to admit of any errors in the text or in the rendering of the Vulgate itself. In one and all of these cases the reluctance has sprung from the same tenacious adherence to ancient and sacred forms—from the same unwillingness to admit of the dislodgment even of the most flagrant inaccuracies when once familiarized by established use. But in almost all these cases, except, perhaps, the Koran, this sentiment has been compelled to yield to the more generous desire of arriving at the hidden meaning of sacred truth, and of making that truth more widely known. So it was, in the most eminent degree, in the case of the Septuagint" (*Jewish Church*, iii, 286 sq.). While we agree in the main with the learned dean, yet in the case of the Sept. the explanation of the above-given Talmudic statement must be sought for somewhere else. It is known that most of the early controversies with the Jews were conducted in the Greek language, and on the common ground of the faithfulness of the Sept. version, which was quoted alike on both sides. And so it continued to be respected during the age of the writers of the New Test. and the 1st century of the Christian æra. As, however, the version grew into use among Christians, it gradually lost the confidence of the Jews, especially when it was urged against them by the Christians. The first signs of this appear in the works of Justin Martyr, in the 2d century. His *Dialogue with Trypho the Jew* professes to be the account of a discussion which actually took place, and Eusebius (*Hist. Eccles.* iv, 18) places the scene of it at Ephesus. The *Dialogue* abounds in citations from the Old Test.; and even such passages are quoted as are not to be found in the Hebrew. The latter circumstance made Justin charge the Jews with removing especially four prophecies of Christ from their copies. The first of these is: "And Ezra said unto the people,

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This passover is our Saviour and our refuge; and if ye consider and it enter into your heart that we shall, by a figure (ἐνσημείῳ, i. e. the cross), afflict him and afterwards hope in him, this place shall not be made desolate to all time, saith the Lord God of Hosts. But if ye believe him not, and hear not his preaching, ye shall become a spoil for the Gentiles" (*Dial.* c. 72). This passage, which is also quoted by Lactantius (*Instit. Divin.* iv, c. 18), is not to be found in the book of Ezra, and may probably have been interpolated according to the Apocryphal Ezra (vi, 21) into the copies of the Sept. by some Christian. The second (from Jer. xi, 19) had, he said, been but recently erased from certain copies, and was retained in others which were preserved in the synagogues. This, however, is found entire in all our present copies. The third passage is said to be taken also from Jeremiah: "And the Lord God remembered his dead, who were fallen asleep in the dust of their tombs, and descended to them to declare unto them the good tidings of his salvation." These words are remarkable from their resemblance to those of 1 Pet. iv, 6 (νεκροῖς εὐηγγελίσθη. The passage of Jeremiah, as alleged by Justin Martyr, read κατέβη πρὸς αὐτοὺς εὐαγγελίασασθαι). "If a genuine passage," says Churton, "the apostle's words seem to contain an allusion to them as well as to the doctrine enunciated in the preceding chapter of his epistle. If interpolated by a Christian convert from some traditional saying of the prophet, or adapted from Peter's words, it seems that the person who introduced them into the text of the Sept. took the words of the apostle in their literal sense, and not as later commentators have conjectured, that the persons called νεκροί were alive at the time of the preaching." The fourth and last passage is from Psa. xcvi, 10: "Declare among the heathen that the Lord hath reigned from the tree" (*Dial.* c. 73). Out of this passage the Jews are accused of having erased the last words, ἀπὸ τοῦ ξύλου. The words ἀπὸ τοῦ ξύλου are quoted again by Justin Martyr in his *Apology;* they are also quoted by Tertullian (*Adv. Jud.* c. 10), Ambrose, Augustine, Leo, Gregory, and others. Yet the words occur in no Greek or Hebrew MS., and the probability is that they were added by some Christian. Under these circumstances we can very well understand the feeling of the Jews towards a version which brought such accusations against them; and this, it seems, gives us the real clue to the Talmudic passage which regarded the day of the translation of the Bible into Greek as a great calamity. See Frankel, *Vorstudien zur Septuaginta*, p. 25 sq.; Geiger, *Urschrift der Bibel*, p. 439 sq.; *Masechet Soferim* (ed. Müller, Leips. 1878), p. 12 sq.; Ginsburg, *Introduction to the Rabbinic Bible*, p. 70 sq.; Churton, *The Influence of the Septuagint Version*, p. 41 sq.; Reinke, *Beiträge zur Erklärung des Alten Testaments*, vii, 292 sq.; Friedländer, *Patristische und talmudische Studien* (Vienna, 1878), p. 133 sq. (B. P.)

Septum, a term used by certain 17th-century Anglican writers for the fixed or movable *rail* placed on each side of the entrance of the sanctuary to support the communicants when they knelt to receive the Lord's body and blood.

Sepulchre (קֶבֶר, *kéber*, or קְבוּרָה, *keburâh*, a *burying-place* or *grave*, as sometimes rendered; τάφος, a *tomb*, as elsewhere rendered; also μνῆμα or μνημεῖον, a *monument*, likewise rendered "grave" or "tomb"). Mankind in all ages have been careful, indeed of necessity, to provide suitable resting-places for the dead. In treating of the Hebrew usages in this respect, we freely use all appropriate matter found in the Dictionaries of Kitto and Smith. See BURIAL.

I. *General Principles of Sepulture.*—1. *The Duty.*—The Jews uniformly disposed of the corpse by entombment where possible, and, failing that, by interment; extending this respect to the remains even of the slain enemy and malefactor (1 Kings xi, 15; Deut. xxi, 23), in the latter case by express provision of law. Since this was the only case so guarded by Mosaic precept, it may be concluded that natural feeling was relied on as rendering any such general injunction superfluous. Similarly, to disturb remains was regarded as a barbarity, only justifiable in the case of those who had themselves outraged religion (2 Kings xxiii, 16, 17; Jer. viii, 1, 2). The rabbins quote the doctrine "dust thou art, and unto dust shalt thou return" as a reason for preferring to entomb or inter their dead; but that preferential practice is older than the Mosaic record, as traceable in patriarchal examples, and continued unaltered by any Gentile influence; so Tacitus (*Hist.* v, 5) notices that it was a point of Jewish custom *potius corpora condere quam cremare*. See CORPSE.

The precedent of Jacob's and Joseph's remains being returned to the land of Canaan was followed, in wish at least, by every pious Jew. Adopting a similar notion, some of the rabbins taught that only in that land could those who were buried obtain a share in the resurrection which was to usher in the Messiah's reign on earth. Thus that land was called by them "the land of the living," and the sepulchre itself "the house of the living." Some even feigned that the bodies of the righteous, wherever else buried, rolled back to Canaan underground, and found there only their appointed rest (Nicolaus, *De Sepult. Heb.* xiii, 1). Tombs were, in popular belief, led by the same teaching, invested with traditions. Thus Machpelah is stated (Lightfoot, *Centuria Chorographica*, s. v. "Hebron") to have been the burial-place not only of Abraham and Sarah, but also of Adam and Eve; and there was probably at the time of the New Test. a spot fixed upon by tradition as the site of the tomb of every prophet of note in the Old Test. To repair and adorn these was deemed a work of exalted piety (Matt. xxiii, 29). The scruples of the scribes extended even to the burial of the ass whose neck was broken (Exod. xxxiv, 20), and of the first-born of cattle (Maimon. *De Primogen.* iii, 4, quoted by Nicolaus, *De Sepult. Heb.* xvi, 3, 4). See GRAVE.

2. *Rites.*—On this subject we should remember that our impressions, as derived from the Old Test., are those of the burial of persons of rank or public eminence, while those gathered from the New Test. regard a private station. But in both cases "the manner of the Jews" included the use of spices where they could command the means. Thus Asa lay in a "bed of spices" (2 Chron. xvi, 14). A portion of these were burned in honor of the deceased, and to this use was probably destined part of the one hundred pounds' weight of "myrrh and aloes" in our Lord's case. On high state occasions the vessels, bed, and furniture used by the deceased were burned also. Such was probably the "great burning" made for Asa. If a king was unpopular or died disgraced (e. g. Jehoram, 2 Chron. xxxi, 19; Josephus, *Ant.* ix, 5, 3), this was not observed. In no case, save that of Saul and his sons, were the bodies burned, nor in that case were they so burned as not to leave the "bones" easily concealed and transported, and the whole proceeding looks like a hasty precaution against hostile violence. Even then the bones were interred and re-exhumed for solemn entombment. The ambiguous word in Amos vi, 10, בְּסָרְפּוֹ, rendered in the A. V. "he that burneth *him*," possibly means "the burner of perfumes in his honor," i. e. his near relation, on whom such duties devolved; rather than, as most think, "the burner of the *corpse*." For a great mortality never causes men to burn corpses where it is not the custom of the country; nor did the custom vary among the Jews on such an occasion (Ezek. xxxix, 12–14). It was the duty of the next of kin to perform and preside over the whole funereal office; but a company of public buriers, originating in an exceptional necessity (Ezek. *loc. cit.*), had become, it seems, customary in the times of the New. Test. (Acts v, 6, 10). The closing of the eyes, kissing, and washing the corpse (Gen. xlvi, 4; l, 1; Acts ix, 37) are customs common to

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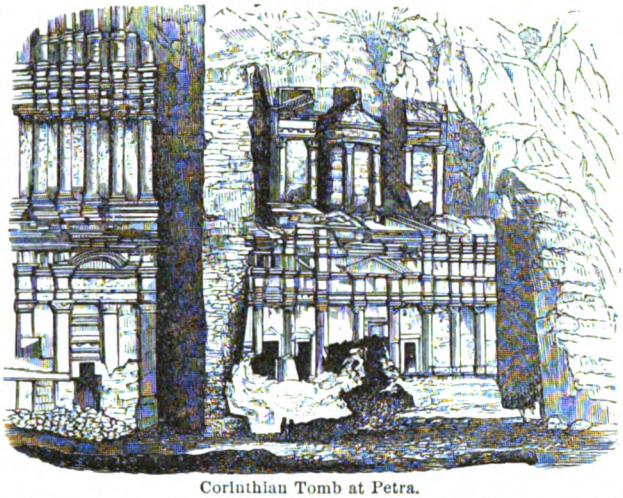
all nations. Coffins were but seldom used, and, if used, were open; but fixed stone sarcophagi were common in tombs of rank. The bier, the word for which in the Old Test. is the same as that rendered bed [see BED], was borne by the nearest relatives, and followed by any who wished to do honor to the dead. The grave-clothes (ὀθόνια, ἐντάφια) were probably of the fashion worn in life, but swathed and fastened with bandages, and the head was covered separately. Previously to this being done, spices were applied to the corpse in the form of ointment, or between the folds of the linen; hence our Lord's remark that the woman had anointed his body πρὸς τὸ ἐνταφιάζειν, "with a view to dressing it in these ἐντάφια;" not, as in the A. V., "for the *burial*." For the custom of mourners visiting the sepulchre, see MOURN; for other usages, see FUNERAL.



Corinthian Tomb at Petra.

3. *The Site.*—A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. This was what the structure of the Jewish soil supplied or suggested. A distinct and simple form of sepulture as contrasted with the complex and elaborate rites of Egypt clings to the region of Palestine, and varies but little with the great social changes between the periods of Abraham and the captivity. Jacob and Joseph, who both died in Egypt, are the only known instances of the Egyptian method applied to patriarchal remains. Sepulchres, when the owner's means permitted it, were commonly prepared beforehand, and stood often in gardens, by roadsides, or even adjoining houses. Kings and prophets alone were probably buried within towns (1 Kings ii, 10; xvi, 6, 28; 2 Kings x, 35; xiii, 9; 2 Chron. xvi, 14; xxviii, 27; 1 Sam. xxv, 1; xxviii, 3). Sarah's tomb and Rachel's seem to have been chosen merely from the accident of the place of death; but the successive interments at the former (Gen. xlix, 31) are a chronicle of the strong family feeling among the Jews. It was the sole fixed spot in the unsettled patriarchal life; and its purchase and transfer, minutely detailed, are remarkable as the sole transaction of the kind, until repeated on a similar occasion at Shechem. Thus it was deemed a misfortune or an indignity, not only to be deprived of burial (Isa. xiv, 20; Jer. *passim;* 2 Kings ix, 10), but, in a lesser degree, to be excluded from the family sepulchre (1 Kings xiii, 22), as were Uzziah, the royal leper, and Manasseh (2 Chron. xxvi, 23; xxxiii, 20). Thus the remains of Saul and his sons were reclaimed to rest in his father's tomb. Similarly, it was a mark of a profound feeling towards a person not of one's family to wish to be buried with him (Ruth i, 17; 1 Kings xiii, 31), or to give him a place in one's own sepulchre (Gen. xxiii, 6; comp. 2 Chron. xxiv, 16). The head of a family commonly provided space for more than one generation; and these galleries of kindred sepulchres are common in many Eastern branches of the human race. Cities soon became populous and demanded cemeteries (comp. πολυάνδριον, Sept. at Ezek. xxxix. 15), which were placed without the walls; such a one seems intended by the expression in 2 Kings xxiii, 6, "the graves of the children of the people," situated in the valley of the Kedron or of Jehoshaphat. Jeremiah (vii, 32; xix, 11) threatens that the eastern valley, called Tophet, the favorite haunt of idolatry, should be polluted by burying there (comp. 2 Kings xxiii, 16). Such was also the "potter's field" (Matt. xxvii, 7) which had, perhaps, been wrought by digging for clay into holes serviceable for graves. See CEMETERIES.

II. *Explicit Information from Ancient Sources as to the Style of Sepulchres.*—1. *From a Comparison with Early Heathen Nations.*—It has been too much the fashion to look to Egypt for the prototype of every form of Jewish art. The Egyptian tombs at Thebes were extensive excavations in the barren mountains which skirted the city on the west. In like manner, the magnificent tombs in the necropolis of Sela, in Arabia Petræa, were sculptured out of the sides of the rock surrounding the ancient city. See PETRA. The Edomites and the Egyptians seem to have regarded the habitations of the living merely as temporary resting-places, while the tombs are regarded as permanent and eternal mansions; and, while not a vestige of a habitation is to be seen, the tombs remain monuments of splendor and magnificence, perhaps even more wonderful than the ruins of their temples. Funeral urns or vases are found in great numbers on the plains and mounds of Assyria and Mesopotamia containing human skeletons or fragments of bones which appear to have been calcined.

But in Jewish history there is a total diversity from these customs in the matter of tombs. From the burial of Sarah in the cave of Machpelah (Gen. xxiii, 19) to the funeral rites prepared for Dorcas (Acts ix, 37) there is no mention of any sarcophagus, or even coffin, in any Jewish burial. No pyramid was raised—no separate hypogeum of any individual king, and, what is most to be regretted by modern investigators, no inscription or painting which either recorded the name of the deceased or symbolized the religious feeling of the Jews towards the dead. It is true, of course, that Jacob, dying in Egypt, was embalmed (Gen. l, 2), but it was only in order that he might be brought to be entombed in the cave at Hebron, and Joseph, as a naturalized Egyptian and a ruler in the land, was embalmed; and it is also mentioned as something exceptional that he was put into a coffin, and was so brought by the Israelites out of the land and laid with his forefathers. But these, like the burning of the body of Saul, were clearly exceptional cases. See EMBALMING.

Still less were the rites of the Jews like those of the Pelasgi or Etruscans. With that people the graves of the dead were, or were intended to be, in every respect similar to the homes of the living. The lucumo lay in his robes, the warrior in his armor on the bed on which he had reposed in life, surrounded by the furniture, the vessels, and the ornaments which had adorned his dwelling when alive, as if he were to live again in a new world with the same wants and feelings as before. Besides this, no tall stelé and no sepulchral mound has yet been found in the hills or plains of Judæa, nor have we any hint either in the Bible or Josephus of any such having existed which could be traced to a strictly Jew-

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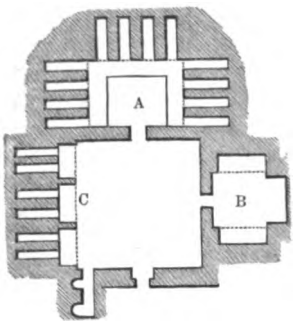
ish origin. In very distinct contrast to all this, the sepulchral rites of the Jews were marked with the same simplicity that characterized all their religious observances. The body was washed and anointed (Mark xiv, 8; xvi, 1; John xix, 39, etc.), wrapped in a clean linen cloth, and borne without any funeral pomp to the grave, where it was laid without any ceremonial or form of prayer. In addition to this, with kings and great persons there seems to have been a "great burning" (2 Chron. xvi, 14; xxi, 19; Jer. xxxiv, 5), all these being measures more suggested by sanitary exigencies than by any hankering after ceremonial pomp.

2. *Normal Style.*—This simplicity of rite led to what may be called the distinguishing characteristic of Jewish sepulchres—the *deep loculus*—which, so far as is now known, is universal in all purely Jewish rock-cut tombs, but hardly known elsewhere. Its form will be understood by referring to the annexed diagram, representing the forms of Jewish sepulture. In the apartment marked A, there are twelve such loculi about two feet in width by three feet high. On the ground-floor these generally open on the level of the floor; when in the upper story, as at C, on a ledge or platform, on which the body might be laid to be anointed, and on which the stones might rest that closed the outer end of each loculus. The shallow loculus is shown in chamber B, but was apparently only used when sarcophagi were employed, and therefore, so far as we know, only during the Græco-Roman period, when foreign customs came to be adopted. The shallow loculus would have been singularly inappropriate and inconvenient where an unembalmed body was laid out to decay, as there would evidently be no means of shutting it off from the rest of the catacomb. The deep loculus, on the other hand, was as strictly conformable with Jewish customs, and could easily be closed by a stone fitted to the end and luted into the groove which usually exists there. This fact is especially interesting, as it affords a key to much that is otherwise hard to be understood in certain passages in the New Test. Thus in John xi, 39, Jesus says, "Take away the stone," and (ver. 40) "they took away the stone," without difficulty, apparently; which could hardly have been the case had it been such a rock as would be required to close the entrance of a cave. Also in xx, 1 the same expression is used, "the stone is taken away;" and though the Greek word in the other three Evangelists certainly implies that it was *rolled* away, this would equally apply to the stone at the mouth of the loculus, into which the Marys must have then stooped down to look in. In fact, the whole narrative is infinitely more clear and intelligible if we assume that it was a stone closing the end of a rock-cut grave than if we suppose it to have been a stone closing the entrance or door of a hypogeum. In the latter case the stone to close a door—say six feet by three feet—could hardly have weighed less than three or four tons, and could not have been moved without machinery. There is one catacomb—that known as the "Tombs of the Kings" (see below)—which is closed by a stone rolling across its entrance; but it is the only one, and the immense amount of contrivance and fitting which it has required is sufficient proof that such an arrangement was not applied to any other of the numerous rock tombs around Jerusalem, nor could the traces of it have been obliterated had it anywhere existed. From the nature of the openings where they are natural caverns, and the ornamental form of their doorways where they are architecturally adorned, it is evident, except in this one instance, that they could not have been closed by stones rolled across their entrances; and consequently it seems only to be to the closing of the loculi that these expressions can refer. But until a more careful and more scientific exploration of these tombs is made than has hitherto been given to the public, it is difficult to feel quite certain on this point.



Regular Plan of Jewish Sepulchre.

Although, as we have seen, the Jews were singularly free from the pomps and vanities of funereal magnificence, they were at all stages of their independent existence an eminently burying people. From the time of their entrance into the Holy Land till their expulsion by the Romans they seem to have attached the greatest importance to the possession of an undisturbed resting-place for the bodies of their dead, and in all ages seem to have shown the greatest respect, if not veneration, for the sepulchres of their ancestors. Few, however, could enjoy the luxury of a rock-cut tomb. Taking all that are known, and all that are likely to be discovered, there are not probably 500, certainly not 1000, rock-cut loculi in or about Jerusalem; and as that city must in the days of its prosperity have possessed a population of from 30,000 to 40,000 souls, it is evident that the bulk of the people must then, as now, have been content with graves dug in the earth, but situated as near the holy places as their means would allow their obtaining a place. The bodies of the kings were buried close to the Temple walls (Ezek. xliii, 7–9), and, however little they may have done in their life, the place of their burial is carefully recorded in the Chronicles of the Kings, and the cause why that place was chosen is generally pointed out, as if that record was not only the most important event, but the final judgment on the life of the king.

3. *Talmudical Statements.*—The Mishnic description of a sepulchre, complete according to Rabbinical notions, is somewhat as follows, and serves to illustrate the above plan: a cavern about six cubits square, or six by eight, from three sides of which are recessed longitudinally several vaults, called כוכים, each large enough for a corpse. On the fourth side the cavern is approached through a small open covered court or portico, חצר, of a size to receive the bier and bearers. In some such structures the dæmoniac may have housed. The entry from the court to the cavern was closed by a large stone, called גולל, as capable of being rolled, thus confirming the Evangelistic narrative. Sometimes several such caverns, each with its recesses, were entered from the several sides of the same portico (Mishna, *Baba Bathra*, 6, 8, quoted by J. Nicolaus, *De Sepulchris Hebræorum*). Such a tomb is that described in Buckingham's *Travels in Arabia* (p. 158), and those known to tradition as the "Tombs of the Kings" (above referred to). But earlier sepulchres were doubtless more simple, and, to judge from 2 Kings xiii, 21, did not prevent mutual contact of remains. Sepulchres were marked sometimes by pillars, as that of Rachel, or by pyramids, as those of the Asmonæans at Modin (Josephus, *Ant.* xiii, 6, 7), and had places of higher and lower honor. Like temples, they were, from their assumed inviolability, sometimes made the depositories of treasures (De Saulcy, ii, 183). We find them also distinguished by a "title" (2 Kings xxiii, 17). Such as were not otherwise noticeable were scrupulously "whited" (Matt. xxiii, 27) once a year, after the rains before the Passover, to warn passers-by of defilement (Hottinger, *Cippi Hebr.* p. 1034; Rossteusch, *De Sepul. Calce Notat.* in Ugolino, xxxiii).

III. *Historical Notices of Hebrew Sepulchres, Illustrated from certain Antique Jewish Tombs still Extant.*—1. *Sepulchres of the Patriarchs and other Early Personages.*—We find that one of the most striking events in the life of Abraham is the purchase of the field of Ephron the Hittite at Hebron, in which was the cave of Machpelah, in order that he might therein bury

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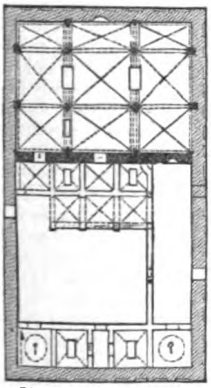
Sarah, his wife, and that it might be a sepulchre for himself and his children. His refusing to accept the privilege of burying there as a gift shows the importance Abraham attached to the transaction, and he insisted on purchasing and paying for it (Gen. xxiii, 20), in order that it might be "made sure unto him for the possession of a burying-place." There he and his immediate descendants were laid 3700 years ago, and there they are believed to rest now; but no one in modern times has seen their remains, or been allowed to enter into the cave where they repose. A few years ago, Signor Pierotti says, he was allowed, in company with the pasha of Jerusalem, to descend the steps to the iron grating that closes the entrance and to look into the cave. What he seems to have seen was that it was a natural cavern, untouched by the chisel and unaltered by art in any way. Those who accompanied the prince of Wales in his visit to the mosque were not permitted to see even this entrance. All they saw was the round hole in the floor of the mosque which admits light and air to the cave below. The same round opening exists at Neby Samwil in the roof of the reputed sepulchre of the prophet Samuel, and at Jerusalem there is a similar opening into the tomb under the dome of the rock. In the former it is used by pious votaries to drop petitions and prayers into the tombs of patriarchs and propheta. The latter having lost the tradition of its having been a burying-place, the opening now only serves to admit light into the cave below. Unfortunately, none of those who have visited Hebron have had sufficient architectural knowledge to be able to say when the church or mosque which now stands above the cave was erected; but there is no great reason for doubting that it is a Byzantine church erected there between the age of Constantine and that of Justinian. From such indications as can be gathered, it seems of the later period. On its floor are sarcophagi purporting to be those of the patriarchs; but, as is usual in Eastern tombs, they are only cenotaphs representing those that stand below, and which are esteemed too sacred for the vulgar to approach. Though it is much more easy of access, it is almost as difficult to ascertain the age of the wall that encloses the sacred precincts of these tombs. From the account of Josephus (*War*, iv, 7), it does not seem to have existed in his day, or he surely would have mentioned it; and such a citadel could hardly fail to have been of warlike importance in those troublous times. Besides this, we do not know of any such enclosure encircling any tombs or sacred place in Jewish times, nor can we conceive any motive for so secluding these graves. There are not any architectural mouldings about this wall which would enable an archæologist to approximate its date; and if the bevelling is assumed to be a Jewish arrangement (which is very far from being exclusively the case), on the other hand it may be contended that no buttressed wall of Jewish masonry exists anywhere. There is, in fact, nothing known with sufficient exactness to decide the question, but the probabilities certainly tend towards a Christian or Saracenic origin for the whole structure, both internally and externally. See MACHPELAH.



Plan of the Mosque at Hebron.

For *Joseph's Tomb* and *Rachel's Tomb*, see those articles respectively.

Aaron died on the summit of Mount Hor (Numb. xx, 28; xxxiii, 39), and we are led to infer he was buried there, though it is not so stated; and we have no details of his tomb which would lead us to suppose that anything existed there earlier than the Mohammedan Kubr that now crowns the hill overlooking Petra, and it is, at the same time, extremely doubtful whether *that* is the Mount Hor where the high-priest died. See HOR.

Moses died in the plains of Moab (Deut. xxxiv, 6), and was buried there, "but no man knoweth his sepulchre to this day," which is a singular utterance, as being the only instance in the Old Test. of a sepulchre being concealed, or of one being admitted to be unknown. See NEBO.

Joshua was buried in his own inheritance in Timnath-serah (Josh. xxiv, 30), and Samuel in his own house at Ramah (1 Sam. xxv, 1), an expression which we may probably interpret as meaning in the garden attached to his house, as it is scarcely probable it would be the dwelling itself. We know, however, so little of the feelings of the Jews of that age on the subject that it is by no means improbable that it may have been in a chamber or loculus attached to the dwelling, and which, if closed by a stone carefully cemented into its place, would have prevented any annoyance from the circumstance. Joab (1 Kings ii, 34) was also buried "in his own house in the wilderness." In fact, it appears that from the time when Abraham established the burying-place of his family at Hebron till the time when David fixed that of his family in the city which bore his name, the Jewish rulers had no fixed or favorite place of sepulture. Each was buried on his own property, or where he died, without much caring either for the sanctity or convenience of the place chosen.

2. *Sepulchre of David.*—Of the twenty-two kings of Judah who reigned at Jerusalem from 1048 to 590 B.C., eleven, or exactly one half, were buried in one hypogeum in the "city of David." The names of the kings so lying together were David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Ahaziah, Amaziah, Jotham, Hezekiah, and Josiah, together with the good priest Jehoiada. Of all these it is merely said that they were buried in "the sepulchres of their fathers" or "of the kings" in the city of David, except of two—Asa and Hezekiah. Of the first it is said (2 Chron. xvi, 14), "they buried him in his own sepulchres which he had made for himself in the city of David, and laid him in the bed [loculus?], which was filled with sweet odors, and divers spices prepared by the apothecaries' art: and they made a very great burning for him." It is not quite clear, however, whether this applies to a new chamber attached to the older sepulchre, or to one entirely distinct, though in the same neighborhood. Of Hezekiah it is said (xxxii, 33), they buried him in "the chiefest [or highest] of the sepulchres of the sons of David," as if there were several apartments in the hypogeum, though it may merely be that they excavated for him a chamber above the others, as we find frequently done in Jewish sepulchres. Two more of these kings (Jehoram and Joash) were buried also in the city of David, "but not in the sepulchres of the kings;" the first because of the sore diseases of which he died (xxi, 20); the second apparently in consequence of his disastrous end (xxiv, 25); and one king, Uzziah (xxvi, 23), was buried with his fathers in the "field of the burial of the kings," because he was a leper. All this evinces the extreme care the Jews took in the selection of the burying-places of their kings, and the importance they attached to the record. It should also be borne in mind that the highest honor which could be bestowed on the good priest Jehoiada (xxiv, 16) was that "they buried him in the city of David among the kings, because he had done good in Israel, both towards God and towards his house."

The passage in Neh. iii, 16, and in Ezek. xliii, 7, 9, together with the reiterated assertion of the books of Kings and Chronicles, that these sepulchres were situated in the city of David, leave no doubt that they were on Zion (q. v.). It is quite clear, however, that

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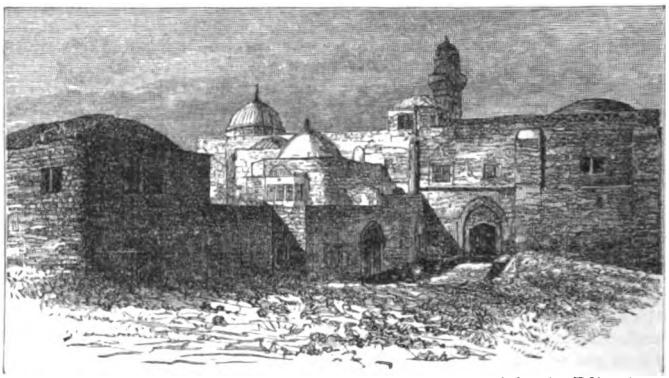
the spot was well known during the whole of the Jewish period, inasmuch as the sepulchres were again and again opened as each king died; and from the tradition that Hyrcanus and Herod opened these sepulchres (*Ant.* xiii, 8, 4; xvi, 7, 1). The accounts of these last openings are, it must be confessed, somewhat apocryphal, resting only on the authority of Josephus; but they prove at least that he considered there could be no difficulty in finding the place. It was a secret transaction, if it took place, regarding which rumor might fashion what wondrous tales it pleased, and no one could contradict them; but there having been built a marble stelé (*Ant.* xvi, 7, 1) in front of the tomb may have been a fact within the cognizance of Josephus, and would, at all events, serve to indicate that the sepulchre was rock-cut, and its site well known. So far as we can judge from this and other indications, it seems probable there was originally a natural cavern in the rock in this locality, which may afterwards have been improved by art, and in the sides of which loculi were sunk, where the bodies of the eleven kings and of the good high-priest were laid, without sarcophagi or coffins, but "wound in linen clothes with the spices, as the manner of the Jews is to bury" (John xix, 40).



The "Tomb of David" at Jerusalem. (From a photograph by the Editor.)

Modern tradition has assigned the name of the *Tomb of David* (also of Solomon) to a structure still standing on Mount Zion outside the present city walls, otherwise called the *Cœnaculum*, from the tradition that it was likewise the building in which the Lord's supper was instituted. From the time of the notice by the apostle Peter (Acts ii, 29), which shows that the true site was then well known, the royal tombs appear to have been forgotten, or at least they are not mentioned till the close of the 11th century, when Raymond d'Agiles, one of the historians of the first crusade, says regarding the Cœnaculum, "There are also in that church . . . the sepulchres of king David and Solomon, and of the holy protomartyr Stephen" (*Gesta Dei per Francos*, p. 174). In the next century Benjamin of Tudela visited the holy city, and wrote the following singular story, which has perhaps some foundation in fact: "On Mount Zion are the sepulchres of the house of David, and those of the kings who reigned after him. In consequence of the following circumstance, this place is hardly to be recognised. Fifteen years ago one of the walls of the church on Zion (the Cœnaculum) fell down, and the patriarch commanded the priest to repair it. He ordered stones to be taken from the original wall of Zion for that purpose, and twenty workmen were hired at stated wages, who broke stones taken from the very foundation of the wall of Zion. Two laborers thus employed found a stone which covered the mouth of a cave. This they entered in search of treasures, and proceeded until they reached a large hall, supported by pillars of marble, encrusted with gold and silver, and before which stood a table with a golden sceptre and crown. This was the sepulchre of David; to the left they saw that of Solomon in a similar state; and so on the sepulchres of the other kings buried there. They saw chests locked up, and were on the point of entering when a blast of wind like a storm issued from the mouth of the cave with such force that it threw them lifeless on the ground. They lay there until evening, when they heard a voice commanding them to go forth from the place. They immediately rushed out and communicated the strange tale to the patriarch, who summoned a learned rabbi, and heard from him that this was indeed the tomb of the great king of Israel. The patriarch ordered the tomb to be walled up so as to hide it effectually." The narrator closes by the statement, "The above-mentioned rabbi told me all this." About the middle of the 15th century the tombs are mentioned by several travellers, and one (Tucher of Nuremberg, A.D. 1479) says that the Moslems had converted the crypt, or lower story of the Cœnaculum, into a mosque, within which were shown the tombs of David, Solomon, and the other kings. In the following century, Fürer, a German traveller, professes to have visited the tombs, and gives a brief description. "On the left of the Cœnaculum, under the choir, is a large vaulted cave; from it we come by a narrow passage, shut in by wooden rails, to an arch on the left, in which is a very long and lofty monument cut entirely out of the rock, with carving admirably executed. Under this are buried David, Solomon, and the other kings of Judah." This account also partakes of the marvellous, and must be received with caution. It is a fact, however, that Jews, Christians, and Moslems have now for more than four centuries agreed in regarding the Cœnaculum as the spot beneath which the dust of the kings of Judah lies. Numbers of Jews may be often seen standing close to the venerable building, looking with affectionate sadness towards the spot. In 1839 Sir Moses Montefiore and his party were admitted to the mosque. They were led to a trellised doorway, through which they saw the tomb, but they were not permitted to enter. A few years ago an American lady, daughter of Dr. Barclay, was enabled, through the kindness of a Mohammedan lady friend, to enter and sketch the sacred chamber. She says, "The room is insignificant in its dimensions, but is furnished very gorgeously. The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry richly embroidered with gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb; and another piece of black velvet tapestry embroidered in silver covers a door in one end of the room, which, they said, leads to a cave underneath. Two tall silver candlesticks stand before this door, and a little lamp hangs in a window near it, which is kept constantly burning" (*City of the Great King*, p. 212). The real tomb, if it be in this place, must be in the cave below. The structure covered with satin and described by Miss Barclay is merely a cenotaph, like those in the mosque at Hebron. When both mosque and cave are thrown open, and full opportunity given for the search, then, and not till then, can it be satisfactorily established that the royal tombs are or are not in this place (Porter, *Hand-book for Palestine*, p. 181 sq.).

Besides the kings above enumerated, Manasseh was, according to the book of Chronicles (2 Chron. xxxiii, 20) buried in his own house, which the book of Kings (2 Kings xxi, 18) explains as the "garden of his own house, the garden of Uzza," where his son Amon was buried, also, it is said, in his own sepulchre (ver. 26);

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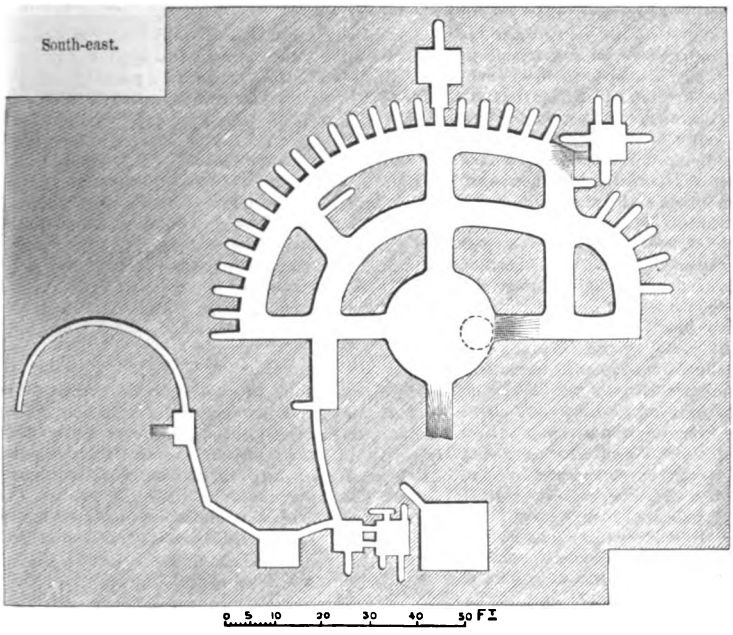


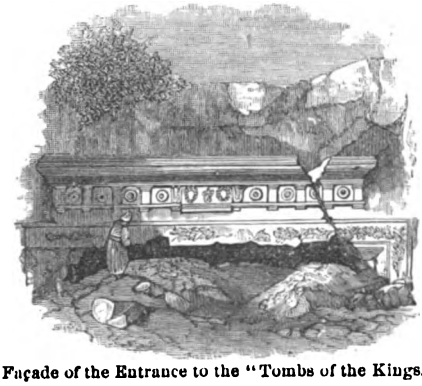
Plan of the "Tombs of the Prophets" on Olivet.

but we have nothing that would enable us to indicate where this was; and Ahaz, the wicked king, was, according to the book of Chronicles (2 Chron. xxviii, 27), "buried in the city, even in Jerusalem, and they brought him not into the sepulchres of the kings of Israel." The fact of these last three kings having been idolaters, though one reformed, and their having all three been buried apparently in the city, proves what importance the Jews attached to the locality of the sepulchre, but also tends to show that burial within the city, or the enclosure of a dwelling, was not so repulsive to their feelings as is generally supposed. It is just possible that the rock-cut sepulchre under the western wall of the present Church of the Holy Sepulchre may be the remains of such a cemetery as that in which the wicked kings were buried.

For the sepulchres of the Maccabees, see MODIN. For the modern or traditionary "Tombs of the Kings" near Jerusalem, see below.

3. *The "Tombs of the Prophets."*—The neighborhood of Jerusalem is thickly studded with tombs, many of them of great antiquity. A succinct but valuable account of them is given in Porter's *Hand-book* (p. 143 sq.); but it is only necessary in this article to refer to two or three of the most celebrated. The only important hypogeum which is wholly Jewish in its arrangements, and may consequently belong to an earlier, or to any epoch, is that known as the Tombs of the Prophets in the western flank of the Mount of Olives. See OLIVET. "Through a long descending gallery, the first part of which is winding, we enter a circular chamber about twenty-four feet in diameter and ten high, having a hole in its roof. From this chamber two parallel galleries, ten feet high and five wide, are carried southwards through the rock for about sixty feet; a third diverges south-east, extending forty feet. They are connected by two cross galleries in concentric curves, one at their extreme end, the other in the middle. The outer one is 115 feet long and has a range of thirty niches on the level of its floor, radiating outwards. Two small chambers with similar niches also open into it." This tomb, or series of tombs, has every appearance of having originally been a natural cavern improved by art, and with an external gallery some 140 feet in extent, into which twenty-seven deep or Jewish loculi open. Other chambers and loculi have been commenced in other parts, and in the passages there are spaces where many other graves could have been located, all which would tend to show that it had been disused before completed, and consequently was very modern. But, be this as it may, it has no architectural mouldings, no sarcophagi or shallow loculi, nothing to indicate a foreign origin, and may therefore be considered, if not an early, at least as the most essentially Jewish of the sepulchral excavations in this locality—every other important sepulchral excavation being adorned with architectural features and details betraying most unmistakably their Greek or Roman origin, and fixing their date, consequently, as subsequent to that of the Maccabees; or, in other words, like every other detail of pre-Christian architecture in Jerusalem, they belong to the 140 years that elapsed from the advent of Pompey till the destruction of the city by Titus.

4. *The "Tombs of the Kings."*—The most important of the great groups in the vicinity of Jerusalem is that known as *Kebûr es-Sultan*, or the *Royal Caverns*, so called because of their magnificence, and also because that name is applied to them by Josephus, who, in describing the third wall, mentions them (σπήλαια βασιλικά [*War*, v, 4, 2]). By some, however, they are identified with the *Monument of Herod* (*ibid.* 3, 2; 12, 2); by others, as Robinson and Porter, with the tomb of Helena, the widowed queen of Monobazus, king of Adiabene. She became a proselyte to Judaism, and fixed her residence at Jerusalem, where she relieved many of the poor during the famine predicted by Agabus in the days of Claudius Cæsar (Acts xi, 28), and built for herself a tomb, as we learn from Josephus (*Ant.* xx, 2, 1 sq.; 4, 3; *War*, v, 2, 2; 4, 2; Pausan. viii, 16, 5; Euseb. ii, 12; Jerome, *Epit. Paulæ*). See JERUSALEM. Into the question of the origin of these tombs it is, however, unnecessary to enter; but their structure claims our attention. They are excavated out of



Façade of the Entrance to the "Tombs of the Kings."

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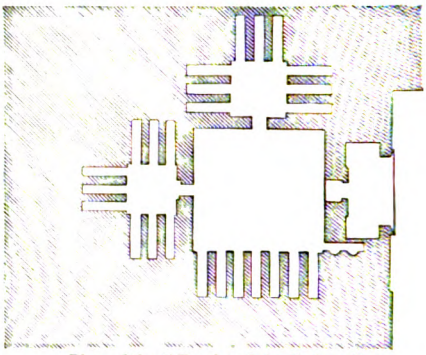
the rock. The traveller passes through a low arched doorway into a court ninety-two feet long by eighty-seven wide. On the western side is a vestibule or porch thirty-nine feet wide. The open front was supported by two columns in the middle. Along the front extend a deep frieze and cornice, the former richly ornamented. At the southern side of the vestibule is the entrance to the tomb. The architecture exhibits the same ill-understood Roman-Doric arrangements as are found in all these tombs, mixed with bunches of grapes, which first appear on Maccabæan coins, and foliage which is local and peculiar, and, so far as anything is known elsewhere, might be of any age. Its connection, however, with that of the tombs of Jehoshaphat and the Judges fixes it to the same epoch. The entrance doorway of this tomb is below the level of the ground, and concealed, so far as anything can be said to be which is so architecturally adorned; and it is remarkable as the only instance of this quasi-concealment at Jerusalem. It is closed by a very curious and elaborate contrivance of a rolling stone, often described, but very clumsily answering its purpose. This, also, is characteristic of its age, as we know from Pausanias that the structural marble monument of queen Helena of Adiabene was remarkable for a similar piece of misplaced ingenuity. Within, the tomb consists of a vestibule or entrance-hall about twenty feet square, from which three other square apartments open, each surrounded by deep loculi. These again possess a peculiarity not known in any other tomb about Jerusalem, of having a square apartment either beyond the head of the loculus or on one side: as, for instance, A A have their inner chambers, A′ A′, within, but B and B, at B′ B′, on one side. What the purpose of these was it is difficult to guess, but, at all events, it is not Jewish. But perhaps the most remarkable peculiarity of the hypogeum is the sarcophagus chamber D, in which two sarcophagi were found, one of which was brought home by De Saulcy, and is now in the Louvre.

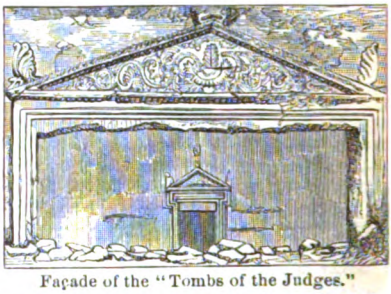
Rolling Stone at the Door of the "Tombs of the Kings."

5. *The "Tombs of the Judges."*—The hypogeum now known by this name is one of the most remarkable of the catacombs around Jerusalem, containing about sixty deep loculi, arranged in three stories; the upper stories



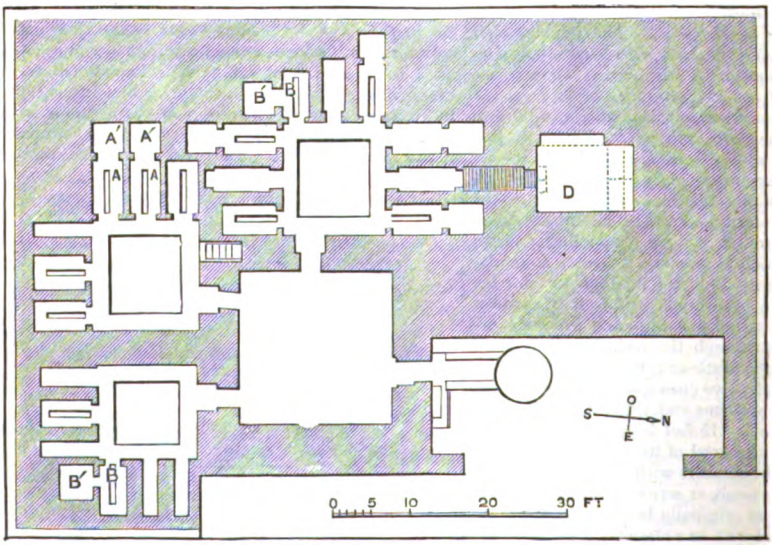
Plan of the "Tombs of the Judges."

with ledges in front to give convenient access, and to support the stones that closed them; the lower flush with the ground: the whole, consequently, so essentially Jewish that it might be of any age if it were not for its distance from the town, and its architectural character. The latter, as before stated, is identical with that of the Tomb of Jehoshaphat, and has nothing Jewish about it. It might, of course, be difficult to prove



Façade of the "Tombs of the Judges."

this, as we know so little of what Jewish architecture really is; but we do know that the pediment is more essentially a Greek invention than any other part of their architecture, and was introduced at least not previously to the age of the Cypselidæ, and this peculiar form not till long afterwards, and this particular example not till after an age when the debased Roman of the Tomb of Absalom had become possible.



Plan of the "Tombs of the Kings."

6. *Tombs in the Valley of Jehoshaphat.*—There are three conspicuous sepulchres here, which we briefly describe in the order in which they occur, beginning at the south. See JEHOSHAPHAT, VALLEY OF.

(1.) The so-called "Tomb of Zechariah," said to have been constructed in honor of Zechariah, who was slain "between the temple and the altar" in the reign of Joash (2 Chron. xxiv, 21; Matt. xxiii, 35), is held in great veneration by the Jews. It is doubtful, however,

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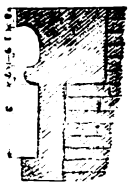
"Tomb of Zechariah."

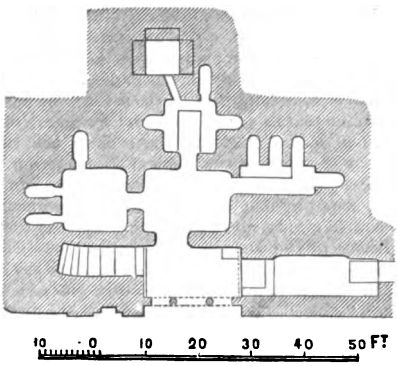
whether it be a tomb at all, and the style of architecture can scarcely be earlier than our æra. It bears a considerable resemblance to the so-called Tomb of Absalom, the northernmost of the three. It consists of a square solid basement, measuring eighteen feet six inches each way, and twenty feet high to the top of the cornice. On each face are four engaged Ionic columns between antæ, and these are surmounted, not by an Egyptian cornice, as is usually asserted, but by one of purely Assyrian type, such as is found at Khorsabad.



Section of Stylobate at Khorsabad.

As the Ionic or voluted order came also from Assyria, this example is, in fact, a purer specimen of the Ionic order than any found in Europe, where it was always used by the Greeks with a quasi-Doric cornice. Notwithstanding this, in the form of the volutes—the egg-and-dart moulding beneath, and every detail—it is so distinctly Roman that it is impossible to assume that it belongs to an earlier age than that of their influence. Above the cornice is a pyramid rising at rather a sharp angle, and hewn, like all the rest, out of the solid rock. It may further be remarked that only the outward face, or that fronting Jerusalem, is completely finished, the other three being only blocked out (De Saulcy, ii. 303), a circumstance that would lead us to suspect that the works may have been interrupted by the fall of Jerusalem, or some such catastrophe; and this may possibly also account for there being no sepulchre on its rear, if such be really the case. To call this building a tomb is evidently a misnomer, as it is absolutely solid—hewn out of the living rock by cutting a passage around it. It has no external chambers, nor even the semblance of a doorway. From what is known of the explorations carried on by M. Renan about Byblus, we should expect that the tomb, properly so called, would be an excavation in the passage behind the monolith—but none such has been found (probably it was never looked for)—and that this monolith is the stelé or indicator of that fact. If it be so, it is very singular, though very Jewish, that any one should take the trouble to carve out such a monument without putting an inscription or symbol on it to mark its destination or to tell in whose honor it was erected.

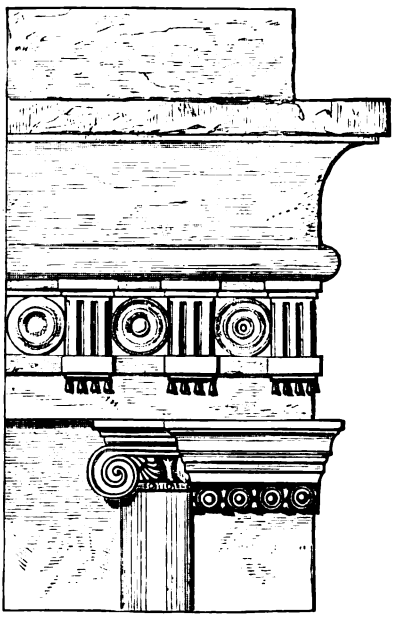
(2.) The middle tomb of this group, called that of St. James, is of a very different character. It consists of a veranda with two Doric pillars *in antis*, which may be characterized as belonging to a very late Greek order rather than a Roman example. Behind this screen



Plan of the "Tomb of St. James."

are several apartments, which in another locality we might be justified in calling a rock-cut monastery appropriated to sepulchral purposes, but in Jerusalem we know so little that it is necessary to pause before applying any such designation. In the rear of all is an apartment, apparently unfinished, with three shallow loculi, meant for the reception of sarcophagi, and so indicating a post-Jewish date for the whole, or at least for that part, of the excavation.

(3.) The remaining or so-called Tomb of Absalom is somewhat larger, the base being about twenty-one feet square in plan, and probably twenty-three or twenty-four to the top of the cornice. Like the other, it is of the Roman-Ionic order, surmounted by a cornice of Ionic type; but between the pillars and the cornice a frieze, unmistakably of the Roman-Doric order, is introduced, so Roman as to be in itself quite sufficient to fix its epoch. It is by no means clear whether it had originally a pyramidical top like its neighbor. The existence of a square blocking above the cornice would lead us to suspect it had not; at all events, either at the time of its excavation or subsequently this was removed, and the present very peculiar termination erected, raising its height to over sixty feet. At the time this was done a chamber was excavated in the base, we must assume for sepulchral purposes, though how a body could be introduced through the narrow hole above the cornice is by no means clear, nor, if inserted,



Angle of the "Tomb of Absalom."

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how disposed of in the two very narrow loculi that exist. The great interest of this excavation is, that immediately in rear of the monolith we do find just such a sepulchral cavern as we should expect. It is called the Tomb of Jehoshaphat, with about the same amount of discrimination as governed the nomenclature of the others, but is now closed by the rubbish and stones thrown by the pious at the Tomb of the Undutiful Son, and consequently its internal arrangements are unknown; but externally it is crowned by a pediment of considerable beauty, and in the same style as that of the Tombs of the Judges, mentioned above — showing that these two, at least, are of the same age, and that this one, certainly, must have been subsequent to the excavation of the monolith; so that we may feel perfectly certain that the two groups are of one age, even if it should not be thought quite clear what that age may be. See ABSALOM'S PILLAR.

7. *Other Græco-Roman Tombs.* — Besides the tombs above enumerated, there are around Jerusalem, in the valleys of Hinnom and Jehoshaphat, and on the plateau to the north, a number of remarkable rock-cut sepulchres, with more or less architectural decoration, sufficient to enable us to ascertain that they are all of nearly the same age, and to assert with very tolerable confidence that the epoch to which they belong must be between the introduction of Roman influence and the destruction of the city by Titus. The proof of this would be easy if it were not that, like everything Jewish, there is a remarkable absence of inscriptions which can be assumed to be original. The excavations in the Valley of Hinnom with Greek inscriptions are comparatively modern, the inscriptions being all of Christian import, and of such a nature as to render it extremely doubtful whether the chambers were sepulchral at all, and not rather the dwellings of ascetics, and originally intended to be used for this purpose. These, however, are neither the most important nor the most architectural—indeed, none of those in that valley are so remarkable as those in the other localities just enumerated. The most important of those in the Valley of Hinnom is that known as the "Retreat-place of the Apostles." It is an unfinished excavation of extremely late date, and many of the others look much more like dwellings for the living than resting-places of the dead.

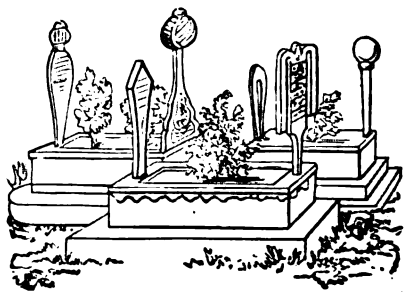
In the village of Siloam there is a monolithic cell of singularly Egyptian aspect, which De Saulcy (*Voyage autour de la Mer Morte*, ii, 306) assumes to be a chapel of Solomon's Egyptian wife. It is probably of very much more modern date, and is more Assyrian than Egyptian in character; but as he is probably quite correct in stating that it is not sepulchral, it is only necessary to mention it here in order that it may not be confounded with those that are so. It is the more worthy of remark, as one of the great difficulties of the subject arises from travellers too readily assuming that every cutting in the rock must be sepulchral. It may be so in Egypt, but it certainly was not so at Cyrene or Petra, where many of the excavations were either temples or monastic establishments; and it certainly was not universally the case at Jerusalem, though our information is frequently too scanty to enable us always to discriminate exactly to which class the cutting in the rock may belong.

The same remarks as are above made respecting the "Tombs of the Judges" apply to the tomb without a name, and merely called "a Jewish tomb," in their neighborhood, with bevelled facets over its façade, but with late Roman-Doric details at its angles, sufficient to indicate its epoch; but there is nothing else about these tombs requiring especial mention (see Thomson, *Land and Book*, ii, 492).

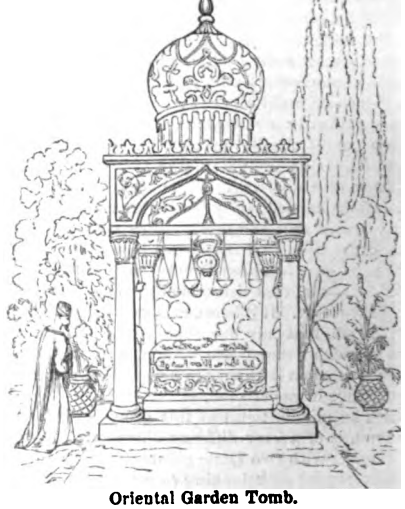
The comparative lateness of the so-called sepulchre of Gamaliel and other rabbins at Meirôn is proved by the presence of sarcophagi still within them (Thomson, *Land and Book*, i, 433).

Since the destruction of Jerusalem by Titus, none of the native inhabitants have been in a position to indulge in much sepulchral magnificence, or perhaps had any taste for this class of display; and we in consequence find no rock-cut hypogea, and no structural monuments that arrest attention in modern times.

IV. *Comparison with Modern Oriental Tombs.* — The style of the public cemeteries around the cities of ancient Palestine in all probability resembled that of the present burying-places of the East, of which Dr. Shaw gives the following description: "They occupy a large space, a great extent of ground being allotted for the purpose. Each family has a portion of it walled in like a garden, where the bones of its ancestors have remained undisturbed for many generations. For in these enclosures the graves are all distinct and separate; each of them having a stone placed upright, both at the head and feet, inscribed with the name or title of the deceased; while the intermediate space is either planted with flowers, bordered round with stone, or paved with tiles." Examples of these tombs are given in the accompanying cuts. By these it is seen that, as among people in good circumstances, the monumental stones are placed upon quadrangular tombs, in the centre of which evergreen or flowering shrubs are often planted, and tended with much care. There were other sepulchres which were private property, erected at the expense and for the use of several families in a neighborhood, or provided by individuals as a separate burying-place for themselves. These were situated either in some conspicuous place, as Rachel's on the highway to Bethlehem (Gen. xxxv, 19), or in some lonely and sequestered spot, under a wide-spreading tree (ver. 8) in a field or a garden. Over such garden tombs, especially when the tomb is that of some holy person, lamps



Modern Syrian Tombs.



Oriental Garden Tomb.

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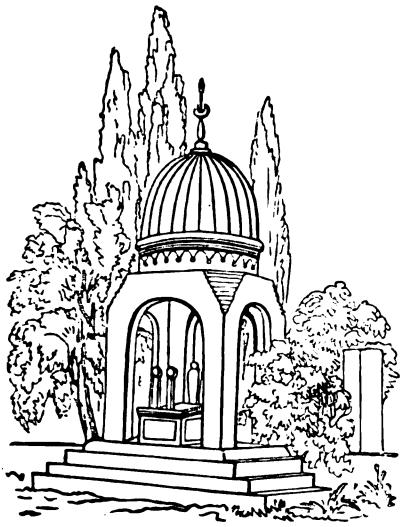
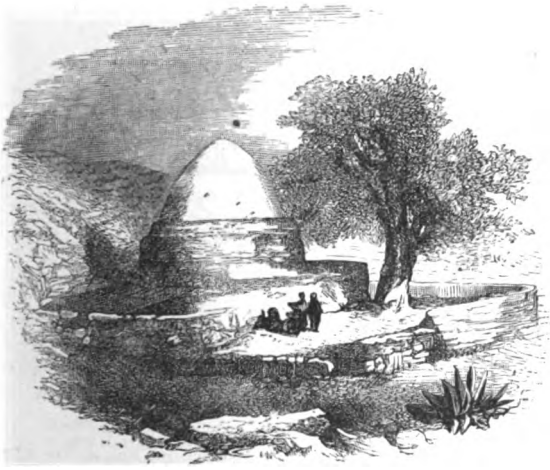
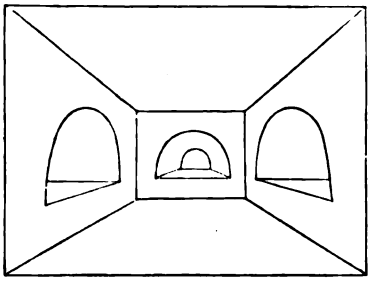


Oriental Domed Sepulchre.

are sometimes hung and occasionally lighted. The graves of the most eminent Mohammedan saints are each covered with a stone or brick edifice called *wely*. It has a dome or cupola over it, varying in height from eight to ten feet. Within lamps are often hung, and the grave proper is covered with carpet and strings of beads. Sometimes more costly ornamentation is used. In common cases, sepulchres were formed by digging a small depth into the ground. Over these, which were considered an humble kind of tomb, the wealthy and great often erected small stone buildings, in the form of a house or cupola, to serve as their family sepulchre. These are usually open at the sides. Sometimes, however, these interesting monuments are built up on all sides, so that the walls are required to be taken down, and a breach made, to a certain extent, on each successive interment. "This custom," says Carne, "which is of great antiquity, and particularly prevails in the lonely parts of Lebanon, may serve to explain some passages of Scripture. The prophet Samuel was buried in his own house at Ramah, and Joab was buried in his house in the wilderness. These, it is evident, were not their dwelling-houses, but mansions for the dead, or family vaults which they had built within their own precincts." Not unfrequently, however, those who had large establishments, and whose fortunes enabled them to command the assistance of human art and labor, purchased,

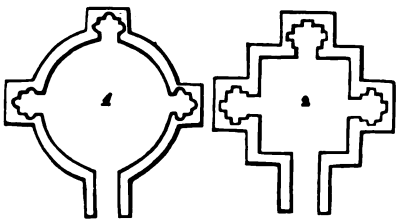


Modern Sheik's Tomb.



Interior of Sepulchre at Tyre.

like Abraham, some of the natural caverns with which Palestine abounded, and converted them by some suitable alterations into family sepulchres; while others, with vast pains and expense, made excavations in the solid rock (Matt. xxvii, 60). These, the entrance to which was either horizontal or by a flight of steps, had their roofs, which were arched with the native stone, so high as to admit persons standing upright, and were very spacious, sometimes being divided into several distinct apartments; in which case the remoter or innermost chambers were dug a little deeper than those that were nearer the entrance, the approach into their darker solitudes being made by another descending stair. Many sepulchres of this description are still found in Palestine; but the descent into them is so choked up with the rubbish of ages that they are nearly inaccessible, and have been explored only by a few indefatigable hunters after antiquities. Along the sides of those vast caverns niches were cut, or sometimes shelves ranged one above another, on which were deposited the bodies of the dead, while in others the ground-floor of the tomb was raised so as to make different compartments, the lowest place in the family vaults being reserved for the servants. Some of those found near Tyre, and at Alexandria, are of the round form shown in Fig. 1, but these seem exceptions; for the tombs at Jerusalem, in



Ground-plans of Oriental Sepulchres.

Asia Minor, and generally in Egypt and the East, offer the arrangements shown in Fig. 2.

On modern Oriental usages, see Hackett, *Illustrations of Scripture*, p. 97–100; De Saulcy, *Dead Sea*, ii, 103–165, 170; Thomson, *Land and Book*, i, 148 sq.; Van Lennep, *Bible Lands*, p. 579 sq.; Lane, *Modern Egyptians*, i, 267, 359, etc.; and on ancient sepulture, the monographs cited by Volbeding, *Index Programmatum*, p. 49, 66, 67; and Hase, *Leben Jesu*, p. 217; and those referred to under FUNERAL.

SEPULCHRE OF CHRIST. This has been alluded to in the foregoing article, but the interest of the subject demands a fuller treatment. The traditional site is now occupied by the "Church of the Holy Sepulchre," and the question of the identity of the locality is fully discussed under CALVARY; GOLGOTHA. Its general position is sufficiently indicated under JERUSALEM, and in the maps accompanying that article and PALESTINE. A full description of the build-

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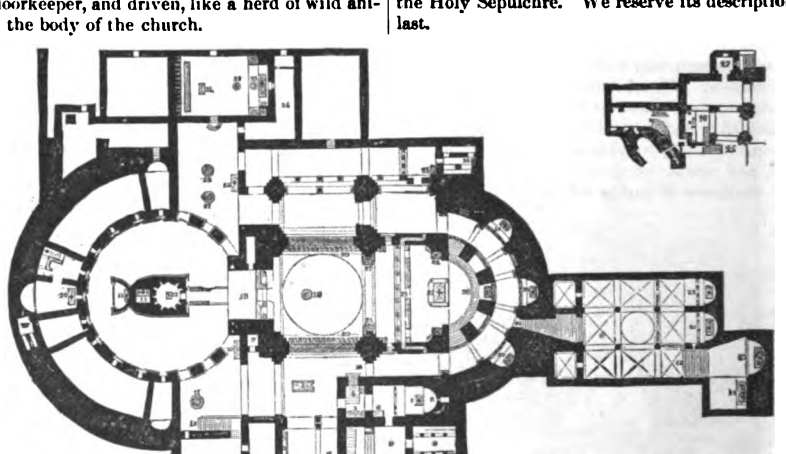
ing is given by Porter, *Hand-book for Palestine*, p. 155 sq.; also in the various books of travels in the Holy Land. We have only space for a brief outline of this extensive and interesting structure, which will be intelligible by the aid of the annexed plan.

1. *Exterior.*—The approach to it from every direction lies through narrow, filthy lanes, and small bazaars generally filled with ragged Arab women, the venders of vegetables and snails, the latter of which are much eaten here, especially during Lent. After many crooked turnings we arrive in the large square court in front of the church. Here the scene exhibited, in the height of the pilgrim season, is of the most motley and extraordinary appearance. On the upper raised steps are tables spread with coffee, sherbet, sweetmeats, and refreshments; throughout the court are seated peddlers and the Bethlehemite venders of holy merchandise, such as crosses, beads, rosaries and amulets, and mother-of-pearl shells, which are generally brought from the Red Sea, and engraved with religious subjects chiselled in relief; models of the Holy Sepulchre in wood inlaid with mother-of-pearl, and drinking-cups from the deposits of the Jordan, with verses from the Bible engraved on them; they are nearly as black as ebony, and take a fine polish. Through these wares hundreds of persons pass and repass—pilgrims of many nations in their different costumes; Latin, Armenian, Russian, Greek, and Coptish friars, with Turkish, Arnaout, and Arab soldiers—all forming the most extraordinary scene that could be found in any spot upon the globe; and a polyglot language is heard such as few other places in the world could exhibit.

The key of the church is kept by the governor of the city; the door is guarded by a Turk, and opened only at fixed hours, and then only with the consent of the three convents and in the presence of the several dragomans, an arrangement which often causes great and vexatious delays to such as desire admittance. This formality was probably intended for solemnity and effect, but its consequence is exactly the reverse; for as soon as the door is opened the pilgrims, who have almost all been kept waiting for some time and have naturally become impatient, rush in, struggling with each other, overturning the dragomans, and are thumped by the Turkish doorkeeper, and driven, like a herd of wild animals, into the body of the church.

2. *First Interior Room.* — Supposing, then, the rush over, and the traveller to have recovered from its effects, he will find himself in a large apartment, forming a sort of vestibule; on the left, in a recess in the wall, is a large divan, cushioned and carpeted, where the Turkish doorkeeper is usually sitting with half-a-dozen of his friends, smoking the long pipe and drinking coffee, and always conducting himself with great dignity and propriety. Directly in front, within the body of the church, having at each end three enormous wax candles more than twenty feet high, and a number of silver lamps suspended above it of different sizes and fashions—gifts from the Catholic, Greek, and Armenian convents—is a long flat stone called the "Stone of Unction," and on this it is said the body of our Lord was laid when taken down from the cross and washed and anointed in preparation for sepulture. This is the first object that arrests the pilgrims on their entrance, and here they prostrate themselves in succession, the old and the young, women and children, the rich man and the beggar, and all kiss the sacred stone. It is a slab of polished white marble, and only does duty as a substitute for the genuine stone, which is said to be beneath it: but this consideration in no degree affects the multitude or the fervor of the kisses it receives. As you advance towards the stone you have Mount Calvary immediately on your right hand.

Beyond the Stone of Unction the traveller finds himself in the body of the church, a space of about 300 feet in length and 160 in breadth. In front his progress is arrested by the southern exterior of the Greek Chapel, which occupies more than half the great area; on his left, at the western end, is a circular space about 100 feet in diameter, surrounded by clumsy square columns, which support a gallery above, and a dome 150 feet high, of imposing appearance and effect. This is the Latin Chapel, in the centre of which, immediately below the aperture that admits light through the dome, rises a small oblong building of marble, twenty feet long, twelve broad, and about fifteen feet in height, surmounted by a small cupola standing on columns. This little building is circular at the back, but square and finished with a platform in front. Within it is what passes for the Holy Sepulchre. We reserve its description for the last.



Ground-plan of the Church of the Holy Sepulchre.

1. Principal Door.
4. Tomb of Godfrey.
5. Tomb of Baldwin.
6. Tomb of Melchisedek.
7. Chapel of Adam and John the Baptist.
8. Tomb of Adam.
11. Place where the Virgin Mary stood while the Body was anointed.
13. Chapel of the Angel.
17. Tombs of Joseph and Nicodemus.
19. Greek "Centre of the World."
27. Where Christ appeared to Mary Magdalene.
28. Where Mary Magdalene stood.
30. Part of the Pillar of Flagellation.
32. Where Christ appeared to his Mother after the resurrection.
33. Place of the recognition of the Cross.
35. Place of Christ's Bonds.
36. Chapel of the Virgin.
38. Chapel of Longinus the Centurion.
39. Chapel of the Mocking.
41. Chapel of St. Helena.
42. Chapel of the Penitent Thief.
44. Chapel of the Finding of the Cross.
45. Stairs to Golgotha.
46. Place of the Cross.
47. Chapel of Our Lady of Sorrows.

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3. *Holy Objects in Detail.*—Leaving for a moment the throng that is constantly pressing at the door of the sepulchre, let us make the tour of the church, beginning from the south-west and proceeding by the north to the east, and so round to our starting-point. The church, be it observed, faces the four cardinal points.

The first object we have to notice is an iron circular railing, in the shape of a large parrot's cage, having within it a lamp, and marking the spot where Mary watched the crucifixion "afar off." In the arcades round the Latin dome are small chapels for the Syrians, Maronites, and other sects of Christians, who have not, like the Catholics, Greeks, and Armenians, large chapels in the body of the church. The poor Copts have nothing but a nook, about six feet square, in the western end of the sepulchre, which is tawdrily adorned in the manner of the Greeks. The Syrians have a small and very shabby recess, containing nothing but a plain altar; in the side there is a small door opening to a dark gallery, which leads, as the monks say, to the tombs of Joseph and Nicodemus, between which and that of the Saviour there is a subterranean communication. The tombs are excavated in the rock which here forms the floor of the chamber.

Farther on, and nearly in range of the front of the sepulchre, is a large opening, forming a sort of court to the entrance of the Latin Chapel. On one side is a gallery containing a fine organ; and the chapel itself is neat enough, and differs but little from those in the churches of Italy. The chapel in which the organ stands is called the "Chapel of the Apparition," where Christ appeared to the Virgin. Within the door on the right, in an enclosure completely hidden from view, is the Pillar of Flagellation, to which our Saviour was tied when he was scourged, before being taken into the presence of Pontius Pilate. As in this instance the holy object cannot be reached by the lips of the faithful, it is deemed equally efficacious to kiss it through another medium. A monk stands near the rail, and, touching the pillar with a long stick that has a piece of leather at the point of it, like a billiard-cue, stretches it towards the lips that are ready pouting to receive it. Only half the pillar is here; the other half is in one of the churches in Rome, where may also be seen the table on which our Saviour ate his last supper with his disciples, and the stone on which the cock crowed when Peter denied his Master.

Leaving the Chapel of the Apparition and turning to the left with our faces due east, we have on the right hand the outside of the Greek Chapel, which occupies the largest space in the body of the church, and on the left is a range of chapels and doors, the first of which leads to the prison where they say our Saviour was confined before he was led to the crucifixion. In front of the door is an unintelligible machine, described as the stone on which he was placed when put in the stocks.

In the semicircle at the eastern part of the church there are three chapels: one of these contains the stone on which our Lord rested previously to ascending Mount Calvary; another is the place where the soldiers parted his raiment among them; and the third marks the spot where Longinus, the soldier who pierced his side, passed the remainder of his days in penance. Beneath one of the altars lies a stone having a hole through it, and placed in a short trough, so that it seems impossible for anything but a spectre to pass through the hole. Nevertheless, the achievement was a customary penance among the Greeks, and called by them "purgatory;" but latterly the Turks have in mercy guarded the stone by an iron grating.

In this part also is the entrance to one of the most holy places in the church, the Chapel of the Cross. Descending twenty-eight broad marble steps, the visitor comes to a large chamber eighteen paces square, dimly lighted by a few distant lamps; the roof is supported by four short columns with enormous capitals. In front of the steps is the altar, and on the right a seat on which the empress Helena, advised by a dream where the true cross was to be found, sat and watched the workmen who were digging below. Descending again fourteen steps, another chamber is reached, darker and more dimly lighted than the first, and hung with faded red tapestry; a marble slab, having on it a figure of the cross, covers the mouth of the pit in which the true cross was found.

On reascending into the body of the church and ap-

The "Tomb of Christ."

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proaching the vestibule through which we first entered, we find Mount Calvary on our left. This we ascend by a narrow marble staircase of eighteen steps, formed of a single stone, a fact to which the pilgrim's attention is solicited by the monks as a proof that the chapel at the top is really founded on the natural rock. But this fact would prove nothing; for there is a staircase in the Ruspoli Palazzo at Rome of one hundred and twenty steps, cut from a single block of white marble. Every visible part of the chapel is a manifest *fabric*. To this objection it is answered that "the stone-work cases the rock," which may or may not be true; but wherever examination might be allowed it seems to be purposely withheld. The chapel is about fifteen feet square, paved with marble in mosaic, and hung on all sides with silken tapestry and lamps dimly burning; it is divided by two short pillars, hung also with silk and supporting quadrangular arches. At the extremity is a large altar, ornamented with paintings and figures, and under the altar a circular silver plate with a hole in the centre, indicating the spot in which rested the step of the cross. Behind the altar and separated from it by a thin wall is a chapel, in the centre of which is a stone marking the exact spot where Abraham was about to sacrifice Isaac; and the monks state that when the cross was laid down, before it was raised, our Lord's head rested upon this point; they seem to consider the establishment of this fact necessary to the complete fulfilment of the type.

Descending to the floor of the church, we are shown another rent in the rock, said to be a continuation of the one above, but so guarded by an iron grating that examination is out of the question, as it can only be examined by thrusting a taper through the bars. Directly opposite the fissure is a large monument over the head of—Adam.

The little chapel on the spot where Mary stood when St. John received our Lord's dying injunction to protect her as his mother is an appendage to Mount Calvary.

4. *The Tomb itself.*—The reader will probably think that all these things are enough, and more than enough, to be comprised under one roof. Having finished the tour of the church, let us return to the great object of the pilgrimage to Jerusalem—the Holy Sepulchre. Taking off the shoes on the marble platform in front, the visitor is admitted by a low door, on entering which the proudest head must needs do reverence. In the centre of the first chamber is the stone which was rolled away from the mouth of the sepulchre—a square block of marble cut and polished; and, though the Armenians have lately succeeded in establishing the genuineness of the stone in their chapel on Mount Zion (the admission by the other monks, however, being always accompanied by the assertion that they stole it), yet the infatuated Greek still kisses and adores the block of marble as the very stone on which the angel sat when he announced to the women, "He is not dead; he is risen; come and see the place where the Lord lay." Again bending the head, and lower than before, the visitor enters the inner chamber, the holiest of holy places. The sepulchre "hewn out of the rock" is a marble sarcophagus, somewhat resembling a common bathing-tub, with a lid of the same material. Over it hang forty-three lamps, which burn without ceasing night and day. The sarcophagus is six feet one inch long, and occupies about one half the chamber; and, one of the monks being always present to receive the gifts or tribute of the pilgrims, there is only room for three or four at a time to enter. The walls are of a greenish marble, usually called verd-antique, and this is all. It will be borne in mind that all this is in a building above ground, standing on the floor of the church.

SEPULCHRE, Church of the Holy. See the preceding article and Jerusalem.

SEPULCHRE, The Easter, a representation of the entombment of our Saviour, set up in Roman Catholic churches at Easter, on the north side of the chancel, near the altar. In England, previous to the Reformation, it was most commonly a wooden erection, and placed within a recess in the wall or upon a tomb; but several churches still contain permanent stone structures that were built for the purpose, some of which are very elaborate, and are ornamented with a variety of decorations, as at Navenby and Heckington, Lincolnshire, and Hawton, Nottinghamshire, all of which are beautiful speci-

Easter Sepulchre, Stanton St. John's, Oxfordshire.

mens of the Decorated style. Sepulchres of this kind also remain in the churches at Northwold, Norfolk; Holcombe Burnell, Devonshire, and several others. The crucifix was placed in the sepulchre with great solemnity on Good-Friday, and continually watched from that time till Easter-day, when it was taken out and replaced upon the altar with especial ceremony.—Parker, *Gloss. of Architect.* s. v.

SEPULCHRE, Ecclesiastical, a receptacle for the blessed sacrament which is reserved, among the Latins, from the mass of Maundy-Thursday. There is a good example of an Eastern sepulchre in the north chapel of the Church of St. Mary, Haddenham, in Buckinghamshire, England.

SEPULCHRE, Regular Canons of, a religious order said to have been founded by Godfrey on the capture of Jerusalem in 1099. Many of these canons journeyed into Europe; but the order was suppressed by pope Innocent VIII, and its revenues were ultimately bestowed on the Knights of St. John of Jerusalem. According to Broughton, the suppression of the order did not extend to Poland.—Eadie, *Eccles. Cyclop.* s. v.

Sepulveda, Juan Ginez de, a Spanish writer, was born at Cordova in 1491 (or 1490). He assisted cardinal Cajetan at Naples in the revision of the Greek Testament. In 1529 he went to Rome, and in 1536 was appointed chaplain and historiographer to Charles V. He is memorable for writing a *Vindication of the Cruelties of the Spaniards against the Indians.* Charles V suppressed the publication of the work in his dominions, but it was published in Rome. He died at Salamanca in 1572. He was the author of various works besides the one mentioned, in particular of some *Latin Letters:—A Translation from Aristotle, with Notes:—A Life of Charles V and Philip. II*, printed together at Madrid (1780, 4 vols. 4to).

Sequence. 1. The later name of the *pneuma*, a melodious and varied prolongation of the Hallelujah. 2. The announcement of the Gospel of the day when taken from the middle of the Gospels, but called *initium* when the opening words were to follow. On the four days of Holy Week the words "The Passion of our Lord Jesus Christ" replaced the ordinary sequence, or initial. 3. The name for a hymn in metre. See Prose; Sequences.

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Sequences. In chanting the *Graduale* in the Mass it was customary to prolong the last syllables of the Hallelujah through a succession of notes without words, which were termed *sequences*, when considered in their combination, and *jubila* or *jubilationes* with reference to their character. They were intended to indicate that feeling had reached a point at which it was too strong for expression. The difficulty of retaining a long series of notes in the memory led to efforts for devising mnemonic helps, which eventually resulted in the adoption of suitable rhythmical language in Latin *prose* to fit the music—Notker Balbulus (q. v.; died 912), a monk of St. Gall, being especially distinguished in accomplishing this kind of work. The idea was suggested to him by some verses which were modulated or fitted to the series of tones in an antiphonarium belonging to a fugitive priest of Gimedia. He attempted to improve on them, and with such success that his teacher, Marcellus, a Scotchman, had his verses collected and sung by his pupils; and also persuaded Notker to dedicate his work to some prominent personage and give it to the world. Notker thus became the originator of an edifying element of worship, which was approved by the popes and speedily introduced into wider circles; and as he not only used the succession of tones already current—the *mettensis major* and *minor*, the *Romana* and *Amœna*—but also composed new series of notes, he became the creator of an elevating, melodious choir music which was inserted in the Mass. Each piece was divided into several parts and provided with an appropriate conclusion; and, in like manner, the text, which was everywhere adapted to the melody, consisted of a number of shorter or longer sections. A poetic character was thus naturally given to the text, and such compositions were consequently called "hymns"—a term that is not misplaced when applied to those written by Notker. They were hymns of praise in which the leading features of a festival, the faithful support of the Almighty God, the Redeemer's merits, the dignity of the Blessed Virgin, etc., are fervently presented; while in their intent they were a continuation of the Hallelujah in the Gradual, though they might also be separately employed.

These sequences were introduced into use in Germany, England, France, and other countries. Notker's works became the type, and imitations in great number followed, until they were employed to edify the people at every festival; and more than one hundred were contained in the mass-books. The revised Roman Missal contains but five—viz. one to the Paschal lamb, intended for Easter; one for Pentecost (*Veni Sancte Spiritus*); one for Corpus-Christi Day (*Lauda, Sion, Salvatorem*, by Thomas Aquinas); one intended to glorify the Mater Dolorosa (the celebrated *Stabat Mater* by Jacoponus); and one for use in masses *pro defunctis*, Thomas de Celano's judgment-hymn *Dies Iræ*. The last two are most unlike the early sequences, as the Hallelujah could not be chanted with them; but they are at bottom jubilee hymns like the others.—Herzog, *Real-Encyklop.* s. v.

Sequentiâlè is the name given to the book in which the sequences (q. v.) were contained. It was necessary to the Church so long as a complete missal comprehending all parts of the mass was not in use; after this had been provided the *sequentiale* was required only by the singers.

Sequestration, a term employed to signify the separating or setting-aside of a thing in controversy from the possession of both parties who contend for it. It is twofold—voluntary and necessary. *Voluntary* sequestration is that which is done by consent of each party; *necessary* is that which the judge, of his own authority, does, whether the party consents or not. Sequestration is also a kind of execution for debt on a benefice, issued by the bishop, by which the profits are to be paid to the creditor.

SEQUESTRATION, ENGLISH. When a judgment has been obtained against a beneficed clergyman, and that judgment remains unsatisfied, the party entitled to the fruits of the judgment is obliged to levy the sum recovered by an execution. In the first instance he issues the ordinary writ of execution, called a *fieri facias*, to which all persons are subject, directing the sheriff to levy the amount upon the goods and chattels of the defaulter. If the sheriff is able to do so, the amount is levied, and there is an end of the matter; if, on the other hand, he cannot find goods and chattels sufficient, he returns the writ to the court, stating his inability, and certifying that the individual has a rectory or other ecclesiastical benefice, as the case may be, in the county. Upon this return a writ of sequestration, called either a *levari facias de bonis ecclesiasticis*, or a *sequestrari facias*, according to the mode in which it is drawn up, issues to the bishop of the diocese, requiring him to levy the amount upon the ecclesiastical goods of the clergyman. Upon this writ the bishop or his officer makes out a sequestration, directed to the church-wardens or persons named by the bishop, or, upon proper security, to persons named by the party who issues the writ, requiring them to sequestrate the tithes and other profits of the benefice; which sequestration should be forthwith published, not by reading it in church during divine service (a ceremony which is, in our opinion, abolished by the second section of 7 William IV, and 1 Victoria, c. 45), but by affixing a notice of its contents at or near the church door before the commencement of the service, as required by that statute. The sequestration is a continuing charge upon the benefice, and the bishop may be called upon from time to time to return to the court an account of what has been levied under it. The court has the same power over the bishop that it has over a sheriff in respect of ordinary writs of execution; and if the bishop is negligent in the performance of his duty, or returns an untrue account of the proceedings under the writ, he is liable, in the same way as the sheriff is liable, to an action at the suit of the party damnified thereby. Sequestration is also a process of the ecclesiastical courts. When a benefice is full, the profits may be sequestered if the incumbent neglects his cure; and if there be a vacancy, the profits are to be sequestered, and to be applied so far as necessary in providing for the service of the cure during the vacancy, the successor being entitled to the surplus.—Eadie, *Eccles. Cyclop.* s. v.

Se'rah (Heb. *Se'rach*, שֶׂרַח, perhaps *overflow;* Sept. in Gen. Σάρα [v. r. Σορέ], but in Chron. Σαραί [v. r. Σαάρ]; also written "Sarah" [q. v.] in Numb. xxvi, 46), the daughter of Asher, son of Jacob (Gen. xlvi, 17; Numb. xxvi, 46; 1 Chron. vii, 30). B.C. cir. 1864. The mention of a female in a list of this kind, in which no others of her sex are named, and contrary to the usual practice of the Jews, seems to indicate something extraordinary in connection with her history or circumstances. This has sufficed to excite the ever-active imaginations of the rabbins, and the Jews fable that she was very remarkable for piety and virtue, and was therefore privileged to be the first person to tell Jacob that his son Joseph was still living (Gen. xlv, 26), on which account she was translated alive (like Enoch) to paradise, where, according to the ancient book Zohar, are four mansions or palaces, each presided over by an illustrious woman, viz. Sarah, daughter of Asher, the daughter of Pharaoh who brought up Moses; Jochebed, mother of Moses; and Deborah the prophetess.

Seraï'ah (Heb. *Serayah'*, שְׂרָיָה [once in the prolonged form, *Seraya'hu*, שְׂרָיָהוּ, Jer. xxxvi, 26], *warrior of Jehovah;* Sept. Σαραίας or Σεραΐα, but with many v. rr.), the proper name of eight men.

1. Second-named son of Kenaz, and father of a Joab who was head of a family of the tribe of Judah in the valley of the Charashim (1 Chron. iv, 13, 14). B.C. cir. 1560.

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2. The scribe or secretary of David (2 Sam. viii, 17). B.C. cir. 1015. This person's name is in other places corrupted into *Sheya'*, שְׁוָא; A. V. "Sheva" (2 Sam. xx, 25), "Shisha," שִׁישָׁא (1 Kings iv, 3), and "Shavsha," שַׁוְשָׁא (1 Chron. xviii, 16).

3. Son of Asiel and father of Josibiah of the tribe of Simeon (1 Chron. iv, 35). B.C. ante 720.

4. The son of Azriel, and one of the persons charged with the apprehension of Jeremiah and Baruch (Jer. xxxvi, 26). B.C. 606.

5. The son of Neriah and brother of Baruch (Jer. li, 59, 61). He held a high office in the court of king Zedekiah, the nature of which is somewhat uncertain. In the A. V. we have, "This Seraiah was a *quiet prince*," שַׂר מְנוּחָה, which, according to Kimchi, means *a chamberlain*, or one who attended the king when he retired to rest (i. e. prince of rest); but better, perhaps, according to Gesenius, "chief of the quarters" for the king and his army, that is, *quartermaster-general*, after the meaning of *menuchah* as a halting-place of an army (Numb. x, 33). The suggestion of Maurer, adopted by Hitzig, has more to commend it, that he was an officer who took charge of the royal caravan on its march, and fixed the place where it should halt. Hiller (*Onomast.*) says Seraiah was prince of Menuchah, a place on the borders of Judah and Dan, elsewhere called Manahath. This Seraiah was sent by Zedekiah on an embassy to Babylon, probably to render his submission to that monarch, about four years before the fall of Jerusalem. B.C. 594. He was charged by Jeremiah to communicate to the Jews already in exile a book in which the prophet had written out his prediction of all the evil that should come upon Babylon (Jer. li, 60-64). It is not stated how Seraiah acquitted himself of his task; but that he accepted it at all shows such respect for the prophet as may allow us to conclude that he would not neglect the duty which it imposed.

6. The high-priest at the time that Jerusalem was taken by the Chaldæans. B.C. 588. He was sent prisoner to Nebuchadnezzar at Riblah, who put him to death (2 Kings xxv, 18; 1 Chron. vi, 14; Jer. lii, 24; Ezra vii, 1).

7. The son of Tanhumeth the Netophathite, and one of those to whom Gedaliah promised security (2 Kings xxv, 23; Jer. xl, 8). B.C. 587.

8. A priest, the son of Hilkiah, who returned from exile (Ezra ii, 2, Neh. x, 2; xi, 11; xii, 1, 12). He is called Azariah (q. v.) in Neh. vii, 7. B.C. 536.

Seraphic Doctor. See BONAVENTURA.

Seraphic Hymn, the *Ter-sanctus*, or "Holy, holy, holy," which concludes the preface in the communion service. Its basis is found in Isa. vi, 3. The hymn itself occurs in every ancient liturgy. It must not be confounded with the *Trisagion* (q. v.).

Ser'aphim (Heb. *Seraphim'*, שְׂרָפִים; Sept. Σεραφίμ, or *Seraphs;* the plural of the word שָׂרָף, *saráph*), celestial beings described in Isa. vi, 2-6 as an order of angels or ministers of God, who stand around his throne, having each six wings, and also hands and feet, and praising God with their voices. They were therefore of human form, and, like the Cherubim, furnished with wings as the swift messengers of God. Some have indeed identified the Cherubim and Seraphim as the same beings, but under names descriptive of different qualities: *Seraphim* denoting the burning and dazzling appearance of the beings elsewhere described as *Cherubim*. It would be difficult either to prove or disprove this; but there are differences between the Cherubim of Ezekiel and the Seraphim of Isaiah which it does not appear easy to reconcile. The "living creatures" of the former prophet had four wings; the "Seraphim" of the latter, six; and while the Cherubim had four faces, the Seraphim had but one (comp. Isa. vi, 2, 3; Ezek. i, 5-12). If the figures were in all cases purely symbolical, the difference does not signify (see Hendewerk, *De Seraph. et Cherub. non Diversis* [Reg. 1836]). See CHERUBIM. There is much symbolical force and propriety in the attitude in which the Seraphim are described as standing, while two of their wings were kept ready for instant flight in the service of God; with two others they hid their face to express their unworthiness to look upon the Divine Majesty (see Exod. iii, 6; 1 Kings xix, 13; comp. Plutarch, *Quæst. Rom.* vol. x), and with two others they covered their feet, or the whole of the lower part of their bodies—a practice which still prevails in the East when persons appear in a monarch's presence (see Lowth, *ad loc.*). Their occupation was twofold—to celebrate the praises of Jehovah's holiness and power (Isa. vi, 3), and to act as the medium of communication between heaven and earth (ver. 6). From their antiphonal chant ("one cried unto another") we may conceive them to have been ranged in opposite rows on each side of the throne. As the Seraphim are nowhere else mentioned in the Bible, our conceptions of their appearance must be restricted to the above particulars, aided by such uncertain light as etymology and analogy will supply. We may observe that the idea of a winged human figure was not peculiar to the Hebrews: among the sculptures found at Mourghaub, in Persia, we meet with a representation of a man with two pairs of wings springing from the shoulders and extending, the one pair upwards, the other downwards, so as to admit of covering the head and the feet (Vaux, *Nin. and Persep.* p. 322). The wings in this instance imply deification; for speed and ease of motion stand, in man's imagination, among the most prominent tokens of divinity. The meaning of the word "seraph" is extremely doubtful; the only word which resembles it in the current Hebrew is *saráph*, שָׂרַף, "to burn," whence the idea of *brilliancy* has been extracted. Such a sense would harmonize with other descriptions of celestial beings (e. g. Ezek. i, 13; Matt. xxviii, 3); but it is objected that the Hebrew term never bears this secondary sense. Gesenius (*Thesaur.* p. 1341) connects it with an Arabic term signifying *high* or *exalted*, and this may be regarded as the generally received etymology; but the absence of any cognate Hebrew term is certainly worthy of remark. It may be seen in the article SERPENT that a species of serpent was called *saraph*, and this has led some to conceive that the Seraphim were a kind of basilisk-headed Cherubim (Bauer, *Theolog. A. T.* p. 189); or else that they were animal forms with serpent's heads, such as we find figured in the ancient temples of Thebes (Gesen. *Comment. in Isa.*). Hitzig and others identify the Seraphim with the Egyptian Serapis; for although it is true that the worship of Serapis was not introduced into Egypt till the time of the Ptolemies (Wilkinson, *Anc. Egypt.* iv, 360 s. q.), it is known that this was but a modification of the more ancient worship of Kneph, who was figured under the form of a serpent of the same kind, the head of which afterwards formed the crest of Serapis. But we can hardly conceive that the Hebrews would have borrowed their imagery from such a source. Knobel's conjecture that Seraphim is merely a false reading for *sharathim* (שָׁרָתִים), "ministers," is ingenious, but the latter word is not Hebrew.—Kitto; Smith. See the *Stud. u. Krit.* 1844, ii, 454. See ANGEL; CHERUB; LIVING CREATURE; TERAPHIM.

Seraphina, a keyed wind instrument, the tones of which are produced by the play of wind upon metallic reeds, as in the accordeon. It consists, like the organ, of a key-board, wind-chest, and bellows.

Serapion, bishop of Thmeos, in Egypt, called *Scholasticus* because of his eloquence and dialectical keenness, is said by Rufinus to have been abbot of numerous monasteries, and to have exercised rule over some ten thousand hermits, whom he employed in reaping at harvest-time, in order that their earnings might aid in

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supporting impoverished Christians about Alexandria. Antonius and Athanasius are reported to have been his intimate friends and counsellors, the latter having secured his elevation to the bishopric. In 348 Serapion attended the Council of Sardica, and helped to procure the acquittal of Athanasius from the charges under which he lay; and when the latter had again fallen under the displeasure of the emperor Constantius, Serapion was one of the five bishops who were delegated to attempt his restoration to favor. He died A.D. 358. See Socrates, *Hist. Eccles.* iv, 23.

Chrysostom's deacon at Constantinople, under Honorius and Arcadius, was another Serapion, who aided that father in enforcing a thorough discipline among the clergy, of whom he said that only the utmost strictness could secure their improvement. The clergy were exasperated by his words and actions, and sought to excite the populace to opposition against both reformers, but in vain; and Chrysostom ultimately made Serapion bishop of Heraclea in Thrace.—Herzog, *Real-Encyklop.* s. v.

Serāpis, in Egyptian mythology, was a highly venerated god of Alexandria, whose origin was rather Grecian, however, than Egyptian. He was the Greek god of the underworld—Pluto, the giver of blessings—on whose head was placed a bushel, to denote that the ruler of the underworld causes man's nourishment to spring from the earth. He was transferred to Alexandria in the time of the Ptolemies, and unwillingly accepted by the inhabitants; but eventually forty-two temples of Serapis were enumerated in Egypt. The following fable in relation to his importation was in circulation: A beautiful youth appeared to Ptolemy I in a dream, and commanded the king to bring his statue from Sinope, revealing, at the same time, that he was Serapis, the god who gives blessings or curses. After the surmounting of many difficulties, the enterprise was at length accomplished—the god contributing to that result by going from his temple to the ship. The city of Alexandria erected to him a temple in the place Rhacotis. Political reasons may have determined this transfer from Asia to Egypt—e. g. the importance of making the new capital the central seat of religion; and this latter end was completely realized, inasmuch as Serapis took the place of Osiris, with the exception that he was never conceived of as suffering and dying. He was regarded as consort to Isis, as the sun and Nile god, and as the supreme god. The sick, also, invoked his aid, with the result that he was, in the end, confounded with Æsculapius. A marble bust in the Vatican represents him as a bearded, earnest man, with rays surrounding, and a grain-measure surmounting, his head.—Vollmer, *Wörterb. d. Mythol.* s. v.

Head of Serapis.

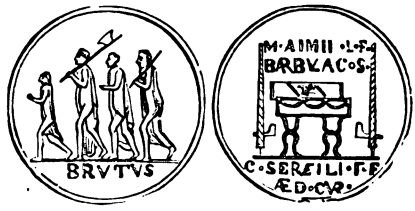
Serarius, NICHOLAS, a learned Jesuit and commentator on the Scriptures, was born in 1555 at Rambervillers, in Lorraine. After studying the languages, he taught ethics, philosophy, and theology at Würzburg and Mentz, in which last city he died, May 20, 1610, leaving many works, of which the following are the principal: *De Pharisæorum, Sadducæorum, et Essenorum Sectis* (Franeker, 1603; Mentz, 1604):—*Commentarius in Libros Jos., Jud., Ruth., Reg., et Paralip.* (ibid. 1609–10, 2 pts. fol.):—*Prolegomena Biblica* (ibid. 1612):—*Rabbini et Herodes* (ibid.):—*Opuscula Theologica* (3 tom. fol.):—and others which are collected in 16 vols. fol. See Fürst, *Bibl. Jud.* iii, 316; Winer, *Handbuch der theol. Literatur.*

Se'red (Heb. *id.* סֶרֶד, *fear;* Sept. Σέρεδ v. r. Σαρέδ), the first named of three sons of Zebulon (Gen. xlvi, 14), and head of the family of the *Sardites* (Numb. xxvi, 26). B.C. cir. 1864.

Serestus, in Greek mythology, was a companion of Æneas, who gathered up the armor of Hæmonides, the priest of Apollo whom Æneas had slain, and who erected a column of victory to Mars Gradivus.

Serge (Lat. *cereus*, a wax taper). Those in a low basin were called mortars, and burned during matins at the choir door. Lyndwood says that in very many churches the two (i. e. on the altar) were furnished by the curate.—Walcott, *Sacred Archæol.* s. v.

Sergeant (ῥαβδοῦχος, literally *rod-holder*, Acts xvi, 35), properly a Roman *lictor*, the public servant who bore a bundle of rods before the magistrates of cities and colonies as insignia of their office, and who executed the sentences which they pronounced. See Smith, *Dict. of Class. Ant.* s. v. "Lictor."



Roman Coins exhibiting the Lictors with their *Fasces.*

Sergeant, JOHN, a Congregational minister, was born in Newark, N. J., in 1710. He graduated at Yale College in 1729, and was appointed tutor in 1731. The Commissioners for Indian Affairs having found the Indians living at *Skatekook* and *Unahktukook*, on the Housatonic River, disposed to receive a missionary, chose Mr. Sergeant for that position; and he went in October, 1734, to examine his field of labor. In August, 1735, he was ordained at Deerfield, and labored with the Indians until his death, July 27, 1749. He translated into the native language parts of the Old and all the New Test. excepting the book of Revelation. During his life one hundred and twenty-nine savages were baptized, and forty-two became members of the Church. See Sprague, *Annals of the Amer. Pulpit*, i, 388.

Sergestus, in Grecian mythology, was a companion of Æneas, who is named in connection with the sailing-match instituted by Æneas. His vessel stuck fast on a rock; but he was nevertheless rewarded with the gift of a female slave from the hero (Virgil, *Æneid*, i, 510; v, 121, etc.).

Sergiots (SERGIETS, or SERGISTS), a section of the Paulicians who held in veneration the memory and writings of one Sergius, who lived at the beginning of the 9th century. His efforts led to a division—his followers being known as Sergiots, and his opponents Baanites, after the name of their leader, Baanes. See PAULICIANS.

Ser'gius PAULUS (Græcized Σέργιος Παῦλος, a Latin name), a Roman proconsul in command at Cyprus who was converted by the preaching of Paul and Barnabas (Acts xiii, 7). A.D. 44. Sergius is described by the

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evangelist as a "discreet" or "intelligent" man; by which we are probably to understand that he was a man of large and liberal views, and of an inquiring turn of mind. Hence he had entertained Elymas, and hence also he became curious to hear the new doctrine which the apostle brought to the island. The strongest minds at that period were drawn with a singular fascination to the occult studies of the East; and the ascendency which Luke represents the "sorcerer" as having gained over Sergius illustrates a characteristic feature of the times. For other examples of a similar character, see Conybeare and Howson, *Life and Epistles of St. Paul*, i, 177 sq. But Sergius was not effectually or long deceived by the arts of the impostor; for, on becoming acquainted with the apostle, he examined at once the claims of the Gospel, and yielded his mind to the evidence of its truth. Nothing of his history subsequent to his conversion is known from Scripture. There is no reason to suppose that he abandoned his post as governor of Cyprus; but the legends assert that he did so, and followed Paul; and that eventually he went with the apostle into Spain, and was left by him at Narbonne, in France, of which he became the bishop, and died there.

The title (inaccurately rendered "deputy" [q. v.]) given to this functionary exhibits one of those minute accuracies which, apart from their inspiration, would substantiate the sacred book as a genuine and contemporary record. Cyprus was originally a *prætorian* province (στρατηγική), and not *proconsular;* but it was left by Augustus under the senate, and hence was governed by a proconsul (ἀνθύπατος), as stated by the evangelist (Acts xiii, 6, 8, 12; see Dion Cass. liv, 523; Kuinöl, *on Acts xiii*, 7. For the value of this attestation to Luke's accuracy, see Lardner, *Credibility of the Gospel Narrative*, i, 32 sq.). Coins, too, are still extant on which this very title, ascribed in the Acts to Sergius Paulus, occurs as the title of the Roman governors of Cyprus (see Akerman, *Numismatic Illustrations*, p. 41; Conybeare and Howson, *Life and Epistles of St. Paul*, i, 176, 187).—Kitto; Smith. See CYPRUS.

Sergius, St. Several saints and martyrs occur who bear this name.

1. One is usually associated with a martyr named Bacchus, like himself a native of Rome. It is related that they were accused of being Christians, and exiled by the emperor Maximian. When nothing could induce them to sacrifice to idols, Bacchus was tortured to death and his body thrown to wild beasts, who, however, would not harm it. Sergius was then taken to Rosaph, in Syria, and tortured, but comforted by an apparition of Bacchus, while his wounds were healed by an angel. He was beheaded in 290; and the emperor Justinian is credited with having changed the name of Rosaph to Sergiopolis, while the martyr's relics were preserved in the church of that town. Oct. 7 was set apart for the commemoration of Sergius and Bacchus.

2. Another Sergius, whose day occurs on Jan. 23, is said to have been martyred under Diocletian; and a third was a monk in the Convent of Mar Saba, in Palestine, and, together with other monks, was attacked and slain by robbers in the year 797. His day is on March 30.

3. Sergius, surnamed *the Confessor*, was born at Constantinople, lived in the former half of the 9th century, and wrote *De Rebus in Re Publica et Ecclesia Gestis*—a history of the iconoclastic controversy from the Romish point of view, which embraced the period from Constantine Copronymus to Michael II Balbus, but is now lost. He was taken prisoner while defending the worship of images (according to some statements, in the reign of Leo the Isaurian; according to others, in that of Theophilus), deprived of his goods, and exiled; for which reason Photius termed him the Confessor. The saints' calendar of the Greek Church assigns May 13 as his day. See *Ausführl. Heiligen-Lexikon nebst beigefügt. Heil.-Kalender* (Cologne and Frankfort, 1719), p. 2006 sq.—Herzog, *Real-Encyklop.* s. v.

Sergius, the name of several Roman Catholic pontiffs.

I, pope from 687 to 701, contemporary with the Venerable Bede, was born at Antioch and reared at Palermo. The most noteworthy event of his administration was a dispute with the Eastern Church, which ultimately led to the separation of the East from the West. The emperor Justinian II had convoked an œcumenical council (*Concilium Quinsextum*) at Constantinople, and legates were sent to attend it by Sergius, who signed its decrees; but, as six decrees had been passed which were contrary to the practice of Rome (e. g. omitting nearly all the Latin councils and papal decretals from the list of authentic sources of Church law, acknowledging the validity of the whole eighty-five *canones apostolici*, denouncing the celibacy of the clergy, prohibiting fasting on Saturdays during Quadragesima, making the patriarch of Constantinople equal to the pope, etc.), the pope forbade their promulgation. The emperor ordered the imprisonment of the refractory pope, but was himself dethroned after a revolt in his army. Rome continued to reject this council, and this occasioned the disputes which subsequently divided the Church. Sergius succeeded, on the other hand, in restoring the communion with Rome of the churches which had been alienated through the *Controversy of the Three Chapters*. The other prominent incidents of his pontificate were the founding of the bishopric of Utrecht by Willibrod, and the issuing of an ordinance by which the *Agnus Dei* was required to be sung three times before the communion in the service of the mass. Oct. 9 was set apart in commemoration of this pope.

II, pope from 844 to 847. He contributed materially to the exaltation of the papacy by daring to disregard the requirement of seeking the confirmation of his accession and consecration by the civil power, and by maintaining his position in the face of the protest raised by the emperor Lothaire against this infraction of the law of the realm. The controversy of Paschasius Radbertus respecting the Lord's supper was begun in the reign of this pope.

III, pope from 904 to 911, who owed his elevation to the influence of the shameless Theodora and her no less shameless daughters Marozia and Theodora, the actual rulers of the time in Rome. He was grossly immoral, and lived in licentious relations with Marozia, who bore him several children, among them the future pope John XI, though the latter statement is denied by many respectable authorities. The only noteworthy events of his pontificate were his approval of the fourth marriage of the emperor Leo Philosophus, which a subsequent synod at Constantinople (920) condemned, and the renewed introduction of the Benedictine rule at Clugny by the abbot Berno.

IV, pope from 1009 to 1012, previously bishop of Alba. With him began the custom that the popes should adopt a new name on assuming the tiara. The story has it that Sergius was formerly called *Bocca di Porco*, i. e. swine's snout. Being ashamed of the name, he assumed that of Sergius, and thus introduced a custom which has been followed by all subsequent popes. —Herzog, *Real-Encyklop.* s. v.

Seripandi, GIROLAMO, an Italian theologian, was born at Naples, May 6, 1493. On the death of his father, he entered the order of the Augustines, in 1507, and made such rapid progress in study that he was appointed reader at Sienna in 1515, professor of theology at Bologna in 1517, and vicar-general in 1523. He then gave himself to preaching with great success; but in 1539 he was elected general of his order, and in 1547 was re-elected. He declined the bishopric of Aquilas in 1551; but was drawn from retirement by a mission from the city of Naples to the emperor in 1554, whereupon he was appointed archbishop of Salerno. In 1561 he was made cardinal, and designated as one of the papal legates to the Council of Trent, where he died, March 17, 1563, worn out with toil. His character was one of

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singular piety, benevolence, and modesty. He wrote a number of ecclesiastical works and sermons, besides a commentary on Romans and Galatians. See Hoefer, *Nour. Biog. Générale*, s. v.

Serjeants, servants in monastic offices: those of the church, the guest-house, refectory, and infirmary were subordinate officers. The first was the bell-ringer, except for high mass, vespers, matins, and obits. The candle-lighter, except round the high-altar (he also laid out the vestments for the celebrant at the high-altar), was the chandler, who made all the wax candles, and assisted the subsacrist in baking the hosts. The serjeant of the infirmary was the barber, and, with the clerk and cook, waited on the monks who were sick or aged.—Walcott, *Sacred Archæol.* s. v.

Sermon (Lat. *sermo*, "a discourse"), a discourse delivered in public religious services. In the early Church sermons were called *tractates* (expository), *disputations* (argumentative and controversial), *allocutions*, and by the Greeks διδασκαλίαι (doctrinal), or *homilies* (familiar addresses). The *place* of the sermon in the service was immediately after the reading of the psalms and lessons out of the Scriptures, before the catechumens were dismissed. The *person* whose duty it was to deliver the sermon was the bishop, when he was present, or one of his presbyters in any church from which he was absent: then it was considered as the bishop preaching by proxy. In some cases a special commission was given to a layman to deliver a sermon, and then he might do it by the authority of the bishop's commission for that time. This applied to the public services in the churches, and was not necessary when laymen did it in a private way as catechists in their catechetic schools, as at Alexandria and elsewhere. Sometimes it happened that two or three sermons would be preached in the same assembly, first by the presbyters and then by the bishop. Or, if more than one bishop were present, several of them would preach one after another, reserving the last place for the most honorable person. In some places sermons were preached every day, especially in Lent and the festival-days of Easter. In larger towns and cities, it seems probable that two sermons were delivered on Sunday; but this custom did not prevail in the country parishes. The sermon was either, 1, an exposition of Scripture; 2, a panegyrical discourse upon some saint or martyr; 3, a sermon upon some particular time, occasion, festival; or, 4, a sermon upon a particular doctrine, against heresy, or to recommend the practice of virtue. All of these have examples in the sermons of Chrysostom and Augustine. Origen appears to have been the first to deliver his sermons extempore, it having been the general practice to carefully compose and write them beforehand. It was customary to introduce the sermon with a short prayer for divine assistance for the preacher and his hearers; and sometimes, if occasion required, this prayer was said in the middle of the discourse. It was usual in many places, before beginning the sermon, for the preacher to use the common salutation *Pax vobis*, "Peace be unto you," or "The Lord be with you." There was no general rule as to the length of the sermon, that being doubtless determined by the circumstances of the occasion, e. g. whether one or more sermons were to be delivered. Scarcely any of them would take an hour in delivery, and many of them not more than half that time. It was not considered, by many in the ancient Church, to be improper for the preacher to deliver a sermon prepared by another person, they holding that it is "lawful for a man to preach the compositions of more eloquent men, provided he compose his own life answerable to God's Word." The sermon was always concluded with a doxology to the Holy Trinity. The posture of preacher and hearers was generally the reverse of that prevalent now, for then the preacher sat and his hearers stood. It was a peculiar custom in the African Church, when the preacher chanced to cite some remarkable text of Scripture in the middle of his sermon, for the people to join with him in repeating the remainder of it. This was, no doubt, done to encourage the people to hear, read, and remember the Scriptures. It was a very general custom for the people to show their appreciation of the sermon by public applause, manifested by words (as "orthodox"), or signs, or clapping of hands. We notice also the custom, prevailing among many ancient hearers, of writing down the sermons, word for word, as they were delivered, and by this means some extempore discourses were handed down to posterity. See Bingham, *Christ. Antiq.* p. 705 sq.; Walcott, *Sacred Archæol.* s. v.

SERMON ON THE MOUNT, the common name of a discourse delivered by Jesus to his disciples and a multitude on a mountain near Capernaum, A.D. 27, perhaps in May, early in the second year of his public ministry. It is a complete system of *the moral law*, in the spiritual form which it assumes under the Christian dispensation, and has deservedly been made the subject of much study and learned exposition (Matt. v, vi, vii; Luke vi, 20 sq. Comp. Mark ix, 47 sq.; Matt. xviii, 8, 9). The best complete exposition is certainly that of Tholuck, *Bergpredigt* (4th ed. 1856). An earlier edition has been translated into English (1843, 2 vols.). See also Valenti, *Commentar üb. d. Bergpred.* (Basel, 1849); Mackintyre, *Expos. of the Sermon on the Mount* (Lond. 1854); Pitman, *Comment. on the Sermon on the Mount* (ibid. 1852); Todd, *id.* (ibid. 1856); Trench, *Expos. of the Sermon on the Mount* (ibid. 1851); and the literature cited by Volbeding, *Index Programmatum*, p. 32; and Hase, *Leben Jesu*, p. 121. See JESUS.

SERMON ON THE MOUNT, THE, *and the Talmud.* In the essay prepared by the late E. Deutsch entitled *The Talmud*, among other daring statements we find also the following: "We need not urge the priority of the Talmud to the New Test. . . . To assume that the Talmud has borrowed from the New Test. would be like assuming that Sanscrit sprang from Latin, or that French was developed from the Norman words found in English." Similar is the remark of Rénan: "It is sometimes supposed that, the compilation of the Talmud being posterior to that of the Gospels, appropriations might have been made by the Jewish compilers from the Christian morality. But that is inadmissible; there was a wall of separation between the Church and the synagogue" (*Life of Jesus*, p. 108). Statements like these have been, and will be, taken as true, especially by those who have not taken the pains of examining for themselves; but sober-minded scholars have arrived at different results. Says Mr. Farrar: "Some excellent maxims—even some close parallels to the utterances of Christ—may be quoted, of course, from the Talmud, where they lie imbedded like pearls in 'a sea' of obscurity and mud. It seems to me indisputable, and a matter which every one can now verify for himself, that these are amazingly few, considering the vast bulk of national literature from which they are drawn. And, after all, who shall prove to us that these sayings were always uttered by the rabbins to whom they are attributed? Who will supply us with the faintest approach to a proof that, when not founded on the Old Test., they were not directly or indirectly due to Christian influence or Christian thought?" (*Life of Christ*, ii, 486.) According to our judgment, there is only one way of arriving at a just estimate as to which copied, and this is to give the parallel passage of the Talmud with the author who uttered the sentence, and the time in which he lived. The date of the author must settle the question once for all, and this is our purpose in the sequel.

Matt. v, 3: "Blessed are the poor in spirit."—*Sanhedrin*, fol. 43 b: "R. Joshua ben-Levi [A.D. 219-279] said, Behold, how acceptable before the Lord are the humble. While the temple stood, meat-offerings and sacrifices were offered in expiation for sins committed; but an humble spirit, such a one as immolates the desires of the flesh and the inclination of the heart on

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the altar of his duty to his God, is accepted in place of sacrifices, as the psalmist says (li, 19), 'The sacrifices of God are a broken spirit'" (comp. *Sotah*, fol. 5).

Matt. v, 7: "Blessed are the merciful: for they shall obtain mercy."—*Sabbath*, fol. 151 b: "R. Gamaliel II [A.D. 80–118] said, He who is merciful towards his fellow-creatures shall receive mercy from heaven above."

" v, 10: "Blessed are they which are persecuted for righteousness' sake," etc.—*Baba Kamma*, fol. 93 a: "Rabbi Abbahu [A.D. 279–320] said, Be rather one of the persecuted than of the persecutors."

" v, 19: "Whosoever, therefore, shall break one," etc.—*Pirke Aboth*, ii. 1: "Rabbi [i. e. Judah hak-Kodesh, d. A.D. 190] said, Be equally attentive to the light and to the weighty commandments."

" v, 22: "But I say unto you, that whosoever is angry with his brother," etc.—*Sanhedrin*, fol. 58 b: "Resh Lakish [A.D. 219–280] said, Whosoever lifts up his hand against his neighbor, though he do not strike him, is called an offender and sinner."

" v, 24: "Leave thy gift before the altar, and go thy way: first be reconciled," etc.—Mishna, *Yoma*, viii, 9: "R. Eleazar ben-Azariah [d. A.D. 82] says, The transgression which a man commits against God, the day of atonement expiates: but the transgression which he commits against his neighbor it does not expiate, unless he has satisfied his neighbor."

" v, 28: "But I say unto you, that whosoever looketh on a woman to lust after her, committeth adultery," etc. *Berachoth*, fol. 24 a: "Rabbi Shesheth [flourished cir. A.D. 285] says, Whosoever looketh on the little finger of a woman with a lustful eye is considered as having committed adultery."

" v, 40: "And take away thy coat, let him have thy cloak also."—*Baba Kamma*, fol. 92, col. 2: "Rabba [A.D. 320–363] said to Rabba the son of Mar, How is that popular saying?—If any one ask for thy ass, give him the saddle also."

" v, 44: "Bless them that curse you."—*Sanhedrin*, fol. 48 b and 49 a: "R. Jehudah [d. A.D. 190] said, Be rather of the accursed than of those that curse."

" vi, 1: "Take heed that ye do not your alms before men to be seen of them."—*Chagiga*, fol. 5, col. 1: "Rabbi Yanai [cir. A.D. 120] said to a man who gave alms in such a public manner, You had better not given him anything: in the way you gave it to him you must have hurt his feelings."

" vi, 26: "Behold the fowls of the air: for they sow not," etc.—*Kiddushin*, fol. 82, col. 2: "R. Simon ben-Eleazar [who lived in the 3d century A.D.] said, Hast thou ever seen a beast or a bird that followed a trade? and yet they are fed without toil. But these were only created to minister to me, while I was created to minister to my Maker. Was it not right, then, that I should be supported without toil? But I have marred my work and forfeited my support."

" vii, 2: "With what measure ye mete it shall be measured to you again."—*Sanhedrin*, fol. 100, col. 1: "Rabbi Meir [q. v.] said, With what measure man metes it shall be measured to him from heaven."

" vii, 4: "Let me pull out the mote out of thine eye," etc.—*Baba Bathra*, fol. 15, col. 2: "R. Jochanan [A.D. 199–279], surnamed Bar-Nap'ha, said, Do they say, Take the splinter out of thine eye, he will answer, Remove the beam out of thine own eye."

It is strange that, concerning this Talmudic quotation (in the *Hebraica*, N. Y., March, 1879), a rabbi should have said, The familiar proverb in Matthew and Luke vi, 42 . . . is, as is well known (*sic!*), like most sentences of that kind in the New Test., borrowed from contemporaneous Jewish literature." But the chronological date of the author of that sentence is the best proof for the superficiality of statements made by men who, for the sake of the Talmud, try to disparage the New Test. The New Test. sentence is also illustrated in *Erachin*, fol. 16, col. 2, where R. Tarphon [cir. A.D. 120] says, "It would greatly astonish me if there could be found any one in this age who would receive an admonition. If he be admonished to take the splinter out of his eye, he would answer, Take the beam out of thine own."

" vii, 5: "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see," etc.—In *Baba Metsia*, fol. 107, col. 2, and *Baba Bathra*, fol. 60, col. 2, we read: "Resh Lakish [cir. A.D. 275] said, What is the meaning of the passage 'Examine yourself and search!' (Zeph. ii, 1). He who will reprove others must himself be pure and spotless."

Matt. vii, 12: "Therefore all things whatsoever ye would that man should do to you, do ye even so to them: for this is the law and the prophets"—*Sabbath*, fol. 31, col. 1: "Hillel [q. v.] said, דעלך סני לחברך לא תעביד זו היא כל התורה כולה ואידך פירושה הוא —i. e. "Whatever you should not like to be done unto you, do not to others. This is the essence of the divine law; all the rest is commentary only."

Since this sentence of Hillel has become the hobby of modern Jewish Talmudists, as Deutsch and others, and of Christian writers who, like Renan, follow their Jewish leaders unthinkingly, we must speak a few words concerning it. In his lectures on *Judaism and its History*, the late rabbi Geiger, of Berlin, boldly affirms that Jesus was a Pharisee and a follower of Hillel, who never gave utterance to a new idea ("Einen neuen Gedanken sprach er keineswegs aus"). "Hillel," he says, "was a genuine reformer;" but wherein this reformation consisted Dr. Geiger did not tell. It was not necessary, for Geiger's attempt was to disparage Jesus; and the idea that Hillel was a genuine reformer, and Jesus merely an imitator, must have been as striking as the smoke-utterance of the Pythian oracle.

As to Renan and Deutsch, we will quote the remark of Dr. Liddon in his *Bampton Lectures* for 1866 (N. Y. 1869, 4th ed. p. 107): "Renan suggests, not without some hesitation, that Hillel was the real teacher of Jesus" ("Hillel fut le vrai maître de Jésus, s'il est permis de parler de maître quand il s'agit d'une si haute originalité" [*Vie de Jesus*, p. 53]). "As an instance," says Dr. Liddon (in a footnote), "of our Lord's real independence of Hillel, a single example may suffice. A recent writer on the Talmud gives the following story: 'One day a heathen went to Shammai, the head of the rival academy, and asked him, mockingly, to convert him to the law while he stood on one leg. The irate master turned him from the door. He then went to Hillel, who gave him that reply—since so widely propagated—Do not unto another, etc. This is the whole law; the rest is merely commentary'" (*Literary Remains* [N. Y. 1874], p. 317). The writer in the *Quarterly Review* (October, 1867, p. 441, art. "The Talmud") appears to assume the identity of Hillel's saying with the precept of our blessed Lord (Matt. vii, 12; Luke vi, 31). Yet, in truth, how wide is the interval between the merely *negative* rule of the Jewish president and the positive precept—*ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς*—of the Divine Master."

But whatever may be said of the precept (Matt. vii, 12) as to its being considered as a fresh discovery in moral science, most certainly Hillel cannot claim the merit of originality in respect to it. It existed long before his time. In the Apocryphal book Tobit we read words like those which he used (iv, 15): *ὃ μισεῖς, μηδενὶ ποιήσῃς* ("Do that to no man which thou hatest"); and in Ecclus. xxxi, 15: *νοεῖ τὰ τοῦ πλησίον ἐκ σεαυτοῦ καὶ ἐπὶ πᾶσι πράγμασι διακοῦε* (i. e. "Judge of the disposition of thy neighbor by thyself"). Ancient history bears ample testimony to the existence of this maxim among the ancient Greeks long before the time of Hillel. Thus Diogenes Laertius relates that Aristotle, being asked how we ought to carry ourselves to our friends, answered, "As we wish they would carry themselves to us." Isocrates, who lived four hundred years before the publication of the Gospel, said: *ἃ πάσχοντες ὑφ' ἑτέρων ὀργίσεσθε ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε*—i. e. "We must not do to others that which would cause anger if it were done to ourselves." In its negative form the golden rule of our Saviour, which Locke designates as the foundation of all social virtue, is also found among the sayings of Confucius: "What you do not wish done to yourselves, do not do to others;" or, as in the *Conversations* (bk. xv, ch. xxiii), where it appears condensed like a telegram: *Ki su yok ŭk uk sic ŭ ing*—i. e. "Self what not wish, not do to man."

" vii, 24–27: "Therefore whosoever heareth these say-

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ings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock," etc.—*Pirke Aboth*, iii, 17: "R. Eliezer ben-Azariah [d. A.D. 82] said, He whose knowledge surpasses his good deeds may be compared to a tree with many branches and a scanty root—every wind shakes and uproots it. But he whose good deeds excel his knowledge may be compared to a tree with a few branches and strong roots: if all the hurricanes in the world should come and storm against it, they could not move it from its place."

Aboth di R. Nathan, c. xxiv, Elisha ben-Abuyah [cir. A.D. 138] said: "A man who studies the law, and acts in accordance with its commandments, is likened unto a man who builds a house the foundation of which is made of freestone, and the superstructure of bricks. Storm and flood cannot injure the house. But he who studies the law, but is destitute of good actions, is likened unto the man who builds the foundation of his house of brick and mortar and raises the upper stories with solid stone. The flood will soon undermine and overturn the house."

From these parallels, which could be, perhaps, somewhat increased, the impartial critic will make his own inferences. From the nature of the case, it would be impossible to give a parallel to each sentence of the Sermon on the Mount; for, in the first place, it contains many allusions to the manner in which Pharisaism discharged the religious duties, and, in the second place, our aim was to give the authority of the parallel passage in order to fix the chronology. The date added to each rabbi is the same as that fixed by the Jewish historian Dr. Grätz; and the claim that the New Test. copied the Talmud must accordingly be stigmatized, once for all, as a vain glorification of reformed Judaism, which, on the one hand, rejects the Talmud as a religious code, but, on the other, makes use of it for controversial purposes. (B. P.)

Sermonizing, the act or system of constructing sermons. While other forms of religious address have had their successive periods of predominance, the sermon has maintained the rank of pre-eminent importance since the time when our Lord delivered his sermon on the Mount.

I. *History of the Subject.*—The age of the Church fathers was that in which the *homily* most prevailed. The mediæval period was that of postils. During both these periods the quality and character of religious discourses greatly declined, and the true idea of Christian preaching became at length nearly lost. To speak in the most guarded manner, it was overshadowed amid the ceremonials of worship and the abounding spirit of worldliness.

The reformers availed themselves of preaching as the means of combating the errors and superstitions into which the Church had fallen. They set themselves diligently to proclaiming the essential truths of God's Word, and by them the sermon was restored to its original importance. That importance has been so fully recognised in modern times that the sermon has come to be generally regarded as the correlate of preaching itself. The exhortation and the homily still have a place among religious addresses, but it is not said of ministers of the Gospel that they preach exhortations or homilies. If they preach, in any proper sense, they preach sermons. Hence none who regard themselves the subjects of the Saviour's injunctions, "As ye go, preach," "Preach the Gospel to every creature," and of the apostolic precept "Preach the Word," can be indifferent as to the best methods of constructing sermons.

II. *Rules.*—Sermonizing may be said to embrace the two important particulars of plan and style.

1. *Plan.*—Little is hazarded in saying that a good plan is essential to a good sermon. It is by no means essential that the plan be formally stated or even made perceptible to the hearer, but it is needed to guide the thought and accomplish the aim of the speaker. The preacher who has no plan is liable to wander from his proper line of thought, to repeat himself, to confuse his hearers, and to fail in all the important objects of a sermon. Superficial readers have imagined, and sometimes asserted, that the sermons of Christ and his apostles were uttered without plan. Careful analysis will, however, reveal in every instance an underlying or pervading plan well adapted to the object in view. Still it is proper to acknowledge, judging from the reports that have come down to us, that not only during the New-Test. period, but during the early Christian centuries, but little, if any, attention was given to artificial or minutely drawn plans. The style of preaching during the patristic age being for the greater part expository, preachers were naturally held to the order of the portions of Scripture expounded. To whatever extent panegyrics were introduced in the 4th and 5th centuries, in imitation of the Greek orators, the order of narration was naturally followed. Rarely were the formal parts of an oration, as described by the Greek and Roman rhetoricians, distinctly developed in sermons. It was reserved for the schoolmen of the 12th century and later to apply the minutiæ of ancient rhetoric and logic to the framework of sermons. That application was, however, so ingeniously made by them as to project its influence downward through successive centuries. That influence may be traced in the preaching of both Catholics and Protestants of various countries even down to the present time. The prevailing fault of what may be termed the scholastic method of sermonizing has been that of excess in detail. By not a few authors it has been drawn out into a minuteness of division and subdivision, and, in short, an extreme of artificiality sufficient to destroy all freedom of thought and expression. Not only professed scholastics, but various writers of comparatively recent date, have bewildered themselves and their readers with their tedious and multiplied schemes of suggestion and division. Whoever has the curiosity to see this statement illustrated may find ample material in a joint comparison of bishop Wilkins's *Gift of Preaching*, Claude's *Essay on the Composition of a Sermon*, and G. W. Hervey's *Christian Rhetoric*. While it may be said that in some sense these three books represent England, France, and the United States of America, and also the 17th, the 18th, and the 19th centuries, it would be more proper to say that they represent an antique fashion, together with the action of a certain class of minds, of which more or less appear in every age.

Wilkins, seeking to simplify the detailed processes of preceding writers, so as to enable preachers to "teach clearly, convince strongly, and persuade powerfully," gives schemes of explication, confirmation, and application which cover six continuous duodecimo pages.

Claude, in order to help preachers avoid "poor, dry, and spiritless observations," and also to reduce "obscure matters to a natural, popular, and modern air," prescribes twenty-seven different sources of observations, designed to aid thought and facilitate invention. They are practically copied from the *Loci Communes*, or *Commonplaces*, of Aristotle, one only of his twenty-eight being omitted.

Hervey, in the modest endeavor to do what he thinks all other American writers have failed to do—namely, "to find the true groundworks of homiletics, and to reduce the science to something like a clear and sufficient system"—not only repeats the twenty-seven topics of Claude, but, on his own account, enumerates and exemplifies forty-one kinds of topical division!

It is not surprising that such excesses have called forth both opposition and ridicule, and have even provoked some minds to the rejection, if not of all plans, yet of all divisions of a sermon. Fénelon, archbishop of Cambray, represented the opposition of his period to the scholastic system in his *Dialogues concerning Eloquence*. He said, "For the most part, divisions give only a seeming order, while they really mangle and clog a discourse by separating it into two or three parts, which must interrupt the orator's action and the effect

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it ought to produce. There remains no true unity after such divisions, seeing they make two or three different discourses, which are joined into one only by an arbitrary connection. Three sermons preached at different times, if they be formed upon some regular concerted plan, make one piece or entire discourse as much as the three points of any of these sermons make one whole by being joined and delivered together." That Fénelon, in the above quotation, was arguing against the abuses of division, rather than against proper plans of discourse, is sufficiently obvious from his own subsequent directions as to the plan and development of a sermon. "We ought," said he, "at first to give a general view of our subject, and endeavor to gain the favor of the audience by a modest introduction, a respectful address, and the genuine marks of candor and probity. Then we should establish those principles on which we design to argue, and in a clear, easy, sensible manner, propose the principal facts we are to build on, insisting chiefly on those circumstances of which we intend to make use afterwards. From these principles and facts we must draw just consequences, and argue in such a clear and well-connected manner that all our proofs may support each other, and so be the more remembered. Every step we advance, our discourse ought to grow stronger, so that the hearers may gradually perceive the force and evidence of the truth; and then we ought to display it in such lively images and movements as are proper to excite the passions." A following sentence discloses more definitely the view of Fénelon: "We ought to choose some method, but such a method as is not discovered and promised in the beginning of our discourse." In this he admits the importance, if not the necessity, of a plan, but denies the propriety of stating the plan in advance. In respect to the latter item, it is safe to believe that different subjects and occasions may make different requisitions of the preacher—circumstances not seldom occurring in which a lucid statement of plan may conduce greatly to the appropriate objects of a sermon. At other times and on other subjects, it may be better to carry the hearers insensibly along to conclusions, without disclosing the processes or marking the steps by which the conclusions are reached. The governing principle in this matter should be that of adaptation. Hence any attempt to fix arbitrary and unvarying rules must result in failure. But the preacher should not, on this account, make the mistake of attempting to prepare and deliver sermons without plan. He should rather accustom himself to habits and forms of close logical analysis and synthesis, studying carefully the adaptation of the most available forms to different classes of subjects and occasions. By this means, he may rise above the necessity of loading down his mind with numerous rules, and attain not only facility, but correctness of mental action in shaping his addresses to the comprehension and the persuasion of his hearers. On this plan, an essential and ever-increasing variety, both in the form and matter of his discourses, may be secured; while without it, or some similar mode of procedure, there is great danger of falling into ruts or grooves of thought which, however easy to the preacher, become trite and wearisome to hearers. If, then, his logical plans be set on fire with evangelical love and a consuming zeal in behalf of the souls of men, he will be able to produce sermons of the highest rhetorical power.

According to all the best authorities, a sermon should have an organic structure—at least an introduction, an argument, and a conclusion. In cases of extreme brevity, the beginning and end of the argument may serve as the introduction and conclusion of the sermon. Whether and to what extent the principal and essential parts of a sermon should be marked with divisions and subdivisions should be determined with reference to the probability of oratorical effect. If they can be made to secure greater attention on the part of hearers, and to fasten clearer and deeper impressions on their minds, it would be prudery to reject them. If, on the other hand, they would break the course of thought or mar the unity of the sermon, it would be folly to employ them. So of any style of division, if found helpful and auxiliary to good results, it is to be cultivated. If it seem artificial, redundant, or otherwise a hindrance to oratorical power, let it be sternly rejected.

2. *Style.*—The impracticability of prescribing fixed and arbitrary rules as to the language to be employed in preaching is quite as great as in reference to plans of discourse. Nevertheless, there are not wanting important principles to guide the composers of sermons, whether written or oral.

(1.) The language of a sermon should be prose, and not poetry.

(2.) All the essential qualities of a good prose style should be found in every sermon. Summarily stated, those qualities are purity, precision, perspicuity, unity, harmony, and strength. The lack of any one of those qualities may justly be counted as a defect in the style of any sermon. It belongs to the science of rhetoric to define and illustrate them severally, and also to give suggestions as to their attainment, their laws, and their special uses.

(3.) Superadded to the general qualities of a good style, a few special characteristics may be named as highly desirable in the style of sermons, although with some variation of degree in accordance with subjects and occasions.

No discriminating criticism of sermons can be made, apart from a proper classification of each particular sermon, on the basis of its subject or special design. By such a classification, sermons are usually distributed into five classes, viz. expository, hortatory, doctrinal, practical, and miscellaneous or occasional. The last-named class requires a somewhat extended subclassification with reference to special topics and occasions, e. g. *a*, missions; *b*, education; *c*, temperance; *d*, charity; *e*, funerals; *f*, ordinances; *g*, festivals, etc.

To a thoughtful mind, the law of adaptation will hardly fail to suggest important, though not easily described, variations in the style to be employed in treating topics so different in character. Yet a sermon on any one of these subjects, or, in fact, on any subject appropriate for discussion in a Christian pulpit, will fall short of the highest excellence if lacking in such qualities of style as the following:

i. A combination of simplicity with dignity. It is essential that a sermon embody such a choice of language as will tend to make wise the simple; yet, in his effort to be plain, the preacher must avoid triviality. He must employ words and present images corresponding to the grandeur of the truth which he proclaims, and which may also be understood by the unlearned. Simplicity in the sense recommended is opposed to the affectation of elegance and the straining after pompous words and unusual expressions. It employs the language of the people, but makes it the instrument of elevating their thoughts and ennobling their character.

ii. It is incumbent on preachers to make frequent use of scriptural quotations and allusions as a means of declaring and illustrating God's message in its proper form and spirit. Hence the style of their sermons should be in harmony with the tenor and spirit of the Holy Scriptures. The peculiar quality hereby indicated, and which the quotations themselves do not supply, is sometimes called scriptural congruity. It is the picture or framework of silver in which the apples of gold may be fitly set.

iii. Another peculiar quality of style demanded in sermons is directness of address. It is the province of poetry to sweep circles and various curvilinear lines of beauty through the realms of thought. Its objects may be well accomplished by exciting admiration and emotions of pleasure. True preaching has a higher aim, and consequently needs to focalize its power in order to produce conviction in the mind and proper emotions in

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the heart. Hence a good pulpit style tolerates neither the indirectness of an essay nor any rhetorical embellishments which are not auxiliary to directness of address. It rejects circumlocutions and demands those forms of expression that make hearers feel that they are personally the objects of the sacred message. As a good portrait looks every person calmly in the eye, so a good sermon seems to speak directly to every hearer. When, in connection with a just reference to the principles above stated, preachers severally maintain their individuality of thought and expression, they will find sermonizing not only a fascinating engagement, but one full of encouragement from the happy results following.

So far as this subject has a literature, it is found in works on homiletics and preaching (q. v.). (D. P. K.)

Se'ron (Σήρων; in Syr. and one Gr. MS. Ηρων; Vulg. *Seron*), a general of Antiochus Epiphanes, in chief command of the Syrian army (1 Macc. iii, 13, ὁ ἄρχων τῆς ἐυνάμεως Συρίας), who was defeated at Beth-horon by Judas Maccabæus (B.C. 166), as in the day when Joshua pursued the five kings "in the going-down of Beth-horon" (1 Macc. iii, 24; Josh. x, 11). According to Josephus, he was the governor of Cœle-Syria and fell in the battle (*Ant.* xii, 7, 1), nor is there any reason to suppose that his statements are mere deductions from the language of 1 Macc.—Smith.

Serosh, in Persian mythology, was one of the mightiest of Ormuzd's genii, king of the earth, and director of all things in it. He was not, however, one of the seven amshaspands, but only an assistant to Ardibehesht, one of their number.

Serpent. The frequent mention of this creature in the Bible, together with the important part which it plays in early mythology, justifies a fuller treatment of the subject here than could well be given under the special terms by which the several species are designated. (In doing this we largely avail ourselves of materials afforded in the Dictionaries of Kitto and Smith.)

I. *Bible Names.*—The following are the Heb. and Gr. words by which either the serpent in general or some particular kind is represented in the A. V. with great variety and little precision.

1. *Nachâsh* (נָחָשׁ, so called probably from its *hissing;* Sept. and New Test. ὄφις), the generic name of any serpent, occurs frequently in the Old Test. The following are the principal Biblical allusions to this animal: Its subtlety is mentioned in Gen. iii, 1; its wisdom is alluded to by our Lord in Matt. x, 16. The poisonous properties of some species are often mentioned (see Psa. lviii, 4; Prov. xxiii, 32); the sharp tongue of the serpent, which it would appear some of the ancient Hebrews believed to be the instrument of poison, is mentioned in Psa. cxl, 3; Job xx, 16, "the viper's tongue shall slay him;" although in other places, as in Prov. xxiii, 32; Eccles. x, 8, 11; Numb. xxi, 9, the venom is correctly ascribed to the bite, while in Job xx, 14 the gall is said to be the poison. The habit serpents have of lying concealed in hedges is alluded to in Eccles. x, 8, and in holes of walls, in Amos v, 19; their dwelling in dry, sandy places, in Deut. viii, 15. Their wonderful mode of progression did not escape the observation of the author of Prov. xxx, who expressly mentions it as "one of the three things which were too wonderful for him" (ver. 19). The oviparous nature of most of the order is alluded to in Isa. lix, 5, where the A. V., however, has the unfortunate rendering of "cockatrice." The art of taming and charming serpents is of great antiquity, and is alluded to in Psa. lviii, 5; Eccles. x, 11; Jer. viii, 17, and doubtless intimated by James (iii, 7), who particularizes serpents among all other animals that "have been tamed by man." See SERPENT-CHARMING.

2. *Sarâph* (שָׂרָף, prob. *burning* [see SERAPH]; Sept. ὄφις or ὁράκων; A. V. "fiery") occurs generally in connection with the above term (Numb. xxi, 6; Deut. viii, 15), but occasionally alone (Numb. xxi. 8; Isa. xiv, 29; xxx, 6), as some peculiarly venomous species.

Much has been written on the question of the "fiery serpents" (הַנְּחָשִׁים הַשְּׂרָפִים) of Numb. xxi, 6, 8, with which it is usual to identify the "fiery flying serpent" of Isa. xxx, 6 and xiv, 29. In the transaction recorded (Numb. *loc. cit.;* Deut. viii, 15) as having occurred at the time of the Exodus, when the rebellious Israelites were visited with a plague of serpents, there is not a word about their having been "flying" creatures; there is therefore no occasion to refer the venomous snakes in question to the kind of which Niebuhr (*Descript. de l'Arab.* p. 156) speaks, and which the Arabs at Basra denominate *heie sursurie*, or *heie thiâre*, "flying serpents," which obtained that name from their habit of "springing" from branch to branch of the date-trees they inhabit. Besides these are tree-serpents (*dendrophidæ*), a harmless family of the colubrine snakes, and therefore quite out of the question. The Heb. term rendered "fiery" by the A. V. is by the Alexandrine edition of the Sept. represented by θανατοῦντες, "deadly." Onkelos, the Arabic version of Saadias, and the Vulg. translate the word "burning," in allusion to the sensation produced by the bite; other authorities understand a reference to the bright color of the serpents. It is impossible to point out the species of poisonous snake which destroyed the people in the Arabian desert. Niebuhr says that the only truly formidable kind is that called *bætan*, a small slender creature spotted black and white, whose bite is instant death, and whose poison causes the dead body to swell in an extraordinary manner (see Forskål, *Descript. Animal.* p. 15). It is obvious that either the *cerastes* or the *naja haje*, or any other venomous species frequenting Arabia, may denote the "serpent of the burning bite" which destroyed the children of Israel. See Ziegra, *De Serpentibus Ignitis* (Jena, 1732).

The "fiery flying serpent" of Isaiah (*loc. cit.*) can have no existence in nature if taken in strict literalness, though it is curious to notice that Herodotus (ii, 75; iii, 108) speaks of serpents with wings whose bones he imagined he had himself seen near Buto in Arabia. Monstrous forms of snakes with birds' wings occur on the Egyptian sculptures; it is probable that some kind of flying lizard (*Draco, Dracocella*, or *Dracunculus*) may have been the "flying serpent" of which Herodotus speaks; and perhaps, as this animal, though harmless, is yet calculated to inspire horror by its appearance, it may denote the flying serpent of the prophet, and may have been regarded by the ancient Hebrews as an animal as terrible as a venomous snake. Accordingly, Hamilton Smith is disposed to take the *sarâph*, or supposed winged serpent, to be a *haje*, one of the more Eastern species or varieties of the cobra or *naja*, which have the faculty of actually distending the hood, as if they had wings at the side of the head, and are the same as, or nearly allied to, the well-known spectacle-snake of India; and this interpretation seems to accord with the words of Moses, *the serpents, the burning ones* (Numb. xxi, 6). The serpent may exhibit this particular state of irritation when it stands half erect with its hood distended, or it may be that variety which is possessed of this faculty to the greatest extent. *Naja reflectrix*, the *paf* or *spook adder* of the Cape colonists, is reported by Dr. Smith to be scarcely distinct from the Egyptian *naja haje*. With regard to the faculty of flying, the lengthened form, the muscular apparatus, the absence of air-cells, and the whole osteological structure are all incompatible with flight or the presence of wings: hence Herodotus, in his search for flying serpents at Buto, may have observed heaps of exuviæ of locusts cast on shore by the sea—a phenomenon not unfrequent on that coast—but most assuredly not heaps of bones and ribs of serpents. As for those of Plutarch, they may have been noxious sand-flies. Flying serpents are only found represented in the symbolical pictures of

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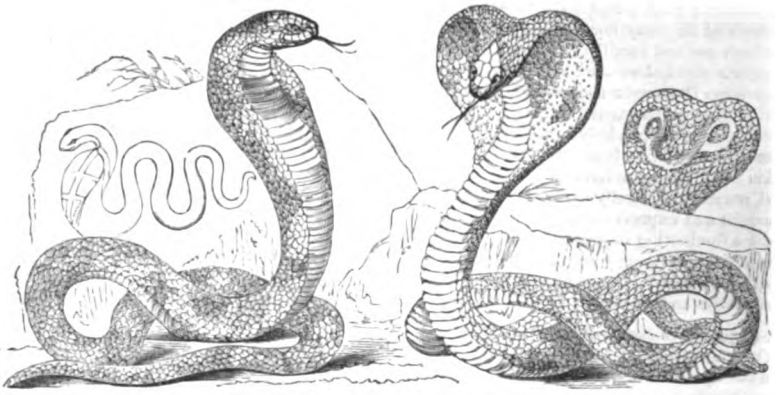

Naja haje; and the form of *Kneph;* from the Egyptian monuments.

Naja tripudians and *Cobra-de-capello*, or Hooded and Spectacled Snakes.

Egypt, where they occur with birds' wings. Those of history, and of barbarous nations excessively habituated to figurative forms of speech, are various; some being so called because of their rapid motion, others on account of a kind of spring they are said to make at their victims, and a third class because they climb trees, and are reported to swing themselves from thence upon their victims, or to other trees. Now, many species of serpents are climbers; many hang by the tail from slender branches of low trees in highly heated glens, snapping at insects as they wheel around them; but all are delicately jointed, and if any should swing further than merely to change their hold, and should miss catching a branch, they would most certainly be dislocated, and, if not killed, very seriously injured. From personal experiments, we can attest that serpents are heavy in proportion to their bulk, and without the means of breaking their fall; that few, large or small, could encounter the shock of twelve or fourteen feet elevation without fracturing many spinous processes of their vertebræ, and avoid being stunned for a length of time, or absolutely crushed to death. Being instinctively conscious of the brittleness of their structure, nearly all snakes are timid, and desirous of avoiding a contest unless greatly provoked. This remark applies, we believe, to all innoxious serpents, the great boas perhaps excepted, and to most of the poisonous, exclusive of several species of viper and cobra-de-capello (comp. Thomson, *Land and Book*, ii, 333). Of the so-called flying, or rather darting, serpents, Niebuhr found near Basra a venomous species called *heie sursurie* and *heie thiâre*—that is, "flying serpent"—because it was said to fling itself from one tree to another. Admiral Anson heard, at the island of Quibo, of snakes flying without wings: we may notice the *Acontias* and *Prester*, that fell like arrows from the tops of trees, and the green *Ætula* of Ceylon, said to spring from trees at the eyes of cattle—an accusation repeated of more than one species in tropical America. Next we have the *uler tampang hari*, seen in a forest near the river Pedang Bessie, somewhere, we believe, in the Australasian islands, under circumstances that most certainly require confirmation; since this fiery serpent, so called from the burning pain and fatal effect of its bite, swung itself from one tree to another, 240 feet distant, with a declination to the horizon of only about fifteen degrees! We may thus refer the "winged" or "flying" serpent to the *Naja tripudians*, in one of its varieties, because, with its hood dilated into a kind of shining wing on each side of the neck, standing, in undulating motion, one half or more erect, rigid, and fierce in attack and deadly poisonous, yet still denominated "good spirit," and in Egypt ever figured in combination with the winged globe, it may well have received the name of *sarâph*, and may thus meet all the valid objections and conciliate seemingly opposite comments (see Numb. xxi, 6, 8; Deut. viii, 15; Isa. xvi, 29; xxx, 6; and Paxton's *Illustrations*), excepting the authority of Herodotus, Pausanias, and Bochart, which, with all the respect due to their names, is not now sufficient to establish the existence of a kind of serpent whose structure is contrary to the laws of zoological organization. In Isa. xiv, 29, and xxx, 6, the epithet מְעוֹפֵף, *meophêph*, *vibrating* (rendered "flying" in the A. V.), is another form for "winged," and occurs in passages unconnected with the events in Exodus. Both bear metaphorical interpretations. A further confirmation of the "fiery serpents," or "serpents of the burning bite," being najas, occurs in the name *Ras om-Haye* (Cape of the Haje serpents), situated in the locality where geographers and commentators agree that the children of Israel were afflicted by these reptiles. Should it be objected that these are the haje and not the spectacle-snake, it may be answered that both Arabs and Hindûs confound the species.

3. *Akshûb* (עַכְשׁוּב, Sept. *ἀσπις*, A. V. "adder") is found only in Psa. cxl, 3, "They have sharpened their tongues like a serpent; adders' poison is under their lips." The latter half of this verse is quoted by Paul from the Sept. in Rom. iii, 13 ("asp"). The poison of venomous serpents is often employed by the sacred writers in a figurative sense to express the evil tempers of ungodly men; that malignity which, as bishop Horne says, is "the venom and poison of the intellectual world" (comp. Deut. xxxii, 33; Job xx, 14, 16).

It is not possible to say with any degree of certainty what particular species of serpent is intended by the Hebrew word; the ancient versions do not help us at all, although nearly all agree in some kind of serpent, with the exception of the Chaldee paraphrase, which understands a *spider* by *akshûb*, interpreting this Hebrew word by one of somewhat similar form (עַכָּבִישׁ, *akkabish*). The etymology of the term is not ascertained with sufficient precision to enable us to refer the animal to any determinate species. Gesenius derives it from two Hebrew roots (עָכַשׁ, *akâsh*, "to turn backward," and עָקַב, *akâb*, "to lie in wait"), the combined meaning of which is "rolled in a spire and lying in ambush;" a description which would apply to almost any kind of serpent.

The number of poisonous serpents with which the Jews were acquainted was in all probability limited to some five or six species, and it is not improbable that the *akshûb* may be represented by the *Toxicon* of Egypt and North Africa. At any rate, it is unlikely that the Jews were unacquainted with this kind, which is common in Egypt and probably in Syria. See ADDER.

4. *Péthen* (פֶּתֶן, from an obsolete root prob. signifying *to twist* or *to be strong;* Sept. *ἀσπις, δράκων, βασιλίσκος*). The Hebrew word occurs in the six following passages: Deut. xxxii, 33; Psa. lviii, 5; xci, 13; Job xx, 14, 16;

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The *Toxicoa* (*Echis arenicola*) of Egypt.

Isa. xi, 8. It is expressed in the passages from the Psalms by "adder" in the text of the A. V. and by "asp" in the margin; elsewhere the text of the A. V. has "asp" as the representative of the original word *péthen*.

That some kind of poisonous serpent is denoted by the Hebrew word is clear from the passages quoted above. We further learn from Psa. lviii, 5 that the *péthen* was a snake upon which the serpent-charmers practiced their art. In this passage the wicked are compared to "the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely;" and from Isa. xi, 8, "the sucking child shall play on the hole of the asp," it would appear that the *péthen* was a dweller in holes of walls, etc. The question of identity is one which it is by no means easy to determine. Bochart contributes nothing in aid to a solution when he attempts to prove that the *péthen* is the *asp* (*Hieroz.* iii, 156), for this species of serpent, if a species be signified by the term, has been so vaguely described by authors that it is not possible to say what known kind is represented by it. The term *asp* in modern zoology is generally restricted to the *Vipera aspis* of Latreille; but it is most probable that the name, among the ancients, stood for different kinds of venomous serpents. Solinus (c. xxvii) says, "plures diversæque sunt aspidum species;" and Ælian (*N. Anim.* x, 31) asserts that the Egyptians enumerate sixteen kinds of *asp*. Bruce thought that the *asp* of the ancients should be referred to the *cerastes*, while Cuvier considered it to be the Egyptian cobra (*Naja haje*). Be this, however, as it may, there can be little doubt that the Hebrew name *péthen* is specific, as it is mentioned as distinct from *akshúb*, *shephiphon*, *tsiphoni*, etc., names of other members of the *Ophidia*.

Oedman (*Vermisch. Samml.* x, 81) identifies the *péthen* with the *Coluber lebetinus*, Linn., a species described by Forskål (*Desc. Anim.* p. 15). Rosenmüller (*Not. ad Hieroz.* iii, 156), Dr. Lee (*Heb. Lex.* s. v. פֶּתֶן), Dr. Harris (*Nat. Hist. of Bible*, art. "Asp"), Col. H. Smith (*Encyc. Bib. Lit.* art. "Serpent"), believe that the *péthen* of Scripture is to be identified with the *Coluber bætan* of Forskål. Oedman has no hesitation in establishing an identity between the *C. lebetinus* and the *C. bætan;* but from Forskål's descriptions it is most probable that the two species are distinct. The whole argument that seeks to establish the identity of the *C. bætan* with the *péthen* of Scripture is based entirely upon a similarity of sound. Rosenmüller thinks that the Arabic word *bætan* ought to be written *pætan*, and thinks there can be no doubt that this species represents the *péthen* of Scripture. Oedman's argument, also, is based on a similarity of sound in the words, though he adduces an additional proof in the fact that, according to the Swedish naturalist quoted above, the common people of Cyprus bestow the epithet of *kouphé* (κοῦφη), "deaf," upon the *C. lebetinus*. He does not, however, believe that this species is absolutely deaf, for he says it can hear well. This epithet of deafness attributed to the *C. lebetinus* Oedman thinks may throw light on the passage in Psa. lviii, 5, about "the deaf adder." As regards the opinion of Rosenmüller and others who recognise the *péthen* under the *bætan* of Forskål, it may be stated that, even if the identity is allowed, we are as much in the dark as ever on the subject, for the *C. bætan* of Forskål has never been determined. If *C. bætan* be the same as *C. lebetinus*, the species denoted may be the *Echis arenicola* (*Toxicoa*) of Egypt (*Catalogue of Snakes in Brit. Mus.* i, 29). Probably all that naturalists have ever heard of the *C. bætan* is derived from two or three lines of description given by Forskål. "The whole body is spotted with black and white; it is a foot in length, and of the thickness of two thumbs; oviparous; its bite kills in an instant, and the wounded body swells." The evidence afforded by the *deaf* snake of Cyprus, and adduced in support of his argument by Oedman, is of no value whatever; for it must be remembered that audition in all the *Ophidia* is very imperfect, as all the members of this order are destitute of a tympanic cavity. The epithet "deaf," therefore, so far as relates to the power all serpents possess of hearing *ordinary* sounds, may reasonably be applied to any snake. Vulgar opinion in many countries attributes "deafness" to the adder; but it would be very unreasonable to infer from thence that the common adder (*Pelias berus*) is identical with the "deaf adder" of the 58th Psalm. Vulgar opinion in Cyprus is of no more value in the matter of identification of species than vulgar opinion elsewhere. A preliminary proof, moreover, is necessary for the argument. The snake of Cyprus must be demonstrated to occur in Egypt or the Holy Land: a fact which has never yet been proved, though, as was stated above, the snake of Cyprus (*C. lebetinus*) may be the same as the *Echis arenicola* of North Africa.

Very absurd are some of the explanations which commentators have given of the passage concerning the "deaf adder that stoppeth her ears;" the rabbi Solomon (according to Bochart, iii, 162) asserts that "this snake becomes deaf when old in one ear; that she stops the other with dust, lest she should hear the charmer's voice." Others maintain that "she applies one ear to the ground and stops the other with her tail." That such errors should have prevailed in former days, when little else but foolish marvels filled the pages of natural history, is not to be wondered at, and no allusion to them would have been made here if this absurd error of "the adder stopping her ears with her tail" had not been perpetuated in our own day. In Bythner's *Lyre of David*, p. 165 (Dee's translation, 1847), the following explanation of the word *péthen*, without note or comment, occurs: "*Asp*, whose deafness marks the venom of his malice, as though impenetrable even to charms; it is deaf of one ear, and stops the other with dust or its tail, that it may not hear incantations." Dr. Thomson also (*Land and Book*, i, 221) seems to give credence to the fable when he writes: "There is also current an opinion that the adder will actually stop up his ear with his tail to fortify himself against the influence of music and other charms." It is not then needless to observe, in confutation of the above error, that no serpent possesses external openings to the ear. The true explanation of Psa. lviii, 5 is simply as follows: There are some serpents, individuals of the same species perhaps, which defy all the attempts of the charmer—in the language of Scripture such individuals may be termed *deaf*. The point of the rebuke consists in the fact that the *péthen* was capable of hearing the charmer's song, but refused to do so. The individual case in question was an exception to the rule. If, as some have supposed, the expression "deaf adder" denoted some species that was incapable of hearing, whence it had its specific name, how could there be any force in the comparison which the psalmist makes with wicked men? Serpents, though, comparatively speaking, deaf to ordinary sounds, are no doubt capable of hearing the sharp, shrill sounds which the charmer pro-

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duces either by his voice or by an instrument; and this comparative deafness is, it appears to us, *the very reason* why such sounds as the charmer makes produce the desired effect in the subject under treatment. As the Egyptian cobra is more frequently than any other species the subject upon which the serpent-charmers of the Bible-lands practice their science, as it is fond of concealing itself in walls and in holes (Isa. xi, 8), and as it is not impossible that the derivation of the Hebrew word *péthen* has reference to the expanding powers of this serpent's neck when irritated, it appears to us to have at least as good a claim to represent the *péthen* as the very doubtful species of *Coluber bætan*, which on such slender grounds has been so positively identified with it. See SERPENT-CHARMING.

5. *Ephéh* (אֶפְעֶה; Sept. ὄφις, ἀσπίς, βασιλίσκος) occurs in Job xx, 16; Isa. xxx, 6; and lix, 5, in all of which passages the A. V. has "viper." There is no scriptural allusion by means of which it is possible to determine the species of serpent indicated by the Heb. term, which is derived from a root which signifies "to hiss." Shaw (*Trav.* p. 251) speaks of some poisonous snake which the Arabs call leffah (*el-effah*): "it is the most malignant of the tribe, and rarely above a foot long." Jackson also (*Morocco*, p. 110) mentions this serpent; from his description it would seem to be the Algerine adder (*Echidna arietans* var. *Mauritanica*). The snake (ἔχιδνα) that fastened on Paul's hand when he was at Melita (Acts xxviii, 3) was probably the common viper (*Pelias berus*), which is widely distributed throughout Europe and the islands of the Mediterranean, or else the *Vipera aspis*, a not uncommon species on the coasts of the same sea. See VIPER.

6. *Tsépha*, or *Tsiphoni* (צְפַע, צִפְעֹנִי; Sept. ἔκγονα ἀσπίδων, κεράστης), occurs five times in the Hebrew Bible. In Prov. xxiii, 32 it is translated "adder," and in the three passages of Isaiah quoted above, as well as in Jer. viii, 17, it is rendered "cockatrice." The derivation of the word from a root which means "to hiss" does not help us at all to identify the animal. From Jeremiah we learn that it was of a hostile nature, and from the parallelism of Isa. xi, 8 it appears that the *tsiphoni* was considered even more dreadful than the *péthen*. Bochart, in his *Hieroz.* (iii, 182, ed. Rosenmüller), has endeavored to prove that the *tsiphoni* is the *basilisk* of the Greeks (whence Jerome in Vulg. reads *regulus*), which was then supposed to destroy life, burn up grass, and break stones by the pernicious influence of its breath (comp. Pliny, *H. N.* viii, 33); but this is explaining an "ignotum per ignotius."

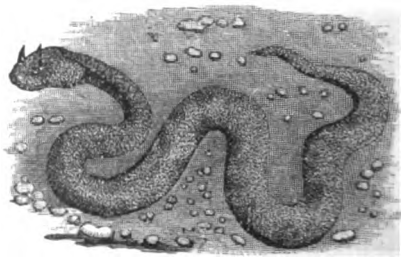
The whole story of the basilisk is involved in fable, and it is in vain to attempt to discover the animal to which the ancients attributed such terrible power. It is curious to observe, however, that Forskål (*Descr. Animal.* p. 15) speaks of a kind of serpent (*Coluber holleik* is the name he gives it) which he says produces irritation on the spot touched by its breath; he is quoting, no doubt, the opinion of the Arabs. Is this a relic of the basiliskan fable? This creature was so called from a mark on its head, supposed to resemble a kingly crown. Several serpents, however, have peculiar markings on the head—the varieties of the spectacle-cobras of India, for example—so that identification is impossible. As the Sept. makes use of the word basilisk (Psa. xc, 13; xci, 13 A. V.), it was thought desirable to say this much on the subject. The basilisk of naturalists is a most forbidding-looking yet harmless lizard of the family *Iguanidæ*, order *Saurii*. In using the term, therefore, care must be taken not to confound the mythical serpent with the veritable Saurian. Basilisk is an indefinite English name, which belongs to no identified serpent, and now appears only in the works of ancient compilers and heralds, where it is figured with a crest, though there is no really crested or frilled species known to exist in the whole Ophidian order. Crested serpents occur, it is true, on Greek and Etruscan vases; but they are invariably mythological representations, probably derived from descriptive rumors of the hooded *naja*, *cerastes*, and perhaps *murænæ*; the first of these having what may be likened to a turbaned, the other to a coronated head, and the third fins at the operculum. But it is from the apparently crowned form that the denominations of basilisk and regulus were derived. See BASILISK.

It is possible that the *tsiphoni* may be represented by the Algerine adder (*Clotho Mauritanica*), but it must be confessed that this is mere conjecture. Dr. Harris, in his *Natural History of the Bible*, erroneously supposes it to be identical with the *Rajah zephen* of Forskål, which, however, is a fish (*Trigon zephen*, Cuv.), and not a serpent. See COCKATRICE.

Algerine Adder (*Clotho Mauritanica*).

7. *Shephiphôn* (שְׁפִיפֹן; Sept. ἐγκαθήμενος) occurs only in Gen. xlix, 17, where it is used to characterize the tribe of Dan: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backwards." Various are the readings of the old versions in this passage: the Samaritan interprets *shephiphôn* by "lying in wait;" the Targums of Jonathan, of Onkelos, and of Jerusalem, with the Syriac, "a basilisk" (חורמן, *churmôn*, *destructive*). The Arabic interpreters Erpenius and Saadias have "the horned snake;" and so the Vulg. *cerastes*. The Sept., like the Samaritan, must have connected the Hebrew term with a word which expresses the idea of "sitting in ambush." The original word comes from a root (שָׁפָה) which signifies "to prick," "pierce," or "bite."

The habit of the *shephiphôn* alluded to in Jacob's prophecy—namely, that of lurking in the sand and biting at the horse's heels—suits the character of a well-known species of venomous snake, the celebrated horned viper, the asp of Cleopatra (*Cerastes Hasselquistii*), which is found abundantly in the sandy deserts of Egypt, Syria, and Arabia. The Hebrew word *shephiphôn* is no doubt identical with the Arabic *siffon*. If the translation of this Arabic word by Golius be compared with the description of the *cerastes* in the British Museum, there will appear good reason for identifying the *shephiphôn* of Genesis with the *cerastes* of



Horned Cerastes (*Cerastes Hasselquistii*).

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naturalists: "*Siffon*, serpentis genus leve, punctis maculisque distinctum"—"a small kind of serpent marked with dots and spots" (Golius, *Arab. Lex.* s. v.). "The *cerastes* (*Cerastes Hasselquistii*) is brownish white, with pale-brown, irregular unequal, spots" (*Catalogue of Snakes in Brit. Mus.* i, 29). It is not pretended that the mere fact of these two animals being *spotted* affords sufficient ground, when taken alone, for asserting that they are identical, for many serpents have this character in common; but when taken in connection with what has been adduced above, coupled with the fact that this spotted character belongs only to a very few kinds common in the localities in question, it does at least form strong presumptive evidence in favor of the identity of the *shephiphōn* with the *cerastes*. The name of *cerastes* is derived from a curious horn-like process above each eye in the male (and occasionally, it would seem, in the female likewise), which gives it a formidable appearance. Bruce, in his *Travels in Abyssinia*, has given a very accurate and detailed account of these animals. He observes that he found them in great numbers in those parts which were frequented by the jerboa, and that in the stomach of a *cerastes* he discovered the remains of a jerboa. He kept two of these snakes in a glass vessel for two years without any food. Another circumstance mentioned by Bruce throws some light on the assertions of ancient authors as to the movement of this snake. Ælian (*De Anim.* xv, 13), Isidorus, Ætius, have all recorded of the *cerastes* that, whereas other serpents creep along in a straight direction, this one and the *hæmorrhous* (no doubt the same animal under another name) move sideways, stumbling, as it were, on either side (and comp. Bochart). Let this be compared with what Bruce says, "The *cerastes* moves with great rapidity and in all directions, forwards, backwards, *sideways;* when he inclines to surprise any one who is too far from him, he *creeps with his side towards the person*," etc. The words of Ibn-Sina, or Avicenna, are to the same effect. It is right, however, to state that nothing unusual has been observed in the mode of progression of the *cerastes* in the gardens of the Zoological Society; but, of course, negative evidence in the instance of a specimen not in a state of nature does not invalidate the statement of so accurate an observer as Bruce. The celebrated John Ellis seems to have been the first Englishman who gave an accurate description of the *cerastes* (see *Philosoph. Transact.* 1760). Hasselquist minutely describes it (*Itin.* p. 241, 365). The *cerastes* is extremely venomous; Bruce compelled one to scratch eighteen pigeons upon the thigh as quickly as possible, and they all died nearly in the same interval of time. It averages from twelve to fifteen inches in length, but is occasionally found larger. It belongs to the family *Viperidæ*, order *Ophidia*. This is a dangerous species, usually burrowing in sand near the holes of jerboas, and occasionally in the cattle-paths; for there are now few or no ruts of cart-wheels, where it is pretended they used to conceal themselves to assault unwary passers. It is still common in Egypt and Arabia.

Another kind of horned serpent is the *Eryx cerastes* of Daudin, also small, having no movable poison-fangs, but remarkable for two very long back teeth in the lower jaw, which pass through the upper jaw, and appear in the shape of two white horns above its surface. It is known to the Egyptian Arabs by the name of *harbagi*, which may be a distortion of *οἰβαῖος* in Horapollo, and is classed by Hasselquist among slow-worms, because in form the tail does not taper to a point. Its colors are black and white marblings, and the eyes are lateral and very near the snout. See Asp.

8. *Tsimmaôn* (צְמָאוֹן, Deut. viii, 15) appears to be a serpent, though rendered by "drought" in the A. V. and others, so called because of the intolerable *thirst* occasioned by its bite. If this translation be correct, it will form in modern nomenclature one of the genus *Hurria*, and subgenus *Dipsas* or *Bongarus*. But no species of this division of snakes has yet been found in Western Asia, albeit there are several in India; and Avicenna locates the *Torrida dipsas* in Egypt and Syria; whereupon Cuvier remarks that Gesner's figure of *Dipsas* belongs precisely to the subgenus here pointed out. As one of the colubrine family, it should not be venomous; but the last-mentioned writer remarks that several of these are regarded in their native localities with great dread; and on examination it is found that, although they have no erectile tubercular fangs, with a poison-bag at the roots, there is on the long back teeth a groove, and a large gland at the base of the maxilla, which it is not unlikely contains, in some at least, a highly venomous poison. See Drought.

9. *Zochêl* (זוֹחֵל, literally a *crawler*) occasionally stands (Deut. xxxii, 24, "serpent;" Mic. vii, 7, "worm") as a general term for the serpent tribe. See Worm.

10. *Tannin* (תַּנִּין, "serpent," Exod. vii, 9, 10, 12; elsewhere usually "dragon") seems in the above instances to denote a venomous reptile (Deut. xxxii, 33); but of a vague character. See Sea-monster.

11. The usual and proper term for "serpent" in the New Test. is *ὄφις*, a *snake* of any kind; but once (James iii, 7) *ἑρπετόν* (elsewhere "creeping thing") is thus rendered. More specific terms, noticed above, are *ἀσπίς*, *ἔχιδνα*, *δράκων*.

II. *Scientific Classification and Characteristics.*—1. Systematical nomenclators and travellers enumerate considerably more than forty species of serpents in Northern Africa, Arabia, and Syria. Of these it is scarcely possible to point out with certainty a single one named in the Bible, where very few descriptive indications occur beyond what in scientific language would now be applied generically. It is true that, among the names of the list, several may be synonyms of one and the same species; still none but the most recent researches give characters sufficient to be depended upon, and as yet nothing like a complete herpetology of the regions in question has been established. For, snakes being able to resist a certain degree of cold, and also the greatest heat, there are instances of species being found, such as the *hajes*, precisely the same, from the Ganges to the Cape of Good Hope; others, again, may be traced from Great Britain to Persia and Egypt, as is instanced in the common viper and its varieties. Instead, therefore, of making vain efforts at identifying all the serpents named, it will be a preferable course to assign them to their proper families, with the exception of those that can be pointed out with certainty; and in so doing it will appear that even now species of importance mentioned by the ancients are far from being clearly established.

Serpents may be divided generally into two very distinct sections—the first embracing all those that are provided with movable tubular fangs and poison-bags in the upper jaw; all regarded as ovo-viviparous, and called by contraction *vipers:* they constitute not quite one fifth of the species hitherto noticed by naturalists. The second section, much more numerous, is the *colubrine*, not so armed, but not therefore always entirely innocuous, since there may be in some cases venomous secretions capable of penetrating into the wounds made by their fixed teeth, which in all serpents are single points, and in some species increase in size as they stand back in the jaws. The greater part, if not all, of these comparatively innocuous species are oviparous, including the largest or giant snakes, and the *pelamis* and *hydrophis*, or water-serpents, among which several are venomous.

If we are right in the above identification, one class of serpents, the cobra tribe, may be regarded as the type of the most venomous in the East. The genus *Naja*—*Haridi* (?) of Savary—is distinguished by a plaited head, large, very venomous fangs, a neck dilatable un-

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der excitement, which raises the ribs of the anterior part of the body into the form of a disk or hood, when the scales, usually not imbricated, but lying in juxtaposition, are separated, and expose the skin, which at that time displays bright iridescent gleams, contrasting highly with their brown, yellow, and bluish colors. The species attain at least an equal, if not a superior, size to the generality of the genus viper; are more massive in their structure; and some possess the faculty of self-inflation to triple their diameter, gradually forcing the body upwards into an erect position, until, by a convulsive crisis, they are said suddenly to strike backwards at an enemy or a pursuer. Capt. Stevens, of the Royal Marines, in order to ascertain the truth of the universal report concerning the mode of striking back ascribed to the serpent, had a quill introduced into the vent of one lying dead on the table, and blown into. The skin distended till the body rose up nearly all its length; he then caused the experiment to stop, from the alarming attitude it assumed.

2. Among the various tribes of animals which are inimical to man, there is none that can compare with the venomous snakes for the deadly fatality of their enmity: the lightning stroke of their poison-fangs is the unerring signal of a swift dissolution, preceded by torture the most horrible. The bite of a vigorous serpent has been known to produce death in two minutes. Even where the consummation is not so fearfully rapid, its delay is but a brief prolongation of the intense suffering. The terrible symptoms are thus described: A sharp pain in the part, which becomes swollen, shining, hot, red, then livid, cold, and insensible. The pain and inflammation spread, and become more intense: fierce shooting pains are felt in other parts, and a *burning fire pervades the body*. The eyes water profusely; then come swoonings, sickness, and bilious vomitings, difficult breathing, cold sweats, and sharp pains in the loins. The skin becomes deadly pale or deep yellow, while a black watery blood runs from the wound, which changes to a yellowish matter. Violent headache succeeds, and giddiness, faintness, and overwhelming terrors, *burning thirst*, gushing discharges of blood from the orifices of the body, intolerable fetor of breath, convulsive hiccoughs, and *death*.

The agent of these terrible results is an inodorous, tasteless, yellow fluid, secreted by peculiar glands seated on the cheeks, and stored for use in membranous bags, placed at the side of each upper jaw, and enveloping the base of a large, curved, pointed tooth, which is tubular. These two teeth, or fangs, are capable of being erected by a muscular apparatus under the power of the animal, when they project at nearly a right angle from the jaw.

Poison-bag and Fang of Cobra.

The manner in which the deadly blow is inflicted is remarkable, and is alluded to in Scripture. When the rage of the snake is excited, it commonly throws its body into a coil more or less close, and raises the anterior part of its body. The neck is now flattened and dilated, so that the scales, which ordinarily lie in close contact, are separated by wide interspaces of naked skin. The neck is bent more or less back, the head projecting in a horizontal position. In an instant the whole fore part of the animal is launched forward towards the object of its anger, the erected tooth is forcibly struck into the flesh, and withdrawn with the velocity of a thought. No doubt the rage which stimulates the action calls forth an increased action of the poison-glands, by which the store-sac is filled with the secretion. The muscular contraction which gives the rapid blow compresses at the same instant the sac; and as the acute point of the fang enters the flesh, the venom is forced through the tubular centre into the wound.

III. *Scripture History.*—It was under the form of a serpent that the devil seduced Eve; hence in Scripture Satan is called "the old serpent" (Rev. xii, 9, and comp. 2 Cor. xi, 3). On this metaphorical use of the word, see the *Jour. of Sac. Lit.* Jan. 1852, p. 351 sq.; comp. *Biblioth. Sacra*, Jan. 1864.

The part which the serpent played in the transaction of the fall must not be passed over without some brief comment, being full of deep and curious interest. First of all, then, we have to note the subtlety ascribed to this reptile, which was the reason for its having been selected as the instrument of Satan's wiles, and to compare with it the quality of wisdom mentioned by our Lord as belonging to it, "Be ye wise as serpents" (Matt. x, 16). It was an ancient belief, both among Orientals and the people of the Western world, that the serpent was endued with a large share of sagacity. The Hebrew word עָרוּם, translated "subtile," though frequently used in a good sense, implies, it is probable, in this passage, "mischievous and malignant craftiness," and is well rendered by Aquila and Theodotion by *πανοῦργος*, and thus commented upon by Jerome, "Magis itaque hoc verbo calliditas et versutia quam sapientia demonstratur" (see Rosenmüller, *Schol.* ad loc.). The ancients give various reasons for regarding serpents as being endued with wisdom, as that one species, the *cerastes*, hides itself in the sand and bites the heels of animals as they pass, or that, as the head was considered the only vulnerable part, the serpent takes care to conceal it under the folds of the body. Serpents have in all ages been regarded as emblems of cunning craftiness. The particular wisdom alluded to by our Lord refers, it is probable, to the sagacity displayed by serpents in avoiding danger. The disciples were warned to be as prudent in not incurring unnecessary persecution.

It has been supposed by many commentators that the serpent, prior to the fall, moved along in an erect attitude, as Milton (*P. L.* ix, 496) says—

> "Not with indented wave
> Prone on the ground, as since, but on his rear,
> Circular base of rising folds that tower'd
> Fold above fold, a surging maze."

Comp. also Josephus (*Ant.* i, 1, 4), who believed that God now for the first time inserted poison under the serpent's tongue, and deprived him of the use of feet, causing him to crawl low on the ground by the undulating inflections of the body (*κατὰ τῆς γῆς ἑλκυστιμενον*). Patrick (*Comment.* ad loc.) entertained the extraordinary notion that the serpent of the fall was a winged kind (*saraph*), and Adam Clarke has been the laughing-stock of exegetes ever since for maintaining that the serpent of the garden was an *orang-outang* (*Comment.* ad loc.).

It is quite clear that an erect mode of progression is utterly incompatible with the structure of a serpent, whose motion on the ground is so beautifully effected by the mechanism of the vertebral column and the multitudinous ribs, which, forming as it were so many pairs of levers, enable the animal to move its body from place to place; consequently, had the snakes before the fall moved in an erect attitude, they must have been formed on a different plan altogether. It is true that there are saurian reptiles, such as the *Saurophis tetradactylus* and the *Chamæsaura anguina* of South Africa, which in external form are very like serpents, but with quasi-feet; indeed, even in the boa-constrictor, underneath the skin near the extremity, there exist rudimentary legs. Some have been disposed to believe that the snakes before the fall were similar to the *Saurophis*. Such a hypothesis, however, is untenable, for all the fossil *Ophidia* that have hitherto been found differ in no essential respects from modern representatives of that order: it is, moreover, beside the mark, for the words of the curse, "upon thy belly shalt thou go," are as characteristic of the progression of a saurophoid serpent before the fall as of a true ophidian after it. There is no reason whatever to conclude, from the language of Scripture, that the serpent underwent any

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change of form on account of the part it played in the history of the fall. The sun and the moon were in the heavens long before they were appointed "for signs and for seasons, and for days and for years." The typical form of the serpent and its mode of progression were, in all probability, the same before the fall as after it; but subsequent to the fall its form and progression were to be regarded with hatred and disgust by all mankind, and thus the animal was cursed "above all cattle," and a mark of condemnation was forever stamped upon it. There is no necessity to show how that part of the curse is literally fulfilled which speaks of the "enmity" that was henceforth to exist between the serpent and mankind; and though, of course, this has more especial allusion to the devil whose instrument the serpent was in his deceit, yet it is perfectly true of the serpent. Few will be inclined to differ with Theocritus (*Id.* xv, 58)—

τὸν ψυχρὸν ὄφιν ταμάλιστα δεδοίκω
Ἐκ παιδός.

Serpents are said in Scripture to "eat dust" (see Gen. iii, 14; Isa. lxv, 25; Mic. vii, 17); these animals, which, for the most part, take their food on the ground, do consequently swallow with it large portions of sand and dust (see Thomson, *Land and Book*, ii, 332).

IV. *Mythology.*—As already seen, scriptural evidence attests the serpent's influence on the early destinies of mankind; and this fact may be traced in the history, the legends, and creeds of most ancient nations. It is far from being obliterated at this day among the pagan, barbarian, and savage tribes of both hemispheres, where the most virulent and dangerous animals of the viviparous class are not uncommonly adored, but more generally respected, from motives originating in fear; and others, of the oviparous race, are suffered to abide in human dwellings, and are often supplied with food, from causes not easily determined, excepting that the serpent is ever considered to be possessed of some mysterious superhuman knowledge or power. Hence, besides real species, ideal forms, taken from the living, but combining other or additional properties, occur, at the most early periods, as metaphorical types, in fable and history, and in the hieroglyphics and religious paintings of many nations. Such are the innumerable fables in Hindû lore of Nagas and Naga kings; the primeval astronomy which placed the serpent in the skies, and called the Milky Way by the name of Ananta and Sesha Naga; the pagan obscure yet almost universal record of the deluge typified by a serpent endeavoring to destroy the ark, which astronomy has likewise transferred to the skies in the form of a dragon about to devour the moon, when, in an eclipsed state, it appears in the form of an amphipromnos, or crescent-shaped boat; and, strange as it may seem, lunar eclipses still continue to be regarded in this character, and to excite general apprehension in Central Africa as well as in China, in the South Sea Islands as well as in America. See DRAGON. The nations of the North once believed in the Jormunds Gander, or Kater serpent of the deep; and they, together with the Celts and Basques and all Asia, had legends of the Orm, the Paystha, the dragon guardian of riches, brooding on gold in caverns deep below the surface of the earth, or lying in huge folds on dreary and extensive heaths. These fables were a residue of that antique dragon-worship which had its temples from High Asia and Colchis to the north of Great Britain, and once flourished both in Greece and Northern Africa—structures with avenues of upright stones of several miles in length, whereof the ruins may still be traced at Carnak in Brittany, Abury in Wiltshire, and Redruth in Cornwall—the two last mentioned more particularly showing their connection with the circle constituting a form of the mundane egg, which again was an emblem of the deluge and the ark. The Hesperian, Colchian, and Lernæan dragons are only Greek legends of the same doctrine, still more distorted, and affording ample proof how far the pagan world had departed from the simplicity of scriptural truth, from the excessive use of metaphorical descriptions and fanciful symbols. In Egypt, the early centre of ophiolatry, this debasing service was so deeply rooted that a Christian sect of heretics, called Ophitæ, or, according to Clemens Alexandrinus, Ophiani, arose in the 2d century of our æra. As an emanation of the Gnostics, their errors are particularly noticed by Tertullian, and form a signal instance of human perverseness ingeniously misleading itself and others by the abuse of symbols; yet, when the anguine type did not pass into long, distorted legends, it is evident, from the brazen serpent raised by Moses in the wilderness, that it was correctly appreciated by the people as a sign, not in itself a power, of divine aid; and that its true symbolical meaning did not escape even pagan comprehension appears from profane history, in Meissi, the good serpent, being likewise properly understood by the Egyptians, until idolatry distorted all the national reminiscences, and the promise of what was not fully revealed till the Saviour appeared on earth was obliterated. Ob, Oub, the Coptic Hof, Obion in Kircher, was, however, the general name for serpents in Egypt; and Kneph, or Cnuphis, or Ih-Nuphi, the good genius, always figured as the Nachash or Thermuth, is, therefore, the same as Naga Sahib, or lord-serpent of India, and still a personification of the vanquisher of the deluge—Vishnu and many others being pagan denominations of Noah. In this sense the good genius Cnuphis was a type of the Saviour of men, and called by them the spirit pervading nature, the creator from whose mouth proceeded the mundane egg; being referred, after the loss of the true interpretation, to any typical form of the patriarch, the events of the deluge and the creation, thus confounding the operations of the Almighty with the ministry of his servant. (See Deane, *The Worship of the Serpent traced throughout the World* [Lond. 1833].) See SERPENT-WORSHIP.

There was, however, another idolized snake of the great destroyer Python tribe, which devour even each other; it is represented on Egyptian monuments bearing a mummy figure on its tail, and gliding over a seated divinity with an egg on the head, while human sacrifice by decapitation is performed before it. This serpent is so carefully drawn that we recognise the Thaibanne, *Ophites Thebanus*, which grows to twelve or more feet in length, is still found in Upper Egypt, and is a congener, if not the same as *Python tigris albicans*, the great snake even at present worshipped in Cutch: it may be the Aphophis of the Egyptians. To descant further on this subject would lead us too far from our purpose; but the Egyptian Python here noticed, changing its character from being a type of the deluge to that of an emblem of the ark carrying the spirit of human life within or upon it, was not without its counterpart in England, where lately, in digging out the deep, black mud of a ditch, a boat-shaped Python, carrying the eight Eones (?) or Noachidæ, has been discovered, with emblems that denote them to be the solar regenerators of mankind. Thus, as is ever the case in polytheistical legends, the type disappears through multiplied transitions and the number of other symbols and personifications characterized by the same emblem. It was so in this instance, when the snake form was conferred also on abstractions bearing the names of divinities, such as Ranno, Hoph, Bai, Hoh or Hih, and others.

The asserted longevity of the serpent tribe may have suggested the representation of the harmless house-snake biting its tail as typical of eternity: and this same quality was, no doubt, the cause why this animal, entwined round a staff, was the symbol of health and the distinctive attribute of the classical Æsculapius and Hygeia. There are species of this genus common to Palestine and the southern parts of continental Europe. They were domesticated in Druidical and other pagan sanctuaries, and were employed for omens and other impostures; but the mysterious Ag or Hagstone

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was asserted to be produced by the venomous viper species. With such powers of destroying animal life, and with an aspect at once terrible and resplendent, it may easily be imagined how soon fear and superstition would combine, at periods anterior to historical data, to raise these monsters into divinities, and endeavor to deprecate their wrath by the blandishments of worship; and how design and cupidity would teach these very votaries the manner of subduing their ferocity, of extracting their instruments of mischief, and making them subservient to the wonder and amusement of the vulgar by using certain cadences of sound which affect their hearing, and exciting in them a desire to perform a kind of pleasurable movement that may be compared to dancing. Hence the Nagas of the East, the Hagworms of the West, and the Haje have all been deified, styled *agathodæmon*, or good spirit; and figures of them occur wherever the superstition of pagan antiquity has been accompanied by the arts of civilization.

"Almost throughout the East," writes Kalisch (*Hist. and Crit. Comment. Gen. iii*, 1), "the serpent was used as an emblem of the evil principle, of the spirit of disobedience and contumacy. A few exceptions only can be discovered. The Phœnicians adored that animal as a beneficent genius; and the Chinese consider it as a symbol of superior wisdom and power, and ascribe to the kings of heaven (*tien-hoangs*) bodies of serpents.

Kneph Agathodæmon, denoting Immortality (see Horapollo, I, 1).

Some other nations fluctuated in their conceptions regarding the serpent. The Egyptians represented the eternal spirit Kneph, the author of all good, under the mythic form of that reptile; they understood the art of taming it, and embalmed it after death; but they applied the same symbol for the god of revenge and punishment (Tithrambo), and for Typhon, the author of all moral and physical evil; and in the Egyptian symbolical alphabet the serpent represents subtlety and cunning, lust and sensual pleasure. In Greek mythology it is certainly, on the one hand, the attribute of Ceres, of Mercury, and of Æsculapius, in their most beneficent qualities; but it forms, on the other hand, a part of the terrible Furies, or Eumenides: it appears in the form of a Python as a fearful monster, which the arrows of a god only were able to destroy; and it is the most hideous and most formidable part of the impious giants who despise and blaspheme the power of Heaven. The Indians, like the savage tribes of Africa and America, suffer and nourish, indeed, serpents in their temples, and even in their houses. They believe that they bring happiness to the places which they inhabit; they worship them as the symbols of eternity; but they regard them also as evil genii, or as the inimical powers of nature, which is gradually depraved by them, and as the enemies of the gods, who either tear them to pieces or tread their venomous head under their all-conquering feet. So contradictory is all animal-worship. Its principle is, in some instances, gratitude, and in others fear; but if a noxious animal is very dangerous, the fear may manifest itself in two ways—either by the resolute desire of extirpating the beast, or by the wish of averting the conflict with its superior power: thus the same fear may, on the one hand, cause fierce enmity, and, on the other, submission and worship." See, on the subject of serpent-worship, Vossius, *De Orig. Idol.* i, 5; Bryant, *Mythology*, i, 420–490: it is well illustrated in the apocryphal story of "Bel and the Dragon;" comp. Steindorf, *De Ὀφιολατρείᾳ*; Winer, *Bib. Realwört.* ii, 488.

Agathodæmon. (From Egyptian monuments.)

a. Sacred symbol of the winged globe and serpent. b. Head of hawk surmounted by globe and serpent.

From a modification, perhaps, of this idea of a tutelary genius, in Egypt and other Oriental countries a serpent was the common symbol of a powerful monarch. It was embroidered on the robes of princes and blazoned on their diadems to signify their invincible might; and that, as the wound inflicted by them is incurable, so the fatal effects of royal displeasure were neither to be averted nor endured.

The evil spirit in the form of a serpent appears in the Ahriman, or lord of evil, who, according to the doctrine of Zoroaster, first taught men to sin under the guise of this reptile (*Zendavesta* [ed. Kleuk.], i, 25; iii, 84; see Rus, *De Serpente Seductore non Naturali sed Diabolo* [Jen. 1712], and Grapius, *De Tentatione Evæ et Christi a Diabolo in Assumpto Corpore Facta* [Rostoch. 1712]). But compare the opinion of Dr. Kalisch, who (*Comment. on Gen. iii*, 14, 15) says "the serpent is the reptile, not an evil dæmon that had assumed its shape. . . . If the serpent represented Satan, it would be extremely surprising that the former only was cursed, and that the latter is not even mentioned. . . . It would be entirely at variance with the divine justice forever to curse the animal whose shape it had pleased the evil one to assume." According to the Talmudists, the name of the evil spirit that beguiled Eve was Sammâel (סַמָּאֵל): "R. Moses ben-Majemon scribit in More (lib. ii, c. 30), Sammaelem inequitasse serpenti antiquo et seduxisse Evam. Dicit etiam nomen hoc absolute usurpari de Satana, et *Sammaelem nihil aliud* esse quam ipsum Satanam" (Buxtorf, *Lex. Talm.* col. 1495).

Horned Cerastes. (From Egyptian monuments.)

It is of more importance to remark that in the traditions of most pagan nations, which have been embodied in their mythology, the serpent appears as the enemy of man, and a triumph over this enemy is usually described as the greatest achievement of a popular deity. The Egyptian Horus is frequently represented piercing the head of some terrific serpent with his spear. From this source the Greeks and Romans adopted the fable of Apollo and the serpent Python, which is thus narrated by Ovid:

> "Of new monsters earth created more
> Unwillingly, but yet she brought to light
> Thee, Python, too, the wondering world to fright
> And the new nations with so dire a sight:
> So monstrous was his bulk, so large a space
> Did his vast body and long train embrace.
> Him Phœbus basking on a bank espied,
> And all his skill against the monster tried;
> Though every shaft took place, he spent the store
> Of his full quiver, and 'twas long before
> The expiring serpent wallowed in his gore."

Lok, one of the favorite heroes of the Northern mythology, is represented as a destroyer of serpents, and a legend similar to the classic story just quoted represents him as destroying a monstrous serpent with his hammer

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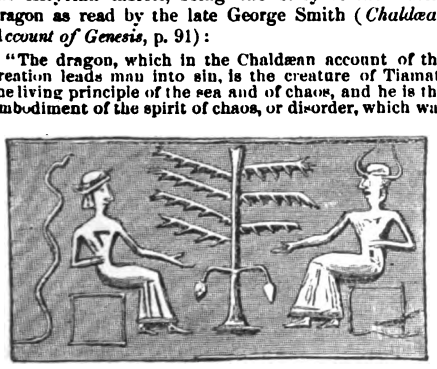
Representation of the Temptation. (From a Mexican painting.)

or mace. The similarity of all these accounts to the scriptural narrative is obvious; but a still more striking parallel has been discovered in the Mexican mythology by baron Humboldt. He says:

"The group represents the celebrated serpent-woman Chinacohuatl, called also Quilaztli, or Tonacacihua, 'Woman of our flesh;' she is the companion of Tonacatenetli. The Mexicans considered her as the mother of the human race, and after the god of the celestial paradise, Ometenetli, she held the first rank among the divinities of Anahuac. We see her always represented with a great serpent. Other paintings exhibit to us a feather-headed snake cut in pieces by the great spirit Tezcatlipoca, or by the sun personified, the god Tonatiuh. These allegories remind us of the ancient traditions of Asia. In the woman and serpent of the Aztecs we think we perceive the Eve of the Shemitic nations, in the snake cut in pieces the famous serpent Kaliya, or Kalinaga, conquered by Vishnu when he took the form of Krishna. The Tonatiuh of the Mexicans appears also to be identical with the Krishna of the Hindûs, recorded in the *Bhagarata-Purâna*, and with the Mithras of the Persians. The most ancient traditions of nations go back to a state of things when the earth, covered by bogs, was inhabited by snakes and other animals of gigantic bulk. The beneficent luminary, by drying up the soil, delivered the earth from these aquatic monsters. Behind the serpent, who appears to be speaking to the goddess Chinacohuatl, are two naked figures: they are of different color, and seem to be in the attitude of contending with each other. We might be led to suppose that the two vases which we see at the bottom of the picture, one of which is overturned, is the cause of this contention. The serpent-woman was considered at Mexico as the mother of two twin children. These naked figures are, perhaps, the children of Chinacohuatl. They remind us of the Cain and Abel of Hebrew tradition."

An extraordinarily clear tradition of the agency of the serpent in the fall has lately been brought to light in the Assyrian tablets, being the story of the water-dragon as read by the late George Smith (*Chaldæan Account of Genesis*, p. 91):

"The dragon, which in the Chaldæan account of the creation leads man into sin, is the creature of Tiamat, the living principle of the sea and of chaos, and he is the embodiment of the spirit of chaos, or disorder, which was opposed to the deities at the creation of the world. It is clear that the dragon is included in the curse after the fall, and that the gods invoke on the head of the human race all the evils which inflict humanity. Wisdom and knowledge shall injure him (line 22); he shall have family quarrels (line 23); he shall submit to tyranny (line 24); he will anger the gods (line 25); he shall not eat the fruit of his labor (line 26); he shall be disappointed in his desires (line 27); he shall have trouble of mind and body (line 29 and 31); he shall commit future sin (line 32). No doubt subsequent lines continue these topics, but again our narrative is broken, and it only reopens where the gods are preparing for war with the powers of evil, which are led by Tiamat, which war probably arose from the part played by Tiamat in the fall of man."



Sacred Tree, Seated Figure on each side, and Serpent in the background. (From an early Babylonian cylinder.)

See SNAKE.

SERPENT, CHRISTIAN SYMBOLISM OF. As a symbol, the serpent was used by the early Christians in three different senses.

1. To signify the victory of Jesus Christ over the devil. This was represented by a coiled serpent at the foot of the monogram on the cross to show "ut qui in ligno vincebat, in ligno quoque vinceretur." Antique gems bearing this device have been discovered, but their date cannot be earlier than the time of Constantine. The type is somewhat altered on medals of this emperor, having a dragon pierced by the staff of the labarum.

Ancient iconography often represented the saints as treading upon the serpent to express their victory over the spirit of darkness.

2. The figure of the serpent was also employed to signify the virtue of prudence or wisdom as commanded by Christ, "Be ye wise as serpents;" and as it was supposed that bishops should exemplify this virtue in its highest form (1 Tim. iii, 2), we often find the pictures of early bishops surrounded by a serpent as by a frame. For the same reason, in the early Latin Church the pastoral staff was terminated at the top by a serpent's head.

3. The serpent was used as a symbol of the cross and of Christ himself. These allegories have been developed by Gretzer and Giacomo Bosio in their works on this subject (*De Cruce* and *De Cruce Triumphale*). This use of the symbol, derived from the teachings of Christ (John iii, 14), soon degenerated into a worship of the serpent itself. This reached its climax among the Ophites (q. v.), who set it in the place of Christ himself (Augustine, *De Hæres.* c. 17, 46).

In times of persecution, when the exhibition of the cross was interdicted, the early Christians made use in its stead of the emblem of the serpent, as of the lamb, the good shepherd, and many others. These they wore as amulets and in other ways to show their confidence in the Saviour which they typified. They are found made of precious stones, on some of which is cut the figure of Moses, a rod in his hand, and an enormous serpent before him; a second person on the other side of the serpent represents the Jewish people.

In the commentary upon the 37th Psalm, Ambrose makes use of the type of the serpent principally as a symbol of the resurrection and of immortality.—Martigny, *Dict. des Antiq. Chrétiennes*, s. v.

Serpent of Brass (נְחַשׁ הַנְּחֹשֶׁת; Sept. ὄφις ὁ χαλκοῦς, Numb. xxi, 9; 2 Kings xviii, 4). In addition to the treatment of this subject under BRAZEN SERPENT and NEHUSHTAN, some important particulars may here be enumerated. The familiar history of the brazen serpent need not be repeated here. The nature of the fiery snakes by which the Israelites were attacked has been discussed under SERPENT. The scene of the history, determined by a comparison of Numb. xxi, 3 and xxxiii, 42, must have been either Zalmonah or Punon. The names of both places probably connect themselves with it, Zalmonah as meaning "the place of the image." Punon as probably identical with the Φαινοί mentioned by Greek writers as famous for its copper-mines, and therefore possibly supplying the materials (Bochart, *Hieroz.* ii, 3, 13). See PUNON; ZALMONAH. The chief

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interest of the narrative lies in the thoughts which have at different times gathered round it. We meet with these in four distinct stages, embodied in as many widely separated passages of Scripture. We have to ask by what associations each was connected with the others.

1. *The Formation of the Object* (Numb. xxi, 8, 9).—The truth of the history will, in this place, be taken for granted. Those who prefer it may choose among the hypotheses by which men halting between two opinions have endeavored to retain the historical and to eliminate the supernatural element. The theory which ascribes the healing to mysterious powers known to the astrologers or alchemists of Egypt may be mentioned, but hardly calls for examination (Marsham, *Can. Chron.* p. 148, 149; R. Tirza, in Deyling, *Exercitt. Sacr.* ii, 210). Unbelievers may look on the cures as having been effected by the force of imagination, which the visible symbol served to heighten, or by the rapid rushing of the serpent-bitten from all parts of the camp to the standard thus erected, curing them, as men are said to be cured of the bite of the tarantula by dancing (Bauer, *Heb. Gesch.* ii, 320; Paulus, *Comm. IV*, i, 198). They may see in the serpent the emblematic sign-post, as it were, of the camp-hospital to which the sufferers were brought for special treatment, the form in this instance, as in that of the rod of Æsculapius, being a symbol of the art of healing (Hoffmann, in Scherer, *Schrift. Forsch.* i, 576). Leaving these conjectures on one side, it remains for us to inquire into the fitness of the symbol thus employed as the instrument of healing. To most of the Israelites it must have seemed as strange then as it did afterwards to the later rabbins that any such symbol should be employed. One of the Jewish interlocutors in the dialogue of Justin Martyr with Trypho (p. 322) declares that he had often asked his teachers to solve the difficulty, and had never found one who explained it satisfactorily. Justin himself, of course, explains it as a type of Christ.

The second commandment appeared to forbid the likeness of any living thing. The golden calf had been destroyed as an abomination. Now the colossal serpent (the narrative implies that it was visible from all parts of the encampment), made, we may conjecture, by the hands of Bezaleel or Aholiab, was exposed to their gaze, and they were told to look to it as gifted with a supernatural power. What reason was there for the difference? In part, of course, the answer may be that the second commandment forbade, not all symbolic forms as such, but those that men made for themselves to worship; but the question still remains, Why was *this* form chosen?

It is hardly enough to say, with Jewish commentators, that *any* outward means might have been chosen, like the lump of figs in Hezekiah's sickness, the salt which healed the bitter waters, and that the brazen serpent made the miracle yet more miraculous, inasmuch as the glare of burnished brass, the gaze upon the serpent form, were, of all things, most likely to be fatal to those who had been bitten (Gem. Bab. *Yoma;* Aben-Ezra and others, in Buxtorf, *Hist. Æn. Serp.* c. 5). The fact is doubtful, the reason inadequate. Another view, verging almost on the ludicrous, has been maintained by some Jewish writers. The serpent was set up *in terrorem*, as a man who has chastised his son hangs up the rod against the wall as a warning (Otho, *Lexic. Rabbin.* s. v. "Serpens").

It is hardly enough again to say, with most Christian interpreters, that it was intended to be a type of Christ. Some meaning it must have had for those to whom it was actually presented; and we have no grounds for assuming, even in Moses himself, still less in the multitude of Israelites slowly rising out of sensuality, unbelief, rebellion, a knowledge of the far-off mystery of redemption. If the words of our Lord in John iii, 14, 15, point to the fulfilment of the type, there must yet have been another meaning for the symbol. Taking its part in the education of the Israelites, it must have had its starting-point in the associations previously connected with it. Two views, very different from each other, have been held as to the nature of those associations. On the one side it has been maintained that, either from its simply physical effects, or from the mysterious history of the temptation in Gen. iii, the serpent was the representative of evil. To present the serpent-form as deprived of its power to hurt, impaled as the trophy of a conqueror, was to assert that evil, physical and spiritual, had been overcome, and thus help to strengthen the weak faith of the Israelites in a victory over both. The serpent, on this view, expressed the same idea as the dragon in the popular representations of the archangel Michael and St. George (Ewald, *Geschichte*, ii, 228). To some writers, as to Ewald, this has commended itself as the simplest and most obvious view. It has been adopted by some orthodox divines who have been unable to convince themselves that the same form could ever really have been at once a type of Satan and of Christ (Jackson, *Humiliation of the Son of God*, ch. xxxi; Patrick, *Comm.* ad loc.; Espagnæus, Burmann, Vitringa, in Deyling, *Observatt. Sac.* ii, 15). Others, again, have started from a different ground. They raise the question whether Gen. iii was then written, or, if written, known to the great body of the Israelites. They look to Egypt as the starting-point for all the thoughts which the serpent could suggest, and they find there that it was worshipped as an *agathodæmon*, the symbol of health and life (comp. SERPENT, and. in addition to the authorities there referred to, Wilkinson, *Anc. Egyptians*, ii, 134; iv, 395; v, 64, 238; Kurtz, *Hist. of the Old Covenant* [Eng. transl.]. iii, 348; Witsius, *Ægyptiaca*, in Ugolino, i, 852). This, for them, explains the mystery. It was as the known emblem of a power to heal that it served as the sign and sacrament on which the faith of the people might fasten and sustain itself.

Contrasted as these views appear, they have, it is believed, a point of contact. The idea primarily connected with the serpent in the history of the fall, as throughout the proverbial language of Scripture, is that of wisdom (Gen. iii, 1; Matt. x, 16; 2 Cor. xi, 3). Wisdom, apart from obedience to a divine order, allying itself to man's lower nature, passes into cunning. Man's nature is envenomed and degraded by it. But wisdom, the self-same power of understanding, yielding to the divine law, is the source of all healing and restoring influences, and the serpent-form thus becomes a symbol of deliverance and health. The Israelites were taught that it would be such to them in proportion as they ceased to be sensual and rebellious. There were facts in the life of Moses himself which must have connected themselves with this twofold symbolism. When he was to be taught that the divine wisdom could work with any instruments, his rod became a serpent (Exod. iv, 1–5). (Comp. Cyril. Alex. *Schol.* 15; *Glaphyra in Exod. ii.* The explanation given by Cyril is, as might be expected, more mystical than that in the text. The rod transformed into a serpent represents the Divine Word taking on himself the likeness of sinful flesh.) When he and Aaron were called to their great conflict with the perverted wisdom of Egypt, the many serpents of the magicians were overcome by the one serpent of the future high-priest. The conqueror and the conquered were alike in outward form (Exod. vii, 10–12).

2. *The Destruction of the Object* (2 Kings xviii, 4).—The next stage in the history of the brazen serpent shows how easily even a legitimate symbol, retained beyond its time, after it had done its work, might become the occasion of idolatry. It appears in the reign of Hezekiah as having been, for some undefined period, an object of worship. The zeal of that king leads him to destroy it. It receives from him, or had borne before, the name Nehushtan (q. v.). We are left to conjecture when the worship began, or what was its locality. Ewald's conjecture (*Geschichte*, iv, 622) that till then the

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serpent may have remained at Zalmonah, the object of occasional pilgrimages, is probable enough. It is hardly likely that it should have been tolerated by the reforming zeal of kings like Asa and Jehoshaphat. It must, we may believe, have received a fresh character and become more conspicuous in the period which preceded its destruction. All that we know of the reign of Ahaz makes it probable that it was under his auspices that it received a new development, that it thus became the object of a marked aversion to the iconoclastic party who were prominent among the counsellors of Hezekiah. Intercourse with countries in which ophiolatry prevailed—Syria, Assyria, possibly Egypt also—acting on the feeling which led him to bring together the idolatries of all neighboring nations, might easily bring about this perversion of the reverence felt for the time-honored relic.

Here we might expect the history of the material object would cease, but the passion for relics has prevailed even against the history of the Bible. The Church of St. Ambrose at Milan has boasted for centuries of possessing the brazen serpent which Moses set up in the wilderness. The earlier history of the relic, so called, is matter for conjecture. Our knowledge of it begins in the year A.D. 971, when an envoy was sent by the Milanese to the court of the emperor John Zimisces at Constantinople. He was taken through the imperial cabinet of treasures and invited to make his choice, and he chose this, which, the Greeks assured him, was made of the same metal as the original serpent (Sigonius, *Hist. Regn. Ital.* bk. vii). On his return it was placed in the Church of St. Ambrose, and popularly identified with that which it professed to represent. It is, at least, a possible hypothesis that the Western Church has in this way been led to venerate what was originally the object of the worship of some Ophite sect.

3. *The Apocryphal Notices of the Object.*—When the material symbol had perished, its history began to suggest deeper thoughts to the minds of men. The writer of the book of Wisdom, in the elaborate contrast which he draws between true and false religions in their use of outward signs, sees in it a *σύμβολον σωτηρίας, εἰς ἀνάμνησιν ἐντολῆς νόμου σου*; "he that turned himself was not saved by the thing that he saw (*διὰ τὸ θεωρούμενον*), but by thee that art the Saviour of all" (Wisd. xvi, 6, 7). The Targum of Jonathan paraphrases Numb. xxi, 8, "He shall be healed if he direct his heart unto the Name of the Word of the Lord." Philo, with his characteristic taste for an ethical, mystical interpretation, represents the history as a parable of man's victory over his lower, sensuous nature. The metal, the symbol of permanence and strength, has changed the meaning of the symbol, and that which had before been the emblem of the will, yielding to and poisoned by the serpent pleasure, now represents *σωφροσύνη*, the *ἀντιπαθὲς ἀκολασίας φάρμακον* (*De Agricult.*). The facts just stated may help us to enter into the bearing of the words of John iii, 14, 15. If the paraphrase of Jonathan represents, as it does, the current interpretation of the schools of Jerusalem, the devout rabbi to whom the words were spoken could not have been ignorant of it. The new teacher carried the lesson a step further. He led him to identify the "Name of the Word of the Lord" with that of the Son of man. He prepared him to see in the lifting-up of the crucifixion that which should answer in its power to heal and save to the serpent in the wilderness.

4. *Our Lord's Allusion to the Object* (John iii).—A full discussion of the typical meaning here unfolded belongs to exegesis rather than to a dictionary. It will be enough to note here that which connects itself with facts or theories already mentioned. On the one side the typical interpretation has been extended to all the details. The pole on which the serpent was placed was not only a type of the cross, but was itself crucial in form (Just. Mart. *Dial. c. Tryph.* p. 322). The serpent was nailed to it as Christ was nailed. As the symbol of sin, it represented his being made sin for us. The very metal, like the fine brass of Rev. i, 15, was an emblem of the might and glory of the Son of Man (comp. Lampe, *ad loc.*). On the other, it has been maintained (Patrick and Jackson, *ut supra*) that the serpent was from the beginning, and remains still, exclusively the symbol of evil; that the lifting-up of the Son of man answered to that of the serpent because on the cross the victory over the serpent was accomplished. The point of comparison lay not between the serpent and Christ, but between the look of the Israelite to the outward sign and the look of a justifying faith to the cross of Christ. It will not surprise us to find that in the spiritual, as in the historical interpretation, both theories have an element of truth. The serpent here also is primarily the emblem of the "knowledge of good and evil." To man, as having obtained that knowledge by doing evil, it has been as a venomous serpent, poisoning and corrupting. In the nature of the Son of Man it is once more in harmony with the divine will, and leaves the humanity pure and untainted. The crucifixion is the witness that the evil has been overcome by the good. Those who are bitten by the serpent find their deliverance in looking to him who knew evil only by subduing it, and who is therefore mighty to save. Well would it have been for the Church of Christ if it had been content to rest in this truth. Its history shows how easy it was for the old perversion to reproduce itself. The highest of all symbols might share the fate of the lower. It was possible even for the cross of Christ to pass into a Nehushtan (comp. Stier, *Words of the Lord Jesus*, on John iii, and Kurtz, *Hist. of the Old Covenant* [Eng. transl.], iii, 344–358).—Smith.

What, then, are the particulars in which these acts in the Old and in the New Test. correspond; or what are the points of resemblance implied in our Lord's words—*as* and *even so*? In our answer we must avoid the error of trying to reckon up a number of these resemblances; and, indeed, we must look to essential correspondence, not to any fanciful likeness on the surface. This we must do in agreement with the principle that the relation is the same between the bitten Israelites and the serpent lifted up for them to look at as between perishing sinners and the crucified Saviour who is offered to them. There are three such correspondences: (1) There is "*the* serpent" which Moses lifted up in the wilderness, and there is "*the* Son of Man," lifted up in due time on the cross. It is in stating this point of resemblance, however, that there have been most extravagance and error, which have disgusted some sober thinkers, and induced them to deny it altogether—a denial which we think unwarrantable, when we observe the manner in which the two objects are singled out and placed together. The reference is certainly not at all to heathenish notions of the serpent as possessed of a healing power. Nor even is it directly to the old serpent, on whom Christ has inflicted a fatal wound, and made a show of him openly, triumphing over him in his cross. It is better to say that the brazen serpent had the form indeed of the serpents that actually wrought the mischief, but yet a serpent destitute of venom and impotent for evil; and that so God sent his Son in the likeness of sinful flesh, yet without sin. We prefer, however, to say that the brazen serpent seemed a most improbable means of curing the serpents' bites; and so he who was condemned and crucified as a malefactor seemed most unsuitable to save condemned and perishing men. (2) There is the lifting-up of the serpent upon the pole, no doubt in such a way as to render it conspicuous to the farthest extremities of the camp, which would be the more easily effected on account of its metallic brilliancy. Corresponding to this there is the lifting-up of the Son of man, who says, "Look unto me and be ye saved, all the ends of the earth" (Isa. xlv, 22); as the apostle says to those who have heard the Gospel, "Before whose eyes Jesus Christ hath been evi-

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dently set forth, crucified among you" (Gal. iii, 1). It is impossible to overlook this comparison, except by misinterpreting the expression "the Son of Man must be lifted up;" though there is no room for mistake when we have our Lord's own words, "And I, if I be lifted up from the earth, will draw all men unto me," by which phrase he signified the manner of his death, and was understood as doing so (John xii, 32–34). (3) There is the healing of the physical wound by the bodily eye looking to the serpent, and the corresponding spiritual healing by looking to the crucified Son of Man with the eye of faith—the natural life in the one case having that relation to the everlasting life in the other which the type always bears to the antitype.—Fairbairn.

Serpent-charming. There can be no question at all of the remarkable power which from time immemorial has been exercised by certain people in the East over poisonous serpents. The art is most distinctly mentioned in the Bible [see CHARM], and probably alluded to by St. James (iii, 7). The usual species operated upon, both in Africa and India, are the hooded snakes (*Naja tripudians*, and *Naja haje*) and the horned *cerastes*. The skill of the Italian *marsi* and the Libyan *psylli* in taming serpents was celebrated throughout the world; and to this day, as we are told by Sir G. Wilkinson (Rawlinson, *Herodotus*, iii, 124, note, ed. 1862), the snake-players of the coast of Barbary are worthy successors of the psylli (see Pliny, viii, 25; xi, 25; and especially Lucan's account of the psylli [*Pharsal.* ix, 892]). See numerous references cited by Bochart (*Hieroz.* iii, 164, etc.) on the subject of serpent-taming. Multitudes of modern observers have described the practices of the snake-charmers in such terms as to leave no doubt of the fact. One instance may suffice for illustration. Mr. Gogerly, a missionary in India, says that some persons, being incredulous on the subject, after taking the most careful precautions against any trick or artifice being played, sent a charmer into the garden to prove his powers: "The man began to play upon his pipe, and, proceeding from one part of the garden to another for some minutes, stopped at a part of the wall much injured by age, and intimated that a serpent was within. He then played quicker, and his notes were louder, when almost immediately a large cobra-de-capello put forth its hooded head, and the man ran fearlessly to the spot, seized it by the throat, and drew it forth. He then showed the poison-fangs, and beat them out; afterwards it was taken to the room where his baskets were left and deposited among the rest. . . . The snake-charmer," observes the same writer, "applies his pipe to his mouth and sends forth a few of his peculiar notes, and all the serpents stop as though enchanted; they then turn towards the musician, and, approaching him within two feet, raise their heads from the ground, and, bending backward and forward, keep time with the tune. When he ceases playing, they drop their heads and remain quiet on the ground." That the charmers frequently, and perhaps generally, take the precaution of extracting the poison-fangs before the snakes are subjected to their skill there is much probability for believing, but that this operation is not always attended to is clear from the testimony of Bruce and numerous other writers. "Some people," says the traveller just mentioned, "have doubted that it was a trick, and that the animals so handled had been first trained and then disarmed of their power of hurting, and, fond of the discovery, they have rested themselves upon it without experiment, in the face of all antiquity. But I will not hesitate to aver that I have seen at Cairo a man . . . who has taken a *cerastes* with his naked hand from a number of others lying at the bottom of the tub, has put it upon his bare head, covered it with the common red cap he wears, then taken it out, put it in his breast, and tied it about his neck like a necklace, after which it has been applied to a hen and bit it, which has died in a few minutes." Dr. Davy, in his *Interior of Ceylon*, speaking of the snake-charmers, says on this subject: "The ignorant vulgar believe that these men really possess a charm by which they thus play without dread, and with impunity, from danger. The more enlightened, laughing at this idea, consider the men impostors, and that in playing their tricks there is no danger to be avoided, it being removed by the abstraction of the poison-fangs. The enlightened in this instance are mistaken, and the vulgar are nearer the truth in their opinion. I have examined the snakes I have seen exhibited, and have found their poison-fangs in and uninjured. These men do possess a charm, though not a supernatural one, viz. that of confidence and courage. . . They will play their tricks with any hooded snakes (*Naja tripudians*), whether just taken or long in confinement, but with no other kind of poisonous snake." (See also Tennent, *Ceylon*, 3d ed. i, 199.) Some have supposed that the practice of taking out or breaking off the poison-fangs is alluded to in Psa. lviii, 6, "Break their teeth, O God, in their mouth." The ser-

Modern Oriental Serpent-charmers.

pent-charmer's usual instrument is a flute. Shrill sounds, it would appear, are those which serpents, with their imperfect sense of hearing, are able most easily to discern; hence it is that the Chinese summon their tame fish by whistling or by ringing a bell. The reader will find much interesting matter on the art of serpent-charming, as practiced by the ancients, in Bochart (*Hieroz.* iii, 161); in the dissertation by Böhmer entitled *De Psyllorum, Marsorum, et Ophiogenum adversus Serpentes Virtute* (Lips. 1745); and in Kämpfer, *Amœnitates Exoticæ*, III, ix, 565; see also Broderip, *Notebook of a Naturalist*, and *Anecdotes of Serpents*, published by Chambers; Lane, *Modern Egyptians*, ii, 106. Those who professed the art of taming serpents were called by the Hebrews *menachashim* (מְנַחֲשִׁים), while the art itself was called *láchash* (לָחַשׁ), Jer. viii, 17; Eccles. x, 11: but these terms were not always used in this restricted sense. See DIVINATION.

In general, these serpent-charmers were, and are, distinct tribes of men in their several countries, professing the power they claim to be an inherent and natural function. The most famous serpent-charmers of antiquity were the Psylli, a people of Cyrenaïca; and that theirs was believed to be a natural power appears from the story told by Pliny, that they were accustomed to try the legitimacy of their new-born children by exposing them to the most cruel and venomous serpents, who dared not molest or even approach them unless they were illegitimate. He thinks their power resided in some peculiar odor in their persons, which the serpents abhorred (*Hist. Nat.* vii, 2). Lucan says the same; and the passage in which that poet speaks of them affords a complete exposition of the ancient belief concerning the charming of serpents. He chiefly describes the measures which they took to protect the Roman camp. When the encampment was marked

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out, they marched around it chanting their charms, the "mystic sound" of which chased the serpents far away. But not trusting entirely to this, they kept up fires, of different kinds of wood, beyond the farthest tents, the smell of which prevented the serpents from approaching. Thus the camp was protected during the night. But if any soldier, when abroad in the daytime, happened to be bitten, the Psylli exerted their powers to effect a cure. First they rubbed the wounded part around with saliva, to prevent, as they said, the poison from spreading while they assayed their arts to extract it (*Pharsalia*, ix). See ENCHANTMENT.

In this account we find the voice repeatedly mentioned; and it is to "the *voice* of the charmer" that the Psalmist refers. We may suppose that, as in the passage we have quoted, the charmers use a form of words—a charm—or else chanted a song in some peculiar manner. So Eusebius, in mentioning that Palestine abounded in serpent-charmers in his time, says that they usually employed a verbal charm. This is still one of the processes of the Oriental serpent-charmers. Roberts says that the following is considered in India the most potent form of words against serpents: "Oh, serpent! thou who art coiled in my path, get out of my way; for around thee are the mongoos, the porcupine, and the kite in his circles is ready to take thee!" The Egyptian serpent-charmer also employs vocal sounds and a form of words to draw the venomous creatures from their retreats. Mr. Lane says, "He assumes an air of mystery, strikes the walls with a short palm-stick, whistles, makes a clucking noise with his tongue, and spits upon the ground; and generally says, 'I adjure you by God, if ye be above, or if ye be below, that ye come forth; I adjure ye by the most great name, if ye be obedient, come forth; and if ye be disobedient, die! die! die!'" (*Modern Egyptians*, ii, 104). See ADDER.

With regard to the manipulation of serpents by the Egyptian magicians (Exod. iv), we may remark that in modern times the psylli, or charmers, by a particular pressure on the neck of the cobra or *haje*, have the power of rendering the inflation of the animal—which is a character of the genus—so intense that the serpent becomes rigid, and can be held out horizontally as if it were a rod. This practice explains what the soothsayers of Pharaoh could perform when they were opposing Moses, and reveals one of the names by which the Hebrews knew the species; for although the text (Exod. iv, 3) uses, for the rod of Aaron converted into a serpent, the word נחשׁ, *nachâsh*, and subsequently (vii, 15) תנין, *tannin*, it is plain that, in the second passage, the word indicates "monster," as applied to the *nachâsh* just named—the first being an appellative, the second an epithet. That the rods of the magicians of Pharaoh were of the same external character is evident from no different denomination being given to them; therefore we may infer that they used a real serpent as a rod—viz. the species now called *haje*—for their imposture, since they no doubt did what the present serpent-charmers perform with the same species by means of the temporary *asphyxiation*, or suspension of vitality, before noticed, and producing restoration to active life by liberating or throwing down. Thus we have the miraculous character of the prophet's mission shown by his real rod becoming a serpent, and the magicians' real serpents merely assuming the form of rods; and when both were opposed, in a state of animated existence, by the rod devouring the living animals, conquering the great typical personification of the protecting divinity of Egypt. See SERPENT.

Serpentinians. See OPHITES.

Serpent-worship. The extent to which this species of idolatry has prevailed is very remarkable. From the fact that Satan assumed the form of a serpent, in his temptation of our first parents, it has been adopted as the symbol of Typhon, or the evil deity of the ancient Egyptians; of Ahriman among the Persians; and of the spirit of evil in the hieroglyphics of the Chinese and Mexicans. The serpent whose head the Messiah was to crush was transformed, in heathen fable, into the hydra which Hercules vanquished, and in India into that over which Krishna triumphed; into *Horus* in Egypt, *Siegfried* among the Germans, and *Crac* in Poland. We have also the serpent Python slain by Apollo, and the hundred-headed snake destroyed by Jupiter. The serpent was anciently worshipped in Chaldæa and in several other nations of the East. Servius tells us that the ancient Egyptians called serpents good dæmons. The asp was the emblem of the goddess Ranno, and was supposed to protect the houses, or the gardens, of individuals, as well as the infancy of a royal child. This serpent was called Thermuthis, and with it the statues of Isis were crowned as with a diadem. The snake Bai also appears to have figured as a goddess; and another snake-headed goddess had the name of Hoh or Hih. The Typhon of the Egyptians had the upper part of his person decorated with a hundred heads like those of a serpent or dragon.

In the religions of all the Asiatic nations the serpent is regarded as a wicked being who brought evil into the world. As such it became, in course of time, an object of religious worship in almost every part of heathendom, the worship being inspired rather by the desire to avert evil than to express reverence or gratitude. The Hindû serpent is the type and emblem of the evil principle in nature; and as such we see it wrestling with the goddess Parvati, or writhing under the victorious foot of Krishna, when he saves from its corrupting breath the herds that pasture near the waters of the Yamuna. "As a further illustration of this view, it is contended that many Hindûs, who feel themselves constrained to pay religious worship to the serpent, regard it, notwithstanding, as a hideous reptile, whose approach inspires them with a secret awe and insurmountable horror." In the symbolic language of antiquity the serpent occupies a conspicuous place. In Gen. iii, 1 we are told that "the serpent was more subtile than any beast of the field which the Lord God had made." In consonance with this view the Chinese regard *Long*, or the winged dragon, as the being who excels in intelligence. The supreme god of the Chaldæans, *Bel*, was adored under the form of a serpent or dragon; hence the Apocryphal book Bel and the Dragon. To represent the Almighty upholding the world by his powerful Word, the Hindûs describe it as resting upon a serpent which bites its own tail; and the Phœnicians entwine the folds of a serpent around the cosmic egg. On the Egyptian monuments Kneph is seen as a serpent carried upon two legs of a man, or a serpent with a lion's head. The Siamese, while they are afraid of venomous serpents, never dare to injure them; but, on the contrary, they consider it a lucky omen to have them in or near their houses. Among the Chinese the serpent is a symbolic monster, dwelling in spring above the clouds to give rain, and in autumn under the waters.

Among the North American Indians the serpent was formerly held in great veneration; the Mohicans paying the highest respect to the rattlesnake, which they called their grandfather. Many primitive nations, however, looked upon the serpent as the personification of the evil principle. Among the idolatrous nations who descended from Ham this species of idolatry was universally practiced, and has sometimes been alleged to have been the most prevalent kind of worship in the antediluvian world. See Fergusson, *Tree and Serpent Worship* (Lond. 1869, 4to). See SERPENT.

Serrad, GIOVANNI ANDREA, an Italian prelate, was born at Castel Monardo (now Filadelfia), Feb. 4, 1731, and studied for the priesthood twelve years at Rome under the best teachers. He reorganized the Seminary of Tropea in 1759, and then went to Naples in connec-

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tion with marquis Fraggianni, whose life he wrote, and also with abbé Genovesi, who procured him the chair of history in the Royal University, and afterwards that of theology in the College of the Saviour (1768). He was appointed bishop of Potenza in 1782, but was not consecrated till a year later, owing to some technical opposition. At the reorganization of the Royal Academy of Naples in 1778, he was chosen one of its perpetual secretaries. He was massacred Feb. 24, 1799, during the revolution which followed the French army. He wrote several works on local ecclesiastical history, in Latin and Italian, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Serres (Lat. *Serranus*), Jean de, a French Protestant historian and theologian, was born at Villeneuve de Berg about 1540, and educated at Lausanne, especially in ancient languages and philosophy. He early distinguished himself by his learned historical writings. In 1578 he was called to Nismes as rector of the academy and principal of the College of Arts. He was very active and conspicuous in the ecclesiastical affairs of the times, especially by his writings and the part he took in public religious bodies. He died at Geneva, May 31, 1598. For his extensive works, chiefly embracing Church history and polity, see Hoefer, *Nouv. Biog. Générale*, s. v.

Serry, François Jacques Hyacinthe, a French theologian, was born at Toulon in 1659. He early entered the Order of St. Dominic, and was sent to Paris for an education, where he applied himself to philosophy and began preaching. In 1690 he went to Rome, and became theologian to cardinal Altieri, and was engaged on the *Index*. He returned to Paris in 1696, and the next year took the degree of doctor, and was called as professor of theology to Padua, where he died, March 12, 1738. His works on ecclesiastical history and theology are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v. Among them are, *De Christo ejusque Virgine Matre* (Venice, 1719):—*Historia Congregationum de Aux. Div. Grat. sub Summis Pontiff. Clem. VIII et Paulo V* (in 4 libr. distributa, Louvain, 1700; Antw. 1709, fol.). See Fürst, *Bibl. Jud.* iii, 317; Winer, *Handbuch der theol. Literatur*.

Se'rug (Heb. *Serug'*, שְׂרוּג, *branch* [Gesen.], or *strength* [Fürst]; Sept. Σρούχ; New Test. Σαρούχ, "Saruch," Luke iii, 35; Josephus Σεροῦγος, *Ant.* i, 6, 5), one of the postdiluvian patriarchs, being the son of Reu, and the father of Nahor the grandfather of Abraham (Gen. xi, 20; 1 Chron. i, 6). B.C. 2352–2122. His age is given in the Hebrew Bible, at the above passages, as 230 years—thirty years before he begat Nahor and two hundred years afterwards. But in the Sept. 130 years are assigned to him before he begat Nahor (making his total age 330), being one of its systematic variations in the ages of the patriarchs between Shem and Terah. See Chronology. Bochart (*Phaleg.* II, cxiv) conjectures that the town of *Seruj*, a day's journey from Charræ, in Mesopotamia, was named from this patriarch. Suidas and others ascribe to him the deification of dead benefactors of mankind. Epiphanius (*Adv. Hæres.* i, 6, 8), who says that his name signifies "provocation," states that, though in his time idolatry took its rise, yet it was confined to pictures; and that the deification of dead men, as well as the making of idols, was subsequent. He characterizes the religion of mankind up to Serug's days as Scythic; after Serug and the building of the Tower of Babel, the Hellenic or Greek form of religion was introduced, and continued to the writer's time (see Petavius, *Animadv. Epiph. Oper.* ii, 13). The account given by John of Antioch is as follows: Serug, of the race of Japhet, taught the duty of honoring eminent deceased men, either by images or statues (εἰκόνες and ἀνδριαντες, which, however, may here be used of *pictures*), of worshipping them on certain anniversaries as if still living, of preserving a record of their actions in the sacred books of the priests, and of calling them *gods* as being benefactors of mankind. Hence arose polytheism and idolatry (see *Fragm. Historic. Græc.* iv, 345, and note). It is in accordance with his being called of the race of Japhet that Epiphanius sends Phaleg and Reu to Thrace (*Epist. ad Descr. Paul.* § ii).—Smith. There is, of course, little or no historical value in any of these statements, beyond the fact that the charge of idolatry brought against Terah and the fathers beyond the Euphrates in Josh. xxiv, 2.

Seruk Menachem. See Saruk.

Serumner, in Norse mythology, was the beautiful hall in Freya's dwelling of Folkwang, where she gathered about herself, in the service of love and for the enjoyment of all the pleasures of life, half the heroes of the earth. The abode of all the Einheriars is either here or in the Valhalla.—Vollmer, *Wörterb. d. Mythol.* s. v.

Servant (usually עֶבֶד, *ébed*, δοῦλος, which are invariably rendered thus in the A. V. or else "bondman;" but "servant" is occasionally the rendering of נַעַר, *naʽar*, properly a *lad* or "young man;" or מְשָׁרֵת, *mesharéth* [Exod. xxxiii, 11; Numb. xi, 28; 2 Sam. xiii, 17, 18; Prov. xxix, 12], a *minister*, as elsewhere rendered; Gr. in like manner sometimes παῖς, διάκονος, etc.). See Ebed. The Hebrew terms *naʽar* and *mesharéth*, which alone answer to our "servant," in so far as this implies the notions of liberty and voluntariness, are of comparatively rare occurrence. On the other hand, *ébed*, which is common in the A. V., properly means a *slave*. In many passages the correct reading would add considerable force to the meaning—e. g. in Gen. ix, 25, "Cursed be Canaan; a slave of slaves shall he be unto his brethren;" in Deut. v, 15, "Remember that thou wast a slave in the land of Egypt;" in Job iii, 19, "The slave is free from his master;" and particularly in passages where the speaker uses the term of himself, as in Gen. xviii, 3, "Pass not away, I pray thee, from thy slave." Slavery was, in point of fact, the normal condition of the underling in the Hebrew commonwealth, while the terms above given refer to the exceptional cases of young or confidential attendants. Joshua, for instance, is described as at once the *naʽar* and *mesharéth* of Moses (Exod. xxxiii, 11); Elisha's servant sometimes as the former (2 Kings iv, 12; v, 20), sometimes as the latter (iv, 43; vi, 15). Amnon's servant was a *mesharéth* (2 Sam. xiii, 17, 18), while young Joseph was a *naʽar* to the sons of Bilhah (Gen. xxxvii, 2, where instead of "the lad was with," we should read "he was the *servant-boy* to" the sons of Bilhah). The confidential designation *mesharéth* is applied to the priests and Levites in their relation to Jehovah (Ezra viii, 17; Isa. lxi, 6; Ezek. xliv, 11), and the cognate verb to Joseph after he found favor with Potiphar (Gen. xxxix, 4), and to the nephews of Ahaziah (2 Chron. xxii, 8). In 1 Kings xx, 14, 15, we should substitute "servants" (*naʽar*) for "young men."—Smith. See Hireling; Slave.

Servant of Jehovah (עֶבֶד יְהוָה, δοῦλος τοῦ Κυρίου, "servant of the Lord," also in the phrase "my servant," etc.), a term used tropically in several senses.

1. A *worshipper* of God (Neh. i, 10); so the Israelites in general (Ezra v, 11), and Daniel in particular (Dan. vi, 21). In this sense it is applied as an epithet to the pious: e. g. to Abraham (Psa. cv, 6, 42), Joshua (Josh. xxiv, 29; Judg. ii, 8), Job (Job i, 8, etc.), David (Psa. xviii, 1, etc.), Eliakim (Isa. xxii, 20), Zerubbabel (Hag. ii, 24), and to saints in general (Psa. xxxiv, 23, etc.; Isa. liv, 17, etc.). See Saint.

2. A *minister* or ambassador of God, called and sent to perform any service (Isa. xlix, 6), e. g. Nebuchadnezzar, whom God used as his instrument in chastising his people (Jer. xxvii, 6; xliii, 10); but usually some favorite servant, as the angels (Job iv, 18), or prophets (Amos iii, 7; Jer. vii, 25, etc.; Dan. ix, 6; Ezra ix, 11), especially Moses (Deut. xxxiv, 5; Josh. i, 1, 13, 15; Psa. cv, 26), and Isaiah (Isa. xx, 3). Sometimes the two ideas of a pious worshipper of God and a special messen-

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ger sent by him seem to have coalesced, as in the passages relating to Abraham and Moses, and particularly in those where Israel or Jacob, i. e. the people of Israel, is addressed by this honorable and endearing appellation (as Isa. xli, 8, etc.; Jer. xxx, 10, etc.; Ezek. xxviii, 25; xxxvii, 25; comp. Hos. xi, 1).

3. Peculiarly the *Messiah* is thus typified, especially in the latter chapters of Isaiah (more particularly xlii, 1; lii, 13; comp. Matt. xii, 13), as pre-eminently Jehovah's chosen servant for accomplishing the work of redemption. See Gesenius, *Comment. in Jesa.* ad loc.; Stier, *Words of the Lord Jesus*, ii, 566 [Am. ed.]; Steudel, *De* עֶבֶד יי (Tüb. 1829); Umbreit, *Der Knecht Gottes* (Hamb. 1840); Schmutz, *Le Serviteur de Jehovah* (Strasb. 1858); Oehler, *Knecht Jehovah's* (Stuttg. 1865); Urwick, *The Servant of Jehovah* (Edinb. 1877). See DOUBLE SENSE.

Servants. See SLAVES.

Servātor, in Roman mythology, was a surname of Jupiter, signifying *the preserver*.

Server, one who assists the priest at the celebration of the holy eucharist by lighting the altar-tapers, arranging the books, bringing bread, wine, and water for the sacrifice, and by making the appointed responses in the name and behalf of the assembled congregation. He was sometimes called "adjutor." The Cluniacs allowed one server, but the Cistercians, in obedience to pope Soter's injunction and the plural wording of the *Dominus robiscum*, required always two.—Lee, *Gloss. of Liturg. Terms*, s. v.

Servetus, MICHAEL (*Serreto*, surnamed *Reves*, known in France as *Michel de Villeneuve*), unquestionably the leading Antitrinitarian in the period of the Reformation, was born at Villaneuva, in Arragon, in 1509 or 1511, and belonged to an ancient Christian family of prominence, perhaps of noble rank. His father was a jurist and notary, and Michael was sent at an early age to Toulouse in preparation for a similar career; but his impetuous and imaginative spirit was not attracted by the dry study of jurisprudence, and turned with preference towards theological investigations, prompted, perhaps, by the fact that at Toulouse he first became acquainted with the Bible. The above statements are taken from his own testimony at the Geneva trial, and are probably truthful in the main; but it is difficult to harmonize them with his declarations at Vienne, according to which he entered the service of father Quintana, the confessor of Charles V, at the early age of perhaps fourteen or fifteen years, and with his master accompanied the court to Italy on the occasion of the emperor's coronation at Bologna, and to Germany on its return. The further statement that he remained with Quintana in Germany until the death of the latter in 1532 is known to be positively untrue, since he was at Basle, and alone, by the close of the summer of 1530; and the Geneva testimony recites that he came to Basle direct from Toulouse, by way of Lyons and Geneva, without referring in any way to travels in Italy or Germany.

When Servetus came to Basle he was without experience in the Christian life, and his moral consciousness was undeveloped. Religion was not to him an answer to the questionings of the human heart—a dissolving of doubts in the field of morals, a deliverance from internal conflicts. The unmistakably speculative tendency of his mind led him to conceive of Christianity as being first of all a system of doctrine, and he had already developed a scheme in which the doctrines of God and of his manifestation in Christ, in their speculative aspects, were regarded as constituting its essential basis. The object of his visit was to find a publisher for the book in which he had embodied his views, and to secure the favorable regards of the Swiss reformers in behalf of the modifications he proposed to introduce into the teaching of the Reformation. (Ecolampadius, however, found his statements of doctrinal views obscure and misleading, contrary to the Scriptures, and even blasphemous, as being directed against the eternal godhead of Christ; and when the book finally appeared in 1531 from the press of Conrad Rous, of Hagenau and Strasburg (under the title *De Trinitatis Erroribus Libri Septem*, etc., 15 sheets, 8vo), it was condemned on every hand. Bucer declared its author to be deserving of death; and when Servetus brought a portion of the edition to Basle, it would seem that the town-council confiscated the book and required from him a retraction of its teachings. A second work from the same press in 1532 (*Dialog. de Trinit. Libr. II, de Just. Regni Christi Capit. IV*, 8 sheets, 8vo) begins with a retraction of the former book, but on the ground of its immaturity rather than substantial error. This work produced no impression whatever, and Servetus was obliged to renounce the hope of exercising a determining influence over the progress of the Reformation in Germany. He withdrew to France, assumed the name of De Villeneuve, and entered on the study of mathematics and medicine, and also that of philosophy, particularly of theosophic Neo-Platonism, at Paris. At this time he first sought the acquaintance of Calvin, but failed to attend an interview granted at his solicitation by the latter. The life of Servetus while in France was unsettled; the first six years being spent in Paris, Orleans, Lyons, Paris again, where he taught mathematics in the Lombard College, Avignon, and Charlieu; and it was disturbed with frequent disputes, which occasionally involved serious consequences for him. One of these quarrels determined him to leave Paris forever. He had acquired considerable knowledge in medical science—as is attested by his observation of the circulation of the blood, long before Harvey's discovery—and was a zealous student of astrology; but his vanity led him to speak disparagingly of other physicians, and brought on him the opposition of the medical faculty and of the entire university. He was condemned by the Parliament to destroy all the copies of an apology which he had written to substantiate his position, and to abstain from meddling with astrology except in so far as the *natural* influence of the stars upon human affairs might be concerned. He ultimately settled at Vienne in response to the invitation of his patron and former pupil, the archbishop P. Paulmier, and spent twelve years in that town in the practice of medicine and in intercourse with the leading clergy; but he still found time for learned labors, both in the line of his own profession and in other departments, one of the results being a new edition of the Latin version of the Bible by Sanctes Pagninus (Lugd. ap. Hug. a Porta, 1542, fol.), with notes. This work was but carelessly done; the few notes from his pen being chiefly attached to the Messianic prophecies, and aiming to show that such prophecies invariably referred in the minds of the prophets to historical personages and events in the immediate future, and that they had only a typical reference to Christ. The work was accordingly placed in Spain and the Netherlands on the *Index Expurgandorum*. Servetus had by no means given up his theological speculations, though he accommodated his habits in all respects to his Roman Catholic surroundings. He believed himself called to effect a restoration of true Christianity, which had been obscured and even lost to the world since the beginning of the 4th century, and to promote his ends he opened a correspondence with the Reformed leaders Viret and Calvin. The latter responded, and at first with moderation; but as Servetus assumed a depreciatory attitude, and persisted in the endeavor to contradict the responses made to his inquiries, the reformer eventually refused to continue the correspondence, and referred to his *Institutes* for further information. Servetus now resolved to bring before the public the work in which he had laid down the results of his long-continued cogitations, and, in utter disregard of the warnings already received from Calvin, as well as of the dangers clearly recognised as impending by his own mind, he carried forward the

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project to its conclusion. The rashness and almost fanatical tenacity of his natural temper are well illustrated in this undertaking; but the method by which it was accomplished serves to show with equal clearness that he was not above the use of caution, artifice, and even duplicity, when needed to secure himself against the consequences of his action. The bookseller Arnoullet, of Vienne, was secured by the use of money and the false assurances of a friend; the printing was conducted with the utmost secrecy and haste, and immediately on its completion the book was sent to Lyons, Chatillon, Geneva, and Frankfort, without the knowledge of persons resident in Vienne. It appeared early in 1553, and bore the title *Christianismi Restitutio*, etc. The author's name is indicated at the end by the letters "M. S. V." and the name of the publisher and the place of printing are not given.

This most extensive of the works of Servetus (734 pp. 8vo) presents no thorough elaboration and systematic statement of his ideas, but consists rather of a series of disconnected papers, some of them new and others emendations of earlier productions from his pen. It contains seven books *De Trinitate Divina;* three books *De Fide et Justitia Regni Christi, et de Caritate;* five books *De Regeneratione et Manducatione Superna et de Regno Antichristi; Epistolæ Triginta ad Jo. Calvinum; Signa Sexaginta Regni Antichristi et Revelatio ejus jam nunc Præsens;* and *De Mysterio Trinitatis et Veterum Disciplina ad Ph. Melanchthonem*, etc., *Apologia.* The attitude of the author towards the dogma of God, the Father, Son, and Spirit, as held by the Church, is that of uncompromising hostility. He regards it as of necessity involving tritheism and polytheism, and even atheism; or, on the other hand, as inconceivable; and he finds it significant that this doctrine began to prevail at the very time from which the Church must date its growing degeneracy. But, while rejecting a trinity of essence in the Godhead, he insists on a trinity of manifestation; the fundamental principle that God is one and undivided leads to a second principle—namely, that everything which comes to pass in or with the divine nature is but a *disposition*, which does not affect the divine essence, but must be regarded somewhat as one of its accidents. God is able to dispose and manifest himself because he is not an abstract unit, a bare mathematical point, but rather an infinite Spirit, an infinite ocean of substance which fashions all forms and bears them within itself. His manifestation of himself results from the act of his will, rather than from any necessity lying in his nature, and takes place because without such revelation of himself he could not be known by his creatures. The mode of manifestation is likewise wholly subject to his will, and he is by no means limited to only two revelations of himself; his incorporation in Christ was determined simply by the needs of the world he has chosen to create and those of the human race. It pleased him, consequently, to dispose himself to a twofold manifestation, the one a *mode of revelation by the Word*, the other a *mode of impartation by the Spirit.* The Word, however, was not merely an empty articulate sound, but, in harmony with the nature of God, an uncreated light. The Logos is the Eternal Thought, the Eternal Reason, the Ideal World, the Archetype of the world in which the original types of all things are contained. In this Divine Light was already manifested the form of the future Christ, not ideally alone, but actually and visibly, and from this original type and mode of divine revelation proceed all the modifications of the Deity. The creation of the world, for example, was the necessary condition for the incarnation of the Christ who was preformed in the Eternal Light, which incarnation had been decreed by the will of God; so that the world came into being through Christ, and solely to admit of his becoming man, and it has no significance aside from him who should appear in it and reign. But as a vapor rises with the utterance of a word, so the spirit of God came forth on the utterance of the Creative Word, and the second mode of revelation and disposition was given, in intimate combination with the first. That spirit is more immediately the spirit of natural life, which moves on the waters and breathes in the air—the world-soul, by which in respiration the living soul is first given to man. The incarnation of Christ was delayed and obscured by man's fall into sin, but he nevertheless revealed himself in many though imperfect forms. Adam was created in *his* image; angels and theophanies were his shadows, the cloud of light in the wilderness was the reflection of the heavenly light. The spirit, too, was in the world, but only as a spirit of law and terror. The truth, and God himself, attained to a full manifestation and revelation for the first time in the *man* Jesus, in whom the Eternal Word became incarnate in time. The generation of this *man* is to be conceived of as literal, the Deity which formed the substance of the Logos in the Uncreated Light taking the place of the paternal seed, and the three superior elements contained in that light—fire, air, and water—combined with the Christ-idea and the Life-spirit, uniting with the blood and earth-substance of the Virgin to form a real man; but the man is so penetrated by the Deity that he becomes God in his flesh and blood, his body, soul, and spirit; he was such while in the embryo, and continues to bear the substantial form of the Godhead when in the grave. The Word, accordingly, did not assume flesh, but became flesh. By virtue of this nature Christ is the Son of God—the only Son, especially the only eternal Son. The eternal generation of the Son within the Godhead is a simple monstrosity, since generation is a function of the flesh alone; an ante-mundane *person* is conceivable only as it signifies the image or form of Christ as the pre-existing Word, who first became the actual Son of God, however, when he appeared in time and in the nature of man. The manifestation of the divine glory in the person of Christ was, moreover, a gradual process, not fully realized so far as his body is concerned until the resurrection, when he returned into the divine idea as he had previously come out from that idea into corporeal existence. He is now Jehovah—not Elohim, the God who may appear—and as such is seen by the eye of faith and participates in all the creative power, honor, and dominion of God, with whom he is identified. The *Holy Ghost*, too, is dependent on the resurrection of Christ for the consummation of his character and his truth. The fulness of the Divine Spirit was imparted in connection with the Word to the soul of Christ on his becoming incarnate, the two constituting but a single and indivisible substance; but the soul included corruptible elements of blood and created light down to the experience of the resurrection. In that experience he was, so to speak, born again, the creature element was laid aside: his human spirit was wholly absorbed into the Spirit of God, and the resultant combination forms the true *Holy* Spirit, the principle of all regeneration, which proceeds from the mouth of Christ. In this way the real Trinity is constituted—a trinity not of things or so-called persons in the divine essence, but a threefold manifestation of himself by the one and indivisible God.

Such was the teaching which Servetus presented to the world as the restored truth of Christianity. He was incapable, from the tendency of his mind, of admitting the importance of the element of practical ethics in the scheme of Christianity, and regarded the latter as preeminently a system of doctrine. He speaks constantly of the person of Christ, but rarely of his work of redemption. Faith is represented as the central and fundamental element, but rather in the character of apprehension and assent than of trust. The ideas of sin and guilt are scarcely recognised, and are confined to wicked actions; and the results of such actions are held to be not unto death in the case of persons under twenty years of age. The baptism of children is accordingly condemned, and is even characterized as being a principal source of the corruption of the Church. Baptism should not be conferred until persons have reached the age of

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thirty years, and have been prepared by preaching, careful instruction, repentance, and faith. The Lord's supper should be administered immediately after baptism, since the new man will at once require sustenance. Good works and holy living do not necessarily spring from faith, but they are not beyond the ability of mankind, even in the heathen state. By them a higher degree of blessedness may be attained, and they are useful to strengthen faith and guard against reactions of the flesh; for which reason such works as will subdue the flesh are recommended, and such others as will *satisfy* the claims of justice (prayer, almsgiving, voluntary confession, etc.) so far as to wholly or partially deliver from the *purgatorial fires* which await even the faithful and the baptized in the region of the dead.

The measures by which it was hoped to conceal the author of this book proved insufficient, and Servetus was denounced to the archiepiscopal tribunal of Lyons. Evidence to substantiate the charge was obtained, and the governor-general of Dauphiny ordered his apprehension and trial; and having allowed himself to be entrapped into an acknowledgment of the offence, he was on June 17 condemned to death by fire. He was enabled to effect an escape before the conclusion of the trial, evidently through the assistance of powerful friends, and was accordingly burned in effigy. The sentence of the spiritual court was not pronounced until after his death.

The first intention of Servetus was to escape into Spain, but he soon turned towards Switzerland in the hope of being ultimately able to reach Naples. He arrived at Geneva in the middle of July, and remained about a month in the public hostelry, when Calvin learned of his presence and caused him to be apprehended (Aug. 13). As the laws required that a civilian should appear as the accuser, Nicholas de la Fontaine, Calvin's pupil and amanuensis, acted in that relation, and charged Servetus with having disseminated grossly erroneous teachings, on account of which he had already been imprisoned and was now a fugitive. Thirty-eight articles were attached to this charge, which had been drawn up by Calvin, and to which the accused was required to render categorical answers. Servetus bore himself quietly, and answered with considerable frankness, but the council nevertheless ordered the case to proceed to trial. In a subsequent examination, the accused conceded his rejection of certain orthodox doctrines, and claimed the privilege of publicly and in the Church convincing Calvin, in whom he recognised his principal antagonist, that such doctrines were unscriptural and erroneous. The action of Philibert Berthelier, a declared enemy to Calvin and leader of the libertine party, who openly sought to protect Servetus, led the reformer to declare himself the real accuser, and he was accordingly admitted to the sessions of the court and allowed to take part in the proceedings. The presence of Calvin, and his own confidence in the protection of powerful supporters, influenced Servetus to display more arrogance in his replies, until in the heat of argument he gave utterance to strong and unequivocally pantheistic assertions. It now appeared that his guilt in the principal matter was proved, and the determination of his punishment alone remained to be settled. The procurator-general (Aug. 23) brought forward thirty new questions relating to the circumstances of the prisoner's life, his designs, and his intercourse with other theologians, and the warnings he had received from them, to which Servetus responded with greater moderation, though not without doing violence to the truth. He also petitioned that he might be discharged from trial under criminal process, since such action had never been usual in matters concerning the faith before the time of Constantine, and was the more unreasonable in his case, as his views had been made known to a few scholars only, and he had nothing in common with the rebellious Anabaptists; and he requested, further, that he be furnished with legal counsel as especially necessary to a stranger in his situation. His petition was denied on the recommendation of the procurator-general, to which it is supposed that Calvin was no stranger; but his earlier request for a discussion with Calvin was granted, with the modification that it should take place before the council rather than in the Church. Servetus, however, suddenly changed his tactics, and instead of entering on a discussion with Calvin at their meeting on Sept. 1, he proceeded to deny the competency of civil tribunals to deal with questions of faith; and on the ground that the Church of Geneva could not impartially determine in matters at issue between Calvin and himself, he appealed to the judgment of the churches in other places. As this appeal corresponded with a resolution already reached in the council, it was entertained, and the matter referred to the authorities of the four evangelical cities of Switzerland; and it was determined that all further transactions should be conducted in writing and in the Latin language. Calvin accordingly extracted from the works of Servetus their most hurtful teachings, and submitted them, accompanied with remarks intended to show their blasphemous and dangerous character, on Sept. 5. Servetus responded with complaints about the treatment he was obliged to undergo, and appealed from the smaller council to the Council of the Two Hundred, many of whose members, as he knew, were hostile to Calvin; but finding it necessary to reply to Calvin's allegations, he permitted himself the use of violent attacks and reproaches against his opponent, while at the same time presenting more clearly, and with less dissimulation than before, the meaning and tendencies of his views. A comprehensive reply by Calvin and his colleagues was met with further insult, though a private communication intended to instruct the former in certain principles of philosophy and other matters was written in a spirit of greater moderation. A messenger from the council conveyed the writings exchanged between the respective parties, and a copy of the principal work written by Servetus to the councillors and the clergy of Zurich, Berne, Basle, and Schaffhausen. Calvin did not neglect to influence his friends by means of his private correspondence in the endeavor to secure an approval of his course; and Servetus, in the meantime, directed a complaint against Calvin as a false accuser, and demanded that he should be imprisoned and tried, the prosecution to continue until one of the antagonists should be sentenced to suffer death or some other punishment.

The opinions of the cities had all been received by Oct. 22, and were unanimous in condemning the false teachings of Servetus as not to be tolerated in the Church. The Council of Berne especially urged the use of severe measures to prevent the introduction of such errors, while the clergy of that city sought to moderate the force of that recommendation by a warning against indiscretion. Calvin and his associates were decidedly of the opinion that the penalty of death should be inflicted on the accused, and so expressed themselves, though averse to death by fire as involving unnecessary cruelty. When the council met to determine the penalty to be imposed (Oct. 23), opinions were divided, and several councillors were absent. A recess was therefore taken until Oct. 26. The syndic A. Perrin, a zealous opponent of Calvin, then proposed, first, an acquittal of the accused, and afterwards a reference of the matter to the Council of the Two Hundred, but in each case without success. The sentence of death by fire was pronounced in conformity with the laws of the empire. The condemned man was profoundly moved, and pleaded earnestly for mercy, but he could not be persuaded to recant. He died Oct. 27, 1553, without having changed his views in any important particular, but not without exhibiting the marks of a Christian spirit.

It is not possible to regard the character of Servetus as favorably as it has been described by the opponents of Calvin. He was not pure and great, and though he

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ultimately died for his convictions, he was by no means a *martyr* for the truth. He concealed his beliefs and attended mass in France during more than twenty years at a time when multitudes chose death or the loss of country and prospects rather than deny their faith. He availed himself unhesitatingly of falsehood and perjury, especially in the trial at Vienne. He certainly did not possess a high degree of moral earnestness. As a *thinker*, he was noticeable for originality and ingenuity, for speculative depth and a wealth of ideas, though the very number of ideas prevented him from presenting them with adequate clearness. His theological and christological system rested to a much greater extent than he imagined upon hypotheses and theories in natural philosophy, and to a much smaller extent upon the Bible. His one-sided intellectualism, finally, afforded no satisfaction to the religious sense in man, while his strongly pantheistic leanings and his irreverent polemics necessarily offended the religious consciousness. His pyre unfortunately did more to enlighten the world than all his books. His teachings were scarcely understood until the most recent times. His so-called followers, the later Antitrinitarians, failed to comprehend either their organic unity or their fulness and depth, and, while they appropriated surface ideas, were unable to appreciate what is really speculative in his books. Gribaldo and Gentile, for example, sensualize the twofold manifestation of God into an essentiation of subordinate deities, and Socinus degrades the real Sonship and Deity of Christ as taught by Servetus until nothing beyond his essential manhood remains.

The course pursued by Calvin in the trial of Servetus has been the subject of incessant dispute from his own day until now. His contemporaries already condemned his action, though the most eminent orthodox thinkers and theologians approved his course; and though the argument has been renewed as often as occasion offered, the Christian world is not yet able to agree upon a judgment which shall afford universal satisfaction. The facts upon which a decision must be based are as follows:

1. Calvin was thoroughly convinced that the welfare of the Church demanded the death of Servetus as an incorrigible heretic, and never hesitated to acknowledge that conviction. When Servetus requested that Calvin should protect him during a proposed visit to Geneva, the latter refused, and wrote to Farel, under date of Feb. 7, 1546, "If he [Servetus] should come hither, I will not permit him to escape with his life, if my authority has any weight" (Henry, *Leben J. Calvin's*, iii, 66, appendix). His views upon the subject never changed, as appears from his correspondence while the trial was in progress, e. g. the letter of Sept. 14, 1553 (*Ep. et Resp.* fol. 127), in which Bullinger urges Calvin not to leave Geneva even though Servetus should not be punished with death. The absence of such facts from the records of the trial is sufficiently explained by the consideration that they were not matter for public record; and the *Fidelis Expositio Errorum M. Serveti*, etc., written to explain his conduct in that unhappy business, does not justify the argument sometimes based on it to show that Calvin did not desire the death of Servetus, since the book was intended to show, first, that incorrigible heretics ought to be punished by the secular arm; and, second, that Servetus was such a heretic.

2. In obedience to such convictions, Calvin caused the imprisonment of Servetus as soon as he learned that the latter was in Geneva, and personally directed the prosecution of the trial. Both statements rest on his own repeated acknowledgments in letters to his friends and in his *Refutatio*, and are substantiated by the public records.

3. While Calvin wished Servetus to die, he did not favor his being burned at the stake (comp. the letter to Farel of Aug. 20, 1553 [*Ep. et Resp.* fol. 114], and Beza. *Joan. Calv. Vita*).

It is no longer possible to undertake an unconditional defence of the opinions by which Calvin was governed in this matter, nor of the action which resulted. Unbiassed minds are compelled to see that the reformer not only failed in this respect to rise above the errors of his time, but that in his management of the case he was guilty of evasions and exaggerations which form a real blot on his record; but there is no reason to doubt that his course was dictated by his sense of the duty he owed to God, to the Church in general, and to the Church of Geneva in particular: and this forms the only explanation which will justify his action in any degree to candid minds. His failure to save his antagonist from the cruel death by fire was doubtless owing to his difficult position at this very time. The ruling party in Geneva was opposed to Calvin, and had neutralized his measures in some instances insomuch that he declared his intention of leaving that city unless such action should cease; the Council of the Two Hundred was strongly hostile to him; and in the smaller council, before which Servetus was tried, measures were passed of which Calvin did not approve (e. g. the resolution to consult with the authorities of other cities), and direct efforts were made to save the accused from his impending doom. He could not suggest before the council that a different form of capital punishment from that prescribed by law should be inflicted, lest his own sincerity should be impugned by his opponents; and it is not difficult to discover reasons which may have neutralized whatever private efforts he employed. There is, at all events, no sufficient reason for doubting his own explicit statements on the matter.

Sources.—The *Works* of Servetus and Calvin's *Refutation;* Calvini *Ep. et Resp.;* Mosheim, *Vers. ein. rollst. u. unpart. Ketzergesch.* (Helmst. 1748); id. *Neue Nachr. v. d. berühmt. span. Arzte M. Serveto* (ibid. 1750); Trechsel, *M. Servet u. seine Vorgänger* (Heidelb. 1839); Henry, *Leben J. Calvin's*, iii, 95 sq., and *Beilagen*, p. 49 sq. On the teachings of Servetus, see Heberle, *M. Servet's Trinitatslehre u. Christologie*, in the *Tüb. Zeitschr. f. Theol.* 1840, No. 2; Baur, *Christl. Lehre v. d. Dreieinigkeit u. Menschwerdung Gottes*, iii, 54 sq.; Dorner, *Person Christi*, ii, 649 sq.; Meier, *Lehre v. d. Trinität in ihrer histor. Entw.* ii, 5 sq. On the Genevan trial of Servetus, see Rilliet, *Relation du Procès contre M. Servet*, etc. (Genev. 1844). See also Galiffe, *Notices Généal. sur les Familles Genév.* and *Nouvelles Pages d'Histoire Exacte;* Stähelin, *J. Calvin, Leben u. ausgewählte Schriften* (Elberfeld, 1860–63, 2 vols.).—Herzog, *Real-Encyklop.* s. v.

Servia (Turkish, *Sirb Vilayeti*), a state of Europe, bounded north by Slavonia and Hungary proper, east by Roumania and Bulgaria, south by Roumelia, and west by Bosnia. Until 1878, Servia was a dependency of Turkey, but in that year the treaty of Berlin established its entire independence. The Servian nationality extends far beyond the boundaries of the principality of Servia. Servians constitute nearly the entire population of Montenegro, Bosnia, and Herzegovina; they constitute ninety-five per cent. of the population in the former kingdom of Croatia and Slavonia, ninety per cent. in Dalmatia, and eighty per cent. in the former military frontier. Including all these districts, the Servians occupy a territory of about 69,000 square miles, with a compact population numbering more than 6,000,000 persons. The majority of all the Servians belong to the Orthodox Eastern (or Greek) Church. The following article refers to the principality of Servia exclusively. See also AUSTRIA; HUNGARY; MONTENEGRO; TURKEY.

I. *Area, Population, etc.*—Servia contained before the treaty of Berlin 16,817 square miles. Its population in 1873 was 1,338,505, all Serbs of Slavic origin, excepting about 140,000 Wallachs, 25,000 Gypsies, and 15,000 Turks, Bulgarians, Jews, Germans, and Hungarians. By the treaty of Berlin in 1878 a territory formerly belonging to Turkey was annexed to Servia, and the area

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of the principality raised to 18,687 square miles, with a population of 1,720,000 inhabitants. The country is mountainous and densely wooded. From the interior numerous chains proceed northward, forming massive barriers both on the eastern and western frontiers, and sloping pretty steeply towards the swampy plains along the Save and the Danube. The principal rivers are the Morava and Timok, affluents of the Danube, and the Kolubara, an affluent of the Save, which itself falls into the Danube at Belgrade. The principal towns are Belgrade (the capital), Kraguyevatz, Semendria, Uzhitza, and Shabatz, and in the new districts Nish and Vranya. The climate is temperate and salubrious, but somewhat cold in the higher regions. The soil in the valleys is fertile, and cereals are raised in abundance. The mountains are believed to be rich in valuable minerals, but mining is almost unknown, and manufacturing industry is in the most backward condition. There is no nobility, and the peasants are free householders.

II. *Church History.*—The original inhabitants of Servia were principally Thracians. Conquered, shortly before Christ, by the Romans, it formed part of Illyricum, under the name of Mœsia Superior. Overrun by the Huns, Ostrogoths, Longobards, etc., it came under Byzantine rule about the middle of the 6th century, but was wrested therefrom early in the 7th century by the Avars. These latter were driven out by the Serbs, then living north of the Carpathians, who themselves spread over the country in great numbers. About the middle of the 9th century they were converted to Christianity by missionaries sent by the emperor Basil. For about 200 years they were almost constantly at war with the neighboring Bulgarians, but in 1043 Stephen Bogislas broke their power. His son Michael (1050–80) took the title of king, and was recognised as such by pope Gregory VII. A struggle of nearly a hundred years resulted in the maintaining of their independence, and in 1165 Stephen Nemanja founded a dynasty which lasted for two centuries. During this period the kingdom attained the acme of its power and prosperity, embracing, under Stephen Dushan (1336–56), the whole of Macedonia, Albania, Thessaly, Northern Greece, and Bulgaria. At the request of king Stephen II, son of Stephen Nemanja, the bishops of Servia were in 1221 authorized by the patriarch of Constantinople to elect their metropolitan on condition that he be confirmed by the patriarch. The brother of the king, St. Sabbas, became the first archbishop of Uzhitza and all Servia. Stephen Dushan, in 1351, convoked the synod at Seres, which raised the metropolitan of Servia to the dignity of a patriarch, and declared him independent of the patriarch of Constantinople. The jurisdiction of the Servian patriarch extended not only over Servia and Bulgaria, but also over a large portion of Macedonia. He had his residence near Ipek, at the termination of the Streta Gora Mountains in Albania. In consequence of this measure, the patriarch of Constantinople pronounced the anathema against the Servian patriarch, but this was revoked in 1379.

The progress of the Turkish arms proved fatal to the welfare of Servia. In 1389 Lazarus I was defeated at Kossovopolje, and his son and successor, Stephen, became a vassal of Turkey. In 1459 Mohammed II incorporated Servia with Turkey, excepting Belgrade, which was held by the Hungarians until 1521. By the treaty of Passarowitz (1718) a considerable portion of the country was made over to Austria, but in 1739 it reverted to Turkey. During all this time the Turkish government had allowed the patriarchate to continue. Even when, in 1690, patriarch Arsenius III, after the failure of the Servian insurrection which the Austrians had instigated against Turkish rule, had emigrated with 37,000 Servian families to Austrian territory, the patriarchate of Ipek was not interfered with, but the appointment was always conferred upon a Greek, who purchased the position from the divan of Constantinople. In 1765 (according to another statement in 1769) this patriarchate was abolished and united with that of Constantinople. The last patriarch (Basil) fled to Russia, where he died, in St. Petersburg. Four metropolitans, generally Greeks, were now appointed for Servia, the sees of whom were Belgrade, Nish, Uzhitza, and Novi-Bazar, and none of whom had a suffragan. After sixty years of oppression, the people, under George Czerny, rebelled, and, with the assistance of Russia, triumphed, and Czerny was elected by the people prince of Servia. Deserted by Russia and France, the Turks again became masters of the country (1813). But two years after, under Milosh Obrenovitch, the people won back their liberties. Milosh was chosen prince of Servia (1817), and subsequently recognised by the sultan. After the election of Czerny, the metropolitan of Carlovitz, in Austria, had been recognised as the head of the Servian Church; but in 1830 Milosh again appointed a metropolitan for Servia. In 1834 Turkey restored six Servian districts which she had retained since 1813, and in the spring of 1872 relinquished a few additional localities, though not all that Servia claimed as her own. The seat of the legislature, which had always been at Kraguyevatz, was removed to Belgrade in October, 1875.

III. *Religion, etc.*—The inhabitants nearly all belong to the Greek Church, but are independent of the patriarch of Constantinople.

The hierarchy of the Church of Servia consists at present (1879) of a metropolitan and five bishops. The metropolitan is elected by the prince and the Servian bishops. He resides at Belgrade, and, according to the regulations of 1839, is assisted in the government of the Church by a titular bishop and several protopresbyters and presbyters. The titular bishop and the other diocesan bishops constitute, at the same time, the Synod of the Metropolitan, to which are referred all marriage affairs, as well as all complaints of the administration and government of the Church by the metropolitan. The metropolitan receives fees for the ordination of presbyters, the consecration of churches, etc., and a fixed annual income of 6000 florins (about $2400). He also possesses some real estate, especially vineyards near Semendria. The bishops are elected by the people, under the superintendence and guidance of the minister of justice, and ordained by the metropolitan. They have an unlimited jurisdiction in all matters purely ecclesiastical. All churches and ecclesiastical institutions are under the superintendence of the minister of justice, who makes the necessary arrangements conjointly with the elders of the Church. Servia has now five diocesan bishops, namely, the bishop of Shabatz, the bishop of Uzhitza (who resides at Karanovatz), the bishop of Negotin, and in the districts annexed in 1878 to Servia the bishops of Nish and Vranya. Each of them has a fixed income of 4000 florins (about $1600). He also receives fees for ordinations, consecration, and other ecclesiastical functions. In regard to fees for burials, the bishop has to come to an understanding with the family of the deceased. All other fees were abolished in 1822, although voluntary gifts are still frequently made and accepted. The bishops have to pay from their income their archdeacons and secretaries. The secular clergy number about nine hundred members. The clergymen in the town receive fixed salaries, while those in the rural districts only receive fees. Every parish priest is obliged to keep accurate lists of births, marriages, and deaths.

Servia has many convents, most of which, however, have only a small number of inmates. Many of the convents have been wholly abandoned; others are hermitages, near which lodging-houses are erected at the time of pilgrimages. The convent Sweti Kral (*holy king*) at Studenitza contains the bones of king Stephen Nemanja, by whom it was founded, and who in 1200 died as monk of one of the convents on Mount Athos. His son Rastka, better known in Servian history as St. Sabbas, the first archbishop of Uzhitza, transferred the bones of his father in 1203 to the Convent of

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Studenitza, which after the cloister name of king Stephen is sometimes called the Laura of St. Simon.

A Roman Catholic bishopric was established by pope Innocent X in 1644 at Belgrade. In 1728 the see was transferred from Belgrade to Semendria, and the name of the diocese is now Belgrade and Semendria. The bishop is a suffragan of the archbishop of Antivari, in Albania. The number of Roman Catholics is small. In 1861 some accounts claimed a population of 30,000, but the Roman statistician Petri (*Prospetto della Gerarchia Episcopale* [Rome, 1850]) says nothing of the Roman Catholic population of the diocese. The official statistical bureau of Belgrade gave the number of Roman Catholics in 1874 as 4161. In 1852, the papal nuncio of Vienna, Viale Prela, visited Belgrade in order to reorganize the diocese, but no account of the results of his mission has ever been published. The Protestants numbered in 1874, according to the official statistical report of the government, 463, the Jews 2049, and the Mohammedans 6306. In the districts annexed in 1878 there are estimated to be 75,000 Mohammedans. Secession from the State Church is rigorously forbidden, but otherwise all the other religious denominations enjoy entire religious liberty.

Education is making rapid progress in Servia. Fifty years ago there was no public primary school; now education is compulsory, and for its management a special ministry of education has been organized. In 1874 there were 517 public schools, with 23,000 pupils. The first gymnasium was established in 1830, and in 1874 the principality had two complete gymnasia and five progymnasia, with an aggregate attendance of 2000 students. A normal school was established in 1872. The high school in Belgrade contains three faculties, and has about 200 students.

IV. *Character.*—The Servians are distinguished for the vigor of their frame, their personal valor, love of freedom, and glowing poetical spirit. Their manners and mode of life are exceedingly picturesque, and strongly prepossess a stranger in their favor. They rank among the most gifted and promising members of the Slavic family. See Ranke, *Die serbische Revolution* (Hamburg, 1829; 2d ed. 1844); Milutinovitch, *Gesch. Serbiens von* 1389–1815 (Leipsic, 1837); Cunibert, *Essai Historique sur les Révolutions et l'Indépendance de la Serbie depuis* 1804 *jusqu'à* 1850 (ibid. 1855, 2 vols.); Hilferding, *Gesch. der Serben und Bulgaren* (Bautzen, 1856); Denton [Rev. W.], *Servia and the Servians* (Lond. 1862); Elodie Lawton Mijatovics (Wm. Tweedie), *Hist. of Modern Servia* (ibid. 1874); Saint-René Taillandier, *La Serbie au* 19e *Siècle, Kara George et Milosch* (Paris, 1875); Grieve, *The Church and People of Servia* (Lond. 1864); Jakshich, *Recueil Statistique sur les Contrées Serbes* (Belgrade, 1875).

Servian Version. See Slavonic Versions.

Service (properly עֲבוֹדָה, *δουλεία*, i. e. *bondage;* but the rendering in the A. V. in many places of less severe words, as שֵׁרֶת, צָבָא, *διακονία*, *λατρεία*, etc.). See Servitude.

SERVICE, The. See Lord's Supper.

SERVICE of the Church. It appears that there was a daily celebration of divine worship in the time of Cyprian; and it has been supposed that the practice of offering public prayer every morning and evening was established during the 3d century. The order of the daily morning and evening services, as they undoubtedly obtained in the 4th century, was as follows: The *morning* service began with the reading of Psa. lxiii, followed by prayers for the catechumens, energumens, candidates for baptism, and penitents; for the faithful, the peace of the world, and the state of the Church. Then followed a short prayer for preservation during the day, the bishop's commendation or thanksgiving, the imposition of hands, or bishop's benediction, concluding with the dismissal of the congregation with the usual form, Προέλθετε ἐν εἰρήνῃ, "Depart in peace." The *evening* service (called *hora lucernaris*, because it began at the time of lighting candles) was in most parts the same with that of the morning, except with such variation of psalms, hymns, and prayers as were proper to the occasion. 1. The psalm was the one hundred and forty-first; 2. Proper prayer for the evening; 3. The evening hymn. In some churches the Lord's Prayer was always made a part of the daily worship both morning and evening (see Bingham, *Christ. Antiq.* xiii, 10, 11). At the Reformation, in order to supply the absence of a vain and idolatrous worship by a scriptural and reasonable service, it was appointed that the "morning and evening service" should be "said daily throughout the year." This order is observed in cathedral and collegiate churches, in the universities, and in some parishes, but has not been generally followed in parochial churches.

Service-book, a book of devotion, of prayer.

That of the Church of England contains the Book of Common Prayer, Administration of the Sacraments, and other rites and ceremonies of the Church. See Common Prayer.

The service-books of the Latin Church include the Missal, the Pontifical, the Day Hours, the Breviary, the Ritual, the Processional, the Ceremonial for Bishops, the Benedictional.

Those of the Greek Church are, (1) the Euchologion, corresponding to the Missal; (2) the Menœa, answering to the Breviary, without the ferial offices, and full of ecclesiastical poetry in measured prose; (3) Paracletice, or great Octœchus, the ferial office for eight weeks, mainly the work of Joseph of the Studium; (4) Triodion, the Lent volume, from the Sunday before Septuagesima to Easter; and (5) the Pentecostarion, the office for Eastertide.

Services, an ecclesiastical name for arrangements of the Canticles, *Te Deum*, *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc Dimittis*, and the psalms sung by substitution for them, consisting of a succession of varied airs, partly verse and partly chorus, sung in regular choirs, of which, probably, the germ is to be found in the Ambrosian *Te Deum*, a succession of chants which is mentioned first by Boethius, who lived a century after Augustine. The simplified notation of this music, as used in the Salisbury and Roman breviaries, was composed by Marbecke. Tallis's service is an imitation, rather than an adaptation, of the original arrangement. Probably the first was the setting of the *Venite* by Caustun in the time of Henry VIII. In 1641 complaint was made of "singing the *Te Deum* in prose after a cathedral-church way." There are two classes: (1) full services, which have no repetitions, and are sung with an almost regular alternation by the two choirs; (2) verse services, which have frequent repetitions, no regular alternations, and are full of verses, either solos or passages sung in slower time by a selected number of voices.—Walcott, *Sacred Archæol.* s. v.

SERVICES, Domestic. The domestic officers (*servitia*) of a monastery were the cook, baker, brewer, laundryman, and tailor. At Rochester these were appointed by the bishop.

Serving Dress or **Robe**. See Surplice.

Serving Tables, one of the parts of the Presbyterian sacramental service. Where the Presbyterians have not adopted the Congregational mode of partaking of the sacrament, the following is the order: "The table on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table or in their seats before it, the minister sets the elements apart by prayer and thanksgiving," etc. The whole of the communicants not partaking at once, it is found necessary to continue the distribution of the elements, with intervals of psalm-

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singing; during which those who have eaten leave the table to give place to a fresh set of communicants. The distribution of the bread and wine and the delivery of an address are what constitutes *serving the table.* The number of tables varies from four to eight, and each address occupies ten minutes or a quarter of an hour. The minister of the place serves the first table; the rest are served by his assisting brethren.

Servites, or SERVANTS OF THE BLESSED VIRGIN MARY, an order of monks in the Roman Catholic Church founded (1233) in Florence by seven rich Florentine merchants. Their main object was to propagate devotion to the Virgin Mary. They lived at first as hermits, but, becoming a monastic order, adopted the rule of St. Augustine and obtained from pope Martin V the privileges of a mendicant order. The order having become relaxed, it was re-established in 1593 in its original strictness as "Servites Eremites." This order has produced a large number of distinguished men, among whom may be mentioned father Paul Sarpi, author of the *History of the Council of Trent,* and St. Philip Benizi (died 1285), one of the apostles of Western Europe in the 13th century. The Servites were extremely popular during the 16th century because of their many works of charity. Their dress was a cassock of serge, a cloak, a scapular, and an alms-bag.

There were also female Servites, who were never very numerous, and a large body of Tertiarians (q. v.). The order, in 1870, was divided into twenty-seven provinces, the central house being the monastery of the Annunziazione in Florence. They were involved in the decrees suppressing religious orders in Italy and Germany. They were introduced into the United States in 1870 by bishop Melcher of Green Bay, Mich. There was a similar order founded in Naples in 1243.

Servitor (מְשָׁרֵת, *mesharêth,* a *minister,* as elsewhere rendered), a personal attendant, but not in a menial capacity (2 Kings iv, 43). See SERVANT.

Servitude (עֲבוֹדָה). The servants of the Israelites were slaves, and usually foreigners (1 Chron. ii, 34), who yet were required to be circumcised (comp. Gen. xvii, 23, 27). Servants of both sexes were acquired (comp. Mishna, *Kiddushin,* i, 2 sq.), sometimes as prisoners of war, whose lives were spared (comp. Numb. xxxi, 26 sq.), sometimes by purchase in peace (these were called *miknath keseph,* "purchased," Judith iv, 10; comp. Livy, xli, 6; see Gen. xvii, 23; Exod. xxi, 7; xxii, 2; Lev. xxv, 44; and on their purchase in Abyssinia now, see Russegger, *Reis.* i, 156). But foreign servants who had escaped could neither be enslaved nor given up to their masters (Deut. xxiii, 15 sq.). The children of slaves were of course the property of the master (comp. Gen. xvii, 23; Exod. xxi, 4). These were generally considered most faithful (Horace, *Ep.* ii, 2, 6). At the legal valuation, perhaps an average, thirty silver shekels were given for a servant (Exod. xxi, 32), while a free Israelite was valued at fifty (Lev. xxvii, 3 sq.). On the price of remarkable servants in Egypt under the Ptolemies, see Josephus (*Ant.* xii, 4, 9). A moderate price for a Jewish slave was one hundred and twenty drachms (*ibid.* xii, 2, 3). An Israelite could become by purchase the property of another (Exod. xxi, 2; Deut. xv, 12) if he was compelled by poverty to sell himself (Lev. xxv, 39), but he could not, according to the law, be treated as a slave, and in any case he obtained his freedom again, without ransom, after six years of service, or in the year of jubilee (Exod. xxi, 2 sq.; Lev. xxv, 39, 40 sq.), if he were not ransomed earlier (ver. 48 sq.). Perhaps the case was different with him who was sold for theft (Exod. xxii, 3). Even this sale was always to an Israelite (Josephus, *Ant.* xvi, 1, 1), though whether to the injured man or to the highest bidder is doubtful (*ibid.* iv, 8, 27). It seems that hard creditors could sell insolvent debtors or their families (2 Kings iv, 1; Isa. l, 1; Neh. v, 5; Matt. xviii, 25), but perhaps not legally, as sometimes among the Greeks (Becker, *Charik.* ii, 32). Parents were permitted to sell daughters (Exod. xxi, 7), but the law showed much favor to such servants (ver. 8 sq.), for, though there is difficulty in the statements, it is plain that they were protected against violence (see Hengstenberg, *Pentat.* ii, 438 sq., whom Kurtz, *Mos. Opfer,* p. 216, contradicts without reason). It is plain that servants could not have been dispensed with among a people where almost every man was an agriculturist, and where there were few of a lower class to work for hire (yet comp. Lev. xix, 13; Deut. xxiv, 14; Job vii, 2; also Josephus, *Ant.* iv, 8, 38); and, indeed, the ancestors of the Israelites, the nomadic patriarchs, had numbered slaves among their valuable possessions (Gen. xii, 16; xxiv, 35; xxx, 43; xxxii, 5). These were very numerous (xiv, 14), and, in case of need, served as an army for defence (ver. 14 sq.). When a daughter of the family married a stranger, a female servant accompanied her to her new home (xxix, 24, 29). The Mosaic law sought to establish on just principles a permanent relation between master and servant, and conferred many favors on the servants. They not only enjoyed rest from all work every seventh day (Exod. xx, 10); not only was it forbidden to punish a slave so severely that he should die on the spot (xxi, 20), or to mutilate him (ver. 26 sq.), on penalty, in the former case, of suffering punishment (not death, perhaps, as the rabbins say; comp. Koran, ii, 179); in the latter, of the freedom of the slave (less protection than this was given to the Greek and Roman slaves; see Becker, *Charik.* ii, 48; *Röm. Alter.* II, i, 58 sq.); not only were they to be admitted to certain festivals (Deut. xii, 12, 18; xvi, 11, 14, comp. Athen. xiv, 639; Buttmann, *Myth.* ii, 52 sq.), but every slave of Hebrew descent obtained his freedom after six years' servitude (Exod. xxi, 2 sq.; Deut. xv, 12; comp. Josephus, *Ant.* xvi, 1, 1; including females, Deut. xv, 12); yet without wife or child, if these had come to him in the house of his master (Exod. xxi, 3 sq.); and the year of jubilee emancipated all slaves of Hebrew descent (Lev. xxv, 41; Jer. xxxiv, 8 sq.; comp. Josephus, *Ant.* iii, 12, 3). If a slave would not make use of the legal freedom granted him in the seventh year, but wished to remain in his master's house, then he was led to the judge, and his ear was bored (Exod. xxi, 6; Deut. xv, 17. So the *bored ears* among other nations were a proof of servitude—as the Arabians [Petron, *Satir.* 102], the Lydians, Indians, and Persians [Xenoph. *Anab.* iii, 1, 31; Plutarch, *Sympos.* ii, 1, 4]; yet comp. Rosenmüller, *Morgenl.* ii, 70 sq., and on the symbolic customs at manumission by the Romans, see Becker, *Röm. Alter.* II, i, 66 sq. Plautus [*Pan.* v, 2, 21] shows that the wearing of ear-rings was a mark of a slave). There is no other kind of manumission mentioned in the Old Test. (see Mishna, *Maas. Sheni,* v, 14). It was at least allowed to slaves of Israelitish descent to acquire some property (Lev. xxv, 49; comp. Arvieux, iv, 3 sq.); and though, on the whole, the servants were required to labor diligently (Job vii, 2; Sir. xxxiii, 26, 28), and the masters required attention and obedience in service (Psa. cxxiii, 2), inflicting corporal punishment when necessary (Prov. xxix, 19, 21; Sir. xxiii, 10; xxxiii, 10), yet the lot of Israelitish servants seems to have been more tolerable than that of those in Rome (Becker, *Gallus,* i, 128 sq.) and of the modern slaves in the East; yet the latter, even among the Turks, are not treated so inhumanely as is often thought (comp. Arvieux, iii, 385; Burckhardt, *Reise durch Arabien u. Nubien,* p. 232 sq.; Wellsted, i, 273, Russegger, II, ii, 524. On the mild treatment of slaves in ancient India, see Von Bohlen, *Indien,* ii, 157 sq.). Hebrew slaves sometimes married their masters' daughters (1 Chron. ii, 35; see Rosenmüller, *Morgenl.* iii, 253 sq.). It was more usual for the masters to give Israelitish slaves as wives to their sons, by which they acquired the rights of daughters (Exod. xxi, 9; comp. Gen. xxx, 3; Chardin, *Voyage,* ii, 220). The relation of chief servant, or head of the house, in whom the master reposed full confidence, may have continued

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in the more important families from patriarchal times (Gen. xxiv, 2; comp. xv, 2; xxxix, 2; and for a modern parallel, Arvieux, iv, 30); and slaves seem even to have been employed to educate the sons of the house (*παιδαγωγοί*, Gal. iii, 24 sq.; see Wachsmuth, *Hellen. Alterth.* ii, 368). The common slaves were required to do field and house work (Luke xvii, 7 sq.), and, especially the females, to turn the handmill, and to take off or carry the master's sandals, etc. None but the Essenes, among the Jews, rejected all slavery, as contradicting the natural freedom of men (Philo, *Opp.* ii, 458, etc.; so the Therapeutæ, *ibid.* ii, 482).

It is well known that in war with foreign nations many Jews were sold abroad as slaves (Joel iii, 11; Amos i, 6, 9; 1 Macc. iii, 41; 2 Macc. viii, 11, comp. Deut. xxviii, 68). This happened especially in the wars with Egypt (Josephus, *Ant.* xii, 2, 3) and Syria, then with Rome; and after the destruction of Jerusalem ninety-seven thousand Jews fell into the power of the victorious enemy (id. *War*, vi, 9, 2). The Jewish community at Rome consisted, in great measure, of freed slaves. See, in general, Pignoria, *De Serris et eor. ap. Vet. Minister.* (Patav. 1694, and often); Mos. Maimon. *De Serris et Ancillis* (tract. c. vers. et not. Kall, Hafn. 1744); Abicht, *De Servor. Hebr. Acquis. atq. Serv.* (Lips. 1704); Alting, *Opp.* v, 222 sq.; Mieg, *Constitut. Servi Hebr. ex Script. et Rabbin. Collect.* (Herborn, 1785); Michaelis, *Mos. Rit.* ii, 358 sq.; *Am. Bib. Repos.* 2d Ser. xi, 302 sq.—Winer. See NETHINIM; SLAVE.

Servus Servōrum DEI (*Servant of the servants of God*), an official title of the Roman pontiffs, in use since the time of Gregory the Great, by whom, according to his biographer, Paul the Deacon, it was assumed as a practical rebuke of the ambitious assumption of the title of "Œcumenical (or universal) Patriarch" by John, surnamed Nestentes, or the Faster, contemporary patriarch of Constantinople. Other Christian bishops previous to Gregory had employed this form, but he was doubtless the first of the bishops of Rome to adopt it as a distinctive title. It is found in all the letters of Gregory preserved by the Venerable Bede in his history.—*Chambers's Encyclop.* s. v.

Sesculum (*taken once and a half*), that sort of usury which consisted in making loans at fifty per cent. interest. Being a grievous extortion and great oppression, it was condemned in the clergy by the councils of Nice and Laodicea, under the name of *ἡμιολίαι*; and also in laymen by the law of Justinian, which allows nothing above centesimal interest in any case.—Bingham, *Christ. Antiq.* vi, 2, 6. See USURY.

Sesha is, in Hindû mythology, the great king of the serpent race, on whom Vishnu reclines on the primeval waters. He has a thousand heads, which serve as a canopy to Vishnu; and he upholds the world, which rests on one of his heads. His crest is ornamented with jewels. Coiled-up, Sesha is the emblem of eternity. He is often also called *Vásuki* or *Ananta*, "the eternal."

Se'sis (Σεσίς v.r. Σεσσείς), a Græcized form (1 Esdr. ix, 34) of the name SHESHAI (q. v.), in the Hebrew list (Ezra x, 40).

Session OF CHRIST, the perpetual presence of our Lord's human nature in the highest glory of heaven. The statement of the fact appears in all the Latin forms of the Creed, its earlier words being "Sedet ad dexteram Patris," which developed into "Sedet ad dexteram Dei Patris Omnipotentis" at some time not later than the 6th century. The article does not appear in the Creed of Nicæa, but in the Constantinopolitan expansion of that formulary it is given in words which are similar to those of the ancient Latin Church, *καθεζόμενον ἐκ δεξιῶν τοῦ Πατρός*. Naturally two questions suggest themselves for consideration:

1. What does this exaltation of Christ's human nature imply? We answer, An actual translation of his body and soul to heaven and their actual continued abode there, and that in uninterrupted identity with the body and soul which had been born of Mary. This identity was historically established by the chosen witnesses of the resurrection, who saw his ascension and heard the words of the angels, "This same Jesus, which is taken up from you into heaven," etc. (Acts i, 11); and not long after by the declaration of Stephen (vii, 56). Although the body of Christ has doubtless undergone a change so that it is a spiritual body, yet locality may be predicated of it now as well as previous to his death. It is an error, therefore, to suppose that the bodily presence of Christ is that of the omnipresent Deity, as is maintained by the Ubiquitarians (q. v.). Because of this local bodily presence Christ sends his Holy Spirit to men.

2. What is the result of this exaltation? It was accomplished partly with reference to the glory of his own person, and partly with reference to his work as the Saviour of mankind. The human nature which, united with the divine nature, accomplished the purpose of God was fittingly raised up to the highest glory—"Wherefore God highly exalted him," etc. The ultimate object of the Incarnation was to bring us to God, into the divine presence. By this exaltation of our nature in the person of Christ a capacity was originated for its exaltation in ourselves. And, being the first-born among many brethren, he carried our humanity into heaven as the "Forerunner" of those who are united to him, as he said, "that where I am, there ye may be also" (John xiv, 2, 3).—Herzog, *Real-Encyklop.* s. v. "Stand Christi." See Blunt, *Dict. of Doct. Theology*, s. v. See INTERCESSION; RESURRECTION.

Ses'thel (Σεσθήλ), a corrupt form (1 Esdr. ix, 31) of the Hebrew name BEZALEEL (q. v.), of the "sons" of Pahath-moab (Ezra x, 30).

Sesuto (or Sisuta) Version OF THE HOLY SCRIPTURES. The Sesuto belongs to the African languages, and is spoken by the Basutos, who form a part of the Bechuana nation, dwelling between the Winterberg mountains and the higher branches of the Yellow River. For this people of South Africa the Gospel of Matthew was translated and printed in 1837. In 1839 the gospels of Mark and Luke, as translated by the French missionaries Pelissier, Arbousset, and Casalis, were printed in Cape Town, to which in 1849 the Gospel of John was added. Since that time not only the rest of the New Test., but also parts of the Old Test., have been added, and it is hoped that very soon this people will have the whole Bible in their own vernacular. Up to March 30, 1878, about 25,532 copies of portions of the Scriptures had been circulated among them. See *The Bible of Every Land*, but more especially the annual reports of the British and Foreign Bible Society since 1860. (B. P.)

Seth (Heb. *Shêth*, שֵׁת, i. e. *compensation*; Sept. and New Test. Σήθ; Josephus, Σήθος [*Ant.* i, 2, 3]; A. V. "Sheth" in 1 Chron. i, 1; Numb. xxiv, 7), the third son of Adam (born B.C. 4042), and the father of Enos (when 105 years old); he died at the age of 912 (Gen. iv, 25, 26; v, 3–8; 1 Chron. i, 1; Luke iii, 38). The signification of his name (given in Gen. iv, 25) is "appointed" or "put" in the place of the murdered Abel, and Delitzsch speaks of him as the second Abel; but Ewald (*Gesch.* i, 353) thinks that another signification, which he prefers, is indicated in the text, viz. "seedling," or "germ." The phrase "children of Sheth" (Numb. xxiv, 17) has been understood as equivalent to all mankind, or as denoting the tribe of some unknown Moabitish chieftain; but later critics, among whom are Rosenmüller and Gesenius (*Thesaur.* p. 346), bearing in mind the parallel passage (Jer. xlviii, 45), render the phrase "children of noise, tumultuous ones," i. e. hostile armies. See SHETH.

In the 4th century there existed in Egypt a sect calling themselves Sethians, who are classed by Neander (*Ch. Hist.* ii, 115, ed. Bohn) among those Gnostic

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sects which, in opposing Judaism, approximated to paganism. (See also Tillemont, *Mémoires*, ii, 318.) Irenæus (i, 30; comp. Massuet, *Dissert.* i, 3, 14) and Theodoret (*Hæret. Fab.* xiv, 306), without distinguishing between them and the Ophites, or worshippers of the serpent, say that in their system Seth was regarded as a divine effluence or virtue. Epiphanius, who devotes a chapter to them (*Adv. Hær.* i, 3, 39), says that they identified Seth with our Lord.—Smith. See Quandt, *De Christo in Nomine Sethi Adumbrato* (Regiom. 1726).

SETH, TRADITIONS CONCERNING. There are many traditions concerning Seth (q. v.), not only in Rabbinic, but also in Christian, writings. According to the Rabbinic traditions, Seth was one of the thirteen who came circumcised into the world. The rest were Adam, Enoch, Noah, Shem, Terak, Jacob, Joseph, Moses, Samuel, David, Isaiah, and Jeremiah (*Midrash Tillim*, fol. 10, col. 2). The book *Shene Luchôth* says that the soul of the righteous Abel passed into the body of Seth, and afterwards this same soul passed into Moses; thus the law, which was known to Adam and in which Abel had been instructed, was not new to Moses (Eisenmenger, *Neuentdecktes Judenthum*, i, 645). Josephus relates that after the things that were to take place had been revealed to Seth—how the earth was to be destroyed, first with water and then with fire—lest those things which he had discovered should perish from the memory of his posterity, he set up two pillars, one of brick, the other of stone, and he wrote thereon all the science he had acquired, hoping that, in the event of the brick pillar perishing by the rain, the stone would endure (*Ant.* i, 2). Suidas (s. v. Σήθ) says, "Seth was the son of Adam: of him it is said the sons of God went in unto the daughters of men—that is to say, the sons of Seth went in unto the daughters of Cain; for in that age Seth was called God, because he had discovered Hebrew letters and the names of the stars, but especially on account of his great piety, so that he was the first to bear the name of God." Anastasius Sinaita (q. v.) in his Ὁδηγός, p. 269 (ed. Gretser [Ingolst. 1606]), says that when God created Adam after his image and likeness, he breathed into him grace and illumination and a ray of the Holy Spirit. But when he sinned this glory left him, and his face became clouded. Then he became the father of Cain and Abel. But afterwards, it is said in Scripture, "he begat a son in his own likeness, after his image, and called his name Seth," which is not said of Cain and Abel; and this means that Seth was begotten in the likeness of unfallen man, and after the image of Adam in paradise; and he called his name Seth—that is, by interpretation, "resurrection," because in him he saw the resurrection of his departed beauty and wisdom and glory, and radiance of the Holy Spirit. And all those then living, when they saw how the face of Seth shone with divine light, and heard him speak with divine wisdom, said, "He is God." Therefore his sons were commonly called the sons of God. That Seth means "resurrection" is also the opinion of Augustine (*De Civitate Dei*, xv, 17, 18): "Ita Seth, quod interpretatur resurrectio."

The most remarkable of the traditions, however, is undoubtedly the one which we read in the Apocryphal Gospel of Nicodemus, c. 19:

"While John, therefore, was thus teaching those in Hades, the first-created and forefather Adam heard and said to his son Seth, My son, I wish thee to tell the forefathers of the race of men and the prophets all that thou heardest from Michael, the archangel, when I sent thee to the gates of Paradise to implore God that he might send thee his angel to give thee oil from the tree of mercy, with which to anoint my body when I was sick. Then Seth said, Prophets and patriarchs, hear. When my father Adam, the first-created, was about to fall, once upon a time, into death, he sent me to make entreaty to God, very close by the gate of Paradise, that he would guide me by an angel to the tree of compassion, and that I might take oil and anoint my father, and that he might rise up from his sickness, which thing, therefore, I then did. And after the prayer an angel of the Lord came and said to me, What, Seth, dost thou ask? Dost thou ask oil which raiseth up the sick, or the tree from which this oil flows, on account of the sickness of thy father? This is not to be found now. Go, therefore, and tell thy father that after the accomplishing of 5500 years from the creation of the world, then shall come into the world the only-begotten Son of God, being made man; and he shall anoint him with this oil, and shall raise him up, and shall baptize with water and with the Holy Spirit both him and those out of him, and then shall he be healed of every disease; but now this is impossible. When the prophets and the patriarchs heard these words, they rejoiced greatly."

In the Apocryphal literature Seth plays a prominent rôle, and even in *Reynard the Fox* Seth is mentioned as seeking for the oil of compassion:

"Die drei gegrabenen Namen
Brachte Seth der Fromme vom Paradiese herunieder,
Als er das Oel der Barmherzigkeit suchte."

See Fabricius, *Cod. Pseudepigr. V. T.* i, 139 sq.; ii, 49 sq.; Syncellus, *Chronogr.* p. 10; Selden, *Diss. de Horto Hedenis* in his *Otia Theolog.* p. 600; Baring-Gould, *Legends of the Patriarchs and Prophets*, p. 81 sq. (B. P.)

Sethians, or **Sethites**, a sect of the Ophites (q. v.), of the 2d century, who paid divine honor to Seth, believing him to have reappeared in the person of Jesus Christ. They taught that Seth was made by a third divinity, and substituted in the room of the two families of Abel and Cain, destroyed by the deluge. They were thus distinguished from the Cainites (q. v.), who assigned the highest place to Cain. The Sethians regarded Cain as a representative of the Hylic, Abel of the Psychical, and Seth, who was finally to reappear in the person of the Messiah, of the Pneumatic principle. See Neander, *Church Hist.* (Torrey), i, 448.

Se'thur (Heb. *Sethur'*, סְתוּר, *hidden;* Sept. Σαθούρ), the son of Michael, of the tribe of Asher, and one of the twelve spies sent by Moses to view the promised land (Numb. xiii, 13). B.C. 1657. See Van Sarn, *Obs. Lightfootiana de Nomine Sethur* (in the *Miscell. Duisb.* i, 482 sq.).

Set-off (or **Offset**), the part of a wall, etc., which is exposed horizontally when the portion above it is reduced in thickness. Set-offs are not unfrequently covered, and in great measure concealed, by cornices or projecting mouldings, but are more usually plain. In the latter case, in classical architecture, they are generally nearly or quite flat on the top, but in Gothic architecture are sloped, and in most instances have a projecting drip on the lower edge to prevent the wet from running down the walls: this is especially observable in the set-offs of buttresses.—Parker, *Glossary of Architecture*, s. v.

Cockington, Devon.

Se ton aphthiton MONARCHEN (Σὲ τὸν ἄφθιτον μονάρχην, *Thee the Everlasting King*) is the beginning of a hymn written εἰς Χριστόν (to Christ) by Gregory of Nazianzum (q. v.). The first few lines of this hymn run thus in Mrs. Charles's version:

"Hear us now, Eternal Monarch,
Grant us now to hymn and praise thee—
Thee the King, and thee the Master!
By whom are our hymns and praises,
By whom are the choirs of angels,
By whom flow the ceaseless ages,
By whom only shines the sun,
By whom walks the moon in brightness,
By whom smile the stars in beauty,
By whom all the race of mortals
Have received their godlike reason,
And thine other works outshone."

For the original Greek, together with a German translation, comp. Bässler, *Auswahl altchristlicher Lieder*, p. 10, 156; Rambach, *Anthologie christlicher Gesänge*. i, 48 sq.; Fortlage, *Gesänge christlicher Vorzeit*, p. 23, 361;

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Mrs. Charles, *The Voice of Christian Life in Song*, p. 62 sq. (B. P.)

Seton, Elizabeth Ann, founder of the Sisters of Charity in the United States, was born in New York city, Aug. 28, 1774. She was the daughter of Dr. Richard Bayley, and in her twentieth year married William Seton, whom she accompanied to Italy in 1803. Upon his death, in Pisa, in 1804, she returned to New York and entered the Roman Catholic Church, March 14, 1805. Left, by her husband's misfortunes, without resources, she opened a school in Baltimore in 1805-08. With her sisters-in-law, Harriet and Cecilia Seton, she took the veil as Sister of Charity, Jan. 1, 1809, at Emmettsburg, Md. (being the first members of that order in the United States). A conventual establishment was opened at Emmettsburg, July 30, 1812, with "Mother Seton" as superior-general. She died at Emmettsburg, Jan. 4, 1821. See White, *Life of Eliz. A. Seton* (N. Y. 1853; 5th ed. Baltimore, 1865); Seton [Rev. Robert], *Memoir, Letters*, etc., *of E. A. Seton* (N. Y. 1869, 2 vols.). See Sisters of Charity.

Settlements, Violent, took place when a patron in Scotland presented a clergyman whom the people would not have, but whom the ecclesiastical courts were determined, in spite of all opposition, to ordain. In such cases the parish sometimes rose to oppose the settlement by force, and obstructed the presbytery. The military were occasionally called to protect the presbytery. Such scenes happened in many parts of the country. See Eadie, *Eccles. Cyclop.* s. v.

Seven (שֶׁבַע, *sheba*). The frequent recurrence of certain numbers in the sacred literature of the Hebrews is obvious to the most superficial reader; and it is almost equally obvious that these numbers are associated with certain ideas, so as in some instances to lose their numerical force, and to pass over into the province of symbolic signs. This is more or less true of the numbers three, four, seven, twelve, and forty; but seven so far surpasses the rest, both in the frequency with which it recurs, and in the importance of the objects with which it is associated, that it may fairly be termed the *representative* symbolic number. It has hence attracted considerable attention, and may be said to be the keystone on which the symbolism of numbers depends. The origin of this symbolism is a question that meets us at the threshold of any discussion as to the number seven. Our limits will not permit us to follow out this question to its legitimate extent, but we may briefly state that the views of Biblical critics may be ranged under two heads, according as the symbolism is attributed to theoretical speculations as to the internal properties of the number itself, or to external associations of a physical or historical character. According to the former of these views, the symbolism of the number seven would be traced back to the symbolism of its component elements three and four, the first of which = Divinity, and the second = Humanity, whence seven = Divinity + Humanity, or, in other words, the union between God and man, as effected by the manifestations of the Divinity in creation and revelation. So again the symbolism of twelve is explained as the symbolism of 3×4, or a second combination of the same two elements, though in different proportions, the representative number of Humanity, as a multiplier, assuming a more prominent position (Bähr, *Symbolik*, i, 187, 201, 224). This theory is seductive from its ingenuity and its appeal to the imagination, but there appears to be little foundation for it. For (1) we do not find any indication, in early times at all events, that the number seven was resolved into three and four, rather than into any other arithmetical elements, such as two and five. Bengel notes such a division as running through the heptads of the Apocalypse (*Gnomon*, at Rev. xvi, 1), and the remark undoubtedly holds good in certain instances, e. g. the trumpets, the three latter being distinguished from the four former by the triple "woe" (Rev. viii, 13); but in other instances, e. g. in reference to the promises (*Gnomon*, at Rev. ii, 7), the distinction is not so well established; and even if it were, an explanation might be found in the adaptation of such a division to the subject in hand. The attempt to discover such a distinction in the Mosaic writings—as, for instance, where an act is to be done on the third day out of seven (Numb. xix, 12)—appears to be a failure. (2) It would be difficult to show that any associations of a sacred nature were assigned to three and four previously to the sanctity of seven. This latter number is so far the sacred number κατ' ἐξοχήν that we should be less surprised if, by a process the reverse of the one assumed, sanctity had been subsequently attached to three and four as the supposed elements of seven. But (3) all such speculations on mere numbers are alien to the spirit of Hebrew thought; they belong to a different stage of society, in which speculation is rife, and is systematized by the existence of schools of philosophy.

We turn to the second class of opinions, which attribute the symbolism of the number seven to external associations. This class may be again subdivided into two, according as the symbolism is supposed to have originated in the observation of purely physical phenomena, or, on the other hand, in the peculiar religious enactments of Mosaism. The influence of the number seven was not restricted to the Hebrews; it prevailed among the Persians (Esth. i, 10, 14), among the ancient Indians (Von Bohlen, *Alt. Indien*, ii, 224 sq.), among the Greeks and Romans to a certain extent, and probably among all nations where the week of seven days was established, as in China, Egypt, Arabia, etc. (Ideler, *Chronol.* i, 88, 178; ii, 473). Cicero calls it the knot and cement of all things, as being that by which the natural and spiritual world are comprehended in one idea (*Tusc. Quæst.* i, 10). The wide range of the word *seven* is in this respect an interesting and significant fact: with the exception of "six," it is the only numeral which the Shemitic languages have in common with the Indo-European; for the Hebrew *sheba* is essentially the same as ἑπτά, *septem*, *seven*, and the Sanscrit, Persian, and Gothic names for this number (Pott, *Etym. Forsch.* i, 129). In the countries above enumerated, the institution of seven as a cyclical number is attributed to the observation of the changes of the moon or to the supposed number of the planets. The Hebrews are held by some writers to have borrowed their notions of the sanctity of seven from their heathen neighbors, either wholly or partially (Von Bohlen, *Introd. to Gen.* i, 216 sq.; Hengstenberg, *Balaam* [Clark's ed.], p. 393); but the peculiarity of the Hebrew view consists in the special dignity of the *seventh*, and not simply in that of *seven*. Whatever influence, therefore, may be assigned to astronomical observation or to prescriptive usage, in regard to the original institution of the week, we cannot trace back the peculiar associations of the Hebrews further than to the point when the seventh day was consecrated to the purposes of religious rest.

Assuming this, therefore, as our starting-point, the first idea associated with seven would be that of *religious periodicity*. The Sabbath, being the seventh day, suggested the adoption of seven as the *coefficient*, so to say, for the appointment of all sacred periods; and we thus find the seventh month ushered in by the Feast of Trumpets, and signalized by the celebration of the Feast of Tabernacles and the great Day of Atonement; seven weeks as the interval between the Passover and the Pentecost; the seventh year as the sabbatical year; and the year succeeding 7×7 years as the jubilee year. From the idea of periodicity it passed, by an easy transition, to the *duration* or *repetition* of religious proceedings; and thus seven days were appointed as the length of the feasts of Passover and Tabernacles; seven days for the ceremonies of the consecration of priests; seven days for the interval to elapse between the occasion and the removal of various kinds of legal uncleanness, as after childbirth, after contact with a corpse, etc.; seven

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times appointed for aspersion either of the blood of the victim (e. g. Lev. iv, 6; xvi, 14) or of the water of purification (xiv, 51; comp. 2 Kings v, 10, 14); seven things to be offered in sacrifice (oxen, sheep, goats, pigeons, wheat, oil, wine); seven victims to be offered on any special occasion, as in Balaam's sacrifice (Numb. xxiii, 1), and especially at the ratification of a treaty, the notion of seven being embodied in the very term (שָׁבַע) signifying to swear, literally meaning to *do seven times* (Gen. xxi, 28; comp. Herod. iii, 8 for a similar custom among the Arabians). The same idea is further carried out in the vessels and arrangements of the Tabernacle—in the seven arms of the golden candlestick, and the seven chief utensils (altar of burnt-offerings, laver, showbread table, altar of incense, candlestick, ark, mercy-seat).

The number seven, having thus been impressed with the seal of sanctity as the symbol of all connected with the Divinity, was adopted generally as a *cyclical* number, with the subordinate notions of perfection or completeness. It hence appears in cases where the notion of satisfaction is required, as in reference to punishment for wrongs (Gen. iv, 15; Lev. xxvi, 18, 28; Psa. lxxix, 12; Prov. vi, 31), or to forgiveness of them (Matt. xviii, 21). It is again mentioned in a variety of passages too numerous for quotation (e. g. Job v, 19; Jer. xv, 9; Matt. xii. 45) in a sense analogous to that of a "round number," but with the additional idea of sufficiency and completeness. To the same head we may refer the numerous instances in which persons or things are mentioned by sevens in the historical portions of the Bible —e. g. the seven kine and the seven ears of corn in Pharaoh's dream, the seven daughters of the priest of Midian, the seven sons of Jesse, the seven deacons, the seven sons of Sceva, the twice seven generations in the pedigree of Jesus (Matt. i, 17); and, again, the still more numerous instances in which periods of seven days or seven years are combined with the repetition of an act seven times; as, in the taking of Jericho, the town was surrounded for seven days, and on the seventh day it fell at the blast of seven trumpets borne round the town seven times by seven priests; or, again, at the flood, an interval of seven days elapsed between the notice to enter the ark and the coming of the flood, the beasts entered by sevens, seven days elapsed between the two missions of the dove, etc. So, again, in private life, seven years appear to have been the usual period of a hiring (Gen. xxix, 18), seven days for a marriage-festival (ver. 27; Judg. xiv, 12), and the same, or in some cases seventy days, for mourning for the dead (Gen. l, 3, 10; 1 Sam. xxxi, 13).

The foregoing applications of the number seven become of great practical importance in connection with the interpretation of some of the prophetical portions of the Bible, and particularly of the Apocalypse. For in this latter book the ever-recurring number seven both serves as the mould which has decided the external form of the work, and also, to a certain degree, penetrates into the essence of it. We have but to run over the chief subjects of that book—the seven churches, the seven seals, the seven trumpets, the seven vials, the seven angels, the seven spirits before the throne, the seven horns and seven eyes of the Lamb, etc.—in order to see the necessity of deciding whether the number is to be accepted in a literal or a metaphorical sense—in other words, whether it represents a number or a quality. The decision of this question affects not only the number seven, but also the number which stands in a relation of antagonism to seven, viz. the half of seven, which appears under the form of forty-two months, = 3½ years (Rev. xiii, 5); twelve hundred and sixty days, also = 3½ years (xi, 3; xii, 6); and, again, a time, times, and half a time, = 3½ years (xii, 14). We find this number frequently recurring in the Old Test., as in the forty-two stations of the wilderness (Numb. xxxiii); the three and a half years of the famine in Elijah's time (Luke iv, 25); the "time, times, and the dividing of time," during which the persecution of Antiochus Epiphanes was to last (Dan. vii, 25), a similar period being again described as "the midst of the week," i. e. the half of seven years (ix, 27); "a time, times, and a half" (xii, 7); and again, probably, in the number of days specified in Dan. viii, 14; xii, 11, 12. If the number seven express the notion of completeness, then the number half-seven = incompleteness and the secondary ideas of suffering and disaster: if the one represent divine agency, the other we may expect to represent human agency. Mere numerical calculations would thus, in regard to unfulfilled prophecy, be either wholly superseded, or, at all events, take a subordinate position to the general idea conveyed.—Smith. See *Journal of Sacred Literature*, Oct. 1851, p. 134 sq.; *New-Englander*, No. 1858. See NUMBER.

Seven Capital Sins. See SEVEN DEADLY SINS.

Seven Chief Virtues, THE. According to the teaching of the Roman Catholic Church, these virtues are faith, hope, charity, prudence, temperance, chastity, and fortitude.

Seven Days After, the term by which the octave of a festival is described in the Book of Common Prayer. Thus the proper prefaces in the communion service, except that for Trinity Sunday, are to be said upon certain days, and, likewise, during seven days afterwards.—Lee, *Glossary of Liturg. Terms*, s. v.

Seven Deadly Sins, THE, as defined by the Romish Church, are pride, anger, envy, sloth, lust, covetousness, and gluttony.

Seven Dolors OF THE BLESSED VIRGIN MARY, *Feast of*, a modern festival of the Roman Catholic Church, which, although bearing the name of devotion to the Virgin Mary, in reality regards those incidents in the life and passion of Christ with which his mother is most closely associated. This festival is celebrated on the Friday preceding Palm-Sunday (q. v.). The "Dolors," or sorrows, of the Blessed Virgin, have long been a favorite theme of Roman Catholic devotion, of which the pathetic *Stabat Mater Dolorosa* is the best-known and most popular expression; and the festival of the Seven Dolors is intended to individualize the incidents of her sorrows, and to present them for meditation. The seven incidents referred to under the title of "Dolors" are: 1. The prediction of Simeon (Luke ii, 34); 2. The flight into Egypt; 3. The loss of Jesus in Jerusalem; 4. The sight of Jesus bearing his cross towards Calvary; 5. The sight of Jesus upon the cross; 6. The piercing of his side with the lance; 7. His burial. This festival was instituted by pope Benedict XIII in 1725.—*Chambers's Encyclop.* s. v.

Seven Heroes OF THEBES. See THEBES, SEVEN HEROES OF.

Seven Sacraments. The Council of Trent, session 7, canon i, says, "If any one shall say that the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that they are more or less than *seven*—to wit, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony—or even that any one of these seven is not truly and properly a sacrament, let him be anathema." See SACRAMENT.

Seven Sleepers, the heroes of a celebrated legend, first related by Gregory of Tours at the close of the 6th century (*De Gloria Martyrum*, c. 96); but the date of which is assigned to the 3d century and to the persecution of the Christians under Decius. According to the narrative, seven Christians of Ephesus took refuge in a cave near the city, where they were discovered by their pursuers, who walled up the entrance in order to starve them to death. A miracle, however, was interposed in their behalf: they fell into a preternatural sleep, in which they lay for nearly two hundred years. The concealment is supposed to have taken place in 250 or

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251, and the sleepers to have been reanimated in 447. Their sleep seemed to them to have been for only a night, and they were greatly astonished, on going into the city, to see the cross exposed upon the church-tops, which but a few hours ago, as it appeared, was the object of contempt. Their wonderful story told, they were conducted in triumph into the city; but all died at the same moment. See Herzog, s. v. "Siebenschläfer."

Seven Spirits AND ORDERS OF THE CLERGY. The Roman Catholics of the Western Church, in general, abide firmly by the principle established by the schoolmen, that the priesthood is to consist of *seven* classes, corresponding to the seven spirits of God. Of these the three who are chiefly employed in the duties of the ministerial office compose the superior order [see CLERGY, 3]; and the four whose duty it is to wait upon the clergy in their ministrations, and to assist in conducting public worship, belong to the inferior order. See Coleman, *Christ. Antiq.* p. 73.

Sevenfold Gifts, the gifts of the Holy Spirit; so called from their enumeration in Isa. xi, 1–6. There is an allusion to them in the hymn *Veni, Creator Spiritus* in the Ordinal (q. v.), thus—

> "Come, Holy Ghost, our souls inspire,
> And lighten with celestial fire:
> Thou the anointing Spirit art,
> Who dost thy *sevenfold gifts* impart."

In a prayer of the Order of Confirmation these gifts are specified as follows: "Daily increase in them thy manifold gifts of grace — the spirit of *wisdom* and *understanding*, the spirit of *counsel* and ghostly *strength*, the spirit of *knowledge* and true *godliness;* and fill them, O Lord, with the spirit of thy holy *fear*." See Stanton, *Dict. of the Church*, s. v.

Seventh-day. See SABBATH.

Seventh-day Baptists. See BAPTISTS.

Seventh-day Baptists (GERMAN). See BAPTISTS.

Seventy (שִׁבְעִים, *shibim*), as being the multiple of the full number seven and the perfect number ten, shares in the sacredness or conventionality of the former in Scripture. See SEVEN. They are sometimes put in contrast in the complete phrase "seventy times seven" (Gen. iv, 24; Matt. xviii, 21). Some of the most remarkable combinations of this number are specified below.

SEVENTY DISCIPLES OF OUR LORD (Luke x, 1, 17). These seem to have been appointed in accordance with the symbolism of the seventy members of Jacob's household (Exod. i, 5) and, likewise, the seventy elders of the Jews (xxiv, 1; Numb. xi, 16). See SANHEDRIM. The following is the traditionary list of their names (see Townsend, *New Test.;* and the monographs cited by Danz, *Wörterb.* s. v. "Lucas," Nos. 60–63; and by Hase, *Leben Jesu*, p. 165):

1. Agabus the prophet.
2. Amphias of Odyssus, sometimes called Amphiatus.
3. Ananias, who baptized Paul, bishop of Damascus.
4. Andronicus of Pannonia, or Spain.
5. Apelles of Smyrna, or Heraclea.
6. Apollo of Cæsarea.
7. Aristarchus of Apamea.
8. Aristobulus of Britain.
9. Artemas of Lystra.
10. Asyncritus of Hyrcania.
11. Barnabas of Milan.
12. Barnabas of Heraclea.
13. Cæsar of Dyrrachium.
14. Caius of Ephesus.
15. Corpus of Berytus in Thrace.
16. Cephas, bishop of Konia.
17. Clemens of Sardinia.
18. Cleophas of Jerusalem.
19. Crescens of Chalcedon in Galatia.
20. Damas, a priest of idols.
21. Epenetus of Carthage.
22. Epaphroditus of Andrince.
23. Erastus of Paneas, or of the Philippians.
24. Evodias of Antioch.
25. Hermas of Philippi, or Philippolis.
26. Hermes of Dalmatia.
27. Hermogenes, who followed Simon Magus.
28. Hermogenes, bishop of the Megarenes.
29. Herodion of Tarsus.
30. James, the brother of our Lord, at Jerusalem.
31. Jason of Tarsus.
32. Jesus Justus, bishop of Eleutheropolis.
33. Linus of Rome.
34. Luke the Evangelist.
35. Lucius of Laodicea in Syria.
36. Mark, who is also John, of Biblopolis, or Biblus.
37. Mark the Evangelist, bishop of Alexandria.
38. Mark, the nephew of Barnabas, bishop of Apollonia.
39. Matthias, afterwards the apostle.
40. Narcissus of Athens.
41. Nicanor, who died when Stephen suffered martyrdom.
42. Nicolaus of Samaria.
43. Olympius, a martyr at Rome.
44. Onesiphorus, bishop of Corone.
45. Parmenas of the Soli.
46. Patrobulus, the same with Patrobas (Rom. xvi, 14) of Puteoli, or, according to others, of Naples.
47. Philemon of Gaza.
48. Philemon, called in the Acts Philip, who baptized the eunuch of Candace, of Trallium, in Asia.
49. Philologus of Sinope.
50. Phlegon, bishop of Marathon.
51. Phigellus of Ephesus, who followed Simon Magus.
52. Prochorus of Nicomedia, in Bithynia.
53. Pudens.
54. Quartus of Berytus.
55. Rhodion, a martyr at Rome.
56. Rufus of Thebes.
57. Silas of Corinth.
58. Sylvanus of Thessalonica.
59. Sosipater of Iconium.
60. Sosthenes of Colophon.
61. Stachys of Byzantium.
62. Stephen, the first martyr.
63. Tertius of Iconium.
64. Thaddæus, who carried the epistle of Jesus to Edessa, to Abgarus.
65. Timon of Bostra of the Arabians.
66. Trophimus, who suffered martyrdom with Paul.
67. Tychicus, bishop of Chalcedon, of Bithynia.
68. Tychicus of Colophon.
69. Urbanus of Macedonia.
70. Zenas of Diospolis.

SEVENTY WEEKS OF DANIEL'S PROPHECY (Dan. ix, 25–27). This is so important a link in sacred prediction and chronology as to justify its somewhat extensive treatment here. We first give an exact translation of the passage.

"Seventy heptads are decreed [to transpire] upon thy nation, and upon thy holy city, for [entirely] closing the [punishment of] sin, and for sealing up [the retributive sentence against their] offences, and for expiating guilt, and for bringing in [the state of] perpetual righteousness, and for sealing up [the verification of] vision and prophet, and for anointing holy of holies. And thou shalt know and consider, [that] from [the time of] a command occurring for returning and building [i. e. for rebuilding] Jerusalem till [the coming of] Messiah prince, [shall intervene] seven heptads, and sixty and two heptads; [its] street shall return and be built [i. e. shall be rebuilt], and [its] fosse, and [that] in distress of the times. And after the sixty and two heptads, Messiah shall be cut off, and nothing [shall be left] to him; and people of the coming prince shall destroy the city and the holy [building] and his end [of fighting shall come] with [*or*, like] a flood, and until the end of warring [shall occur the] decreed desolations. And he shall establish a covenant towards many [persons during] one heptad, and [at the] middle of the heptad he shall cause to cease sacrifice and offering; and upon [the topmost] corner [of the Temple shall be reared] abominations [i. e. idolatrous images] of [the] desolator, and [that] till completion, and a decreed [one] shall pour out upon [the] desolator."

In ver. 24 we have a general view of the last great period of the Jewish Church (see the middle line in the diagram). It was to embrace four hundred and ninety years, from their permanent release from Babylonian bondage till the time when God would cast them finally off for their incorrigible unbelief. See WEEK. Within this space Jehovah would fulfil what he had predicted, and accomplish all his designs respecting them under their special relation. The particulars noted in this cursory survey are, first, the conclusion of the then existing exile (expressed in three variations, of which the last phrase, "expiating guilt," explains the two former, "closing the sin" and "sealing up offences"); next, the fulfilment of ancient prophecy by ushering in the religious prosperity of Gospel times;

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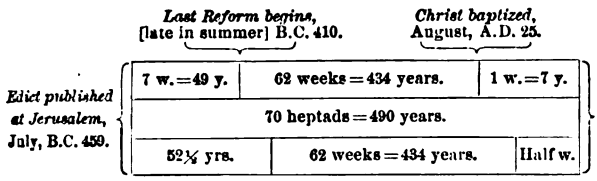
Last Reform begins, [late in summer] B.C. 410.
Christ baptized, August, A.D. 25.
Edict published at Jerusalem, July, B.C. 459.
7 w. = 49 y.
62 weeks = 434 years.
1 w. = 7 y.
70 heptads = 490 years.
52½ yrs.
62 weeks = 434 years.
Half w.
Jews rejected, September, A.D. 32.
Reform completed, [early in spring] B.C. 405.
Christ sacrificed, March 18, A.D. 29.

Sequel.—Jerusalem razed by the Romans, A.D. 70.

and, lastly, as the essential feature, the consecration of the Messiah to his redeeming office.

The only "command" answering to that of ver. 25 is that of Artaxerxes Longimanus, issued in the seventh year of his reign, and recorded in the seventh chapter of Ezra, as Prideaux has abundantly shown (*Connection*, s. a. 409), and as most critics agree. At this time, also, more Jews returned to their home than at any other, and the literal as well as spiritual "rebuilding of Jerusalem" was prosecuted with unsurpassed vigor. The period here referred to extends "*till* the Messiah" (see the upper line of above diagram); that is, as far as his public recognition as such by the voice at his baptism, the "anointing" of the previous verse; and not to his *death*—as is commonly supposed, but which is afterwards referred to in very different language—nor to his *birth*, which would make the entire compass of the prophecy vary much from four hundred and ninety years. The period of this verse is divided into two portions of "seven heptads" and "sixty-two heptads," as if the "command" from which it dates were renewed at the end of the first portion; and this we find was the case. Ezra, under whom this reformation of the state and religion began, was succeeded in the work by Nehemiah, who, having occasion to return to Persia in the twenty-fifth year after the commencement of the work (Neh. xiii, 6), returned "after certain days," and found that it had so far retrograded that he was obliged to institute it anew. The length of his stay at court is not given, but it must have been considerable to allow so great a backsliding among the lately reformed Jews. Prideaux contends that his return to Judæa was after an absence of twenty-four years; and we have supposed the new reform then set on foot by him to have occupied a little over three years, which is certainly none too much time for the task (see the lower line of the diagram). The "rebuilding of the streets and intrenchments in times of distress" seems to refer, in its literal sense, to the former part especially of the forty-nine years (comp. Neh. iv), very little having been previously done towards rebuilding the *city*, although former decrees had been issued for repairing the Temple; and in its spiritual import it applies to the whole time, and peculiarly to the three years of the last reform.

The "sixty-two weeks" of ver. 26, be it observed, are not said to commence at the end of the "seven weeks" of ver. 25, but, in more general terms, after the "distressing times" during which the reform was going on; hence they properly date from the end of that reform, when things became permanently settled. It is in consequence of a failure to notice this variation in the limits of the two periods of sixty-two weeks referred to by the prophet (comp. the middle portions of the upper and of the lower line in the diagram) that critics have thrown the whole scheme of this prophecy into disorder, in applying to the same event such irreconcilable language as is used in describing some of its different elements. By the ravaging invasion of foreigners here foretold is manifestly intended the destruction of Jerusalem by the Roman troops, whose emperor's son, Titus, is here styled a "prince" in command of them. The same allusion is also clear from the latter part of the following verse. But this event must not be included within the seventy weeks; because, in the first place, the accomplishment would not sustain such a view—from the decree, B.C. 459, to the destruction of Jerusalem, A.D. 70, being five hundred and twenty-eight years; secondly, the language of ver. 24 does not require it—as it is not embraced in the purposes for which the seventy weeks are there stated to be appointed to Jerusalem and its inhabitants; and, lastly, the Jews then no longer formed a link in the chain of ecclesiastical history in the divine sense—Christian believers having become the true descendants of Abraham. At the close of the verse we have the judgments with which God would afflict the Jews for cutting off the Messiah: these would be so severe that the prophet (or, rather, the angel instructing him) cannot refrain from introducing them here in connection with that event, although he afterwards adverts to them in their proper order. What these sufferings were, Josephus narrates with a minuteness that chills the blood, affording a wonderful coincidence with the prediction of Moses in Deut. xxviii, 15–68; they are here called a "flood," the well-known Scripture emblem of terrible political calamities (as in Isa. viii, 7, 8; Dan. xi, 10, 22; Nah. i, 8).

Ver. 27 has given greater trouble to critics than any other in the whole passage; and, indeed, the common theory by which the seventy weeks are made to end with the crucifixion is flatly contradicted by the cessation of the daily sacrificial offerings at the Temple "in the middle of the week." All attempts to crowd aside this point are in vain; for such an abolition could not be said to occur in any pertinent sense before the offering of the great sacrifice, especially as Jesus himself, during his ministry, always countenanced their celebration. Besides, the advocates of this scheme are obliged to make this last "week" encroach upon the preceding "sixty-two weeks," so as to include John the Baptist's ministry, in order to make out seven years for "confirming the covenant;" and when they have done this, they run counter to the previous explicit direction, which makes the first sixty-nine weeks come down "*to* the Messiah," and not end at John. By means of the double line of dates exhibited in the above diagram, all this is harmoniously adjusted; and, at the same time, the only satisfactory interpretation is retained—that, after the true atonement, these typical oblations ceased to have any meaning or efficacy, although before it they could not consistently be dispensed with, even by Christ and his apostles.

The seventy weeks, therefore, were allotted to the Jews as their only season of favor or mercy as a Church, and we know that they were not immediately cast off upon their murder of Christ (see Luke xxiv, 27; Acts iii, 12–26). The Gospel was specially directed to be first preached to them; and not only during our Saviour's personal ministry, but for several years afterwards, the invitations of grace were confined to them. The first instance of a "turning to the Gentiles" proper was the baptism of the Roman centurion Cornelius, during the fourth year after the resurrection of Christ. In this interval the Jewish people had shown their determined opposition to the new "covenant" by imprisoning the apostles, stoning Stephen to death, and officially proscribing Christianity through Sanhedrim. Soon after this martyrdom occurred the conversion of Saul, who "was a chosen vessel to bear God's name to the Gentiles;" and about two years after this event the door was thrown wide open for their admission into the covenant relation of the Church, instead of the Jews, by the vision of Peter and the conversion of Cornelius. Here we find a marked epoch, fixed by the finger of

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God in all the miraculous circumstances of the event, as well as by the formal apostolical decree ratifying it, and obviously forming the great turning-point between the two dispensations. We find no evidence that "many" of the Jews embraced Christianity after this period, although they had been converted in great numbers on several occasions under the apostles' preaching, not only in Judæa, but also in Galilee, and even among the semi-Jewish inhabitants of Samaria. The Jews had now rejected Christ as a nation with a tested and incorrigible hatred; and having thus disowned their God, they were forsaken by him, and devoted to destruction, as the prophet intimates would be their retribution for that "decision" in which the four hundred and ninety years of this their second and last probation in the promised land would result. It is thus strictly true that Christ personally and by his apostles "established the covenant" which had formerly been made, and was now renewed, with *many* of the chosen people for precisely seven years after his public appearance as a teacher; in the very *middle* of which space he superseded forever the sacrificial offerings of the Mosaic ritual by the one perfect and sufficient offering of his own body on the cross.

In the latter part of this verse we have a graphic outline of the terrible catastrophe that should fall upon the Jews in consequence of their rejection of the Messiah—a desolation that should not cease to cover them but by the extinction of the oppressing nation: it forms an appendix to the main prophecy. Our Saviour's language leaves no doubt as to the application of this passage, in his memorable warning to his disciples that when they should be about to "see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they should then "flee into the mountains" (Matt. xxiv, 15, 16; comp. xxiii, 36, 38).

In the scheme at the head of preceding page, several chronological points have been partially assumed which entire satisfaction with the results obtained would require to be fully proved. A minute investigation of the grounds on which all the dates involved rest would occupy too much space for the present discussion; we therefore content ourselves with determining the two boundary dates of the entire period, trusting the intermediate ones to such incidental evidences of their correctness as may have been afforded in the foregoing elucidation, or may arise in connection with the settlement proposed (see Browne, *Ordo Sæclorum*, p. 96–107, 202). If these widely distant points can be fixed by definite data independently of each other, the correspondence of the *interval* will afford strong presumption that it is the true one, which will be heightened as the subdivisions fall naturally into their prescribed limits; and thus the above coincidence in the character of the *events* will receive all the confirmation that the nature of the case admits.

1. *The Date of the Edict.*—We have supposed this to be from the time of its taking effect at Jerusalem rather than from that of its nominal issue at Babylon. The difference, however (being only four months), will not seriously affect the argument. Ezra states (vii, 8) that "he arrived at Jerusalem in the fifth month [*Ab*, our July–August] of the seventh year of the king," Artaxerxes. Ctesias, who had every opportunity to know, makes Artaxerxes to have reigned forty-two years; and Thucydides states that an Athenian embassy sent to Ephesus in the winter that closed the seventh year of the Peloponnesian war was there met with the news of Artaxerxes's death: πυθόμενοι . . . Ἀρταξέρξην . . . νεωστὶ τεθνηκότα (κατὰ γὰρ τοῦτον τὸν χρόνον ἐτελεύτησεν) (*Bell. Pelop.* iv, 50). Now this war began in the spring of B.C. 431, as all allow (Thuc. ii, 2), and its seventh year expired with the spring of B.C. 424; consequently, Artaxerxes died in the winter introducing this latter calendar year, and his reign began some time in B.C. 466. The same historian also states that Themistocles, in his flight to Asia, having been driven by a storm into the Athenian fleet, at that time blockading Naxos, managed to get safely carried away to Ephesus, whence he despatched a letter of solicitation to Artaxerxes, then lately invested with royalty, νεωστὶ βασιλεύοντα (*Bell. Pelop.* i, 137). The date of the conquest of that island is B.C. 466, which is, therefore, also that of the Persian king's accession. It is now necessary to fix the *season* of the year in which he became king. If Ctesias means that his reign lasted forty-two *full* years, or a little over rather than under that length, the accession must be dated prior to the beginning of B.C. 466; but it is more in accordance with the usual computation of reigns to give the number of *current* years, if nearly full, and this will bring the date of accession down to about the beginning of summer, B.C. 466. This result is also more in accordance with the simultaneous capture of Naxos, which can hardly have occurred earlier in that year. I may add that it likewise explains the length assigned to this reign (forty-one years) by Ptolemy, in his astronomical canon, although he has misled modern compilers of ancient history by beginning it in B.C. 465, having apparently himself fallen into some confusion, from silently annexing the short intermediate periods of anarchy, sometimes to the preceding and at others to the ensuing reign. The "seventh year" of Artaxerxes, therefore, began about the summer of B.C. 460, and the "first [Hebrew] month" (Nisan) occurring within that twelvemonth gives the following March–April of B.C. 459 as the time when Ezra received his commission to proceed to Jerusalem for the purpose of executing the royal mandate.

2. *The Date of the Conversion of Cornelius.*—The solution of this question will be the determination of the distance of this event from the time of our Saviour's Passion; the absolute date of this latter occurrence must, therefore, first be determined. This is ascertained to have taken place in A.D. 29 by a comparison of the duration of Christ's ministry with the historical data of Luke iii, 1–23; but the investigation is too long to be inserted here. See CHRONOLOGY. A ready mode of testing this conclusion is by observing that this is the only one of the adjacent series of years in which the calculated date of the equinoctial full moon coincides with that of the Friday of the crucifixion Passover, as any one may see—with sufficient accuracy for ordinary purposes—by computing the mean lunations and the week-day back from the present time. This brings the date of Christ's baptism to A.D. 25; and the whole tenor of the Gospel narratives indicates that this took place in the latter part of summer.

The following are special treatises on this prophecy: Hulsius, *Abrahamelis Com. in LXX Heb. Confut.* (Breda, 1653); Calov, *De LXX Septimanis* (Vitemb. 1663); Sosimann, *De LXX Hebd. Dan.* (Lugd. 1678); Schonwald, *Diss. de LXX Hebd.* (Jen. 1720); Marshall, *Treatise on the 70 Weeks of Daniel* (Lond. 1725); Markwick, *Calculation of the LXX Weeks of Daniel* (ibid. 1728); Pfaff, *Diss. de LXX Hebd.* (Tüb. 1734); Pagendorn, *Diss. de Hebd. Danielis* (Jen. 1745); Ayrolus, *Liber LXX Hebdomatum Resignatus* (Rom. 1748); Offerhaus, *De LXX Septimanis Danielis* (Groning. 1756); Parry, *On Daniel's 70 Weeks* (Northampton, 1762); Michaelis, *Versuch über d. 70 Wochen Daniels* (Gött. 1771); also *Epistolæ de LXX Hebdomadibus* (Lond. 1773); Hasenkamp, *Neue Erklär. d. 70 W.* (Lemgo, 1772); Kluit, *Explicatio LXX Hebd.* (Middelb. 1774); Jung, *Chronologia LXX Hebd.* (Heidelb. 1774); Blayney, *Dissertation on the 70 W.* (Oxf. 1775); Winter, *Sermons on the 70 W.* (Lond. 1777); Lorenz, *Interpret. Nov. LXX Hebd.* (Argent. 1781); Wiesner, *Inquis. in LXX Hebd.* (Wirceb. 1787); Vri, *Interpret. LXX Hebd.* (Oxon. 1788); Butt, *Commentary on the 70 W.* (Lond. 1807); Faber, *Dissertation on the 70 W.* (ibid. 1811); Stonard, *Dissertation on the 70 W.* (ibid. 1825); Scholl, *Comment. de LXX Hebd.* (Francf. 1829); Steudel, *Disq. de LXX Hebd.* (Tüb. 1833); Wieseler, *Die 70 W. erörtert* (Gött. 1839);

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Hoffmann, *Die 70 Jahrwochen* (Nuremb. 1836); Denny, *Charts of the 70 W.* (Lond. 1849); Blackley, *The 70 W. Explained* (ibid. 1850). See also the *Stud. und Krit.* 1834, ii, 270; 1858, iv; (Gettysb.) *Evangel. Rev.* April, 1867, iii; Goode, *Warburton Lect. for* 1854–58 (Lond. 1860). See DANIEL.

SEVENTY YEARS is a frequent number in Scripture, both symbolical and literal; e. g. the seventy years of Tyre's depression after its capture by Nebuchadnezzar till its relief by the downfall of Babylon (Isa. xxiii, 15–17); and especially the seventy years of the Jewish captivity at Babylon (Jer. xxv, 11; xxix, 10). See CAPTIVITY.

Severally. In the office for the baptism (Protestant Episcopal Church) of those of riper years, the questions proposed by the minister to the candidates are to be considered as addressed to them *severally*, and the answers to be made accordingly. By this rubric every candidate is to view himself as isolated and alone, although the minister is not obliged to distinctly propose the questions to every individual. In the Order of Confirmation there is a rubric somewhat analogous. The candidates "kneeling before the bishop, he shall lay his hands upon the head of *every one severally*, saying," etc. See Stanton, *Dict. of the Church*, s. v.

Severans, an old term not now in use, which seems to have signified a kind of cornice, or string-course.

Severians, a sect of Encratite Gnostics, successors of the Tatianists, whose complicated system of Æons they abandoned, but whose Encratite notions of creation they developed or heightened. The Severians held that the well-known Gnostic power Ialdabaoth was a great ruler of the powers; that from him sprang the Devil; that the Devil, being cast down to the earth in the form of a serpent, produced the vine, whose snake-like tendrils indicate its origin; that the Devil also created woman and the lower half of man. Eusebius states that the Severians made use of the law and prophets and Gospels, giving them a peculiar interpretation, but abused the apostle Paul and rejected his epistles, as also the Acts of the Apostles (Euseb. *Hist. Eccl.* iv, 29). Augustine, on the other hand, states that they rejected the Old Test. (Aug. *Hær.* xxiv). The tenet of the creation of the world by an inferior Demiurge presupposes the inherent evil of matter, and it is a natural deduction from this to deny the resurrection of the body. The Severians followed out their principle to this conclusion, according to Augustine (*Hær.* xxiv), while Natalis Alexander denies the probability of Augustine's report. The Severians were Docetæ, as were the Tatianists. See Blunt, *Dict. of Sects*, s. v.; Gardner, *Faiths of the World*, s. v. "Monophysites;" Hagenbach, *Hist. of Doct.* i, 280; Neander, *Ch. Hist.* iii, 170. See ENCRATITES; MONOPHYSITES.

Severiānus, bishop of Gabala, in Syria. The historical appearance of this personage is interwoven with the life and fortunes of John Chrysostom. During a protracted absence of the latter in Asia Minor, Severianus acted as his representative, and availed himself of the opportunity to intrigue against Chrysostom, for which he was expelled from Constantinople. Being soon recalled by his patroness, the empress Eudoxia, he became reconciled to Chrysostom; but he afterwards renewed his intriguing efforts in connection with Theophilus of Alexandria. His later history is unknown. Six sermons on the history of the creation, together with other sermons by this man, are published in the works of Chrysostom in the Montfaucon ed. i, vi, and the Mechitarists of Venice published certain of his homilies in 1827. On his life, see Palladius, *De Vita S. Joh. Chrysostom.*; Socrates, *Hist. Eccl.* vi, 18; Sozomen, *Hist. Eccl.* viii, 6.—Herzog, *Real-Encyklop.* s. v.

Severinus, ST., the apostle of Noricum. The records of his early life are scanty, but indicate that he was born of Christian parents in Italy early in the 5th century. He chose a hermit's life in early youth, and settled in the East in pursuance of that purpose, but soon returned to the West in order to devote himself to the active propagation of Christianity among the heathen, establishing himself first in Pannonia, but afterwards in Noricum. The latter was an imperial province lying between the river Danube and the Alps, and was intersected with Roman roads on which were located not only flourishing native towns, but numerous Roman colonies, municipalities, and camps, which contained a Roman population (comp. Strabo, iv, 206, and vii, 304, 313; Tacitus, *Ann.* ii, 63; id. *Hist.* i, 11, 70; Pliny, xxi, 7, 20; Ptolemy, ii, 1, 12; viii, 6, 2, 7; 1, 8, 2; Zosimus, iv, 35). The population had also adopted the Roman language, culture, and customs, and carried on an active trade with the Italian cities, particularly Rome and Aquileia. Christianity had, consequently, been long introduced when Severinus settled in Noricum; but it had failed to subdue the prevailing paganism, so that in the middle of the 4th century St. Valentine was repeatedly expelled from the country because of his attempts to preach the Gospel. A complete recognition was not accorded to Christianity until after Theodosius the Great had issued a general edict prohibiting all idolatry throughout the empire (in 392 [*Cod. Theod. de Paganis*, i, 7, 9, 11 sq.]); and an additional difficulty was encountered in the convulsions which grew out of the migration of Eastern nations then in progress.

Severinus fixed his residence in the neighborhood of Faviana, a town on the Danube near where the modern Pöchlarn stands, and engaged in the practice of a rigid asceticism. He also founded a monastery and gathered a large number of pupils, whom he trained, by precept and example, to imitate the virtues of the early Christians and to avoid the corrupt manners of the world. He never partook of food before sundown except on feast-days, walked constantly with bare feet, and always slept on a *cilicium* spread on the bare floor of his chamber. But, not content with fulfilling his vow in the most faithful manner, he also frequently traversed the country to preach the Gospel, to comfort the Christian communities, who were incessantly ravaged by the predatory assaults of barbarous hordes, and to admonish them to avert the threatening dangers by prayers and good works, and to faithfully pay tithes for the support of the poor. He was also indefatigable in laboring to secure the liberation of imprisoned Christians, in healing the sick, and in entertaining and aiding helpless fugitives. Being endowed with the ability to form a correct estimate of existing conditions, he was frequently able to point out the places which were exposed to attacks from the enemy, and he never failed to give timely warning of danger and to suggest proper measures of defence. His reputation accordingly increased more and more, so that he was barely able to attend to all the requests addressed to him for instruction, counsel, comfort, and aid. Even the famous Odoacer, leader of the Rugians and Herulians, did not disdain to seek him and ask for his counsel and blessing when about to engage in his expedition to Italy in A.D. 476.

The zeal displayed by Severinus for the outward welfare of the people and for the success of Christianity led several congregations to make him their bishop; but he declined the office on the ground that he preferred his solitude. The later years of his life were disturbed by the incursions of the Alemanni and the Rugians. One of the latest acts of his life was an attempt to persuade the Rugian king Fava, or Feletheus, and his cruel queen, Gisa, to refrain from hostilities against the Noricans. He died Jan. 8, 482, and was eventually buried in Italy, first at Monte Feltre, and afterwards on a small island near Naples, where a costly tomb had been erected for him by a noblewoman. Christianity had been firmly established in Noricum during his life; the bishopric of Lohr, subsequently transferred to Passau, had already

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been founded (*Vita S.* c. 30), and three others (Teurnia, or Tiburnia, Celleia, now Cilley, and Æmona, now Laybach, whose bishops are recorded among the members of a synod held at Grado in 579) were established in the course of the next century.

Literature.—Eugippus, *Vita S. Severini*, in M. Welseri *Opp. Hist. et Phil.* (Norimb. 1672), p. 631 sq., and in Pez, *Scriptt. Rer. Austr.* i, 62 sq.; the Bollandists' *Acta SS.* ad Jan. 8. See also Mannert, *Geogr. d. Griechen u. Römer*, iii, 528 sq.; Forbiger, *Handb. d. alt. Geogr.* iii, 455 sq.; Muchar, *Das röm. Noricum*, etc. (Grätz, 1825, 2 pts. 8vo); Mascou, *Gesch. d. Teutschen*, etc., II, ii, 2, and xiii, 36); Stritter, *Memoriæ Populorum olim ad Danub.*, etc. (St. Petersburg, 1771–74, 2 vols. 4to); Mosheim, *De Rebus Christ.* etc., p. 211 sq.; Fleury, *Hist. Eccles.* vi, 859 sq.; Schröckh, *Christliche Kirchengeschichte*, xvi, 261 sq.; Rettberg, *Kirchengesch. Deutschlands* (Gött. 1846), i, 8, 21, 34.—Herzog, *Real-Encyklop.* s. v.

Severinus, pope from 638 to 640, and successor of Honorius I. The Monothelite troubles led to the postponing of his confirmation by the emperor Heraclius until 640, when it was obtained on the pledge of his legates that the Roman clergy should subscribe to the emperor's *Ecthesis* (q. v.). He was enthroned May 28, and died Aug. 1 following. He condemned the *Ecthesis*, and consequently the Monothelite doctrine.—Herzog, *Real-Encyklop.* s. v.

Severites. See Angelites.

Sevērus, founder of the Gnostic sect named after him Severians (q. v.). He came from Sozopolis to Pisidia, and while a pagan was a lawyer. Receiving baptism at Tripoli, in Phœnicia, he became a monk and united himself with a society of zealous Monophysites. Banished, he came to Constantinople to seek protection from the emperor. He told him that the defence of the Chalcedonian Council was the cause of all the disturbances, and sought to introduce a certain addition to the old and venerated Church song the *Trisagion* which might serve as the basis of a coalition between the opposing parties. Later, in the reign of Justin, Severus, who had managed to become patriarch of Antioch, saved his life by fleeing to Egypt. He returned to Constantinople with Anthimus, under the protection of the empress Theodora; but Justinian, finding that he had been imposed upon by the Monophysites, deposed Anthimus, and decreed that "the writings of Severus should be burned, and none should be permitted either to own or transcribe them."—Neander, *Ch. Hist.* ii, 531 sq.

Sevērus, Sulpicius, *St.*, was born about 363, of a prominent family, and in manhood shone for a time as a forensic orator. He married the daughter of a wealthy consul; but she died about 392, and he spent the remainder of his life in monastic seclusion with a few like-minded persons, in Aquitaine. He was an admirer of Martin of Tours, whom he repeatedly visited. Gennadius states that he was gained over to Pelagianism when in his old age, and that he had expressed himself in favor of that system; but that, having discovered his error, he imposed on himself perpetual silence as a penance. He died at Marseilles, whither he had retired, soon after A.D. 410. The writings of Severus are, *Vita S. Martini Turonensis*, with legendary embellishments:—*Historia Sacra*, or *Chronica Sacra*, containing Jewish and Church history to A.D. 400, interspersed with marvels, but written in a flowing style:—*Dialogi Tres*, written about A.D. 405, and treating in part of the monastic life and virtues, in part of the merits of Martin of Tours; finally, some letters of no importance and doubtful authenticity (see Bähr, *Christl. röm. Theol.* p. 218–222). The works of Severus have been separately published in various editions; the best complete edition is that of Hieronymus de Prato (Verona, 1751–54), without the letters. A reprint from this ed. with the letters added is given in Gallandi, *Bibl. Patrum*, viii, 355 sq.—Herzog, *Real-Encyklop.* s. v.

Severy (also *Severey*, *Severie*, *Civery*), a bay or compartment of a vaulted ceiling.

Seville, Councils of (*Concilium Hispalense*). I. The first Council of Seville was held Nov. 4, 590, composed of eight bishops. St. Leander, bishop of Seville, presiding. It was decided that the donations and alienations of Church property made by the bishop Gaudentius were uncanonical and void; nevertheless, it was decreed that the serfs who had been freed by him should remain free, although still subject to the Church, and should be prohibited from leaving their property to any persons except their children, who should remain, in perpetuity, subjects of the Church; also, authority was given to the lay judges to separate the clergy from their wives or mistresses. See Mansi, *Concil.* v, 1588.

II. The second council was held in November, 618, by St. Isidore, the archbishop, at the head of seven other bishops, against the Acephalists, who denied the two natures in one person. Various regulations, chiefly relating to the particular circumstances of their Church, were also drawn up. All the acts of the council are contained in thirteen chapters.

1. Theodulphus, bishop of Malaga, having complained of the conduct of the bishops of his neighborhood, who, during the confusion consequent upon the war, had appropriated to themselves much of his territory, it was ordered that all should be restored to him.

4. Forbids the ordination of clerks who had married widows, and declares such to be void.

5. Orders the deposition of a priest and two deacons, ordained under the following circumstances: The bishop, who labored under an affection of the eyes, had merely laid his hands upon them, while a priest pronounced the benediction.

7. Relates to the conduct of Agapius, bishop of Cordova, who, being little skilled in ecclesiastical discipline, had granted permission to certain priests to erect altars and consecrate churches in the absence of the bishop. The council forbids all such proceedings for the future.

10 and 11. Confirm the recent establishment of certain monasteries in the province of Betica, and forbid the bishops, under pain of excommunication, to take possession of their property; also allows monks to take charge of property appertaining to nunneries, upon condition that they dwell in distinct houses, and abstain from all familiar intercourse with the nuns.

13 and 14. Assert the doctrine of two natures in our Lord Jesus Christ united in one person.

See Mansi, v, 1663.—Landon, *Manual of Councils*, s. v.

Sewafioll, in Norse mythology, was the dwelling-place of the beautiful and strong Sigrun. It is believed to be Mount Sæva, in West Gothland, Sweden.

Sewall, Joseph, D.D., a Congregational minister, was born at Boston, Aug. 15, 1688 (O. S.). He graduated at Harvard College in 1707, and was ordained Sept. 16, 1713, colleague pastor of the Old South Church, where he spent his life, having declined the presidency of Harvard College, which was urged upon him in 1724. In 1728 he accepted a fellowship and served until 1765, when he resigned, and died June 27, 1769. He was made D.D. by the University of Glasgow in 1731. Dr. Sewall's publications were, *The Holy Spirit Convincing the World of Sin, of Righteousness, and of Judgment:—Four Sermons* (1741):—and a large number of *Occasional Sermons*. See Sprague, *Annals of the Amer. Pulpit*, i, 278.

Sewall, Jotham, a Congregational minister, was born at York, Me., Jan. 1, 1760. Shortly after he attained his majority he migrated to the Kennebec and worked at his trade (mason). In 1783 his mind first took a permanent religious direction, and he found peace. He was licensed to preach May 8, 1798, and ordained as an evangelist June 18, 1800. For a short time he had charge of the Church in Chesterville, where he resided; but the greater part of his subsequent life was spent in missionary labor, chiefly in Maine. He labored till near the close of his life, preaching only three weeks before his death, which took place Oct. 3, 1850. He was a man of fervid, massive strength. See Sprague, *Annals of the Amer. Pulpit*, ii, 430.

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Sewall, Samuel, chief-justice of the supreme court of Massachusetts, was born at Bishopstoke, England, March 28, 1652. His father established himself in the United States in 1661, when Samuel was nine years old. In his childhood the latter was under the instruction of Mr. Parker, of Newbury. He was graduated at Harvard College in 1671, and afterwards preached for a short time. In 1688 he went to England. He returned to the United States in 1689. In 1692 he was appointed in the new charter one of the council, in which station he continued till 1725. He was made one of the judges in 1692, and chief-justice of the superior court in 1718. Sharing in the then general belief in witchcraft, he concurred in its condemnation in 1692; but at a public fast, Jan. 14, 1697, he acknowledged his wrong. In 1699 he was chosen one of the commissioners of the society in England for the propagation of the Gospel in New England. He died Jan. 1, 1730. By his wife he received a large fortune, thirty thousand pounds, which he employed for the glory of God and the advantage of men. Eminent for piety, wisdom, and learning, in all the relations of life he exhibited the Christian virtues and secured universal respect. For a long course of years he was a member of the Old South Church and one of its greatest ornaments. Judge Sewall's writings are, *Answer to Queries respecting America* (1690):—*Prospects touching the Accomplishment of Prophecies* (Boston, 1713, 4to):—*Memorial relating to the Kennebec Indians* (1721, 4to):—*Phænomena quædam Apocalyptica ad Aspectum Novi Orbis Configurata* (2d ed. 1727, 4to).

Sewall, Thomas, D.D., a distinguished minister of the Methodist Episcopal Church, was born in Essex, Mass., April 28, 1818. He was educated at Wilbraham, and graduated from the Wesleyan University, Middletown, Conn., 1837. He united with the Baltimore Conference in 1838, but in 1841 was returned supernumerary, and spent a year in Europe and the East. He entered upon active work when he returned, but on account of ill-health located in 1848. He was readmitted in 1849 and given a superannuated relation, which he retained until 1853, when he resumed pastoral work. In 1866 he was transferred to New York East Conference and stationed in Brooklyn, and was retransferred in 1869, taking a supernumerary relation. He died Aug. 11, 1870. In 1860 Dr. Sewall was a delegate to the General Conference. He was a man of refined tastes and scholarly culture, a born orator, and a successful minister. See *Minutes of Annual Conferences*, 1871, p. 19.

Sewell, William (1), the historian of the Quakers, was the son of Jacob Williamson Sewell, and was born at Amsterdam in 1650. His grandfather left his native country, England, that, as a Brownist, he might enjoy more freedom in Holland. William Sewell lost both his parents in early life, but, having been instructed by them in the principles of the Quakers, he adhered to them during life. He was a student of unwearied application, attaining a knowledge of Greek, Latin, English, French, and High Dutch. He is chiefly noted for his *History of the People called Quakers*, written first in Low Dutch, and afterwards by himself in English. One principal object with the author was a desire to correct what he conceived to be gross misrepresentations in Gerard Croese's *History of Quakerism*. The work seems to have been first published in 1722, folio, and reprinted in 1725.

Sewell, William (2), an English clergyman, was born in the Isle of Wight about 1805. The son of a solicitor, he was educated at Harrow and Oxford, became fellow of Exeter College, and incumbent of Carisbrooke Castle chapel, Isle of Wight. He was public examiner in the university from 1836 to 1841, and in 1852 was appointed principal of St. Peter's College at Radley. He was a supporter of the tractarian movement. His published works are, *Horæ Philologicæ:—Conjectures on the Structure of the Greek Language* (1830):—*Sacred Thoughts in Verse* (1831; 2d ed. 1842):—*Christian Vestiges of Creation* (1861):—besides *Sermons*, and tracts on Christian morals and politics, etc.

Sewell, William D., a Methodist Episcopal minister, was born in Chesterville, Me., July 15, 1813. He was converted in 1831, entered the itinerancy on Sidney Circuit September, 1836, under the presiding elder; admitted on trial in 1837, and served two years on Kilmarnock and Harmony circuits; was received into full connection in 1839, and appointed to Vassalborough Circuit, where he pursued his labors with great zeal and success until near the time of his death, which occurred April 24, 1840. He possessed a good and well-cultured mind. His attachment to the doctrines and institutions of the Church was strong and unwavering. See *Minutes of Conferences*, iii, 145.

Sexagesima, the Sunday which, in round numbers, is sixty days before Easter.

Sexes, Separation of, in Churches. The rules of the primitive churches required the separation of the sexes in the churches, and this was generally observed. The men occupied the *left* of the altar on the south side of the church, and the women the *right* on the north. They were separated from each other by a veil or lattice. In the Eastern churches the women and catechumens occupied the galleries above, while the men sat below. In some churches a separate apartment was also allotted to widows and virgins. See Coleman, *Christ. Antiq.* s. v.

Sext, a name given to the noonday service (q. v.) of the early Christian Church because it was held at the *sixth* hour.

Sexton, a corruption of *sacristan* (q. v.). This officer was anciently the attendant and waiter on the clergy. His duties at the present day in the Church of England is to keep the church, dig graves, provide the necessaries for service—as for baptism and the Lord's supper—under the direction of the church-wardens. The office may be held by a woman, and the salary usually depends on the annual vote of the parishioners. In Scotland the sexton, whose duties are much the same as in England, is usually called the beadle, from the Saxon *bydle*, to cry, or to make proclamation. The appointment to office in the Established Church is with the heritors.

Sextry. See Sacristy.

Sextus, a term, in the ancient canon law, to signify a collection of decretals made by pope Boniface VIII; thus called from the title, *Liber Sextus*, and being an addition to the five volumes of decretals collected by Gregory IX. The persons reputed to have been commissioned to draw it up were William de Mandegotte, archbishop of Ambrun; Berenger, bishop of Béziers; and Richard, bishop of Sienna.—Lee, *Glossary of Liturgical Terms*, s. v.

Seymour, Truman, a minister of the Methodist Episcopal Church, was born in Albany, N. Y., Jan. 25, 1799, and united with the Church there at the age of seventeen. In 1829 he joined the New York Conference, and was a member of this, and, later, of the Troy Conference, until his death, Nov. 15, 1874. See *Minutes of Annual Conferences*, 1875, p. 64.

Seys, John, D.D., a minister of the Methodist Episcopal Church, was born in Santa Cruz Island, West Indies, March 30, 1799. In 1821 he joined the Wesleyan Church in the island of St. Eustatius. Notwithstanding much opposition from friends, he continued in this Church, and in 1825 was licensed a local preacher. He was ordained in 1829, and, coming to the United States, joined the Oneida Conference. In 1833 he was a missionary among the Oneida Indians, and in 1834 sailed for Liberia as superintendent of the Methodist Episcopal Church Missions in West Africa. He returned in 1841,

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and in 1842 he was appointed to Wilkesbarre, Pa. The following year he went again to Liberia, from which he returned in 1845, when he resigned his connection with the mission and joined the New York Conference. In 1850 he became travelling agent of the Maryland Colonization Society, locating at Baltimore, where he remained six years. He was then appointed agent for the Colonization Society of Ohio, Indiana, and Illinois, and moved to Springfield, O. The same year he went to Africa and located a settlement, and from this time to 1870 was associated with Africa and the improvement of the colored race. He also acted as United States agent for recaptured slaves, and as United States consul and minister resident in Liberia. On his return to the United States, he became, by request, a member of the Cincinnati Conference. He died Feb. 9, 1872. See *Minutes of Annual Conferences*, 1872, p. 107.

Sforno, Obadiah. See Obadiah ben-Jacob de Sforno.

Shaälab'bin (Heb. *Shaalabbin'*, שַׁעַלַבִּין; but many MSS. *Shaalabbim'*, שַׁעַלַבִּים, *city of foxes;* Sept. Σαλαβίν v. r. Σαλαμείν; Vulg. *Selebin*), a town in the tribe of Dan (Josh. xix, 42, where it is named between Ir-shemesh and Ajalon); probably the same elsewhere (Judg. i, 35; 1 Kings iv, 9) called Shaalbim (q. v.).

Shaäl'bim (Heb. *Shaalbim'*, שַׁעַלְבִים, according to Fürst = בֵּית שׁוּעַלִים, *house* [i. e. place] *of foxes;* Sept. Σαλαβίν, Σαλαβείμ, v. r. Θααλαβείν, Βηθαλαμεί, and even *αἱ ἀλώπεκες*) "occurs in an ancient fragment of history inserted in Judg. i, enumerating the towns of which the original inhabitants of Canaan succeeded in keeping possession after the general conquest. Mount Heres, Aijalon, and Shaalbim were held against the Danites by the Amorites (ver. 35) till, the help of the great tribe of Ephraim being called in, they were at last compelled to succumb. It is mentioned with Aijalon again in Josh. xix, 42 (Shaalabbin), and with Beth-shemesh both there and in 1 Kings iv, 9, in the last passage as making up one of Solomon's commissariat districts. By Eusebius and Jerome it is mentioned in the *Onomasticon* (s. v. 'Selab') as a large village in the district of Sebaste (i. e. Samaria), and as then called *Selaba*. But this is not very intelligible, for, except in the statement of Josephus (*Ant.* v, 1, 22) that the allotment of the Danites extended as far north as Dor (Tantura), there is nothing to lead to the belief that any of their towns were at all near Samaria (see Schwarz, *Palest.* p. 140), while the persistent enumeration of Shaalbim with Aijalon and Beth-shemesh, the sites of both which are known with tolerable certainty as within a radius of fifteen miles west of Jerusalem, is strongly against it. It is also at variance with another notice of Jerome, in his commentary on Ezek. xlviii. 22, where he mentions the 'towers of Ailon and *Selebi* and Emmaus-Nicopolis,' in connection with Joppa, as three landmarks of the tribe of Dan" (Smith). Shaalbim may possibly be identified with the modern village *Beit Sira*, a village a little north of Yalo, on the south side of Wady Suleiman; or, perhaps (so Fürst), rather with *Selbit*, a ruined village north of the wady (Robinson, *Researches*, 1852, iii, 144, notes). See Shaalbonite.

Shaal'bonite (Heb. *Shaalboni'*, שַׁעַלְבֹנִי; Sept. Σαλαβωνίτης, v. r. Σαλαβωνί, Σωμεί, and even 'Ομεί; Vulg. *Salabonites, de Salboni*), an epithet of Eliahba (q. v.), one of David's thirty-seven chief heroes (2 Sam. xxiii, 32; 1 Chron. xi, 33); evidently as being a native of *Shaalbon*, a place otherwise unknown, unless identical with Shaalbim (q. v.).

Sha'äph (Heb. *id.* שַׁעַף; Gesenius *division*, but Fürst *union;* Sept. Σαγάφ, v. r. Σαγαί, Σέφ, Σαάφ), the name of two men.

1. Last named of six sons of Jahdai, of the tribe of Judah (1 Chron. ii, 47). B.C. prob. post 1612.

2. Third named of four sons of Maachah, concubine of Caleb, of the tribe of Judah; he was the "father" (i. e. founder) of Madmannah (1 Chron. ii, 49). B.C. post 1612.

Shaära'im (Heb. *Shaara'yim*, שַׁעֲרַיִם, *two gates;* Sept. in Josh. Σακαρίμ, in Sam. *αἱ πύλαι*, in Chron. Σεωρείμ [v. r. Σαρίμ]; Vulg. *Saraim, Saarim*), a town in the "valley" or maritime plain of Judah (Josh. xv, 36, A. V. "Sharaim," where it is named between Azekah and Adithaim). Its occurrence among the cities of Simeon (1 Chron. iv, 31) is probably a clerical error for *Sharuhen* (Josh. xix, 6). "It is mentioned again in the account of the rout which followed the fall of Goliath, where the wounded fell down on the road to Shaaraim and as far as Gath and Ekron (1 Sam. xvii, 52). These two notices are consistent with each other. Goliath probably fell in the Wady es-Sumt, on opposite sides of which stand the representatives of Socoh and Jarmuth; Gath was at or near Tell es-Safieh, a few miles west of Socoh at the mouth of the same wady; while Ekron (if 'Akir be Ekron) lies farther north. Shaaraim is probably therefore to be looked for somewhere west of Shuweikeh, on the lower slopes of the hills, where they subside into the great plain" (Smith). "The valley of Elah runs down among the hills for some distance, and then forks below Tell-Zakariah; one branch, or rather side valley, running to Gath (Tell es-Safieh), and the other to the plain of Ekron. Perhaps the town of Shaaraim may have been situated at the fork, and may have taken its name from the 'two passes' (see Porter, *Hand-book for Syr. and Pal.* p. 264)" (Kitto). It is probably identical with the *Ir-Tarain* of the Talmud (*Tosephtah, Ahaloth*, s. f.), for the Chaldee *tarain* has the same meaning, *gates* (Schwarz. *Palest.* p. 102). From the associated localities it must be sought in the vicinity of the modern *Shahmeh*, a village with traces of ruins about two and a half miles south of Ekron (Van de Velde, *Memoir*, p. 114). Lieut. Conder at first proposed *Tell Zakariah* as a suitable position for Shaaraim (*Quar. Statement of "the Pal. Explor. Fund,"* 1875, p. 194), but M. Ganneau suggests the ruin *Sa'ireh* (*ibid.* p. 182), mentioned in Dr. Robinson's list (Append. to vol. iii, 1st ed. of *Researches*) between Shuweikeh and Beit-Netif, in which Lieut. Conder seems finally to coincide (*Tent Work in Pal.* ii, 339).

Shaash'gaz (Heb. *Shaashgaz'*, שַׁעַשְׁגַז, Persian. *servant* of the *beautiful;* Sept. Γαΐ), the appropriate name of a Persian eunuch, the keeper of the concubines in the court of Xerxes (Esth. ii, 14). B.C. cir. 525. See Hegai.

Shabbath. See Sabbath; Talmud.

Shab'bethaï [many *Shabbeth'aī*, some *Shabbetha'ī*] (Heb. *Shabbethai'*, שַׁבְּתַי, *Sabbatical*, i. e. born on the Sabbath; Sept. Σαββαθαΐ v. r. Σαβαθαΐ and Καββαθαΐ; in Neh. viii, 7 Σαββαθαῖος), one of the chief Levites, who was active in the reformations and restoration under Ezra and Nehemiah (Ezra x, 15; Neh. viii, 7; xi, 16). B.C. cir. 450.

Shablul. See Snail.

Shachal. See Lion.

Shachaph. See Cuckoo.

Shachi'a [many *Schach'ia*] (Heb. *Shokyah'*, שָׁכְיָה [so the margin], *accusation* [Gesenius] or *announcement* [Fürst]; but the text has *Shobyah'*, שָׁבְיָה, *captivity;* Sept. Σεβιά v. r. Σαβιά and Ζαβία; Vulg. *Sechia*), the sixth named of the seven sons of Shaharaim (q. v.), of the tribe of Benjamin, by his wife Hodesh (1 Chron. viii, 10). B.C. post 1612.

Shadanana, in Hindû mythology, is a surname of the god *Kartikeya*, signifying "the head with six faces."

Shad'dai (Heb. *Shaddai'*, שַׁדַּי, in pause שַׁדָּי), an ancient name of God, rendered "Almighty" everywhere in the A. V. In all passages of Genesis except one (xlix,

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25), in Exod. vi, 3, and in Ezek. x, 5, it is found in connection with אֵל, *él*, "God," El Shaddai being there rendered "God Almighty," or "the Almighty God." It occurs six times in Genesis (xvii, 1; xxviii, 3; xxxv, 11; xliii, 14; xlviii, 3; xlix, 25), once in Exodus (vi, 3), twice in Numbers (xxiv, 4, 16), twice in Ruth (i, 20, 21), thirty-one times in Job, twice in the Psalms (lxviii, 14 [15]; xci. 1), once in Isaiah (xiii, 6), twice in Ezekiel (i, 24; x, 5), and once in Joel (i, 15). In Genesis and Exodus it is found in what are called the Elohistic portions of those books, in Numbers in the Jehovistic portion, and throughout Job the name Shaddai stands in parallelism with Elohim, and never with Jehovah. By the name or in the character of El Shaddai, God was known to the patriarchs—to Abraham (Gen. xvii, 1), to Isaac (xxviii, 3), and to Jacob (xliii, 14; xlviii, 3; xlix, 25)—before the name Jehovah, in its full significance, was revealed (Exod. vi, 3). By this title he was known to the Midianite Balaam (Numb. xxiv, 4, 16), as God the Giver of Visions, the Most High (comp. Psa. xci, 1); and the identity of Jehovah and Shaddai, who dealt bitterly with her, was recognised by Naomi in her sorrow (Ruth i, 20, 21). Shaddai, the Almighty, is the God who chastens men (Job v, 17; vi, 4; xxiii, 16; xxvii, 2); the just God (viii, 3; xxxiv, 10), who hears prayer (viii, 5; xxii, 26; xxvii, 10); the God of power who cannot be resisted (xv, 25), who punishes the wicked (xxi, 20; xxvii, 13), and rewards and protects those who trust in him (xxii, 23, 25; xxix, 5); the God of providence (xxii, 17, 23; xxvii, 11) and of foreknowledge (xxiv, 1), who gives to men understanding (xxxii, 8) and life (xxxiii, 4): "excellent in power, and in judgment, and in plenty of justice," whom none can perfectly know (xi, 7; xxxvii, 23). The prevalent idea attaching to the name in all these passages is that of strength and power, and our translators have probably given to "Shaddai" its true meaning when they rendered it "Almighty."

In the Targum throughout, the Hebrew word is retained, as in the Peshito-Syriac of Genesis and Exodus, and of Ruth i, 20. The Sept. gives *ἱκανός*, *ἰσχυρός*, *Θεός*, *Κύριος*, *παντοκράτωρ*, *Κύριος παντοκράτωρ*, *ὁ τὰ πάντα ποιήσας* (Job viii, 3), *ἐπουράνιος* (Psa. lxviii, 14 [15]), *ὁ Θεὸς τοῦ οὐρανοῦ* (Psa. xci, 1), *σαδδαΐ* (Ezek. x, 5), and *ταλαιπωρία* (Joel i, 15). In Job xxix, 5 we find the strange rendering *ὑλώδης*. In Genesis and Exodus "El Shaddai" is translated *ὁ Θεός μου*, or *σου*, or *αὐτῶν*, as the case may be. The Vulgate has *omnipotens* in all cases except *Dominus* (Job v, 17; vi, 4, 14; Isa. xiii, 6), *Deus* (Job xxii, 3; xl, 2), *Deus cali* (Psa. xci, 1), *sublimis Deus* (Ezek. i, 24), *calestis* (Psa. lxviii. 14 [15]), *potens* (Joel i, 15), and *digne* (Job xxxvii, 23). The Veneto-Greek has *κραταιός*. The Peshito-Syriac, in many passages, renders "Shaddai" simply "God," in others *chasino*, "strong, powerful" (Job v, 17; vi. 4; etc.), and once *'elopo*, "Most High" (ver. 14). The Samaritan version of Gen. xvii, 1 has for "El Shaddai" "powerful, sufficient," though in the other passages of Genesis and Exodus it simply retains the Hebrew word; while in Numb. xxiv, 4, 16, the translator must have read שָׂדֶה, *sádeh*, "a field," for he renders "the vision of Shaddai" "the vision of the field," i. e. the vision seen in the open plain. Aben-Ezra and Kimchi render it "powerful."

The derivations assigned to Shaddai are various. We may mention, only to reject, the Rabbinical etymology which connects it with דַּי, *dai*, "sufficiency," given by Rashi (*on Gen. xvii*, 1), "I am he in whose Godhead there is sufficiency for the whole creation;" and in the Talmud (*Chagiga*, fol. 12, col. 1), "I am he who said to the world, Enough!" According to this, אֲשֶׁר שַׁדַּי = דַּי, "He who is sufficient," "the all-sufficient One;" and so "He who is sufficient in himself," and therefore self-existent. This is the origin of the *ἱκανός* of the Sept., Theodoret, and Hesychius, and of the Arabic *alkafi* of Saadias, which has the same meaning. Gesenius (*Gram.* § 86, and *Jesaia xiii*, 6) regards שַׁדַּי, *shaddai*, as the plural of majesty, from a singular noun, שַׁד, *shad*, root שָׁדַד, *shadád*, of which the primary notion seems to be "to be strong" (Fürst, *Handwb.*). It is evident that this derivation was present to the mind of the prophet from the play of words in Isa. xiii, 6. Ewald (*Lehrb.* § 155 c, 5th ed.) takes it from a root שָׁדַד = שָׁדַד, and compares it with דַּוַּי, *dawai*, from הָוָה, *dawâh*, the older termination יַ being retained. He also refers to the proper names רִשַּׁי, *Yishai* (Jesse), and בַּוַּי, *Bawai* (Neh. iii, 18). Rödiger (Gesen. *Thesaur.* s. v.) disputes Ewald's explanation, and proposes, as one less open to objection, that *Shaddai* originally signified "my powerful ones," and afterwards became the name of God Almighty, like the analogous form *Adonai*. In favor of this is the fact that it is never found with the definite article, but such would be equally the case if Shaddai were regarded as a proper name. On the whole there seems no reasonable objection to the view taken by Gesenius, which Lee also adopts (*Gram.* § 139, 6).

Shaddai is found as an element in the proper names Ammishaddai, Zurishaddai, and possibly also in Shedeur there may be a trace of it.—Smith.

Shade, JACOB B., a minister of the German Reformed Church, was born in Montgomery County, Pa., April 25, 1817. He began his studies in Marshall College, Mercersburg, Pa., in May, 1839; and finished his theological studies in the seminary located in the same place. Full of zeal, he preached, while in the seminary, in destitute places among the mountains west of Mercersburg, and was the means of organizing several congregations. He was licensed and ordained in May, 1843, and continued his labors for a short time in the mountains where he had preached before. At the close of the same year he became colporteur in Berks County, Pa., for the American Tract Society, spending one year in that field. In 1844–45 he spent a year in the same work in Alabama. On his return his health had entirely failed, and he died Jan. 6, 1846. With ordinary natural abilities, he was possessed of extraordinary zeal and devotion to the work of Christ. He preached in German and English.

Shadford, GEORGE, a minister of the Methodist Episcopal Church, was born at Scotter, in Lindsley, Lincolnshire, England, Jan. 19, 1739. At the age of sixteen he received his first communion in the Established Church, and for a time was very serious and punctual in the discharge of religious duties; but he fell back into sin. He enlisted in the militia while still a youth, and became quite desperate in wickedness. He was hopefully converted May 5, 1762, and within two weeks became a member of the Methodist Society. In 1768 he united with the Conference, and was appointed to labor in the west of Cornwall. He was sent in the spring of 1773 to America; and labored for a month in New Jersey, four months in New York city, and four or five months in Philadelphia. He was stationed in 1776 in Virginia, and in 1777 at Baltimore. Not being willing to take the test-oath during the Revolutionary war, he returned in 1778 to Great Britain. There he resumed his labors, and continued them with unabated diligence and fidelity till disease and infirmity obliged him to retire. He died March 11, 1816. Mr. Shadford had a Christian character that was decidedly marked. He was a man of prayer, of Christian temper, and godly conversation. As a preacher he was not above mediocrity, and yet his labors were very successful. See Simpson, *Cyclop. of Methodism*, s. v.; Sprague, *Annals of the Amer. Pulpit*, vii, 34.

Shadow (צֵל, *tsél*, or צֶלֶל, *tselel*; *σκία*, either simply or in composition), the privation of light by an object interposing between a luminary and the surface on which the shadow appears. The light of the sun may

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be obscured; but "with the Father of light there is no parallax nor tropical shadow;" no interposing bodies can change his purposes or for a moment intercept and turn aside his truth, because he is equally present everywhere (James i, 17). A shadow falling on a plate follows the course of the body which causes it; and, as it is often extremely rapid, the fleetness of human life is often compared to it (1 Chron. xxix, 15; Job xiv, 2). Shadow is also used in the sense of darkness, gloom, "the shadow of death"—i. e. *death-shade*, a season of severe trial, heavy sorrow (Psa. xxiii), or depicting a state of ignorance and wretchedness (Matt. iv, 16; Luke i, 79). Hackett (*Illust. of Script.* p. 46 sq.) thinks that David's image of the valley of death's shadow may have been suggested by such wild, dreary ravines as the Wady Aly. Shadow is also used for covering and protection from the heat for repose, where the word *shade* would be preferable. The Messiah "is as the shade of a great rock in a weary land" (Isa. xxxii, 2; xlix, 2; Sol. Song ii, 3; Psa. xvii, 8; lxiii, 7; xci, 1) (comp. Hackett, *Illust. of Script.* p. 50 sq.). Shadow is used to indicate that the Jewish economy was an adumbration, or a shadowing-forth, of the things future and more perfect in the Christian dispensation (Heb. viii, 5; x, 1; Col. ii, 17). On the curative power of Peter's shadow (Acts v, 15), see Engelschall, *De Umbra Petri* (Lips. 1725); Krakewitz, *id.* (Rost. 1704).

Sha'drach (Heb. *Shadrak'*, שַׁדְרַךְ; Sept. Σεδράκ v. r. Σεδράχ; Vulg. *Sidrach*), the Chaldee name of Hananiah, the chief of the "three children" who were Daniel's companions (Dan. i, 7, etc.). His song, as given in the Apocryphal Daniel, forms part of the service of the Church of England, under the name of "Benedicite omnia opera." A long prayer in the furnace is also ascribed to him in the Sept. and Vulgate; but this is thought to be by a different hand from that which added the song. The history of Shadrach, or Hananiah, is briefly this. He was taken captive with Daniel, Mishael, and Azariah at the first invasion of Judah by Nebuchadnezzar, in the fourth, or, as Daniel (i, 1) reckons, in the third, year of Jehoiakim, at the time when the Jewish king himself was bound in fetters to be carried off to Babylon. B.C. 606. Being, with his three companions, apparently of royal birth (ver. 3), of superior understanding, and of goodly person, he was selected, with them, for the king's immediate service; and was for this end instructed in the language and in all the learning and wisdom of the Chaldæans as taught in the college of the magicians. Like Daniel, he avoided the pollution of the meat and wine which formed their daily provision at the king's cost, and obtained permission to live on pulse and water. When the time of his probation was over, he and his three companions, being found superior to all the other magicians, were advanced to stand before the king. When the decree for the slaughter of all the magicians went forth from Nebuchadnezzar, we find Shadrach uniting with his companions in prayer to God to reveal the dream to Daniel; and when, in answer to that prayer, Daniel had successfully interpreted the dream and been made ruler of the province of Babylon and head of the college of magicians, Shadrach was promoted to a high civil office. But the penalty of Oriental greatness, especially when combined with honesty and uprightness, soon had to be paid by him, on the accusation of certain envious Chaldæans. For refusing to worship the golden image he was cast with Meshach and Abed-nego into the burning furnace. But his faith stood firm; and his victory was complete when he came out of the furnace with his two companions unhurt, heard the king's testimony to the glory of God, and was "promoted in the province of Babylon." We hear no more of Shadrach, Meshach, and Abed-nego in the Old Test. after this; neither are they spoken of in the New Test. except in the pointed allusion to them in the Epistle to the Hebrews, as having "through faith quenched the violence of fire" (Heb. xi, 33, 34). But there are repeated allusions to them in the later Apocryphal books, and the martyrs of the Maccabæan period seem to have been much encouraged by their example. See 1 Macc. ii, 59, 60; 3 Macc. vi, 6; 4 Macc. xiii. 9; xvi, 8, 21; xviii, 12. Ewald (*Geschichte*, iv, 557) observes, indeed, that next to the Pentateuch no book is so often referred to in these times, in proportion, as the book of Daniel. The apocryphal additions to Daniel contain, as usual, many supplementary particulars about the furnace, the angel, and Nebuchadnezzar, besides the introduction of the prayer of Shadrach and the hymn. Theodore Parker observes with truth, in opposition to Bertholdt, that these additions of the Alexandrine prove that the Hebrew was the original text, because they are obviously inserted to introduce a better connection into the narrative (Josephus, *Ant.* x, 10; Prideaux, *Connect.* i, 59, 60; Parker's De Wette's *Introd.* ii, 483–510; Grimm, *on* 1 *Macc. ii*, 60; Hitzig [who takes a thoroughly sceptical view], *on Dan. iii*; *Ewald*, iv, 106, 107, 557–559; Keil, *Einleit. Daniel*).—Smith. See DANIEL.

As to the etymology, "this name is identified by some with *Hadrach*, חַדְרַךְ (Zech. ix, 1), the name of a Syrian god who represents the seasons (חדר = חזר, 'to turn,' 'wind'). The interchange of ח with sibilants is not without parallel. Others profess to trace the name to a Babylonian source, and connect it with the Assyrian *Sadhiru* or *Sadhru*, 'the great scribe' (סכר), with the non-Assyrian guttural termination, or with *sed* (comp. Sept. Σεδ-), the Assyrian equivalents of *mes* (comp. Meshech, and the analogy suggested by מכנדת), followed by the insertion of the *r* (frequent in Assyrian) before the guttural" (*Speaker's Commentary*). According to Bohlen, the name is Persian, and signifies *rejoicing in the way*; according to Benfey, it is Zend, meaning *royal*.

Shady-trees, in Job xl, 21, 22, is the rendering of the Hebrew *tseëlim*, צְאֲלִים (Sept. and Vulg. render at random), which perhaps means properly the *prickly lotus-bushes*. See TREE.

Shaffer, HIRAM M., a minister of the Methodist Episcopal Church, was born in Carroll County, O., in 1804, and graduated as a physician when but eighteen years of age. He afterwards studied law, and was admitted to the bar at Sidney. He joined the Church in 1831, was licensed to preach in 1832, and entered the Ohio Conference the same year. In this and the Central Ohio Conference he passed his ministerial life. He was several times elected delegate to the General Conference. He died near Richwood, O., Dec. 29, 1871. He published a work on *Infant Baptism* (N. Y. 1856, 12mo). See *Minutes of Annual Conferences*, 1872, p. 92.

Shaft appears in a few passages of the A. V. in two senses as the rendering of (*a*) חֵץ, *chêts* (Isa. xlix, 2), an *arrow* (as often elsewhere); (*b*) יָרֵךְ, *yarêk*, properly a *thigh* (as often); hence the *shank* of the golden candelabrum in the Tabernacle, where the stem (קָנֶה) separated into the three feet (Exod. xxv, 31; xxxvii, 17; Numb. viii, 4). See CANDLESTICK.

SHAFT, the body of a column or pillar; the part between the capital and base. In Middle-Age architecture the term is particularly applied to the small columns which are clustered round pillars, or used in the jambs of doors and windows, in arcades, and various other situations. They are sometimes cut on the same stones as the main body of the work to which they are attached, and sometimes of separate pieces. In the latter case they are very commonly of a different material from the rest of the work, and are not unfrequently polished: this mode of construction appears to have been first introduced towards the end of the Norman style. In Early Norman work they are circular, but later in the style they are occasionally octagonal, and are sometimes ornamented with zigzags, spiral mouldings, etc. In the

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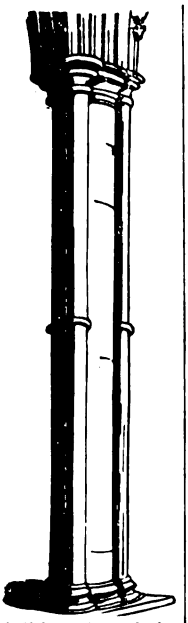
Early English style they are almost always circular, generally in separate stones from the other work to which they are attached, and very often banded; in some instances they have a narrow fillet running up them. In the Decorated style they are commonly not set separate, and are frequently so small as to be no more than vertical mouldings with capitals and bases; they are usually round and filleted, but are sometimes of other forms. In the Perpendicular style they are cut on the same stones with the rest of the work. They are most generally round, and are sometimes filleted; in some cases they are polygonal, with each side slightly hollowed. The part of a chimney-stack between the base and cornice is called the shaft. — Parker, *Gloss. of Architect.* s. v.



Salisbury Cathedral, cir. 1250.

Shaftesbury, ANTHONY ASHLEY COOPER, *the third earl of*, was born in London, Feb. 26, 1671. He was educated under the supervision of Locke, entered Parliament in 1693, from which he withdrew on account of delicate health, and took up his residence in Holland in 1698 or 1699. He entered the House of Lords in 1700, supporting the measures of William III, and retiring upon the king's death. He was noted as a philanthropist, was stigmatized as a freethinker, and wrote a *Letter on Enthusiasm* (1708) in defence of the rights of the French Prophets: — *The Moralist* (1709), a philosophical rhapsody: — *Sensus Communis* (1710): — *A Soliloquy, or Advice to an Author* (1710). He died at Naples, Feb. 15, 1713. His principal work, *Characteristics of Men, Matters, Opinions, and Times*, was posthumously published (1713-23, 3 vols.).

Sha'gè (Heb. *Shage'*, שָׁגֵא, *erring;* Sept. Σαγή v. r. Σωλά), a "Hararite," appears as the father of Jonathan, one of David's captains (1 Chron. xi, 34). B.C. cir. 1050. In the parallel list of 2 Sam. xxiii, 33, he is called SHAMMAH (q. v.), unless, as seems probable, there is a confusion between Jonathan the son of "Shage the Hararite," Jonathan the son of Shammah, David's brother, and "Shammah the son of Agee the Hararite."

Shahar. See AIJELETH-SHAHAR.

Shahara'ïm (Heb. *Shachara'yim*, שַׁחֲרַיִם, *double dawn*, i. e. the morning and evening twilight; Sept. Σααρήμ v. r. Σααρίν and Σααρήλ; Vulg. *Saharaim*), a person named among the descendants of Benjamin as the father of several children in the land of Moab by two wives (1 Chron. viii, 8). B.C. ante 1612. Considerable confusion appears to have crept into the text where this name occurs (ver. 3-11), which may perhaps be removed by transposition of the middle clause of ver. 8 and the whole of ver. 6 after ver. 7, and rendering as follows: "And there were sons (born) to Bela, Addar, and Gera, and Abihud, and Abishua, and Naaman, and Achoach [or Achiah], and Gera [repeated by error], and Shephuphan [spuriously inserted], and Huram [spuriously inserted likewise from the sons of Becher]; and (their father) himself banished Naaman, and Achiah [or Achoach], and Gera; and after his dismissal of them, he begot Uzza and Achichud. And these are the descendants of Echud [i. e. Achiah, otherwise Acharah], chiefs of the progenitors of the inhabitants of Geba (afterwards) exiled to Manachath: Shacharayim begot (children) in the land of Moab of his two wives Hushim and Baara [or Chodesh]—namely, of the latter, Yobah, and Tsibya, and Meysha, and Malkam, and Yeuts, and Shobya [v. r. Shokyah], and Mirmah, chieftains of their lineage; and of the other, Abitub and Elpaal." See JACOB.

Shahaz'imah [some *Shahazi'mah*] (Heb. *Shachatsi'mah*, שַׁחְצִימָה [so the marg., but the text has *Shachatzu'mah*, שַׁחֲצוּמָה], *towards the heights* [for the word is plur. with the ה local added]; Sept. Σαλείμ κατὰ θάλασσαν [taking the last syllable for יָמָּה, *to the sea*], v. r. Σασιμά; Vulg. *Seesima*), a place in the tribe of Issachar, between Mount Tabor and the Jordan (Josh. xix, 22). A trace of the name may yet remain in the village of *Sirin*, north of Wady Sherar, near where it joins Wady Bireh, south-east of Tabor.

Shaked. See ALMOND.

Shakers, the popular name of an American communistic sect who call themselves "The United Society of Believers in Christ's Second Appearing."

1. *History.*—The Shakers arose as a distinct body in the first half of the 18th century, but are accustomed to trace their origin back to the Camisards (q. v.), or French Prophets. Three of their number went to England about 1705 and propagated the prophetic spirit so rapidly that in the course of the year there were two hundred or three hundred of these prophets in and about London. The great subject of prediction was the near approach of God's kingdom and the millennial state. In 1747 James Wardley, originally a Quaker, headed a party who had no established creed or particular mode of worship and professed to be governed as the spirit of God should dictate. In 1757 Ann Lee (Mrs. Standley) adopted Wardley's views, joined the society, and became its head, the society adopting its distinguishing name of Shakers. "The work," they said, "which God promised to accomplish in the latter day was eminently marked out by the prophets to be a work of shaking." From this time till 1770 Ann Lee professed to have received by special manifestation of divine light those revelations in virtue of which her followers have ever since called her Mother Lee, and have regarded her as the equal of Jesus Christ, head of all women, as he was head of all men. She lived apart from her husband from that time, and he took another wife. See LEE, ANN.

In 1774, obeying what she believed to be a divine command, Ann Lee sailed from Liverpool and came to the United States. Their first settlement was in the town of Watervliet, N. Y., seven miles from Albany, where they remained in retirement till the spring of 1780. In 1779 a religious revival took place, chiefly among the Baptists, at New Lebanon, Columbia Co., N. Y., accompanied by remarkable physical manifestations, and in the spring of 1780 some of those most affected visited mother Lee, and there, as they believed, found a key to their experiences. Mother Lee travelled from place to place preaching and advising; in Massachusetts she appears to have remained two years, and, it is asserted, performed miracles in several places. Mother Lee died in 1784, having already broached the idea of community of property, and having formed her little family into a model for Shaker organizations. Mother Ann was succeeded in her rule over the society by elder James Whittaker, who had come from England with her. He was called Father James, and under his ministry was erected (1785) "the first house for public worship ever built by the society." He died in July, 1787. In the same year Joseph Meachem, formerly a Baptist preacher and a convert of mother Lee, collected her followers in a settlement in New Lebanon, which still remains as a common centre of union. In the course of five years, under the administration of Meachem, eleven Shaker settlements were founded—viz. at New Lebanon and Watervliet, N. Y.; at Hancock, Tyringham, Harvard, and Shirley, Mass.; at Enfield, Conn.; at Canterbury and Enfield, N. H.; and at Alfred and New Gloucester, Me. There were no other

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societies formed till 1805, when three missionaries from New Lebanon established the following: Union Village, Watervliet, White Water, and North Union in Ohio; and Pleasant Hill and South Union in Kentucky. They number from six thousand to eight thousand souls.

II. *Theological Doctrines.*—The Shakers hold: 1. That God has given to man four revelations. "They believe that the *first* light of salvation was given or made known to the patriarchs by promise; and that these believed in the promise of Christ, and were obedient to the command of God made known unto them as the people of God; and were accepted by him as righteous or perfect in their generation, according to the measure of light and truth manifested unto them; which were as waters to the *ankles*, signified by Ezekiel's vision of the holy waters (ch. xlvii). The *second* light of dispensation was the law that was given of God to Israel by the hand of Moses, which was a further manifestation of that salvation, as water to the *knees* (ver. 4). The *third* light of dispensation was the gospel of Christ's first appearance in the flesh, which was as water to the *loins* (ver. 4). The *fourth* light of dispensation is the second appearance of Christ, or final and last display of God's grace to a lost world, in which the mystery of God will be finished and a decisive work accomplished, to the final salvation or damnation of all the children of men; which, according to the prophecies, rightly calculated and truly understood, began in the year of our Saviour 1747." In the first revelation God was only known as a Great Spirit. In the second, or Jewish, period he was revealed as the Jehovah, he, she, or a dual being, male and female. In the third cycle God was made known as the Father; and in the last cycle, commencing with 1770, God is revealed as an Eternal Mother, the bearing spirit of the creation of God. Christ they also believe to be dual, male and female, a supermundane being, making in his first appearance a revelation to Jesus, a divinely instructed and perfect man, and who by virtue of his anointing became Jesus Christ.

2. The new revelation teaches the doctrines of the soul's immortality and its resurrection, which they believe to be the quickening of the germ of a new and spiritual life, denying a bodily resurrection. Those who marry and indulge in the earthly procreative relation they term "the children of this world." They do not condemn them, but believe themselves called to lead spiritual and holy lives, free from lust and carnal indulgence, and therefore refrain from marriage. Thus, like the Egyptian hermits in the 3d century, they place holiness in a life of celibacy. They hold that Christ revealed to Jesus the doctrines of non-resistance and non-participation in any earthly government.

3. The second appearing of Christ the Shakers believe to have taken place through mother Ann Lee in 1770, who, by strictly obeying the light in her, became righteous even as Jesus was righteous. The necessity for this appearing of Christ in the female form resulted from the dual nature of Christ and of deity. This second appearing of Christ is the true resurrection state, and a physical resurrection is to be repudiated as repugnant to science, reason, and Scripture.

4. The Shakers assign to each revelation or cycle its heavens and hells. The first revelation was to the antediluvians, and its heaven and hell were for the good and bad among them; the wicked of that cycle being "the spirits in prison" (1 Pet. iii, 19). To the second hell, Gehenna, they consign the Jews and heathen who died before the coming of Jesus; the second heaven being Paradise, which was promised to the thief on the cross. The third dispensation is that of the Church of the first appearing of Christ, and to its heaven Paul was caught up. The fourth heaven is now forming; in it Jesus and mother Ann reside, and to it all will go who have resisted temptation until all their evil propensities and lusts are destroyed. It is the heaven of heavens, and to it will be gathered all who accept the doctrines of the Shakers here, and all in the lower hells and heavens who shall yet accept them.

5. They hold to oral confession of sin as necessary to receive power to overcome it. They also believe in the power of some of their members to heal diseases by prayer and dietetics. They believe themselves to be under the immediate guidance of the Holy Spirit, and maintain that it is unlawful to take oaths, to use compliments, or to play at games of chance.

6. The Shakers are spiritualists in a practical sense. They hold Swedenborg to be the angel of spiritualism mentioned in Rev. xviii, and regard the spiritualistic movement as a preparation of the people to receive their doctrines. For a study of their peculiar views we refer the reader to *A Selection of Hymns*, etc. (Watervliet, O., 1833); *Millennial Hymns* (Canterbury, N. H. 1847); *Fifteen Years in the Senior Order of Shakers*

Shaker Worship—the Dance.

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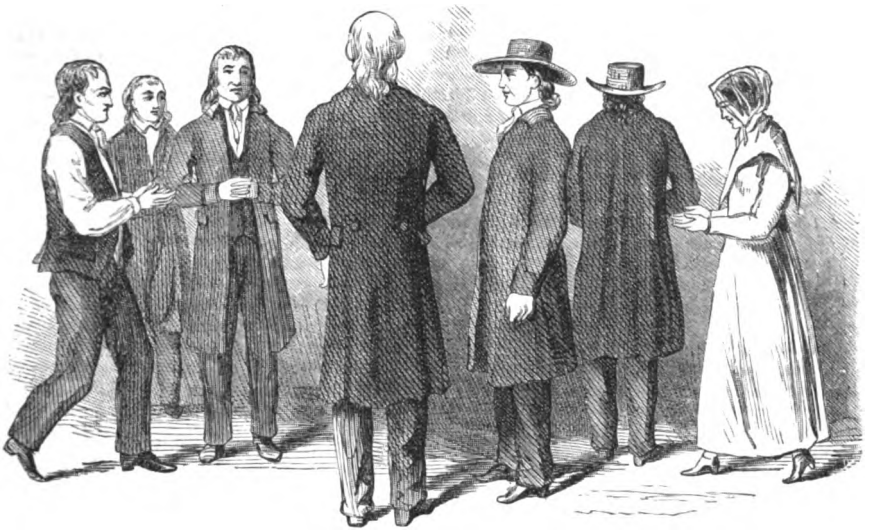

Shaker Costumes.

A Holy, Sacred, and Divine Roll and Book, etc. (1843); *The Divine Book of Holy and Eternal Wisdom* (Canterbury, N. H., 1849).

III. *Worship.*—In their mode of worship they are remarkable for their habit of dancing to express the joy they have in the Lord. They enter their house of worship and kneel in silent prayer, then rise and form in regular columns, the men on one side and the women on the other. Several men and women then commence a tune, while every other person dances, keeping time admirably for at least half an hour. The hymns or "spiritual songs" which they sing are believed by the Shakers to be brought to them, almost without exception, from the "spirit-land;" also the airs to which these songs are sung. When dancing is over, the seats are placed and an exhortation begins, then, rising, they sing a hymn, another exhortation follows, and the meeting concludes. They neither practice baptism nor observe the Lord's supper, holding that these ceased with the apostolic age. They hold general fasts, and have no order of persons regularly educated for the ministry.

IV. *Temporalities.*—The Shakers have a ministry composed of two brethren and two sisters, who have the oversight of from one to four societies; also each family in every society has four elders, two brethren and two sisters, who have charge of the family. There are three classes of members: (1.) Novitiates: those who accept the doctrines of the society, but do not enter into temporal connection with it, remaining with their own families and controlling their own property. (2.) Juniors: those who become members of the community and unite in labor and worship, but who have not surrendered their property to the society, or, if so, only conditionally, and with the privilege of receiving it back, though without interest. (3.) Seniors: those who, after a satisfactory probation, enter into a contract to consecrate themselves, their services, and their property to the society, never to be reclaimed by them or their legal heirs. Before joining the society the candidate must pay all debts, discharge all bonds and trusts, renounce all contracts, and, in short, separate honorably from the world. The Shakers are republican in their ideas of government, never vote nor accept office from the government. They are orderly, temperate, and frugal, cultivating the soil with great success, and also engaging in other branches of trade. They have published since 1870 the *Shaker and Shakeress*, a monthly, edited by F. W. Evans and Antoinette Doolittle (Mount Lebanon, N. Y.). See Burder, *Hist. of Religions;* Gardner, *Faiths of the World;* *Harper's Magazine*, xv, 146 sq.; Marsden, *Dict. of Churches*; Nordhoff, *Communistic Societies of the United States* (N. Y. 1875), p. 117 sq.

Shakli, in Hindû mythology, is the consort of Siva, whom he loved so greatly that despair led him to pull out one of his hairs on the occasion of her death. Her father had offended Siva, and she resented the insult to such an extent that she laid aside the body she had received from him, and was born again as Parvati.

Shakra, in Hindû mythology, is Vishnu's celebrated weapon—a circular plate endowed with reason, inflicting mortal wounds and returning to the god after performing its mission of punishment. The inhabitants of the mountainous sections of Northern India still use a similar weapon, which becomes terrible in their hands. It is a plate of hardened steel, two lines thick in the centre and keen-edged about the circumference. It may be thrown a distance of two hundred feet, and will penetrate the most approved armor.—Vollmer, *Wörterb. d. Mythol.* s. v.

Shaktus, a principal Hindû sect, the worshippers of Bhuguvatee, or the goddess Dûrga. They are chiefly Brahmins, but have their peculiar rites, marks on their bodies, formulas, priests, and festivals. They reject animal food, but sometimes partake of spirituous liquors presented to their goddess. None of them become mendicants. See Ward, *Hist. of the Hindoos.*

Shalak. See CORMORANT.

Shalal. See MAHER-SHALAL-HASH-BAZ.

Sha'lem (Heb. *Shalem'*, שָׁלֵם, *safe;* Samar. שלים; Sept. Σαλήμ, Vulg. *Salem*) appears in the A. V. as the name of a place near Shechem, to which Jacob came on his return from Mesopotamia (Gen. xxxiii, 18). It seems more than probable, however, that this word should not here be taken as a proper name, but that the sentence should be rendered "Jacob came safe to the city of Shechem" (וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם). Our translators have followed the Sept., Peshito-Syriac, and Vulg. among ancient, and Luther's among modern, versions, in all of which Shalem is treated as a proper name, and considered as a town dependent on or related to Shechem. And it is certainly remarkable that there should be a modern village bearing the name of *Salim* in a position to a certain degree consistent with the requirements of the narrative when so interpreted, viz. three miles east of Nablûs (the ancient Shechem), and therefore between it and the Jordan valley, where the preceding verse (ver. 17) leaves Jacob settled (Robinson, *Bib. Res.* ii, 279;

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Wilson, *Bible Lands*, ii, 72; Van de Velde, *Syr. and Pal.* ii, 302, 334; Schwarz, *Palest.* p. 151). But there are several considerations which weigh very much against this being more than a fortuitous coincidence. See JACOB.

1. If Shalem were the city in front of which Jacob pitched his tent, then it certainly was the scene of the events of ch. xxxiv; and the well of Jacob and the tomb of Joseph must be removed from the situation in which tradition has so appropriately placed them to some spot farther eastward and nearer to Salim. Eusebius and Jerome felt this, and they accordingly make Sychem and Salem one and the same (*Onomast.* under both these heads). See SYCHEM.

2. Though east of Nablûs, Salim does not appear to lie near any actual line of communication between it and the Jordan valley. The road from Sakût to Nablûs would be either by Wady Maleh, through Teyasir, Tubas, and the Wady Bidân, or by Kerawa, Yanûn, and Beit-Furik. The former passes two miles to the north, the latter two miles to the south, of Salim, but neither approaches it in the direct way which the narrative of Gen. xxxiii, 18 seems to denote that Jacob's route did. But see Tristram, *Land of Israel*, p. 146. See SHECHEM.

3. With the exceptions already named, the unanimous voice of translators and scholars is in favor of treating *shalem* as a mere appellative. Among the ancients, Josephus (by his silence, *Ant.* i, 21), the Targums of Onkelos and Pseudo-Jonathan, the Samaritan Codex, the Arabic Version; among the moderns, the Veneto-Greek Version, Rashi, Junius and Tremellius, Meyer (*Annot. on Seder Olam*), Ainsworth, Reland (*Palæst.* and *Dissert. Misc.*), Schumann, Rosenmüller, J. D. Michaelis (*Bibel für Ungelehrt.*), Tuch, Baumgarten, Gesenius (*Thesaur.* p. 1422), Zunz (24 *Bücher*, and *Handwb.*), De Wette, Luzzatto, Knobel, Kalisch, Keil, Lange, Philippson—all these take *shalem* to mean "safe and sound," and the city before which Jacob pitched to be the city of Shechem.—Smith. This view is also confirmed by the evident allusion in this term to the fulfilment of the condition of Jacob's vow (Gen. xxviii, 21). Hitzig (*on Jer. xli*, 5) would make Shalem the name of the tower of Shechem (Judg. ix, 46). Comp. Hackett, *Illustrations of Script.* p. 193 sq. See PEACE.

4. This question is somewhat complicated with the position of the Shalim of the New Test. (John iii, 21), but the two places are not necessarily the same. See SALIM.

Sha'lim (Heb. *Shaälim'*, שַׁעַלִּים, region of *foxes*; Sept. Σεγαλίμ, v. r. Σααλείμ, Ἐασακέμ), a region (אֶרֶץ, "land") through which Saul, the son of Kish, went in search of his father's asses (1 Sam. ix, 4). It is identified by Schwarz (*Palest.* p. 155) with *Shual*, near Ophrah (1 Sam. xiii, 17). "It appears to have lain between the 'land of Shalisha' and the 'land of Yemini' (probably, but by no means certainly, that of Benjamin). In the uncertainty which attends the route—its starting-point and termination no less than its whole course—it is very difficult to hazard any conjecture on the position of Shalim. The spelling of the name in the original shows that it had no connection with Shalem or with the modern Salim east of Nablûs (though between these two there is probably nothing in common except the name). It is more possibly identical with the 'land of Shual' (q. v.), the situation of which appears, from some circumstances attending its mention, to be almost necessarily fixed in the neighborhood of Taiyibeh, i. e. nearly six miles north of Michmash, and about nine from Gibeah of Saul."—Smith. See RAMAH.

Shal'isha [some *Shali'sha*] (Heb. *Shalishah'*, שָׁלִשָׁה, perhaps *triangle*; Sept. Σαλισσά v. r. Σελχά), a district (אֶרֶץ, "land") traversed by Saul when in search of the asses of Kish (1 Sam. ix, 4). It apparently lay between "Mount Ephraim" and the "land of Shaalim," a specification which, with all its evident preciseness, is irrecognisable, because the extent of Mount Ephraim is so uncertain; and Shaalim, though probably near Taiyibeh, is not yet definitely fixed there. The difficulty is increased by locating Shalisha at *Sâris* or *Khirbet Sâris*, a village a few miles west of Jerusalem, south of Abu Gosh (Tobler, *Dritte Wand.* p. 178), which some have proposed. If the land of Shalisha contained, as it not impossibly did, the place called Baal-shalisha (2 Kings iv, 42), which, according to the testimony of Eusebius and Jerome (*Onom.* s. v. "Beth Salisha"), lay fifteen Roman (or twelve English) miles north of Lydd, then the whole disposition of Saul's route would be changed. The words *Eglath Shalishiyah* in Jer. xlviii, 34 (A. V. "a heifer of three years old") are by some translators rendered as if denoting a place named Shalisha. But even if this be correct, it is obvious that the Shalisha of the prophet was on the coast of the Dead Sea, and therefore by no means appropriate for that of Saul.—Smith. Lieut. Conder proposes (*Tent Work in Palest.* ii, 339) to identify Shalisha with *Kefr Shilh*, a ruined village on the western slope of Mount Ephraim, situated on the south side of Wady Azzun, which runs into the river Kanah (Robinson, *Later Researches*, p. 136, note); but there is nothing special to recommend the site except a considerable correspondence in the names. See RAMAH.

Shal'lecheth [some *Shalle'cheth*] (Heb. *Shalle'keth*, שַׁלֶּכֶת, *overthrow*; Sept. παστοφόριον), the name of a gate on the west of Solomon's temple, which fell to the lot of the porters Shuppim and Hosah (1 Chron. xxvi, 16). As it led to Mount Zion by the "causeway" (later the bridge), it probably was that called *Kipponos* (Coponius) in the Talmud (*Middoth*, i, 3). It is probably also identical with the gate *Sur* (2 Kings xi, 6) or that of the "Foundation" (2 Chron. xxiii, 5). If, however, the causeway be the same as that by which the water is now conveyed to the Haram, the gate in question may have been at the present *Bab Silsileh*, much farther north. See TEMPLE.

Shal'lum (Heb. *Shallum'*, שַׁלֻּם, *retribution*; Sept. usually Σελλούμ), the name of at least twelve Hebrews.

1. The youngest son of Naphtali (1 Chron. vii, 13), called also SHILLEM (Gen. xlvi, 24). B.C. 1874.

2. The third in descent from Simeon, son of Shaul and father of Mibsam (1 Chron. iv, 25). B.C. ante 1618.

3. Son of Sisamai and father of Jekamiah, of the house of Sheshan and tribe of Judah (1 Chron. ii, 40, 41). B.C. post 1300.

4. Son of Kore, and chief of the porters of the sanctuary in David's time (1 Chron. ix, 17 sq., 31). B.C. cir. 1050. He seems to be the same Shallum whose descendants returned from captivity (Ezra ii, 42; x, 24; Neh. vii, 45). He is apparently elsewhere called *Meshullam* (xii, 25), *Meshelemiah* (1 Chron. xxvi, 1), and *Shelemiah* (ver. 14). He was perhaps also the same with the "father" of Maaseiah in Jer. xxxv, 4.

5. Son of Zadok and father of Hilkiah, a high-priest (1 Chron. vi, 12, 13; ix, 11), and an ancestor of Ezra the scribe (Ezra vii, 2). B.C. post 950. He is called *Sallumus* by Josephus (Σάλλουμος, *Ant.* x, 8, 6). He is the Meshullam of 1 Chron. ix, 11; Neh. xi, 11. See HIGH-PRIEST.

6. The sixteenth king of Israel. His father's name was Jabesh. In the troubled times which followed the death of Jeroboam II (B.C. 781), the latter's son Zechariah was slain in the presence of the people by Shallum (B.C. 769), who by this act extinguished the dynasty of Jehu, as was predicted (2 Kings x, 30). See JEHU; ZECHARIAH. Shallum then mounted the throne, but occupied it only one month, being opposed and slain by Menahem, who ascended the throne thus vacated (xv, 10–15). See ISRAEL, KINGDOM OF.

7. The father of Jehizkiah, which latter was one of the leading Ephraimites in the time of Ahaz and Pekah (2 Chron. xxviii, 12). B.C. ante 740.

8. The son of Tikvah and husband of the prophetess

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Huldah (2 Kings xxii, 14). B.C. cir. 630. He appears to have been the custodian of the sacerdotal wardrobe (2 Chron. xxxiv, 22). He was probably the same with Jeremiah's uncle (Jer. xxxii, 7).

9. King of Judah, son of Josiah (Jer. xxii, 11), better known as Jehoahaz II (q. v.). Hengstenberg (*Christology of the Old Test.* ii, 400, Eng. transl.) regards the name as symbolical, "the recompensed one," and given to Jehoahaz in token of his fate, as one whom God recompensed according to his deserts. This would be plausible enough if it were only found in the prophecy; but a genealogical table is the last place where we should expect to find a symbolical name, and Shallum is more probably the original name of the king, which was changed to Jehoahaz when he came to the crown. Upon a comparison of the ages of Jehoiakim, Jehoahaz or Shallum, and Zedekiah, it is evident that of the two last Zedekiah must have been the younger, and therefore that Shallum was the *third*, not the *fourth*, son of Josiah, as stated in 1 Chron. iii, 15.—Smith.

10. A priest of the descendants of Bani, who had taken a strange (i. e. idolatrous) wife, and was compelled by Ezra to put her away (Ezra x, 42). B.C. 457.

11. One of the Levitical porters who did the same (Ezra x, 24). B.C. 457.

12. Son of Halohesh and "ruler of the half part of Jerusalem," who, with his daughters, aided in building the walls (Neh. iii, 12). B.C. 445.

Shal'lun (Heb. *Shallun'*, שַׁלּוּן, another form of *Shallum, retribution;* Sept. Σαλωμών), son of Col-hozeh, and ruler of a district of the Mizpah; he assisted Nehemiah in repairing the spring gate and "the wall of the pool of Has-shelach" (A.V. "Siloah") belonging to the king's garden, "even up to the stairs that go down from the city of David" (Neh. iii, 15). B.C. 445.

Shal'mai (Heb. margin in Ezra *Shalmay'*, שַׁלְמַי, *my thanks;* text *Shamlay'*, שַׁמְלַי; Sept. Σελαμί; in Neh. *Salmay'*, שַׁלְמַי, *my garments;* Sept. Σελμεί), one of the head Nethinim whose descendants returned with Zerubbabel from Babylon (Ezra ii, 46; Neh. vii, 48). B.C. ante 536.

Shal'man (Heb. *Shalman'*, שַׁלְמַן, perhaps Persian, *fire-worshipper;* Sept. Σαλαμάν; Vulg. *Salmana*), a name occurring but once (Hos. x, 14, "as Shalman spoiled Beth-arbel in the day of battle"). It appears to be an abbreviated form of Shalmaneser (q. v.). Ewald, however, speaks of Shalman as an unknown king, but probably the predecessor of Pul (*Die Propheten*, i, 157; see Simson, *Der Prophet Hosea*, p. 287). The Sept. reading כְּשֹׁד for כְּשָׁד, "as he spoiled," renders ὡς ἄρχων, and the Vulgate, confounding Shalman with the Zalmunnah of Judges (ch. viii), gives, from another misreading, *a domo ejus qui judicavit Baal*, so that Newcome ventures to translate "Like the destruction of Zalmunnah by the hand of Jerubbaal" (Gideon). Indeed, the Vatican edition of the Sept. has ἐκ τοῦ οἴκου τοῦ Ἱεροβοάμ, and the Alexandrian has ἐκ τοῦ οἴκου Ἱεροβάαλ —misreadings of the word Beth-arbel. The Targum of Jonathan and Peshito-Syriac both give "Shalma;" the former for בֵּית אַרְבֵּאל reading בְּבֵאַרְבָּ, "by an ambush," the latter בֵּית אֵל, "Beth-el." The Chaldee translator seems to have caught only the first letters of the word "Arbel," while the Syrian only saw the last two. The Targum possibly regards "Shalman" as an appellative, "the peaceable," following in this the traditional interpretation of the verse recorded by Rashi, whose note is as follows: "As spoilers that come upon a people dwelling in peace, suddenly by means of an ambush, who have not been warned against them to flee before them, and destroy all." See BETH-ARBEL.

Shalmane'ser (Heb. *id.* שַׁלְמַנְאֶסֶר, signif. uncertain [according to Von Bohlen, *fire-worshipper*, with which Gesenius agrees]; on the monuments *Salmanuzzur*, or *Salman-user;* Sept. Σαλαμανασσάρ, but in Tobit Ἐνεμέσαρος by some error; Josephus, Σαλμανασσάρης; Vulg. *Salmanasar*) was the Assyrian king who reigned immediately before Sargon, and probably immediately after Tiglath-pileser. He was the fourth Assyrian monarch of the same name (Rawlinson, *Ancient Monarchies*, ii, 135 sq.). Very little is known of him, since Sargon, his successor, who was of a different family, and most likely a rebel against his authority, seems to have destroyed his monuments. He was contemporary with So of Egypt (2 Kings xvii, 4). He can scarcely have ascended the throne earlier than B.C. 730, and may possibly not have done so till a few years later. See TIGLATH-PILESER. It must have been soon after his accession that he led the forces of Assyria into Palestine, where Hoshea, the last king of Israel, had revolted against his authority (ver. 3). No sooner had he come than Hoshea submitted, acknowledged himself a "servant" of the great king, and consented to pay him a fixed tribute annually. Shalmaneser upon this returned home; but soon afterwards he "found conspiracy in Hoshea," who had concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In B.C. 723 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to Samaria. The siege lasted to the third year (B.C. 720), when the Assyrian arms prevailed; Samaria fell; Hoshea was taken captive and shut up in prison, and the bulk of the Samaritans were transported from their own country to Upper Mesopotamia (ver. 4–6; xviii, 9–11). It is uncertain whether Shalmaneser conducted the siege to its close, or whether he did not lose his crown to Sargon before the city was taken. Sargon claims the capture as his own exploit in his first year; and Scripture, it will be found, avoids saying that Shalmaneser took the place. In xvii, 6, the expression is simply "the king of Assyria took it." In xviii, 9, 10, we find, still more remarkably, "Shalmaneser, king of Assyria, came up against Samaria and besieged it; and at the end of three years *they* took it." Perhaps Shalmaneser died before Samaria, or perhaps, hearing of Sargon's revolt, he left his troops, or a part of them, to continue the siege, and returned to Assyria, where he was defeated and deposed (or murdered) by his enemy. According to Josephus, who professes to follow the Phœnician history of Menander of Ephesus, Shalmaneser engaged in an important war with Phœnicia in defence of Cyprus (*Ant.* ix, 14, 2). It is possible that he may have done so, though we have no other evidence of the fact; but it is perhaps more probable that Josephus or Menander made some confusion between him and Sargon, who certainly warred with Phœnicia and set up a memorial in Cyprus.—Smith. Ewald (*Isr. Gesch.* iii, 315) supposes these events to have preceded even Hoshea's alliance with Egypt, but this is improbable (Knobel, *Jesa.* p. 139 sq.). According to Layard (*Nineveh and Babylon*, p. 48), he was perhaps the same with *Sargon*, but this is doubtful. It may yet turn out, however, that he was only a deputy or viceroy, and in that case the discrepancies in this part of the history will receive a ready solution. See SARGON.

Sha'ma (Heb. *Shama'*, שָׁמָע, *obedient;* Sept. Σαμμά v. r. Σαμμαδά), the first named of two sons of Hothan, who were valiant captains in the body-guard of David (1 Chron. xi, 44). B.C. cir. 1020. See DAVID.

Shamana, in Hindû mythology, is the surname of the god of the underworld, signifying "the stream of hell."

Shamanism (a corruption of Sanscr. *çramana*) is the ancient religion of the Tartar, and of some of the other Asiatic tribes, and is one of the earliest phases of religious life. It is a belief in sorcery, and a propitiation of evil dæmons by sacrifices and frantic gestures. The adherents of this religion acknowledge the existence of a supreme God, but do not offer him any worship. Indeed, they worship gods of no description, but only dæmons, whom they suppose to be cruel, revengeful,

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and capricious, and who are worshipped by bloody sacrifices and wild dances. The Shamanists have no regular priesthood. The priests, or magicians, are men or women, married or single, and affect to understand the secret of controlling the actions of evil spirits. When they are officiating, they wear a long robe of elk-skin, hung with small and large brass and iron bells. They also carry staves carved at the top into the shape of horses' heads, also hung with bells; and with the assistance of these staves they leap to an extraordinary height. They have neither altars nor idols, but perform their sacrifices in a hut raised on an open space in a forest or on a hill. Nor are there fixed periods for the performance of their ceremonies; births, marriages, sickness, uncommon calamities, etc., are generally the occasions which call for them. The animal to be sacrificed is generally fixed upon by the Shaman or donor, and is killed by tearing out its heart. The officiating magician or priest works himself into a frenzy, and pretends or supposes himself to be possessed of the dæmon to whom worship is being offered. After the rites are over, he communicates to those who consult him the information he has received. In Siberia the Shaman affected to cure dangerous diseases, hurts, etc., sucking the part of the body the most affected by pain; and finally taking out of his mouth a thorn, a bug, a stone, or some other object, which he shows as the cause of the complaint. Very many of its votaries have passed over to Lamaism, which is, in a measure, a kind of Shamanism, but infused with Buddhistic doctrines. See *Chambers's Encyclop.* s. v.; Gardner, *Faiths of the World*, s. v.

Shamans, a Hindû name given to pious persons among the worshippers of Buddha; a term which passed over from them to the Tartars and inhabitants of Siberia, and became the title of their priests, magicians, and physicians. Hence Shamanism is the name given to the religion of most of the tribes of Northern Asia, from Tartary to Kamtchatka. By means of enchantments they professed to be able to cure diseases, avert calamities, and acquaint people with the purposes, etc., of the dæmons. By these arts they acquired a great ascendency over the people. See SHAMANISM.

Shamari'ah (2 Chron. xi, 19). See SHEMARIAH.

Shambles (*μάκελλον*, from the Lat. *macellum*, a *meat-market*). Markets for the sale of meat appear to have been unknown in Judæa previous to the Roman conquest. We learn from the Talmud that most of the public butchers under the Romans were Gentiles, and that the Jews were forbidden to deal with them because they exposed the flesh of unclean beasts for sale. Hence Paul, dissuading the Corinthian converts from adopting Jewish scruples, says, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake" (1 Cor. x, 25). See ALISGEMA.

Shame (usually בּוֹשׁ, *αἰσχύνη*), a painful sensation, occasioned by the quick apprehension that reputation and character are in danger, or by the perception that they are lost. It may arise, says Dr. Cogan, from the immediate detection, or the fear of detection, in something ignominious. It may also arise from native diffidence in young and ingenuous minds, when surprised into situations where they attract the especial attention of their superiors. The glow of shame indicates, in the first instance, that the mind is not totally abandoned; in the last, it manifests a nice sense of honor and delicate feelings, united with inexperience and ignorance of the world.—Buck, *Theol. Dict.* s. v. See MODESTY.

Sha'med, or rather SHEMER (Heb. *She'mer*, שֶׁמֶר, in "pause" *Sha'mer*, שָׁמֶר, *keeper*; but some copies have שמד]; Sept. Σεμήρ v. r. Σεμίς and Σαμής; Vulg. *Samed*), the third named of the three sons of Elpaal, and builder of Ono and Lod. He was of the tribe of Benjamin (1 Chron. viii, 12). B.C. post 1618.

Shamel, in Hindû mythology, is the angel who bears the prayers of men to God.

Sha'mer (Heb. *She'mer*, שֶׁמֶר, "in pause" *Sha'mer*, שָׁמֶר, *keeper*; Sept. Σεμήρ v. r. Σωμήρ and Σεμήρ respectively), the name of several men. See also SHAMED; SHEMER.

1. The second named of four children of Heber (1 Chron. vii, 32), and father of Ahi and others (ver. 34). B.C. perhaps ante 1658. In the first of these passages he is called SHOMER (q. v.).

2. The son of Mahli and father of Bani, of the tribe of Levi (1 Chron. vi, 46). B.C. perhaps cir. 1658.

Sham'gar (Heb. *Shamgar'*, שַׁמְגַּר, possibly *sword* [comp. *Samgar*]; Sept. Σαμεγάρ, Josephus Σανάγαρος), son of Anath, and third judge of Israel. B.C. 1429. It is possible, from his patronymic, that Shamgar may have been of the tribe of Naphtali, since Bethanath is in that tribe (Judg. i, 33). Ewald conjectures that he was of Dan—an opinion in which Bertheau (*On Judg. iii*, 31) does not coincide. Since the tribe of Naphtali bore a chief part in the war against Jabin and Sisera (Judg. iv, 6, 10; v, 18), we seem to have a point of contact between Shamgar and Barak. It is not known whether the only exploit recorded of him was that by which his authority was acquired. It is said that he "slew of the Philistines six hundred men with an ox goad" (iii, 31). It is supposed that he was laboring in the field, without any other weapon than the long staff armed with a strong point used in urging and guiding the cattle yoked in the plough [see GOAD], when he perceived a party of the Philistines, whom, with the aid of the husbandmen and neighbors, he repulsed with much slaughter. The date and duration of his government are not stated in Scripture (Josephus [*Ant.* v, 4, 3] says it lasted less than one year), but may be probably assigned to the end of that long period of repose which followed the deliverance under Ehud. He is not expressly called a judge, nor does he appear to have effected more than a very partial and transient relaxation of the Philistine oppression under which Israel groaned; and the next period of Israel's declension is dated, not from Shamgar's, but from Ehud's ascendency (Judg. iv, 1); as if the agency of Shamgar were too occasional to form an epoch in the history. The heroic deed recorded of him was probably a solitary effort, prompted by a kind of inspiration at the moment, and failing of any permanent result from not being followed up either on his own part or that of his countrymen. In Shamgar's time, as the Song of Deborah informs us (v, 6), the condition of the people was so deplorably insecure that the highways were forsaken, and travellers went through by-ways, and, for the same reason, the villages were abandoned for the walled towns. Their arms were apparently taken from them, by the same policy as was adopted later by the same people (iii, 31; v, 8; comp. with 1 Sam. xiii, 19–22). From the position of "the Philistines" in 1 Sam. xii. 9, between "Moab" and "Hazor," the allusion seems to be to the time of Shamgar. See JUDGES.

Shamhusai, in Hindû mythology, is an angel who resisted the creation of man, and was therefore cast out from God.

Sham'huth (Heb. *Shamhuth'*, שַׁמְהוּת, prob. *desolation*; Sept. Σαμαώθ v. r. Σαλαώθ; Vulg. *Samaoth*), the fifth captain for the fifth month in David's arrangement of his army (1 Chron. xxvii, 8). B.C. 1020. His designation הַיִּזְרָחִי, *hay-yizrâch*, i. e. the Yizrâch, is perhaps for הַזַּרְחִי, *haz-zarchi*, the Zarhite, or descendant of Zerah, the son of Judah. From a comparison of the lists in 1 Chron. xi, xxvii, it would seem that Shamhuth is the same as Shammoth (q. v.) the Harorite.—Smith.

Shamir. See BRIER; DIAMOND.

Sha'mir (Heb. *Shamir'*, שָׁמִיר, a sharp *point*, as of

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a *thorn* [text in Chron. *Shamur'*, שָׁמוּר, *tried*]; Sept. Σαμιο, v. r. [in Josh.] Σαφείρ, [in Judg.] Σαμαρεια, [in Chron.] Σαμήρ), the name of two places and of a man.

1. A town in the mountain district of Judah (Josh. xv, 48), where it is named in connection with Jattir and Socoh, in the group in the extreme south of the tribe, west of south from Hebron. Keil (*Comment.* ad loc.) suggests that it may be the ruined site *Um Shaumerah* mentioned by Robinson (*Bib. Res.* 1st ed. iii, Append. p. 115), which is perhaps the *Somerah* suggested by Lieut. Conder (*Tent Work in Palestine*, ii, 339), although the position of neither is exactly indicated. We venture to suggest its possible identity with the ruined village *Simieh* south-west of Hebron (Robinson, *ibid.* p. 116), and in the immediate vicinity required, being three miles west of Juttah.

2. A place in Mount Ephraim, the residence and burial-place of Tola the judge (Judg. x, 1, 2). It is singular that this judge, a man of Issachar, should have taken up his official residence out of his own tribe. We may account for it by supposing that the plain of Esdraelon, which formed the greater part of the territory of Issachar, was overrun, as in Gideon's time, by the Canaanites or other marauders, of whose incursions nothing whatever is told us—though their existence is certain—driving Tola to the more secure mountains of Ephraim. Or, as Manasseh had certain cities out of Issachar allotted to him, so Issachar, on the other hand, may have possessed some towns in the mountains of Ephraim. Both these suppositions, however, are but conjecture, and have no corroboration in any statement of the records.

Shamir is not mentioned by the ancient topographers. Schwarz (*Palest.* p. 151) proposes to identify it with *Sa-ûr*, a place of great natural strength (which has some claims to be Bethulia), situated in the mountains, half way between Samaria and Jenîn, about eight miles from each. Van de Velde (*Memoir*, p. 348) proposes *Khirbet Sammer*, a ruined site in the mountains overlooking the Jordan valley, ten miles east-southeast of Nablûs. There is no connection between the names Shamir and Samaria, as proposed in the Alex. Sept. (see above), beyond the accidental one which arises from the inaccurate form of the latter in that version and in our own, it being correctly Shomron.—Smith.

3. A Kohathite Levite, son of Michah, and a servant in the sanctuary in David's time (1 Chron. xxiv, 24). B.C. cir. 1020.

SHAMIR IN JEWISH TRADITION. In the *Pirke Aboth*, v, 8, we read that "ten things were created on the eve of the Sabbath," among which was also the "Shamir." According to Jewish tradition, the Shamir was a little worm by the aid of which Moses fitted and polished the gems of the ephod and the two tables of the law, Solomon the stones of the Temple. On 1 Kings vi, 7, "there was neither hammer nor axe, nor any tool of iron, heard in the house while it was in building," D. Kimchi writes thus. "By means of a worm called Shamir, when placed on a stone, it split. Although not larger than a barleycorn, the Shamir was so strong that by its touch mountains were removed from their places, and the hardest stones were easily split and shaped. By means of this worm Solomon prepared the stones for the building of the Temple. But who gave it to him? An eagle brought it to him from the Paradise, as it is written, 'He spake of beasts and of fowl' (1 Kings iv, 33). But what did he speak to the fowl? He asked where the Shamir was. The eagle went and fetched the Shamir from Eden. By means of this Shamir Moses prepared the stones of the ephod and the first and the second tables. This is the tradition." As to the tradition to which Kimchi refers, so far as Solomon is concerned, the Talmud (Tr. *Gittin*, fol. 68, col. 1) contains a pretty story, which is a fine specimen of Jewish legendary lore. The story runs as follows:

"Solomon asked the rabbins, How shall I build (the Temple without the use of iron)? They referred him to the worm Shamir which Moses had employed. How could it be found? They replied, Tie a he and she devil together; perhaps they know it and will tell thee. This being done, they said, We do not know it; perhaps Asmodeus, the king of the devils, will tell thee. But where is he to be found? They answered that on a certain mountain he had dug a hole, filled it with water, covered it with a stone, and sealed it with his ring. Every day he also ascends on high and learns in the school above; then he comes down to study in the school below. He then goes and examines his seal, opens the hole, and drinks; after this he seals it up again and goes away. He (Solomon) then sent Benaiah, the son of Jehoiada, and gave him a chain on which was inscribed *Shem hammephorash* (i. e. the Tetragrammaton), and a ring upon which was also inscribed the name, and a little wool and wine. When Benaiah had come to the mountain, he made a pit under that of Asmodeus, made the water run off, and stopped the hole with the wool. He then made a pit above the first, poured some wine into it, covered it, and climbed on a tree. When Asmodeus came back, examined his seal, and opened the pit and found the wine, he said, It is written (Prov. xx, 1) 'Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise;' and it is also written (Hos. iv, 11) 'Whoredom and wine and new wine take away the heart,' and did not drink. But being very dry, he could not restrain himself, drank, became drunk, lay down and went to sleep. Benaiah then descended from the tree, put the chain around him and fastened it. When Asmodeus woke up, he was almost raging, but Benaiah said, The name of thy Lord is upon thee, the name of thy Lord is upon thee! After this the two set out. On their way they came to a date-tree, which Asmodeus broke; then to a house, which he overturned; then to a widow's cottage, which he would have destroyed also, were it not for the poor woman that came out and entreated him. When he crossed over to the other side, he broke a bone and said, So is it written (Prov. xxv, 15), 'A soft tongue breaketh a bone.' When they had come to the palace, he was not brought before the king for three days. On the first day Asmodeus asked why the king did not let him come before him. They said, He has been drinking too much. At this he took a brick and set it upon another, and they went to Solomon and told him what Asmodeus had done. The king said, 'Go and give him more to drink.' On the second day he asked again why he was not brought before the king. They answered, because he had eaten too much. At this he took the bricks down and placed them on the ground. When the king heard this, he told the servants to give him little to eat. On the third day Asmodeus was brought before the king, took a measure, meted out four cubits, threw it away, and said to the king, When thou diest, thou wilt have but four cubits in the world. Thou hast conquered the whole world, and art not satisfied till thou hast subdued me also. Solomon replied, I want nothing of thee: I will build the Temple, and need for it the Shamir. Asmodeus answered, It is not mine, but belongs to the chief of the sea, which he only gives to the wild cock that is faithful to him because of the oath. But what does he do with it? He takes it up to the mountains, where none dwell, puts it on the mountain rocks and splits the mountain, and then takes it away. He then takes the seed of trees, throws it there, and a dwelling-place is prepared; hence he is called a mountain artificer (*naggar tura*). When they had found the nest of the wild cock containing young ones, they covered the nest with glass. When the parent bird came and could not get in, he went and fetched the Shamir and put it on the glass. But Benaiah shouted so loud that the bird dropped the Shamir, which Benaiah then took. The bird went away and hanged himself for having violated the oath."

(B. P.)

Sham'ma (Heb. *Shamma'*, שַׁמָּא, *astonishment* or *desolation;* Sept. Σαμμά v. r. Σαμά and Σεμά), the eighth named of the eleven sons of Zophah of the tribe of Asher (1 Chron. vii, 37). B.C. post 1658.

Sham'mah (Heb. *Shammah'*, שַׁמָּה, *astonishment* or *desolation*), the name of four or five Hebrews.

1. (Sept. Σομέ v. r. in Chron. Σομμέ.) Son of Reuel and head of a family among Esau's descendants (Gen. xxxvi, 13, 17; 1 Chron. i, 37). B.C. ante 1850.

2. (Sept. Σαμά v. r. Σαμμά.) The third son of Jesse and brother of king David (1 Sam. xvi, 9; xvii, 13). From these two passages we learn that he was present at David's anointing by Samuel, and that with his two elder brothers he joined the Hebrew army in the valley of Elah to fight with the Philistines. B.C. 1068. He is elsewhere, by a slight change in the name, called SHIMEA [q. v.] (1 Chron. xx, 7), SHIMEAH (2 Sam. xiii, 3, 32), and SHIMMA (1 Chron. ii, 13).

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3. (Sept. Σαμαΐα v. r. Σαμμεάς.) The son of "Agee the Hararite," and one of the three chief of the thirty champions of David. B.C. 1061. The exploit by which he obtained this high distinction, as described in 2 Sam. xxiii, 11, 12, is manifestly the same as that which in 1 Chron. xi, 12-14 is ascribed to David himself, assisted by Eleazar, the son of Dodo. The inference, therefore, is that Shammah's exploit lay in the assistance which he had thus rendered to David and Eleazar. It consisted in the stand which the others had enabled David to make, in a cultivated field, against the Philistines. Shammah also shared in the dangers which Eleazar and Jashobeam incurred in the chivalric exploit of forcing a way through the Philistine host to gratify David's thirst for the waters of Bethlehem (2 Sam. xxiii, 16).—Kitto. The scene of Shammah's exploit is said in Samuel to be a field of lentiles (עֲדָשִׁים), and in 1 Chron. a field of barley (שְׂעֹרִים). Kennicott proposes in both cases to read "barley," the words being in Hebrew so similar that one is produced from the other by a very slight change and transposition of the letters (*Dissert.* p. 141). It is more likely, too, that the Philistines should attack and the Israelites defend a field of barley than a field of lentiles. In the Peshito-Syriac, instead of being called "the Hararite," he is said to be "from the king's mountain," and the same is repeated at ver. 25. The Vat. MS. of the Sept. makes him the son of Asa (*υἱὸς Ασα ὁ Ἀρουχαῖος*, where *Ἀρουχαῖος* was perhaps the original reading). Josephus (*Ant.* vii, 12, 4) calls him *Cesabeus* the son of Ilus (*Ἰλοῦ μὲν υἱος Κησαβαῖος ὃς ὄνομα*).—Smith.

4. (Sept. Σαμά v. r. Σαμμαί.) The Harodite, one of David's mighties (2 Sam. xxiii, 25). He is called "*Shammoth* the Harorite" in 1 Chron. xi, 27, and in xxvii, 8 "*Shamhuth* the Izrahite." Kennicott maintained the true reading in both to be "Shamhoth the Harodite" (*Dissert.* p. 181).—Smith. He is evidently different from the preceding, as still ranking among the lower thirty.

5. (Sept. Σαμνάν v. r. Σαμνάς.) In the list of David's mighty men in 2 Sam. xxiii, 32, 33, we find "Jonathan, Shammah the Hararite;" while in the corresponding verse of 1 Chron. xi, 34 it is "Jonathan, the son of Shage the Hararite." Combining the two, Kennicott proposes to read "Jonathan, the son of Shamha, the Hararite," David's nephew who slew the giant in Gath (2 Sam. xxi, 21). Instead of "the Hararite," the Peshito-Syriac has "of the Mount of Olives;" in xxiii, 33, and in 1 Chron. xi, 34, "of Mount Carmel;" but the origin of both these interpretations is obscure.—Smith. The term "Hararite" (q. v.) may naturally designate a *mountaineer*, i. e. one from the mountains of Judah. Not only is the name Shammah here suspicious, as having already been assigned to two men in the list of David's heroes, but the epithet "Shage" is suspiciously similar to "Agee," and "Harorite" to "Hararite" given above. See DAVID.

Sham'mai [many *Sham'mai*] (Heb. *Shammay'*, שַׁמַּי, *desolate*; Sept. 1 Chron. ii, 28 Σαμμαΐ; but ver. 32 Ἀχισαμμά [combining *Ahi* with *Shammai*]; ver. 44 Σεμαά; iv, 17 Σεμμαΐ, v. r. Σαμμαά, Σαμαΐ, Σεμεΐ), the name of three men.

1. The elder of two sons of Onam, of the tribe of Judah (1 Chron. ii, 28, 32). B.C. cir. 1618.

2. Son of Rekem and father (founder) of Maon, of the tribe of Judah (1 Chron. ii, 44, 45). B.C. post 1618.

3. Sixth child of Ezra, of the tribe of Judah, by a first wife (1 Chron. iv, 17). B.C. post 1618. He was possibly the same called Shimon (q. v.) in ver. 20. "Rabbi D. Kimchi conjectures that these were the children of Mered by his Egyptian wife Bithiah, the daughter of Pharaoh. See MERED. The Sept. makes Jether the father of all three. The tradition in the *Quæst. in Libr. Paral.* identifies Shammai with Moses, and Ishbah with Aaron" (Smith).

Shammai OF SHAMMAI was the colleague of Hillel the Great (q. v.), with whom he is as closely associated in Jewish history as are the names of Castor and Pollux in Greek and Roman mythology. But comparatively little is known of him. Though one of his maxims was "Let the study of the law be fixed, say little and do much, and receive every one with the aspect of a fair countenance" (*Aboth*, i, 15), yet he is said to have been a man of a forbidding and uncompromising temper, and in this respect, as in others, the counterpart of his illustrious companion, of whom, both in their dispositions and divisions on a multitude of Rabbinical questions, he was, as we may say, the antithesis. This antithesis is especially shown in the famous controversy carried on between Hillel and Shammai concerning the egg laid on the Sabbath, and which lent its title, *Beza*, i. e. the egg, to a whole Talmudic treatise of 79 pages. Very graphically does dean Stanley describe the disputes of both these sages, in the following words: "The disputes between Hillel and Shammai turn, for the most part, on points so infinitely little that the small controversies of ritual and dogma which have vexed the soul of Christendom seem great in comparison. They are worth recording only as accounting for the obscurity into which they have fallen, and also because churches of all ages and creeds may be instructed by the reflection that questions of the modes of eating and cooking and walking and sitting seemed as important to the teachers of Israel—on the eve of their nation's destruction, and of the greatest religious revolution that the world has seen—as the questions of dress or posture, or modes of appointment, or verbal formulas have seemed to contending schools of Christian theology" (*Jewish Church*, iii, 501). Though each gave often a decision the reverse of the other, yet, by a sort of fiction in the practice of schools, these contrary decisions were held to be co-ordinate in authority, and, if we may believe the Talmud, were confirmed as of like authority by a *Bath-Kol* (or voice from heaven); or, at least, while a certain conclusion of Hillel's was affirmed, it was revealed that the opposite one of Shammai was not to be denied as heretical. אלו ואלו אומרים דברי אלהים חיים, "Both these and these speak the words of the living God." This saying passed for law, and the contradictory sayings of both these rabbins are perpetuated in the Talmud to this day. And although both were rabbinically one, yet their disciples formed two irreconcilable parties, like the Scotists and Thomists of the Middle Ages, whose mutual dissidence manifested itself not only in the strife of words, but also in that of blows, and in some cases in that of bloodshed. So great was the antagonism between them that it was said that "Elijah the Tishbite would never be able to reconcile the disciples of Shammai and Hillel." Even in Jerome's times this antagonism between these two schools lasted, for he reports (*Comment. in Esaiam*, viii, 14) that the Jews regarded them with little favor, for Shammai's school they called the "Scatterer," and Hillel's the "Profane," because they deteriorated and corrupted the law with their inventions. See Jost, *Gesch. des Judenthums*, i, 259 sq.; Grätz, *Gesch. d. Juden*, iii, 178, 186, 205; Edersheim, *Hist. of the Jewish Nation*, p. 137; Rule, *Hist. of the Karaite Jews*, p. 33 sq.; Bartolocci, *Biblioth. Magna Rabbinica*, s. v. הכל; Pick, *The Scribes Before and in the Time of Christ* (*Lutheran Quarterly*, Gettysburg, 1878), p. 272. (B. P.)

Shammar, in Lamaism, is the name of three chiefs of the sect of Red-bonnets among the worshippers of the Lama, nearly equal to the Dalai-Lama in exalted dignity. The first of them lives in a large convent at Tassisudor, the capital of Bootan. A numerous clergy are subordinated to these princes of the Church, all of whose members are celibates and live in convents. They are of different grades, inconceivably numerous and widely extended, as well as highly venerated. The instruction of the young is altogether in their hands. Their convents are very numerous, Lhassa, the capital of Thibet, alone containing 3000.—Vollmer, *Wörterb. d. Mythol.* s. v.

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Shammatta (שַׁמַּתָּא), the highest form of excommunication among the Jews. See ANATHEMA.

Sham'moth (Heb. *Shammoth'*, שַׁמּוֹת, *desolation;* Sept. Σαμαώθ, v. r. Σαμώθ, Σαμμαώθ), the name of a person entitled "the Harorite," one of David's guard (1 Chron. xi, 27); apparently the same with "Shammah the Harodite" (2 Sam. xxiii, 25), and with "Shamhuth" (1 Chron. xxvii, 8).

Shammu'ä (Heb. *id.* שַׁמּוּעַ, *renowned;* Sept. Σαμουήλ in Numb. xiii, 4; Σαμμουά in 2 Sam. v, 14; Σαμμαού in 1 Chron. xiv, 4, v. r. Σαμαά; Σαμαίου in Neh. xi, 17, v. r. Σαμουί), the name of four men.

1. The son of Zaccur and the representative of the tribe of Reuben among those first sent by Moses to explore Canaan (Numb. xiii, 4). B.C. 1657.

2. One of the sons of David, by his wife Bathsheba, born to him in Jerusalem (1 Chron. xiv, 4). B.C. cir. 1045. In the A. V. of 2 Sam. v, 14 the same Heb. name is Anglicized "Shammuah," and in 1 Chron. iii, 5 he is called SHIMEA (q. v.). In all the lists he is placed first among the four sons of Bathsheba; but this can hardly have been the chronological order, since Solomon appears to have been born next to the infant which was the fruit of her criminal connection with David (2 Sam. xii, 24).

3. A Levite, the grandson of Jedulthun, son of Galal, and father of Abda (Neh. xi, 17). B.C. ante 450. He is the same as SHEMAIAH the father of Obadiah (1 Chron. ix, 16).

4. The representative of the priestly family of Bilgah, or Bilgai, in the days of the high-priest Joiakim (Neh. xii, 18). B.C. cir. 500.

Shammu'ah (2 Sam. v, 14). See SHAMMUA.

Sham'sherai [usually *Shamshera'ï*] (Heb. *Shamsheray'*, שַׁמְשְׁרַי, *sunlike;* Sept. Σαμσαρία v. r. Σαμσαρι), the first named of six sons of Jeroham, of the tribe of Benjamin, resident at Jerusalem (1 Chron. viii, 26). B.C. post 1500.

Shamyl, or **Schamyl** (i. e. *Samuel*), a celebrated leader of the Caucasus, was born at Aul-Himry, in Northern Daghestan. He belonged to a wealthy Lesghian family of rank, and early became a zealous disciple of Kasi-Mollah, the great apostle of Muridism, who brought together the various Caucasian tribes, and led them against the heretical Russians. After the assassination of Hamzad Bey, the successor of Kasi-Mollah (1834), Shamyl was unanimously elected imam; and being absolute temporal and spiritual chief of the tribes which acknowledged his authority, he made numerous changes in their religious creed and political administration. His military tactics, consisting of surprises, ambuscades, etc., brought numerous successes to the mountaineers. In 1837 he defeated general Ivelitch, but in 1839 the Russians succeeded in hemming Shamyl into Akulgo, in Daghestan, took the fortress by storm, and it was supposed that he perished, as the defenders were put to the sword. But he suddenly reappeared, preaching more vigorously than ever the "holy war against the heretics." In 1843 he conquered all Avares, besieged Mozdok, foiled the Russians in their subsequent campaign, and gained over to his side the Caucasian tribes which had hitherto favored Russia. In 1844 he completed the organization of his government, made Dargo his capital, and established a code of laws and a system of taxation and internal communication. The fortunes of war changed till 1852, when Bariatinsky compelled Shamyl to assume the defensive, and deprived him of his victorious prestige. Religious indifference and political dissensions began to undermine his power, and at the close of the Crimean war Russia again attempted the subjection of the Caucasus. For three years Shamyl bravely held out, although for several months he was a mere guerilla chief, hunted from fastness to fastness. At last (Sept. 6, 1859), he was surprised on the plateau of Ghunib, and, after a desperate resistance, was taken prisoner. His wives and treasure were spared to him, and he was taken to St. Petersburg, where he met with a gracious reception from Alexander II. After a short stay, he was assigned to Kaluga, receiving a pension of 10,000 rubles. From here he removed (December, 1868) to Kief, and in January, 1870, to Mecca, remaining a parole prisoner of the Russian government. He died in Medina, Arabia, in March, 1871.

Shan. See BETH-SHAN.

Shane, John Dabney, a Presbyterian minister, was born in Cincinnati, O., in 1812. He graduated at Hampden Sidney College, Prince Edward Co., Va., and studied theology at the Union Theological Seminary in that state. He was licensed by the Cincinnati Presbytery on May 31, 1842, and shortly after ordained by the West Lexington Presbytery, laboring until 1855 at North Middleton, Ky., and with other churches in that region of country. He returned to Cincinnati in 1857, and afterwards preached as occasion presented in the bounds of the Cincinnati Presbytery. He died Feb. 7, 1864. Mr. Shane, from his earliest years, revealed a passion for collecting and hoarding everything that had any direct or indirect bearing upon the planting and history of the Presbyterian Church in the Mississippi valley. To carry out the great objects of his life, he declined the pastoral office, as he had that of the family relation, so that he could roam untrammelled over that broad land. After his death, his collections were sold at auction, and realized about $3000. A large portion of them were secured through the attention of Mr. Samuel Agnew, of Philadelphia, for the Presbyterian Historical Society. See Wilson, *Presb. Hist. Almanac*, 1865, p. 119. (J. L. S.)

Shane, Joseph, a minister of the Methodist Episcopal Church, was born in Jefferson County, O., April 9, 1834, and united with the Church when about seventeen years old. He was licensed as a local preacher April 25, 1857, and in 1859 was received into the Pittsburgh Conference. In the spring of 1865 he was compelled to resign his charge, and after a few months of illness, died in Apollo, Armstrong Co., Pa., Jan. 16, 1866. See *Minutes of Annual Conferences*, 1866, p. 21.

Shang-té, a deity of the Chinese, often spoken of in terms which seem to point him out as, in their view, the Supreme Being, the only true God. This is, however, a much-disputed point. Mr. S. C. Malan, in his work *Who is God in China?* argues in favor of Shang-té as identical with the God of the Christians. Others (and among them Rev. Mr. M'Letchie) maintain that Shang-té is not a personal being distinct from matter, but a soul of the world. The word is often used by Chinese classical writers to denote the power manifested in the various operations of nature, but is never applied to a self-existent Almighty Being, the Creator of the universe. In the sacred book *Shoo-king* there are no fewer than thirty-eight allusions to a great power or being called Shang-té. The name itself, as we learn from Mr. Hardwick, imports august or sovereign ruler. To him especially is offered the sacrifice Loöe, and the six Tsong, beings of inferior rank, appear to constitute his retinue. In the *Shoo-king* it is stated, and perhaps with reference to the nature of Shang-té, "Heaven is supremely intelligent: the perfect man imitates him (or it), the ministers obey him (or it) with respect, the people follow the orders of the government." Others maintain that in the very oldest products of the Chinese mind no proper personality has ever been ascribed to the supreme power. Heaven is called the father of the universe, but only as earth is called the mother. Both are said to live, to generate, to quicken; are made the objects of prayer and sacrifice. Heaven is a personification of ever-present law, order, and intelligence. By these writers Shang-té is believed to be nothing more than a great "Anima mundi," energizing everywhere

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in all the processes of nature, and binding all the parts together in one mighty organism.—Gardner, *Faiths of the World*, s. v.

Shani. See CRIMSON; SCARLET.

Shank, JOSEPH, a minister of the Methodist Episcopal Church, was born in Schoharie, N. Y., about 1818, and professed conversion at the age of twenty. He was licensed to preach in 1841, and soon after joined the Oneida Conference. In 1864 he was transferred to the Detroit Conference, but his health failed him in 1866. After a trip to the sea-coast, he returned to Fentonville, Mich., where he died Sept. 30, 1867. See *Minutes of Annual Conferences*, 1868, p. 174.

Shanks, ASBURY H., a minister of the Methodist Episcopal Church, South, was born in South Carolina in 1808. He joined the Church in 1830, and entered the itinerant ministry in 1831. His ordination of deacon was received in 1833, and that of elder in 1835. After fourteen years of labor, he located, studied law, and graduated from the law department of the Transylvania University. In 1849 he went to Texas, and engaged in the practice of his profession. He was admitted into the East Texas Conference in 1858, but owing to ill-health was obliged to superannuate in 1859, and held that relation until his death, Oct. 20, 1868. He was a preacher of great power, a sound theologian, and in the practice of law never compromised his ministerial character. See *Minutes of Annual Conferences of M. E. Ch. South*, 1868, p. 283.

Sha'pham (Heb. *Shapham'*, שָׁפָם, *bold* [Gesen.] or *vigorous* [Fürst], Sept. Σαφάμ v. r. Σαφάτ), the chief second in authority among the Gadites in the days of Jotham (1 Chron. v, 12). B.C. cir. 750.

Sha'phan (Heb. *Shaphan'*, שָׁפָן, *coney;* Sept. Σαφάν v. r. Σαπφάν, and Σαφφάν in 2 Kings xxii), the scribe or secretary of king Josiah, and the father of another of his principal officers. B.C. cir. 628. He was the son of Azaliah (2 Kings xxii, 3, 2 Chron. xxxiv, 8), father of Ahikam (2 Kings xxii, 12; 2 Chron. xxxiv, 20), Elasah (Jer. xxix, 3), and Gemariah (xxxvi, 10–12), and grandfather of Gedaliah (xxxix, 14; xl, 5, 9, 11; xli, 2; xliii, 6), Michaiah (xxxvi, 11), and probably of Jaazaniah (Ezek. viii, 11). There seems to be no sufficient reason for supposing, as many have done, that Shaphan the father of Ahikam, and Shaphan the scribe, were different persons. The history of Shaphan brings out some points with regard to the office of scribe which he held. He appears on an equality with the governor of the city and the royal recorder, with whom he was sent by the king to Hilkiah to take an account of the money which had been collected by the Levites for the repair of the Temple and to pay the workmen (2 Kings xxii, 4; 2 Chron. xxxiv, 9; comp. 2 Kings xii, 10). Ewald calls him minister of finance (*Gesch.* iii, 697). It was on this occasion that Hilkiah communicated his discovery of a copy of the law, which he had probably found while making preparations for the repair of the Temple. Shaphan was intrusted to deliver it to the king. Whatever may have been the portion of the Pentateuch thus discovered, the manner of its discovery, and the conduct of the king upon hearing it read by Shaphan, prove that for many years it must have been lost and its contents forgotten. The part read was apparently from Deuteronomy, and when Shaphan ended, the king sent him with the high-priest Hilkiah, and other men of high rank, to consult Huldah the prophetess. Her answer moved Josiah deeply, and the work which began with the restoration of the decayed fabric of the Temple quickly took the form of a thorough reformation of religion and revival of the Levitical services, while all traces of idolatry were for a time swept away. Shaphan was then probably an old man, for his son Ahikam must have been in a position of importance, and his grandson Gedaliah was already born, as we may infer from the fact that thirty-five years afterwards he was made governor of the country by the Chaldæans, an office which would hardly be given to a very young man. Be this as it may, Shaphan disappears from the scene, and probably died before the fifth year of Jehoiakim, eighteen years later, when we find Elishama was scribe (Jer. xxxvi, 12). There is just one point in the narrative of the burning of the roll of Jeremiah's prophecies by the order of the king which seems to identify Shaphan the father of Ahikam with Shaphan the scribe. It is well known that Ahikam was Jeremiah's great friend and protector at court, and it was therefore consistent with this friendship of his brother for the prophet that Gemariah the son of Shaphan should warn Jeremiah and Baruch to hide themselves, and should intercede with the king for the preservation of the roll (xxxvi, 12, 19, 25).—Smith.

Shaphan. See CONEY.

Sha'phat (Heb. *Shaphat'*, שָׁפָט, *judge:* Sept. Σαφάτ, v. r. Σωφάτ, Σαφάζ, etc.), the name of five men.

1. The son of Hori and spy from the tribe of Simeon on the first exploration of Canaan (Numb. xiii, 5). B.C. 1657.

2. A son of Adlai, who had charge of king David's herds in the valleys (1 Chron. xxvii, 29). B.C. cir. 1020.

3. The father of Elisha the prophet (1 Kings xix, 16, 19; 2 Kings iii, 11; vi, 31). B.C. ante 900.

4. A Gadite who dwelt in Bashan in Jotham's time (1 Chron. v, 12). B.C. cir. 750.

5. One of the descendants of king David, through the royal line (1 Chron. iii, 22). He seems to have lived as late as B.C. 350, for he was the brother of Neariah (q. v.).

Sha'pher (Heb. *She'pher*, שֶׁפֶר, *brightness*, as in Gen. xlix, 21; always occurring "in pause" *Sha'pher*, שָׁפֶר; Sept. Σαφάρ v. r. Σαρσαφάρ), the name of a mountain at which the Israelites encamped during their sentence of extermination in the desert; situated between Kehelathah and Haradah (Numb. xxxiii, 23, 24). Hitzig (*Philist.* p. 172) regards it as identical with Mount Halak (Josh. xi, 16); but the latter appears to have lain farther north-east. It is, perhaps, the present *Araif'en-Nakah*, about in the middle of the upper portion of the plateau Et-Tih. See EXODE. For a different identification, see WANDERINGS IN THE WILDERNESS.

Shapira Manuscript is the name given by Bär and Delitzsch to a Hebrew codex which Jacob *Shapira* or *Sappir*, a Jewish rabbi from Jerusalem, brought from Arabia, and sold to the public library at Paris in 1868. It is written on parchment, and, according to Delitzsch in his preface to his edition of the book of Isaiah in connection with S. Bär (Leips. 1872), it is "pervetustum, integrum et omnino eximium." This codex contains some very valuable readings, of which we note e. g. the following:

1 Kings xx, 33, it reads in the text וַיַּחְלְטוּ הֲמֵנִי, and in the margin in the Keri וַיַּחְלְטוּהָ מִמֶּנּוּ.

Isa. x, 15, וְאֶת־מְרִימָיו (Van der Hooght אֶת־), which is also supported by a great many MSS. and printed editions, as the Complut.; Venice, 1518, 1521; Münster's, 1534, 1546; Stephan's, Hutter's, 1587; Venice, 1675, 1690, 1730, 1739; Mantuan, 1742, etc.

Isa. xv, 2, גִּרוּמָה (Van der Hooght גְּדוּמָה), which is in accordance with the Masorah, and which is also found in Jer. xlviii, 37.

Isa. lxiii, 11, רֹעֵי (Van der Hooght נִצָּה), so many MSS. and editions.

Psa. lxxviii, 51, בְּאָהֳלֵיהֶם (V. d. Hooght בְּאָהֳלֵיהֶם), which is also found in 2 codd. Kermic (No. 97, 133). (B. P.)

Shara Malachai (*Yellow-bonnets*), the party of Lamaites who reject the Bogdo-Lama (chief of the Red-bonnets) and recognise the **Dalai-Lama** alone as an infallible spiritual head.

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Sharab. See MIRAGE.

Sha'rai [many *Shar'aï*, some *Shara'ī*] (Heb. *Sharay'*, שָׁרַי, *releaser;* Sept. Σαριού v. r. 'Αρού), one of the "sons" of Bani, who had married strange wives after the captivity (Ezra x, 40). B.C. cir. 457.

Shara'im (Josh. xv, 30). See SHAARAIM.

Sha'rar (Heb. *Sharar'*, שָׁרָר, *strong;* Sept. 'Αραΐ v. r. Σαράρ), the father of Ahiam the Hararite, one of David's mighty men (2 Sam. xxiii, 33). B.C. cir. 1040. In the parallel passage (1 Chron. xi, 35) he is called SACAR, which is, perhaps, the better reading (Kennicott, *Dissert.* p. 203). See DAVID.

Sharasandha, in Hindû mythology, was a powerful king who ruled over the entire southern part of India, and the most dangerous enemy of Krishna, with whom he disputed the sovereignty in seventeen battles and in a duel.

Share is the rendering in 1 Sam. xiii, 20 of מַחֲרֵשֶׁת, *macharésheth* (from חָרַשׁ, *to scratch* or *cut*), an agricultural instrument requiring to be sharpened; probably the iron point of that part of the plough which entered the ground. See MATTOCK.

Share'zer (Heb. *Share'tser*, שַׂרְאֶצֶר, Persian for *prince of fire;* Sept. Σαρασάρ v. r. Σαρασά), the name of two men.

1. A son of Sennacherib (q. v.), who, with his brother Adrammelech, murdered their father in the house of the god Nisroch (2 Kings xix, 37; Isa. xxxvii, 38). B.C. post 711. "Moses of Chorene calls him *Sanasar*, and says that he was favorably received by the Armenian king to whom he fled, and given a tract of country on the Assyrian frontier, where his descendants became very numerous (*Hist. Armen.* i, 22). He is not mentioned as engaged in the murder, either by Polyhistor or Abydenus, who both speak of Adrammelech" (Smith).

2. A messenger sent along with Regem-melech (q. v.), in the fourth year of Darius, by the people who had returned from the captivity to inquire concerning fasting in the fifth month (Zech. vii, 2, A.V. "Sherezer"). B.C. 519.

Shariver, in Persian mythology, is one of the seven good spirits created by Ormuzd to make war on Ahriman, and who had control over metals.

Sha'ron (Heb. *Sharon'*, שָׁרוֹן, *a plain;* Sept. usually Σαρών [comp. Acts ix, 35], Σαρωνάς), the name, apparently, of three places in Palestine. See also SHARONITE. (In the treatment of these we avail ourselves, in part, of the article in Smith's *Dictionary.*)

1. The district along the Mediterranean is that commonly referred to under this distinctive title. See also SARON.

1. *The Name.*—This has invariably, when referring to this locality (1 Chron. xxvii, 29; Cant. ii, 1; Isa. xxxiii, 9, xxxv, 2; lxv, 10), the definite article, הַשָּׁרוֹן, *hash-Sharón;* and this is represented, likewise, in the Sept. renderings ὁ Σαρών, ὁ δρυμός, τὸ πεδίον. Two singular variations of this are found in the Vat. MS. (Mai), viz. 1 Chron. v, 16, Γεριάμ; and xxvii, 29, 'Ασεδών, where the A is a remnant of the Hebrew definite article. It is worthy of remark that a more decided trace of the Hebrew article appears in Acts ix, 35, where some MSS. have 'Ασσαρωνᾶ. The *Lasharon* (q. v.) of Josh. xii, 18, which some scholars consider to be Sharon with a preposition prefixed, appears to be more probably correctly given in the A. V. The term thus appears to be denominative of a peculiar place, like "*the* Arabah," "*the* Shephelah," "*the* Ciccar," "*the* Pisgah," etc. See TOPOGRAPHICAL TERMS.

Sharon is derived by Gesenius (*Thesaur.* p. 642) from יָשַׁר, *to be straight* or *even*—the root, also, of *Mishor*, the name of a district east of Jordan. The application to it, however, by the Sept., by Josephus (*Ant.* xv, 13, 3; *War*, i, 13, 2), and by Strabo (xvi, p. 758) of the name Δρυμός, or Δρυμοί, "woodland," is singular. It does not seem certain that that term implies the existence of wood on the plain of Sharon. Reland has pointed out (*Palæst.* p. 190) that the Saronicus Sinus, or Bay of Saron, in Greece, was so called (Pliny, *H. N.* iv, 5) because of its woods, σάρωνις meaning an oak. Thus it is not impossible that Δρυμός was used as an equivalent of the name Sharon, and was not intended to denote the presence of oaks or woods on the spot. May it not be a token that the original meaning of Saron, or Sharon, is not that which its received Hebrew root would imply, and that it has perished except in this one instance? The Alexandrine Jews who translated the Sept. are not likely to have known much either of the Saronic Gulf or of its connection with a rare Greek word. The thickets and groves of the region are proverbial (see below).

2. *Description.*—According to Acts ix, 15, this district was the level region adjacent to Lydda. Eusebius and Jerome (*Onomast.* s. v. "Saron"), under the name of *Saronas*, specify it as the region extending from Cæsarea to Joppa. This is corroborated by Jerome in his comments on the three passages in Isaiah, in one of which (*on lxv*, 10) he appears to extend it as far south as Jamnia. He elsewhere (*Comm. on Isa. xxxv*, 2) characterizes it in words which admirably portray its aspects even at the present: "Omnis igitur candor [the white sand-hills of the coast], cultus Dei [the wide crops of the finest corn], et circumcisionis scientia [the well-trimmed plantations], et loca uberrima et campestria [the long gentle swells of rich red and black earth], quæ appellantur Saron." It is that broad, rich tract of land which lies between the mountains of the central part of the Holy Land and the Mediterranean—the northern continuation of the Shephelah. From the passages above cited we gather that it was a place of pasture for cattle, where the royal herds of David grazed (1 Chron. xxvii, 29); the beauty of which was as generally recognised as that of Carmel itself (Isa. xxxv, 2), and the desolation of which would be indeed a calamity (xxxiii, 9), and its re-establishment a symbol of the highest prosperity (lxv, 10). The rose of Sharon (q. v.) was a simile for all that a lover would express (Cant. ii, 1). Add to these slight traits the indications contained in the renderings of the Sept., τὸ πεδίον, "the plain," and ὁ δρυμός, "the wood," and we have exhausted all that we can gather from the Bible of the characteristics of Sharon. There are occasional allusions to wood in the description of the events which occurred in this district in later times. Thus, in the chronicles of the Crusades, the "Forest of Saron" was the scene of one of the most romantic adventures of Richard (Michaud, *Histoire*, viii); the "Forest of Assur" (i. e. Arsuf) is mentioned by Vinisauf (iv, 16). To the south-east of Kaisariyeh there is still "a dreary wood of natural dwarf pines and entangled bushes" (Thomson, *Land and Book*, ch. xxxiii). The orchards and palm-groves round Jimzu, Lydd, and Ramleh, and the dense thickets of *dôm* in the neighborhood of the two last, as well as the mulberry plantations in the valley of the Aujeh, a few miles from Jaffa—an industry happily increasing every day—show how easily wood might be maintained by care and cultivation (see Stanley, *Sinai and Pal.* p. 1260, note). It was famous for *Saromite wine* (Mishna, *Nidda*, ii, 7; comp. *Chilaim*, ii, 6), for roses, anciently (Mariti, *Voyage*, p. 350; Chateaubriand, *Trav.* ii, 55, comp. Russegger, iii, 201, 287) as well as now (Thomson, *Land and Book*, ii, 269). In its midst, between Lydda and Arsuf, according to some, lay the village of Sharon (see Mariti, *loc. cit.*), once a city. (This is meant, perhaps, in Josh. xii, 18, Acts ix, 35.) But later travellers do not mention it, and it is not certain that the passages adduced refer to a city. There are many villages still on the plain (Berggren, *Reis.* iii, 162). The district has lost much of its ancient fertility, but it is yet good pasture land; there are still flocks to be found grazing on it, though few in comparison with former days. Like the plain of

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Esdraelon, Sharon is very much, we might say entirely, deserted. Around Jaffa, indeed, it is well cultivated, and as you move northward from that town you are encompassed with groves of orange, olive, fig, lemon, pomegranate, and palm; the fragrance is delicious, almost oppressive. But farther north, save in a few rich spots, you find but little cultivation. Yet over all the undulating waste your eye is refreshed by the profusion of wild flowers scattered everywhere. Like many of the spots famed anciently for beauty and fertility, it only gives indications of what it might become (see Porter, *Hand-book for Pal.* p. 380).

2. The Sharon of 1 Chron. v, 16 is distinguished from the western plain by not having the article attached to its name. It is also apparent from the passage itself that it was some district on the east of Jordan in the neighborhood of Gilead and Bashan (see Bachiene, II, iii, 233). Reland objects to this (*Palæst.* p. 371), but on insufficient grounds. The expression "suburbs" (מִגְרָשֵׁי) is in itself remarkable. The name has not been met with in that direction, and the only approach to an explanation of it is that of Prof. Stanley (*Sinai and Pal.* App. § 7), that Sharon may here be a synonym for the *Mishor*—a word, probably, derived from the same root, describing a region with some of the same characteristics and attached to the pastoral plains east of the Jordan.

3. Another Sharon is pointed out by Eusebius (*ut sup.*) in North Palestine, between Tabor and the Sea of Tiberias; and Dopke would understand this to be meant in Cant. ii, 1, because this book so often refers to the northern region of the Jordan. But this is very doubtful.

Sha'ronite (Heb. *Sharoni'*, שָׁרוֹנִי, a Gentile adj. from *Sharon;* Sept. Σαρωνίτης), the designation (1 Chron. xxvii, 29) of Shitrai, David's chief herdsman in the plain of Sharon, where he of course resided.

Sharp, Daniel, D.D., a Baptist preacher, was born at Huddersfield, Yorkshire, England, Dec. 25, 1783. He was the son of a Baptist preacher and received early religious training. He originally joined an Independent Church, but subsequently, as the result of inquiry and conviction, became a Baptist. Engaged in a large commercial house in Yorkshire, he came to the United States as their agent, arriving in New York Oct. 4, 1805. He soon decided to enter the ministry, and began his theological studies under Rev. Dr. Stoughton, of Philadelphia. He was set apart as pastor of the Baptist Church at Newark, N. J., May 17, 1809; and was publicly recognised as pastor of the Third Church, Boston, April 20, 1812. He became an active member of the Massachusetts Baptist Missionary Society; was for several years associate editor of the *American Baptist Magazine;* and upon the formation of the "Society for the Propagation of the Gospel in India," he, as its secretary, conducted the correspondence. For many years he was president of the acting board of the General Convention of the Baptist denomination; and in 1814 was one of the originators of an association which resulted in the Northern Baptist Education Society. He was closely identified with the origin of the Newton Theological Seminary, and was for eighteen years president of its board of trustees. In 1828 he was chosen a fellow of Brown University, and held the office till the close of his life. He received his degree of D.D. from Harvard University in 1828, of whose board of officers he was appointed a member in 1846. He died in Baltimore, June 23, 1852. Mr. Sharp published seventeen *Sermons and Discourses* (1824–52):—also *Recognition of Friends in Heaven* (4 editions):—and a *Tribute of Respect to Mr. Ensign Lincoln* (1832). See Sprague, *Annals of the Amer. Pulpit*, vi, 565.

Sharp, David, a minister of the Methodist Episcopal Church, was born in New Jersey Sept. 5, 1787, and removed with his parents to Virginia, and in 1800 to Logan County, O. Of Quaker parentage, he united with the Methodist Episcopal Church in 1807, and in 1810 he was licensed to preach. He entered the Ohio Conference in September, 1813, and in 1819 was transferred to the Missouri Conference, where he served five years as presiding elder. In 1825 he was transferred to the newly organized Pittsburgh Conference, in which he labored twenty-four years; and was then (1849) transferred back to the Ohio Conference. Upon its division (1852) he fell into the Cincinnati Conference, and in 1860 received a superannuated relation. He died April 21, 1865. Mr. Sharp was an efficient, acceptable, and successful minister. See *Minutes of Annual Conferences*, 1865, p. 162.

Sharp, Elias C., a Presbyterian minister, was born in Willington, Conn., March 18, 1814. He was left an orphan in early years, but by patient effort was able to attend Amherst College, where he graduated; studied divinity in the Western Reserve Theological Seminary, Hudson, O.; was licensed by Cleveland Presbytery Sept. 1, 1840; and ordained by Portage Presbytery, June 1, 1842, as pastor of the First Congregational Church of Atwater, Portage Co., O. This was his only charge. Here he labored for a quarter of a century, and died Jan. 5, 1867. Mr. Sharp possessed ability, both natural and acquired. As a minister he was eminently successful; and while pastor of his only charge, nearly two hundred connected themselves with the Church of God. See Wilson, *Presb. Hist. Almanac*, 1868, p. 226. (J. L. S.)

Sharp, Granville, a Christian philanthropist and writer, was born in 1734. He was educated for the bar, but, leaving the legal profession, he obtained a place in the Ordnance Office, which he resigned at the commencement of the American war, the principles of which he did not approve. He then took chambers in the Temple, and devoted himself to a life of study. He first became known to the public by his interest in a poor and friendless negro brought from the West Indies, and turned out in the streets of London to beg or die. Sharp befriended the negro, not only feeding him and securing him a situation, but also defending him against his master, who wished to reclaim him as a runaway slave. But the decision of the full bench was with Sharp, that the negro was under the protection of English law and no longer the property of his former owner. Thus Sharp emancipated forever the blacks from slavery while on British soil, and, in fact, banished slavery from Great Britain. He now collected a number of other negroes found wandering about the streets of London and sent them back to the West Indies, where they formed the colony of Sierra Leone. He was also the institutor of the "Society for the Abolition of the Slave-trade." Sharp was led to oppose the practice of marine impressment; and on one occasion obtained a writ of *habeas corpus* from the Court of King's Bench to bring back an impressed citizen from a vessel at the Nore, and by his arguments obliged the court to liberate him. He became the warm advocate of "parliamentary reform," arguing the people's natural right to a share in the legislature. Warmly attached to the Established Church, he was led to recommend an Episcopal Church in America, and introduced the first bishops from this country to the archbishop of Canterbury for consecration. Sharp died July 6, 1813. He was an able linguist, deeply read in theology, pious and devout. He published sixty-one works, principally pamphlets upon theological and political subjects and the evils of slavery. The following are the most important: *Remarks on a Printed Paper entitled a Catalogue of the Sacred Vessels restored by Cyrus*, etc. (Lond. 1765, 1775, 8vo):—*Remarks on Several very Important Prophecies* (1768, 1775, 8vo, 5 parts):—*Slavery in England* (1769, 8vo; with appendix, 1772, 8vo):—*Declaration of the People's Natural Rights*, etc. (1774, 1775, 8vo):—*Remarks on the Uses of the Definite Article in the Greek Text of the New Testament* (Durham, 1798,

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8vo; 2d ed. with an appendix on Christ's divinity, 1802, 12mo):—*On Babylon* (1805, 12mo):—*Case of Saul* (1807, 12mo):—*Jerusalem* (1808, 8vo). See Hoare, *Memoirs and Correspondence of Granville Sharp* (1820, 4to· 2d ed. 1828, 2 vols. 8vo); Stuart, *Memoirs of Granville Sharp* (N. Y. 1836, 12mo).

Sharp, James, archbishop of St. Andrew's, was the son of William Sharp, sheriff-clerk of Banffshire, and was born in the castle of Banff, May, 1618. He was educated for the Church at the University of Aberdeen, but on account of the Scottish Covenant retired to England in 1638. Returning to Scotland, he was appointed professor of philosophy at St. Andrew's, through the influence of the earl of Rothes, and soon after minister of Crail. In 1656 he was chosen by the moderate party in the Church to plead their cause before the Protector against the Rev. James Guthrie, a leader of the extreme section (the Protestors, or Remonstrators). Upon the eve of the Restoration Sharp was appointed by the moderate party to act as its representative in the negotiations opened up with Monk and the king. In this matter he is believed to have acted with perfidy, receiving as a compensation, after the overthrow of Presbyterian government by Parliament, the archbishopric of St. Andrew's, to which he was formally consecrated at London by the bishop of London and three other prelates. His government of the Scottish Church was tyrannical and oppressive, and, in consequence, he became an object of hatred and contempt. He had a servant, one Carmichael, who by his cruelty had rendered himself particularly obnoxious to the Presbyterians. Nine men formed the resolution of waylaying the servant in Magus Muir, about three miles from St. Andrew's. While they were there waiting, Sharp appeared in a coach with his daughter, and was immediately despatched despite her tears and entreaties, May 3, 1679. In defence of Sharp, the utmost that can be said is that he was simply an ambitious ecclesiastic who had no belief in the "divine right" of Presbytery, and who thought that if England were resolved to remain Episcopalian it would be very much better if Scotland would adopt the same form of Church government.

Sharp, John, D.D., an English prelate, was born at Bradford, Yorkshire, 1644. He was admitted to Christ College, Cambridge, from which he graduated in December, 1663. In 1667 he took the degree of M.A., was ordained both deacon and priest, and became domestic chaplain to Sir Heneage Finch, through whose influence he was appointed, in 1672, archdeacon of Berkshire. Three years later he was preferred to a prebend of Norwich, to the rectory of St. Bartholomew's, Royal Exchange, London, and to the rectory of St. Giles's in the Fields. In 1679 he took the degree of D.D. and accepted the lectureship at St. Lawrence Jury, which he resigned in 1683. He was promoted by Sir H. Finch to the deanery of Norwich in 1681. Because of the firm position he took, May 2, 1686, against popery, he was suspended, but was reinstated in January, 1687. He was installed dean of Canterbury, Nov. 25, 1689, and was consecrated archbishop of York, July 5, 1691. On the accession of queen Anne, Mr. Sharp became a member of her privy council and her lord almoner. He died at Bath, Feb. 2, 1714. Bishop Sharp was a man of amiable disposition and unshaken integrity, a faithful and vigilant governor. He published a number of separate sermons which were collected into 7 vols. 8vo, 1709; also 1715, 1728, 1729, 1735, 1749, and in 7 vols. 12mo in 1754 and 1756. They were republished under title of *Works* (Oxford, 1829, 5 vols. 8vo). See his *Life*, by Thomas Sharp, D.D. (Lond. 1825, 2 vols. 8vo).

Sharp, John M'Clure, a minister of the Methodist Episcopal Church, was born in Rush County, Ind., 1825, and united with the Church in 1841. He received license to preach in 1854, and was admitted into the South-eastern Indiana Conference in 1860. In 1865 he was obliged to retire from the work, and Sept. 15, 1866, he died. See *Minutes of Annual Conferences*, 1866, p. 204.

Sharp, Lionel, D.D., an English clergyman, was chaplain to Henry, Prince of Wales; also rector of Malpas, minister of Tiverton, and in 1605 archdeacon of Berks. He died in 1630. His published works are, *Oratio Funebris in Hon. Hen. Wall. Principis* (Lond. 1612, 4to):—*Novum Fidei Symbolum, sive de Novis* (1612, 4to); *Speculum Papæ*, etc. (1612, 4to); Nos. 2 and 3 were translated into English and published under the title of *A Looking-glass for the Pope* (1623, 4to). He also published a *Sermon* (1603, 8vo):—and other sermons. See Bliss's Wood's *Fasti Oxon.* i, 385; also Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Sharp, Samuel M., a missionary of the Presbyterian Church, was born in West Middletown, Pa., Nov. 23, 1834. He received a thorough Christian training at the hands of his parents, graduated at Jefferson College, Pa., in 1855, and at the Western Theological Seminary at Allegheny City, Pa., in 1858, was licensed and ordained as an evangelist in the spring of the same year, and sailed for Bogotá, South America, June 18, 1858. Arriving there July 20, he at once commenced his great life-work. His wife (being the daughter of Rev. Jesse M. Jamieson, one of the missionaries to India) was his helpmeet and adviser, and their prospects for eminent usefulness were indeed bright; but in the midst of their labors he was taken ill with fever, and died at the mission-house in Bogotá, Oct. 30, 1860. Mr. Sharp was a good man and a devoted missionary, of earnest and consistent piety. See Wilson, *Presb. Hist. Almanac*, 1862, p. 117. (J. L. S.)

Sharp, Solomon, a minister of the Methodist Episcopal Church, was born in Carolina County, Md., April 6, 1771. His parents were pioneer Methodists. In 1791, when about twenty years old, he began to travel "under the presiding elder." In 1792 he was admitted to the conference and sent to Milford Circuit, Del.; and he continued in the service, occupying almost all important appointments in New Jersey, Delaware, and Pennsylvania down to 1835, when he was reported superannuated. He died at Smyrna, Del., March 13, 1836. Mr. Sharp was an original, an eccentric, but a mighty man. "His sermons were powerful, and delivered with a singular tone of authority, as if he were conscious of his divine commission." He was noted for his courage, and it is believed that he was hardly capable of feeling fear. See *Minutes of Conferences*, ii, 409; Stevens, *Hist. of the M. E. Church*, iii, 413-415; Sprague, *Annals of the Amer. Pulpit*, vii, 217; Manship, *Thirteen Years in the Itinerancy*, p. 49; Simpson, *Cyclopædia of Methodism*, s. v. (J. L. S.)

Sharp, Thomas, a younger son of John Sharp (q. v.), and also an English prelate, was born in 1693, entered Trinity College, Cambridge, 1708, and took his B.A. in 1712 and M.A. in 1716. He was a fellow of the college, and took the degree of D.D. in 1729. At first chaplain to archbishop Dawes, he was, July, 1720, collated to the rectory of Rothbury, Northumberland. He held the prebend of Southwell, and afterwards that of Wistow, in York Cathedral, and in 1722 he became archdeacon of Northumberland. In 1755 he succeeded Dr. Mangey in the officiality of the dean and chapter. He died March 6, 1758, and was interred in Durham Cathedral. He published a *Concio ad Clerum* when he took his doctor's degree:—*The Rubric in the Book of Common Prayer* (1753):—*Sermons* (1763, 8vo):—*Two Dissertations on the Hebrew Words Elohim and Berith* (1751, 8vo). See Chalmers, *Biog. Dict.* s. v.

Sharpe, Gregory, D.D., an English clergyman, was born in Yorkshire, in 1713, and, after passing some time at the grammar-school of Hull, went to Westminster, where he studied under Dr. Freind; but in 1731 he was settled

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with principal Blackwell in Aberdeen. Here he remained until he had finished his studies, when he returned to England, and in a few years entered into orders. He was appointed minister of the Broadway chapel, in which he continued till the death of Dr. Nicholls of the Temple, when he was declared the doctor's successor, and in this station he continued until his death, which occurred in the Temple-house, Jan. 8, 1771. His works were, a *Defence* of the late Dr. Samuel Clarke (Lond. 1774, 8vo):—two *Dissertations: Upon the Origin*, etc., *of Languages;* and *Upon the Original Powers of Letters* (ibid. 1751, 8vo):—two *Arguments in Defence of Christianity* (ibid. 1755-62, 8vo):—*The Rise and Fall of the Holy City and Temple of Jerusalem* (ibid. 1765-66, 8vo):—besides various *Letters* and *Sermons*.

Sharpness OF DEATH are, in the *Te Deum*, the pains and agonies suffered by the Redeemer on the cross, but which he overcame at his resurrection, God having raised him up, "having loosed the pains of death, because it was not possible that he should be holden of it" (Acts ii, 24).

Sharrock, ROBERT, an English clergyman, was born at Adstock, in Buckinghamshire, in the 17th century, and was sent from Winchester School to New College, Oxford, where he was admitted perpetual fellow in 1649. In 1660 he took the degree of doctor of civil law, was prebendary and archdeacon of Winchester, and rector of Bishop's Waltham, in Hampshire. He died July 11, 1684, having the character of a good divine, civilian, and lawyer. His works are, *History of the Propagation*, etc., *of Vegetables*, etc. (Oxon. 1666 and 1672, 8vo):—*Hypothesis de Officiis secundum Humanæ Rationis Dictata*, etc. (ibid. 1660, 8vo, and 1682):—also ten sermons on the *Ends of the Christian Religion* (4to). See Chalmers, *Biog. Dict.* s. v.

Sharu'hen [some *Shar'uhen*] (Heb. *Sharuchen'*, שָׁרוּחֶן, *refuge of grace;* Sept. ἄγροι αὐτῶν [probably reading שׂדיהן]), a town originally in Judah, afterwards set off to Simeon (Josh. xix, 6); hence in the Negeb, or "south country." See JUDAH. It seems to be the same elsewhere called SHILHIM (Josh. xv, 32), or SHAARAIM (1 Chron. iv, 31), but probably by erroneous transcription, in the latter case at least. Knobel (*Exeg. Handb.* on Josh. xv, 32) suggests, as a probable identification, *Tell Sheri'ah*, about ten miles west of Bir-es-Seba, at the head of Wady Sheri'ah (the "watering-place"). Wilton locates it near Ruhaibah (Rehoboth), but his reasons are uncritical (*The Negeb*, p. 217 sq.). See SIMEON.

Shashabigna, in Hindû mythology, is a surname of *Buddha*, denoting "the possessor of the six sciences."

Sha'shai [many *Shash'aï*, some *Shasha'i*] (Heb. *Shashay'*, שָׁשַׁי, *whitish* [Gesenius], or *noble* [Fürst]; Sept. Σεσεί), one of the "sons" of Bani who divorced his Gentile wife after the captivity (Ezra x, 40). B.C. 457. See SHESHAI.

Sha'shak (Heb. *Shashak'*, שָׁשַׁק, *longing;* Sept. Σωσήκ), a Benjamite, son of Beriah, descendant of Elpaal, and father of Ishpan and many others (1 Chron. viii, 14, 25). B.C. post 1618.

Shastamuni, in Hindû mythology, is a surname of *Buddha*, signifying "the instructor of the Munis."

Shastava, in Hindû mythology, is a surname of Siva, denoting "the avenger."

Shastras, or **Shasters, The Great** (from the Sanscrit *sâs*, "to teach"), the sacred books of the Hindûs. They are all of them written in the Sanscrit language, and believed to be of divine inspiration. They are usually reduced to four classes, which again are subdivided into eighteen heads. The first class consists of the four Vedas, which are accounted the most ancient and the most sacred compositions. The second class consists of the four *Upa-vedas*, or sub-Scriptures, and the third class of the six *Ved-angas*, or bodies of learning. The fourth class consists of the four *Up-angas*, or appended bodies of learning. The first of these embraces the eighteen Purânas, or sacred poems. Besides the Purânas, the first *Up-anga* comprises the *Ramayâna* and *Mahabhârata*. The second and third *Up-angas* consist of the principal works on logic and metaphysics. The fourth and last *Up-anga* consists of the body of law, in eighteen books, compiled by Manu, the son of Brahma, and other sacred personages.—Gardner, *Faiths of the World*, s. v.

Shatrani, in Hindû mythology, was the wife of the man Shutri, or Kshetri, whom Brahma formed out of his right arm, and who became the ancestor of the Kshetri, or warrior caste. Shatrani was created by Brahma out of his left arm.

Sha'ûl (Heb. *Shaûl'*, שָׁאוּל, *asked;* Sept. Σαούλ), the name of three men thus designated in the A. V. For others, see SAUL.

1. The son of Simeon by a Canaanitish woman (Gen. xlvi, 10; Exod. vi, 15; Numb. xxvi, 13; 1 Chron. iv, 24), and founder of the family of the Shaulites. B.C. cir. 1880. The Jewish traditions identify him with Zimri, "who did the work of the Canaanites in Shittim" (Targ. Pseudo-Jon. on Gen. xlvi).—Smith.

2. Shaul of Rehoboth by the river was one of the kings of Edom, and successor of Samlah (1 Chron. i, 48, 49). In the A. V. of Gen. xxxvi, 37 he is less accurately called Saul (q. v.).

3. A Kohathite, son of Uzziah (1 Chron. vi, 24). B.C. cir. 1030.

Sha'ûlite (Heb. *Shaûli'*, שָׁאוּלִי; Sept. Σαουλί), a designation of the descendants of Shaul 1 (Numb. xxvi, 13).

Sha'veh (Heb. *Shaveh'*, שָׁוֵה, *plain;* Sept. Σαυή v. r. Σαυήν and Σαβέ; Vulg. *Save*), a name found thus alone in Gen. xiv, 17 only, as that of a place where the king of Sodom met Abraham. It occurs also in the name Shavehkiriathaim (q. v). The Samar. Codex inserts the article, השוה; but the Samaritan Version has בזאה. The Targum of Onkelos gives the same equivalent, but with a curious addition, "the plain of *Mefana*, which is the king's place of racing," recalling the ἱπποδρομος so strangely inserted by the Sept. in Gen. xlviii, 7. It is one of those archaic names with which this venerable chapter abounds—such as Bela, En-mishpat, Ham, Hazezon-tamar—so archaic that many of them have been elucidated by the insertion of their more modern equivalents in the body of the document by a later but still very ancient hand. If the signification of *Shaveh* be "valley," as both Gesenius and Fürst assert, then its extreme antiquity is involved in the very expression "the Emek-shaveh," which shows that the word had ceased to be intelligible to the writer, who added to it a modern word of the same meaning with itself. It is equivalent to such names as "Puente de Alcantara," "the Grecsen Steps," etc., where the one part of the name is a mere repetition or translation of the other, and which cannot exist till the meaning of the older term is obsolete. In the present case the explanation does not throw any very definite light upon the locality of Shaveh: "The valley of Shaveh, that is the valley of the king" (xiv, 17). True, the "valley of the king" is mentioned again in 2 Sam. xviii, 18 as the site of a pillar set up by Absalom; but this passage again conveys no clear indication of its position, and it is by no means certain that the two passages refer to the same spot. The extreme obscurity in which the whole account of Abraham's route from Damascus is involved has already been noticed under SALEM. A notion has long been prevalent that the pillar of Absalom is the well-known pyramidal structure which forms the northern member of the group of monuments at the western foot of Olivet. This is apparently first mentioned by Benjamin of Tudela (A.D. 1160), and next by Maundeville (1323), and is perhaps originally founded on the statement of Josephus

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(*Ant.* vii, 10, 3) that Absalom erected (ἔστηκε) a column (στήλη) of marble (λίθου μαρμαρίνου) at a distance of two stadia from Jerusalem. But neither the spot nor the structure of the so-called "Absalom's tomb" agrees either with this description or with the terms of 2 Sam. xviii, 18. The "valley of the king" was an *Emek*—that is, a broad, open valley, having few or no features in common with the deep, rugged ravine of the Kedron, unless, perhaps, in its lower part. See VALLEY. The pillar of Absalom—which went by the name of "Absalom's hand"—was set up, erected (יָצַב), according to Josephus, in marble, while the lower existing part of the monument (which alone has any pretension to great antiquity) is a monolith not erected, but excavated out of the ordinary limestone of the hill, and almost exactly similar to the so-called "tomb of Zechariah," the second from it on the south. Yet even this cannot claim any very great age, since its Ionic capitals and the ornaments of the frieze speak with unfaltering voice of Roman art.—Smith. Nevertheless, in the absence of any better indication, we are perhaps warranted in holding this traditionary location. See KING'S DALE.

Sha'veh-kiriatha'im (Heb. *Shaveh' Kiryatha'yim*, שָׁוֵה קִרְיָתַיִם, *plain of the double city*; Sept. Σαυὴ ἡ πόλις), a plain at or near the city of Kiriathaim, occupied by the Emim at the time of Chedorlaomer's invasion (Gen. xiv, 5). Schwarz finds the town (which is known to have been located east of the Jordan) in the ruins of *Kiriât*, one and a half mile south-west from Mount Atara (*Palest.* p. 228), and the dale, or *Shaveh* (q. v.), must have been in the immediate vicinity. See KIRJATHAIM.

Shaving (properly גָּלַח, ξυράω). The ancient Egyptians were the only Oriental nation who objected to wearing the beard. Hence, when Pharaoh sent to summon Joseph from his dungeon, we find it recorded that the patriarch "shaved himself" (Gen. xli, 14). Shaving was therefore a remarkable custom of the Egyptians, in which they were distinguished from other Oriental nations, who carefully cherished the beard, and regarded the loss of it as a deep disgrace. That this was the feeling of the Hebrews is obvious from many passages (see especially 2 Sam. x, 4); but here Joseph shaves himself in conformity with an Egyptian usage, of which this passage conveys the earliest intimation, but which is confirmed not only by the subsequent accounts of Greek and Roman writers, but by the ancient sculptures and paintings of Egypt, in which the male figure is usually beardless. It is true that in sculptures some heads have a curious rectangular beard, or rather beard-case attached to the chin; but this is proved to be an artificial appendage by the same head being represented sometimes with and at other times without it, and still more by the appearance of a band which passes along the jaws and attaches it to the cap on the head or to the hair. It is concluded that this appendage was never actually worn, but was used in sculpture to indicate the male character. See BEARD.

The practice of shaving the beard and hair, and sometimes the whole body, was observed among the Hebrews only under extraordinary circumstances. The Levites on the day of their consecration, and the lepers at their purification, shaved all the hair off their bodies (Numb. viii, 7; Lev. xiv, 8, 9). A woman taken prisoner in war, when she married a Jew, shaved the hair off her head (Deut. xxii, 12), and the Hebrews generally, and also the nations bordering on Palestine, shaved themselves when they mourned, and in times of great calamity, whether public or private (Isa. vii, 20; xv, 2; Jer. xli, 5; xlviii, 37; Bar. vi, 30). God commanded the priests not to cut their hair or beards in their mournings (Lev. xxi, 5). It may be proper to observe that, among the most degrading of punishments for women is the loss of their hair; and the apostle hints at this (1 Cor. xi, 6): "If it be a shame for a woman to be shorn or shaven," etc. See HAIR.

Modern Orientals shave the head alone, and that only in the case of settled residents in towns (Van Lennep, *Bible Lands*, p. 517). See BARBER.

SHAVING. In the early Church the clergy were exhorted to a decent mean in dress and habits. Thus, for instance, long hair and baldness, by shaving the head or beard, being then generally reputed indecencies in contrary extremes, the clergy were obliged to observe a becoming mediocrity between them. This is the meaning, according to its true reading, of that controverted canon of the fourth Council of Carthage, which says that a clergyman shall neither indulge long hair, nor shave his beard: "Clericus nec comam nutriat, nec barbam radat." Sidonius Apollinaris (lib. iv, ep. 24) describes his friend Maximus Palatinus, a clergyman, as having his hair short and his beard long. Shaving of the monks was performed at certain fixed times, the razors being kept in an ambry close to the entrance to the dormitory (Bingham, *Christ. Antiquities*, VI, iv, 15). Eustathius, the heretic, was for having all virgins shorn or shaven at their consecration, but the Council of Gangra immediately rose up against him and anathematized the practice, passing a decree in these words: "If any woman, under pretence of an ascetic life, cut off her hair, which God hath given her for a memorial of subjection, let her be anathema, as one that disannuls the decree of subjection." Theodosius the Great added a civil sanction to confirm the ecclesiastical decree.—Bingham, *Antiquities of the Christian Church*, VII, iv, 6. See TONSURE.

Shaving-man, the officer—frequently a doorkeeper, as at St. Mary Magdalen College, Oxford—whose duty it was to shave the beards of the clerics in a college or religious house.

Shav'sha (Heb. *Shavsha'*, שַׁוְשָׁא, *nobility* [Fürst]; Sept. Σουσά v. r. Σούς, and even Ἰησοῦς), the royal secretary in the reign of David (1 Chron. xviii, 16). He is apparently the same with SERAIAH (2 Sam. viii, 17), who is called Σεισά by Josephus (*Ant.* vii, 5, 4), and Σασά in the Vat. MS. of the Sept. *Shisha* is the reading of two MSS. and of the Targum in 1 Chron. xviii, 16. In 2 Sam. xx, 25 he is called SHEVA, and in 1 Kings iv, 3 SHISHA.

Shaw, Addison C., a minister of the Methodist Episcopal Church, was born about 1814, and united with the Church when fourteen years of age. He was licensed as a local preacher when twenty-four years old, and joined the Michigan Conference, becoming a member of the Detroit Conference at its formation. He died at Ypsilanti, Dec. 21, 1875. See *Minutes of Annual Conferences*, 1876, p. 100.

Shaw, Jacob, a minister of the Methodist Episcopal Church, entered the New York Conference in 1831, and occupied various stations and circuits in that and the New York East Conference. In 1858 he retired from itinerancy, but continued to preach as his strength would permit. He died at his residence in Redding, Conn., in April, 1861. He was a man of superior mind and large information, and a preacher of great acceptability. See *Minutes of Annual Conferences*, 1862, p. 81.

Shaw, John (1), an English clergyman, was born at Bedlington, Durham, England, and entered Brasenose College, Oxford, in 1629, aged fifteen years. He was instituted rector of Whalton, Northumberland, in 1645, but was not admitted until 1661. In the interval he served the church of Bolton, Craven, Yorkshire. He died in 1689. His works are, *No Reformation of the Established Reformation* (Lond. 1685, 8vo):—*Portraiture of the Primitive Saints* (4to):—*Origo Protestantium* (ibid. 1677, 4to).

Shaw, John (2), a Methodist Episcopal minister, was born in Waterford, Me., Feb. 12, 1800, was licensed as a local preacher in 1821, commenced travelling on Livermore Circuit, and in June, 1822, was admitted on trial in the travelling connection and appointed to St.

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Croix Circuit, in 1823 to Bethel, and in 1824 to Buxton, where he died, Aug. 20, 1825. He was a man of uniform piety, strong in his attachment to the cause of God, and his praise as a preacher was in all the circuits where he labored. See *Minutes of Conferences*, i, 546; Bangs, *Hist. of the M. E. Church*, iii, 359.

Shaw, John (3), a minister of the Methodist Episcopal Church, was born at Bristol, Ontario Co., N. Y., July 11, 1807, and united with the Church at the age of eighteen. He was received into the Genesee Conference in 1831, and ordained deacon in 1833 and elder in 1835. He spent thirty-six years in the effective ministry, was superannuated in 1869, and died Jan. 16 of the same year at Himrods, Yates Co., N. Y. See *Minutes of Annual Conferences*, 1869, p. 282.

Shaw, John B., a Presbyterian minister, was born in Rutland, Vt., May 23, 1798. He graduated at Middlebury College, Vt., studied theology with Rev. Charles Walker, and was licensed by the Rutland Congregational Association. In 1824 he was ordained by Troy Presbytery, and installed pastor of the Congregational Church at South Hartford, Washington Co., N. Y., and subsequently preached as follows: North Granville, Washington Co., N. Y., Bethel; Utica, N. Y., Congregational Church, Romeo, Mich.; Norwalk, Conn.; a second time at South Hartford, N. Y.; Presbyterian Church, Fort Ann, N. Y., as a missionary; Congregational Church, Fairhaven, N. Y.; the Reformed Protestant Dutch Church, Buskirk's Bridge, N. Y.; and the Presbyterian Church at Stephentown, Rensselaer Co., N. Y. He died May 8, 1865. Mr. Shaw was a man of unusual Christian devotedness. "His highly evangelical mode of expressing truth, his eminently successful pastoral qualifications, and his Christian gentleness of spirit made him an exceedingly useful man in his day." See Wilson, *Presb. Hist. Almanac*, 1866, p. 224. (J. L. S.)

Shaw, John D., a minister of the Methodist Episcopal Church, South, was born in Londonderry County, Ireland, about 1833, but he emigrated to this country, and joined the Methodist Church at Jackson, La., in February, 1851. He studied at Centenary College, Jackson, entered the ministry about 1852 or 1854, and died in Bolivar County, Miss., Oct. 30, 1866. See *Minutes of Annual Conferences of M. E. Church, South*, 1866, p. 47.

Shaw, John Knox, a minister of the Methodist Episcopal Church, was born in Ireland, April 12, 1800, but while an infant was brought to Washington County, N. Y. He was licensed to preach Nov. 19, 1824, and was received on trial in the Philadelphia Conference in 1825. His active ministerial life lasted until 1858, during which he occupied many important stations, and also served as presiding elder. At the division of the Philadelphia Conference, he became a member of the Newark Conference. He took an active part in the founding of the Pennington Seminary, Pennington, N. J., of which he was a trustee at the time of his death. He died at Newark, N. J., Oct. 4, 1858. See *Minutes of Annual Conferences*, 1859; Simpson, *Cyclop. of Methodism*, s. v.

Shaw, Joseph, LL.D., a minister of the Associate Church of America, was born in the parish of Rattray, Aberdeenshire, Scotland, Dec. 6, 1778. He received his preparatory education in his native village, and entered the University of Edinburgh a little before he had completed his thirteenth year. He graduated in 1794, and immediately entered the Associate Divinity Hall at Whitburn, where he remained five years, and in 1799 was licensed to preach. Application being made by the Walnut Street Church, Philadelphia, for a preacher, Mr. Shaw was appointed to the place. He accepted the appointment, and commenced to serve that people in the fall of 1805. In 1809 his lungs became affected, and in 1810 he terminated his ministry in Philadelphia. In 1813 he became professor of languages in Dickinson College, and in 1815 accepted the similar professorship in the Albany Academy. In 1821 he was honored with the degree of LL.D. from Union College. He died in August, 1824. He published a *Sermon preached before the Albany Bible Society in* 1820 (8vo); and his last sermon, *The Gospel Call*, was published shortly after his death, with a brief biographical notice. See Sprague, *Annals of the Amer. Pulpit*, ix, 85.

Shaw, Levi, a minister of the Methodist Episcopal Church, was born at Frankfort, Me., Sept. 4, 1822. He received regenerating grace Nov. 17, 1842, and soon after united with the Church. He obtained license as a local preacher in 1846, and in 1851 was received on trial in the East Maine Conference. He took, because of ill-health, a superannuated relation in 1860, and held it until his death, at Newburyport, Mass., Aug. 17, 1867. After he had become superannuated, he still continued to labor for shorter or longer periods upon different charges, and also served as a delegate of the Christian Commission. See *Minutes of Annual Conferences*, 1868, p. 142.

Shaw, Samuel, a learned Nonconformist, was born at Repton, Derbyshire, England, in 1635. At the age of fourteen he entered St. John's College, Cambridge. He was master of the Free School at Tamworth in 1656, and in 1658 obtained a presentation from Cromwell to the rectory of Long Whatton, which he was deprived of about a year before the Act of Uniformity. He refused it afterwards on the condition of reordination, as he would not declare his Presbyterian ordination invalid. In 1666 he was chosen master of the Free School at Ashby-de-la-Zouch, which position he retained until his death, Jan. 22, 1696. His works are, *Immanuel, or a Discovery of True Religion* (Lond. 1667, 12mo):—another edition, with memoir, etc. (Leeds, 1804):—*Words Made Visible, or Grammar and Rhetoric* (1679, 8vo):—also several religious *Tracts*.

Shaw, Samuel P., a minister of the Methodist Episcopal Church, was born in New Jersey, Nov. 6, 1798, but was taken to Ohio when a child, his parents settling in Hamilton County. He was licensed to preach when about twenty-two years old, and in 1825 was received on trial into the Ohio Conference, afterwards becoming a member of the North Ohio Conference. For several years he was a missionary among the Wyandots at Upper Sandusky, and also served as presiding elder on several districts. He retired from the pastoral work several years before his death, which occurred near Bucyrus, O., Aug. 19, 1875. See *Minutes of Annual Conferences*, 1875, p. 104.

Shaw, Thomas, an English clergyman and traveller, was born at Kendal, Westmoreland, about 1692, and entered Queen's College, Oxford, Oct. 5, 1711. He took his degree of bachelor of arts July 5, 1716, was made master of arts Jan. 16, 1719, went into orders, and became chaplain to the English factory at Algiers. Here he remained several years, spending much of his time in travelling. He was chosen fellow of his college March 16, 1727, and on his return to England (1733), took the degree of doctor of divinity. In 1740 he became principal of St. Edmund's Hall, and received also the living of Bramley, Hants. He was regius professor of Greek at Oxford till his death, which occurred Aug. 15, 1751. Mr. Shaw published, *Travels, etc., in Barbary and the Levant* (Oxf. 1738):—*Vindication of the Above* (Lond. 1757, 4to), with supplement. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Shaw, William C., a minister of the Methodist Episcopal Church, was born in Vevay, Ind., Oct. 2, 1833. He became a Christian when seventeen, and three years later entered Asbury University. In 1854 he was licensed to preach, and in 1857 was received into the South-eastern Indiana Conference; but in 1859 he went to Minnesota, and entered the Minnesota Conference. In 1863 he was superannuated, but in 1864 resumed work, was again superannuated in 1872, made effective in 1873, and appointed to Reed's and Wabashaw, his last appointment. He died at Reed's Landing,

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Minn., Feb. 16, 1874. See *Minutes of Annual Conferences*, 1874, p. 152.

Shawm. In the Prayer-book version of Psa. xcviii, 7, "with trumpets also and *shawms*" is the rendering of what stands in the A. V. "with trumpets and sound of *cornet*." The Hebrew word translated "cornet" will be found treated under that head. The "shawm" was a musical instrument resembling the clarionet. The word occurs in the forms *shalm*, *shalmie*, and is connected with the German *Schalmeie*, a reed-pipe.

"With *shaumes* and trompets, and with clarions sweet."
Spenser, *F. Q.* I, xii, 13.

"Even from the shrillest *shaum* unto the cornamute."
Drayton, *Polyolb.* iv, 366.

Mr. Chappell says (*Pop. Mus.* i, 35, note b), "The modern clarionet is an improvement upon the shawm, which was played with a reed like the wayte, or hautboy, but, being a bass instrument, with about the compass of an octave, had probably more the tone of a bassoon." In the same note he quotes one of the "proverbis" written about the time of Henry VII on the walls of the Manor House at Leckingfield, near Beverley, Yorkshire:

"A shawme maketh a swete sounde, for he tunythe the basse:
It mountithe not to hye, but kepith rule and space.
Yet yf it be blowne with to vehement a wynde,
It makithe it to mysgoverne out of his kinde."

From a passage quoted by Nares (*Glossary*), it appears that the shawm had a mournful sound:

"He that never wants a Gilead full of balm
For his elect, shall turn thy wofnl *shalm*
Into the merry pipe."
G. Tooke, *Belides*, p. 18.

—Smith.

Shayith. See Thorn.

Sheaf is the rendering in the A. V. of the following words in the original: 1. אֲלֻמָּה, *alummâh*, prop. *a bundle* ("sheaf," Gen. xxvii, 7; Psa. cxcix, 6); 2. עֳמִיר, *amir*, prop. *a handful* (as rendered in Jer. ix, 22); hence *a sheaf* (Amos ii, 13; Mic. iv, 12; Zech. xii, 6); and the equivalent עֹמֶר, *ômer* ("sheaf," Lev. xxiii, 10, 11, 12, 15; Deut. xxiv, 19; Ruth ii, 7, 15; Job xxiv, 10), as well as the cognate verb עָמַר, *to bind sheaves* (Psa. cxxix, 7); 3. עֲרֵמָה, *aremâh*, prop. *a heap* (as rendered in Ruth iii, 7, etc.); hence *a sheaf* (as rendered in Neh. xiii, 15: improperly "heap" in Can. vii, 2).

The Mosaic statutes contained two prescriptions respecting the sheaves of harvest: 1. One accidentally dropped or left upon the field was not to be taken up, but remained for the benefit of the poor (Deut. xxiv, 19). See Gleax. 2. The day after the feast of the Passover, the Hebrews brought into the Temple a sheaf of corn as the first-fruits of the barley-harvest, with accompanying ceremonies (Lev. xviii, 10-12). On the fifteenth of Nisan, in the evening, when the feast of the first day of the Passover was ended and the second day begun, the house of judgment deputed three men to go in solemnity and gather the sheaf of barley. The inhabitants of the neighboring cities assembled to witness the ceremony, and the barley was gathered into the territory of Jerusalem. The deputies demanded three times if the sun were set, and they were as often answered, It is. They afterwards demanded as many times if they might have leave to cut the sheaf, and leave was as often granted. They reaped it out of three different fields with three different sickles, and put the ears into three boxes to carry them to the Temple. The sheaf, or rather the three sheaves, being brought into the Temple, were threshed in the court. From this they took a full omer, that is, about three pints of the grain; and after it had been well winnowed, parched, and bruised, they sprinkled over it a log of oil, to which they added a handful of incense; and the priest who received this offering waved it before the Lord, towards the four quarters of the world, and cast part of it on the altar. After this every one might begin his harvest. See Passover.

She'al (Heb. *Sheäl'*, שְׁאָל, *asking*; Sept. Σαάλ v. r. Σαλονία), one of the "sons" of Bani, who divorced their foreign wives after the captivity (Ezra x, 29). B.C. 457.

Sheäl'tiel (Heb. *Sheältiel'*, שְׁאַלְתִּיאֵל, *asked of God*; Anglicized thus in the A. V. at Ezra iii, 2, 8; v, 2; Neh. xii, 1; Hag. i, 1; but "Salathiel" at 1 Chron. iii, 17; also in the contracted form *Shaltiel'*, שַׁלְתִּיאֵל, "Shealtiel," Hag. i, 12, 14; ii, 2; Sept., Apocrypha, Josephus, and N. Test., Σαλαθιήλ; "Salathiel," 1 Esdr. v, 5, 48, 56; vi, 2; 2 Esdr. v, 16; Matt. i, 12; Luke iii, 27), the son of Jechoniah, or Jehoiachin, king of Judah, and father of Zorobabel, according to Matt. i, 12, but son of Neri (Neriah) and father of Zorobabel (Zerubbabel) according to Luke iii, 27, while the genealogy in 1 Chron. iii, 17-19 leaves it doubtful whether he is the son of Assir or Jechoniah, and makes Zerubbabel his nephew. The truth seems to be that he was the son of the captive prince Jechoniah, or Jehoiachin (for the prophecy in Jer. xxii, 30 seems only to mean that he should have no successor on the throne), by a daughter of Neri, or Neriah, of the private line of David; and that having himself no heir, he adopted his nephew Zerubbabel, or perhaps was the father of this last by his deceased brother's widow. B.C. cir. 580. See Genealogy of Christ.

Shear'ah (Heb. *Shearyah'*, שְׁעַרְיָה, *valued of Jehovah*; Sept. Σαουία v. r. Σαρία), the fourth named of the six sons of Azel of the descendants of Saul (1 Chron. viii, 38; ix, 44). B.C. long post 1000.

Shearing-house (Heb. בֵּית עֵקֶד הָרֹעִים, *Beyth E'ked ha-Roim*; Sept. Βαιθακὰδ [v. r. Βαιθακὰδ] τῶν ποιμένων; Vulg. *Camera pastorum*), a place on the road between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2 Kings x, 12, 14). The translators of our version have given in the margin the literal meaning of the name—"house of binding of the shepherds," and in the text an interpretation perhaps adopted from Jos. Kimchi. Binding, however, is but a subordinate part of the operation of shearing, and the word *akad* is not anywhere used in the Bible in connection therewith. See Sheep-shearer. The interpretation of the Targum and Arabic version, adopted by Rashi, viz. "house of the meeting of shepherds," is accepted by Simonis (*Onomast.* p. 186) and Gesenius (*Thesaur.* p. 195 b). Other renderings are given by Aquila and Symmachus. None of them, however, seem satisfactory, and it is probable that the original meaning has escaped. By the Sept., Eusebius, and Jerome it is treated as a proper name, as they also treat the "garden-house" of ix, 27. Eusebius (*Onomast.* s. v.) mentions it as a village of Samaria "in the great plain [of Esdraelon] fifteen miles from Legeon." It is remarkable that at a distance of precisely fifteen Roman miles from Lejjûn the name of *Beth-Kad* appears in Van de Velde's map (see also Robinson, *Bib. Res.* ii, 316); but this place, though coincident in point of distance, is not on the plain, nor can it either belong to Samaria or be on the road from Jezreel thither, being behind (south of) Mount Gilboa. The slaughter at the well recalls the massacre of the pilgrims by Ishmael ben-Nethaniah at Mizpah, and the recent tragedy at Cawnpore.—Smith. See Beth-eked.

Sheär-ja'shub (Heb. *Sheär' Yashub'*, שְׁאָר יָשׁוּב, *a remnant shall return*; Sept. ὁ καταλειφθεὶς Ἰασούβ), son of the prophet Isaiah, who accompanied his father when he proceeded to deliver to king Ahaz the celebrated prophecy contained in Isa. vii (see ver. 3). B.C. cir. 735. As the sons of Isaiah sometimes stood for signs

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in Israel (Isa. viii, 18), and the name of Maher-shalal-hash-baz was given to one of them by way of prophetic intimation, it has been conjectured that the somewhat remarkable name of Shear-jashub intimated that the people who had then retired within the walls of Jerusalem should return in peace to their fields and villages (comp. Isa. x, 20–22). Fairbairn's theory that these events occurred only in visions (*On Prophecy*, I, v, 2) is in violation of the plain import of the language.

Sheath (Heb. נְדָן, *nadán*, 1 Chron. xxi, 27; תַּעַר, *táar*, 1 Sam. xvii, 51; 2 Sam. xx, 8: Ezek. xxi, 3, 4, 5, 30; "scabbard," Jer. xlvii, 6; θήκη, John xviii, 11), the *case* in which a dagger or sword blade is carried. See KNIFE; SWORD.

She'ba, the name of several men and places in the Bible, but occurring in two forms in the original: (*a*) Heb. *Sheba'*, שְׁבָא (of uncertain etymology, see below), which is the name of three fathers of tribes in the early genealogy of Genesis, often referred to in the sacred books, one of them located in Ethiopia (No. 1, below), and the other two in Arabia (Nos. 2 and 3 respectively); (*b*) Heb. *She'ba*, שֶׁבַע, *an oath*, or *seven*, which is the name of two men, and also of a place (Nos. 4, 5, and 6, below). See also BEER-SHEBA.

1. (Sept. Σαβά v. r. Σαβάτ.) First named of the two sons of Raamah, son of Cush (Gen. x, 7; 1 Chron. i, 9). B.C. post 2515. This Sheba settled somewhere on the shores of the Persian Gulf. In the *Marásid* (s. v.) there is found an identification which appears to be satisfactory—that on the island of Awál (one of the "Bahrein Islands") are the ruins of an ancient city called Sebà. Viewed in connection with Raamah, and the other facts which we know respecting Sheba, traces of his settlements ought to be found on or near the shores of the gulf. It was this Sheba that carried on the great Indian traffic with Palestine in conjunction with, as we hold, the other Sheba, son of Jokshan son of Keturah, who, like Dedan, appears to have formed with the Cushite of the same name one tribe—the Cushites dwelling on the shores of the Persian Gulf, and carrying on the desert trade thence to Palestine in conjunction with the nomad Keturahite tribes, whose pasturages were mostly on the western frontier. The trade is mentioned by Ezek. xxvii, 22, 23, in an unmistakable manner, and possibly by Isa. lx, 6, and Jer. vi, 20, but these latter, we think, rather refer to the Joktanite Sheba. The predatory bands of the Sabæans are mentioned in Job i, 15, and vi, 19, in a manner that recalls the forays of modern Bedawin (comp. Joel iii, 8).—Smith. See ARABIA; DEDAN, etc.

2. (Sept. Σαβά v. r. Σαβεύ and Σαβάν.) Tenth named of the thirteen sons of Joktan son of the patriarch Eber (Gen. x, 28; 1 Chron. i, 22). B.C. cir. 2350. He seems to have been the founder and eponymous head of the Sabæans (q. v.), and to have given his name to Sheba or Seba (q. v.), a district in Arabia Felix abounding in frankincense, spices, gold, and precious stones (Isa. lx, 6; Jer. vi, 20; Psa. lxxii, 15). From this region came the queen to see and converse with Solomon (1 Kings x, 1–13; 2 Chron. ix, 1–12; Matt. xii, 42; Luke xi, 31). The Sabæans were celebrated for their great trade (Psa. lxxii, 10; Ezek. xxvii, 22; Joel iii, 8) and for plundering (Job i, 15; vi, 19; comp. Strabo, xvi, 768–780; Abulfeda, p. 96). (In the following detailed treatment of this name we chiefly follow Poole's article in Smith's *Dictionary*.)

It has been shown, in the art. ARABIA and other articles, that the Joktanites were among the early colonists of Southern Arabia, and that the kingdom which they there founded was, for many centuries, called the kingdom of Sheba, after one of the sons of Joktan. They appear to have been preceded by an aboriginal race, which the Arabian historians describe as a people of gigantic stature, who cultivated the land and peopled the deserts alike, living with the Jinn in the "deserted quarter," or, like the tribe of Thamûd, dwelling in caves. This people correspond, in their traditions, to the aboriginal races of whom remains are found wherever a civilized nation has supplanted and dispossessed the ruder race. But, besides these extinct tribes, there are the evidences of Cushite settlers, who appear to have passed along the south coast from west to east, and who, probably, preceded the Joktanites and mixed with them when they arrived in the country.

Sheba seems to have been the name of the great South Arabian kingdom and the peoples which composed it, until that of Himyer took its place in later times. On this point much obscurity remains; but the Sabæans are mentioned by Diod. Sic., who refers to the historical books of the kings of Egypt in the Alexandrian library, and by Eratosthenes, as well as Artemidorus, or Agatharchides (iii, 38, 46), who is Strabo's chief authority; and the Homeritæ or Himyerites are first mentioned by Strabo in the expedition of Ælius Gallus (B.C. 24). Nowhere earlier, in sacred or profane records, are the latter people mentioned, except by the Arabian historians themselves, who place Himyer very high in their list, and ascribe importance to his family from that early date. We have endeavored, in other articles, to show reasons for supposing that in this very name of Himyer we have the Red Man and the origin of Erythrus, Erythræan Sea, Phœnicians, etc. See ARABIA; RED SEA. The apparent difficulties of the case are reconciled by supposing, as M. Caussin de Perceval (*Essai*, i, 54, 55) has done, that the kingdom and its people received the name of Sheba (Arabic, Sebà), but that its chief and sometimes reigning family or tribe was that of Himyer; and that an old name was thus preserved until the foundation of the modern kingdom of Himyer or the Tubbaas, which M. Caussin is inclined to place (but there is much uncertainty about this date) about a century before our æra, when the two great rival families of Himyer and Kahlan, together with smaller tribes, were united under the former. In support of the view that the name of Sheba applied to the kingdom and its people as a generic or national name, we find in the *Kamús* "the name of Sebà comprises the tribes of the Yemen in common" (s. v. "Sebà"); and this was written long after the later kingdom of Himyer had flourished and fallen. And, further, as Himyer meant the "Red Man," so, probably, did Sebà. In Arabic the verb *sebà*—said of the sun, or of a journey, or of a fever—means "it altered" a man, i. e. by turning him red; the noun *sebà*, as well as *sibá* and *sebee-ah*, signifies "wine" (*Táj el-'Arús* MS.). The Arabian wine was red; for we read "Kumeit is a name of wine, because there is in it blackness and redness" (*Sihàh* MS.). It appears, then, that in Seba we very possibly have the oldest name of the Red Man, whence came φοῖνιξ, Himyer, and Erythrus.

We have assumed the identity of the Arabic Seba with Sheba (שְׁבָא). The plur. form שְׁבָאִים corresponds with the Gr. Σαβαῖοι and the Lat. *Sabæi*. Gesenius compares the Heb. with Ethiop. *Sebè*, "man." The Hebrew *Shin* is, in by far the greater number of instances, *Sin* in Arabic [see Gesen.]; and the historical, ethnological, and geographical circumstances of the case all require the identification.

In the Bible the Joktanite Sheba, mentioned genealogically in Gen. x, 28, recurs as a kingdom, in the account of the visit of the queen of Sheba to king Solomon, when she heard of his fame concerning the name of the Lord, and came to prove him with hard questions (1 Kings x, 1): "And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones" (ver. 2). Again, "She gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon" (ver. 10). She was attracted by the fame of Solomon's wisdom, which she had heard in her own land; but the dedica-

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tion of the Temple had recently been solemnized, and, no doubt, the people of Arabia were desirous to see this famous house. That the queen was of Sheba in Arabia, and not of Seba the Cushite kingdom of Ethiopia, is unquestionable. Josephus and some of the Rabbinical writers perversely, as usual, refer her to the latter; and the Ethiopian (or Abyssinian) Church has a convenient tradition to the same effect (comp. Josephus, *Ant.* viii, 6, 5; Ludolf, *Hist. Æthiop.* ii, 3; Harris, *Abyssinia*, ii, 105). Aben-Ezra (*on Dan. xi*, 6), however, remarks that the queen of Sheba came from the Yemen, for she spoke an Ishmaelitic, or rather a Shemitic, language. The Arabs call her Bilkis (or Yelkamah or Balkamah; Ibn-Khaldûn), a queen of the later Himyerites, who, if M. Caussin's chronological adjustments of the early history of the Yemen be correct, reigned in the 1st century of our æra (*Essai*, i, 75, etc.); and an edifice at Ma-rib (Mariaba) still bears her name, while M. Fresnel read the name of "Almacah" or "Balmacah" in many of the Himyeritic inscriptions. The Arab story of this queen is, in the present state of our knowledge, altogether unhistorical and unworthy of credit; but the attempt to make her Solomon's queen of Sheba probably arose, as M. Caussin conjectures, from the latter being mentioned in the Koran without any name, and the commentators adopting Bilkis as the most ancient queen of Sheba in the lists of the Yemen. The Koran, as usual, contains a very poor version of the Biblical narrative, diluted with nonsense and encumbered with fables (xxvii, 24, etc.).

The other passages in the Bible which seem to refer to the Joktanite Sheba occur in Isa. lx, 6, where we read "All they from Sheba shall come: they shall bring gold and incense," in conjunction with Midian, Ephah, Kedar, and Nebaioth. Here reference is made to the commerce that took the road from Sheba along the western borders of Arabia (unless, as is possible, the Cushite or Keturahite Sheba be meant); and again in Jer. vi. 20, it is written "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country?" (but comp. Ezek. xxvii, 22, 23, and see below). On the other hand, in Psa. lxii, 10, the Joktanite Sheba is undoubtedly meant; for the kingdoms of Sheba and Seba are named together, and in ver. 15 the gold of Sheba is mentioned. In Job i, 15; vi, 19, the predatory habits of the Keturahite Sabæans have been thought to be referred to, but these were later than our date of that book. We prefer to assign that passage, as well as Joel iii, 8, which speaks of their kidnapping propensities, to the Joktanite tribe, with which the other seems to have coalesced. The fact of the chief and best-ascertained settlement of the Sheba tribe being in the extreme south of the Arabian peninsula sufficiently explains the language used of the queen who came from thence to hear the wisdom of Solomon, that she was a queen of "the south," and "came from the uttermost parts of the earth," i. e. from the extremities of the then known world (Matt. xii, 42; Luke xi, 31). The distance in a straight line could scarcely be under a thousand miles. On the other hand, the fact that this was a *queen* seems to point to the Cushite Saba, or Meroë, the sovereigns of which are well known to have been chiefly or exclusively females. Later essays on the queen of Sheba's merits have been written by Rost (Bautz. 1782), Zeibich (Viteb. 1774), Schultens (Lugd. 1740), Norberg (Lond. and Goth. 1797). See CANDACE.

The kingdom of Sheba embraced the greater part of the Yemen, or Arabia Felix. Its chief cities, and probably successive capitals, were Sebà, San'à (Uzal), and Zafâr (Sephar). Seba was probably the name of the city, and generally of the country and nation; but the statements of the Arabian writers are conflicting on this point, and they are not made clearer by the accounts of the classical geographers. Ma-rib was another name of the city, or of the fortress or royal palace in it: "Sebà is a city known by the name of Ma-rib, three nights' journey from San'à" (Ez-Zejjaj, in the *Táj-el-'Arûs* MS.). Again, "Sebà was the city of Marib (*Mushtarak*, s. v.), or the country in the Yemen, of which the city was Ma-rib" (*Marâsid*, s. v.). Near Sebà was the famous dike of El-'Arim, said by tradition to have been built by Lukmân the 'Adite, to store water for the inhabitants of the place, and to avert the descent of the mountain torrents. The catastrophe of the rupture of this dike is an important point in Arab history, and marks the dispersion in the 2d century of the Joktanite tribes. This, like all we know of Sebà, points irresistibly to the great importance of the city as the ancient centre of Joktanite power. Although Uzal (which is said to be the existing San'à) has been supposed to be of earlier foundation, and Zafâr (Sephar) was a royal residence, we cannot doubt that Sebà was the most important of these chief towns of the Yemen. Its value, in the eyes of the old dynasties, is shown by their struggles to obtain and hold it; and it is narrated that it passed several times into the hands, alternately, of the so called Himyerites and the people of Hadramaut (Hazarmaveth). Eratosthenes, Artemidorus, Strabo, and Pliny speak of *Mariaba;* Diodorus, Agatharchides, Stephanus Byzant. of *Saba* (Σαβαι [Steph. Byzant.]; Σαβᾶς [Agath.]); Ptolemy (vi, 7, § 30, 42), and Pliny (vi, 28, § 34) mention Σάβη. But the first all say that Mariaba was the metropolis of the Sabæi; and we may conclude that both names applied to the same place—one the city, the other its palace or fortress (though probably these writers were not aware of this fact)—unless, indeed, the form Sabota (with the variants Sabatha, Sobatale, etc.) of Pliny (*H. N.* vi, 28, § 32) have reference to Shibâm, capital of Hadramaut, and the name, also, of another celebrated city, of which the Arabian writers (*Marâsid*, s. v.) give curious accounts. The classics are generally agreed in ascribing to the Sabæi the chief riches, the best territory, and the greatest numbers of the four principal peoples of the Arabs which they name—the Sabæi, Atramitæ (=Hadramaut), Katabeni (=Kahtan=Joktan), and Minæi (for which see DIKLAH). See Bochart (*Phaleg*, xxvi), and Müller (*Geog. Min.*), p. 186 sq.

The history of the Sabæans has been examined by M. Caussin de Perceval (*Essai sur l'Hist. des Arabes*); but much remains to be adjusted before its details can be received as trustworthy, the earliest safe chronological point being about the commencement of our æra. An examination of the existing remains of Sabæan and Himyeritic cities and buildings will, it cannot be doubted, add more facts to our present knowledge; and a further acquaintance with the language, from inscriptions aided, as M. Fresnel believes, by an existing dialect, will probably give us some safe grounds for placing the building or æra of the dike. In the art. ARABIA it is stated that there are dates on the ruins of the dike, and the conclusions are given which De Sacy and Caussin have drawn from those dates and other indications respecting the date of the rupture of the dike, which forms, then, an important point in Arabian history; but it must be placed in the 2d century of our æra, and the older æra of the building is altogether unfixed, or, indeed, any date before the expedition of Ælius Gallus. The ancient buildings are of massive masonry, and evidently of Cushite workmanship or origin. Later temples and palace-temples, of which the Arabs give us descriptions, were probably of less massive character; but Sabæan art is an almost unknown and interesting subject of inquiry. The religion celebrated in those temples was cosmic; but this subject is too obscure and too little known to admit of discussion in this place. It may be necessary to observe that whatever connection there was in *religion* between the Sabæans and the Sabians, there was none in name or in race. Respecting the latter the reader may consult Chwolson's *Ssabier*, a work that may be recommended with more confidence than the same author's *Nabathæan Agriculture*. See NEBAIOTH. Some curious papers have also appeared in the *Journal* of the German Oriental Society of Leipsic, by Dr. Osiander.

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3. (Sept. Σαβά v. r. Σαβατ and Σαβάν.) Elder of the two sons of Jokshan, one of Abraham's sons by Keturah (Gen. xxv, 3; 1 Chron. i, 32). B.C. cir. 1980. He evidently settled somewhere in Arabia, probably on the eastern shore of the Arabian Gulf, where his posterity appear to have become incorporated with the earlier Sabæans of the Joktanic branch.

4. (Sept. Σαβεέ v. r. Ἀβεέ; Josephus Σαβαῖος, *Ant.* vii, 11, 7.) The son of Bichri, a Benjamite from the mountains of Ephraim (2 Sam. xx, 1-22), the last chief of the Absalom insurrection. B.C. 1023. He is described as a "man of Belial," which seems [see SHIMEI] to have been the usual term of invective cast to and fro between the two parties. But he must have been a person of some consequence, from the immense effect produced by his appearance. It was, in fact, all but an anticipation of the revolt of Jeroboam. It was not, as in the case of Absalom, a mere conflict between two factions in the court of Judah, but a struggle, arising out of that conflict, on the part of the tribe of Benjamin to recover its lost ascendency—a struggle of which some indications had already been manifested in the excessive bitterness of the Benjamite Shimei. The occasion seized by Sheba was the emulation, as if from loyalty, between the northern and southern tribes on David's return. Through the ancient custom he summoned all the tribes "to their tents;" and then and afterwards Judah alone remained faithful to the house of David (ver. 1, 2). The king might well say "Sheba the son of Bichri shall do us more harm than did Absalom" (ver. 6). What he feared was Sheba's occupation of the fortified cities. This fear was justified by the result. Sheba traversed the whole of Palestine, apparently rousing the population, Joab following him in full pursuit, and so deeply impressed with the gravity of the occasion that the murder even of the great Amasa was but a passing incident in the campaign. He stayed but for the moment of the deed, and "pursued after Sheba the son of Bichri." The mass of the army halted for an instant by the bloody corpse, and then they also "went on after Joab to pursue after Sheba the son of Bichri." It seems to have been his intention to establish himself in the fortress of Abel-Beth-maacah—in the northernmost extremity of Palestine—possibly allied to the cause of Absalom through his mother, Maacah, and famous for the prudence of its inhabitants (ver. 18). That prudence was put to the test on the present occasion. Joab's terms were the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow-citizens. The head of Sheba was thrown over the wall and the insurrection ended.—Smith. See DAVID.

5. (Sept. Σεβεέ v. r. Σοβαθί.) A chief Gadite resident in Bashan in the reign of Jeroboam II (1 Chron. v, 13). B.C. 781.

6. (Sept. Σαμαά v. r. Σαβεέ.) One of the towns of the allotment of Simeon (Josh. xix, 2). It occurs between Beer-sheba and Moladah. In the list of the cities of the south of Judah, out of which those of Simeon were selected, no Sheba appears apart from Beer-sheba; but there is a *Shema* (xv, 26), which stands next to Moladah and which is probably the Sheba in question. This suggestion is supported by the reading of the Vatican copy of the Sept. The change from *b* to *m* is an easy one both in speaking and in writing, and in their other letters the words are identical. Some have supposed that the name Sheba is a mere repetition of the latter portion of the preceding name, Beer-sheba—by the common error called *homoioteleuton*—and this is supported by the facts that the number of names given in xix, 2-6 is, including Sheba, fourteen, though the number stated is thirteen; and that in the list of Simeon of 1 Chron. (iv, 28) Sheba is entirely omitted. Gesenius suggests that the words in xix. 2 may be rendered "Beer-sheba, the town, with Sheba, the well;" but this seems forced, and is, besides, inconsistent with the fact that the list is a list of "cities" (*Thesaur.* p. 1355 a, where other suggestions are cited).—Smith. See SHEMA.

She'bah (Heb. *Shibah'*, שִׁבְעָה, fem. of *Sheba*, i. e. *seven* or *an oath;* Sept. accordingly ὅρκος; Vulg. translates less well *abundantia*), the famous well which gave its name to the city of Beer-sheba (Gen. xxvi, 33). According to this version of the occurrence, it was the fourth of the series of wells dug by Isaac's people, and received its name from him, apparently in allusion to the oaths (ver. 31, יִשָּׁבְעוּ, *yishshabeú*) which had passed between himself and the Philistine chieftains the day before. It should not be overlooked that according to the narrative of an earlier chapter the well owed its existence and its name to Isaac's father (xxi, 32). Indeed, its previous existence may be said to be implied in the narrative now directly under consideration (xxvi, 23). The two transactions are curiously identical in many of their circumstances—the rank and names of the Philistine chieftains, the strife between the subordinates on either side, the covenant, the adjurations, the city that took its name from the well. They differ alone in the fact that the chief figure in the one case is Abraham, in the other Isaac. Some commentators, as Kalisch (*Genesis*, p. 500), looking to the fact that there are two large wells at *Bir es-Seba*, propose to consider the two transactions as distinct, and as belonging the one to the one well, the other to the other. Others see in the two narratives merely two versions of the circumstances under which this renowned well was first dug. Certainly in the analogy of the early history of other nations, and in the very close correspondence between the details of the two accounts, there is much to support this. The various plays on the meaning of the name שבע, interpreting it as "seven," as an "oath," as "abundance" (so Jerome, as if reading שִׂבְעָה), as "a lion" (such is the meaning of the modern Arabic *Seba*)—are all so many direct testimonies to the remote date and archaic form of this most venerable of names, and to the fact that the narratives of the early history of the Hebrews are under the control of the same laws which regulate the early history of other nations.—Smith. In explanation of the repetition of the names of these wells, it should be noted that the sacred text expressly states that Isaac, after reopening them, "called their names after the names which his father had called them" (Gen. xxvi, 18). A minute description of the wells and vicinity of Beer-sheba is given by Lieut. Conder in the *Quar. Statement* of "The Pal. Explor. Fund" for Jan. 1875, p. 23 sq. See BEER-SHEBA; WELL.

She'bam (Heb. *Sebam'*, שְׂבָם, *fragrance;* Sept. Σεβαμά, and so the Samar. Cod. שבמה), one of the towns in the pastoral district on the east of Jordan—the "land of Jazer and the land of Gilead"—demanded, and finally ceded to the tribes of Reuben and Gad (Numb. xxxii, 3). It is named between Elealeh and Nebo, and is probably the same which, in a subsequent verse of the chapter and on later occasions, appears in the altered forms of SHIBMAH and SIBMAH (q. v.).—Smith.

Shebani'ah (Heb. *Shebanyah'*, שְׁבַנְיָה, *increased of Jehovah;* once [1 Chron. xv, 24] in the prolonged form *Shebanya'hu*, שְׁבַנְיָהוּ), the name of four Hebrews.

1. (Sept. Σωβενία v. r. Σοβενία and Σομνία.) One of the Levitical trumpeters on the removal of the ark from the house of Obed-edom to Jerusalem (1 Chron. xv, 24). B.C. 1043.

2. (Sept. Σαβανία and Σεχενία, v. r. Σεβανία, Σαχανία, etc.) One of Ezra's Levitical attendants, who stood upon the steps and uttered the prayer of confession and thanksgiving (Neh. ix, 4, 5), and joined in the sacred covenant (x, 10). B.C. 459.

3. (Sept. Σεβανία.) Another Levite who joined in the same covenant (Neh. x, 12). B.C. 459.

4. (Sept. Σεβανί, Σεχενία.) A priest who did the same (Neh. x, 4; xii, 14). B.C. 459. He had a son

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named Joseph (ver. 14). He is apparently the same elsewhere (ver. 3) called SHECHANIAH (q. v.).

Sheb'arim (Heb. with the art., *hash-Shebarim'*, הַשְּׁבָרִים, *the breaches*, as often elsewhere rendered; Sept. *συνέτριψαν*; Vulg. *Sebarim*) is given in the A. V. as the name of a place to which the Israelites retreated in the first attack of Ai (Josh. vii, 5). "The root of the word has the force of 'dividing' or 'breaking,' and it is therefore suggested that the name was attached to a spot where there were fissures or rents in the soil, gradually deepening till they ended in a sheer descent or precipice to the ravine by which the Israelites had come from Gilgal—'the going down' (הַמּוֹרָד; see ver. 5 and the margin of the A. V.). The ground around the site of Ai, on any hypothesis of its locality, was very much of this character. Keil (*Josua*, ad loc.) interprets Shebarim by 'stone quarries;' but this does not appear to be supported by other commentators or by lexicographers. The ancient interpreters (Sept., Targ., and Syr.) usually discard it as a proper name, and render it 'till they were broken up,' etc."—Smith. But this is opposed both to the use of the art. here—which seems to indicate a well-known and specific locality—and to the fact that but few of the Hebrews were slain there. A minute examination of the locality would doubtless reveal some clue to the name. See AI.

Shebat. See SEBAT.

She'ber (Heb. *id.* שֶׁבֶר, *breaking;* Sept. Σεβέρ v. r. Σαβέρ), first named of the sons of Caleb (son of Hur) by his concubine Maachah (1 Chron. ii, 43). B.C. post 1856.

Shebiith. See TALMUD.

Sheb'na (Heb. *Shebna'*, שֶׁבְנָא [occasionally *Shebnah'*, שֶׁבְנָה, 2 Kings xviii, 18, 26; xix, 2], *vigor;* Sept. Σεβνάς v. r. Σομνάς; Josephus, Σοβναῖος [*Ant.* x, 1, 1]), a person of high position in Hezekiah's court, holding at one time the office of præfect of the palace (Isa. xxii, 15), but subsequently the subordinate office of secretary (xxxvi, 3; 2 Kings xix, 2), his former post being given to Eliakim, B.C. 713. This change appears to have been effected by Isaiah's interposition; for Shebna had incurred the prophet's extreme displeasure, partly on account of his pride (Isa. xxii, 16), his luxury (ver. 18), and his tyranny (as implied in the title of "father" bestowed on his successor, ver. 21), and partly (as appears from his successor being termed a "servant of Jehovah," ver. 20) on account of his belonging to the political party which was opposed to the theocracy and in favor of the Egyptian alliance. From the omission of the usual notice of his father's name, it has been conjectured that he was a *novus homo*.—Smith. Winer thinks, from the Aramæan form of his name, that he was a foreigner. He is also mentioned in 2 Kings xviii, 37; Isa. xxxvi, 11, 22; xxxvii, 2.

Shebo. See AGATE.

Shebu'ël [many *Sheb'uël*] (Heb. *Shebuël'*, שְׁבוּאֵל, *captive* [or *renown*] *of God;* Sept. Σουβαήλ; Vulg. *Subuel*), the name of two Levites.

1. A leading descendant of Gershom, the son of Moses (1 Chron. xxiii, 16), who was ruler of the treasures of the house of God (xxvi, 24), called also Shubael (xxiv, 20). B.C. 1013. "The Targum of 1 Chron. xxvi, 24 has a strange piece of confusion: 'And Shebuel, that is, Jonathan the son of Gershom the son of Moses, returned to the fear of Jehovah, and when David saw that he was skilful in money matters he appointed him chief over the treasures.' He is the last descendant of Moses of whom there is any trace" (Smith).

2. One of the fourteen sons of Heman the minstrel, and chief of the thirteenth band of twelve in the temple choir (1 Chron. xxv, 4); also called SHUBAEL (ver. 20). B.C. 1013.

Shebuoth. See TALMUD.

Shecani'ah (1 Chron. xxiv, 11; 2 Chron. xxxi, 15), the same name usually Anglicized SHECHANIAH (q. v.).

Shechani'ah (Heb. *Shekanyah'*, שְׁכַנְיָה, *dweller* [i. e. *intimate*] with *Jehovah*, twice in the prolonged form *Shekanya'hu*, שְׁכַנְיָהוּ [1 Chron. xxiv, 11; 2 Chron. xxxi, 15], which is always Anglicized "Shecaniah" in the A. V.; Sept. Σεχενίας, but Σεχονίας in 2 Chron. xxxi, 15; Ezra viii, 5; Σεχανίας in ver. 3; Σεχενία in Neh. xii, 3; Vulg. *Sechenias*, but *Sebenias* in xii, 3), the name of several men, chiefly during the post-exilian period.

1. The chief of the tenth division of priests according to the arrangement under David (1 Chron. xxiv, 11, "Shecaniah"). B.C. 1014.

2. Last named of the priests appointed by Hezekiah to distribute the daily services among the sacerdotal order (2 Chron. xxxi, 15, "Shecaniah"). B.C. 726.

3. One of the "priests and Levites" (but to which of these orders he belonged does not certainly appear, probably the former, however) who returned from Babylon with Zerubbabel (Neh. xii, 3). B.C. 536. In ver. 14 (and perhaps x, 4) he is apparently called SHEBANIAH (q. v.). But he is not the same with the Shecaniah who was tenth in order of the priests in the reign of David; inasmuch as in the lists in Nehemiah his name continually occurs in the seventh or eighth place (see Keil, *ad loc.*).

4. A person apparently mentioned as one of the "sons" of Pharosh (i. e. Parosh), and father or progenitor of a Zechariah who returned from the exile in the time of Artaxerxes (Ezra viii, 3). B.C. ante 459. As the phraseology, however, is here peculiar, many connect the clause containing this name with the preceding verse (as in the Sept. and 1 Esdr.; but contrary to the Masoretic punctuation), so as to read, "Hattush of the sons of Shechaniah;" thus identifying this person with No. 9. The clause containing this name is perhaps an interpolation from ver. 5. See HATTUSH.

5. Another person similarly mentioned in the same list (Ezra viii. 5) as progenitor of "the son of Jahaziel," who likewise returned from Babylon with Ezra; but as the name Shechaniah itself is not found in the parallel list of Ezra ii, and as the mere patronymic ben-Jahaziel is scarcely a sufficient designation, we may conjecture (comp. ver. 10) that a name (actually supplied in the *Zathoe* of the Sept. and 1 Esdr.; evidently the Zattu of Ezra ii. 8) has dropped out of the Heb. text before "Shechaniah" (Bertheau, *Kurzgef. Handb.* ad loc.). This individual, i. e. Shechaniah, will then appear (in conformity with the phraseology of the adjoining enumerations) as the son of the Zechariah in question, and himself one of the returned exiles. B.C. 459. See ZATTU.

6. A son of Jehiel, of the "sons of Elam," and the one who proposed to Ezra the repudiation of the Gentile wives taken after the return from Babylon (Ezra x, 2). B.C. 458.

7. The father of Shemaiah, which latter was "keeper of the east gate," and repaired part of the wall of Jerusalem under Nehemiah (Neh. iii, 29). B.C. ante 446. He was perhaps identical with No. 9.

8. The son of Arah and father-in-law of Tobiah, the Jews' enemy during the restoration of Jerusalem (Neh. vi, 18). B.C. cir. 434.

9. A descendant of the Davidic line, father of Shemaiah, and apparently the son of Obadiah (1 Chron. iii, 21, 22). B.C. cir. 410. He may also have been the ELIAKIM (Matt. i, 13) or JOSEPH (Luke iii, 26) of our Saviour's ancestry (Strong, *Harm. and Expos.* p. 16, 17). See Nos. 4 and 7.

She'chem (Heb. *Shekem'*, שְׁכֶם [in pause *She'kem*, שֶׁכֶם, both as a common noun (Psa. xxi, 13) and as a proper name (Numb. xxvi, 31; Josh. xvii, 2; 1 Chron. vii, 19)], *a shoulder;* Sept. Συχέμ), the name of three men and one place in the Bible.

1. The son of Hamor, prince of the country or district of Shechem in which Jacob formed his camp on

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his return from Mesopotamia. B.C. 1906. This young man, having seen Jacob's daughter Dinah, was smitten with her beauty, and defloured her. This wrong was terribly and cruelly avenged by the damsel's uterine brothers, Simeon and Levi. See DINAH. It seems likely that the town of Shechem, even if of recent origin, must have existed before the birth of a man so young as Hamor's son appears to have been; and we may therefore suppose it a name preserved in the family, and which both the town and the princes inherited. See No. 4 below. Shechem's name is always connected with that of his father, Hamor (Gen. xxxiii, 19; xxxiv; Josh. xxiv, 32; Judg. ix, 28; Acts vii, 16). See JACOB.

2. A son of Gilead, of the tribe of Manasseh, and head of the family of the Shechemites (Numb. xxvi, 31). B.C. post 1856. His family are again mentioned as the Beni-Shechem (Josh. xvii, 2).

3. In the lists of 1 Chron. another Shechem is named among the Gileadites as a son of Shemidah, a younger member of the family of the foregoing (vii, 19). B.C. post 1856. It must have been the recollection of one of these two Gileadites which led Cyril of Alexandria into his strange fancy (quoted by Reland, *Palest.* p. 1007, from his *Comm. on Hosea*) of placing the city of Shechem on the eastern side of the Jordan.

4. An ancient and important city of Central Palestine, which still subsists, although under a later designation. (In our account of it we chiefly follow those found in the Dictionaries of Smith and Fairbairn.)

I. *The Name.*—The Hebrew word, as above seen, means a "shoulder," or, more correctly, the upper part of the back, just below the neck, like the Latin *dorsum*, a ridge (Gesenius, s. v.). The origin of this name is doubtful. Some have supposed it was given to the town from its position on the water-shed lying between the valley of the Jordan, on the east, and the Mediterranean, on the west. But this is not altogether correct, for the water-shed is more than half-way from the city to the entrance of the valley; and, had it been otherwise, the elevation at that point is so slight that it would neither suggest nor justify this as a distinctive title. It has also been made a question whether the place was so called from Shechem, the son of Hamor, head of their tribe in the time of Jacob (Gen. xxxiii, 18 sq.), or whether he received his name from the city. The import of the name favors, certainly, the latter supposition, since its evident signification as an appellative, in whatever application, would naturally originate such a name; and the name, having been thus introduced, would be likely to appear again and again in the family of the hereditary rulers of the city or region. The name, too, if first given to the city in the time of Hamor, would have been taken, according to historical analogy, from the father rather than the son. Some interpret Gen. xxxiii, 18, 19 as showing that Shechem in that passage may have been called also Shalem. But this opinion has no support except from that passage; and the meaning even there more naturally is that Jacob came *in safety* to Shechem (שָׁלֵם, as an adjective, *safe*; comp. Gen. xxviii, 21); or (as recognised in the English Bible) that Shalem belonged to Shechem as a dependent tributary village. See SHALEM. The name is also given in the A. V. in the form of SICHEM (Gen. xii, 6) and SYCHEM (Acts vii, 16), to which, as well as SYCHAR (John iv, 5), the reader is referred. In the Sept., as above stated, it is (as in the New Test. above) usually designated by Συχέμ, but also ἡ Σίκιμα in 1 Kings xii, 25; and τὰ Σίκιμα, as in Josh. xxiv, 32, which is the form generally used by Josephus and Eusebius (in the *Onomast.*). But the place has also been known by very different names from these variations of the ancient Shechem. To say nothing of *Mabortha* (Μαβορθά or Μαβαζρά), which Josephus says (*War*, iv, 8, 1) it was called by the people of the country (מַעֲבַרְתָּא, *the thoroughfare* or *gorge*), and which also appears, with a slight variation (*Mamortha*) in Pliny (*Hist. Nat.* v, 13), Josephus (*ibid.*) calls it *Neapolis* (Νεάπολις, "New Town"), from its having been rebuilt by Vespasian after the Roman war in Palestine; and this name is found on coins still extant (Enckel, *Doctr. Num.* iii, 433). See NEAPOLIS. This last name it has still retained in the Arab *Nablûs*, and is one of the very few instances throughout the country where the comparatively modern name has supplanted the original.

Coin of Neapolis in Palestine.

II. *Location.*—The scriptural indications of its locality are not numerous. Joshua places it in Mount Ephraim (xx, 7; see also 1 Kings xii, 25). Shiloh was "on the east side of the highway that goeth up from Bethel to Shechem" (Judg. xxi, 19); hence Shechem must have been farther north than Shiloh. In the story of Jotham it is more precisely located under Mount Gerizim (ix, 7); which corresponds with the more full and exact description of Josephus, who places it between Gerizim and Ebal (*Ant.* iv, 8, 44). Further, Shechem, as we learn from Joseph's history (Gen. xxxvii, 12, etc.), must have been near Dothan; and, assuming Dothan to be the place of that name a few miles northeast of Nablûs, Shechem must have been among the same mountains, not far distant. So, too, as the Sychar in John iv, 5 was probably the ancient Shechem, that town must have been near Mount Gerizim, to which the Samaritan woman pointed or glanced as she stood by the well at its foot. The collateral evidences in support of this opinion we may briefly state. 1. The city is not built on an elevated position, as almost all the towns of Palestine are, but at the foot of Gerizim and along the valley, indicating a date anterior to the warlike and unsettled state of the country which led the inhabitants to select a more secure and defensive site for their towns; as also the unwillingness of the people through future generations to change the site of their ancient and renowned city. 2. The advantage which it affords of a good supply of running water—a most important consideration in that climate especially. No spot in this favored locality has such an abundance as the city itself. 3. The road which has connected the valley with the summit of Mount Gerizim through all past ages is the one ascending behind the present town. It is true that there is another path leading up from the valley about half-way between the city and the east end of the valley; but this has never been more than a kind of by-path, used by few except shepherds. 4. The antiquities in and around the city. These are neither numerous nor important in themselves, but as evidence on the subject in question they are of considerable value. They consist of portions of walls, cisterns, fragments of potteries, and such like, all of early date, and some evidently of Hebrew origin. These being either within the walls of the present city, or in its immediate vicinity, and none to be met with in any other part of the valley, seem to be a pretty conclusive proof that the present site is the original one. 5. The narrative of Jotham's parable to the people of Shechem clearly indicates the same spot (Judg. ix, 7-21). He would have stood on one of those large projections of Gerizim that overlook the city; and in no other spot in the valley would the whole story tally so well. Josephus, in relating Jotham's exploit, confirms this beyond all dispute. His words are that Jotham went up to Mount Gerizim, which overhangs the city Shechem (*Ant.* v, 7, 2). We may remark that Josephus usually retains the old name Shechem when speaking of the city, but occasionally adopts the new name, Neapolis (*War*, iv, 8, 1); and

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thus clearly identifies Shechem with Nablûs. This was certainly the Jewish opinion, as we read in *Midrash Rabbah* that "Shechem in Mount Ephraim is Napulis." So, also, the early Christians Epiphanius (*Adv. Hær.* iii, 1055) and Jerome (*Epit. Paulæ*). The only ancient author that makes a distinction between Shechem and Nablûs is Eusebius, if indeed he means to assert the fact, which seems doubtful from his mode of expression (*Onomast.* s. v. Τερέβινθος, Συχέμ). But his contemporary, the Bordeaux Pilgrim, who visited the place in A.D. 333, not only identifies the two, but also never calls the city by its new name, Neapolis, but only its ancient name, Sychem; and most likely he thus only expressed the general and probably universal opinion that then prevailed among both Jews and Christians.

The ancient town, in its most flourishing age, may have filled a wider circuit than its modern representative. It could easily have extended farther up the side of Gerizim, and eastward nearer to the opening into the valley from the plain. But any great change in this respect, certainly the idea of an altogether different position, the natural conditions of the locality render doubtful. That the suburbs of the town, in the age of Christ, approached nearer than at present to the entrance into the valley between Gerizim and Ebal may be inferred from the implied vicinity of Jacob's well to Sychar in John's narrative (iv, 1 sq.). The impression made there on the reader is that the people could be readily seen as they came forth from the town to repair to Jesus at the well; whereas Nablûs is more than a mile distant, and not visible from that point. The present inhabitants have a belief or tradition that Shechem occupied a portion of the valley on the east beyond the limits of the modern town; and certain travellers speak of ruins there, which they regard as evidence of the same fact. The statement of Eusebius that Sychar lay east of Neapolis may be explained by the circumstance that the part of Neapolis in that quarter had fallen into such a state of ruin when he lived as to be mistaken for the site of a separate town (see Reland, *Palæst.* p. 1004). The portion of the town on the edge of the plain was more exposed than that in the recess of the valley, and, in the natural course of things, would be destroyed first, or be left to desertion and decay. Josephus says that more than ten thousand Samaritans (inhabitants of Shechem are meant) were destroyed by the Romans on one occasion (*War*, iii, 7, 32). The population, therefore, must have been much greater than Nablûs, with its present dimensions, would contain.

III. *History.*—The allusions to Shechem in the Bible are numerous, and show how important the place was in Jewish history. Abraham, on his first migration to the land of promise, pitched his tent and built an altar under the oak (or Terebinth) of Moreh at Shechem. "The Canaanite was then in the land;" and it is evident that the region, if not the city, was already in possession of the aboriginal race (see Gen. xii, 6). Some have inferred from the expression "place of Shechem" (מְקוֹם שְׁכֶם) that it was not inhabited as a city in the time of Abraham. But we have the same expression used of cities or towns in other instances (xviii, 24; xix, 12; xxix, 22); and it may have been interchanged here, without any difference of meaning, with the phrase, "city of Shechem," which occurs in xxxiii, 18. A position affording such natural advantages would hardly fail to be occupied as soon as any population existed in the country. The narrative shows incontestably that at the time of Jacob's arrival here, after his sojourn in Mesopotamia (ver. 18; ch. xxxiv), Shechem was a Hivite city, of which Hamor, the father of Shechem, was the head man. It was at this time that the patriarch purchased from that chieftain "the parcel of the field," which he subsequently bequeathed, as a special patrimony, to his son Joseph (xliii, 22; Josh. xxiv, 32; John iv, 5). The field lay undoubtedly on the rich plain of the *Mukhna*, and its value was the greater on account of the well which Jacob had dug there, so as not to be dependent on his neighbors for a supply of water. The defilement of Dinah, Jacob's daughter, and the capture of Shechem and massacre of all the male inhabitants by Simeon and Levi, are events that belong to this period (Gen. xxxiv, 1 sq.). As this bloody act, which Jacob so entirely condemned (ver. 30) and reprobated with his dying breath (xlix, 5–7), is ascribed to two persons, some urge that as evidence of the very insignificant character of the town at the time of that transaction. But the argument is by no means decisive. Those sons of Jacob were already at the head of households of their own, and may have had the support, in that achievement, of their numerous slaves and retainers. We speak in like manner of a commander as taking this or that city when we mean that it was done under his leadership. The oak under which Abraham had worshipped survived to Jacob's time; and the latter, as he was about to remove to Beth-el, collected the images and amulets which some of his family had brought with them from Padan-aram and buried them "under the oak which was by Shechem" (xxxv, 1–4). The "oak of the monument" (if we adopt that rendering of אֵלוֹן מְצֵבָה in Judg. ix, 6), where the Shechemites made Abimelech king, marked, perhaps, the veneration with which the Hebrews looked back to these earliest footsteps (the *incunabula gentis*) of the patriarchs in the Holy Land. See MEONENIM. During Jacob's sojourn at Hebron his sons, in the course of their pastoral wanderings, drove their flocks to Shechem, and at Dothan, in that neighborhood, Joseph, who had been sent to look after their welfare, was seized and sold to the Ishmaelites (Gen. xxxvii, 12, 28). In the distribution of the land after its conquest by the Hebrews, Shechem fell to the lot of Ephraim (Josh. xx, 7), but was assigned to the Levites, and became a city of refuge (xxi, 20, 21). It acquired new importance as the scene of the renewed promulgation of the law, when its blessings were heard from Gerizim and its curses from Ebal, and the people bowed their heads and acknowledged Jehovah as their king and ruler (Deut. xxvii, 11; Josh. ix, 32–35). It was here Joshua assembled the people, shortly before his death, and delivered to them his last counsels (xxiv, 1, 25). After the death of Gideon, Abimelech, his bastard son, induced the Shechemites to revolt from the Hebrew commonwealth and elect him as king (Judg. ix). It was to denounce this act of usurpation and treason that Jotham delivered his parable of the trees to the men of Shechem from the top of Gerizim, as recorded at length in Judg. ix, 22 sq. The picturesque traits of the allegory, as Prof. Stanley suggests (*Sinai and Palestine*, p. 236; *Jewish Church*, p. 348), are strikingly appropriate to the diversified foliage of the region. In revenge for his expulsion, after a reign of three years, Abimelech destroyed the city, and, as an emblem of the fate to which he would consign it, sowed the ground with salt (Judg. ix, 34–45). It was soon restored, however, for we are told in 1 Kings xii that all Israel assembled at Shechem, and Rehoboam, Solomon's successor, went thither to be inaugurated as king. Its central position made it convenient for such assemblies; its history was fraught with recollections which would give the sanctions of religion as well as of patriotism to the vows of sovereign and people. The new king's obstinacy made him insensible to such influences. Here, at this same place, the ten tribes renounced the house of David and transferred their allegiance to Jeroboam (ver. 16), under whom Shechem became for a time the capital of his kingdom. We come next to the epoch of the exile. The people of Shechem doubtless shared the fate of the other inhabitants, and were, most of them at least, carried into captivity (2 Kings xvii, 5, 6; xviii, 9 sq.). But Shalmaneser, the conqueror, sent colonies from Babylonia to occupy the place of the exiles (xvii, 24). It would seem that there was another influx of strangers, at a later period, under Esar-haddon (Ezra iv, 2).

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The "certain men from Shechem" mentioned in Jer. xli, 5, who were slain on their way to Jerusalem, were possibly Cuthites, i. e. Babylonian immigrants who had become proselytes or worshippers of Jehovah (see Hitzig, *Der Proph. Jer.* p. 331). These Babylonian settlers in the land, intermixed, no doubt, to some extent with the old inhabitants, were the Samaritans, who erected at length a rival temple on Gerizim (B.C. 300), and between whom and the Jews a bitter hostility existed for so many ages (Josephus, *Ant.* xii, 1, 1; xiii, 3, 4). The Son of Sirach (1, 26) says that "a foolish people," i. e. the Samaritans, "dwelt at Shechem" (τὰ Σικιμα). From its vicinity to their place of worship, it became the principal city of the Samaritans, a rank which it maintained at least till the destruction of their temple, about B.C. 129, a period of nearly two hundred years (*ibid.* xiii, 9, 1; *War*, i, 2, 6). From the time of the origin of the Samaritans the history of Shechem blends itself with that of this people and of their sacred mount, Gerizim; and the reader will find the proper information on this part of the subject under those heads. The city was taken and the temple destroyed by John Hyrcanus, B.C. 129 (*Ant.* xiii, 9, 1; *War*, i, 2, 6).

As already intimated, Shechem reappears in the New Test. It is probably the *Sychar* of John iv, 5, near which the Saviour conversed with the Samaritan woman at Jacob's well. Συχαρ, as the place is termed there (Σιχάρ in Rec. Text is incorrect), found only in that passage, was no doubt current among the Jews in the age of Christ, and was either a term of reproach (שֶׁקֶר, "a lie") with reference to the Samaritan faith and worship, or, possibly, a provincial mispronunciation of that period (see Lücke, *Comm. üb. Johan.* i, 577). The Saviour, with his disciples, remained two days at Sychar on his journey from Judæa to Galilee. He preached the Word there, and many of the people believed on him (John iv, 39, 40). In Acts vii, 16, Stephen reminds his hearers that certain of the patriarchs (meaning Joseph, as we see in Josh. xxiv, 32, and following, perhaps, some tradition as to Jacob's other sons) were buried at Sychem. Jerome, who lived so long hardly more than a day's journey from Shechem, says that the tombs of the twelve patriarchs were to be seen there in his day. The anonymous city in Acts viii, 5, where Philip preached with such effect, may have been Sychem, though many would refer that narrative to Samaria, the capital of the province.

We have seen that not long after the times of the New Test. the place received the name of Neapolis, which it still retains in the Arabic form of Nablûs, being one of the very few names imposed by the Romans in Palestine which have survived to the present day. It had probably suffered much, if it was not completely destroyed, in the war with the Romans (see Rambach, *De Urbe Sichem Sale Conspersa* [Hal. 1730]), and would seem to have been restored or rebuilt by Vespasian, and then to have taken this new name; for the coins of the city, of which there are many, all bear the inscription *Flavia Neapolis* — the former epithet no doubt derived from Flavius Vespasian (Mionnet, *Méd. Antiq.* v, 499). The name occurs first in Josephus (*War*, iv, 8, 1), and then in Pliny (*Hist. Nat.* v, 14), Ptolemy (*Geog.* v, 16). As intimated above, there had already been converts to the Christian faith at this place under our Saviour, and it is probable that a Church had been gathered here by the apostles (John iv, 30–42; Acts viii, 25; ix, 31; xv, 3). Justin Martyr was a native of Neapolis (*Apolog.* ii, 41). The name of Germanus, bishop of Neapolis, occurs in A.D. 314; and other bishops continue to be mentioned down to A.D. 536, when the bishop John signed his name at the synod of Jerusalem (Reland, *Palæst.* p. 1009). When the Moslems invaded Palestine, Neapolis and other small towns in the neighborhood were subdued while the siege of Jerusalem was going on (Abulfeda, *Annal.* i, 229). After the taking of Jerusalem by the Crusaders, Neapolis and other towns in the mountains of Samaria tendered their submission, and Tancred took possession of them without resistance (Will. Tyr. ix, 20). Neapolis was laid waste by the Saracens in A.D. 1113; but a few years after (A.D. 1120) a council was held here by king Baldwin II to consult upon the state of the country (Fulcher, p. 424; Will. Tyr. xii, 13). Neapolis was not made a Latin bishopric, but belonged probably to that of Samaria, and the property of it was assigned to the abbot and canons of the Holy Sepulchre (Jac. de Vitriacus, ch. lviii). After some disasters in the unquiet times which ensued, and after some circumstances which show its remaining importance, the place was finally taken from the Christians in A.D. 1242 by Abu Ali, the colleague of sultan Bibars, and has remained in Moslem hands ever since.

IV. *Description.*—1. The natural features of the neighborhood are the two mountains Gerizim and Ebal, standing in front of each other like two giants, with the little valley running between, and on the eastern side the noble plain of Mukhna stretching from north to south. The two mountains run in parallel ranges from east to west—Ebal on the north and Gerizim on the south—and both reach an elevation of some 2500 feet above the level of the Mediterranean, and 800 feet above the valley itself. From the town to the eastern opening of the valley, a distance of about a mile and a half, where the two mountain ranges have their starting-points, and to which parts the names of Gerizim and Ebal are confined, both mountains rise immediately from the valley in steep and mostly precipitous declivities to the height stated; and both, as seen from the valley, are equally naked and sterile. But immediately behind the city, and there only, Gerizim has the advantage, owing to a copious stream that flows through a small ravine at the west side of the town. Here are several orchards and gardens, producing abundantly. On Ebal also, opposite the town, there are several gardens and cultivated plots—some old, but the majority of late planting—and all in a comparatively thriving condition, but these can never equal those on the Gerizim side on account of the deficiency of water. The valley itself stands at an elevation of some 1700 feet above the Mediterranean, running from east to west, and extending from the eastern abutments of the two mountains as far as Sebustieh (Samaria) westward. A portion of this only belongs to our present notice, namely, from its eastern opening to the town of Nablûs, a distance of about a mile and a half. Its width varies. At its commencement it measures somewhat more than half a mile; but near half-way to the town it contracts to about half that width. But as we proceed towards the city the mountains again recede, and the valley widens to its former width; but again, at the city, contracts to its narrowest dimension. It is hardly in any part a flat level, but rather a gradual slope of the two mountains, until they dovetail into each other. Just at the commencement of the valley, on either side, are Jacob's well and Joseph's tomb. (See below.) A little farther on, and near the centre of the valley, stands the hamlet Balata, the remains of a town of the same name mentioned by Parchi (Kapht va-Pherach), but of no historical importance. Near half-way up the valley is the highest ground, forming the watershed between the valley of the Jordan and the Mediterranean. The valley thus far is almost without trees of any kind, but the part nearest the town is well wooded. The principal kind of tree is the olive, as it seems to have been in the days of Jotham (Judg. ix, 8). The town itself is surrounded by orchards and gardens, where figs, mulberries, grapes, almonds, oranges, apricots, and other fruit grow luxuriantly.

One of the great and peculiar features of this valley is the abundance of water. Dr. Rosen says that the inhabitants boast of the existence of not less than eighty springs of water within and around the city. He gives the names of twenty-seven of the principal of them. Within some two miles' radius from thirty to forty

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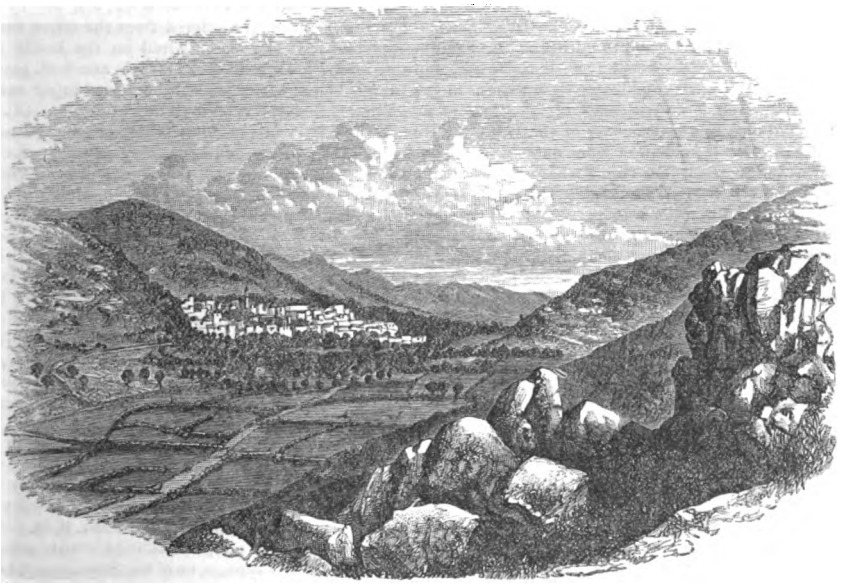
copious springs exist. But within the area now under notice they are more copious than numerous. There is not a single spring on the Ebal side till we have passed the city for some distance. On the Gerizim side, outside the city, there are three. The first, rising near the water-shed, dries up in summer. The next, 'Ain Dafna (the Δάφνη of the Roman period of the city), a very large stream, issues out near the road and runs in an open channel past Jacob's well, turning a mill on its way, and emptying itself to water the plain. 'Ain Balata, named from the little village whence it flows, is the other, issuing from a subterranean chamber supported by three pillars, and sufficiently copious to supply a large population. Within the city itself the principal supply is derived from a stream descending from a ravine on the western side of the town, which is made to flow in abundance along the channels of some of the streets. The fountains are numerous. The most remarkable, 'Ain el-Kerun, is under a vaulted dome, and is reached by a flight of steps. The water is conveyed hence by conduits to two of the principal mosques and some private houses, and afterwards serves to water the gardens below. The various streams run on the northern side of the town into one channel, which serves to turn a corn-mill that is kept going summer and winter.

On the eastern side of the valley, as already mentioned, lies the extensive plain of the Mukhna, stretching for many miles from north to south, and hemmed in on both sides by mountain chains, the slopes of which support several villages and hamlets. In Scripture it is called *Sadeh* (שָׂדֶה), a smooth or level cultivated open land (Gen. xxxiii, 19), to which our Saviour pointed when he said, "Say ye not, There are yet four months, and then cometh harvest?" etc. (John iv, 35).

The situation of the town is one of surpassing beauty. "The land of Syria," said Mohammed, "is beloved by Allah beyond all lands, and the part of Syria which he loveth most is the district of Jerusalem, and the place which he loveth most in the district of Jerusalem is the mountain of Nablûs" (*Fundgr. des Orients*, ii, 139). Its appearance has called forth the admiration of all travellers who have any sensibility to the charms of nature. It lies in a sheltered valley, protected by Gerizim on the south and Ebal on the north. The feet of these mountains, where they rise from the town, are not more than five hundred yards apart. The bottom of the valley is about 1800 feet above the level of the sea, and the top of Gerizim 800 feet higher still. Those who have been to Heidelberg will assent to Von Richter's remark that the scenery, as viewed from the foot of the hills, is not unlike that of the beautiful German town. The site of the present city, which we believe to have been also that of the Hebrew city, occurs exactly on the water-summit; and streams issuing from the numerous springs there flow down the opposite slopes of the valley, spreading verdure and fertility in every direction. Travellers vie with each other in the language which they employ to describe the scene that bursts here so suddenly upon them on arriving in spring or early summer at this paradise of the Holy Land. The somewhat sterile aspect of the adjacent mountains becomes itself a foil, as it were, to set off the effect of the verdant fields and orchards which fill up the valley. "There is nothing finer in all Palestine," says Dr. Clarke, "than a view of Nablûs from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees collected into groves, all around the bold and beautiful valley in which it stands." "The whole valley," says Dr. Robinson, "was filled with gardens of vegetables and orchards of all kinds of fruits, watered by fountains which burst forth in various parts and flow westward in refreshing streams. It came upon us suddenly, like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shadow of an immense mulberry-tree, by the side of a purling rill, we pitched our tent for the remainder of the day and the night. . . . We rose early, awakened by the songs of nightingales and other birds, of which the gardens around us were full." "There is no wilderness here," says Van de Velde (i, 886), "there are no wild thickets, yet there is always verdure, always shade, not of the oak, the terebinth, and the caroub-tree, but of the olive-grove, so soft in color, so picturesque in form, that, for its sake, we can willingly dispense with all other wood. There is a singularity about the vale of Shechem, and that is the peculiar coloring which objects assume in it. You know that wherever there is water the air becomes charged with watery particles,



The Valley and Town of Nablûs, the ancient Shechem, from the south-western flank of Mount Ebal, looking westward. The mountain on the left is Gerizim. The Mediterranean is discernible in the distance.

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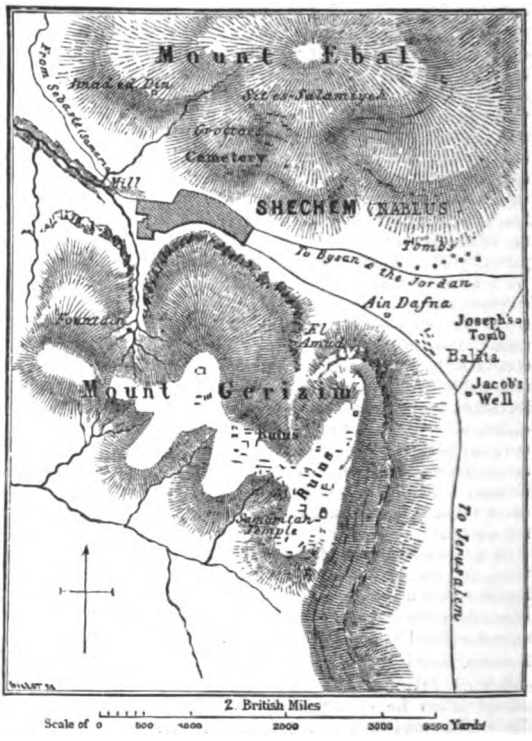
and that distant objects beheld through that medium seem to be enveloped in a pale-blue or gray mist, such as contributes not a little to give a charm to the landscape. But it is precisely those atmospheric tints that we miss so much in Palestine. Fiery tints are to be seen both in the morning and the evening, and glittering violet or purple-colored hues where the light falls next to the long, deep shadows; but there is an absence of coloring, and of that charming dusky hue in which objects assume such softly blended forms, and in which also the transition in color from the foreground to the farthest distance loses the hardness of outline peculiar to the perfect transparency of an Eastern sky. It is otherwise in the vale of Shechem, at least in the morning and the evening. Here the exhalations remain hovering among the branches and leaves of the olive-trees, and hence that lovely bluish haze. The valley is far from broad, not exceeding in some places a few hundred feet. This you find generally enclosed on all sides; here, likewise, the vapors are condensed. And so you advance under the shade of the foliage, along the living waters, and charmed by the melody of a host of singing birds—for they, too, know where to find their best quarters—while the perspective fades away and is lost in the damp, vapory atmosphere." Apart entirely from the historic interest of the place, such are the natural attractions of this favorite resort of the patriarchs of old, such the beauty of the scenery, and the indescribable air of tranquillity and repose which hangs over the scene, that the traveller, anxious as he may be to hasten forward in his journey, feels that he would gladly linger, and could pass here days and weeks without impatience.



Map of the Vicinity of Shechem.

2. The modern city, as already observed, is situated in the valley, about a mile and a half from its eastern opening. It stands at the foot of Gerizim, and stretches from east to west in an irregular form. Just where the city stands there is scarcely any flat ground, the gradual slopes of the two mountains dovetailing into each other. The roads leading to the town from all parts are in a most primitive and wretched condition, and the town itself is surrounded by all kinds of filth. The city is encompassed by a wall of very common structure, and in a most dilapidated condition. The two principal gates—one in the eastern and the other in the western end of the town—are in keeping with the walls, and would not give so much trouble to a conqueror as in the time of Abimelech. Notwithstanding, they are of no small importance in the economy of the town. Here we still find a faint emblem of what gates were in ancient times—the great emporiums where all the public affairs of the city were transacted. The gates of Nablûs retain their importance in part. At the western gate the revenue department is still located, and all who pass through with any commodities to sell, and purchasers, are charged a certain toll according to the value of the articles. The main street, following the line of the valley from east to west, runs almost in a straight line the whole length of the town, connecting the two gates. Most of the other streets cross this quite irregularly, and are, almost without exception, narrow and dirty. Nearly all of them have a channel along the centre, in which runs a stream of water. In the winter season these streams are full, but diminish during the summer months, and several are dried up. This arrangement of the water causes the town to be very damp during the winter; and, however pleasant it may be in summer, it certainly forms anything but a good element in the sanitary condition of the place. This state of the streets, together with the fact of some of them being arched, makes the town uncommonly sombre and dull. But when we speak of streets, our readers must not imagine them to be similar to European streets, formed by the front of lines of houses, private or public; but the streets of Nablûs, like those of other Oriental towns, are only passages between dead walls, except where the bazaars break the monotony. These are the Eastern shops or market-places—a kind of recesses in the walls—and are comparatively numerous in Nablûs. They are grouped according to the merchandise they contain, and are situated principally in the main street.

With regard to the buildings, we may remark that all the houses are built of stone, and are heavy and sombre. They are entered from the street through a ponderous strong door, barred on the inside (2 Sam. xiii, 18); a large iron knocker is attached, and two or three blows with this will suffice to bring one of the inmates to ask, "Who is there?" (Acts xii, 13). From the inside it will be found that each house stands detached from its neighbor, and consists of detached vaulted rooms, all built of stone, and all opening into the court, which is uncovered, but screened from the observation of all but the inmates by the high walls of the house on all sides. Every house has one dome or more; but the roof is flat, with battlements surrounding it, to prevent any one falling into the street or court (Deut. xxii, 8). In the better sort of houses a kind of family saloon is built on a portion of the roof of the house, much more spacious and airy than the other rooms, and preserved principally for the entertainment of guests who are to be treated with marked respect. This is the *aliyah*, עֲלִיָּה, of the Old Test. (1 Kings xvii, 19), and the "larger upper room" (ἀνώγαιον μέγα) of the New (Mark xiv, 15). The windows of the houses are sometimes only square holes in the wall (Acts xx, 9); but generally finished with lattice-work as of old (Judg. v, 28; Cant. ii, 9).

There are no public buildings worth mentioning. The *Keniseh*, or synagogue of the Samaritans, is a small edifice, in the interior of which there is nothing remarkable, unless it be an alcove, screened by a curtain,

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in which their sacred writings are kept. The structure may be three or four centuries old. A description and sketch plan of it are given in Mr. Grove's paper *On the Modern Samaritans*, in *Vacation Tourists* for 1861. Nablûs has five mosques, two of which, according to a tradition in which Mohammedans, Christians, and Samaritans agree, were originally churches. One of them, it is said, was dedicated to John the Baptist; its eastern portal, still well preserved, shows the European taste of its founders. The domes of the houses and the minarets, as they show themselves above the sea of luxuriant vegetation which surrounds them, present a striking view to the traveller approaching from the east or the west.

There are a few small portions of the town remaining, in all probability, from ancient times. The arched passage in the Samaritan quarter seems to be partly of this class, comprising levelled stones of Jewish style. Similar ones are in other parts of the town. The marble troughs used at the principal streams are probably Israelitish remains. These are five in number, dug up in the plain on the eastern side of Gerizim, and originally the sarcophagi of the dead. Rosen, during his stay at Nablûs, examined anew the Samaritan inscriptions found there, supposed to be among the oldest written monuments in Palestine. He has furnished, as Prof. Rödiger admits, the best copy of them that has been taken (see a fac-simile in *Zeitschr. der deutschen morgenl. Gesellschaft*, 1860, p. 621). The inscriptions, on stone-tablets, distinguished in his account as No. 1 and No. 2, belonged originally to a Samaritan synagogue which stood just out of the city, near the Samaritan quarter, of which synagogue a few remains only are now left. They are thought to be as old at least as the age of Justinian, who (A.D. 529) destroyed so many of the Samaritan places of worship. Some, with less reason, think they may have been saved from the Temple on Gerizim, having been transferred afterwards to a later synagogue. One of the tablets is now inserted in the wall of a minaret; the other was discovered not long ago in a heap of rubbish not far from it. The inscriptions consist of brief extracts from the Samaritan Pentateuch, probably valuable as palæographic documents. Similar slabs are to be found built into the walls of several of the sanctuaries in the neighborhood of Nablûs; as at the tombs of Eleazar, Phinehas, and Ithamar at Awertah.

3. To complete our survey of Shechem and its neighborhood, we must take a brief glance at the traditional monuments that exist there. The most interesting by far are the Well of Jacob and the Tomb of Joseph. These stand at the eastern opening of the valley, the former near the foot of Gerizim, and the latter near the foot of Ebal, as if keeping guard over the parcel of field bought by the patriarch of the children of Hamor.

(1.) With regard to the first of these, we may observe that the language in the original is remarkably descriptive of the spot. Had Jacob bought a portion of the valley, we should have had *émek*, עֵמֶק, but here it is a part of *the sadéh*, הַשָּׂדֶה, the level cultivated land, the plain of Mukhna already described; and to no other part of the country could this term be applied. This, in connection with the unbroken tradition of the spot, renders its genuineness beyond all doubt. The well is not an *'ain*, עַיִן, a fountain of living water; but a *beér*, בְּאֵר, a cistern to hold rain-water. Hence our Saviour's contrast, with the Samaritan woman, between the *cistern* (φρέαρ) which Jacob gave them and the *fountain* (πηγή) which he should give them (John iv, 12, 14). Faithful to the language of Scripture, the natives never call it *'Ain Yakub*, but always *Bir Yakub*, Jacob's Well. The native Christians of Nablûs frequently call it *Bir Samariyeh*, the Samaritan Well; but the Samaritans themselves only call it *Bir Yakub*.

"A low spur projects from the base of Gerizim in a north-eastern direction, between the plain and the opening of the valley. On the point of this spur is a little mound of shapeless ruins, with several fragments of granite columns. Beside these is the well. Formerly there was a square hole opening into a carefully built vaulted chamber, about ten feet square, in the floor of which was the true mouth of the well. Now a portion of the vault has fallen in and completely covered up the mouth, so that nothing can be seen above but a shallow pit half filled with stones and rubbish. The well is deep—seventy-five feet when last measured, and there was probably a considerable accumulation of rubbish at the bottom. Sometimes it contains a few feet of water, but at others it is quite dry. It is entirely excavated in the solid rock, perfectly round, nine feet in diameter, with the sides hewn smooth and regular" (Porter, *Handbook*, p. 340). The well is fast filling up with the stones thrown in by travellers and others. At Maundrell's visit (1697) it was 105 feet deep, and the same measurement is given by Dr. Robinson as having been taken in May, 1838. But, five years later, when Dr. Wilson recovered Mr. A. Bonar's Bible from it, the depth had decreased to "exactly seventy-five" (Wilson, *Lands*, ii, 57). Maundrell (March 24) found fifteen feet of water standing in the well. It appears now to be always dry.

"It has every claim to be considered the original well, sunk deep into the rocky ground by 'our father Jacob.'" This, at least, was the tradition of the place in the last days of the Jewish people (John iv, 6, 12). Its position adds probability to the conclusion, indicating, as has been well observed, that it was there dug by one who could not trust to the springs so near in the adjacent vale — the springs of Ain Balata and 'Ain Dafna — which still belonged to the Canaanites. Of all the special localities of our Lord's life, this is almost the only one absolutely undisputed. "The tradition, in which, by a singular coincidence, Jews and Samaritans, Christians and Mohammedans, all agree, goes back," says Dr. Robinson (*Bib. Res.* ii, 284), "at least to the time of Eusebius, in the early part of the 4th century. That writer indeed speaks only of the sepulchre; but the Bordeaux Pilgrim, in A.D. 333, mentions also the well; and neither of these writers has any allusion to a church. But Jerome, in *Epitaphium Paulæ*, which is referred to A.D. 404, makes her visit the church erected at the side of Mount Gerizim around the Well of Jacob, where our Lord met the Samaritan woman. The church would seem, therefore, to have been built during the 4th century; though not by Helena, as is reported in modern times. It was visited and is mentioned, as around the well, by Antoninus Martyr near the close of the 6th century; by Arculfus a century later, who describes it as built in the form of a cross; and again by St. Willibald in the 8th century. Yet Saewulf, about A.D. 1103, and Phocas in 1185, who speak of the well, make no mention of the church; whence we may conclude that the latter had been destroyed before the period of the Crusades. Brocardus speaks of ruins around the well, blocks of marble and columns, which he held to be the ruins of a town, the ancient Thebez; they were probably those of the church, to which he makes no allusion. Other travellers, both of that age and later, speak of the church only as destroyed, and the well as already deserted. Before the days of Eusebius there seems to be no historical testimony to show the identity of this well with that which our Saviour visited; and the proof must therefore rest, so far as it can be made out at all, on circumstantial evidence. I am not aware of anything, in the nature of the case, that goes to contradict the common tradition; but, on the other hand, I see much in the circumstances tending to confirm the supposition that this is actually the spot where our Lord held his conversation with the Samaritan woman. Jesus was journeying from Jerusalem to Galilee, and rested at the well, while 'his disciples were gone away into the city to buy meat.' The well, therefore, lay apparently before the city, and at some distance from it. In passing along the eastern plain, Jesus had halted at the

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well, and sent his disciples to the city situated in the narrow valley, intending, on their return, to proceed along the plain on his way to Galilee, without himself visiting the city. All this corresponds exactly to the present character of the ground. The well, too, was Jacob's Well, of high antiquity, a known and venerated spot, which, after having already lived for so many ages in tradition, would not be likely to be forgotten in the two and a half centuries intervening between John and Eusebius."

It is understood that the well, and the site around it, have lately been purchased by the Russian Church, not, it is to be hoped, with the intention of erecting a Church over it, and thus forever destroying the reality and the sentiment of the place. A special fund has recently been raised in England for the purpose of surveying the premises and cleaning out the well. See JACOB'S WELL.

(2.) The second of the spots alluded to is the Tomb of Joseph. It lies about a quarter of a mile north of the well, exactly in the centre of the opening of the valley between Gerizim and Ebal. It is a small square enclosure of high whitewashed walls, surrounding a tomb of the ordinary kind, but with the peculiarity that it is placed diagonally to the walls, instead of parallel, as usual. A rough pillar used as an altar, and black with the traces of fire, is at the head, and another at the foot of the tomb. In the left-hand corner as you enter is a vine, whose branches "run over the wall," recalling exactly the metaphor of Jacob's blessing (Gen. xlix, 22). In the walls are two slabs with Hebrew inscriptions. One of these is given by Dr. Wilson (*Lands*, etc. ii. 61), and the interior is almost covered with the names of pilgrims in Hebrew, Arabic, and Samaritan. Beyond this there is nothing to remark in the structure itself. It purports to cover the tomb of Joseph, buried there in the "parcel of ground" which his father bequeathed especially to him his favorite son, and in which his bones were deposited after the conquest of the country was completed (Josh. xxiv, 32).

The local tradition of the tomb, like that of the well, is as old as the beginning of the 4th century. Both Eusebius (*Onomast.* Συχέμ) and the Bordeaux Pilgrim mention its existence. So do Benjamin of Tudela (1160–79) and Maundeville (1322), and so—to pass over intermediate travellers—does Maundrell (1697). All that is wanting in these accounts is to fix the tomb which they mention to the present spot. But this is difficult. Maundrell describes it as on his right hand, in leaving Nablûs for Jerusalem; "just without the city"—a small mosque, "built over the sepulchre of Joseph" (March 25). Some time after passing it he arrives at the well. This description is quite inapplicable to the tomb just described, but perfectly suits the Wely at the north-east foot of Gerizim, which also bears (among the Moslems) the name of Joseph. When the expressions of the two oldest authorities cited above are examined, it will be seen that they are quite as suitable, if not more so, to this latter spot as to the tomb on the open plain. On the other hand, the Jewish travellers, from hap-Parchi (cir. 1320) downwards, specify the tomb as in the immediate neighborhood of the village el-Balata. See the itineraries entitled *Jichus hat-Tsadikim* (A.D. 1561) and *Jichus ha-Aboth* (1537), in Carmoly, *Itinéraires de la Terre-Sainte*. Stanley states, after Buckingham, that it is said by the Samaritans to be thus called after a rabbi Joseph of Nablûs (*Sin. and Pal.* p. 241, note). But this identification seems to be a mistake, probably a Mohammedan legend, and imposed upon inquisitive travellers by unscrupulous guides. The present Samaritans know of no Joseph's tomb but the generally accepted one; and to it does the Jewish as well as the Samaritan tradition bear testimony. Hap-Parchi, who spent some years exploring Palestine, fixes Joseph's Tomb fifty yards north of Balata (*Kapht. va-Pherach*).

In this conflict of testimony, and in the absence of any information on the date and nature of the Moslem tomb, it is impossible to come to a definite conclusion. There is some force, and that in favor of the received site, in the remarks of a learned and intelligent Jewish traveller (Löwe, in the *Allg. Zeitung des Judenthums* [Leipsig, 1839], No. 50) on the peculiar form and nature of the ground surrounding the tomb near the well, the more so because they are suggested by the natural features of the spot, as reflected in the curiously minute, the almost technical, language of the ancient record, and not based on any mere traditional or artificial considerations. "The thought," says he, "forced itself upon me, how impossible it is to understand the details of the Bible without examining them on the spot. This place is called in the Scripture neither *émek* ('valley') nor *shephelâh* ('plain'), but by the individual name of *Chelkath has-Sadeh*; and in the whole of Palestine there is not such another plot to be found—a dead level, without the least hollow or swelling in a circuit of two hours. In addition to this, it is the loveliest and most fertile spot I have ever seen." See JOSEPH'S TOMB.

(3.) About half-way between Jacob's Well and the city, and nestling in a bend of Mount Gerizim, is the mosque *Sheik el-'Amud* (the Saint of the Pillar), so called from a Mussulman saint. This saint, however, is only a modern invention of the Mohammedans. By the Samaritans the place is simply called *El-'Amud*, the Pillar, their tradition identifying it with the pillar of stone set up by Joshua, as noticed above. They also believe that the celebrated oak of Moreh stood on the same spot. The Mohammedans come here occasionally to pray, but no great honor is paid to the place if we may judge from its present dilapidated state.

(4.) About one third of the way up the side of Mount Ebal, in front of the town, is a bold perpendicular rock, some sixty feet high, called, after a Mohammedan female saint, *Sit es-Salamiyeh*. In front of the rock stands a small building, consisting of two chambers and a *wely* for prayer, but all in a dilapidated state. This part of the mountain is called by the saint's name.

(5.) A little farther westward, and about midway to the summit, stands the only edifice now remaining on Mount Ebal. This is called *'Imad ed-Din*—the Column of Religion. According to the current tradition, this building was erected over the tomb of a Mohammedan saint, honored by the above name (and the building, of course, receiving its name from the saint), who flourished some five hundred years ago. The building is used as a mosque, but the native Christians say that originally it was a Christian church. It consists of two apartments, the floor of the first still partly paved with fragments of very beautiful mosaic-work, wrought in marble of red, blue, and white. On the middle of the inner room stands a large wooden lamp-stand in imitation of a tree, with a goodly number of branches, on which a number of oil-lamps are hanging, together with a formidable array of filthy rags placed there by pilgrims in honor of the saint, whose tomb, they say, is in the northern wall, indicated by a marble slab placed against it. This part of the mount is frequently called by the natives after the saint, 'Imad ed-Din.

4. The present inhabitants of Nablûs, with very few exceptions, are Arabs. It is difficult to say with exactness what is the number of its population, inasmuch as no census is taken. About 10,000 is near the mark. Of these there are about 100 Jews, 150 Samaritans, from 500 to 600 native Christians; the remaining 9400 are Mohammedans—the most bigoted and unruly, perhaps, in Palestine. The enmity between the Samaritans and Jews is as inveterate still as it was in the days of Christ.

Being, as it is, the gateway of the trade between Jaffa and Beirût on the one side, and the transjordanic districts on the other, and the centre also of a province so rich in wool, grain, and oil, Nablûs becomes, necessarily, the seat of an active commerce, and

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of a comparative luxury to be found in very few of the inland Oriental cities. It produces, in its own manufactories, many of the coarser woollen fabrics, delicate silk goods, cloth of camel's hair, and especially soap, of which last commodity large quantities, after supplying the immediate country, are sent to Egypt and other parts of the East. The ashes and other sediments thrown out of the city, as the result of the soap manufacture, have grown to the size of hills, and give to the environs of the town a peculiar aspect. The olive, as in the days when Jotham delivered his famous parable, is still the principal tree. Figs, almonds, walnuts, mulberries, grapes, oranges, apricots, pomegranates, are abundant. The valley of the Nile itself hardly surpasses Nablûs in the production of vegetables of every sort.

See Robinson, *Palestine*, ii, 94-136; Olin, *Travels*, ii, 339-365; *Narrative of the Scottish Deputation*, p. 208-218; Schubert, *Morgenland*, iii, 136-154; Lord Nugent, *Lands Classical and Sacred*, ii, 172-180; Hackett, *Illustrations of Scripture*, p. 193 sq.; Thomson, *Land and Book*, ii, 203; Conder, *Tent Work in Palestine*, i, 61 sq. Dr. Rosen, in the *Zeitschr. der deutschen morgenländ. Gesellschaft* for 1860 (p. 622-639), has given a careful plan of Nablûs and the environs, with various accompanying remarks. See also SAMARITANS, MODERN.

She'chemite (Heb. with the art. and collectively *hash-Shikmi'*, הַשִּׁכְמִי, a patronymic, Sept. ὁ Συχεμί), a family designation of the descendants of Shechem (q. v.), the son of Shemidah of the tribe of Manasseh (1 Chron. vii, 19).

Shechi'nah [some *Shech'inah*; also written *Shekinah*] (in Chaldee and Neo-Hebrew *Shekinah'*, שְׁכִינָה, strictly *residence*, i. e. of God, his visible presence, from שָׁכַן, *to dwell*), a word not found in the Bible, but used by the later Jews, and borrowed by Christians from them, to express the visible majesty of the Divine Presence, especially when resting or dwelling between the cherubim on the mercy-seat in the tabernacle and in the Temple of Solomon; but not in Zerubbabel's temple, for it was one of the five particulars which the Jews reckon to have been wanting in the second Temple (Castell, *Lexic.* s. v.; Prideaux, *Connect.* i, 138).

1. *Rabbinical Import.*—The use of the term is first found in the Targums, where it forms a frequent periphrasis for God, considered as *dwelling* among the children of Israel, and is thus used, especially by Onkelos, to avoid ascribing corporeity to God himself, as Castell tells us, and may be compared to the analogous periphrasis so frequent in the Targum of Jonathan, "the Word of the Lord." Many Christian writers have thought that this threefold expression for the Deity—the Lord, the Word of the Lord, and the Shechinah—indicates the knowledge of a trinity of persons in the Godhead, and accordingly, following some Rabbinical writers, identify the Shechinah with the Holy Spirit. Others, however, deny this (Calmet, *Dict. of the Bible*; Saubert [Joh.], *On the Logos*, § xix, in *Critic. Sacr.*; Glass, *Philolog. Sacr.* v, 1; vii, etc.).

Without stopping to discuss this question, it will most conduce to give an accurate knowledge of the use of the term Shechinah by the Jews themselves if we produce a few of the most striking passages in the Targums where it occurs. In Exod. xxv, 8, where the Hebrew has "Let them make me a sanctuary that I may *dwell* (וְשָׁכַנְתִּי) among them," Onkelos has "I will make my Shechinah to dwell among them." In xxix, 45, 46, for the Hebrew "I will *dwell* among the children of Israel," Onkelos has "I will make my Shechinah to dwell," etc. In Psa. lxxiv, 2, for "this Mount Zion wherein thou hast dwelt" the Targum has "wherein thy Shechinah hath dwelt." In the description of the dedication of Solomon's Temple (1 Kings viii, 12, 13) the Targum of Jonathan runs thus: "The Lord is pleased to make his Shechinah dwell in Jerusalem. I have built the house of the sanctuary for the house of thy Shechinah forever," where it should be noticed that in ver. 13 the Hebrew שָׁכַן is not used, but זְבֻל and יְשַׁב. In 1 Kings vi, 13, for the Hebrew "I will dwell among the children of Israel" Jonathan has "I will make my Shechinah dwell," etc. In Isa. vi, 5 he has the combination "the glory of the Shechinah of the King of ages, the Lord of hosts;" and in the next verse he paraphrases "from off the altar" by "from before his Shechinah on the throne of glory in the lofty heavens that are above the altar" (comp. also Numb. v, 3; xxxv, 34, Psa. lxviii, 17, 18; cxxxv, 21; Isa. xxxiii, 5; lvii, 15; Joel iii, 17, 21, and numerous other passages). On the other hand, it should be noticed that the Targums never render "the cloud" or "the glory" by Shechinah, but by עֲנָנָא and יְקָרָא, and that even in such passages as Exod. xxiv, 16, 17; Numb. ix, 17, 18, 22; x, 12, neither the mention of the cloud nor the constant use of the verb שָׁכַן in the Hebrew provokes any reference to the Shechinah. Hence, as regards the use of the word *Shechinah* in the Targums, it may be defined as a periphrasis for God whenever he is said to dwell on Zion among Israel or between the cherubims, and so on, in order, as before said, to avoid the slightest approach to materialism. Far most frequently this term is introduced when the verb שָׁכַן occurs in the Hebrew text; but occasionally, as in some of the above-cited instances, where it does not, but where the paraphrast wished to interpose an abstraction corresponding to *presence* to break the bolder anthropopathy of the Hebrew writer.

Our view of the Targumistic notion of the Shechinah would not be complete if we did not add that, though, as we have seen, the Jews reckoned the Shechinah among the marks of the divine favor which were wanting to the second Temple, they manifestly expected the return of the Shechinah in the days of the Messiah. Thus Hag. i, 8, "Build the house, and I will take pleasure in it, and I will be glorified, saith the Lord" is paraphrased by Jonathan "I will cause my Shechinah to dwell in it in glory." Zech. ii, 10, "Lo, I come, and I will dwell in the midst of thee, saith the Lord" is paraphrased "I will be revealed, and will cause my Shechinah to dwell in the midst of thee;" and viii, 3. "I am returned unto Zion, and will dwell in the midst of Jerusalem," is paraphrased "I will make my Shechinah dwell in the midst of Jerusalem;" and, lastly, in Ezek. xliii, 7, 9, in the vision of the return of the glory of God to the Temple, Jonathan paraphrases thus: "Son of man, this is the place of the house of the throne of my glory, and this is the place of the house of the dwelling of my Shechinah, where I will make my Shechinah dwell in the midst of the children of Israel forever. . . . Now let them cast away their idols, . . . and I will make my Shechinah dwell in the midst of them forever" (comp. Isa. iv, 5, where the return of the pillar of cloud by day and fire by night is foretold as to take place in the days of the Messiah).

The rabbins affirm that the Shechinah first resided in the tabernacle prepared by Moses in the wilderness, into which it descended on the day of its consecration in the figure of a cloud. It passed thence into the sanctuary of Solomon's Temple on the day of its dedication by this prince, where it continued till the destruction of Jerusalem and the Temple by the Chaldæans, and was not afterwards seen there.

2. *Biblical History.*—As regards the visible manifestation of the Divine Presence dwelling among the Israelites to which the term Shechinah has attached itself, the idea which the different accounts in Scripture convey is that of a most brilliant and glorious light enveloped in a cloud, and usually concealed by the cloud so that the cloud itself was for the most part alone visible; but on particular occasions the glory (in Heb. כְּבוֹד יְ, in Chald. יְקָר יְ) appeared. Thus, at the

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Exodus, "the Lord went before" the Israelites "by day in a pillar of cloud . . . and by night in a pillar of fire to give them light." Again, we read that this pillar "was a cloud and darkness" to the Egyptians, "but it gave light by night" to the Israelites. But in the morning watch "the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians"—i. e. as Philo (quoted by Patrick) explains it, "the fiery appearance of the Deity shone forth from the cloud," and by its amazing brightness confounded them. So, too, in the *Pirke Eliezer* it is said, "The blessed God appeared in his glory upon the sea, and it fled back," with which Patrick compares Psa. lxxvii, 16, "The waters saw thee, O God, the waters saw thee; they were afraid," where the Targum has "They saw thy Shechinah in the midst of the waters." In Exod. xix, 9, "the Lord said to Moses, Lo, I come unto thee in a thick cloud," and accordingly in ver. 16 we read that "a thick cloud" rested "upon the mount," and in ver. 18 that "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire." This is further explained in xxiv, 16, where we read that "the glory of the Lord abode upon Mount Sinai, and the cloud covered it (i. e. as Aben-Ezra explains it, the glory) six days." But upon the seventh day, when the Lord called "unto Moses out of the midst of the cloud," there was a breaking-forth of the glory through the cloud, for "the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (ver. 17). So, again, when God, as it were, took possession of the Tabernacle at its first completion (xl, 34, 35), "the cloud covered the tent of the congregation (externally), and the glory of the Lord filled the tabernacle (within), and Moses was not able to enter into the tent of the congregation" (rather, of *meeting*); just as at the dedication of Solomon's Temple (1 Kings viii, 10, 11) "the cloud filled the house of the Lord so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord." In the tabernacle, however, as in the Temple, this was only a temporary state of things, for throughout the books of Leviticus and Numbers we find Moses constantly entering into the tabernacle. When he did so, the cloud which rested over it externally, dark by day and luminous at night (Numb. ix, 15, 16), came down and stood at the door of the tabernacle, and the Lord talked with Moses inside, "face to face, as a man talketh with his friend" (Exod. xxxiii, 7-11). It was on such occasions that Moses "heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubim" (Numb. vii, 89), in accordance with Exod. xxv, 22; Lev. xvi, 2. But it does not appear that the glory was habitually seen either by Moses or the people. Occasionally, however, it flashed forth from the cloud which concealed it, as Exod. xvi, 7, 10; Lev. ix, 6, 23, when "the glory of the Lord appeared unto all the people" according to a previous promise, or as Numb. xiv, 10; xvi, 19, 42; xx, 6, suddenly to strike terror in the people in their rebellion. The last occasion on which the glory of the Lord appeared was that mentioned in xx, 6, when they were in Kadesh in the fortieth year of the Exodus, and murmured for want of water; and the last express mention of the cloud as visibly present over the tabernacle is in Deut. xxxi, 15, just before the death of Moses. The cloud had not been mentioned before since the second year of the Exodus (Numb. x, 11, 34; xii, 5, 10); but as the description in ix, 15-23; Exod. xl, 38, relates to the whole time of their wanderings in the wilderness, we may conclude that, at all events, the cloud visibly accompanied them through all the migrations mentioned in Numb. xxxiii till they reached the plains of Moab and till Moses died. From this time we have no mention whatever in the history either of the cloud, or of the glory, or of the voice from between the cherubim, till the dedication of Solomon's Temple. But since it is certain that the ark was still the special symbol of God's presence and power (Josh. iii, iv, vi; 1 Sam. iv; Psa. lxviii, 1 sq.; comp. with Numb. x, 35; Psa. cxxxii, 8; lxxx, 1; xcix, 1), and since such passages as 1 Sam. iv, 4, 21, 22; 2 Sam. vi, 2; Psa. xcix, 7; 2 Kings xix. 15, seem to imply the continued manifestation of God's presence in the cloud between the cherubim, and inasmuch as Lev. xvi, 2 seemed to promise so much, and as more general expressions, such as Psa. ix, 11; cxxxii, 7, 8, 13, 14; lxxvi, 2; Isa. viii, 18, etc., thus acquire much more point, we may perhaps conclude that the cloud did continue, though with shorter or longer interruptions, to dwell between "the cherubim of glory shadowing the mercy-seat" until the destruction of the Temple by Nebuchadnezzar.

The allusions in the New Test. to the Shechinah are not unfrequent. Thus, in the account of the nativity, the words "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them" (Luke ii, 9), followed by the apparition of "the multitude of the heavenly host," recall the appearance of the divine glory on Sinai, when "He shined forth from Paran, and came with ten thousands of saints" (Deut. xxxiii, 2; comp. Psa. lxviii, 17; Acts vii, 53; Heb. ii, 2; Ezek. xliii, 2). The "God of glory" (Acts vii, 2, 55), "the cherubim of glory" (Heb. ix, 5), "the glory" (Rom. ix, 4), and other like passages, are distinct references to the manifestations of the glory in the Old Test. It appeared at the baptism and transfiguration of Jesus, and is called the excellent glory by Peter (2 Pet. ii, 10). When we read in John i, 14 that "the Word was made flesh, and dwelt among us (*ἐσκήνωσεν ἐν ἡμῖν*), and we beheld his glory;" or in 2 Cor. xii, 9 "that the power of Christ may rest upon me" (*ἐπισκηνώσῃ ἐπ' ἐμέ*); or in Rev. xxi, 3, "Behold the tabernacle of God is with men, and he will dwell with them" (*ἡ σκηνὴ τοῦ Θεοῦ . . . καὶ σκηνώσει μετ' αὐτῶν*), we have not only references to the Shechinah (the Greek *σκηνή* being itself, perhaps, an echo of the Heb. שָׁכַן *shakán*), but are distinctly taught to connect it with the incarnation and future coming of Messiah, as type with antitype. Nor can it be doubted that the constant connection of the second advent with a cloud, or clouds, and attendant angels points in the same direction (Matt. xxvi, 64; Luke xxi, 27; Acts i, 9, 11; 2 Thess. i, 7, 8; Rev. i, 7).

It should also be specially noticed that the attendance of angels is usually associated with the Shechinah. These are most frequently called (Ezek. x, xi) cherubim; but sometimes, as in Isa. vi, seraphim (comp. Rev. iv, 7, 8). In Exod. xiv, 19 "the angel of God" is spoken of in connection with the cloud, and in Deut. xxxiii, 2 the descent upon Sinai is described as being "with ten thousands of saints" (comp. Psa. lxviii, 17; Zech. xiv, 5). The predominant association, however, is with the cherubim, of which the golden cherubim on the mercy-seat were the representation. This gives force to the interpretation that has been put upon Gen. iii, 24 (Jerus. Targum) as being the earliest notice of the Shechinah, under the symbol of a pointed flame, dwelling between the cherubim, and constituting that local presence of the Lord from which Cain went forth, and before which the worship of Adam and succeeding patriarchs was performed (see Hale, *Chronol.* ii, 94; Smith, *Sacr. Annal.* i, 173, 176, 177). Parkhurst went so far as to imagine a tabernacle containing the cherubim and the glory all the time from Adam to Moses (*Heb. Lex.* p. 623). It is, however, pretty certain that the various appearances to Abraham and that to Moses in the bush were manifestations of the Divine Majesty similar to those later ones to which the term Shechinah is applied (see especially Acts vii, 2).—Smith.

3. From the tenor of these texts it is evident that the Most High, whose essence no man hath seen or can see, was pleased anciently to manifest himself to the eyes of men by an external visible symbol. As to the

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precise nature of the phenomenon thus exhibited we can only say that it appears to have been a concentrated glowing brightness, a preternatural splendor, an effulgent something, which was appropriately expressed by the term "glory;" but whether in philosophical strictness it was material or immaterial it is probably impossible to determine. A luminous object of this description seems intrinsically the most appropriate symbol of that Being of whom, perhaps in allusion to this very mode of manifestation, it is said that "he is light" and that "he dwelleth in light unapproachable, and full of glory." The presence of such a sensible representation of Jehovah seems to be absolutely necessary in order to harmonize what is frequently said of "seeing God" with the truth of his nature as an incorporeal and essentially invisible spirit. While we are told in one place that "no man hath seen God at any time," we are elsewhere informed that Moses and Aaron and the seventy elders "*saw* the God of Israel" when called up to the summit of the holy mount. So, also, Isaiah says of himself (vi, 1, 5) that "in the year that king Uzziah died he *saw* the Lord sitting upon his throne," and that, in consequence, he cried out, "I am undone: for mine eyes have *seen* the Lord of hosts." In these cases it is obvious that the object seen was not God in his essence, but some external, visible symbol which, because it stood for God, is called by his name.

But of all these ancient recorded theophanies the most signal and illustrious was undoubtedly that which was vouchsafed in the pillar of cloud that guided the march of the children of Israel through the wilderness on their way to Canaan. A correct view of this subject clothes it at once with a sanctity and grandeur which seldom appear from the naked letter of the narrative. There can be little doubt that the columnar cloud was the seat of the Shechinah. We have already seen that the term *shechinizing* is applied to the abiding of the cloud on the summit of the mountain (Exod. xxiv, 16). Within the towering aerial mass, we suppose, was enfolded the inner effulgent brightness to which the appellation "glory of the Lord" more properly belonged, and which was only *occasionally* disclosed. In several instances in which God would indicate his anger to his people it is said that they looked to the cloud and beheld the "glory of the Lord" (Numb. xiv, 10; xvi, 19, 42). So when he would inspire a trembling awe of his majesty at the giving of the law, it is said the "glory of the Lord appeared as a devouring fire" on the summit of the mount. Nor must the fact be forgotten in this connection that when Nadab and Abihu, the two sons of Aaron, offended by strange fire in their offerings, a fatal flash from the cloudy pillar instantaneously extinguished their lives. The evidence would seem, then, to be conclusive that this wondrous pillar-cloud was the seat or throne of the Shechinah, the visible representative of Jehovah dwelling in the midst of his people.—Kitto.

See Anon. *De* שכינה (Jen. 1720); Lowman, *On the Shechinah;* Taylor, *Letters of Ben-Mordecai;* Skinner, *Dissertation on the Shechinah* (in *Works*, vol. ii); Watts, *Glory of Christ;* Upham, *On the Logos;* Bush, *Notes on Exodus;* Tenison, *On Idolatry*, Fleming, *Christology*, Patrick, *Commentary on Exod.;* Buxtorf, *Hist. Arc. Fœd.* ch. xi; Wells, *The Shechinah* (in *Help for Understanding the Scripture*, p. 4); (Am.) *Evang. Review*, Jan. 1860. See also Cherub, Cloud; Pillar.

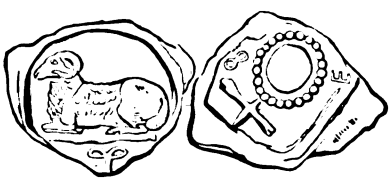
Shedd, William, a Congregational minister, was born at Mount Vernon, N. H., in 1798, graduated at Dartmouth College in 1819, and ordained an evangelist in 1823. He was minister for one year at Abington, Mass., where he died in 1830. He wrote *Letters to W. E. Channing on the Existence and Agency of Fallen Spirits, by Canonicus* (Boston, 1828, 8vo).

Sheddan, Samuel Sharon, D.D., a Presbyterian minister, was born in Northumberland County, Pa., Sept. 13, 1810. His ancestors came from Scotland and settled on the Susquehanna River in that county, where the homestead of his family remains. He was prepared for college in the Milton Academy, Pa. He entered Jefferson College in 1830, and graduated therefrom in two years. He afterwards pursued his theological studies in Princeton Seminary, and was licensed to preach in the fall of 1834. The first fifteen years of his ministry were spent in connection with the churches of Williamsport, Murray, and Warrior Run, the latter place being the home of Dr. Sheddan's childhood. His father and grandfather were ruling elders in this Church. From Warrior Run he was unanimously called to the pastorate of the First Presbyterian Church of Rahway, N. J. The life of Dr. Sheddan was a most laborious and useful one. During his ministry at Warrior Run he united the office of teacher with that of pastor, and, by unremitting toil, carried on successfully both his school and his Church. From among the young men he prepared for college, more than a dozen became ministers of the Gospel. He was a wise counsellor and warm friend of the young men studying for the ministry. He was eminently judicious as an adviser in the matter of new Church enterprises in the bounds of the Presbytery of Elizabeth, and his services will be held in grateful remembrance. Dr. Sheddan remained as pastor of the Rahway Church twenty-two years. The position he held among his ministerial brethren in the community where he labored and throughout the State of New Jersey is shown by the profound impression produced by his death, and the tribute of respect paid to his memory by the synod then in session, which appointed a committee to attend his funeral. He was for several years one of the directors of the Princeton Theological Seminary. He died in Rahway, N. J., Oct. 18, 1874. (W. P. S.)

Shed'eür (Heb. *Shedeür'*, שְׁדֵיאוּר, *darter of light;* Sept. Σεδιούρ v. r. Ἐδιούρ), father of Elizur, which latter was chief of the tribe of Reuben at the time of the Exode (Numb. i, 5; ii, 10; vii, 30, 35; x, 18). B.C. ante 1658.

Sheep. The following Hebrew words occur as the names of sheep: צאן, *tsôn* (varieties צָאוֹן, *tseón*, צֹנָא, *tsoné*, or צֹנֶה, *tsoneh*), a collective noun to denote "a flock of sheep or goats," to which is opposed the noun of unity, שֶׂה, *seh*, "a sheep" or "a goat," joined to a masculine where "rams" or "he-goats" are signified, and with a feminine when "ewes" or "she-goats" are meant, though even in this case sometimes to a masculine (as in Gen. xxxi, 10): אַיִל, *áyil*, "a ram;" רָחֵל, *rachél*, "a ewe;" כֶּבֶשׂ, *kébes*, or כִּבְשׂ, *késeb* (fem. כִּבְשָׂה, or כִּבְשָׁה), "a lamb," or rather "a sheep of a year old or above," opposed to עֵלָה, *talèh*, "a sucking or very young lamb;" כַּר, *kar*, is another term applied to a lamb as it *skips* (כָּרַר) in the pastures. The Chald. אִמַּר, *immár* (Ezra vi, 9, 17; vii, 17), is a later word, apparently indicating *lambs* intended for sacrifice, while עַתּוּד, *attúd*, rendered "ram" in Gen. xxxi, signifies a *he-goat*. See Ewe, Lamb; Ram.

The term קְשִׂיטָה, *kesitâh* (literally something *weighed* out, A. V. "piece of money," Gen. xxxiii, 19; Job xlii, 11; "piece of silver," Josh. xxiv, 32), has been supposed by many to denote a coin stamped with the figure of a lamb; but Gesenius suggests (*Thesaur.* p. 1241) that specimens of that sort are probably only those of Cyprus, which bore that mark. See Kesitah.



Supposed Kesitah.

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This well-known domestic animal has, from the earliest period, contributed to the wants of mankind. Sheep were an important part of the possessions of the ancient Hebrews and of Eastern nations generally. The first mention of sheep occurs in Gen. iv, 2. The following are the principal Biblical allusions to these animals. They were used in the sacrificial offerings, both the adult animal (Exod. xx, 24; 1 Kings viii, 63; 2 Chron. xxix, 33) and the lamb, כֶּבֶשׂ, i. e. "a male from one to three years old;" but young lambs of the first year were more generally used in the offerings (see Exod. xxix, 38; Lev. ix, 3; xii, 6; Numb. xxviii, 9, etc.). No lamb under eight days old was allowed to be killed (Lev. xxii, 27). A very young lamb was called טָלֶה, *taléh* (see 1 Sam. vii, 9; Isa. lxv, 25). Sheep and lambs formed an important article of food (1 Sam. xxv, 18; 1 Kings i, 19; iv, 23; Psa. lxiv, 11; etc.), and ewe's milk is associated with that of the cow (Isa. vii, 21, 23). The wool was used as clothing (Lev. xiii, 47; Deut. xxii, 11; Prov. xxxi, 13; Job xxxi, 20, etc.). See WOOL. Trumpets may have been made of the horns of rams (Josh. vi, 4), though the rendering of the A. V. in this passage is generally thought to be incorrect. "Rams' skins dyed red" were used as a covering for the tabernacle (Exod. xxv, 5). Sheep and lambs were sometimes paid as tribute (2 Kings iii, 4). It is very striking to notice the immense numbers of sheep that were reared in Palestine in Biblical times: see, for instance, 1 Chron. v, 21; 2 Chron. xv, 11; xxx, 24; 2 Kings iii, 4; Job xlii, 12. Especial mention is made of the sheep of Bozrah (Mic. ii, 12; Isa. xxxiv, 6), in the land of Edom, a district well suited for pasturing sheep. "Bashan and Gilead" are also mentioned as pastures (Mic. vii, 14). "Large parts of Carmel, Bashan, and Gilead," says Thomson (*Land and Book*, i, 304), "are at their proper seasons alive with countless flocks" (see also p. 331). "The flocks of Kedar" and "the rams of Nebaioth," two sons of Ishmael (Gen. xxv, 13) that settled in Arabia, are referred to in Isa. lx, 7. Sheep-shearing is alluded to in Gen. xxxi, 19; xxxviii, 13; Deut. xv, 19; 1 Sam. xxv, 4; Isa. liii, 7; etc. Sheep-dogs were employed in Biblical times, as is evident from Job xxx, 1, "the dogs of my flock." From the manner in which they are spoken of by the patriarch it is clear, as Thomson (*ibid.* i, 301) well observes, that the Oriental shepherd-dogs were very different animals from the sheep-dogs of our own land. The existing breed are described as being "a mean, sinister, ill-conditioned generation, which are kept at a distance, kicked about, and half starved, with nothing noble or attractive about them." They were, however, without doubt, useful to the shepherds, more especially at night, in keeping off the wild beasts that prowled about the hills and valleys (comp. Theocrit. *Id.* v, 106). Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (comp. John x, 4; Psa. lxxvii, 20; lxxx, 1), though they also drove them (Gen. xxxiii, 13). See SHEPHERD. It was usual among the ancient Jews to give names to sheep and goats, as we do to our dairy cattle (see John x, 3). This practice prevailed among the ancient Greeks (see Theocrit. *Id.* v, 103):

Οὐκ ἀπὸ τᾶς δρυὸς οὗτος ὁ Κώναρος, ἃ τε Κυναίθα;

The following quotation from Hartley (*Researches in Greece and the Levant*, p. 321) is so strikingly illustrative of the allusions in John x, 1–16 that we cannot do better than quote it: "Having had my attention directed last night to the words in John x, 3, I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep; he did so, and it instantly left its pasturage and its companions and ran up to the hands of the shepherd with signs of pleasure and with a prompt obedience which I had never before observed in any other animal. It is also true in this country that 'a stranger will they not follow, but will flee from him.' The shepherd told me that many of his sheep were still wild, that they had not yet learned their names, but that by teaching them they would all learn them." See also Thomson (i, 301): "The shepherd calls sharply from time to time to remind the sheep of his presence. They know his voice and follow on; but if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger." Henderson, in Iceland, notices a shepherdess with a flock of fifty sheep, every one of which she professed to know by name (*Iceland*, i, 189).

Domestic sheep, although commonly regarded as the progeny of one particular wild species, are probably an instance, among many similar, where the wisdom of Providence has provided subsistence for man in different regions by bestowing the domesticating and submissive instincts upon the different species of animals which the human family might find in their wanderings; for it is certain that even the American *argali* can be rendered tractable, and that the Corsican *musmon* will breed with the common sheep. The normal animal, from which all or the greater part of the Western domestic races are assumed to be descended, is still found wild in the high mountain regions of Persia, and is readily distinguished from two other wild species bordering on the same region. What breeds the earliest shepherd tribes reared in and about Palestine can now be only inferred from negative characters; yet they are sufficient to show that they were the same, or nearly so, as the common horned variety of Egypt and continental Europe: in general white, and occasionally black, although there was on the Upper Nile a speckled race; and so early as the time of Aristotle the Arabians possessed a rufous breed, another with a very long tail, and, above all, a broad-tailed sheep, which at present is commonly denominated the Syrian. These three varieties are said to be of African origin, the red hairy in particular having all the characteristics to mark its descent from the wild *Ovis tragelaphus* or *barbatus*, or *kebsh* of the Arabian and Egyptian mountains. Flocks of the ancient breed, derived from the Bedawin, are now extant in Syria, with little or no change in external characters, chiefly the broad-tailed and the common horned white, often with black and white about the face and feet, the tail somewhat thicker and longer than the European.

The sheep of Syria and Palestine are the broad-tail (*Ovis laticaudatus*), and a variety of the common sheep of this country (*Ovis aries*) called the *Bidowin*, accord-

Broad-tailed Sheep.

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ing to Russell (*Aleppo*, ii, 147). The broad-tailed kind has long been reared in Syria. Aristotle, who lived more than 2000 years ago, expressly mentions Syrian sheep with tails a cubit wide. This or another variety of the species is also noticed by Herodotus (iii, 113) as occurring in Arabia. The fat tail of the sheep is probably alluded to in Lev. iii, 9; vii. 3, etc., as the fat and the whole rump that was to be taken off hard by the backbone, and was to be consumed on the altar. "The carcass of one of these sheep, without including the head, feet, entrails, and skin, generally weighs from fifty to sixty pounds, of which the tail makes up fifteen pounds; but some of the largest breed, that have been fattened with care, will sometimes weigh 150 pounds, the tail alone composing a third of the whole weight. This tail—a broad and flattish appendage—has the appearance of a large and loose mass of flesh or fat upon the rump and about the root of the tail; and from the odd motion which it receives when the animal walks, one would suppose it connected to the animal's body only by the skin with which it is covered.... In the Egyptian variety this tail is quite pendulous and broad throughout, but in the Syrian variety the tail narrows almost to a point towards the end, and the extremity is turned up. This is a great convenience to the animal. The sheep of the extraordinary size mentioned before are very rare, and usually kept in yards, so that they are in little danger of injuring the tail as they walk. But in the fields, in order to prevent injury from the bushes, the shepherds in several places of Syria fix a thin piece of board on the under-part (which is not, like the rest, covered with wool), and to this board small wheels are sometimes added.... The tail is entirely composed of a substance between marrow and fat, serving very often in the kitchen in the place of butter, and, cut into small pieces, makes an ingredient in various dishes; when the animal is young it is little inferior to the best marrow" (Kitto, *Phys. Hist. of Palest.* p. 306; see also Thomson, *ut sup.* i, 178).

The whole passage in Gen. xxx which bears on the subject of Jacob's stratagem with Laban's sheep is involved in considerable perplexity, and Jacob's conduct in this matter has been severely and uncompromisingly condemned by some writers. We touch upon the question briefly in its zoological bearing. It is altogether impossible to account for the complete success which attended Jacob's device of setting peeled rods before the ewes and she-goats as they came to drink in the watering-troughs, on natural grounds. The Greek fathers, for the most part, ascribe the result to the direct operation of the Deity, whereas Jerome and the Latin fathers regard it as a mere natural operation of the imagination, adducing as illustrations in point various devices that have been resorted to by the ancients in the cases of mares, asses, etc. (see Oppian, *Cyneg.* i, 327, 357; Pliny, *H. N.* vii, 10, and the passages from Quintilian, Hippocrates, and Galen, as cited by Jerome, Grotius, and Bochart). None of the instances cited by Jerome and others are exact parallels with that in question. The quotations adduced, with the exception of those which speak of painted images set before Spartan women *inter concipiendum*, refer to cases in which living animals themselves, and not reflections of inanimate objects, were the cause of some marked peculiarity in the fœtus. Rosenmüller, however (*Schol.* ad. loc.), cites Hastfeer (*De Re Oviaria*, German version, p. 17, 30, 43, 46, 47) as a writer by whom the contrary opinion is confirmed. Even granting the general truth of these instances, and acknowledging the curious effect which peculiar sights through some nervous influence do occasionally produce in the fœtus of many animals, yet we must agree with the Greek fathers and ascribe the production of Jacob's spotted sheep and goats to divine agency. The whole question has been carefully considered by Nitschmann (*De Corylo Jacobi*, in *Thes. Nov. Theol. Phil.* i, 202-206), from whom we quote the following passage: "Fatemur itaque, cum Vossio aliisque piis viris, illam pecudum imaginationem tantum fuisse causam adjuvantem, ac plus in hoc negotio divinæ tribuendum esse virtuti, quæ suo concursu sic debilem causæ secundæ vim adauxit ut quod ea sola secundum naturam præstare non valeret id divina benedictione supra naturam præstaret;" and then Nitschmann cites the passage in Gen. xxxi, 5–13, where Jacob expressly states that his success was due to divine interference; for it is hard to believe that Jacob is here uttering nothing but a tissue of falsehoods, which appears to be the opinion of Kalisch (*Hist. and Crit. Comment. Gen. xxx and xxxi*), who represents the patriarch as "unblushingly executing frauds suggested by his fertile invention, and then abusing the authority of God in covering or justifying them." We are aware that a still graver difficulty in the minds of some persons remains, if the above explanation be adopted; but we have no other alternative, for, as Patrick has observed, "let any shepherd now try this device, and he will not find it do what it did then by a divine operation." The greater difficulty alluded to is the supposing that God would have directly interfered to help Jacob to act fraudulently towards his uncle. But are we quite sure that there was any fraud fairly called such in the matter? Had Jacob not been thus aided, he might have remained the dupe of Laban's niggardly conduct all his days. He had served his money-loving uncle faithfully for fourteen years; Laban confesses his cattle had increased considerably under Jacob's management, but all the return he got was unfair treatment and a constant desire on the part of Laban to strike a hard bargain with him (Gen. xxxi, 7). God vouchsafed to deliver Jacob out of the hands of his hard master, and to punish Laban for his cruelty, which he did by pointing out to Jacob how he could secure to himself large flocks and abundant cattle. God was only helping Jacob to obtain that which justly belonged to him, but which Laban's rapacity refused to grant. "Were it lawful," says Stackhouse, "for any private person to make reprisals, the injurious treatment Jacob had received from Laban, both in imposing a wife upon him and prolonging his servitude without wages, was enough to give him both the provocation and the privilege to do so. God Almighty, however, was pleased to take the determination of the whole matter into his own hands." This seems to us the best way of understanding this disputed subject.

The relation of the sheep to man, in a pastoral country, gave rise to many beautiful symbols and interesting illustrations. Jehovah was the shepherd of his people, and Israel was his flock (Psa. xxiii, 1; lxxx, 1; lxxix, 13; Isa. xl, 11; Jer. xxiii, 1, 2; Ezek. xxxiv, and often elsewhere); the apostasy of sinners from God is the straying of a lost sheep (Psa. cxix, 176; Isa. liii, 6; Jer. l, 6); and the ever-blessed Son of God coming down to our world is a shepherd seeking his sheep which were lost (Luke xv, 4–6). He is the only shepherd; all who do not own him are thieves and robbers (John x, 8); wolves in sheep's clothing (Matt. vii, 15). He is the good shepherd, who gave his life for the sheep (John x, 11); and now he gives them his own life in resurrection, and this is *eternal* life (ver. 28; Rom. vi, 9–11; Col. ii, 12). As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these qualities in the person of our blessed Lord (Isa. liii, 7; Acts viii, 32, etc.).

In the vision of the prophet Daniel, recorded in ch. viii, the Medo-Persian monarchy was seen under the figure of a ram with two unequal horns, which was overthrown by a one-horned he-goat, representing the Macedonian power. We have already remarked on the propriety of the latter symbol [see GOAT], and the former is no less correct. There is abundant evidence that the ram was accepted as the national emblem by the Persian people, as the he-goat was by the Macedonians. Ammianus Marcellinus states that the king of Persia wore a ram's head of gold set with precious stones, instead of a diadem. The type of a ram is seen on ancient Persian

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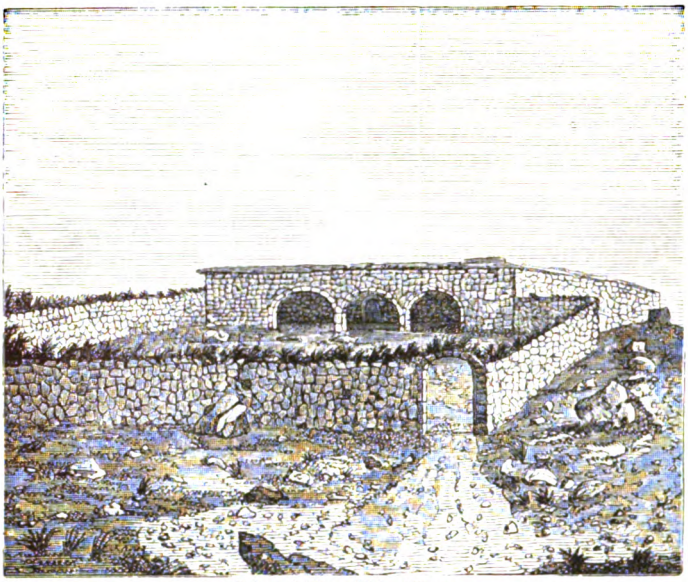
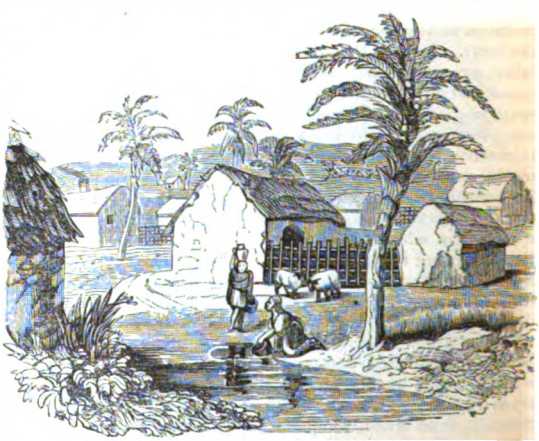


Oriental Sheepfold of Stone.

coins, as on one of undoubted genuineness in Hunter's collection, in which the obverse is a ram's head and the reverse a ram couchant. Rams' heads, with horns of unequal height, are still to be seen sculptured on the pillars of Persepolis.—Kitto; Smith; Fairbairn.

Sheepcote (or **Sheepfold**) is designated by several Heb. terms. נָוֶה, *navéh* (a *habitation* or dwelling-place, as usually rendered, "sheepcote," 2 Sam. vii, 8; 1 Chron. xvii, 1; "fold," Isa. lxv, 10; Jer. xxiii, 3; Ezek. xxxiv, 14; "stable," xxv, 5), means, in a general sense, a place where flocks repose and feed; and, as the Orientals do not usually fold their flocks at night, it must be left to the context to determine whether we are to understand "pastures" or "sheepfolds." A more distinctive term is גְּדֵרָה, *gederáh*, an *enclosure*, "cote" (1 Sam. xxiv, 3; "fold," Numb. xxxii, 16. 24, 36; Zeph. ii, 6; elsewhere "hedge" or "wall"), which means a built pen or safe structure, such as adjoins buildings, and used for cattle as well as sheep. Special terms are מִכְלָה, *miklâh* (a *pen* for flocks; "fold," Psa. l, 9; lxxviii, 70; Hab. iii, 17), and מִשְׁפְּתַיִם, *mishpethâyim* (the dual form of which indicates *double rows*, as of stalls for cattle or sheep; "sheepfolds," Judg. v, 16; "two burdens," Gen. xlix, 14). It is to be observed that the Oriental flocks, when they belong to nomads, are constantly kept in the open country, without being folded at night. This is also the case when the flocks belonging to a settled people are sent out to feed, to a distance of perhaps one, two, or three days' journey, in the deserts or waste lands, where they possess or claim a right of pasturage. This seems to have been the case with the flocks fed by David. As such flocks are particularly exposed to the depredatory attacks of the regular nomads, who consider the flocks of a settled people as more than even usually fair prey, and contest their right to pasture in the deserts, the shepherds, when they are in a district particularly liable to danger from this cause, or from the attacks of wild beasts, and doubt whether themselves and their dogs can afford adequate protection, drive their flocks at night into caves, or, where there are none, into uncovered enclosures, which have been erected for the purpose at suitable distances. These are generally of rude construction, but are sometimes high and well-built enclosures or towers (generally round), which are impregnable to any force of the depredators when once the flock is within them. Such towers also occur in districts where there are only small dispersed settlements and villages, and serve the inhabitants not only for the protection of their flocks, but as fortresses in times of danger, in which they deposit their property, and, perhaps, when the danger is imminent, their females and children. When no danger is apprehended, or none from which the protection of the shepherds and dogs is not sufficient, the flocks are only folded when collected to be shorn. They are then kept in a walled, but still uncovered, enclosure, partly to keep them together, but still more under the impression that the sweating and evaporation which result from their being crowded together previously to shearing improve the quality of the wool. Those poor villagers who have no large flocks to send out to the wilderness pastures, with a proper appointment of shepherds, but possess a few sheep and cattle, which feed during the day in the neighboring commons, under the care of children or women, and who cannot provide the necessary watch and protection for them at night, drive them home, and either fold them in a common enclosure, such as we have mentioned, in or near the village, or pen them separately near their own dwellings. Pens or cotes of this class serve also for the lambs and calves, while too young to be kept out with the flocks or to be trusted in a common enclosure. They usually are near the dwellings, which are merely huts made of mats on a framework of palm-branches; these we conceive to answer well to the "tabernacles" (booths), "shepherds' cottages," and other humbler habitations noticed in Scripture. Such villages are of a class belonging to a people (Arabs) who, like the Israelites, have relinquished the migratory life, but who still give their principal attention to pasturage, and do some little matters in the way of culture. It is possible that the villages of the He-



Arab Huts and Sheepcotes near Bushire.

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brews, when they first began to settle in Palestine, were of a very similar description.—Kitto, *Pict. Bible*, note at 1 Chron. xvii, 2.

Sheepgate (שַׁעַר הַצֹּאן, *Sha'ar hats-Tsôn;* Sept. ἡ πύλη ἡ προβατική; Vulg. *Porta gregis*), one of the gates of Jerusalem as rebuilt by Nehemiah (Neh. iii, 1, 32; xii, 39). It stood between the tower of Meah and the chamber of the corner (iii, 1, 32) or gate of the guard-house (xii, 39, A. V. "prison-gate"). It is probably the same with the προβατική (sc. πύλη) of John v, 2; A. V. inaccurately, "sheep-*market*"). Bertheau (*Exeg. Handbuch*, on Nehemiah, p. 144) is right in placing it on the east side of the city, but is wrong in placing it at the present St. Stephen's Gate (so also Keil, after Tobler), since no wall existed north of the Temple enclosure nearly so far to the east as that point till after the death of Christ. See JERUSALEM. Barclay locates it in a presumed outer wall beyond the precincts of the Temple on the east (*City of the Great King*, p. 116); but it is doubtful whether any such separate wall existed. The adjoining localities would seem to fix it in the eastern wall of Ophel, opposite the present Fountain of the Virgin. See BETHESDA.

Sheep-market (John v, 2). The word "market" is an interpolation of our translators, possibly after Luther, who has *Schafhaus*. The words of the original are ἐπὶ τῇ προβατικῇ, to which should probably be supplied not *market*, but *gate* (πυλῇ), as in the Sept. version of the passages in Nehemiah quoted in the foregoing article (q. v.). The Vulgate connects the προβατική with the κολυμβήθρα, and reads *Probatica piscina;* while the Syriac omits all mention of the sheep, and names only a "place of baptism."—Smith.

Sheep-master (נֹקֵד, *nokéd*), properly a *shepherd* (q. v.) or sheep-breeder (2 Kings iii, 4); hence a "herdman" in general (Amos i, 1).

Sheepshanks, WILLIAM, a learned English clergyman, was born at Linton, Craven, Yorkshire, March 18, 1740. Educated in the grammar-school of his own parish, he was admitted in 1761 to St. John's College, Cambridge. He took the degree of B.A. in January, 1766, and in 1767 was elected fellow and took the degree of M.A. In 1771 and 1772 he served the university in the office of moderator. He accepted the rectory of Ovington, Norfolk in 1773; and, having settled in Grassington, he received a limited number of pupils into his house. In 1777 he was presented to the living of Seberham, Cumberland; in 1783 was appointed to the valuable cure of St. John's, Leeds; and in 1792 was collated to a prebend in Lincoln, which he exchanged in 1794 or 1795 for a much more valuable stall at Carlisle. He died at Leeds, July 26, 1810, and was interred in his own church. See Chalmers, *Biog. Dict.* s. v.

Sheep-shearer (גֹּזֵז, *gozêz*, 2 Sam. xiii, 23, 24; fully with צֹאן, *tsôn*, added, Gen. xxxviii, 12). The time of sheep-shearing was, among the Hebrews, a season of great festivity (xxxi, 19; 1 Sam. xxv, 4, 8, 36; 2 Sam. xiii, 23-28; 2 Kings x, 12, 14; Isa. liii, 7).

Sheer-Thursday (spelled also *Chare*, *Shere*, or *Shier*) is also known as *Maunday* (q. v.) or *Shrift Thursday*. These are names given in England to the Thursday of Passion Week. It is known in the Romish Church as *Quinta Feria Dominica in Ramis Palmarum*, and its institution is attributed to Leo II about 682. But the day was observed as early as the 5th century by the celebration of the Lord's supper in connection with the washing of feet. It has had several appellations in allusion to events commemorated or ceremonies observed, such as *Dies Cœnæ Dominicæ*, the Day of the Lord's Supper; *Dies Natalis Eucharistiæ*, the Birthday of the Eucharist; *Natalis Calicis*, the Birthday of the Cup; *Dies Panis*, the Day of Bread; *Dies Lucis*, the Day of Light, with allusion perhaps to the lights used at the Lord's supper; *Dies Viridium*, a title of doubtful meaning. It was also called *Capitularium*, because the heads (*capita*) of catechumens were washed that day preparatory to baptism. The name given to it in England was derived from the custom of men polling their beards on this day as a token of grief for our Lord's betrayal: "for that in old fathers' days the people would that day *shere* their heedes, and clypp theyr bordes, and pool theyr heedes, and make them honest ayent Easterday." In Saxony it is called Good-Thursday, and in the north of England Kiss-Thursday, in allusion to the Judas kiss. Among the observances of the day were the silence of all bells from this day till Easter-eve; the admission of penitents who had been excluded from religious services at the beginning of Lent; and the consecration of the elements by the pope below the altar of the Lateran. Oil for extreme unction, for chrism, and for baptism was consecrated on this day. After vespers on this day two acolytes strip the altars of all their ornaments, and cover them with black trimmings, while in many places the altars are washed with wine and water, and rubbed with herbs.—Eadie, *Eccles. Cyclop.* s. v.; Walcott, *Sac. Archæol.* s. v.

Sheet stands in the A. V. for the Heb. סָדִין, *sadin* (Judg. xiv, 12, 13, "fine linen," Prov. xxxi, 24, Isa. iii, 23; comp. σινδών), and the Gr. ὀθόνη (Acts x, 11; xi, 5), which both mean properly a *linen cloth;* hence the former a *shirt* (as in the marg.), and the latter a *sail*. See LINEN.

Shegog, WILLIAM A., a minister of the Methodist Episcopal Church, South, was born in Rutherford County, N. C., Nov. 8, 1821. He professed religion in 1843, was licensed to preach about 1850, and in 1853 was admitted into the Alabama Conference. He located in 1857; was readmitted into the Alabama Conference in 1859, and in 1860 was transferred to the Texas Conference. He labored in Texas until shortly before his death, April 28, 1864. See *Minutes of Ann. Conferences of M. E. Ch. South*, 1864, p. 525.

Shehari'ah (Heb. *Shecharyah'*, שְׁחַרְיָה, *dawning of Jehovah;* Sept. Σααρίας, v. r. Σαραία and Σααρία), second named of the six sons of Jeroham, Benjamites resident in Jerusalem at the captivity (1 Chron. viii, 26). B.C. 588.

Sheik (Arabic for *elder*), a title of reverence, applied chiefly to a learned man or a reputed saint, but also used sometimes as an ordinary title of respect, like the European Mr., Herr, etc., before the name. It is, however, only given to a Moslem. The term is also applied to heads of Mohammedan monasteries, and to the higher order of religious preachers. The sheik of Mecca, by virtue of his supposed descent from the prophet, levies a kind of tribute on all the pilgrims to the Kaaba.

SHEIK AL-GEBAL (*Ancient of the Mountain*) is the name of the prince of the Assassins, or those Ismaelites of Irak who undertook to assassinate all those whom their chief would pronounce to be his enemies.

SHEIK EL-ISLAM, one of the titles of the grand-mufti of Constantinople, who is president of the *Ulema*, or College of the Professors of the Mohammedan Law. The title is supposed to have been assumed first by Mohammed II in 1453, when Constantinople became the seat of his empire.

Sheiri, tutelary spirits of the Caribs, who are the protectors of the male sex among men.

Shekalim. See TALMUD.

She'kel [many *shek'el*] (Heb. *shékel*, שֶׁקֶל, from שָׁקַל, to *weigh* out), the Hebrew standard of valuation, as the cubit was of mensuration. See METROLOGY.

I. *Scriptural Description.*—The shekel was properly a certain *weight* according to which the quantity and price of things were determined; e. g. bread (Ezek. iv, 10); hair (1 Sam. xiv, 26), especially metals, as brass, iron, silver, gold; and articles made of metal, as arms,

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vessels, etc. (Exod. xxxviii, 24, 25, 29; Numb. vii, 13 sq.; xxxi, 52; 1 Sam. xvii. 5, 7; Josh. vii, 21; 1 Chron. iii, 9). Especially did the Hebrews use silver weighed by the shekel as money, and often it was actually weighed out, although they may early have had pieces or bars of silver marked with the weight (Gen. xxiii, 16; Lev. v, 15; xxvii, 3–7; 2 Sam. xxiv, 24; Jer. xxxii, 9, 10; Ezek. xxi, 32). From the common shekel is distinguished *the sacred shekel* (שֶׁקֶל הַקֹּדֶשׁ, "shekel of the sanctuary"), somewhat heavier, it would seem, or at least of just and full weight, according to which all contributions and tribute for sacred purposes were to be reckoned (Exod. xxx, 13, 24; xxxviii, 24; Lev. v, 15; xxvii, 3, 25; Numb. iii, 47, 50; vii, 13; xviii, 16; xix, 25); but whether the shekel of the king's weight (שֶׁקֶל בְּאֶבֶן הַמֶּלֶךְ, 2 Sam. xiv, 26) is still different, cannot be determined. Nor can the exact weight of the shekel be fully ascertained. The sacred shekel contained twenty *gerahs*, beans, carrot-corns, as some suppose (Exod. xxx, 13; Lev. xxvii, 25; Numb. iii, 47; xviii, 16; Ezek. xlv. 12). More to the purpose is the specification of the rabbins that the shekel was equal to 320 barley-grains; since this accords tolerably well with the actual weight of the Maccabæan shekels still preserved. In the time of the Maccabees (1 Macc. xv, 6) silver coins were struck, each weighing one shekel, and stamped with the words שקל ישראל, *a shekel of Israel* (see Bayer, *De Nummis Hebræo-Samaritanis* [Valent. 1781, 4to], p. 171 sq.; Eckhel, *Doctr. Numor. Vet.* I, iii, 465 sq.). Some of the specimens still extant, though worn by age, weigh 266 or 270 Paris grains; so that the full Maccabæan shekel must have been at least about 274 grains, and thus equivalent to the *didrachm* of Ægina. Hence the Sept. renders the word sometimes *σικλος*, and sometimes *δίδραχμον* or *δίδραχμα*. But Josephus and later writers give the value at four Attic drachmæ (*Ant.* iii, 8, 2; Hesych. s. v.; Jerome, *Ad Ezech.* p. 43, ed. Vallars.). In their time, however, the Attic drachma had depreciated, and was reckoned as equal to the Roman *denarius*, i. e. 7½*d.* sterling, or 15 cents (Pliny, *Hist. Nat.* xxi, 109). The Maccabæan shekel, therefore, may be estimated at 2*s.* 6*d.* sterling, or 60 cents. (See Bockh, *Metrol. Untersuch.* p. 55–57, 62, 63, 299, Smith, *Dict. of Class. Antiq.* s. v. "Denarius"). Hence the half-shekel, which was to be paid yearly to the Temple (Exod. xxxviii, 26), is called *δίδραχμον* in Matt. xvii, 24. Some suppose that the earlier common shekel was less than the Maccabæan by one half (Bockh, *ut sup.* p. 63; Bertheau, *Abhandl.* p. 26). At Ephesus a shekel of gold was in use, according to Alexander Ætolus (*ap. Macrob. Sat.* v. 22). Some understand such a coin in 1 Chron. xxi, 25, but the words imply rather weight.—Gesenius, *Thesaur.* s. v.

In silver shekels were paid the contributions to the Temple (Exod. xxx, 13), the fines for offences (xxi, xxii; Deut. xxii, 19, 29; Lev. v, 15), taxes exacted by kings or governors (2 Kings xv, 20; Neh. v, 15), the price of articles (2 Sam. xxiv, 24; 2 Kings vii, 1), etc. In some cases large sums were weighed together (Gen. xxiii, 16; Jer. xxxii, 9), though it is certain that there were pieces of different denominations—both half and quarter shekels (Exod. xxx, 13, 15; 1 Sam. ix, 8, 9). In many instances relating to purchases, a word is omitted in the Hebrew, and the rendering is always "a thousand," or the like, "of silver." The term "pieces" has been supplied in the A. V., but there is not much doubt that "shekels" is the word understood in all cases. See SILVER, PIECE OF. In Neh. v, 15 mention is made of forty shekels of silver paid to the governors, and probably these shekels may have been the silver coin circulating in Persia called *σιγλος*. This coin has generally been considered a kind of shekel; but as, according to Xenophon (*Anab.* i, 5, 6), it was equal to 7½ Attic oboli, and an obolus weighed 11.25 grains (11.25 × 7.5 = 84.375), giving a Persian silver coin of 84 grains, it is clear that the *σιγλος* can have no connection with the *σικλος* (weighing 220 grains), except in name. (See Leake, *Num. Hell. Europe*, p. 21; Madden [F. W.], *Hist. Jew. Coin.* p. 20.) But at this time there were coins also current in Persia of the same standard as the shekel (Mionnet, *Descrip. de Méd.* v, 645, No. 30–40; viii. 426, No. 29–33). See also Schickard, *De Numis Hebr.* p. 15; Bayer, *Siclus Sacer et Profan.* (Lips. 1667); Iseling, *De Siclis Ebræor.* (Basil. 1708). For further information on this question, consult the remarks of the abbé Cavedoni (*Le Prine. Quest. riguardanti la Num. Giud. Definitiv. Decise* [Modena, 1864]); Madden (*Num. Chron.* v, 191); and Plumptre (*Bible Educator*, iii, 96 sq.).—Kitto, s. v. See COIN.

II. *Extant Specimens.*—1. *Rabbinical Notices.*—Our attention is, in the first place, directed to the early notices of these shekels in Rabbinical writers. It might be supposed that in the Mishna, where one of the treatises bears the title of "*Shekalim*," or *Shekels*, we should find some information on the subject. But this treatise, being devoted to the consideration of the laws relating to the payment of the half-shekel for the Temple, is of course useless for our purpose.

Some references are given to the works of Rashi and Maimonides (contemporary writers of the 12th century) for information relative to shekels and the forms of Hebrew letters in ancient times; but the most important Rabbinical quotation given by Bayer is that from *Ramban*, i. e. *Rabbi Moses Bar-Nachman*, who lived about the commencement of the 13th century. He describes a shekel which he had seen, and of which the *Cuthæans* read the inscription with ease. The explanation which they gave of the inscription was, on one side *Shekel ha-Shekalim*, "The Shekel of Shekels," and on the other, "Jerusalem the Holy." The former was doubtless a misinterpretation of the usual inscription, "The shekel of Israel;" but the latter corresponds with the inscription on our shekels (Bayer, *De Nummis*, p. 11). In the 16th century R. Azarias de Rossi states that R. Moses Basula had arranged a Cuthæan, i. e. Samaritan, alphabet from coins, and R. Moses Alaskar (of whom little is known) is quoted by Bayer as having read on some Samaritan coins "In such a year of the consolation of Israel, in such a year of such a king." The same R. Azarias de Rossi (or de Adumim, as he is called by Bartolocci, *Bibl. Rabb.* iv, 158), in his מאור עינים, "The Light of the Eyes" (not *Fons Oculorum*, as Bayer translates it, which would require מעין, not מאור), discusses the Transfluvial or Samaritan letters, and describes the above-mentioned *shekel of Israel;* he also determines the weight, which he makes about *half an ounce*.

We find, therefore, that in early times shekels were known to the Jewish rabbins with Samaritan inscriptions corresponding with those now found (except in one point, which is probably an error), and corresponding with them in weight. These are important considerations in tracing the history of this coinage.

2. *Later Notices.*—We pass on now to the earliest mention of these shekels by Christian writers. We believe that W. Postell is the first Christian writer who saw and described a shekel. He was a Parisian traveller who visited Jerusalem early in the 16th century. In a curious work published by him in 1538, entitled *Alphabetum Duodecim Linguarum*, the following passage occurs. After stating that the Samaritan alphabet was the original form of the Hebrew, he proceeds thus:

"I draw this inference from silver coins of great antiquity which I found among the Jews. They set such store by them that I could not get one of them (not otherwise worth a quincunx) for two gold pieces. The Jews say they are of the *time of Solomon*, and they added that, hating the Samaritans, as they do, worse than dogs, and never speaking to them, nothing endears these coins so much to them as the consideration that these characters were once in their common usage, nature, as it were, yearning after the things of old. They say that at Jerusalem, now called *Chus* or *Chusembarich*, in the masonry and in the deepest part of the ruins, these coins are dug up daily."

Postell gives a very bad wood-cut of one of these shekels,

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but the inscription is correct. He was unable to explain the letters over the vase, which soon became the subject of a discussion among the learned men of Europe, that lasted for nearly two centuries. Their attempts to explain them are enumerated by Bayer in his treatise *De Nummis Hebræo-Samaritanis*, which may be considered as the first work which placed the explanation of these coins on a satisfactory basis. But it would obviously be useless here to record so many unsuccessful guesses as Bayer enumerates.

The work of Bayer, although some of the authors nearly solved the problem, called forth an antagonist in Prof. Tychsen, of Rostock, a learned Orientalist of that period. Several publications passed between them which it is unnecessary to enumerate, as Tychsen gave a summary of his objections in a small pamphlet entitled O. G. Tychsen. *De Numis Hebraicis Diatribe, qua simul ad Nuperas ill. F. P. Bayerii Objectiones Respondetur* (Rostochii, 1791). His first position is, that (1) either all the coins, whether with Hebrew or Samaritan inscriptions, are false; or (2) if any are genuine, they belong to Bar-cocheba (p. 6). This he modifies slightly in a subsequent part of the treatise (p. 52, 53), where he states it to be his conclusion (1) that the Jews had no coined money before the time of our Saviour; (2) that during the rebellion of Bar-cocheba (or Bar-coziba), Samaritan money was coined either by the Samaritans to please the Jews, or by the Jews to please the Samaritans, and that the Samaritan letters were used in order to make the coins desirable as amulets! and (3) that the coins attributed to Simon Maccabæus belong to this period. Tychsen has quoted some curious passages, but his arguments are wholly untenable. In the first place, no numismatist can doubt the genuineness of the shekels attributed to Simon Maccabæus, or believe that they belong to the same epoch as the coins of Bar-cocheba. But as Tychsen never saw a shekel, he was not a competent judge. There is another consideration, which, if further demonstration were needed, would supply a very strong argument. These coins were first made known to Europe through Postell, who does not appear to have been aware of the description given of them in Rabbinical writers. The correspondence of the newly found coins with the earlier description is almost demonstrative. But they bear such undoubted marks of genuineness that no judge of ancient coins could doubt them for a moment. Postell quotes, e. g., the following passage from the Jerusalem Talmud: מטבע שמרר כגון בן כוזיבא אינו מחלך (מחלל) (שמרי), "Revolution (Samaritan) money, like that of Ben-Coziba, does not defile." The meaning of this is not very obvious, nor does Tychsen's explanation appear quite satisfactory. He adds, "does not defile if used as an amulet." We should rather inquire whether the expression may not have some relation to that of "defiling the hands," as applied to the canonical books of the Old Test. (see Ginsburg, *Commentary on the Song of Songs*, p. 3). The word for polluting is different, but the expressions may be analogous. But, on the other hand, these coins are often perforated, which gives countenance to the notion that they were used as amulets. The passage is from the division of the Jerusalem Talmud entitled מעשר שני, *Maaser Sheni*, or "The Second Tithe."

It may here be desirable to mention that although some shekels are found with Hebrew letters instead of Samaritan, these are undoubtedly all forgeries. It is the more needful to make this statement, as in some books of high reputation, e. g. Walton's *Polyglot*, these shekels are engraved as if they were genuine. It is hardly necessary to suggest the reasons which may have led to this series of forgeries. But the difference between the two is not confined to the letters only; the Hebrew shekels are much larger and thinner than the Samaritan, so that a person might distinguish them merely by the touch, even under a covering. The character nearly resembles that of Samaritan MSS., although it is not quite identical with it. The Hebrew and Samaritan alphabets appear to be divergent representatives of some older form, as may be inferred from several of the letters. Thus the *Beth* and several other letters are evidently identical in their origin. Also the ש (*Shin*) of the Hebrew alphabet is the same as that of the Samaritan: for if we make the two middle strokes of the Samaritan letter coalesce, it takes the Hebrew form. We may add that Postell appears to have arranged his Samaritan alphabet from the coins which he describes.

In the course of 1862 a work of considerable importance was published at Breslau by Dr. M. A. Levy, entitled *Geschichte der jüdischen Münzen*. It appears likely to be useful in the elucidation of the questions relating to the Jewish coinage which have been touched upon in the present article. There are one or two points on which it is desirable to state the views of the author, especially as he quotes coins which have only become known lately. Some coins have been described in the *Revue Numismatique* (1860, p. 260 sq.), to which the name of Eleazar coins has been given. A coin was published some time ago by De Sauley which is supposed by that author to be a counterfeit. It is scarcely legible, but it appears to contain the name Eleazar on one side, and that of Simon on the other. During the troubles which preceded the final destruction of Jerusalem, Eleazar (the son of Simon), who was a priest, and Simon ben-Giora, were at the head of large factions. It is suggested by Dr. Levy that money may have been struck which bore the names of both these leaders; but it seems scarcely probable, as they do not appear to have acted in concert. Yet a copper coin has been published in the *Revue Numismatique* which undoubtedly bears the inscripton of "Eleazar the priest." Its types are—

Obverse. A vase with one handle and the inscription אלעזר הכוהן, "Eleazar the Priest," in Samaritan letters.

Reverse. A bunch of grapes with the inscription שנתא חת לגאלת יש[ראל], "Year one of the Redemption of Israel."

Some silver coins also, first published by Reichardt, bear the same inscription on the obverse, under a palm-tree, but the letters run from left to right. The reverse bears the same type and inscription as the copper coins.

These coins, as well as some that bear the name of Simon or Simeon, are attributed by Dr. Levy to the period of this first rebellion. It is quite clear, however, that *some* of the coins bearing similar inscriptions belong to the period of Bar-cocheba's rebellion (or *Barcocebi's*, as the name is often spelled) under Hadrian, because they are stamped upon denarii of Trajan, his predecessor. The work of Dr. Levy will be found very useful, as collecting together notices of all these coins, and throwing out very useful suggestions as to their attribution; but we must still look to further researches and fresh collections of these coins for full satisfaction on many points. The attribution of the shekels and half-shekels to Simon Maccabæus may be considered as well established, and several of the other coins described in the article MONEY offer no grounds for hesitation or doubt. But still this series is very much isolated from other classes of coins, and the nature of the work hardly corresponds in some cases with the periods to which we are constrained, from the existing evidence, to attribute the coins. We must therefore still look for further light from future inquiries.

3. *Characteristics and Classification.*—The average weight of the silver coins is about 220 grains troy for the shekel, and 110 for the half-shekel. Among the symbols found on this series of coins is one which is considered to represent that which was called *Lulab* by the Jews. This term was applied (see Maimonides on the section of the Mishna called *Rosh Hashanah*, or

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Commencement of the Year, vii, 1, and the Mishna itself in *Succah*, סוכה, or *Booths*, iii, 1, both of which passages are quoted by Bayer, *De Num.* p. 129) to the branches of the three trees mentioned in Lev. xxiii, 40, which are thought to be the palm, the myrtle, and the willow. These, which were to be carried by the Israelites at the Feast of Tabernacles, were usually accompanied by the fruit of the citron, which is also found in this representation. Sometimes two of these *Lulubs* are found together. At least such is the explanation given by some authorities of the symbols called in the article MONEY by the name of *Sheaves*. The subject is involved in much difficulty and obscurity, and we speak, therefore, with some hesitation and diffidence, especially as experienced numismatists differ in their views. This explanation is, however, adopted by Bayer (*De Num.* p. 128, 219, etc.), and by Cavedoni (*Bibl. Num.* p. 31, 32, of the German translation), who adds references to 1 Macc. iv, 59; John x, 22, as he considers that the *Lulab* was in use at the Feast of the Dedication on the twenty-fifth day of the ninth month as well as at that of Tabernacles. He also refers to 2 Macc. i, 18; x, 6, 7, where the celebration of the Feast of Tabernacles is described, and the branches carried by the worshippers are specified. The symbol on the reverse of the shekels, representing a twig with three buds, appears to bear more resemblance to the buds of the pomegranate than to any other plant.—Smith.

The following list is substantially that given by Cavedoni (p. 11 of the German translation) as an enumeration of *all* the coins which can be attributed with any certainty to Simon Maccabæus. See NUMISMATICS.

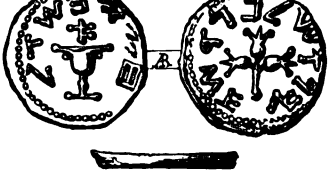
A. SILVER.—I. Shekels of three years, with the inscription שקל ישראל, *Shekel israel* ("Shekel of Israel"), on the obverse, with a vase, over which appears (1) an א, *Aleph* [first year]; (2) the letter ש, *Shin* [for שנת, *Shenath*, "year"], with a ב, *Beth* [year 2]; (3) the letter ש, *Shin*, with a ג, *Gimel* [year 3].

On the reverse is the twig with three buds, and the inscription ירושלם קדשה, *Jerusalem Kedushah*, or חקדושה, *Huk-kedushah* ("Jerusalem the Holy"). The spelling varies with the year. The shekel of the *first* year has only ירושלם קדושה; while those of the *second* and *third* years have the fuller form, ירושלים חקדושה. The second י of the Jerusalem is important, as showing that both modes of spelling were in use at the same time.

Silver Shekel of Simon Maccabæus. (From the British Museum.)

Obverse. Vase, with date above it, "Year 3;" legend, "Shekel of Israel."
Reverse. Branch bearing three flowers; legend, "Jerusalem the Holy."

II. The same as above, only half the weight, which is indicated by the word חצי, *chatsi*, "a half." These occur only in the *first* and *second* years.

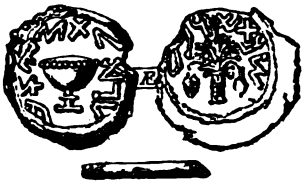


Silver Half-shekel of Simon Maccabæus. (From the British Museum.)

Obverse. Vase, with date above it, "1;" legend, "Half-shekel."
Reverse. Branch bearing three flowers; legend, "Jerusalem Holy."

B. COPPER.—I. לגאלת ציון, *Ligullath Tsion*, "Of the Liberation of Zion." The vase as on the silver shekel and half-shekel.

On the reverse, שנת ארבע, *Shenath Arba*, "The Fourth Year." *Lulab* between two citrons.



Copper Shekel of Simon Maccabæus. (From Mr. Wigan's collection.)

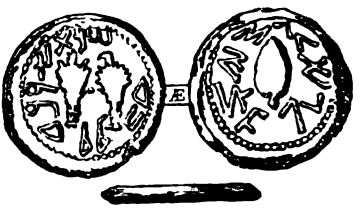
Obverse. Vase, with legend "Of [the] Liberation of Zion."
Reverse. Sheaf [?] between two fruits; legend, "Year four."

II. שנת ארבע חצי, *Shenath Arba Chatsi*, "The Fourth Year, a Half." A citron between two *Lulabs*.

On the reverse, לגאלת ציון, *Ligullath Tsion*, "Of the Liberation of Zion." A palm-tree between two baskets of fruit.

III. שנת ארבע רביע, *Shenath Arba, Rebia*, "The Fourth Year, a Fourth." Two *Lulabs*.

On the reverse, לגאלת ציון—as before. Citron-fruit.



Copper Quarter-shekel of Simon Maccabæus. (From Mr. Wigan's collection.)

Obverse. Two sheaves [?], with the legend "Year four, a Quarter."
Reverse. A fruit, with the legend "Of the Liberation of Zion."

She-kia, a name given to *Buddha* (q. v.) among the Chinese. He is also called *Fo*.

Shekinah. See SHECHINAH.

She-king, one of the sacred books of the Chinese. It contains 311 odes and other lyrics, chiefly of a moral tone and character, including several pieces which were probably composed twelve centuries before Christ. It is believed to be a selection from a larger number which were extant in the time of Confucius, and by him collected and published.—Gardner, *Faiths of the World*, s. v.

She'lah (Heb. *Shelah'*, שֵׁלָה, *a petition*, as in 1 Sam. i, 17; or rather perhaps *peace*, i. q. *Shiloh*: Sept. Σηλώμ or Σηλών v. r. Σηλώ), the youngest son of Judah by the daughter of Shuah the Canaanite (Gen. xxxviii, 5, 11, 14, 26; xlvi, 12; 1 Chron. ii, 2). B.C. ante 1873. His descendants, some of whom are enumerated in 1 Chron. iv, 21–23, were called (Numb. xxvi, 20) *Shelanites* (q. v.). For *Shelach* (A. V. "Shelah," 1 Chron. i, 18), the son of Arphaxad, see SELA.

She'lanite (Heb. collectively in the sing. and with the art., *hash-Shelani'*, הַשֵּׁלָנִי, an irregular patronymic from *Shelah*, as if *Shelan* [comp. Shiloh, Shilonite]: Sept. ὁ Σηλωνί) a designation of the descendants of Shelah (q. v.), the son of Judah (Numb. xxvi, 20).

Shelden, FRANCIS F., a Methodist Episcopal minister, was born in Monroe County, N. Y., March 16, 1814, admitted on trial by the Indiana Conference in 1840, and filled the following appointments: Noblesville, Franklin, Versailles, Greenfield, Belleville, Springville, and Leesville. In 1848, owing to declining health, he received a superannuated relation, and died Jan. 16, 1850. Mr. Shelden was a good English scholar, possessed an investigating mind, and was a fluent preacher. See *Minutes of Annual Conferences*, iv, 533.

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Sheldon, GILBERT, archbishop of Canterbury, was the youngest son of Roger Sheldon, of Stanton, in Staffordshire, England, and was born there July 19, 1598. He was admitted a commoner of Trinity College, Oxford, in 1613; was made Bachelor of Arts Nov. 27, 1617, and Master of Arts May 20, 1620; was elected fellow of All-Souls College in 1622, and about the same time entered holy orders. He became domestic chaplain of the lord keeper of Coventry, who gave him a prebend of Gloucester. He was some time rector of Ickford, in Bucks, and was presented to the rectory of Newington by archbishop Laud. He received the degree of Bachelor of Divinity Nov. 11, 1628, and was presented by the king to the vicarage of Hackney, in Middlesex. On June 25, 1634, he was made Doctor of Divinity, and in March, 1635, was elected warden of All-Souls. Dr. Sheldon became chaplain in ordinary to Charles I, and was afterwards clerk of the closet. During the rebellion, he adhered to the royal cause, and in February, 1644, was sent to attend the king's commissioners at the treaty of Uxbridge. In April, 1646, he attended the king at Oxford, and was witness to the vow made by him to restore to the Church all impropriations, lands, etc., if it pleased God to re-establish his throne. While the king was at Newmarket in 1647, Dr. Sheldon attended him as one of his chaplains. He was ejected from his wardenship by the Parliament visitors on March 30, 1647 (or 1648), and imprisoned. He was set at liberty on Oct. 24, 1648, and retired to Snelston, in Derbyshire. Soon after the king's return, he was made dean of the Royal Chapel, and on Oct. 28, 1660, was consecrated bishop of London. The Savoy Conference (q. v.) was held (1661) at his lodgings. He was elected to the see of Canterbury Aug. 11, 1663, and on Dec. 20, 1667, chancellor of Oxford, but resigned that office July 31, 1669. He died at Lambeth, Nov. 9, 1677. See Chalmers, *Biog. Dict.* s. v.

Shelemi'ah (Heb. *Shelemyah'*, שֶׁלֶמְיָה; but [except in Ezra x, 39; Neh. iii, 30; xiii, 13; Jer. xxxvii, 3, 13] in the prolonged form, *Shelemya'hu*, שֶׁלַמְיָהוּ, *repaid of Jehovah*; Sept. Σελεμία or Σελεμίας), the name of nine Hebrews.

1. A Levite appointed to guard the east entrance to the tabernacle under David, while his son Zechariah had the northern gate (1 Chron. xxvi, 14). B.C. 1043. In 1 Chron. ix, 21; xxvi, 1, 2, he is called MESHELEMIAH; in Neh. xii, 25, MESHULLAM; and in 1 Chron. ix, 17, 31, SHALLUM.

2. Son of Cushi and father of Nethaniah, which latter was father of the Jehudi whom the princes sent to Baruch with an invitation to read Jeremiah's roll to them (Jer. xxxvi, 14). B.C. much ante 605.

3. Father of Jehucal or Jucal, which latter Zedekiah ordered to request Jeremiah to intercede for the city (Jer. xxxvii, 3; xxxviii, 1). B.C. ante 589.

4. Son of Hananiah and father of Irijah, which latter arrested Jeremiah as he was leaving the city (Jer. xxxvii, 13). B.C. ante 589.

5. Son of Abdeel and one of those ordered to apprehend Baruch and Jeremiah (Jer. xxxvi, 26). B.C. 604.

6. One of the "sons" of Bani who renounced their Gentile wives after the captivity (Ezra x, 39). B.C. 458.

7. Another of the "sons" of Bani who did the same (Ezra x, 41). B.C. 458.

8. Father of the Hananiah who repaired part of the walls of Jerusalem (Neh. iii, 30). B.C. ante 446. He is perhaps the same as "one of the apothecaries," i. e. manufacturers of the sacred incense, who is mentioned in Neh. iii, 8 as the father of Hananiah.

9. A priest appointed by Nehemiah as commissary of the Levitical tithes (Neh. xiii, 13). B.C. cir. 434.

She'leph (Heb. *id.* שֶׁלֶף, but always occurring "in pause" as *Sha'leph*, שָׁלֶף, *a drawing-forth*; Sept. Σαλίφ v. r. Σαλίθ, etc.), the second named of the thirteen sons of Joktan (Gen. x, 26; 1 Chron. i, 20). B.C. much post 2515. The tribe which sprang from him has been satisfactorily identified, both in modern and classical times, as well as the district of the Yemen named after him. It has been shown in other articles [see ARABIA; JOKTAN, etc.] that the evidence of Joktan's colonization of Southern Arabia is indisputably proved, and that it has received the assent of critics. Sheleph is found where we should expect to meet with him, in the district (Mikhláf, as the ancient divisions of the Yemen are called by the Arabs) of *Sulaf* (*Marásid*, s. v.), which appears to be the same as Niebuhr's *Sälfie* (*Descr.* p. 215), written in his map *Selfia*, with the vowels, probably, *Sulafīyeh*. Niebuhr says of it, "Grande étendue de pays gouvernée par sept *schechs*." It is situate in N. lat. 14° 30', and about sixty miles nearly south of San'à. Besides this geographical trace of Sheleph, we have the tribe of *Shelif*, or *Shulaf*, of which the first notice appeared in the *Zeitschrift d. deutschen morgenländischen Gesellschaft*, xi, 153, by Dr. Osiander, and to which we are indebted for the following information. Yakût, in the *Moajam*, s. v., says, "Es-Selif or Es-Sulaf is an ancient tribe of the region of Yemen; Hishám Ibn-Mohammed says they are the children of Yuktán [Joktan], and Yuktán was the son of Eber the son of Salah the son of Arphaxad the son of Shem the son of Noah. . . . And a district in El-Yemen is named after the Sulaf." El-Kalkasander (in the British Museum Library) says, "El-Sulaf, called also Benies-Silfán, a tribe of the descendants of Kahtán [Joktan]. . . . The name of their father has remained with them, and they are called Es-Sulaf: they are children of Es-Sulaf, son of Yuktán, who is Kahtán. . . . Es-Sulaf originally signifies one of the little ones of the partridge, and Es-Silfan is its plural; the tribe was named after that on account of translation." Yakût also says (s. v. "Muntabik") that El-Muntabik was an idol belonging to Es-Sulaf. Finally, according to the *Kamús* (and the *Lubb-el-Lubáb*, cited in the *Marásid*, s. v.), Sulaf was a branch-tribe of Dhu-l-Kiláa [a Himyeritic family or tribe (Caussin, *Essai*, i, 113), not to be confounded with the later king, or Tubbaa of that name]. This identification is conclusively satisfactory, especially when we recollect that Hazarmaveth (Hadramaut), Sheba (Seba), and other Joktanitic names are in the immediate neighborhood. It is strengthened, if further evidence were required, by the classical mention of the Σαλαπηνοί, *Salapeni*, also written Ἀλαπηνοί, *Alapeni* (Ptolemy, vi, 7). Bochart puts forward this people with rare brevity (*Opera*, i, 99). The more recent researches in Arabic MSS. have, as we have shown, confirmed in this instance his theory; for we do not lay much stress on the point that Ptolemy's Salapeni are placed by him in N. lat. 22°.—Smith. Forster endeavors (*Geogr. of Arabia*, i, 109) to identify the descendants of Sheleph with the *Meteir* tribe, whose chief residence is in Kasim, in the province of Nejd (Burckhardt, *Bedouin*, p. 233); but for this there appears to be no sufficient evidence.—Kitto.

She'lesh (Heb. *id.* שֶׁלֶשׁ, *triad* [Gesenius], or *might* [Fürst]; Sept. Σελλής v. r. Σειμή), third named of the four sons of Helem the brother of Shamer, or Shomer, an Asherite (1 Chron. vii, 35). B.C. apparently cir. 1015.

Shel'omi [some *Shelo'mi*] (Heb. *Shelomi'*, שְׁלֹמִי, *peaceful*; Sept. Σελεμί), father of Ahihud, which latter was the Asherite commissioner to distribute the land east of the Jordan (Numb. xxxiv, 27). B.C. ante 1618.

Shel'omith [some *Shelo'mith*] (Heb. *Shelomith'*, שְׁלֹמִית or [Ezra viii, 10] שְׁלוֹמִית, *peaceful* [strictly a fem. form of *Shelomi*]: twice *Shelomoth'*, שְׁלֹמוֹת [1 Chron. xxiii, 9; xxvi, 25], in both which places, however, the Keri has שְׁלֹמִית [ver. 26]), the name of four or five Hebrews and two or three Hebrewesses.

1. (Sept. Σαλωμείθ.) A Danite female, daughter of Dibri, wife of an Egyptian, and mother of the man who

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was stoned for blasphemy (Lev. xxiv, 11). B.C. ante 1658. The Jewish rabbins have overlaid these few simple facts with a mass of characteristic fable. "They say that Shelomith was a very handsome and virtuous woman, who was solicited and tempted to criminal conversation by an Egyptian, an overseer of the Hebrews' labors, without complying with him. He at last found an opportunity, by night, of slipping into the house and bed of Shelomith, in the absence of her husband, and abused her simplicity. The day following, when this woman discovered the injury, she bitterly complained of it to her husband when he returned. He at first thought of putting her away, but kept her some time to see if she should prove with child by the Egyptian. After some months, her pregnancy becoming evident, he sent her away, and with words he assaulted the officer who had done this outrage. The Egyptian abused him still further, both by words and blows. Moses, coming hither by chance and hearing of this injury done by the Egyptian to the Israelite, took up his defence, killed the Egyptian, and buried him in the sand. The brethren of Shelomith, seeing their sister put away like an adulteress, pretended to call her husband to account for it and to make him take her again. He refused, and they came to blows. Moses happened to be there again, and wished to reconcile them; but the husband of Shelomith asked him what he had to do in the matter? who had made him a judge over them? and whether he had a mind to kill him, also, as yesterday he killed the Egyptian? Moses, hearing this, fled from Egypt into the country of Midian. The blasphemer stoned in the wilderness (Lev. xxiv, 10, 11) was, say the Jews, the son of Shelomith and this Egyptian. The officer who inspected the Hebrews' labor is he of whom Moses speaks in Exod. ii, 11, 12; and the husband of Shelomith is intimated in the same place (ver. 13, 14)" (Calmet).

2. (Sept. Σαλουμώθ v. r. Σαλωμώθ.) A Levite, chief of the sons of Ishar in the time of David (1 Chron. xxiii, 18). B.C. 1013. He is elsewhere (xxiv, 22, 23) called SHELOMOTH (q. v.).

3. (Sept. Σαλωμώθ.) A Levite descended from Eliezer the son of Moses, and put in charge of the Temple treasury under David (1 Chron. xxvi, 25, 26, 28). B.C. 1013.

4. (Sept. Σαλωμίθ v. r. Ἀωθείμ.) First named of the three sons of Shimei, chief of the Gershonites in the time of David (1 Chron. xxiii, 9). B.C. 1013. In ver. 10 his name should probably be read instead of Shimei (q. v.).

5. (Sept. Σελημώθ.) The last named of the three children of Rehoboam by his second wife, Maachah, but whether a son or a daughter is uncertain (2 Chron. xi, 20). B.C. cir. 970.

6. (Sept. Σαλωμεθί v. r. Σαλωμίθ.) A daughter of Zerubbabel (1 Chron. iii, 19). B.C. post 536.

7. (Sept. Σαλειμούθ v. r. Σελιμούθ.) According to the present text of Ezra viii, 10, the sons of Shelomith, with the son of Josiphiah at their head, returned from Babylon with Ezra to the number of eighty males, B.C. ante 459. There appears, however, to be an omission, which may be supplied from the Sept., and the true reading is probably "Of the sons of Bani, Shelomith the son of Josiphiah." See also 1 Esdr. viii, 36, where he is called "*Assalimoth* son of Josaphias." See Keil, *ad loc.*

Shelomoh. See SOLOMON.

Shel'omoth [some *Shelo'moth*] (Heb. *Shelomoth'*, שְׁלֹמוֹת, *peaceful* [strictly a plur. fem. of שָׁלוֹם, *peace*]; Sept. Σαλωμώθ), one of the descendants of Izhar the grandson of Levi (1 Chron. xxiv, 22, 23); elsewhere (xxiii, 18) called SHELOMITH (q. v.).

Shelper, CHARLES, a minister of the Methodist Episcopal Church, was born in Bovenden, kingdom of Hanover, Jan. 10, 1800. In 1836 he emigrated to the United States, and settled in Wheeling, W. Va. The following year he was converted and joined the Church. Soon after he entered the travelling ministry, among his countrymen. He labored until April, 1860, when he had a paralytic stroke. His effective relation to the Conference then ceased. In March, 1865, he had a second paralytic stroke, and in July a third stroke followed. He died Sept. 4, 1865, being at the time a member of the Central German Conference. See *Minutes of the Annual Conferences*, 1866, p. 181.

Shelton, PHILO, an Episcopal clergyman, was born at Ripton (now Huntington), Conn., May 5, 1754. He graduated at Yale College in 1775, and studied theology, probably with Rev. James Scoville, of Waterbury. He was ordained deacon Aug. 3, 1785, and priest on September 16. On February 24 preceding, he received a call from Fairfield, North Fairfield, and Stratfield, which he accepted. Here he labored until he entered into rest, Feb. 22, 1825. Mr. Shelton "was distinguished for simplicity, integrity, and an honest and earnest devotion to the interests of pure and undefiled religion." He was one of the clergymen who were instrumental in securing a charter for Trinity College, Hartford, which was accomplished by a union with a political party, then in the minority. See Sprague, *Annals of the Amer. Pulpit*, v, 349.

Shelu'miel (Heb. *Shelumiel'*, שְׁלֻמִיאֵל, *friend of God*; Sept. Σαλαμιήλ), son of Zurishaddai (Numb. ii, 12) and phylarch of Simeon (x, 19), appointed to number his people at the Exode (i, 6), who then amounted to 59,300 males (ver. 7). B.C. 1057. He made his offering for the tabernacle like the rest (vii, 36, 41).

Shem (Heb. *id.* שֵׁם, *name*; Sept. [and New Test. Luke iii, 39] Σήμ, Josephus Σήμας [*Ant.* i, 4, 1]; Vulg. *Sem*), the son of Noah, born (Gen. v, 32) when his father had attained the age of 500 years. B.C. 2613. He was 98 years old, married, and childless, at the time of the flood. After it he, with his father, brothers, sisters-in-law, and wife, received the blessing of God (ix. 1), and entered into the covenant. Two years afterwards he became the father of Arphaxad (xi, 10), and other children were born to him subsequently. With the help of his brother Japheth he covered the nakedness of their father, which Canaan and Ham did not care to hide. In the prophecy of Noah which is connected with this incident (ix, 25–27), the first blessing falls on Shem. He died at the age of 600 years. B.C. 2013.

Assuming that the years ascribed to the patriarchs in the present copies of the Hebrew Bible are correct, it appears that Methuselah, who in his first 243 years was contemporary with Adam, had still nearly 100 years of his long life to run after Shem was born. Again, when Shem died Abraham was 148 years old, and Isaac had been nine years married. There are, therefore, but two links—Methuselah and Shem—between Adam and Isaac. Thus the early records of the creation and the fall of man which came down to Isaac, would challenge (apart from their inspiration) the same confidence which is readily yielded to a tale that reaches the hearer through two well-known persons between himself and the original chief actor in the events related. See LONGEVITY. There is, indeed, no chronological improbability in that ancient Jewish tradition which brings Shem and Abraham into personal conference. See MELCHIZEDEK.

The portion of the earth occupied by the descendants of Shem (Gen. x, 21-31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean. Beginning at its north-western extremity with Lydia (according to all ancient authorities, though doubted by Michaelis [see Gesenius, *Thesaur.* p. 745]), it includes Syria (Aram), Chaldæa (Arphaxad), parts of Assyria (Asshur), of Persia (Elam), and of the Arabian peninsula (Joktan). See ETHNOLOGY; SEMITIC LANGUAGES.

The servitude of Canaan under Shem, predicted by

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Noah (Gen. ix, 26), was fulfilled primarily in the subjugation of the people of Palestine (Josh. xxiii, 4; 2 Chron. viii, 7, 8). It is doubtful whether, in ver. 27, God or Japheth is mentioned as the dweller in the tents of Shem. In the former sense the verse may refer to the special presence of God with the Jews, and to the descent of Christ from them; or, in the latter sense, to the occupation of Palestine and adjacent countries by the Romans, and, spiritually understood, to the accession of the Gentiles to the Church of God (Ephes. iii, 6). See Pfeifferi *Opera*, p. 40; Newton, *On the Prophecies*, Diss. i.—Smith.

Buttmann has conjectured (from the resemblance of שֵׁם with שָׁמַיִם) that Shem was the original of Saturn or Uranus (*Abhandl. d. Berliner Akad.* 1816, 1817, p. 150 sq.; *Philos. Classe und im Mythol.* i, 221 sq.); but there is no good ground for such a fancy.

Comparative Ages of Noah's Sons.—In Gen. x, 21 occurs a statement on this point, but the original is unfortunately ambiguous: וּלְשֵׁם יֻלַּד גַּם־הוּא אֲבִי כָּל־בְּנֵי־עֵבֶר אֲחִי יֶפֶת הַגָּדוֹל׃ This may be rendered either, "And to Shem [there] was born—also [to] him—[a son], [the] father of all [the] sons of Eber, [the] brother of [the] elder Japheth," or "[the] elder brother of Japheth." The English A. V. adopts the former rendering ("brother of Japheth the elder"), following the Sept. (ἀδελφῷ Ἰάφεθ τοῦ μείζονος [Vat. and Alex.; Sin. is wanting]), Symmachus, the Targum of Onkelos (אֲחוּהִי דְיֶפֶת רַבָּא), and the Masoretic accents (as given above); and this view is also taken by Rashi, Aben-Ezra, Luther, Junius, Piscator, Mercer, Montanus, Le Clerc, J. D. Michaelis, Mendelssohn, De Sola, Jervis, and other eminent Hebraists. The other rendering is adopted by the Samaritan Codex, the Latin Vulgate ("fratre Japheth majore"), the Peshito-Syriac, the Arabic of Saadias, and most modern commentators (Rosenmüller, Turner, Bush, Philippson, Kalisch, Conant, Lange, Tayler Lewis, Keil, Murphy, etc.). To our mind both the diplomatic and the linguistic arguments are conclusive for the common English rendering.

(I.) *Chronological Considerations.*—These may be briefly stated as follows:

1. Noah had a son born when he was himself 500 years old (Gen. v, 32). This must have been either his oldest or his youngest son, for it would be entirely nugatory to say that the middle one of his three sons was then born, unless that middle one were Shem himself.

2. The son then born was not Shem, for

a. In that case he would have been 99 years old at the beginning of the flood (Gen. vii, 11; in Noah's 600th year, not when he was 600 years old), or 100 years old at its close (viii, 13).

b. On the contrary, Shem was not 100 years old till two years after the flood (Gen. xi, 10).

3. Nor was Ham the son there referred to, for

a. Shem himself, we have seen, was not born so early as when Noah was 500 years old.

b. Much less could Ham, who was younger than Shem (Gen. ix, 24), have been born so early.

4. It hence necessarily follows that Japheth was the son then born, and that he was the oldest of the three.

5. The three sons are not mentioned in the order of age, but of familiarity and importance to the Hebrews. Hence Ham, although the youngest, is named second. So likewise Arphaxad, although the first-born (Gen. xi, 10), is named third (x, 22). A precisely analogous case appears in the family of Terah (xi, 26), where the second son, Abram, is named first, as being the most important, and the oldest, Haran, last, as having died early.

6. The efforts of commentators to evade the force of these considerations betray the weakness of their cause. They all proceed upon the unfounded assumption that the numbers in the texts above considered are merely vague statements ("round numbers"), and may therefore be neglected in an exact calculation. They especially dwell upon the fact that all three sons are assigned to the same year (Noah's 500th), whereas that expression evidently refers to the oldest, or the heir, only, as the foregoing comparisons show; in any other sense the assertion would be irrelevant or absurd.

(II.) *Grammatical Considerations.*—On this point most later commentators and translators seem content to follow implicitly the views of Rosenmüller (*Schol.* ad loc.): "In this clause the word הַגָּדֹל, 'the elder,' is ambiguous as to whether it should be joined with *Japheth*, thus indicating him as the senior, or with Shem. The former has seemed to many interpreters probable chiefly because, inasmuch as Noah is said to have begotten the first of his sons who survived the flood in the one hundredth year before the flood (Gen. v, 32), and Shem is said to have lived his one hundredth year two years after the flood (xi, 10), therefore the latter could not have been the first-born. But since it is not at all likely that Noah begot in one and the same year the three sons mentioned in v, 32, it is credible that in that passage round numbers only are named, as often occurs, and that the five hundredth year is set down in the same connection instead of the five hundred and second, as that in which Noah began to be a father. Hence it does not appear from this passage that Japheth was the oldest son. On the contrary, since in the preceding context the sons of Noah are six times mentioned in such order that Shem is set in the first place, Ham in the second, and Japheth in the third (v, 32; vi, 10; vii, 13; ix, 16, 23; x, 1)—passages so clear as to admit of no doubt—it follows that in the present passage likewise the term 'the elder' is to be joined to אָחִי, 'the brother of,' so as to make Shem the oldest. But there is also another grammatical reason. If the writer in this place had wished to say that Japheth was the oldest son of Noah, he would doubtless have written בֶּן־נֹחַ הַגָּדֹל, *the older son of Noah;* for הַגָּדֹל, 'the elder,' thus placed *nude*, nowhere else occurs (with reference to a person's age), but is always joined either with בֵּן, 'son,' or with אָח, 'brother.' All this has been fully set forth by J. F. Schelling in his monograph entitled *Ueber die Geburtsfolge der Söhne Noah*, at the beginning of part xvii of his *Repertorium Biblicæ et Orientalis Literaturæ*." These points, however, are not well taken; for

1. It is *not* usual for the sacred writers to employ round numbers in chronological accounts. In this *Cyclopædia* we have thoroughly examined every date in the Bible, and find no such instance. Each definite number is susceptible of explanation as being precisely correct, except a very few corruptions of the text. In this case, particularly, all the leading chronologers—from Usher, Jackson, Hales, and Clinton down to Browne and the author of *Palmoni*—take the date as being exact. It is a superficial evasion of a difficulty to resort to this slur upon the accuracy of Scripture chronology.

2. The sacred writer might indeed have said, if he had chosen, "the brother of Japheth the elder son of Noah;" but this is a tedious and awkward phrase, and would have been *just as ambiguous* as the one he has employed, its sense entirely depending upon the interpunction.

3. גָּדֹל does occur in as "nude a form" as here in at least one passage (Ezek. xxi, 14 [Heb. 19]), as noticed below. It is true the adj. there does not refer to comparative *age*, but that makes no difference in the grammatical construction. The assertion that גָּדֹל does not occur (in the sense of age) without the addition of בֵּן or אָח expressed is not true, as may be seen from Gen. xxix, 16; xliv, 2, and other instances where one of these nouns is merely *implied*, precisely as in the case before us. In fine, the adj. is not here "nude" or independent at all; it regularly belongs to the second noun, "brother of the elder Japheth."

4. The argument from the *order* of the names is

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amply refuted (as above) by the analogous cases of Arphaxad (Gen. xi, 22), Abraham (ver. 27), and, indeed, almost every other patriarch. They were arranged in the order of proximity and importance to the Hebrews. Among the arguments on the other side, we may note—

a. The chronological point is irrefragable, except by the evasion above noticed.

b. The position of the words, although ambiguous, certainly *allows* the construction of the Authorized Version. We append a few instances of the same adj. qualifying a noun after a construct:

Numb. xxxv, 28, *bis*.....	מוֹת הַכֹּהֵן הַגָּדֹל
Josh. xx, 6.....	the same.
Isa. xxxvi, 13.....	דִּבְרֵי הַמֶּלֶךְ הַגָּדֹל
Ezek. xlvii, 9.....	דְּגַת הַיָּם הַגָּדֹל
Dan. x, 4.....	יַד הַנָּהָר הַגָּדֹל

Had the word יֶפֶת preceding the qualifying adj. in the passage in question not been a proper name, it would have taken the article, as in these instances, and thus all ambiguity would have been avoided. An instance strictly parallel is Ezek. xxi, 14 [Heb. 19], חֶרֶב חָלָל הַגָּדֹל, where the adj., being masc., *must* belong to the second noun, though neither has the art. Others similar doubtless occur, if not with גָּדֹל or כָּמֹן, yet with other adjectives.

c. Had the sacred writer intended the adj. in the passage in question to apply to the last noun, he could scarcely have expressed his meaning in any other way than he has. On the other hand, had he meant it to refer to the former, he would undoubtedly have added מְאֹד, as in Judg. i, 13; iii, 9 (אֲחִי כָלֵב הַקָּטֹן מִמֶּנּוּ), which are the only strictly parallel cases of usage under that view (the adj. being כָּמֹן, however, instead of גָּדֹל). Judg. ix, 5 (בֶּן־יְרֻבַּעַל הַקָּטֹן) is not a case in point, as there could be no ambiguity there.

d. The Masoretic accents are clearly for the old rendering. In all the above instances the adj. is connected by a conjunctive with the noun immediately preceding, and the first noun (though in the construct) is separated by a disjunctive. In cases of the other construction the reverse interpunction prevails invariably, so far as we have examined. The authority of the Masorites countervails that of all modern scholars, most of whom seem to have given the subject but a cursory examination. The criticism of Keil (*Commentary on the Pentateuch*, i, 156, Clark's ed.) is particularly lame. Josephus (*Ant.* i, 6, 4) calls "Shem the third son of Noah," but elsewhere (i, 4, 1) he names them in a different order, that of relative familiarity ("Shem and Japheth and Ham"). As to the other ancient versions, as above noted, the Sept. (the translator of which in this part was a good Hebraist) refers the adj. to Japheth, although some printed editions have it otherwise, in order to correspond with the Vulg., which reflects the Jewish national pride. The Samaritan, Syriac, and Arabic of course follow the Vulgate, but the Targum of Onkelos has "the brother of Japheth the great." Schelling, whom Rosenmüller (as above) refers to (*Repertorium*, etc. [1785], xvii, 8 sq.), thinks that the lists in Gen. only "mean that Noah had passed his five hundredth year before he had any heir, since in any case the three sons could not have been all born in the same year, to which they are all equally assigned; and that therefore only the round number or approximate date is given" (p. 20).

e. The reason why the sacred writer adds the epithet "elder" brother to the name of Japheth, is precisely to prevent the inference that would otherwise naturally be drawn from the continual mention of Shem first in the lists elsewhere, that *he* was the oldest son, and to explain why the names are here inverted. In the present chapter, however, as usual in detailed genealogies (1 Chron. i, 29 sq.; ii, 1 sq., 42; iii, 1 sq., etc.), the strict order of primogeniture is observed. Had Shem been the oldest, there seems to be no good reason why in this pedigree the same order should not have been observed as elsewhere. Rosenmüller's remark that this was done "in order that the transition from the lineage of Shem to the history of Abraham might be more easy," does not apply; for the next chapter begins with an account of the Tower of Babel, which is neither Abrahamic nor Shemitic history in particular, but rather Hamitic (see ver. 10); so that this list of Shem's descendants is thrust in between two portions of Ham's history—arbitrarily, unless for the sake of chronological order.

She'ma (Heb. in three forms, *Shema'*, שְׁמָע, Josh. xv, 26; *She'ma*, שֶׁמַע; elsewhere, except "in pause," *Sha'ma*, שָׁמַע, 1 Chron. ii, 43—all meaning *rumor;* Sept. Σαμά, v. r. Σαμαά, Σαλμάα, Σαμαΐας, etc.), the name of four men and of one place.

1. Last named of the four sons of Hebron, and father of Raham, descendants of Caleb, great-grandson of Judah (1 Chron. ii, 43, 44). B.C. ante 1658.

2. A Benjamite, son of Elpaal, and one of the heads of the fathers of the inhabitants of Aijalon, who drove out the inhabitants of Gath (1 Chron. viii, 13). B.C. post 1618. He is probably the same as Shimhi (ver. 21).

3. Son of Joel and father of Azaz, among the Reubenite chiefs (1 Chron. v, 8). B.C. ante 1090. Perhaps the same with Shemaiah (q. v.) of ver. 4. See JOEL 2.

4. One of those (apparently laymen) who stood at Ezra's right hand while he read the law to the people (Neh. viii, 4). B.C. 458.

5. A town in the south of Judah, named between Amam and Moladah (Josh. xv, 26). The place seems to have no connection with No. 1 above (see Keil, *ad loc.* Chron.). In the parallel list of towns set off from Judah to Simeon (Josh. xix, 2), the name appears as Sheba (q. v.), which is perhaps the more correct, as Shema never elsewhere appears as the appellation of a town. Knobel (in the *Kurzgef. exeg. Handb.* ad loc.) suggests that it may be the present ruins *Sameh*, between Milh and Beer-sheba (Van de Velde, *Syria*, ii, 148).

Shema. Of the many prayers now constituting the Jewish ritual, the *Shema*, so called from the first word, שְׁמַע, i.e. *hear*, occurring in it, was the only really fixed form of daily prayer which is mentioned at an early period. Being a kind of confession of faith, every Israelite was to repeat it morning and evening. The Shema itself consists of three passages from the Pentateuch: 1, *Shema Israel* (Deut. vi, 4–9); 2, *Vehayah im shamoa* (xi, 13–21); and 3, *Vayomer Jehovah el Moshek* (Numb. xv, 37–41). In the morning it was preceded by two and succeeded by one, and in the evening both preceded and succeeded by two, prayers, which, although considerably enlarged, are still in use. We quote them (omitting all later additions), as probably in use at the time of our Lord:

Before the Shema, Morning and Evening.—"Blessed art thou, O Lord, King of the world, who formest the light and createst darkness, who makest peace and createst everything; who in mercy givest light to the earth and to those who dwell upon it, and in thy goodness renewest day by day, and continually, the works of creation. Blessed be the Lord our God for the glory of his handiworks, and for the light-giving lights which he hath made for his praise, Selah! Blessed be the Lord who formed the lights!"

Subjecting the second prayer to the same criticism, we read it:

"With great love thou hast loved us, O Lord our God! and with thy great compassion thou hast abundance of pity on us. O our Father! our King! for the sake of our fathers who trusted in thee, to whom thou didst teach the statutes of life, have compassion on us, and enlighten our eyes in thy law, and bind our hearts in thy commandments. O unite our hearts to love and fear thy name, that we may not be abashed for evermore. For thou art a God who preparest salvation, and us hast thou chosen from among all nations and tongues, and hast in truth brought us near to thy great name, Selah, in order that we in love may praise thee and praise thy unity. Blessed be the Lord who in love chose his people Israel."

Then follows the *Shema:*

"Hear, O Israel: the Lord thy God is one Lord. And

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thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, and these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. vi, 4–9). "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth" (Deut. xi, 13–21). "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye seek not after your own heart and your own eyes, after which ye used to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God" (Numb. xv, 37–41).

The morning prayers concluded with the following, now in use:

"It is true that thou art the Lord our God, and the God of our fathers; our Redeemer, and the Redeemer of our fathers; our Rock, and the Rock of our salvation. Our Redeemer and Deliverer; this is thy name from everlasting; there is no other God besides thee. A new song did they that were delivered sing to thy name by the sea-shore, together did all praise and own thee King, and say, Jehovah shall reign world without end! Blessed be the Lord who saveth Israel."

An addition dating from the 2d century inserts before the words "A new song," etc., a particular record of God's past dealings. The additional prayer for the evening is as follows:

"O Lord our God! cause us to lie down in peace, and raise us up, O our King! to a happy life. Oh spread thy pavilion of peace over us, and direct us with good counsel from thy presence; and save us for the sake of thy name. Oh shield us, and remove from us the stroke of the enemy, the pestilence, sword, famine, and sorrow: and remove the adversary from before and behind us, and conceal us under the shadow of thy wings; for thou, O God! art our Guardian and Deliverer; and thou, O God! art a merciful and gracious King. Oh guard us at our going out and coming in, with a happy and peaceable life, from henceforth and for evermore."

Although these prayers were sometimes lengthened or shortened, they were at a very early period in general use among the Hebrews. Like many other things, these prayers were made the subject of casuistic discussions, and the very first pages of the Talmud are crowded with questions and answers as to "how" and "when" the *Shema* is to be read (see treatise *Berachoth*). Women and servants and little children, or those under twelve years, are exempted by the Mishna from this obligation. See Zunz, *Gottesd. Vorträge der Juden*, p. 367, 369–371; Schürer, *Lehrbuch der neutestamentl. Zeitgeschichte*, p. 499 sq.; Prideaux, *Connection* (Wheeler's ed.), i, 331; Etheridge, *Introduction to Hebrew Literature*, p. 93 sq.; Edersheim, *History of the Jewish Nation*, p. 360 sq. See PHYLACTERY. (B. P.)

Shem'aäh (Heb. with the art., *hash-Shemaah'*, הַשְּׁמַעָה, *the rumor*; Sept. Ἀσμά v. r. Σαμαά), a Benjamite of Gibeah, and father of Ahiezer and Joash, who joined David at Ziklag (1 Chron. xii, 3). B.C. ante 1054.

Shemachoth. See TALMUD.

Shemaï'ah (Heb. *Shemayah'*, שְׁמַעְיָה, *heard* [or *rumor*] *of Jehovah* [twice in the prolonged form, *Shemaya'hu*, שְׁמַעְיָהוּ, 2 Chron. xi, 2; Jer. xxix, 24]; Sept. Σαμαίας, v. r. Σαμαΐα, Σεμεΐ, etc.), the name of a large number of Hebrews.

1. A Reubenite, son of Joel and father of Gog (1 Chron. v, 4). B.C. post 1874. He was perhaps the same as the Shema (q. v.) of ver. 8.

2. Son of Elizaphan, and chief of his house (of two hundred men) in the reign of David, who took part in the ceremonial with which the king brought the ark from the house of Obed-edom (1 Chron. xv, 8, 11). B.C. 1043.

3. A Levite, son of Nethaneel, and also a scribe in the time of David, who registered the divisions of the priests by lot into twenty-four orders (1 Chron. xxiv, 6). B.C. 1014.

4. Eldest of the eight sons of Obed-edom the Levite. He and his four valiant sons and other relatives, to the number of sixty-two, were gate-keepers of the Temple (1 Chron. xxvi, 4, 6, 7). B.C. 1014.

5. A prophet in the reign of Rehoboam who, when the king had assembled 180,000 men of Benjamin and Judah to reconquer the northern kingdom after its revolt, was commissioned to charge them to return to their homes and not to war against their brethren (1 Kings xii, 22; 2 Chron. xi, 2). B.C. 972. His second and last appearance upon the stage was upon the occasion of the invasion of Judah and siege of Jerusalem by Shishak, king of Egypt. B.C. 969. His message was then one of comfort, to assure the princes of Judah that the punishment of their idolatry should not come by the hand of Shishak (xii, 5, 7). From the circumstance that in ver. 1 the people of Rehoboam are called "Israel," whereas in ver. 5, 6 the princes are called indifferently "of Judah" and "of Israel," some have unwarrantably inferred that the latter event occurred before the disruption of the kingdom. Shemaiah wrote a chronicle containing the events of Rehoboam's reign (ver. 15).

6. One of the Levites who in the third year of Jehoshaphat accompanied two priests and some of the princes of Judah to teach the people the book of the law (2 Chron. xvii, 8). B.C. 909.

7. Father of Shimri and ancestor of Ziza, which last was a chief of the tribe of Simeon (1 Chron. iv, 37). B.C. long ante 726. He was perhaps the same with the Shimei (q. v.) of ver. 26, 27.

8. A descendant of Jeduthun the singer who lived in the reign of Hezekiah. He assisted in the purification of the Temple and the reformation of the service, and with Uzziel represented his family on that occasion (2 Chron. xxix, 14). B.C. 726. (See No. 9.)

9. One of the Levites in the reign of Hezekiah who were placed in the cities of the priests to distribute the tithes among their brethren (2 Chron. xxxi, 15). B.C. 726. He was perhaps identical with No. 8.

10. A chief Levite in the reign of Josiah who, with his brethren Conaniah and Nethaneel, contributed sacrifices for the Passover (2 Chron. xxxv, 9). B.C. 628.

11. Father of the prophet Urijah of Kirjath-jearim (Jer. xxvi, 20). B.C. ante 608.

12. Father of Delaiah, which latter was one of the princes who heard Baruch's roll (Jer. xxxvi, 12). B.C. ante 605.

13. A Nehelamite and a false prophet in the time of Jeremiah. B.C. 606. He prophesied to the people of the captivity in the name of Jehovah, and attempted to counteract the influence of Jeremiah's advice that they should settle quietly in the land of their exile, build houses, plant vineyards, and wait patiently for the period of their return at the end of seventy years. His animosity to Jeremiah exhibited itself in the more active form of a letter to the high-priest Zephaniah, urging him to exercise the functions of his office and lay

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the prophet in prison and in the stocks. The letter was read by Zephaniah to Jeremiah, who instantly pronounced the message of doom against Shemaiah for his presumption that he should have none of his family to dwell among the people, and that himself should not live to see their return from captivity (Jer. xxix, 24–32).—Smith. See JEREMIAH.

14. A chief priest who returned from Babylon with Zerubbabel (Neh. xii, 6, 18). B.C. 536. He lived to sign the sacred covenant with Nehemiah (x, 8). B.C. 410.

15. One of the three "last sons" (i. e. supplementary heads of families) of Adonikam who returned with sixty males from Babylon with Ezra (Ezra viii, 13). B.C. 459.

16. One of the "heads" of the Jewish families whom Ezra sent for to his camp by the river of Ahava, for the purpose of obtaining Levites and ministers for the Temple from "the place Casiphia" (Ezra viii, 16). B.C. 459.

17. One of the priests of the "sons of Harim" who renounced their Gentile wives after the captivity (Ezra x, 21). B.C. 458. (Comp. No. 18.)

18. An Israelite of the "sons of Harim" who divorced his Gentile wife after the captivity (Ezra x, 31). B.C. 458. (See No. 17.)

19. A priest, son of Mattaniah (q. v.) and father of Jonathan in the lineage of "Asaph" (Neh. xii, 35). B.C. ante 446.

20. Son of Galal and father of the Levite Obadiah (or Abda) who "dwelt in the villages of the Netophathites" after the return from Babylon (1 Chron. ix, 16). B.C. ante 446. He is elsewhere (Neh. xi, 17) called SHAMMUA (q. v.).

21. Son of Shechaniah and keeper of the east gate at Jerusalem, who assisted in repairing the wall after the captivity (Neh. iii, 29). B.C. 446.

22. Son of Delaiah the son of Mehetabel, a prophet in the time of Nehemiah who was bribed by Sanballat and his confederates to frighten the Jews from their task of rebuilding the wall, and to put Nehemiah in fear. In his assumed terror, he appears to have shut up his house and to have proposed that all should retire into the Temple and close the doors (Neh. vi, 10). B.C. 446.

23. Son of Hasshub, a Merarite Levite who lived in Jerusalem after the captivity (1 Chron. ix, 14), and one of those who had oversight of the outward business of the house of God (Neh. xi, 15). B.C. 446.

24. One of the princes of Judah who was in the procession that went towards the south when the two thanksgiving companies celebrated the solemn dedication of the wall of Jerusalem (Neh. xii, 34). B.C. 446.

25. One of the choir who took part in the procession with which the dedication of the new wall of Jerusalem by Ezra was accompanied (Neh. xii, 36). B.C. 446. He appears to have been a Gershonite Levite, and descendant of Asaph, for reasons which are given under MATTANIAH 8.

26. One of the priests who blew with trumpets in the procession upon the newly completed walls of Jerusalem after the captivity (Neh. xii, 42). B.C. 446.

27. The son of Shechaniah and father of five sons among the descendants of Zerubbabel (1 Chron. iii, 22). He was possibly the same with No. 21. Lord Hervey (*Geneal.* p. 107) uncritically proposes to omit the words at the beginning of 1 Chron. iii, 22 as spurious, and to consider Shemaiah identical with Shimei (q. v.), the brother of Zerubbabel (ver. 19). This Shemaiah seems to be the same as the Semei of Luke iii, 26. B.C. cir. 380. See GENEALOGY OF CHRIST.

Shemari'ah (Heb. *Shemaryah'*, שְׁמַרְיָה, *kept of Jehovah*; or, in the prolonged form [1 Chron. xii, 5], *Shemarya'hu*, שְׁמַרְיָהוּ; Sept. Σαμαρία, v. r. Σαμαρεία, Σαμαραία, Σαμορία), the name of four Hebrews.

1. One of the valiant Benjamites who joined David at Ziklag (1 Chron. xii, 5). B.C. 1054.

2. Middle named of the three sons of Rehoboam by his second wife, Abihail (2 Chron. xi, 19. A. V. "Shamariah"). B.C. cir. 973.

3. A layman of the "sons of Harim" who divorced his Gentile wife after the captivity (Ezra x, 32). B.C. 458.

4. Another layman of the "sons of Bani" who did the same (Ezra x, 41). B.C. 458.

Shemarim. See LEES.

Sheme'ber [many *Shem'eber*] (Heb. *id.* שֶׁמְאֶבֶר, *lofty flight* [Gesenius], or *splendor of heroism* [Furst]: Sept. Σομοῤῥόρ; Josephus, Σεμῤῥόρος, *Ant.* i, 9, 1), the king of Zeboim (q. v.) at the time of the attack of Sodom by Chedorlaomer (Gen. xiv, 2). B.C. cir. 2088.

She'mer (Heb. *id.* שֶׁמֶר, something *kept*, as *lees* of wine; Sept. Σεμήρ; Josephus, Σέμαρος, *Ant.* viii, 12, 5), the original owner of the hill of Samaria, which derived its name from him. B.C. 917. Omri bought the hill for two talents of silver, and built thereon the city, also called Samaria, which he made the capital of his kingdom (1 Kings xvi, 24). We should rather have expected that the name of the city would have been *Shimron*, from *Shemer*; for *Shomerom* would have been the name given after an owner *Shomer*. This latter form, which occurs in 1 Chron. vii, 32, appears to be that adopted by the Vulgate and Syriac, which read *Somer* and *Shomir* respectively; but the Vatican MS. of the Sept. at that place retains the form "Shomer," and changes the name of the city to Σεμερών or Σεμηρών. Both names have the same radical meaning, from שָׁמַר, *to watch*, referring, perhaps, by paronomasia, to this conspicuous post of *observation*. See SAMARIA. As the Israelites were prevented by the law (Lev. xxv, 23) from thus alienating their inheritances, and as his name occurs without the usual genealogical marks, it is more than probable that Shemer was descended from those Canaanites whom the Hebrews had not dispossessed of their lands.

Shem hammephorash (שֵׁם הַמְּפֹרָשׁ, *shém hammephórash*, as if *the peculiar Name*; but perhaps factitious). By this expression the Jews mean the name of God written יהוה, but since the time of the Reformation, i. e. from the time that Christians began to study Hebrew, pronounced, according to its accompanying vowel-points, *Jehovah*. Before entering upon the explanation of the word it will be well to review what is said concerning that name of God. Jerome, who was not only acquainted with the language, but also with the tradition, of the Jews, says, in *Prologus Galeatus*: "Nomen Domini tetragrammaton (i. e. יהוה) in quibusdam Græcis voluminibus usque hodie antiquis expressum literis invenimus;" and in the 136th letter to Marcellus, where he treats of the ten names of God, he says: "Nonum (sc. nomen Dei) est tetragrammum, quod ἀνεκφώνητον, i. e. ineffabile, putaverunt, quod his literis scribitur *Iod, E, Vau, E*. Quod quidam non intelligentes propter elementorum similitudinem, quum in Græcis libris repererint, Pi Pi legere consueverunt" (*Opp.* ed. Vallarsi, i, 131; iii, 720). Similar is the statement found in a fragment of Evagrius treating of the ten Jewish names of God, that the ineffable Tetragram, which καταχρηστικῶς is pronounced by the Jews *aiōnaï*, by the Greeks κύριος, according to Exod. xxviii, 36, was written on the plate of the high-priest: ἁγίασμα κυρίῳ ΠΙΠΙ [in some codd. πι πι] . . . τούτοις γραφόμενον τοῖς στοιχείοις ιωϋ ηπ ουαν ηπ ΠΙΠΙ, ὁ θεός (cf. Cotelerius, *Monum. Eccl. Græcæ*, iii, 216, by Vallarsi, iii, 726; Lagarde, *Onomastica Sacra*, p. 205 sq.). Almost the same we find in Origen, *Onomasticon* (cf. Lagarde, *loc. cit.*). From these statements we see that at and before the time of Jerome there were already Greek MSS. of the Old Test. in which the Tetragram was written with Hebrew letters which were regarded as the Greek uncial letters ΠΙΠΙ. Such a mistake was only possible when the Hebrew square alphabet was used. When, in the last quarter of the last century, the attention of the learned was again called to the Syriac

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translation of the Sept. by the bishop Paul of Tela, they found in many places the Hebrew name of God, which otherwise is expressed by the Greek *κύριος* and the Syriac ܡܪܝܐ, represented by פיפי. It was, however, more surprising that in the main manuscript of this version in the celebrated *Codex Syro-Hexaplaris Ambrosianus* at Milan, in the notes on Isaiah, instead of ܝܗ the word יהיה was found. The connection between the Greek ΠΙΠΙ and this יהיה was soon perceived, but not in a correct manner, so that in 1835 Middeldorpf, in his edition of *Codex Syro-Hexaplaris*, could but explain it as "ita ut inscius quidam librarius, Cod. Syr. Hexaplarem describens, sed sensum Græci illius ΠΙΠΙ haud perspiciens Græcum characterem Π loco Hebraici ה positum esse opinaretur, quemadmodum I loco Hebr. י, ideoque Syriace יהיה scriberet." Bernstein, in reviewing Middeldorpf's edition, quoted a scholion of Bar-Hebræus, which gives us the following interesting notice: "The Hebrews call the glorious name of God שם פרוש, which is יהיה (יהוה), and dare not to pronounce it with their lips, but read and speak instead, to those who listen, אדני. Since the seventy interpreters retained the Hebrew nomenclature, the Greeks fell into an error and believed that these two letters were Greek, and read it from the left to the right, and the name ΠΙΠΙ was formed, and thus יהיה (יהיה), which designates the Eternal Being, was changed into ΠΙΠΙ, which yields no sense at all. The *Yod* of the Hebrews is like the Yod (Iota) of the Greeks, and *He* of the Hebrews has the form of the Greek *Pi* (Π). Hence, in the Syriac copies of the Sept. we find everywhere the name ܡܪܝܐ (i. e. where ܡܪܝܐ stands for *κύριος*=יהיה), with פיפי written above." On this scholium Bernstein remarks that שם פרוש corresponds to the Rabbinic שם המפרש, *Shem hammephorash*. In his lexicon, Bernstein writes: "פרוש is one who separates, discerns, hence שם פרוש is a discerning, separating, or especial name, *nomen separatum, secretum, occultum*. Schroeter, in his edition of Bar-Hebræus, explains שם פרוש by *nomen distinctum, singulare*. But Bar-Hebræus tells us only what he found in Jacob of Edessa, who has a whole scholium entitled "*Scholium on the Singular and Distinguished Name which is found in the Syriac Holy Writings translated from the Greek, and which is called among the Jews* שם פרוש." From this scholium, which Nestle published in the *Zeitschrift der deutschen morgenländischen Gesellschaft*, 1878, xxxii, 465 sq., and which purports to give what Jewish tradition believed concerning this name, we see that it means *the separated*, i. e. *singular name* of God—a view also adopted by Nestle himself. But a review of the different opinions will show that there is a great difference as to what the meaning of the word שם המפרש is. Some translate it by *nomen explicitum*, others by *nomen separatum* (comp. Buxtorf, *Lex. Talm.* s. v.); Petrus Galatinus, *De Arcanis Catholicæ Veritatis*, ii, 18, by *separatum*, i. e. "sejunctum et distinctum ab aliis omnibus Dei nominibus, et soli Deo proprie conveniens." Reuchlin, in the third book of *De Arte Cabalistica*, explains it by *nomen expositorium*; Munk, *le nom distinctement prononcé*; Geiger, *der ausdrückliche Name*; Levy, *der deutlich ausgesprochene Name*.

In settling the question all must depend on the meaning of פרש, whether it means only "to separate," or whether it occurs also in the sense of "to pronounce distinctly." In the latter sense it occurs very often, especially in the Targum and Talmud, as Dr. Fürst has shown against Dr. Nestle in *Z. d. d. m. G.* 1879, xxxiii, 297, claiming that פירש את השם is only the Aramaized form for הזכיר את השם, "to pronounce distinctly the name of God." In the Mishna (*Yoma*, vi, 2) we are told that both the priests and people, when they heard, on the Day of Atonement, the שם המפורש, fell to the ground; and we are also told that the voice of the high-priest, when he pronounced "the name," on the Day of Atonement, was heard as far as Jericho.

Whatever may be the meaning of this word in a philological point of view, Jewish tradition ascribed to it great power. By means of the *Shem hammephorash* Christ is said to have performed his miracles; Moses is said to have slain the Egyptian by the same means. Any one interested in these and other silly stories will find them in Eisenmenger, *Neuentdecktes Judenthum*, i, 154 sq. See, besides the essays of Nestle and Fürst already quoted, also Buxtorf, *Lex. Talm.* (ed. Fischer), p. 1205 sq.; Geiger, *Urschrift der Bibel*, p. 263 sq. See JEHOVAH. (B. P.)

Practically, *Shem-hammephorash* is a cabalistic word among the Rabbinical Jews, who reckon it as of such importance that Moses spent forty days on Mount Sinai in learning it from the angel Saxael. It is not, however, the real word of power, but a representation of it. The rabbins differ as to whether the genuine word consisted of twelve, or forty-two, or seventy-two letters, and try by their *gematria*, or cabalistic arithmetic, to reconstruct it. They affirm that Jesus stole it from the Temple, and by its means was enabled to perform many wonderful works. It is now lost, and hence, according to the rabbins, the lack of power in the prayers of Israel. They declare that if any one were able rightly and devoutly to pronounce it, he would by this means be able to create a world. It is alleged, indeed, that two letters of the word inscribed by a cabalist on a tablet and thrown into the sea raised the storm which, A.D. 1542, destroyed the fleet of Charles V. They say, further, that if you write this name on the person of a prince, you are sure of his abiding favor. The rationale of its virtue is thus described by Mr. Alfred Vaughan in his *Hours with the Mystics*: "The Divine Being was supposed to have commenced the work of creation by concentrating on certain points the primal, universal Light. Within the region of these was the appointed place of our world. Out of the remaining luminous points, or foci, he constructed certain letters—a heavenly alphabet. These characters he again combined into certain creative words, whose secret potency produced the forms of the material world. The word 'Shem-hammephorash' contains the sum of these celestial letters, with all their inherent virtue, in its mightiest combination."

Shemi'da (Heb. *Shemida'*, שְׁמִידָע, *fame of knowing*, i. e. wise; Sept. Σεμιρά, v. r. Συμαρίμ, Συμαίρ, etc.), one of the sons of Gilead (Josh. xvii, 2), fifth named among the six, and progenitor of the family of the Shemidaites (Numb. xxvi, 32). His three "sons" are mentioned (1 Chron. vii, 19, A. V. "Shemidah"). B.C. post 1856.

Shemi'dah (1 Chron. vii, 19). See SHEMIDA.

Shemi'daïte (Heb. with the art. in the sing. used collectively, *hash-Shemidai'*, הַשְּׁמִידָעִי, patronymic from *Shemida*; Sept. ὁ Συμαιρί), a designation (Numb. xxvi, 32) of the descendants of Shemida (q. v.), the son of Gilead, who obtained their inheritance among the male posterity of Manasseh (Josh. xvii, 2, where they are called "children of Shemida").

Shem'inith (Heb. with the art., *hash-Sheminith'*, הַשְּׁמִינִית, fem. sing. of שְׁמִינִי, *eighth*.) The title of Psa. vi contains a direction to the leader of the stringed instruments of the Temple choir concerning the manner in which the psalm was to be sung. "To the chief musician on Neginoth upon Sheminith," or "the eighth," as the margin of the A. V. has it, and as the same word is elsewhere rendered (Lev. xxv, 32, etc.). A similar direction is found in the title of Psa. xii. The Sept. in both passages renders *ὑπὲρ τῆς ὀγδόης*, and the Vulg.

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pro octavâ. The Geneva Version gives "upon the eighth tune." Referring to 1 Chron. xv, 21, we find that certain Levites were appointed by David to play "with harps on the Sheminith," which the Vulgate renders as above, and the Sept. by ἀμασενιθ, which is merely a corruption of the Hebrew. The Geneva version explains in the margin "which was the eighth tune, over the which he that was the most excellent had charge." As we know nothing whatever of the music of the Hebrews, all conjectures as to the meaning of their musical terms are necessarily vague and contradictory. With respect to Sheminith, most Rabbinical writers, as Rashi and Aben-Ezra, follow the Targum on the Psalms in regarding it as a harp with eight strings; but this has no foundation, and depends upon a misconstruction of 1 Chron. xv, 21. Gesenius (*Thesaur.* s. v. נצח) says it denotes the *bass*, in opposition to Alamoth (1 Chron. xv, 20), which signifies the *treble*. But as the meaning of Alamoth itself is very obscure, we cannot make use of it for determining the meaning of a term which, though distinct from, is not necessarily contrasted with it. Others, with the author of *Shilte Haggibborim*, interpret "the *sheminith*" as the *octave;* but there is no evidence that the ancient Hebrews were acquainted with the octave as understood by ourselves. On comparing the manner in which the word occurs in the titles of the two psalms already mentioned with the position of the terms Aijeleth Shahar, Jonath-elem-rechokim, etc., in other psalms, which are generally regarded as indicating the melody to be employed by the singers, it seems probable that Sheminith is of the same kind, and denotes a certain air known as the eighth, or a certain key in which the psalm was to be sung. Maurer (*Comm. in Psa. vi*) regards Sheminith as an instrument of deep tone like the violoncello, while Alamoth he compares with the violin; and such, also, appears to be the view taken by Junius and Tremellius.—Smith. See PSALMS.

Shemir'amoth (Heb. *Shemiramoth'*, שְׁמִרָמוֹת, *name of heights*, i. e. Jehovah; Sept. Σεμιραμώθ, v. r. Σιμιραμώθ, Σαμειραμώθ, etc.), the name of two Levites.

1. A musician "of the second degree" in the arrangement of the choral services by David (1 Chron. xv, 18), playing "with psalteries on Alamoth" (ver. 20), and harps (xvi, 5). B.C. 1043.

2. One of those sent by Jehoshaphat to teach the law throughout the land (2 Chron. xvii, 8). B.C. 909.

Shemitic Languages. I. *Name.*—Among the peoples of Hither Asia lay the root-stem of those languages which are now denominated "Shemitic," or "Semitic" according to the French, which is supposed to have been spoken by the descendants of Shem. The ordinary denomination of these languages, in earlier times, was "the Oriental languages." This was employed by Jerome, and is still used to some extent in modern times. As long as the other languages of the East, which do not belong to the Shemitic stock, were not known in the West, this term was perfectly satisfactory, and the more so when Hebrew was viewed as the mother of all languages. Now, however, that an acquaintance with the Eastern languages is more developed, and a scientific study of them has spread so widely and extended itself, especially in the academies, not only to the Persian, but also to the Egyptian, Chinese, Armenian, and especially the Indian (Sanscrit), it naturally follows that all these languages belonging to different stems are comprehended under the name "Oriental," so that this has now become an unsuitable term. The necessity arose to find a proper appellation which would distinguish that stem, forming now the Shemitic languages, from the other Oriental languages; and thus different suggestions were made. Leibnitz, e. g., suggested "Arabic;" Hupfeld (*Hebr. Gram.* p. 2) proposed "Hither-Asiatic" languages; Renan thinks that, in analogy to Indo-European, "Le véritable nom des langues qui nous occupent serait *Syro-arabes*." Neither of these suggestions prevailed; but the term "Shemitic," proposed by Schlözer in 1781, and recommended by Eichhorn (*Allgem. Bibl. der bib. Lit.* vi, 50, 772 sq.), has come into use. This latter term is based on the fact that in Gen. x, 21–31 the Hebrews, together with the other tribes belonging to this stem, are derived from Shem. But, like the former terms, the latter was also opposed, especially by Stange in his *Theol. Symmikta* (1802), pt. i, p. 1–39. "And, indeed," says Bleek, "it must be acknowledged that if we regard this catalogue of nations as its groundwork, there is not quite so much to be said in favor of it. We there read (Gen. x, 22) 'The children of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram.' Of these, Arphaxad is described as the grandfather of Eber, and Eber as the father of Peleg and Joktan, the latter of whom is mentioned in the following verses as the head of many Arabian tribes; while Peleg is spoken of in ch. xi as the great-great-grandfather of Terah, the father of Abraham, so that Arphaxad may be regarded as the progenitor of the Hebrews and of other tribes related to them by language. Aram, also, as the progenitor of the Aramæans, would belong to this language-stem. On the other hand, Elam certainly does not belong to it, but to the same stem as the Persians; the same may probably be said of Asshur and also of Lud, whom we may, with Josephus, regard as the parent of the Lydians. On the other side, however, we find the Canaanites and Phœnicians (x, 15–19), the Ethiopians (Cush [ver. 6, 7]), and several Arabian tribes traced up to Ham, although there is no doubt that so far as language is concerned they belong to the same stem as the Hebrews and Aramæans." From Bleek's statement it will be seen that the term "Shemitic" does not serve all purposes. True as this is, yet, in default of a better term, the name *Shemitic languages* has been retained, and is now current, with the distinct understanding of its being a false and merely conventional expression.

II. *Division.*—Viewing the Shemitic languages from a geographical point of view, they may be divided into three principal branches. Thus we have: (*a*) The Northern or North-eastern branch, the *Aramaic;* (*b*) The Southern, among which the *Arabic* is the chief dialect, and with which the Ethiopic is also connected: (*c*) The Middle, the *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) nearly coincide. With this division, Renan says, corresponds the one which we may call the historical, according to which the Hebraic would assume the first place, extending from the earliest times of our knowledge of it down to the 6th century B.C., when the Aramaic begins to take the lead, and the field of Hebrew and Phœnician (the chief representatives of Hebraic) becomes more and more restricted. The Aramaic, again, would be followed by the Arabic period, dating from the time of Mohammed, when the Islam and its conquests spread the language of the Koran, not merely over the whole Shemitic territory, but over a vast portion of the inhabited globe. But this division, as M. Renan remarks, "ne doit être prise que dans un sens général, et avec trois restrictions importantes. 1. Les idiomes remplacés par un autre, l'Hébreu par l'Araméen, le Syriaque par l'Arabe, ne disparaissent pas pour cela entièrement: ils restent langue savante et sacrée, et, à ce titre, continuent d'être cultivés longtemps après avoir cessé d'être vulgaires. 2. Cette succession des trois langues Sémitiques ne peut signifier que chacune d'elles ait été parlée en même temps dans toute l'etendue des pays occupés par la race Sémitique; elle signifie seulement que chacun de ces trois dialectes fut tour à tour dominant, et représenta, à son jour, le plus haut développement de l'esprit Sémitique. Toute l'histoire intellectuelle des Sémites, en effet, se partage, comme l'histoire des langues Sémitiques elles-mêmes, en trois phases—Hébraïque, Chaldéo-Syriaque, et Arabe. 3. Cette division, enfin, ne doit point être entendue d'une manière absolue, mais seulement par rapport à l'état de nos connaissances" (*Histoire des Lang. Sém.* p. 108). The writer of the art. *Shemitic Languages* in Kitto's *Cyclopædia*, Mr.

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E. Deutsch, seems to have known M. Renan's work and those of others holding the same view; for he says that these authors "had to hedge it in with many and variegated restrictions." But any one reading the remarks of M. Renan will hardly understand the unnecessary zeal exhibited by the writer in Kitto when he says, "But we further protest all the more strongly against it, as it might easily lead to the belief that the one idiom gradually merged into the other."

Out of the three principal branches, in the course of time, others developed themselves. The following table, taken from Prof. M. Müller's *Science of Language*, i, 395 (Amer. ed.), exhibits them in a genealogical way:

Living Languages.	*Dead Languages.*	*Classes.*	
Dialects of Arabic.. Amharic	Ethiopic Himyeritic inscriptions	Arabic, or Southern...	Shemitic Family.
The Jews	Biblical Hebrew Samaritan Pentateuch Carthaginian—Phœnician inscriptions	Hebraic, or Middle...	
Neo-Syriac	Chaldee, Masora, Talmud, Targum, Biblical Chaldee. Syriac (Peshito, 2d century A.D.) Cuneiform inscriptions of Babylon and Nineveh	Aramaic, or Northern.	

A somewhat more intuitive table is the following, taken from Böttcher, *Ausf. Lehrbuch der hebr. Sprache*, p. 4 (ed. Muhlau):

PRIMITIVE SHEMITIC.

A. *Northern Shemitic.* (Aramaic.)	B. *Middle Shemitic.* (Canaanitic.)		C. *Southern Shemitic.* (Arabic.)	
1. Assyrian of the cuneiform writings, B.C. 1900–600	3. Phœnician, B.C. 1200 sq.	2. *Hebrew*, B.C. 1500 sq.	Northern Arabic.	Southern Arabic.
8. *Syriac*, A.D. 180 sq.	4. *Chaldee*, B.C. 420 sq.		7. Sinaitic inscript. of the Nabathæans, B.C. 150–A.D. 150	5. Himyeritic inscriptions, B.C. (?).
	6. Samaritan, B.C. 200 sq. (?)		11. *Written Arabic*, A.D. 500 sq.	10. *Ethiopic*, A.D. 350 sq.
	9. Mishna, A.D. 190 sq.		(Neo-Arabic Dialects.)	
12. Sabian, A.D. (?)	Gemara, A.D. 300 sq.	13. *Rabbinic*, A.D. 1000 sq. (Neo-Hebrew.)		14. Amharic, A.D. 1300 sq.

III. *Characteristics of the Shemitic Languages.*—Not only are all these languages (with the exception of the Ethiopic and Amharic) written from right to left, but they are related to each other in much the same manner as those of the Germanic family (Gothic, Old Northern, Danish, Swedish; High and Low German, in the earlier and later dialects), or as those of the Slavic tongues (Lithuanian, Lettish; Old Slavic, Servian, Russian, Polish, Bohemian), bearing in mind, however, that the relationship in the former case is more thorough and complete than in the latter.

In the first place, the whole of the Shemitic dialects agree substantially with regard to the root-words and their meaning; the only difference being that one language, the Arabic, is comparatively far richer than the other dialects. Thus, e. g., the Arabic possesses nearly 6000 roots and about 60,000 words, while in Hebrew only about 2000 roots and 6000 words are known to us. Or, again, the Arabic philologists quote 1000 different terms for a sword, 500 for a lion, 200 for a serpent, 400 for misfortune. But we must take this into consideration, that in the other dialects only a small number of literary records, comparatively speaking, have been preserved; and that the Arabic, as a living language, is known to us in a far later development than the Hebrew. But by far the larger part of the root-words which are found in Hebrew appear also in the other dialects, and in essentially the same or only a slightly modified signification. Besides, in the present form of the language in all these dialects, nearly all the stem-words are composed of three consonants. In all the Shemitic dialects the consonants are seen to be far more essential than the vowels. The former almost alone determine the essential meaning of the word, while the differences of the vowels do no more than give the different references and modifications of this meaning.

Not the less do we find in the whole grammatical construction, as well as in particular instances of grammatical formation and structure, the greatest and most surprising agreement between the various Shemitic languages or dialects; thus we have but two genders, and these are also distinguished in the second and third persons of the verb. In the inflection of verbs they have only two moods (commonly considered to be tenses); but these are strongly contrasted by the position of the marks of the persons at the end or at the beginning: the so-called *perfect* for the completed or actual, and the *imperfect* for the incomplete or hypothetical, without decidedly giving expression to the tenses by peculiar forms. Nouns are not declined by means of case-endings, but the genitive is expressed by closely combining two words, and other cases by using prepositions, while the pronouns have mere suffixes for the oblique cases. Finally, they are characterized by poverty in the particles, and consequently they have their clauses formed with extreme simplicity; and they are defective in the structure of sentences, at least if they are judged by the standard of the Latin and the German languages. Considering all these facts, they plainly show "that one original language lies at the foundation of them all; that in early times—anterior, however, to all our historical knowledge of them—these nations certainly all spoke *one* language, which has in later periods, as they separated one from the other, developed into these various dialects" (Bleek).

IV. *Comparison of the Shemitic Languages with One Another.*—When we enter on the consideration of the mutual relation, we find that by far the richest and most developed of the Shemitic languages is that of the South, known to us as

1. *The Arabic.*—Referring the reader to the art. Arabic Language in this *Cyclopædia*, we will only make a few general remarks. Before the time of Mohammed it was confined to Arabia, and scarcely cultivated except in poetry; but along with Islam it has spread itself over the greater part of Asia and Africa, and has unfolded its great wealth in a very comprehensive literature, which extends to almost all the domains of knowledge.

Even in the earliest times it is possible that this dialect was separated from those with which it is allied, though the traces of this are few. The most marked is the form אַלְמוֹדָד (Gen. x, 26), the designation of a district of Arabia Felix, having the article prefixed, which has also been preserved elsewhere in some Hebrew documents, as in Prov. xxx, 31, אַלְקוֹם; Josh. xv,

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30; comp. 1 Chron. iv, 29. We know, also, that already in the time of Solomon the wisdom of the Arabs was highly prized; and that enigmas, and so, at least, the beginning of poesy, were to be found in Yemen, or rather in Sabæa (1 Kings iv, 30; x, 1 sq.).

In the beginning it probably had forms which were simpler and more like the Hebrew than those in which it is known to us, which have been cultivated to the very uttermost; but soon the one language fell to pieces, as the many independent tribes formed their several dialects, of which the *Himyeritic* in Yemen was strongly marked by differences from the language of Central Arabia, being simpler, and so more nearly allied to the Hebrew. But when the Himyerite kingdom fell, this dialect was compelled to yield to that of Mecca (the *Modarenitic* or *Koraishitic*), which had become a written form of speech before Mohammed's time, and is in the Koran (Sura xvi, 103) named the *Arabic language, κατ' ἐξοχήν*. In this dialect the entire Arabic literature is composed. Then it was gradually supplanted by the present commonly spoken language, which has not only adopted many foreign words, Turkish especially, but has also lost the variety of forms which it possessed and the very capacity for forming others, and thus has returned nearer to the ancient simplicity as well as to the Hebrew and Aramaic.

From the intimate connection from the earliest times between South Arabia and Ethiopia it has arisen that we have in the Ethiopic language (q. v.) a remnant of the old Himyeritic dialect, lost even to the Arabic itself. In this ancient written language (the *Geez*) we possess a translation of the Bible and other ecclesiastical writings, of which the most important is the translation of the book of Enoch. The language has a simpler character than the more cultivated Arabic, and approaches more to the Hebrew and Aramaic idiom. In the 14th century it was supplanted by *Amharic*, and is now only a learned language.

The literature of the Arabic language being very rich, we shall only mention here, by way of supplement to the article ARABIC LANGUAGE in this *Cyclopædia*, the works published recently in so far as they have come under our observation.

A. *Grammars of both the Ancient and Modern Arabic.*—Bresnier, *Cours Pratique et Théorique de la Langue Arabe*, etc. (Alger. 1855); id. *Grammaire Arabe Elementaire*, etc. (Ibid. 1866); Mohamed Cadi, *La Langue Arabe*, etc. (Cairo, 1862, 3 vols.); Caspari, *Grammatik der arab. Sprache* (Leips. 1866); Fahrat, *Grammaire Arabe* (Beirût, 1865); Faris-el-Shidiak, *A Practical Grammar of the Arabic Language*, etc. (Lond. 1866); Freytag, *Einleitung in das Studium der arab. Sprache* (Bonn, 1861); Goldenthal, *Grammaire Arabe écrite en Hebreu*, etc. (Vienna, 1857); Gorguos, *Cours d'Arabe Vulgaire* (Paris, 1864, 2 pts.); Hassan, *Kurzgefasste Grammatik der vulgär-arabischen Sprache* (Vienna, 1869); Leitner, *Introduction to a Philosophical Grammar of Arabic* (Lahore, 1870), Mallouf, *Feray de Charpuire, ou Abrége de Grammaire Arabe*, etc. (Smyrna, 1854); Narul Kira, *Nasif El Yazighy* (Beirût, 1863), an Arabic grammar in Arabic; Newman, *A Handbook of Modern Arabic* (Lond. 1866); Raabe, *Gemeinschaftliche Grammatik der arabischen u. der semitischen Sprachen* (Leips. 1874); Sapeto, *Grammatica Araba Volgare* (Florence, 1867); Schier, *Grammaire Arabe* (Leips. 1862); Zschokke, *Institutiones Fundamentales Linguæ Arabicæ* (Vienna, 1869); Wolff, *Arabischer Dragoman* (Leips. 1867).

B. *Dictionaries.*—Bochtor, *Dictionnaire Français-Arabe*, etc. (Paris, 1864); *Butrus al Bustány* (Beirût, 1866–70, 2 vols. fol.; an abridged edition, ibid. 1867–70), an Arabic dictionary explained in Arabic; Calligaris, *Le Compagnon de Tous, ou Dictionnaire Polyglotte*, etc. (Turin, 1864–70, 2 vols.); Cherbonneau, *Dictionnaire Français-Arabe* (Par. 1872); Hélot, *Dictionnaire de Poche Français-Arabe et Arabe-Français* (Alger. 1870); Henry, *Dictionnaire Français-Arabe* (Beirût, 1867); Kazimirski, *Dictionnaire Arabe-Français*, etc. (Paris, 1860, 2 vols.); Marcel, *Dictionnaire Français-Arabe des Dialectes Vulgaires* (ibid. 1869); Newman, *A Dictionary of Modern Arabic* (Lond. 1870, 2 vols.); Paulmier, *Dictionnaire Français-Arabe* (Paris, 1872); Roland de Bussy, *Petit Dictionnaire Français-Arabe et Arabe-Français* (Alger. 1867); Schiaparelli, *Vocabulista in Arabico* (Florence, 1871); Wahrmund, *Handwörterbuch der arabischen und deutschen Sprache* (Giessen, 1874, 2 vols.).

C. *Chrestomathies.*—Cherbonneau, *Exercices pour la Lecture de Manuscrits Arabes*, etc. (Paris, 1853); id. *Leçons de Lecture Arabe*, etc. (Ibid. 1864); Combarel, *Cahiers d'Ecritures Arabes*, etc. (Ibid. 1870).

2. *The Syro-Chaldee.*—That the Arabic in the South was not the most developed of all the Shemitic languages we see in the Aramaic language (q. v.). Here, also, we cannot enter upon a minute history of that language, for which the reader is referred to the article in this *Cyclopædia*. Our remarks can only be of a general character.

The countries in the north of Palestine stretching from the Tigris to the Taurus are comprehended in Scripture under the name of *Aram*, or *Highland*. Their inhabitants, the Ἀραμαῖοι and Ἄραμοι of the ancients (Hom. *Il.* ii, 783), were of different nations (even in Scripture they are distinguished as Aram-Damascus, אֲרַם דַּמֶּשֶׂק; Padan-Aram, פַּדָּן אֲרָם; Aram-Zobah, אֲרַם צוֹבָה, etc.), and they passed historically through the most diversified relations. The common language of these people, in respect of its general character, as it is of all the Shemitic dialects the most northerly, so also is it the *harshest* (in place of the softer labials ו, ב, and צ, it has ד, ת, and ט, i. e. the *d* and *t* sounds); the *poorest* (it wants a complete vowel-system, hence as verbal form כָּתַב [Heb. כָּתַב], noun-form מַלְכָּא [Heb. מֶלֶךְ]); it has corresponding with this a scanty conjugation system; it possesses no vestige of the conjugation *Niphal*, but forms all its passives by the prefix אִת; it does not carefully distinguish the formation of the weaker roots, but interchanges the verbs and nouns, לא and לה, פו and פר, etc., and in general the *least cultivated*.

In the Old Test. we find this dialect denominated, in opposition to the Palestinian, the *Aramaic language* (ארמית, Isa. xxxvi, 11; 2 Kings xviii, 26). In the time of Isaiah, as appears from the passage just cited, educated Hebrews could speak Aramaic, and, conversely, educated Aramæans could speak Hebrew (Isa. xxxvi, 4 sq.); while the common people understood only their vernacular dialect. The subsequent transportation of the Jewish people into Babylon contributed to silence more entirely the ancient vernacular in Judæa, and to render the triumph of the Aramæan in those parts more general. Finally, during the long exile of the Jews in Babylon, the language of their fatherland appears to have been altogether laid aside, so that those who at the termination of the captivity returned into Palestine brought with them the dialect of Babylon as their customary medium of speech. Among the priesthood and learned men, the Hebrew had, indeed, been retained as the language of literature and religion; but so fully had it passed from the populace in general that we find them, on the reinstitution of public worship at Jerusalem, incapable of understanding the holy writings except as paraphrased in Aramaic (Neh. viii, 8).

This was the tongue which, with a slight intermixture of Persic and Greek (in consequence of the temporary dominion of the Persians and Macedonians in Palestine), had prevailed from the period of the return from Babylon, and was still maintained in popular use at the opening of the Christian dispensation under the name of *Palestinian Aramaic*, or *Palestinian Syriac*.

This Palestinian Syriac is a language, therefore, preeminently interesting to the Christian. "It was sanctified by the lips of the Divine Redeemer. In these forms of speech he conversed with the Virgin-mother, instructed his disciples, and proclaimed to myriads the promises of eternal life. In them he gave forth those sovereign mandates which controlled the tempestuous elements, dispossessed the dæmoniac, brought health to the diseased, and a resurrection-life to the dead. In this very tongue we have still the words in which he taught his people the prayer which calls upon the Almighty God as 'our Father in heaven.' Finally, it was in this language that he himself prayed upon earth, and that

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the Father spoke audibly to him from the heavens. Thus consecrated, it became a celestial language, a holy tongue, a chosen vehicle which conveyed the thoughts of the uncreated mind and the purposes of eternal love to the sons of men."

The Aramæan language may be said, in general terms, to have been distinguished into the Eastern and Western Aramaic. Of these a full account is given in this *Cyclopædia* under the respective heads of CHALDEE LANGUAGE and SYRIAC LANGUAGE. We therefore here consider some of the more obscure dialects.

(1.) *The Samaritan.*—This dialect occupies an intermediate position with reference to Hebrew and Aramaic, and is particularly characterized by changes in the guttural, also by containing many non-Shemitic (Cuthaic) words. The Samaritans have no means of distinguishing between the Hebrew letters שׂ and שׁ; they have no *final* or *dilatable* forms, like the Hebrews, for any of the letters, but use the same form under all circumstances. The character used is the most ancient of the Shemitic characters, which the Samaritans retained when the Hebrews adopted the square character. Few remains of this dialect are extant (comp. the articles SAMARITAN LANGUAGE, LITERATURE, etc.).

(2.) *The Sabian or Nazarean.*—This language, known as yet only from the *Codex Nazaræus*, also called *The Book of Adam* (edited by M. Norberg, Göttingen, 1815–17, 3 vols.), occupies a place between the Syrian and Chaldee, makes frequent changes in gutturals and other letters, is in general incorrect in spelling and grammar, and has adopted many Persian words. The MSS. are written in a peculiar character; the letters are formed like those of the Nestorian Syriac, and the vowels are inserted as letters in the text.

(3.) *The Palmyrene.*—Of this dialect no specimens are now extant, except such scanty fragments as are contained in the Palmyrian inscriptions, for an account of which we may refer to R. Wood's *Ruins of Palmyra* (Lond. 1753), interpreted independently by Barthélemy in Paris, and better by Swinton in Oxford. Some more specimens were given by Eichhorn, *Marmora Palmyrena Explicata* (Göttingen, 1827, 4to). The inscriptions are chiefly bilingual—in an Aramaic which is much like the common dialect, and in Greek—the earliest being A.D. 49, but most of them being in the 2d and 3d centuries.

(4.) *The Old Phœnician, together with Punic.*—A document of some size in the old Phœnician was first discovered in 1855, communicated by Dr. Thomson, of Beirût, and purchased by the duc de Luynes for the Louvre. Ködiger, Dietrich, Hitzig, Schlottmann, De Luynes, Ewald, and Munk endeavored to interpret it. More recent is the sacrificial tablet discovered at Marseilles, explained by Movers (Breslau, 1847), Ewald, and A. C. Judas. Of chief importance for the Punic are the Punic passages in the *Pœnulus* of Plautus, illustrated by Movers and Ewald. The rest of the Phœnician and Punic inscriptions (including those on coins) hitherto discovered have been collected and illustrated by Gesenius in *Mon. Ling. Phœn.* (Lips. 1837, 3 vols.), to which must be added forty-five inscriptions by the abbé Bourgade (Paris, 1852, fol.), deciphered by the abbé Bargès. See PHŒNICIA.

Linguistic Literature. — A. *Chaldee.* — Passing over the more ancient works, we will only give some of the more modern:

I. *Grammars.* — Harris [W.], *Elements of the Chaldee Language*, etc. (Lond. 1822); Nolan, *An Introduction to Chaldee Grammar*, etc. (ibid. 1821); Rigge [El.], *Manual of the Chaldee Language* (Boston, 1832); Winer-Hackett, *Grammar of the Chaldee Language* (Andover, 1845); Luzzatto-Krüger, *Grammatik der biblisch-chaldäischen Sprache* (Breslau, 1873); *Chaldee Reading-Lessons*, with a Grammatical Praxis, etc. (Lond. ed. Bagster).

II. *Lexicons.*—In this department the *Thesaurus* is the great work of Buxtorf, *Lexicon Chaldaicum, Talmudicum, et Rabbinicum* (Basil. 1640; new ed. by Fischer, Leips. 1866-74); Schönhak, *Aramäisch-rabbinisches Wörterbuch* (Warsaw, 1859); Levy [I.], *Chaldäisches Wörterbuch über die Targumim* (Leips. 1867); id. *Neuhebr. und chald. Wörterbuch* (ibid.), now in course of publication.

B. *Syriac.*—I. *Grammars.*—Cowper [B. H.], *The Principles of the Syriac Grammar* (Lond. 1858); Merx [A.], *Grammatica Syriaca* (Halle, 1867-69); Nolan [F.], *An Introduction to the Syriac Language*, etc. (Lond. 1821); Philips [S.], *Syriac Grammar* (Cambridge, 1866); Uhlemann-Hutchinson, *Syriac Grammar* (N. Y. 1855); *Syriac Reading-Lessons*, etc. (Lond. ed. Bagster).

II. *Lexicons.* — Frost [M.], *Lexicon Syriacum* (1623); Gutbir [Æg.], *Lexicon Syriacum, continens omnes N. T. Syr. Dictiones et Particulas*, etc. (Hamb. 1667); a neat and improved edition of this *Lexicon* was given by Dr. Henderson (Lond. 1836, Bagster); Bernstein [G. H.], *Lexicon Linguæ Syr.* (Berol. 1857, fol. vol. i). Older ones we omit.

C. *Samaritan.*—See SAMARITAN LANGUAGE, LITERATURE, etc.

D. *The Sabian or Nazarean.*—Norberg [M.], *Onomasticon Codicis Nasarei* (Lund. 1817, 2 vols.); id. *Lexicon Codicis Nasaræi* (ibid. 1816).

E. *The Palmyrene.*—Barthélemy, *Réflexions sur l'Alphabet et sur la Langue dont on se servoit autrefois à Palmyre*, in the *Mémoires de l'Académie des Inscriptions*, tom. xxvi.

F. *The Phœnician.*—Levy [Dr. M. A.], *Phönizisches Wörterbuch* (Breslau, 1864); Schröder [P.], *Grammatische Untersuchungen über die phönizische Sprache*, etc. (Halle, 1869); Wuttke [H.], *Entstehung u. Beschaffenheit des fönikisch-hebr. Alfabetes*, in the *Zeitschr. d. deutschen morgenl. Gesellschaft* (1857), xi, 75.

3. The *third main branch* of the Shemitic, the *Mid-Shemitic*, is best known to us as the *Hebrew language* (q. v.). As this is the most important to the student of Sacred Writ, we will give a short outline of the same, following its history through the different stages, till, like the Arabic, it became an object of philological study.

(1.) *Name and Origin.*—The Hebrew language takes its name from Abraham's descendants, the Israelites, who are ethnographically called *Hebrews*,* and who spoke this language while they were an independent people. In the Old Test. it is poetically called the *language of Canaan* (שְׂפַת כְּנַעַן, γλῶσσα ἡ Χαναανῖτις, Isa. xix, 18, "emphatically the language of the holy land consecrated to Jehovah, as contrasted with that of the profane Egypt," as Hävernick expresses it), and also the *Jews' language* (לְשׁוֹן יְהוּדִית, Ἰουδαϊστί, 2 Kings xviii, 26; Isa. xxxvi, 11, 13; Neh. xiii, 24), from the kingdom of Judah. The name "Hebrew language" nowhere occurs in the Old Test., since in general there is rarely anything said of the language of the Israelites; it appears in the prologue to Ecclus., Ἑβραϊστί, and in Josephus (*Ant.* I, i, 2), γλῶττα τῶν Ἑβραίων. In the New Test. Ἑβραϊστί (John v, 2; xix, 13, 17, etc.) and Ἑβραΐς διάλεκτος (Acts xxi, 40; xxii, 2; xxvi, 14) denote the *Aramaic*, which was spoken in the country at the time.† In later Jewish writers (as in the Targumists) the Hebrew language is called לְשׁוֹן הַקּוֹדֶשׁ (*the sacred tongue*), in contrast with the Aramaic (לְשׁוֹן חוֹל).

(2.) *Antiquity of the Hebrew Language.* — On this point, and the question whether the Hebrew was the primitive language, there is a great diversity of opinion. "It is clear," says Hävernick (*Introd.* p. 128), "that this question can be satisfactorily answered only by those who regard the Biblical narrative (viz. Gen. xi, 1 sq.) as true history. Those who, like the mass of recent interpreters, look at it from a mythical point of view cannot possibly obtain any results. Gesenius says that, as respects the antiquity and origin of the Hebrew language, if we do not take this mythical ac-

* There is a controversy as to the origin of this name. Aben-Ezra (d. 1168), Buxtorf (d. 1629), Loscher [F. E.] (d. 1749), Buddeus [J. G.] (d. 1764), Lengerke (d. 1855), Meier [E.] (d. 1866), Ewald (d. 1875), and others derive it from the Shemite *Eber* (Gen. x, 24; xi, 14 sq.), while most of the rabbins and of the fathers (as Jerome, Theodoret, Origen, Chrysostom), Arias Montanus, Paulus Burgensis, Münster, Luther, Grotius, Scaliger, Eusebius, Walton, Clericus, Rosenmüller, Gesenius, Eichhorn, Hengstenberg, Bleek, and others derive it from עֵבֶר, "beyond," following the Sept., which translates עִבְרִי (xiv, 13) by ὁ περάτης, "the man from beyond," referring to Abraham's immigration.

† The passage in Philo (*De Vita Mosis*, ii, 509, ed. Colon., Young's transl. iii, 82), according to which the original of the Pentateuch was written in Chaldaic, shows how much the Alexandrians of that time had lost the knowledge of the difference of the dialect, and is to be ascribed to Philo's ignorance in this department.

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count, we find ourselves *totally deserted by the historian.*" Returning, then, to the ancient view of this passage, we find that most of the rabbins,* the fathers,† the older theologians—Buxtorf [John], the son (*Dissert. Phil. Theol.* [Basil. 1662], Diss. i), Walton (*Proleg.* iii, 3 sq.), Pfeiffer [A.] (*Decas Select. Exercitt. Bibl.*, in his *Dubia Vexata*, p. 59 sq.), St. Morinus (*De Ling. Primæva* [Ultraj. 1694]), Löscher [Val.] (*De Causis Ling. Hebr.* i, 2, 5), Carpzov (*Rit. Sacr.* p. 174 sq.), among the moderns—and, with some limitation, Pareau, Hävernick, Von Gerlach, Baumgarten, and others, believe that Hebrew was the primitive language of mankind, while some contend that if any of the Asiatic tongues may claim the honor of being the ancestral language of our race, the palm should be given to the Sanscrit. Between these two opinions the question now rests, and "it is astonishing," says Prof. Müller (*Science of Language*, i, 133), "what an amount of real learning and ingenuity was wasted on this question during the 17th and 18th centuries. . . . It might have been natural for theologians in the 4th and 5th centuries, many of whom knew neither Hebrew nor any language except their own, to take it for granted that Hebrew was the source of all languages, but there is neither in the Old nor in the New Test. a single word to necessitate this view. Of the language of Adam we know nothing; but if Hebrew, as we know it, was one of the languages that sprang from the confusion of tongues at Babel, it could not well have been the language of Adam, or of the whole earth 'when the whole earth was still of one speech.'" The first who really conquered the prejudice that Hebrew was the source of all language was Leibnitz, the contemporary and rival of Newton. "There is as much reason," he said, "for supposing Hebrew to have been the primitive language of mankind as there is for adopting the view of Serapius, who published a work at Antwerp, in 1550, to prove that Dutch was the language spoken in Paradise." In a letter to Tenzel, Leibnitz writes: "To call Hebrew the primitive language is like calling the branches of a tree primitive branches, or like imagining that in some country hewn trunks would grow instead of trees. Such ideas may be conceived, but they do not agree with the laws of nature and with the harmony of the universe—that is to say, with the Divine Wisdom."

(3.) *Character and Development of the Hebrew Language.*—In relation to the rest of the Shemitic languages, the Hebrew, whether regarded as the primitive language or not, has for the most part retained the stamp of high antiquity, originality, and greater simplicity and purity of forms. In its earliest written state it exhibits, in the writings of Moses, a perfection of structure which was never surpassed. As it had, no doubt, been modified between the time of Abraham and Moses by the Egyptian and Arabic, so in the period between Moses and Solomon it was influenced by the Phœnician, and, down to the time of Ezra, continued to receive an accession of exotic terms which, though tending to enlarge its capabilities as a spoken and written tongue, materially affected the primitive simplicity and purity of a language compared with which none may be said to have been so poor, and yet none so rich. But with the period of the captivity there arose an entirely new literature, strikingly different from the earlier, and this is to be traced to the influence exerted by the Aramaic tongue upon the Hebrew, which had previously been developing itself within restricted limits. This was the introduction to its gradual decay, which did not become fully manifest, however, until the commencement of the Chaldæan period. Not only did the intrusion of this powerful Aramaic element greatly tarnish the purity of the Hebrew words and their grammatical formation, older ones having been altered and supplanted by newer ones, which are Aramaic for the most part;* it also obscured the understanding of the old language,† and it enfeebled its instinctive operations, until at length it stifled them. The consequence was that the capacity of observing grammatical niceties in the old pure Hebrew was entirely lost;‡ partly the distinction of prose and poetical diction was forgotten;§ and, finally, as the later writers went back upon the Pentateuch and other older compositions, many elements which had already died out of the language were reproduced as archaisms.‖

(4.) *Decay of the Hebrew Language.*—But the great crisis of the language occurs at the time of the captivity of Babylon. Then, as a spoken tongue, it became deeply tinged with Aramaic. The Biblical Hebrew, abiding in the imperishable writings of the prophets, continued to be the study of the learned; it was heard on the lips of the priest in the services of religion, and was the vehicle of written instruction; but as the medium of common conversation it was extensively affected, and, in the case of multitudes, superseded, by the idiom of the nation among whom Providence had cast their lot. So an Aramaized Hebrew, or a Hebraized Aramæan, continued to be spoken by such of them as resettled in Palestine under Ezra and Nehemiah, while the yet greater number who preferred the uninterrupted establishment of their families in Babylonia fell entirely into the use of Aramaic.

This decline of the popular knowledge of pure He-

* "And all the inhabitants of the earth were [of] one language, and of one speech, and one counsel; for they spake the holy language by which the world was created at the beginning" (Targum on Gen. xi, 1; comp. also Rashi and Aben-Ezra, *ad loc.*).

† The fathers of the Church have never expressed any doubt on this point. Jerome (d. 420), in one of his epistles to Damasus, writes, "The whole of antiquity (*universa antiquitas*) affirms that Hebrew, in which the Old Test. is written, was the beginning of all human speech;" and in his *Comm. in Soph.* c. 3, he says, "Linguam Hebraicam omnium linguarum esse matricem." Origen (d. 254), in his eleventh homily on the book of Numbers, expresses his belief that the Hebrew language, originally given through Adam, remained in that part of the world which was the chosen portion of God; not left, like the rest, to one of his angels. Chrysostom (d. 404) says, "God left in Eber's house the original language as a perpetual memory of his judgment" (*αὐτος ὁ Ἔβερ ἐμενε τὴν αὐτὴν ἔχων διάλεξιν, πιπερ καὶ πρότερον, ἵνα καὶ τοῦτο σημεῖον ἐιαρχες γενηται τῆς διαιρεσεως* [Hom. xxx, in Gen. p. 300, ed. Montf.]), and Augustine (d. 430), in his *De Civitate Dei*, xvi, 11, "Quæ lingua prius humano generi non immerito creditur fuisse communis, deinceps Hebræa est nuncupata" (i. e. his family [Heber's] preserved that language which is not unreasonably believed to have been the common language of the race; it was on this account thenceforth called Hebrew). Theodoret (d. 452), in *Quæst. in Genesin*, p. 60, however, believes, like Delitzsch, that the Syriac was the primitive language, holding that Hebrew was first introduced by *God through* Moses as a holy language.

* This is especially seen in the coining of new words for abstract ideas by means of prefixed letters or syllables added, as תַּגְמוּל for גְּמוּל (Psa. cxvi, 12); זְנוּנִים for זְנוּת (Ezek. xvi, 18, 20); בַּקָּשָׁה (Ezra i, 6; Esth. v, 3, 7, 8), etc.

† This is shown by the increasing use of the *scriptio plena*, as יְצוּמָה for יְצֻמָה; the interchange of the weak letters ה and א—for instance, חָיִךְ (1Chron. xiii, 12) for אָיֹךְ (2 Sam. vi, 9); the resolution of the *dagesh forte* in sharpened syllables by inserting a vowel, as אִתִּי for אִתִּי (1 Chron. xi, 31), or by inserting a liquid, as הַרְמֶשֶׂךְ for הַמֶּשֶׂךְ (xviii, 5, 6).

‡ Interchange of אֵת as the sign of the accusative, and as meaning "with"—for instance, Jer. i, 16; xix, 10; xx, 11, etc.; the use of ל to mark the accusative instead of the dative (1 Chron. v, 26; xvi, 37; xxix, 20, 22, etc.); the use of עַל instead of אֶל; the use of Aramaic forms of inflection, as, אַתְּי for אַתְּ (Jer. iv, 30); יְתִי for יָתִ (ii, 33; iii, 4, 5; iv, 19), etc.

§ Comp. בָּהָה (Piel), "to be afraid" (Ezra iv, 4, elsewhere only the substantive בֶּלָהָה in poetry); זָנַח, "to reject with loathing" (1 Chron. xxviii, 9; 2 Chron. xi, 14; xxix, 19, earlier only in poets, and in Hos. viii, 3, 5; Zech. x, 6).

‖ E. g. מִרְאֶה, "species" (Ezek. xlvii, 10, taken from the Pentatench); מְשׂוּרָה, "a measure" (1 Chron. xxiii, 29; Ezek. iv, 11, 16, etc., from Lev. xix, 35); נָכַל, "to act cunningly" (Mal. i, 14; Psa. cv, 25, from Gen. xxxvii, 18 or Numb. xxv, 18), etc.

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brew gave occasion to the appointment of an order of interpreters (*meturgemadin*) in the synagogue for the explication of the Scriptures in this more current dialect, as can be seen from Neh. viii, 8, where we read, "They [the priests and Levites] read in the book, in the law of God מְפֹרָשׁ, and appended thereto the sense, and caused them to understand the reading," where the word means, "with an explanation subjoined," i. e. with an interpretation added, with an explanation in Chaldee, the vulgar tongue, as appears from the context and by a comparison of Ezra iv, 18 and verse 7. Accordingly, the Talmudists have already correctly explained our passage מפרש זה תרגום, and so also Clericus, Dathe, etc. See TARGUM.

But while these changes were taking place in the vernacular speech, the Hebrew language itself still maintained its existence. It is a great mistake to call Hebrew a dead language. It has never died, it will never die. In the days to which we are now referring, it was still loved and revered by the Jewish people as the "holy tongue" of their patriarchs and prophets. Not only the remaining canonical Scriptures, but the prayers and hymns of the Temple and synagogue, were, for the most part, written in it, and even the inscriptions of the coinage retained both the language and the more antique characters, in preference to those more recently introduced by Ezra.

(5.) *The Written Hebrew.*—About the time when the language underwent this internal change, it was also changed externally. That we have not the original Hebrew characters in MS. and printed texts of the Bible is evident from a tradition we have in the Talmud that "at first the law was given to Israel in the Hebrew writing and the holy tongue, and again it was given to them in the days of Ezra in the Assyrian writing and the Syrian tongue. They chose for the Israelites the Assyrian writing and the holy tongue, and left to the *Idiotæ* (i. e. the Samaritans) the Hebrew writing and the Syrian tongue. . . . And although the law was not given by Ezra's hand, yet the writing and language were called the Assyrian" (*Sanhedr.* xxi, 2; xxii, 1).* This Assyrian writing (כְּתָב אַשׁוּרִי) is also called "square writing" (כְּתָב מְרֻבָּע), "correct writing" (כְּתִיבָה הַגָּה), and by the Samaritans "Ezra's writing" (כְּתָב עֶזְרָא). We must suppose that the square character, which came into use after the exile, only gradually thrust the elder character aside; for in the Maccabæan coinage the ancient Hebrew character was used, and while we may trace back the origin of the new characters nearly to the times of Ezra, certain it is that at a later time it was perfected in its present form, and long before the time of the Talmud, since there we find directions given concerning the writing of the alphabet, of which we will speak farther on.

(6.) *Tradition, Period of the Hebrew Language.*—It is chiefly among the Jews of Palestine that we are to seek the preservation of the knowledge of the Hebrew language. Though the Hebrew ceased to be even a written language, yet for practical ends in the usages of worship the study of the old Hebrew documents became for them an indispensable duty, for which the affinity of the language they used must have offered them peculiar facilities. Hence, as early as the book of Sirach (Ecclesiasticus), which was probably written between B.C. 290 and 280, mention is made of the study of Scripture as the chief and fairest occupation of the *γραμματεύς*, the *ἐπανοεῖσθαι ἐν νόμῳ ὑψίστου*, and *σοφίαν πάντων ἀρχαίων ἐκζητήσει, καὶ ἐν προφητείαις ἀσχοληθήσεται* (xxxix, 1 sq.). The more erudite study of Hebrew Scripture was prosecuted in Palestine and Babylonia from the days of Ezra, not only by individual scribes, but also in formal schools and academies, the בָּתֵּי סְפָרִים, also בָּתֵּי רַבָּנָן, and בָּתֵּי יְשִׁיבוֹת, which were established there before the time of Christ. The chief seat of these at first was principally at Jerusalem, then after the destruction of this city by the Romans it was transferred to Jamnia or Jabneh, under Jochanan ben-Zachai (q. v.), till under Gamaliel III ben-Jehudah I (A.D. 193–220) Tiberias became the seat of learning. Among the teachers of Tiberias, rabbi Jehudah the Holy, or hak-Kodesh (q. v.), the compiler of the Mishna, obtained a remarkable reputation in the latter half of the 2d century. After his death, the seat of this scriptural erudition was once more transplanted to Babylonia, where, with reference to this, the schools at certain cities on the Euphrates—Sora, Pumbaditha, and Nahardea—attained pre-eminently to high esteem. Still, along with these, the Palestinian schools subsisted uninterruptedly, especially the school at Tiberias, and to the labors of these schools are due in part the Targums, but principally the Talmud and the Masorah.

The activity of these schools took different shapes at different periods, and into four of these periods it may be divided: 1. The period of the *more ancient Sopherim* (scribes, רִאשׁוֹנִים סוֹפְרִים), from the close of the canon to the ruin of the Jewish commonwealth. They settled fixedly the external and internal form of the sacred text (מִקְרָא), the correct writing and reading, the arrangement of the books and their sections, the numbering of the verses, words, and letters, etc. 2. The period of the *Talmudists*, from the 2d to the 6th century of the Christian æra. 3. The period of the *Masorites*, from the 6th to the 9th century. 4. The period of the *Grammarians* and *Expositors*, from the 9th to the 16th century. Following the example of the Arabians, they endeavored to lay a scientific foundation for Hebrew philology and for understanding the text of the Bible, by means of various labors in grammar and lexicography, including the comparison of the Aramaic and Arabic dialects.

For the history of the philological study of the Hebrew language, the reader is referred to the art. HEBREW LANGUAGE in this *Cyclopædia*, where he will also find more details.

V. *Relation of the Shemitic Languages to the Indo-European Languages.*—One of the most vexed questions of comparative philology is that of the relation of the Shemitic family to that of the Indo-European. As early as the year 1778 Nathaniel Brassey Halhed, in his *Grammar of the Bengal Language*, said, "I have been astonished to find the similitude of Sanscrit words with those of Arabic [= the Shemitic], and these not in technical and metaphorical terms, which the mutuation of refined arts and improved manners might have occasionally introduced, but in the main *groundwork of language*, in monosyllables, in the names of numbers, and the application of such things as would be first discriminated on the immediate dawn of civilization." When the Sanscrit became better known in Europe, scholars like Adelung, Klaproth, Bopp, etc., in their studies on comparative philology, undertook to trace out the affinity between these two families. Untenable as were their theories, yet they paved the way. With greater precaution Gesenius entered upon the arena of comparative philology. Being persuaded that the Hebrew has no relation with the Indo-European languages, the main object of his comparisons was to find out analogies, while in such words as appeared to him to have some similarity with the oldest original languages of Eastern Asia, as שבע, *seven*, Sanscrit, *sapta*; נער, *a youth*, Sanscrit, *nar*, etc., he either perceived marks of early borrowings or a play of accident. First, however, went a step further, and espoused the unhappy idea of a Sanscrito-Shemitic stem, which divides itself into the Sanscrit, Medo-Persian, Shemitic, Græco-Latin, Germanic, and Slavic families. But the

* Jerome, in *Prol. Gal.*: "Certum est, Esdram . . . alias literas reperis-e, quibus nunc utimur, cum ad illud usque tempus iidem Samaritanorum et Hebræorum characteres fuerint." See also Origen, in Ezra ix, 4; Psa. ii (iii, 539).

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advancement in the science of the Indo-European languages has shown that there is no connection whatever between these two languages; and even Delitzsch's endeavor has not been able to prove the contrary, although it must be admitted that he was the first to bring about (in his *Jesurun sive Isagoge in Grammaticam et Lexicographiam Linguæ Hebraicæ* [Grimmæ, 1838]) some system and method in the comparison of these languages. Of still less value is the endeavor of E. Meier, who, in his *Hebr. Wurzelwörterbuch* (Mannheim, 1845), seeks to trace back the Shemitic triliteral stems to monosyllabic biliteral roots, and from their fundamental meanings to derive the meanings of our Hebrew words in their various modifications. "This," as Bleek remarks, "is an attempt which merits attention, although he certainly brings forward many things which are uncertain, and even improbable." Without enlarging any further upon this question, which is to this very day a matter of dispute, we will only mention those who made the subject a matter of investigation. Among those who believe in a relation between the Shemitic and Indo-European languages we mention Ewald (*Ausf. Lehrb. der hebr. Sprache* [8th ed. 1870], p. 31, Olshausen (*Lehrb. der hebr. Sprache*, 1861, p. 6 sq.), Lassen (*Indische Alterthumskunde* [2d ed.], i, 637 sq.); Lepsius, Schwartze, Benfey, and Bunsen, who, with the help of the Egyptian, tried to bring about the result, M. Müller and Steinthal, who believe not only in the possibility, but also in the probability, of such connection; Eugène Burnouf and Pictet, who admit it with some reserve. To these we may add the names of Ascoli, R. v. Raumer, Renan, and more especially that of Friedrich Delitzsch, who, in his work (the latest, so far as we know) *Studien über indogermanisch-semitische Wurzelverwandtschaft* (Leips. 1873), has not only given a *résumé* of the labors of his predecessors and a list of their works, but has also taken up the subject of relationship. Whether his researches will bring more light into the chaos of opinions, and prove themselves more acceptable, is yet to be seen. See PHILOLOGY.

VI. *Literature.*—See, besides the articles "Shemitic Languages" in Kitto's *Cyclop.* and Smith's *Dictionary of the Bible*, the introductions of Bleek, Keil, and Hävernick; Renan, *Histoire Générale et Système Comparé des Langues Sémitiques* (4th ed. Paris, 1863); the literature as given in Delitzsch's *Studien;* the introductions to the Hebrew grammars of Gesenius, Bottcher, Preiswerk, and Bickell (Engl. transl. by Curtiss [Leips. 1877]). The literature on the different languages is found under their respective heads in this *Cyclopedia* and supplemented in this article. The more recent will be found in Friederici's *Bibliotheca Orientalis* (London, 1876–78). (B. P.)

Shemoneh Esreh (שמונה עשרה) is a collection of eighteen benedictions, called *Tephillah*, or prayer *κατ' ἐξοχήν*, which every Israelite is bound to say every day. They constitute a very important part of the Jewish liturgy, and in their present form must have originated about A.D. 100, although many parts belong to the ante-Christian period. In the present form there are nineteen instead of eighteen, one having been added by Samuel the Little (q. v.) against the Sadducees, the so-called ברכת הצדוקים or ברכת המינים, i. e. the prayer against the Minim, a name applied to Christians. These benedictions are as follows:

1. (ברוך) "Blessed art thou, O Lord our God, and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, the great God! powerful and tremendous, the most high God! bountifully dispensing benefits, the Creator of all things; who, remembering the piety of the fathers, wilt send a redeemer to their posterity for his name's sake in love. Remember us unto life, O King! thou who delightest in life, and write us in the book of life for thy sake, O God of life. O King, thou art our Supporter, Saviour, and Protector. Blessed art thou, O Lord! the shield of Abraham."

2. (אתה גבור) "Thou, O Lord! art forever powerful; thou restorest life to the dead, and art mighty to save; sustaining by thy benevolence the living, and by thine abundant mercies animating the dead; supporting those that fall, healing the sick, setting at liberty those that are in bonds; and performest thy faithful words unto those that sleep in the dust? Who is like unto thee, O Lord! most mighty? or who may be compared with thee, the King who killeth and again restoreth life, and causeth salvation to flourish? Who is like unto thee, most merciful Father! who rememberest thy creatures to life. Thou art also faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead."

3. (אתה קדוש) "Thou art holy, and holy is thy name, and the saints praise thee daily. Selah. Blessed art thou, O Lord, holy God! We will sanctify thy name in the world, as thy sanctifiers in the heavens above; as it is written by the hands of thy prophet, And one called unto another and said, Holy, Holy, Holy, O Lord of Hosts! the whole earth is full of his glory. And against each other with blessings they say, Blessed be the glory of the Lord, from his place. And in thy holy word thou hast written, saying, the Lord shall reign forever, thy God in Zion, from generation to generation. Praise ye the Lord. Unto all generations we will declare thy greatness, and to all eternity we will sanctify thy holiness; and thy praise, O our God! shall not depart from our mouths, for ever and ever: for thou art Almighty, great and holy King! blessed art thou, O Lord, the God most holy!"

4. (אתה חונן) "Thou favorest mankind with knowledge and teachest them understanding. Thou hast favored us with the knowledge of thy law, and thou hast taught us to perform the statutes of thy will; and thou hast made us a division, O Lord our God! between the holy and the profane, between light and darkness, between Israel and the nations, and between the seventh day and the six days of work. O our Father, our King! let us rest in peace on those days which approach towards us, free from all sins, and clean from all iniquities, and make us steadfast in thy fear. And let us be favored with knowledge, wisdom, and understanding. Blessed art thou, O Lord, the favorer of knowledge."

5. (השבינו) "Return us, O our Father! to the observance of thy law, and draw us near, O our King! to thy service; and convert us to thee by perfect repentance. Blessed art thou, O Lord, who vouchsafest repentance."

6. (סלח) "Forgive us, we beseech thee, O our Father! for we have sinned; pardon us, O our King! for we have transgressed; for thou art ready to pardon and to forgive. Blessed art thou, O Lord! who art gracious, and ready to pardon."

7. (ראה) "Oh, look upon our afflictions, we beseech thee, and plead our cause; and redeem us speedily for the sake of thy name; for thou art a mighty Redeemer. Blessed art thou, O Lord! who redeemest Israel."

8. (רפאנו) "Heal us, O Lord! and we shall be healed; save us, and we shall be saved; for thou art our praise. Oh, grant us a perfect cure for all our wounds; for thou art an omnipotent King, a merciful and faithful physician. Blessed art thou, O Lord! who healest the diseases of thy people Israel."

9. (ברך עלינו) "O Lord our God! bless this year for us, as also every species of its fruits for our benefit; and bestow (*in winter say*, dew and rain for) a blessing upon the face of the earth. Oh, satisfy us with thy goodness, and bless this year as other good and fruitful years. Blessed art thou, O Lord! who blessest the years."

10. (תקע) "Oh, sound the great cornet, as a signal for our freedom; hoist the banner to collect our captives, so that we may all be gathered together from the four corners of the earth. Blessed art thou, O Lord! who gatherest together the outcasts of thy people Israel."

11. (השיבה) "Oh, restore our judges as aforetime, and our counsellors as at the beginning; remove from us sorrow and sighing. O Lord! reign thou alone over us in kindness and mercy; and justify us in judgment. Blessed art thou, O Lord! the King who loveth righteousness and justice."

12. (ולמלשינים) "And let there be no hope for the calumniators, let all heretics (Minim) speedily pass away, and let all thine enemies be cut off. Speedily root up, break down, and tear up the wicked, and lay them low speedily, in our days: blessed be the Lord, who breaketh down the enemies, and layeth low the wicked." (This prayer is altered in most editions of the Jewish Prayer-book.)

13. (על הצדוקים) "O Lord our God! may thy tender mercy be moved towards the just, the pious, and the elders of thy people, the house of Israel; the remnant of their scribes, the pious proselytes, as also towards us: and bestow a good reward unto all who faithfully put their trust in thy name; and grant that our portion may ever be with them, so that we may not be put to shame;

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for we trust in thee. Blessed art thou, O Lord! who art the support and confidence of the just."

14. (ירושלים) "Oh, be mercifully pleased to return to Jerusalem, thy city; and dwell therein, as thou hast promised. Oh, rebuild it shortly, even in our days, a structure of everlasting fame, and speedily establish the throne of David thereon. Blessed art thou, O Lord! who rebuildest Jerusalem."

15. (את צמח) "Oh, cause the offspring of thy servant David speedily to flourish, and let his horn be exalted in thy salvation; for we daily hope for thy salvation. Blessed art thou, O Lord! who causest the horn of salvation to flourish."

16. (שמע קולנו) "Hear our voice, O Lord our God! Oh, have compassion and mercy upon us, and accept our prayers with mercy and favor; for thou art omnipotent. Thou hearkenest to prayers and supplications, and from thy presence, O our King! dismiss us not empty; for thou hearest the prayers of thy people Israel in mercy. Blessed art thou, O Lord! who hearkenest unto prayers."

17. (רצה) "Graciously accept, O Lord our God! thy people Israel, and have regard unto their prayers. Restore the service to the inner part of thine house; and accept of the burnt-offerings of Israel, and their prayers with love and favor. And may the service of Israel, thy people, be ever pleasing to thee. Oh that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restorest thy divine presence unto Zion."

18. (מודים) "We bow down before thee, because thou art Jehovah, our God, and the God of our fathers for ever and ever. The Rock of our lives, the Shield of our salvation art thou, from generation to generation. We will bless thee, and show forth thy praises for these our lives, which are in thy hand, and for our souls, which we commit to thee, and for thy wondrous works, which we witness every day; for thy marvellous doings and thy mercies at all times—evening, morning, and noon. Gracious God! because thy mercies are without bounds; merciful Lord! because thy kindnesses are never done, we trust in thee to all eternity."

19. (שים שלום) "Oh, grant peace, happiness, and blessing, grace, favor, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord our God, the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace."

In the prayer-books of the so-called Reformed Jews, these benedictions and all such as allude to the bringing back to Jerusalem and to the Messiah have undergone very great changes. The first and last three are considered to be the most ancient. They are undoubtedly of the Sopherite age, and probably belong to the time of Simon the Just. The others belong to five or six epochs, extending over a period of three hundred years. The benedictions are mentioned in the Mishna, *Rosh hash-Shanah*, c. iv; *Berachoth*, iv, 3; Tosiphta *Berachoth*, c. iii; Jerusalem *Berachoth*, c. ii, *Megilla*, 17 a. See Zunz, *Gottesdienstliche Vorträge der Juden*, p. 367 sq.; Schürer, *Lehrbuch der neutestamentlichen Zeitgeschichte*, p. 499 sq. (B. P.)

Shem-Tob (שֵׁם טוֹב, i. e. *good name*), a name common to many Jewish writers, of whom we mention the following:

1. Ben-Abraham Ibn-Gaon, a famous Cabalist, born 1283, died about 1332, the author of many Cabalistic works.

2. Ben-Shem-Tob, who died in 1430, is the author of ספר האמונות, or the *Book of Faithfulness*, in which he attacks the Jewish philosophers Aben-Ezra, Maimonides, Levi ben-Gershon, etc., and denounces the students of philosophy as heretics, maintaining, however, that the salvation of Israel depends upon the Cabala. He also wrote דרשות על התורה, or homilies on the Pentateuch, the feasts and fasts, etc., in which the Cabalistic doctrines are fully propounded.

3. Isaac Shaprut, a native of Tudela. He was a celebrated philosopher, physician, and Talmudist, and wrote, under the title of אבן בחן, *The Touchstone*, a polemical work against Christianity, inveighing bitterly against the doctrines of the Trinity, incarnation, transubstantiation, etc. One portion of the book consists of a translation of Matthew's Gospel into Hebrew, said to be so unfairly performed that, among other faults, the names in the genealogy are grossly misspelled, and are therefore of no avail for comparison with the Old Test. To each chapter are subjoined questions for Christians to answer. An appendix to the work is called "Replies to Alfonso the Apostate." The MS. is still in Rome, and dated at Turiasso, Old Castile, 1340. He also wrote *Remarks* on Aben-Ezra's *Commentary on the Law* under the title צמנת פנינה, and *The Garden of Pomegranates*, פרדס רמונים, explaining the allegories of the Talmud.

See Fürst, *Bibl. Jud.* iii, 259, 265 sq.; De Rossi, *Dizionario Storico*, p. 289, 301 sq.; id. *Bibl. Jud. Antichrist.* p. 103 sq.; Ginsburg, *The Kabalah*, p. 111, 122; Lindo, *History of the Jews in Spain*, p. 159; Finn, *Sephardim*, p. 308 sq.; Steinschneider, *Jewish Literature*, p. 127; Grätz, *Gesch. d. Juden*, viii, 23 sq.; Cassel, *Lehrbuch der jüd. Gesch. u. Literatur*, p. 283, 257, 302, 304, 316. (B. P.)

Shemu'ël (Heb. *Shemuël'*, שְׁמוּאֵל, *heard of God*, the same as *Samuel* [q. v.]), the name of three Hebrews.

1. (Sept. Σαλαμιήλ.) Son of Ammihud and commissioner from the tribe of Simeon, among those appointed by Moses to divide Palestine (Numb. xxxiv, 20). B.C. 1618.

2. (Sept. Σαμουήλ.) A more correct Anglicism (1 Chron. vi, 33) of the name of the prophet Samuel (q. v.).

3. (Sept. Ἰσαμουήλ.) A descendant of Tola, the son of Issachar, among the chiefs of that tribe in David's time (1 Chron. vii, 2). B.C. 1014.

Shen (Heb. with the art., *hash-Shén*, הַשֵּׁן, *the tooth*; Sept. ἡ παλαιᾶ, Vulg. *Sen*), a place mentioned only in 1 Sam. vii, 12, defining the spot at which Samuel set up the stone Ebenezer to commemorate the rout of the Philistines. The pursuit had extended to "below Bethcar," and the stone was erected "between the Mizpah and between the Shen." The Targum has *Shinna*. The Peshito-Syriac and Arabic versions render both Bethcar and Shen by *Beit-Jasan*, evidently following the Sept., which appears to have read ישׁן, *yashan*, i. e. old. The name indicates not a village, but merely a sharp *rock* or conspicuous crag in the vicinity, like Seneh (1 Sam. xiv, 4). See Ebenezer.

Shena'zar (Heb. *Shenatstsar'*, שְׁנַאצַר, *fiery tooth* [Gesenius], or *splendid leader* [Fürst]; Sept. Σανεσάρ v. r. Σαναζάρ), fourth named of the seven sons of king Jeconiah, or Jehoiakim, born during his captivity (1 Chron. iii, 18). B.C. post 606.

She'nir (Heb. *Shenir'*, שְׁנִיר [so in Deut. iii, 9; Cant. iv, 8, but in 1 Chron. v, 23, Ezek. xxvii, 5, *Senir'*, שְׂנִיר], Gesenius, "coat of *mail*, or *cataract*;" Fürst, "either a projecting mountain-*peak* or *snow*-mountain;" Sept. Σανιρ v. r. Σενιρ), the Amoritish name for the mountain in the north of Palestine (Deut. iii, 9, Ezek. xxvii) which the Hebrews called *Hermon*, and the Phœnicians *Sirion;* or perhaps it was a name rather for a portion of the mountain than for the whole. In 1 Chron. v, 23, and Cant. iv, 8, Hermon and it are mentioned as distinct. Abulfeda (ed. Kohler, p. 164, quoted by Gesenius) reports that the part of Antilebanon north of Damascus—that usually denominated *Jebel esh-Shurky*, "the East Mountain"—was in his day called *Senir*. The use of the word in Ezekiel is singular. In describing Tyre we should naturally expect to find the Phœnician name (Sirion) of the mountain employed, if the ordinary Israelitish name (Hermon) were discarded. That it is not so may show that in the time of Ezekiel the name of Senir had lost its original significance as an Amoritish name, and was employed without that restriction. The Targum of Joseph on 1 Chron. v, 23 (ed. Beck) renders Senir by טוּר מֵישְׁרֵי פַּרְזֵי, of which the

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most probable translation is "the mountain of the plains of the Perizzites." In the edition of Wilkins the text is altered to מַסְרֵי פְּרִזִּי, "the mountain that corrupteth fruits," in agreement with the Targums on Deut. iii. 9, though it is there given as the equivalent of Sirion. Which of these is the original it is perhaps impossible now to decide. The former has the slight consideration in its favor that the Hivites are specially mentioned as "under Mount Hermon," and thus may have been connected or confounded with the Perizzites; or the reading may have arisen from mere caprice, as that of the Samaritan version of Deut. iii, 9 appears to have done.—Smith. See ANTILIBANUS.

Sheôl, שְׁאוֹל. This Hebrew name for "the place of departed spirits," and the "state of the dead," is used in a variety of senses by the writers of the Old. Test., which it is desirable to investigate, referring to the articles HELL, HADES, etc., for the general opinions of the Jews respecting the continuance of existence after death.

I. *Signification of the Word.*—The word is usually said to be derived from שָׁאַל, *shaál*, "to ask or seek," and may be supposed to have the same metaphorical signification as the *orcus rapax* of the Latins, or "the insatiable sepulchre" of English writers. This etymology, however, is rather uncertain, and no aid can be obtained from the cognate Shemitic languages, for, though the word occurs in Syriac and Ethiopic, its use is too indeterminate to afford any clue to its origin. We are therefore left to determine its meaning from the context of the most remarkable passages in which it occurs.

The first is (Gen. xxxvii, 35) · "And (Jacob) said, I will go down *into the grave* (שְׁאֹלָה, *sheólah*) unto my son mourning." The meaning of this passage is obviously given in the translation. There is rather more difficulty in Numb. xvi, 30, where Moses declares that Korah and his company shall go down alive into *sheôl* (שְׁאֹלָה, *sheólah*), and in ver. 33, which describes the fulfilment of the prophecy. But on referring to Deut. xxxii, 22, we find that *sheôl* is used to signify "the underworld." "For a fire is kindled in mine anger, and it shall burn to the lowest hell" (שְׁאוֹל תַּחְתִּית, *sheól techithith*); to which the sequel gives the following parallelism: "It shall set on fire the foundations of the mountains." Hence it would appear that, in the description of Korah's punishment, *sheól* simply means the interior of the earth, and does not imply a place of torment. In 2 Sam. xxii, 6 the English version stands thus: "The sorrows of hell compassed me about; the snares of death prevented me." The English word "hell" (from the Saxon *helá*, "to conceal") does not here mean a place of torment, as will at once appear from a literal translation of the passage in which the parallelism of the Hebrew is preserved. "The snares of *sheól* (חֶבְלֵי שְׁאוֹל, *chebléy sheól*) encompassed me." "The nets of death (מוֹקְשֵׁי מָוֶת, *mokeshéy mâveth*) came upon me." Thus viewed, it appears that "the snares of *sheól*" are precisely equivalent to "the nets of death." In Job xi, 8, there seems to be an allusion to a belief—common among ancient nations—that there is a deep and dark abyss beneath the surface of the earth, tenanted by departed spirits, but not necessarily a place of torment:

> Canst thou explore the deep things of God?
> Canst thou comprehend the whole power of the Almighty?
> Higher than heaven! What canst thou do?
> Deeper than *sheól!* What canst thou know?

Again (xxvi, 5, 6), in the description of God's omnipotence:

> *Sheól* is open before him,
> And there is no covering for the region of the dead.

In Isa. xiv, 9, "*Sheôl* from beneath is moved for thee to meet thee at thy coming," the meaning of the prophet is, that when the king of Babylon, whose miserable fate he is predicting, should go down into the underworld, or *sheól*, the ghosts of the dead would there rise up to meet him with contumely and insult. Our English version in this passage renders *sheól* "hell;" but, clearly, the place of torment cannot be meant, for it is said in ver. 18 that all the kings of the nations repose *in glory* there—that is, "rest in their sepulchres, surrounded by all the ensigns of splendor which the Eastern nations were accustomed to place around the bodies of deceased kings."

These and many other passages which might be quoted sufficiently prove that a belief in futurity of existence was familiar to the Hebrews, but that it was unfixed and indeterminate. It is difficult, and in some cases impossible, to determine whether the term *sheól*, when used in a menacing form, implies the idea of future punishment or premature death. Hence, while we are led to conclude, with the Articles of the Church of England, that "the old fathers did not look merely to transitory promises," we see that only through the Gospel were "life and immortality brought to light."

II. *Is Sheól a Place?*—According to the notions of the Jews, *sheól* was a vast receptacle where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior paradise, they supposed to be in the upper part of this receptacle; while beneath was the abyss, or *Gehenna* (Tartarus), in which the souls of the wicked were subjected to punishment.

The question whether this is or is not the doctrine of the Scriptures is one of much importance, and has, first and last, excited no small amount of discussion. It is a doctrine received by a large portion of the nominal Christian Church; and it forms the foundation of the Roman Catholic doctrine of Purgatory, for which there would be no ground but for this interpretation of the word *Hades*. The question, therefore, rests entirely upon the interpretation of this latter word. At the first view the classical signification would seem to support the sense above indicated. On further consideration, however, we are referred back to the Hebrew *sheól*; for the Greek term did not come to the Hebrews from any classical source or with any classical meanings, but through the Sept. as a translation of their own word; and whether correctly translating it or not is a matter of critical opinion. The word *Hades* is, therefore, in no wise binding upon us in any *classical* meaning which may be assigned to it. The real question, therefore, is, what is the meaning which *sheól* bears in the Old Test. and Hades in the New? A careful examination of the passages in which these words occur will probably lead to the conclusion that they afford no real sanction to the notion of an intermediate place of the kind indicated, but are used by the inspired writers to denote *the grave*—the resting-place of the bodies both of the righteous and the wicked; and that they are also used to signify *hell*, the abode of miserable spirits. But it would be difficult to produce any instance in which they can be shown to signify the abode of the spirits of just men made perfect, either before or after the resurrection.

As already seen, in the great majority of instances *sheól* is, in the Old Test., used to signify the grave, and in most of these cases is so translated in the A. V. It can have no other meaning in such texts as Gen. xxxvii, 35; xlii, 38; 1 Sam. ii, 6; 1 Kings ii, 6; Job xiv, 13; xvii. 13, 16; and in numerous other passages in the writings of David, Solomon, and the prophets. But as the grave is regarded by most persons, and was more especially so by the ancients, with awe and dread as being the region of gloom and darkness, so the word denoting it soon came to be applied to that more dark and gloomy world which was to be the abiding-place of the miserable. Where our translators supposed the word to have this sense, they rendered it by "hell." Some of the passages in which this has been done may

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be doubtful, but there are others of which a question can scarcely be entertained. Such are those (as Job xi. 8; Psa. cxxxix, 8; Amos ix, 3) in which the word denotes the opposite of heaven, which cannot be the grave nor the general state or region of the dead, but hell. Still more decisive are such passages as Psa. ix, 17; Prov. xxiii, 9; in which *sheôl* cannot mean any place, in this world or the next, to which the righteous as well as the wicked are sent, but the penal abode of the wicked as distinguished from and opposed to the righteous. The only case in which such passages could, by any possibility, be supposed to mean the grave would be if the grave—that is, extinction—were the *final* doom of the unrighteous.

In the New Test. the word ᾅδης is used in much the same sense as שְׁאוֹל in the Old, except that in a less proportion of cases can it be construed to signify "the grave." There are still, however, instances in which it is used in this sense, as in Acts ii, 31; 1 Cor. xv, 55; but in general the Hades of the New Test. appears to be no other than the world of future punishments (e. g. Matt. xi, 23; xvi, 18; Luke xvi, 23).

The principal arguments for the intermediate Hades as deduced from Scripture are founded on those passages in which things "under the earth" are described as rendering homage to God and the Saviour (Phil. ii, 10; Rev. v, 13. etc.). If such passages, however, be compared with others (as with Rom. xiv, 10, 11, etc.), it will appear that they must refer to the day of judgment, in which every creature will render some sort of homage to the Saviour; but *then* the bodies of the saints will have been already raised, and the intermediate region, if there be any, will have been deserted.

One of the seemingly strongest arguments for the opinion under consideration is founded on 1 Pet. iii, 19, in which Christ is said to have gone and "preached to the spirits in prison." These spirits in prison are supposed to be the holy dead—perhaps the virtuous heathen—imprisoned in the intermediate place, into which the soul of the Saviour went at death that he might preach to them the Gospel. This passage must be allowed to present great difficulties. The most intelligible meaning suggested by the context is, however, that Christ by his spirit preached to those who in the time of Noah, while the ark was preparing, were disobedient, and whose spirits were thus in prison awaiting the general deluge. Even if that prison were Hades, yet what Hades is must be determined by other passages of Scripture; and, whether it is the grave or hell, it is still a prison for those who yet await the judgment-day. This interpretation is in unison with other passages of Scripture, whereas the other is conjecturally deduced from this single text. See SPIRITS IN PRISON.

Another argument is deduced from Rev. xx, 14, which describes "death and Hades" as "cast into the lake of fire" at the close of the general judgment—meaning, according to the advocates of the doctrine in question, that Hades should then cease as an intermediate place. But this is also true if understood of the grave, or of the general intermediate *condition* of the dead, or even of hell, as once more and forever reclaiming what it had temporarily yielded up for judgment—just as we every day see criminals brought from prison to judgment, and, after judgment, returned to the prison from which they came.

It is further urged, in proof of Hades being an intermediate place other than the grave, that the Scriptures represent the happiness of the righteous as incomplete till after the resurrection. This must be admitted; but it does not thence follow that their souls are previously imprisoned in the earth, or in any other place or region corresponding to the Tartarus of the heathen. Although at the moment of death the disembodied spirits of the redeemed ascend to heaven and continue there till the resurrection, it is very possible that their happiness shall be incomplete until they have received their glorified bodies from the tomb and entered upon the full rewards of eternity.

On this subject, see Dr. Enoch Pond, *On the Intermediate Place*, in *American Biblical Repository* for April, 1841, whom we have here chiefly followed; comp. Knapp, *Christian Theology*, § 104; Meyer, *De Notione Orci ap. Hebræos* (Lub. 1793); Bahrens, *Freimüthige Untersuchungen über d. Orkus d. Hebräer* (Halle, 1786); Witter, *De Purgatorio Judæorum* (Helms. 1704); *Journ. Sac. Lit.* Oct. 1856.

Shepard, David A., a minister of the Methodist Episcopal Church, was born in Augusta, Oneida Co., N. Y., June 2, 1802. He professed conversion in his sixteenth year, and received license as a local preacher when twenty. In 1824 he was admitted on trial in the Genesee Conference. During his active ministry he served as presiding elder on the Chenango, Cayuga, Susquehanna, and Wyoming districts; and also five years as chaplain to Auburn state-prison. In 1873 he took a superannuated relation, which he held until his death, at Washington, D. C., Oct. 8, 1876. He was for some time previous a member of the Wyoming Conference. See *Minutes of Annual Conferences*, 1877, p. 59.

Shepard, Hiram, a minister of the Methodist Episcopal Church, was born in Turin, Lewis Co., N. Y., July 8, 1804, and at the age of eighteen he made a profession of religion. In 1830 he was licensed to preach, and was admitted into the Black River Conference. He continued to be actively engaged in preaching until his death, which occurred at Malone, N. Y., May 25, 1863. He was an able defender of the truth and an impressive minister. See *Minutes of Annual Conferences*, 1863, p. 115.

Shepard, Lewis Morris, a Presbyterian minister, was born in Potsdam, St. Lawrence Co., N. Y., in 1810. He was converted at the age of sixteen; was educated at the Oneida Institute at Whitesborough, N. Y.; studied theology privately; was licensed to preach by Watertown Presbytery, Aug. 29, 1838, and ordained and installed by the same body at Theresa, Jefferson Co., N. Y., in February, 1839. In that vicinity he preached for twelve years, occupying different localities, at Theresa and Plesis, then at Champion, Smithville, and North Adams. In 1850 he united with the Albany Presbytery and supplied the Church at Tribe's Hill until 1852, when he removed to Monroe, Fairfield Co., Conn., where he labored until 1858, when he became pastor of the Church in Huron, Wayne Co., N. Y. In every place where he labored he had more or less evidence that his work was owned by the Master of the vineyard. He died Oct. 16, 1863. Mr. Shepard was an earnest, diligent, and self-denying minister of Christ. See Wilson, *Presb. Hist. Almanac*, 1865, p. 170. (J. L. S.)

Shepard, Mase, a Congregational minister, was born May 28, 1759. When about twenty-one years of age he was led to Christ, and immediately his thoughts were turned towards the ministry. He prepared for college under the direction of the Rev. William Conant, of Lyme, N. H., entered Dartmouth College in 1781, and graduated in 1785. He then studied theology with Rev. Ephraim Judson, of Taunton, and on Sept. 19, 1787, was settled at Little Compton, R. I. He died in perfect calmness after a short illness, Feb. 14, 1821. See Sprague, *Annals of the Amer. Pulpit*, ii, 265.

Shepard, Samuel (1), M.D., a Baptist minister, was born in Salisbury, Mass., June 22, 1739. He studied medicine, settled as a practicing physician at Brentwood, N. H., and soon became distinguished in his profession. He then turned his attention to preaching, and in 1771 became pastor of three churches, at Stratham, Brentwood, and Nottingham, which he had formed. He was one of the most active and honored ministers of his denomination, and continued his labors until his death, Nov. 4, 1815. He published a number of tracts and pamphlets. See Sprague, *Annals of the Amer. Pulpit*, vi, 135.

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Shepard, Samuel (2), D.D., a Congregational minister, was born in Portland, Conn., November, 1772. He graduated at Yale College in 1793, and was ordained, April 30, 1795, pastor in Lenox, Mass., where he remained until the close of his life. He was a member of the corporations of Middlebury and Williams colleges and vice-president of the latter until his death, Jan. 5, 1846. He published a few occasional sermons. See Sprague, *Annals of the Amer. Pulpit*, ii, 364.

Shepard, Thomas, a Congregational minister, was born at Towcester, near Northampton, England, Nov. 5, 1605. His father was a decided Puritan, insomuch that he removed to another town for the sole purpose of enjoying what he considered an evangelical ministry. Thomas entered Emanuel College, Cambridge, as a pensioner, in 1619, and while in college, after a very severe struggle, found peace in Christ. He took the degree of B.A. in 1623, and completed his course of study in 1625. In 1627, after receiving his M.A., he was appointed lecturer in Earles-Colne, Essex. He remained, laboring with great success, for three years and six months. On Dec. 16, 1630, he was summoned to London to answer before bishop Laud for alleged irregular conduct, and was by him forbidden to exercise any ministerial function in his diocese. Examining the various usages and ceremonies to which he was required to conform, he was less disposed to adhere to the Establishment than ever. Summoned a second time before the bishop, he was required by him to immediately leave the place. He now entered the family of Sir Richard Darley, in Yorkshire, as chaplain, where he remained about a year, and then accepted an invitation to Heddon, Northumberland, where he also remained about a year. Owing to his Nonconformist principles, he was greatly persecuted, with difficulty avoiding arrest, until Aug. 10, 1635, when he and his family embarked for America. He arrived in Boston Oct. 2, 1635, and took up his residence in Newtown (now Cambridge), Mass. Here he became pastor of a newly organized Church, Feb. 1, 1636, of which he continued to be the pastor until his death. Mr. Shepard soon became involved in the famous Antinomian controversy, and was one of the most active members of the noted synod by which the storm was finally quelled. There is also good reason to believe that he had an important agency in originating and carrying forward the measures resulting in the establishment of Harvard College. He died Aug. 25, 1649. Johnson speaks of him as "that gracious, sweet, heavenly-minded, and soul-ravishing minister," which testimony is sustained by that of many others. The following are some of his works: *New England's Lamentation for Old England's Errors* (Lond. 1645, 4to):—*Theses Sabbaticæ* (ibid. 1649):—*Of Liturgies*, etc. (1653).—*Parable of the Ten Virgins Opened and Applied* (1659, fol.). A collective edition of his works, with a memoir, was published by the Doctrinal Tract and Book Society (Boston, 1853, 3 vols. 12mo). For a full list of his works, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Sprague, *Annals of the Amer. Pulpit*, i, 59.

She'pham (Heb. *Shepham'*, שִׁפְמָה, *fruitful* [Gesen.], or *bare* [Fürst]; Sept. Σεφαμάρ [running it on into the following word, with the ה directive]), a place mentioned only in the specification by Moses of the eastern boundary of the Promised Land (Numb. xxxiv, 10, 11), the first landmark from Hazer-enan, at which the northern boundary terminated, and lying between it and Riblah. The ancient interpreters (Targ. Pseudo-Jon., Saadia) render the name by *Apameia*; but it seems uncertain whether by this they intend the Greek city of that name on the Orontes, fifty miles below Antioch, or whether they use it as a synonym of Banias or Dan, as Schwarz affirms (*Palest.* p. 27). No trace of the name appears, however, in that direction. Porter (*Damascus*, ii, 354) would fix Hazer-enan at Kuryetein, seventy miles east-northeast of Damascus, which would remove Shepham into a totally different region, in which there is equally little trace of it.—Smith. The Riblah mentioned in the above passage was not the city of that name in the land of Hamath (see Keil, *Comment.* ad loc.), but a much more southern one. See RIBLAH. The other more definitely known localities adjoining seem to point out a position for Shepham not far from the later Cæsarea-Philippi (q. v.).

Shephard, PAUL, a Presbyterian minister, was born in Fayette, N. Y., June 3, 1803. He was educated at Oberlin College, studied theology in the same institution, was licensed and ordained by the Oberlin Association in 1839, and preached at the following places: Richmond and Allegan, Mich.; in 1846 at Medina, Mich.; in 1851 at Dover, Mich. In 1856 he visited Kansas Territory and established a Church at Tecumseh, and was one of the original members of Kansas Presbytery. In 1859 he returned to Monroe Presbytery, and was stated supply for the Church at Dover and Clayton, Mich. Here he labored until his death, Nov. 9, 1860. See Wilson, *Presb. Hist. Almanac*, 1862, p. 195.

Shephathi'ah (1 Chron. ix, 8). See SHEPHATIAH.

Shephati'ah (Heb. *Shephatyah'*, שְׁפַטְיָה [thrice in the prolonged form *Shephatya'hu*, שְׁפַטְיָהוּ, 1 Chron. xii, 5; xxvii, 16; 2 Chron. xxi, 2], *judged of Jehovah*; Sept. Σαφατία v. r. Σαφατίας, etc.), the name of a considerable number of Israelites.

1. The Haruphite (or descendant of Hareph), and one of the Benjamite warriors who joined David at Ziklag (1 Chron. xii, 5). B.C. 1054.

2. The fifth son of David, born of his wife Abital during his reign in Hebron (2 Sam. iii, 4; 1 Chron. iii, 3). B.C. cir. 1050.

3. Son of Maachah, and phylarch of the Simeonites in the time of David (1 Chron. xxvii, 16). B.C. 1014.

4. Last named of the six brothers of Jehoram, the son of king Jehoshaphat, whom their father endowed richly (2 Chron. xxi, 2). B.C. 887.

5. Son of Mahalaleel and father of Amariah, ancestors of Athaiah of the family of Pharez, son of Judah (Neh. xi, 4). B.C. long ante 536.

6. Son of Reuel and father of Meshullam, the Benjamite chieftain at the time of the captivity (1 Chron. ix, 5, A. V. "Shephathiah"). B.C. ante 588. See No. 8.

7. Son of Mattan, and one of the princes who advised Zedekiah to put Jeremiah to death (Jer. xxxviii, 1). B.C. 589.

8. An Israelite whose descendants (or perhaps a place whose inhabitants) to the number of three hundred and seventy-two returned with Zerubbabel from Babylon (Ezra ii, 4; Neh. vii, 9). B.C. ante 536. He is apparently the same with him whose descendants to the number of eighty males returned, under the leadership of Zebadiah, with Ezra (Ezra viii, 8). Whether he was identical with No. 6 is uncertain.

9. One of "Solomon's servants" whose descendants returned from Babylon under Zerubbabel (Ezra ii, 57; Neh. vii, 59). B.C. ante 536.

Shephelâh, THE (הַשְּׁפֵלָה, *hash-Shephelah'*, *the low*; Sept. ἡ Σεφηλά, 1 Macc. xii, 38; Jerome, *Sephela*, in *Onomast.*), the native name for the southern division of the low-lying, flat district which intervenes between the central highlands of the Holy Land and the Mediterranean, the other and northern portion of which was known as Sharon. The name occurs throughout the topographical records of Joshua, the historical works, and the topographical passages in the prophets, always with the article prefixed, and always denoting the same region (Deut. i, 7; Josh. ix, 1; x, 40; xi, 2, 16 *a*; xii, 8; xv, 33; Judg. i, 9; 1 Kings x, 27; 1 Chron. xxvii, 28; 2 Chron. i, 15; ix, 27; xxvi, 10; xxviii, 18; Jer. xvii, 26; xxxii, 44; xxxiii, 13; Obad. 19; Zech. vii, 7). So absolute is this usage that in the single instance in which the word stands without the article (Josh. xi, 16 *b*) it evi-

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dently does not denote the region referred to above, but the plains surrounding the mountains of Ephraim. In each of the above passages, however, the word is treated in the A. V. not as a proper name, analogous to *the Campagna, the Wolds, the Carse*, but as a mere appellative, and rendered "the vale," "the valley," "the plain," "the low plains," and "the low country." How destructive this is to the force of the narrative may be realized by imagining what confusion would be caused in the translation of an English historical work into a foreign tongue if such a name as "the Downs" were rendered by some general term applicable to any other district in the country of similar formation. Fortunately the book of Maccabees has redeemed our version from the charge of having entirely suppressed this interesting name. In 1 Macc. xii, 38, the name *Sephela* is found, though even here stripped of the article, which was attached to it in Hebrew, and still accompanies it in the Greek of the passage. Whether the name is given in the Hebrew Scriptures in the shape in which the Israelites encountered it on entering the country, or modified so as to conform it to the Hebrew root שָׁפַל, *shephál*, "to be low," and thus (according to the constant tendency of language) bring it into a form intelligible to Hebrews, we shall probably never know. The root to which it is related is in common use both in Hebrew and Arabic. In the latter it has originated more than one proper name—as *Mespila*, now known as *Koyunjik; el-Mesfile*, one of the quarters of the city of Mecca (Burckhardt, *Arabia*, i, 203, 204); and Seville, originally *Hi-spalis*, probably so called from its wide plain (Arias Montano, in Ford, *Hand-book for Spain*). The name Shephelah is retained in the old versions, even those of the Samaritans, and rabbi Joseph on Chronicles (probably as late as the 11th century). It was actually in use down to the 5th century. Eusebius, and after him Jerome (*Onomast.* s. v. "Sephela," and *Comm. on Obad.*), distinctly state that "the region round Eleutheropolis on the north and west was so called." In his comment on Obadiah, Jerome appears to extend it to Lydda and Emmaus-Nicopolis; and, at the same time, to extend Sharon so far south as to include the Philistine cities. A careful investigation might not improbably discover the name still lingering about its ancient home even at the present day. See PLAIN.

No definite limits are mentioned to the Shephelah, nor is it probable that there were any. In the list of Joshua (xv, 33-47) it contains forty-three "cities," as well as the hamlets and temporary villages dependent on them. Of these, so far as our knowledge avails us, the most northern was Ekron, the most southern Gaza, and the most eastern Nezib (about seven miles north-northwest of Hebron). A large number of these towns, however, were situated not in the plain, nor even on the western slopes of the central mountains, but in the mountains themselves. See JARMUTH; KEILAH; NEZIB, etc. This seems to show either that, on the ancient principle of dividing territory, one district might intrude into the limits of another, or, which is more probable, that, as already suggested, the name Shephelah did not originally mean a lowland, as it came to do in its accommodated Hebrew form. The Shephelah was, and is, one of the most productive regions in the Holy Land. Sloping, as it does, gently to the sea, it receives every year a fresh dressing from the materials washed down from the mountains behind it by the furious rains of winter. This natural manure, aided by the great heat of its climate, is sufficient to enable it to reward the rude husbandry of its inhabitants, year after year, with crops of corn which are described by travellers as prodigious. Thus it was in ancient times the corn-field of Syria, and as such the constant subject of warfare between Philistines and Israelites, and the refuge of the latter when the harvests in the central country were ruined by drought (2 Kings viii, 1-3). But it was also, from its evenness, and from its situation on the road between Egypt and Assyria, exposed to continual visits from foreign armies, visits which at last led to the destruction of the Israelitish kingdom. In the earlier history of the country the Israelites do not appear to have ventured into the Shephelah, but to have awaited the approach of their enemies from thence. Under the Maccabees, however, their tactics were changed, and it became the field where some of the most hardly contested and successful of their battles were fought. These conditions have scarcely altered in modern times. Any invasion of Palestine must take place through the maritime plain, the natural and only road to the highlands. It did so in Napoleon's case. The Shephelah is still one vast cornfield, but the contests which take place on it are now reduced to those between the oppressed peasants and the insolent and rapacious officials of the Turkish government, who are gradually putting a stop by their extortions to all the industry of this district, and driving active and willing hands to better-governed regions.—Smith. See JUDAH, TRIBE OF.

This tract, as above intimated, comprises not so much the mere maritime plain, but rather the lower range or spurs of the Judæan hills on the Mediterranean side. It consists, in fact, of low hills, about five hundred feet above the sea, of white, soft limestone, with great bands of beautiful brown quartz running between the strata. The broad valleys among these hills, forming the entrance to the hill-country proper, produce fine crops of corn, and on the hills olive-groves flourish better than in either of the adjoining districts. This part of the country is also the most thickly populated, and ancient wells, and occasionally fine springs, occur throughout. The villages are partly of stone, partly of mud; the ruins are so thickly spread over hill and valley that in some parts there are as many as three ancient sites to two square miles. All along the base of these hills, commanding the passes to the mountains, important places are to be found, such as Gath and Gezer, Emmaus and Beth-horon, and no part of the country is more rich in Biblical sites or more famous in Bible history (Conder, *Tent Work in Palestine*, i, 10). See TOPOGRAPHICAL TERMS.

Shepherd (usually רֹעֶה, *roêh, a feeder*, ποιμήν; but substantially denoted also by בּוֹקֵר, *bokér*, a "herdman," Amos vii, 14; and by נֹקֵד, *nokéd*, a "sheep-master," 2 Kings iii, 4; "herdman," Amos i, 1). In a nomadic state of society, every man, from the sheik down to the slave, is more or less a shepherd. As many regions in the East are adapted solely to pastoral pursuits, the institution of the nomad life, with its appliances of tents and camp equipage, was regarded as one of the most memorable inventions (Gen. iv, 20). The progenitors of the Jews in the patriarchal age were nomads, and their history is rich in scenes of pastoral life. The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs (xxx, 29 sq.; xxxvii, 12 sq.), but even by their daughters (xxix, 6 sq.; Exod. ii, 19). The Egyptian captivity did much to implant a love of settled abode, and consequently we find the tribes which still retained a taste for shepherd life selecting their own quarters apart from their brethren in the Transjordanic district (Numb. xxxii, 1 sq.). Henceforward in Palestine proper the shepherd held a subordinate position; the increase of agriculture involved the decrease of pasturage; and though large flocks were still maintained in certain parts, particularly on the borders of the wilderness of Judah, as about Carmel (1 Sam. xxv, 2), Bethlehem (xvi, 11; Luke ii, 8), Tekoah (Amos i, 1), and, more to the south, at Gedor (1 Chron. iv, 39), the nomad life was practically extinct, and the shepherd became one out of many classes of the laboring population. The completeness of the transition from the pastoral to the agricultural state is strongly exhibited in those passages which allude to the presence of the shep-

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herd's tent as a token of desolation (e. g. Ezek. xxv, 4; Zeph. ii, 6). The humble position of the shepherd at the same period is implied in the notices of David's wondrous elevation (2 Sam. vii, 8; Psa. lxxviii, 70), and again in the self-depreciating confession of Amos (vii, 14). The frequent and beautiful allusions to the shepherd's office in the poetical portions of the Bible (e.g. Psa. xxiii; Isa. xl, 11; xlix, 9, 10; Jer. xxiii, 3, 4; Ezek. xxxiv, 11, 12. 23), rather bespeak a period when the shepherd had become an ideal character, such as the Roman poets painted the pastors of Arcadia. See PASTURE.

The office of the Eastern shepherd, as described in the Bible, was attended with much hardship and even danger. He was exposed to the extremes of heat and cold (Gen. xxxi, 40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sycamore," or Egyptian fig (Amos vii, 14), the "husks" of the carob-tree (Luke xv, 16), or perchance the locusts and wild honey which supported the Baptist (Matt. iii, 4); he had to encounter the attacks of wild beasts, occasionally of the larger pecies, such as lions, wolves, panthers, and bears (1 Sam. xvii, 34; Isa. xxxi, 4; Jer. v, 6; Amos iii, 12); nor was he free from the risk of robbers or predatory hordes (Gen. xxxi, 39). To meet these various foes the shepherd's equipment consisted of the following articles: a mantle, made probably of sheep's-skin with the fleece on, which he turned inside out in cold weather, as implied in the comparison in Jer. xliii, 12 (comp. Juv. xiv, 187); a scrip or wallet, containing a small amount of food (1 Sam. xvii, 40; Porter, *Damascus*, ii, 100); a sling, which is still the favorite weapon of the Bedawi shepherd (1 Sam. xvii, 40; Burckhardt, *Notes*, i, 57); and, lastly, a staff, which served the double purpose of a weapon against foes and a crook for the management of the flock (1 Sam. xvii, 40; Psa. xxiii, 4; Zech. xi, 7). If the shepherd was at a distance from his home, he was provided with a light tent (Cant. i, 8; Jer. xxxv, 7), the removal of which was easily effected (Isa. xxxviii, 12). In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance and protecting the flock; such towers were erected by Uzziah and Jotham (2 Chron. xxvi, 10; xxvii, 4), while their existence in earlier times is testified by the name Migdal-Eder (Gen. xxxv, 21, A. V. "tower of Edar;" Micah iv, 8, A. V. "tower of the flock"). See TOWER.

The routine of the shepherd's duties appears to have been as follows: in the morning he led forth his flock from the fold (John x, 4), which he did by going before them and calling to them, as is still usual in the East; arrived at the pasturage, he watched the flock with the assistance of dogs (Job xxx, 1), and, should any sheep stray, he had to search for it until he found it (Ezek. xxxiv, 12; Luke xv, 4); he supplied them with water, either at a running stream or at troughs attached to wells (Gen. xxix, 7; xxx, 38; Exod. ii, 16; Psa. xxiii, 2); at evening he brought them back to the fold, and reckoned them to see that none were missing, by passing them "under the rod" as they entered the door of the enclosure (Lev. xxvii, 32; Ezek. xx, 37), checking each sheep as it passed by a motion of the hand (Jer. xxxiii, 13); and, finally, he watched the entrance of the fold throughout the night, acting as porter (John x, 3). We need not assume that the same person was on duty both by night and by day; Jacob, indeed, asserts this of himself (Gen. xxxi, 40), but it would be more probable that the shepherds took it by turns, or that they kept watch for a portion only of the night, as may possibly be implied in the expression in Luke ii, 8, rendered in the A. V. "keeping watch," rather "keeping the watches" (φυλάσσοντες φυλακάς). The shepherd's office thus required great watchfulness, particularly by night (Luke ii, 8; comp. Nah. iii, 18). It also required tenderness towards the young and feeble (Isa. xl, 11), particularly in driving them to and from the pasturage (Gen. xxxiii, 13). In large establishments there were various grades of shepherds, the highest being styled "rulers" (xlvii, 6) or "chief shepherds" (1 Pet. v, 4); in a royal household the title of אַבִּיר, *abbir*, "mighty," was bestowed on the person who held the post (1 Sam. xxi, 7). Great responsibility attached to the office; for the chief shepherd had to make good all losses (Gen. xxxi, 39); at the same time he had a personal interest in the flock, inasmuch as he was not paid in money, but received a certain amount of the produce (xxx, 32; 1 Cor. ix, 7). The life of the shepherd was a monotonous one; he may perhaps have whiled away an hour in playing on some instrument (1 Sam. xvi, 18; Job xxi, 12; xxx, 31), as his modern representative still occasionally does (Wortabet, *Syria*, i, 234). He also had his periodical entertainments at the shearing-time, which was celebrated by a general gathering of the neighborhood for festivities (Gen. xxxi, 19; xxxviii, 12; 2 Sam. xiii, 23); but, generally speaking, the life must have been but dull. Nor did it conduce to gentleness of manners; rival shepherds contended for the possession or the use of water with great acrimony (Gen. xxi, 25; xxvi, 20 sq.; Exod. ii, 17); nor perhaps is this a matter of surprise, as those who come late to a well frequently have to wait a long time until their turn comes (Burckhardt, *Syria*, p. 63). —Smith. See SHEEP.

Large flocks of sheep and goats often constituted the chief wealth of patriarchal times. Job possessed seven thousand sheep (Job i, 3), and Nabal three thousand sheep and a thousand goats (1 Sam. xxv, 2). At the present day both sheep and goats usually intermingle in the same flock for pasturage, in the valleys and on the hills of Palestine (Gen. xxx, 35). In one Arab encampment Prof. Robinson saw about six hundred sheep and goats, the latter being the most numerous; and the process of milking was going on at four o'clock in the morning. The Arabs have few cows. In Deut. xxxii, 14, Moses, in his farewell song, represents Jehovah as having fed Israel with "butter of kine and *milk of sheep*:" and the apostle asks, "Who feedeth a flock, and eateth not of the milk of the flock?" (1 Cor. ix, 7). "It shall come to pass in that day that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk that they shall give, that he shall eat butter: for butter and honey shall every one eat that is left in the land" (Isa. vii, 21, 22). Here the milk is the production of the sheep as well as of the cow. See MILK.

The hatred of the Egyptians towards shepherds (Gen. xlvi, 34) may have been mainly due to their contempt for the sheep itself, which appears to have been valued neither for food (Plutarch, *De Is.* 72) nor generally for

Sheep-milking and Butter-making in Egypt.

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sacrifice (Herod. ii, 42), the only district where they were offered being about the Natron lakes (Strabo, xvii, 803). It may have been increased by the memory of the shepherd invasion (Herod. ii, 128). Abundant confirmation of the fact of this hatred is supplied by the low position which all herdsmen held in the castes of Egypt, and by the caricatures of them in Egyptian paintings (Wilkinson, ii, 169). See HYKSOS.

The term "shepherd" is applied in a metaphorical sense to princes (Isa. xliv, 28; Jer. ii, 8; iii, 15; xxii, 22; Ezek. xxxiv, 2, etc.), prophets (Zech. xi, 5. 8, 16), teachers (Eccles. xii, 11), and to Jehovah himself (Gen. xlix, 24; Psa. xxiii, 1; lxxx, 1); to the same effect are the references to "feeding" in Gen. xlviii, 15; Psa. xxviii, 9; Hos. iv, 16. The prophets often inveigh against the shepherds of Israel, against the kings who feed themselves and neglect their flocks; who distress, ill-treat, seduce, and lead them astray (see Ezek. xxxiv, 10 sq.; Numb. xxvii, 17; 1 Kings xxii, 17; Isa. xl, 11; xliv, 28; Judith xi, 15). See PASTOR.

Shepherd OF HERMAS. A book entitled *The Shepherd*, ascribed to Hermas, who is mentioned by Paul in his Epistle to the Romans, became generally known about the middle of the 2d century. For an account of its contents, credibility, etc., see HERMAS.

Shepherd, ORDER OF THE GOOD. The "Sisters of Our Lady of Charity," or "Eudist Sisters," were founded at Caen, in Normandy, in 1641, by abbé Jean Eudes. In 1835 a modification of the rule enabling them to take charge of penitent women was introduced at Angers, the establishment there becoming known as the "House of the Good Shepherd." They were introduced into the United States in 1849. The "Sisters of Our Lady of the Good Shepherd," and "Sisters of the Good Shepherd," and "Religious of the Good Shepherd," are apparently of the same congregation, which, under one or the other of these names, is reported from fourteen establishments in nine states. These are in New York, Buffalo, and Brooklyn, N. Y.; two in Philadelphia, Pa.; Baltimore, Md.; New Orleans, La.; Cincinnati, Cleveland, and Franklin, O.; Louisville, Ky.; St. Louis, Mo.; Chicago, Ill.; St. Paul, Minn. They have Magdalen asylums for maidens, industrial schools for reclaiming young truant girls, protectories for young girls, reformatories for girls, and parochial schools. The number of sisters, novitiates, and lay-sisters is probably from 350 to 400, with 2500 or more penitents and girls under their charge. The "Third Order of St. Teresa, composed of reformed penitents who remain for life," and reported in New York and St. Louis, appears to be under the supervision and patronage of this community. See Barnum, *Romanism*, etc., p. 328.

Shepherd, Jacob R., a Methodist Episcopal minister, was born near Halifax, Pa., April 3, 1788. He was converted in 1814, admitted into the itinerancy in the Baltimore Conference in 1821, and served the Church effectively until 1830, when his health gave way, and he took a superannuated relation. As his strength permitted, he still went about doing good. He died Sept. 4, 1846. Mr. Shepherd possessed powers of mind above mediocrity, was a good and useful preacher, and died in the faith. See *Minutes of Annual Conferences*, iv, 100.

Shepherd, James, a minister of the Methodist Episcopal Church, was born in Westfield, Mass., Dec. 14, 1802. In 1833 he was received on trial into the New England Conference, was ordained deacon in 1835, and elder in 1837. He continued to labor without intermission until seized with an illness which terminated his life, May 22, 1855. See *Minutes of Annual Conferences*, 1856, p. 41.

Shepherd, John, a minister of the Methodist Episcopal Church, was born in Pennsylvania Nov. 7, 1789. He was licensed to preach in Illinois about 1823, and received on trial into the Illinois Conference in 1836. His ministerial labor lasted twenty-four years; and in 1860 the Southern Illinois Conference granted him a superannuated relation. He died about twenty days after, in November, 1860. He was "a faithful minister, remarkable for his punctuality, and greatly beloved." See *Minutes of Annual Conferences*, 1861, p. 217.

Shepherd, Moses, a minister of the Methodist Episcopal Church, was admitted into the Illinois Conference in 1851. Of frail health, he husbanded his powers, and was thus able to somewhat extend his labors. He died (while presiding elder of the Jonesborough District, Southern Illinois Conference) Sept. 20, 1862. See *Minutes of Annual Conferences*, 1862, p. 211.

Shepherd, Vincent, a Methodist Episcopal minister, was born in Wantage, Sussex Co., N. J., October, 1808. He was licensed to exhort Nov. 4, 1832; and as local preacher, Feb. 23, 1833. In the same year he was received on trial in the Philadelphia Conference, and appointed to Milford Circuit; in 1834 to Essex, in 1835 to Rockaway, in 1836 to Easton, and in 1837 ordained elder and appointed to Smyrna. In 1838–39 he was transferred to the New Jersey Conference, and stationed in Plainfield; in 1840, Belvidere; in 1841, New Brunswick; in 1842–43, Jersey City; and in 1844–45, Rahway, where his health failed, and he took a supernumerary relation. He died July 1, 1848. Mr. Shepherd was a good preacher, a diligent student, and a faithful pastor. See *Minutes of Annual Conferences*, iv, 320.

Shepherd-kings, a series of foreign rulers in Egypt, whose domination must have occurred about the time of the sojourn of the Hebrews there. The relation of these two classes to each other, and to the other Egyptians, is so interesting, if not intimate, especially to the Biblical student, that our treatment of the subject under EGYPT and HYKSOS requires a somewhat fuller consideration of this topic. The discussion of it began as early as the days of Josephus, who, in fact, gives us, in two controversial passages, nearly all the information we possess on the question. He professes to cite the exact words of Manetho, and says, in substance (*Apion*, i, 14, 15), that the Hyksos (a name which he etymologically interprets as meaning "Shepherd-kings") were an ignoble people, who invaded Egypt from the East (evidently meaning that they were Arabs) during the reign of Timæus (a king nowhere else mentioned), and eventually established one of themselves, named Salatis, king at Memphis, who founded a city on the Bubastic arm of the Nile, called Avaris, as a barrier against the Assyrians; but that after a domination of 511 years these people were attacked by "the kings of Thebaïs and the other parts of Egypt" (language which proves the contemporaneousness of the Theban line at least), who, under a king named Alisphragmuthosis, subdued them, and that his son Thummosis finally drove them out of the country. The extract from Manetho further states that these refugees were the builders of Jerusalem, a statement with which Josephus joins issue, as identifying them with the Hebrews; but the language may, perhaps, be referred to the Canaanites who fortified Jebus in the interval between the Exodus and the time of David. Josephus then proceeds to recount the kings of Egypt after the expulsion of the Hyksos, beginning with Tethmosis; and the list is evidently that of Manetho's eighteenth dynasty beginning with Amosis. In the other passage (*ibid.* 26), Josephus cites a story from Manetho to the effect that the Jewish lawgiver, Moses, was the same as a priest, Osarsiph of Heliopolis, whom a degraded leprous caste of the Egyptians made their ruler in an insurrection, and invited the escaped Shepherds back to Egypt, where they ravaged the country and committed all sorts of atrocities. The Egyptian king under whom this revolt occurred is given as Amenophis, the father of Sethos-Ramses, and the son of Rhampses, names which clearly point to Menephtah I, of the nineteenth dynasty. The narrative goes on to state, however, that as soon as Amenophis, who at the time of the outbreak was absent in Ethiopia, returned with his army, he totally defeated and expelled the rebels. This

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account, of course, Josephus violently controverts; but there is no occasion to doubt its accuracy except as to the evidently malicious and arbitrary identification of these leprous insurrectionists with the Hebrews. The most casual reader cannot fail, as Josephus intimates, to note the contradiction in Manetho, if he meant to make out an identity of the Jews with both the Hyksos and the rebels, since the Shepherds had been totally expelled long before the date of the lepers, and the Hebrews had but one exodus. In connection with these excerpts from Manetho, Josephus cites passages from Charemon and others bearing upon the same subject, but they contain nothing of importance to our purpose. We are not concerned here to refute, whether indignantly or coolly, either part of this migration as a garbled account of the departure of the Israelites out of Egypt; our only object is to ascertain, if possible, its chronological position with reference to the Exodus. We know of no positive method for doing this but by a direct comparison of the dates of the two events, as nearly as they can be historically, or rather chronologically, determined. Unfortunately the uncertainty of many of the elements that enter into the settlement of this early portion of both the Egyptian and the Biblical chronology forbids any absolute satisfaction on this point. If, however, we may trust to the accuracy of the conclusions recently arrived at, we may, with tolerable safety, set down the sojourn of the Hebrews in Egypt as continuing B.C. 1874–1658, and the rule of the Hyksos as lasting B.C. 2003–1470; in other words, the entire period of 216 years during which the Hebrews were in Egypt was contemporaneous with that of the Hyksos, and about the middle of the latter. Some writers have claimed (Birch, *Egypt*, p. 131) that the name Raamses (or Rameses), one of the "treasure cities," built by the Israelites in their period of bondage (Exod. i, 11), is conclusive proof that the oppression took place under the Ramessidæ (nineteenth dynasty, B.C. 1302); but this is inconsistent with the fact that Goshen is called "the land of Rameses" (Gen. xlvii, 11) in the time of Joseph (B.C. 1874).

The only information we have of the Hyksos from other ancient writers on Egypt consists of such slight notices in the fragments of Manetho as the following by Africanus: "Fifteenth dynasty—six foreign Phœnician kings, who also took Memphis. They likewise founded a city in the Sethroite nome, advancing from which they reduced the Egyptians to subjection;" "Sixteenth dynasty—thirty other Shepherd-kings;" "Seventeenth dynasty—forty-three other Shepherd-kings, and forty-three Theban Diospolites together." Instead of this Eusebius has simply "Seventeenth dynasty—(four) foreign Phœnician Shepherd-kings (brothers), who also took Memphis. . . . They founded a city in the Sethroite nome, advancing from which they subdued Egypt." There are a few indications in the Biblical records which have been mostly overlooked in this discussion, but which to our mind go far towards confirming this relative position of the two periods. In the first place, we are expressly told that in the time of Joseph "every shepherd was an abomination unto the Egyptians" (Gen. xlvi, 34). This shows that the Shepherd invasion had occurred before that date, as it seems to be the only reasonable explanation of so deep an abhorrence. In the second place, however, it is clear, not only from the entire narrative, but especially from the fact that the Israelites were placed in Goshen, evidently as a break-water against these foreign irruptions, that the Hyksos had not yet gained the upper-hand, at least in Memphis, where the capital of Joseph's Pharaoh seems to have been located; and this accords with the language of Josephus above, which implies that the capture of Memphis did not occur till an advanced period in the Shepherd line, perhaps the beginning of the sixteenth dynasty. It is true, Josephus seems to locate the first Shepherd-king at Memphis, but he betrays the inaccuracy of this expression by adding immediately that the king in question built Avaris as his capital; and the table of dynasties shows that the Memphitic dynasty continued till about the beginning of the Shepherd dynasty XVI. Indeed, the change in the policy of the Egyptians towards the Hebrews (Exod. i, 8), which took place B.C. cir. 1738, singularly accords with the revolution in Lower Egypt at the end of the eighth dynasty (B.C. 1740), or the beginning of the sixteenth (B.C. 1755). Finally, the remark incidentally dropped as a reason by the "new king" for oppressing the Israelites, "Lest, when there falleth out any war, they join themselves unto our enemies, and fight against us, and so get them up out of the land," which at first sight seems most appropriate in the mouth of one of the regular Memphitic line, bears, when more closely examined, strongly in the opposite direction. So far as joining the enemy is concerned, there could be little difference: the Shepherds are supposed by some to have been naturally friendly towards their neighbors and fellow-shepherds the Hebrews; but, on the other hand, we know the Hebrews were closely in alliance with the long-established and apparently legitimate native sovereigns—had been so, in fact, ever since the days of Abraham (Gen. xii, 16); and since the Hebrews had been located, as we have seen above, in Goshen expressly for a purpose adverse to the Hyksos, we can hardly suppose that they had coalesced in sympathy or plans. The tyrant's fear was not so much of the arms of the Hebrews, for they were certainly not formidable soldiers, but rather lest they should seize the opportunity of the existing civil convulsion to *escape from* Egypt. He was not alarmed, it seems, at the prospect of their increasing as an *invading* force, such as were the Hyksos, but only lest their growing numbers should warrant them in migrating bodily to some more comfortable region. This implies that they had already experienced ill-treatment or dissatisfaction. From what source could this have arisen? They had the best possible land for their vocation (Gen. xlvii, 6); they had enjoyed royal patronage to the full; they had never hitherto been oppressed by government. They had always been peaceable and loyal citizens. Why should they now be suspected and distrained? The jealousy, if on the part of the native *régime*, seems inexplicable; and we may add that such a rigorous and illegal course is not in accordance with what we otherwise know of the polity of the legitimate sovereigns of ancient Egypt. We cannot but suspect that bickerings, rivalries, and animosity had long existed between the Hebrews and the lawless, uncultivated Hyksos on their frontier; and raids such as the Israelites afterwards experienced from their Bedawin neighbors in Palestine had, doubtless, often been made upon their quiet domain by these Bene-Kedem, as Josephus virtually styles them. It was this annoyance that had tempted the Hebrews to long for a less exposed situation; and when they saw these freebooters installed as lords, they might well think it high time to decamp. The whole conduct of the Hyksos, as revealed by Josephus, shows them to have been of this domineering, foraging, semi-savage character. They were, in fact, congeners of the Canaanites, with whom the Israelites had henceforth a perpetual enmity, despite the traditional comity of earlier days. No genuine Egyptian monarch seems capable of the barbarity of the Pharaoh of the Exodus; but the atrocities which Josephus states that the Hyksos perpetrated in their later invasion justify the belief that it was they who, in the days of their power, made Egypt known as "the house of bondage." The irritation and vexation caused by this system of petty persecution during the long contact of the Israelites with the Hyksos in Egypt cherished as well as disclosed the early purpose of the former to return to the land of their forefathers (Gen. l, 25), and had been predicted of old (xv, 13); but it was not till the domination of the latter had made it galling to an in-

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tolerable degree that the resolve ripened into a fixed determination. Sectional jealousies and tribal animosities of this sort are proverbially hereditary, and are peculiarly inveterate in the East, where they are so liable to be aggravated by blood-feuds. We can trace distinct evidences of such a national grudge in this case from the time when the son of the Egyptian bondwoman — who was, doubtless, no other than a captive from these "Sons of the East" bordering on Egypt — was expelled from the Hebrew homestead for mocking the son of the free-woman (Gen. xxi, 9), till Moses slew the Egyptian task-master (Exod. ii, 12). Hagar naturally retired to the "wilderness of Beersheba" (Gen. xxi, 14), which was part of what was known by the more general name of the desert of P'aran, where her childhood had doubtless been spent, and there contracted a marriage for her son among her kindred tribes, called even then part of the land of Egypt (xxi, 21). His descendants, the notorious Ishmaelites, who roved as brigands over the region between Egypt and Canaan, intensified the clannish variance, which became still more sharply defined between the cavalierly Esau and the puritan Jacob in the next generation. These two representative characters, indeed, both went under the common title of shepherds or herdsmen, for flocks and herds constituted the staple of the property of each (xxxiii, 9); but the "cunning hunter of the field" evidently looked with Bedawi disdain upon his "simple tent-dwelling" brother as a Fellah (xxv, 27 sq.). The collisions between the Philistine herdsmen and Jacob's (ver. 17–22) seem to belong to the same line of difference, and may serve to remind us that Philistia, as the intermediate battle-ground of the expelled Hyksos in later times, retained in its military prowess and panoplied champions traces of their warlike encounters with the arms of Egypt. The iron war-chariots of the Canaanites are especially traceable to the Egyptian use of cavalry, and these could only deploy successfully in the level sea-coast and its connected plains. The fear of encountering these disciplined foes on the part of the Israelites in their departure from Egypt betrays the hereditary hostility between them. The Amalekites who attacked the Hebrews in the desert (Exod. xvii, 8) were evidently a branch of the same roving race of Arabs in the northern part of the peninsula of Sinai, and they repeated the attack at the southern border of Canaan (Numb. xiv, 45). The ban of eventual extermination against them (Exod. xvii, 16) was but the renewal of the old enmity. It was a caravan of these gypsy traders (indifferently called Ishmaelites or Midianites, Gen. xxxvii, 28) who purchased Joseph and carried him to their comrades in Egypt. The second irruption of the Hyksos into Egypt, as narrated by Josephus, manifestly was, when stripped of its apocryphal exaggerations, merely one of the forays which characterized, or rather constituted, the guerilla system seen on various occasions to have prevailed on the southern border of Palestine, such as Saul's raid against Amalek (1 Sam. xv, 3), David's expeditions from Ziklag (xxvii, 8), and the later marauds of the Simeonites (1 Chron. v. 18–22). The date assigned to it by Josephus would be about B.C. 1170–50, or during the troubled judgeship of Eli, when the Philistines and other aborigines had everything pretty much their own way. This was some three centuries after the close of the Shepherd rule in Egypt, which ended about B.C. 1492, or during the judgeship of Ehud. As the route of the invading and retreating hordes was, of course, along the sea-coast, they may have marched and countermarched freely at any time prior to David's reign without disturbing in the least the current of Hebrew annals, which at that period are confined to the mountain backbone of the country and the Jordan valley.

The *Shasûs* (whose name seems to be identical with the last syllable of *Hyksos*), with whom the monuments represent the Ramessidæ as warring, were the Syrians or Canaanites of this period. Others, however, read the name *Kheti*, i. e. Hittites.

An interesting confirmation of this chronological position of the Hebrew transmigration is found in the fact that *horses* do not appear on the Egyptian monuments prior to the eighteenth dynasty (Wilkinson, *Ancient Egyptians* [Amer. ed.], i, 386), having, in all probability, been introduced by the Bedawin Hyksos, of whom, however, few, if any, pictorial representations remain. Accordingly, at the removal of the Israelites to Egypt, in the early part of the Shepherd rule, we read only of asses and wagons for transportation (Gen. xiv, 19–23)—the latter, no doubt, for oxen, like those employed in the desert (Numb. vii, 3); but at the Exode, in the latter part of the Shepherd rule, the cavalry, consisting exclusively of chariots, formed an important arm of the military service (Exod. xiv, 7). The incidental mention of horses, however, in Gen. xlvii, 17, as a part of the Egyptian farm-stock in Joseph's day, shows that they were not unknown in *domestic* relations at that date.

Shepherds (French insurgents). See PASTOUREAUX.

She'phi (Heb. *Shephi'*, שֵׁפִי, *bareness*, hence a naked *hill*; Sept. Σωφί v. r. Σωφάρ), the fourth named of the five sons of Shobal the son of the aboriginal Seir of Edom (1 Chron. i, 40), called in the parallel passage (Gen. xxxvi, 23) Shepho (Heb. *Shepho'*, שֵׁפוֹ, of the same signification; Sept. Σωφάρ), which Burrington (*Genealogies*, i, 49) regards as the preferable reading. B.C. cir. 1920.

Shephiphon. See ADDER.

She'pho (Gen. xxxvi, 23). See SHEPHI.

Shephu'phan (Heb. *Shephuphan'*, שְׁפוּפָן, *an adder*; Sept. Σωφάν v. r. Σεφουφάμ), next to the last named of the sons of Bela oldest son of Benjamin (1 Chron. viii, 5), elsewhere called (perhaps more properly) *Shephupham* (Numb. xvi, 39, A. V. "Shupham"), *Shuppim* (1 Chron. vii, 12, 15), and *Muppim* (Gen. xlvi, 21). See JACOB.

She'rah (Heb. *Sheĕrah'*, שְׁאֵרָה, *relationship*, i. e. kinswoman [as in Lev. xviii, 17]; Sept. Σααρά v. r. Σαραά), a "daughter" of Ephraim and foundress of the two Beth-horons and also of a town called, after her, Uzzen-sherah (1 Chron. vii, 24). B.C. cir. 1612.

Sherd (Isa. xxx, 14; Ezek. xxiii, 34). See POTSHERD.

Sherebi'ah (Heb. *Sherebyah'*, שֶׁרֵבְיָה, *heat* [Fürst, *sprout*] *of Jehovah*; Sept. Σαραβία, v. r. Σαραβίας, Σαραβαία, Σαραία, etc.), a prominent Levite of the family of Mahli the Merarite, who, with his sons and brethren (eighteen in all), joined Ezra's party of returning colonists at the river Ahava (Ezra viii, 18), and who along with Hashabiah and ten others was commissioned to carry the treasures to Jerusalem (ver. 24, where they are vaguely called "chief of the priests"). B.C. 459. He also assisted Ezra in reading the law to the people (Neh. viii, 7), took part in the psalm of confession and thanksgiving which was sung at the solemn fast after the Feast of Tabernacles (ix, 4, 5), and signed the covenant with Nehemiah (x, 12). He is again mentioned as among the chief of the Levites who belonged to the choir (xii, 8, 24).

She'resh (Heb. *id.* שֶׁרֶשׁ, but occurring only "in pause," *Sha'resh*, שָׁרֶשׁ, *root* [Fürst, *union*]; Sept. Σορές v. r. Σορῆρος), second of the two sons of Machir by Maachah, and father of Ulam and Rakem (1 Chron. vii, 16). B.C. ante 1658.

Sherets. See CREEPING THING.

Shere'zer (Zech. vii, 2). See SHAREZER 2.

Sheridan, Andrew J., a minister of the Methodist Episcopal Church, was born in Butler County, O., Feb. 7, 1825, but emigrated early to Indiana. He was

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converted and joined the Church in 1841, and licensed to preach in 1852. He was admitted on trial into the North-west Indiana Conference in 1853, after spending four years in the Asbury University. In 1860 he received a superannuated relation, which he changed to that of effective in 1865. He was then appointed to Mechanicsburg Circuit, where he died, Jan. 10, 1867. See *Minutes of Annual Conferences*, 1867, p. 197.

Sheridan, Thomas, D.D., was an Irish clergyman, born in the County of Cavan about 1684. By the help of friends he was educated at Trinity College, Dublin. He afterwards entered into orders, and was named chaplain to the lord-lieutenant. He lost his fellowship by marriage, and set up a school in Dublin, which was at first successful, but was afterwards ruined by negligence and extravagance. His intimacy with Swift procured him a living in the south of Ireland in 1725, worth about £150; but he lost his chaplaincy and all hope of rising by preaching a sermon on the king's birthday from the text "Sufficient unto the day is the evil thereof." He exchanged his living for that of Dunboyne, but gave it up for the free school of Cavan. He soon sold the school for about £400, spent the money rapidly, lost his health, and died Sept. 10, 1738. He was a good-natured, improvident man, continuing to the last to be a punster, a quibbler, a fiddler, and a wit. See Chalmers, *Biog. Dict.* s. v.

Sheridan, William, D.D., an English prelate of the latter part of the 17th century, was bishop of Kilmore and Ardagh in 1681, and was deprived in 1691 for not taking the oath at the Revolution. His works consist of *Sermons*, etc., published in 1665, 4to; 1685, 4to; 1704, 1705, 1706, 3 vols. 8vo; 1720, 3 vols. (of vol. i, 2d ed.) 8vo. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Sherif (Arab. for *noble*) designates, among Moslems, a descendant of Mohammed through his daughter Fatima and Ali. The title is inherited both from the maternal and paternal side; and thus the number of members of this aristocracy is very large. The men have the privilege of wearing the green turban, the women the green veil; and they mostly avail themselves of this outward badge of nobility (the prophet's color), while that of the other Moslems' turbans is white. Many of these sherifs founded dynasties in Africa; and the line which now rules in Fez and Morocco still boasts of that proud designation.—*Chambers's Encyclop.* s. v.

Sheriff occurs only in Dan. iii, 2, 3, as a rendering in the A. V. of the Chald. תִּפְתַּי, *tiphtay'* (according to Fürst "a derivation from the old Persic *atipatiti*=supreme master [Stern, *Monatsnamen*, p. 196];" Sept. ἐπ' ἐξουσιῶν; Vulg. *præfectus*), one of the classes of court officials at Babylon, probably lawyers or jurists, like the present Mohammedan *mufti*, who decides points of law in the Turkish courts.

Sheringham, Robert, a learned fellow of Gonville and Caius College, Cambridge, who was ejected during the Commonwealth and retired to Holland, but was restored in 1662. His works were, *Joma: Codex Talmudicus de Sacrificiis*, etc.:—*Diei Expiationes*, etc. (Lond. 1648, 4to):—*Franequer*, etc. (ibid. 1696, 8vo):—*The King's Supremacy Asserted* (ibid. 1660, 1682, 4to):—*De Anglorum Origine*, etc. (Cantab. 1670, 8vo):—also *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Sherlock, Martin, was an Irish divine and chaplain to the earl of Bristol during the latter part of the last century. He left the following works: *Consiglio ad un Giovane Poeta* (counsel to a young poet) (Naples, 1779, 8vo):—*Lettres d'un Voyageur Anglois* (Geneva, 1779; Neufchâtel, 1781, 8vo; in English [not by the author], Lond. 1780, 4to):—*Letters*, on various subjects (1781, 2 vols. 12mo):—*New Letters from an English Traveller* (1781, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Sherlock, Richard, D.D., an English clergyman, was born at Oxton, Cheshire, in 1613; and was educated at Magdalen Hall, Oxford, and Trinity College, Dublin. He was minister of several parishes in Ireland, and afterwards became rector of Winwick, England. He died in 1689. His works are, *Answer to the Quakers' Objection to Ministers* (Lond. 1656, 4to):—*Quakers' Wild Questions Answered* (ibid. 1656, 12mo):—*Mercurius Christianus, or The Practical Christian* (ibid. 1673, 8vo):—and *Sermons*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Sherlock, Thomas, an English prelate, was the son of Dr. William Sherlock (q. v.), and was born in London in 1678. He early went to Eton, from which (about 1693) he was removed to Cambridge, and was admitted into Catherine Hall. He took his degree of Bachelor of Arts in 1697, and that of Master of Arts in 1701. Between these dates he entered the ministry, and was appointed to the mastership of the Temple in 1704, which he held until 1753. In 1714 he took his degree of Doctor of Divinity, became master of Catherine Hall and vice-chancellor of the University of Cambridge, and in 1716 was created dean of Chichester. He was created bishop of Bangor in 1728, of Salisbury in 1734; and in 1747 the see of Canterbury was offered to him, but he declined it on account of ill-health. The following year he accepted the see of London. He died in 1761. Bishop Sherlock published, in opposition to Dr. Hoadly in the Bangorian Controversy, *The Use and Intent of Prophecy:—Trial of the Witnesses of the Resurrection of Jesus:*—and a collection of his *Discourses*. The first complete edition of his works was published (Lond. 1830) in 5 vols. 8vo. See Chalmers, *Biog. Dict.* s. v.; *Chambers's Encyclop.* s. v.

Sherlock, William, D.D., a learned English divine, was born in Southwark, London, in 1641, educated at Eton, and thence removed to Peter House, Cambridge, in May, 1657. He was made rector of St. George's, Botolph Lane, London, in 1669. In 1680 he received the degree of Doctor of Divinity, and in 1681 was collated to a prebend of St. Paul's. He was master of the Temple in 1684, and had the rectory of Therfeld, Hertfordshire. Refusing to take the oaths at the Revolution, he was suspended; but complying in 1690, he was restored, and became dean of St. Paul's in the following year. He died at Hampstead, June 19, 1707, and was interred in St. Paul's Cathedral. More than sixty of his publications are given, of which we notice the following: *Discourse concerning the Knowledge of Jesus Christ*, etc. (Lond. 1674, 8vo):—*Defence and Continuation* of the same (ibid. 1675, 8vo):—*The Case of Resistance to the Supreme Powers Stated*, etc. (ibid. 1684, 8vo). See Chalmers, *Biog. Dict.* s. v.

Sherman, Charles, a Methodist Episcopal minister, was born in Woodbury, Conn., Oct. 20, 1803. He was converted in his seventeenth year, licensed as a local preacher in 1823, and admitted into the itinerancy in 1830, laboring successively in Stratford and Burlington in the New York Conference, and Albany and Troy in the Troy Conference, to which he was transferred in 1834. In 1838 he was appointed presiding elder in Albany District, in which he labored four years. In 1842, owing to failing health, he was appointed to Jonesville, a small station in Saratoga County, N. Y.; in 1843 to Troy, where he died, March 10, 1844. Mr. Sherman was an excellent preacher, clear in his method, and forcible in his manner of address. See *Minutes of Annual Conferences*, iii, 582; Sprague, *Annals of the Amer. Pulpit*, vii, 679.

Sherman, John (1), a Congregational minister, was born at Dedham, England, Dec. 26, 1613. He was educated at Emmanuel College, Cambridge. He came to New England in 1634, preached a short time at Watertown, and moved to New Haven, where he was made a magistrate and lived until 1644, when he accepted an invitation to become pastor at Watertown. There he labored until his death, Aug. 8, 1685. See Sprague, *Annals of the Amer. Pulpit*, i, 44.

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Sherman, John (2), a Unitarian minister, was born in New Haven, Conn., June 30, 1772, entered Yale College when not far from sixteen years of age, and graduated in 1792. He studied theology partly under president Dwight, but mainly under Rev. David Austin, of Elizabeth, N. J. He was licensed to preach by the New Haven Association in 1796, and was ordained and installed pastor of the First Church, Mansfield, Conn., Nov. 15, 1797. Not long after his settlement he began to doubt the doctrines he had been accustomed to believe and preach, especially that of the Trinity. On Oct. 23, 1805, he received a dismissal from a council called for the purpose, and became pastor of the Reformed Christian Church (Unitarian) at Oldenbarneveld (Trenton village), N. J., March 9, 1806. After preaching a short time, he established an academy in the neighborhood, which occupied his attention for many years. In 1822 he built a hotel at Trenton Falls, into which he removed the next year. He died Aug. 2, 1828. He published, *One God in One Person Only*, etc. (1805, 8vo), the first formal and elaborate defence of Unitarianism that ever appeared in New England:—*A View of Ecclesiastical Proceedings in the County of Windom, Conn.* (1806, 8vo):—*Philosophy of Language Illustrated* (Trenton Falls, 1826, 12mo):—*Description of Trenton Falls* (Utica, 1827, 18mo). See Sprague, *Annals of the Amer. Pulpit*, viii, 326.

Sherrill, Edwin Jenner, a Congregational minister, was born in Shoreham, Vt., Oct. 23, 1806. His preparatory studies were completed in Middlebury, after which he entered Hamilton College, N. Y., whence he was graduated in 1832. He spent two years of study in Yale Theological Seminary, Mass., and one year at Andover Seminary. He was ordained at Eaton, Quebec, June 15, 1838, and continued in the pastoral charge of that church until November, 1873. Though not formally dismissed, he removed to Lee, Mass., in 1875. He died in the city of New York, June 13, 1877. (W. P. S.)

Sherwood, Mary Martha, an English authoress, was born at Stanford, Worcestershire, July 6, 1775. In 1803 she married her cousin, Henry Sherwood, and accompanied him in 1804 to India, where she instructed the children of his regiment. In 1818 they returned to England, and in 1821 settled at Wickwar, Gloucestershire, where they resided for the next twenty-seven years. Mrs. Sherwood's works number ninety volumes, of which mention is made of the following: *Chronology of Ancient History:—Dictionary of Scripture Types.* The remainder are largely works of fiction. See *Appletons' Cyclop.* s. v.

Sheshach See Linen; Marble; Silk.

She'shach (Heb. *Sheshak*, שֵׁשַׁךְ, probably an artificial word; Sept. Σεσάκ v. r. Σησάχ), a term occurring only in Jeremiah (xxv, 26; li, 41), who evidently uses it as a synonym either for *Babylon* or for *Babylonia*. According to the Jewish interpreters, followed by Jerome, it represents בבל, "Babel," on a Cabalistic principle called "Athbash" well known to the later Jews—the substitution of letters according to their position in the alphabet, counting backwards from the last letter, for those which hold the same numerical position counting in the ordinary way. See Cabala. Thus ת represents א, ש represents ב, ר represents ג, and so on. It may well be doubted, however, whether this fanciful practice were as old as Jeremiah's time; and even supposing that were the case, why should he use this obscure term here, when Babylon is called by its proper name in the same verse? C. B. Michaelis conjectures that ששך comes from שׁכשׁך, *shikshak*, "to overlay with iron or other plates," so that it might designate Babylon as χαλκόπυλος. Von Bohlen thinks the word synonymous with the Persian *Shih-shah*, i. e. "house of the prince;" but it is doubtful whether, at so early a period as the age of Jeremiah, Babylon could have received a Persian name that would be known in Judæa. Sir H. Rawlinson has observed that the name of the moon-god, which was identical, or nearly so, with that of the city of Abraham, Ur (or Hur), "might have been read in one of the ancient dialects of Babylon as *Shishaki*," and that consequently "a possible explanation is thus obtained of the Sheshach of Scripture" (*Herod.* i, 616). Sheshach may stand for *Ur*; Ur itself, the old capital, being taken (as Babel, the new capital, constantly was) to represent the country.

She'shai (Heb. *Sheshay'*, שֵׁשַׁי, *whitish* [Gesen.] or *noble* [Fürst]; Sept. Σεσσί, v. r. Σουσί, Σουσαι, Σεμεί, etc.), the second named of the three sons of Anak who dwelt in Hebron (Numb. xiii, 22), and were driven thence and slain by Caleb at the head of the children of Judah (Josh. xv, 14; Judg. i, 10). B.C. 1612.

She'shan (Heb. *Sheshan'*, שֵׁשָׁן, *lily* [Gesen.] or *noble* [Fürst]; Sept. Σωσάν v. r. Σωσάμ), a "son" of Ishi and "father" of Ahlai or Atlai, among the descendants of Jerahmeel the son of Hezron; being a representative of one of the chief families of Judah, who, in consequence of the failure of male issue, gave his daughter in marriage to Jarha (q. v.), his Egyptian slave, and through this union the line was perpetuated (1 Chron. ii, 31, 34, 35). B.C. post 1856.

Sheshbaz'zar (Heb. *Sheshbatstsar'*, שֵׁשְׁבַּצַּר, from the Persian for *worshipper of fire* [Von Bohlen], or the Sanscrit *çaçriçar* = "distinguished one" [Luzzatto]; Sept. Σασαβασάρ v. r. Σαναβασάρ, etc.), the Chaldæan or Persian name given to Zerubbabel (q. v.) in Ezra i, 8, 11; v, 14, 16, after the analogy of Shadrach, Meshach, Abednego, Belteshazzar, and Esther. In like manner, also, Joseph received the name of Zaphnath-Paaneah, and we learn from Manetho, as quoted by Josephus (*Apion*, i, 28), that Moses' Egyptian name was Osarsiph. The change of name in the case of Jehoiakim and Zedekiah (2 Kings xxiii, 34; xxiv, 17) may also be compared. That Sheshbazzar means Zerubbabel is proved by his being called the prince (הַנָּשִׂיא) of Judah, and governor (פֶּחָה), the former term marking him as the head of the tribe in the Jewish sense (Numb. vii, 2, 10, 11, etc.), and the latter as the Persian governor appointed by Cyrus, both which Zerubbabel was; and yet more distinctly by the assertion (Ezra v, 16) that "Sheshbazzar laid the foundation of the house of God which is in Jerusalem," compared with the promise to Zerubbabel (Zech. iv, 9), "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it." It is also apparent from the mere comparison of Ezra i, 11 with ii, 1, 2 and the whole history of the returned exiles. The Jewish tradition that Sheshbazzar is Daniel is utterly without weight.—Smith.

Sheshunogunde, in Hindû mythology, is the wife of Waishia, second son of the first man (Puru), from whom the mercantile caste is descended. She was created by Brahma in the lands of the South.

Sheth (Heb. *id.* שֵׁת), the form of two names, one more accurate than that elsewhere, the other doubtful.

1. The patriarch Seth (1 Chron. i, 1).

2. In the A. V. of Numb. xxiv, 17, שֵׁת is rendered as a proper name, but there is reason to regard it as an appellative, and to translate, instead of "the sons of Sheth," "the sons of tumult," the wild warriors of Moab, for in the parallel passage (Jer. xlviii, 45) שָׁאוֹן, *shaôn*, "tumult," occupies the place of *shêth*. שֵׁת, *shêth*, is thus equivalent to שְׁאֵת, *shêth*, as in Lam. iii, 47. Ewald proposes, very unnecessarily, to read שֵׂת, *sêth* = שְׂאֵת, and to translate "the sons of haughtiness" (*Hochmuthssöhne*). Rashi takes the word as a proper name, and refers it to Seth the son of Adam; and this seems to have been the view taken by Onkelos, who renders "he shall rule all the sons of men." The Jerusalem Targum

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gives "all the sons of the East;" the Targum of Jonathan ben-Uzziel retains the Hebrew word Sheth, and explains it "of the armies of Gog who were to set themselves in battle array against Israel."—Smith.

She'thar (Heb. *Shethar'*, שֵׁתָר, Persic for *star*, like *ἀστήρ* [Gesen.], or Zend *shathiâo* = "commander" [Fürst]; Sept. *Σαρσαθαῖος* v. r. *Σαρρίσθεος*, etc.), second named of the seven princes of Persia and Media, who had access to the king's presence, and were the first men in the kingdom, in the third year of Xerxes (Esth. i, 14). B.C. 483. Comp. Ezra vii, 14 and the *ἑπτὰ τῶν Περσῶν ἐπίσημοι* of Ctesias (14), and the statement of Herodotus (iii, 84) with regard to the seven noble Persians who slew Smerdis, that it was granted to them as a privilege to have access to the king's presence at all times, without being sent for, except when he was with the women; and that the king might only take a wife from one of these seven families. See CARSHENA; ESTHER.

She'thar-boz'nai (Chald. *Shethar' Bozenay'*, שֵׁתַר בּוֹזְנַי, Persic = *shining star* [comp. Oppert, *Jour. Asiatique*, 1851, p. 400]; Sept. *Σαθαρ-βουζαναῖ* v. r. *-ζαν*, etc.), a Persian officer of rank, having a command in the province "on this side the river" under Tatnai (q. v.) the satrap (פַּחַת), in the reign of Darius Hystaspis (Ezra v, 3, 6; vi, 6, 13). B.C. 520. He joined with Tatnai and the Apharsachites in trying to obstruct the progress of the Temple in the time of Zerubbabel, and in writing a letter to Darius, of which a copy is preserved in Ezra v, in which they reported that "the house of the great God" in Judæa was in process of being built with great stones, and that the work was going on fast, on the alleged authority of a decree from Cyrus. They requested that search might be made in the rolls court whether such a decree was ever given, and asked for the king's pleasure in the matter. The decree was found at Ecbatana, and a letter was sent to Tatnai and Shethar-boznai from Darius, ordering them no more to obstruct, but, on the contrary, to aid, the elders of the Jews in rebuilding the Temple by supplying them both with money and with beasts, corn, salt, wine, and oil, for the sacrifices. Shethar-boznai after the receipt of this decree offered no further obstruction to the Jews. The account of the Jewish prosperity in vi, 14-22 would indicate that the Persian governors acted fully up to the spirit of their instructions from the king. See EZRA.

As regards the name Shethar-boznai, it seems to be certainly Persian. The first element of it appears as the name *Shethar*, one of the seven Persian princes in Esth. i, 14. It is perhaps also contained in the name *Pharna-zathres* (Herod. vii, 65); and the whole name is not unlike *Sati-barzanes*, a Persian in the time of Artaxerxes Mnemon (Ctesias, 57). If the names of the Persian officers mentioned in the book of Ezra could be identified in any inscriptions or other records of the reigns of Darius, Xerxes, and Artaxerxes, it would be of immense value in clearing up the difficulties of that book.—Smith. "The Persian alliteration of the name in cuneiform characters was probably *Chitrabarshana*, a word which the Greeks would have most properly rendered by *Σιτραβαρζάνης* (comp. the *Σαθαρβουζαναῖ* of the Sept.). *Chitrabarshana* would be formed from *chitra*, 'race,' 'family,' and *barshana*, a cognate form with the Zend *berez*, 'splendid'" (*Speaker's Commentary*, ad loc.).

She'va (Heb. text *Sheya'*, שֶׁיָא, margin *Sheva'*, שְׁוָא in Sam.), the name of two Hebrews.

1. (Sept. *Σαού* v. r. *Σαούλ*; Vulg. *Sue.*) Last named of the four sons of Caleb ben-Hezron by his concubine Maachah. He was the "father," i. e. founder or chief, of Machbena and Gibea (1 Chron. ii, 49). B.C. cir. 1612.

2. (Sept. *Σουσά* v. r. *Ἰσοῦς.*) The scribe or royal secretary of David (2 Sam. xx, 25); elsewhere called Seraiah (2 Sam. viii, 17), Shisha (1 Kings iv, 3), and Shavsha (1 Chron. xvi, 18).

Shew-bread. See SHOW-BREAD.

Shiahs. See SHIITES.

Shib'boleth (Heb. *Shibbo'leth*, שִׁבֹּלֶת). After Jephthah had beaten the Ammonites, the men of Ephraim were jealous of the advantage obtained by the tribes beyond Jordan, and complained loudly that they had not been called to that expedition. Jephthah answered with much moderation; but that did not prevent the Ephraimites from using contemptuous language towards the men of Gilead. They taunted them with being only fugitives from Ephraim and Manasseh, a kind of bastards that belonged to neither of the two tribes. A war ensued, and the men of Gilead killed a great number of Ephraimites; after which they set guards at all the passes of Jordan, and when an Ephraimite who had escaped came to the river-side and desired to pass over, they asked him if he were not an Ephraimite? If he said No, they bade him pronounce *Shibboleth*; but he pronouncing it *Sibboleth* (q. v.), sustituting ס or ס for שׁ, according to the diction of the Ephraimites, they killed him. In this way there fell 42,000 Ephraimites (Judg. xii). See JEPHTHAH.

The word Shibboleth, which has now a second life in the English language in a new signification, has two meanings in Hebrew: (1) an ear of corn (Gen. xli, etc.); (2) a stream or flood: and it was, perhaps, in the latter sense that this particular word suggested itself to the Gileadites, the Jordan being a rapid river. The word, in the latter sense, is used twice in Psa. lxix, in verses 2 and 15, where the translation of the A. V. is "the *floods* overflow me," and "let not the water-*flood* overflow me;" also in Isa. xxvii, 12 ("channel"). Zech. iv, 12 ("branch"). If in English the word retained its original meaning, the latter passage might be translated "let not a shibboleth of waters drown me." There is no mystery in this particular word. Any word beginning with the sound *sh* would have answered equally well as a test.

The above incident should not be passed over without observing that it affords proof of dialectical variations among the tribes of the same nation, and speaking the same language, in those early days. There can be no wonder, therefore, if we find in later ages the same word written different ways, according to the pronunciation of different tribes, or of different colonies or residents of the Hebrew people; whence various pointings, etc. That this continued is evident from the peculiarities of the Galilæan dialect, by which Peter was discovered to be of that district (Mark xiv, 70). Before the introduction of vowel-points (which took place not earlier than the 6th century A.D.) there was nothing in Hebrew to distinguish the letters Shin and Sin, so it could not be known by the eye in reading when *h* was to be sounded after *s*, just as now in English there is nothing to show that it should be sounded in the words *sugar, Asia, Persia*; or in German, according to the most common pronunciation, after *s* in the words *Sprache, Spiel, Sturm, Stiefel*, and a large class of similar words. It is to be noted that the sound *sh* is unknown to the Greek language, as the English *th* is unknown to so many modern languages. Hence in the Sept. proper names commence simply with *s* which in Hebrew commence with *sh*; and one result has been that, through the Sept. and the Vulg., some of these names, such as Samuel, Samson, Simeon, and Solomon, having become naturalized in the Greek form in the English language, have been retained in this form in the English version of the Old Test. Hence, likewise, it is a singularity of the Sept. version that in the passage in Judg. xii, 6 the translator could not introduce the word "Shibboleth" and has substituted one of its translations, *στάχυς*, "an ear of corn," which tells the

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original story by analogy. It is not impossible that this word may have been ingeniously preferred to any Greek word signifying "stream," or "flood," from its first letters being rather harsh-sounding, independently of its containing a guttural.—Calmet; Smith. See Günther, *De Dialect. Tribuum Judæ, Ephraim, et Benjamin* (Lips. 1714). See HEBREW LANGUAGE.

Shib'mah (Numb. xxxii, 38). See SIBMAH.

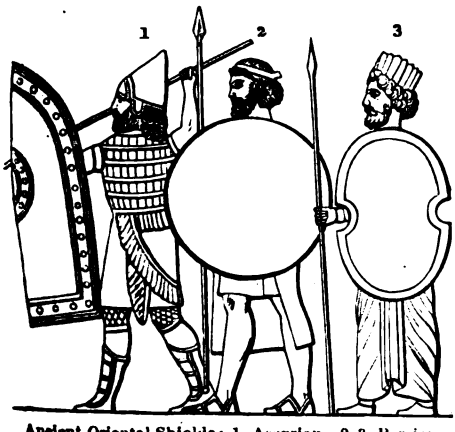
Shi'cron [some *Shic'ron*] (Heb. *Shikron'*, שִׁכְרוֹן, *drunkenness* [as in Ezek. xxiii, 33; xxxix, 19; but Fürst says *fruitfulness*]; Sept. Σοκχώθ v. r. Ἀκκαρωνά [imitating the ה directive]), a town near the western end of the northern boundary of Judah, between Ekron and Mt. Baalah towards Jabneel (Josh. xv, 11). It seems to have been in Dan, as it is not enumerated among the cities of Judah (ver. 21–63). The Targum gives it as *Shikaron*, and with this agrees Eusebius (*Onomast.* s. v. Σαχωράν). though no knowledge of the locality of the place is to be gained from his notice. Neither Schwarz (*Palest.* p. 98) nor Porter (*Handb. for Pal.* p. 275) has discovered any trace of it. It is, perhaps, the present ruined village *Beit Shit*, about half-way between Ekron and Ashdod.

Shidders, in Hindû mythology, is a class of good genii, or *deretas*, not to be identified with the *devs* of the Persians, which are evil genii.

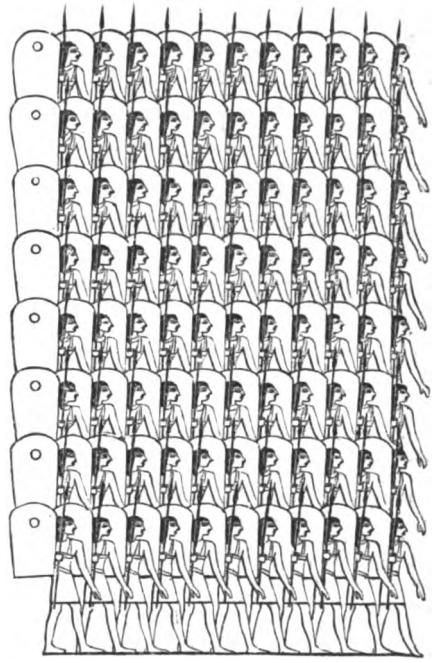
Shield is the rendering in the A. V. of the four following Hebrew words, of which the first two are the most usual and important; likewise of one Greek word.

1. The *tsinnâh* (צִנָּה, from a root צָנַן, *to protect*) was the large shield, encompassing (Psa. v, 12) and forming a protection for the whole person. When not in actual conflict, the *tsinnâh* was carried before the warrior (1 Sam. xvii, 7, 41). The definite article in the former passage (*the* shield, not "a shield" as in the A. V.) denotes the importance of the weapon. The word is used with "spear," *rómach* (1 Chron. xii, 8, 14; 2 Chron. xi. 32, etc.), and *chanith* (1 Chron. xii, 34) as a formula for weapons generally.

2. Of smaller dimensions was the *magén* (מָגֵן, from גָּנַן, *to cover*), a buckler or target, probably for use in hand-to-hand fight. The difference in size between this and the *tsinnâh* is evident from 1 Kings x, 16, 17; 2 Chron. ix, 15, 16, where a much larger quantity of gold is named as being used for the latter than for the former. The portability of the *magén* may be inferred from the notice in xii, 9, 10; and perhaps also from 2 Sam. i. 21. The word is a favorite one with the poets of the Bible (see Job xv, 26; Psa. iii, 3; xviii, 2, etc.). Like *tsinnâh*, it occurs in the formulated expressions for weapons of war, but usually coupled with light weapons, the bow (2 Chron. xiv, 8; xvii, 7), darts, שֶׁלַח (xxxii, 5).



Ancient Oriental Shields: 1. Assyrian; 2, 3. Persian. (From the monuments.)



Ancient Egyptian Phalanx. (From the monuments.)

3. What kind of arm the *shêlet* (שֶׁלֶט) was it is impossible to determine. By some translators it is rendered a "quiver," by some "weapons" generally, by others a "shield." Whether either or none of these is correct, it is clear that the word had a very individual sense at the time; it denoted certain special weapons taken by David from Hadadezer, king of Zobah (2 Sam. viii, 7; 1 Chron. xviii, 7), and dedicated in the temple, where they did service on the memorable occasion of Joash's proclamation (2 Kings xi, 10; 2 Chron. xxiii, 9), and where their remembrance long lingered (Cant. iv, 4). From the fact that these arms were of gold, it would seem that they cannot have been for offence. In the two other passages of its occurrence (Jer. li, 11; Ezek. xxvii, 11) the word has the force of a foreign arm.

4. In two passages (1 Sam. xvii, 45; Job xxxix, 23) *kidón* (כִּידוֹן), *a dart*, is thus erroneously rendered.

To these we may add *socherâh* (סֹחֵרָה, "buckler"), a poetical term, occurring only in Psa. xci, 4.

Finally, in Greek, θυρεός (probably a *door*, hence a large shield) occurs metaphorically once (Eph. vi, 16).

Among the Hebrews the ordinary shield consisted of a framework of wood covered with leather; it thus admitted of being burned (Ezek. xxxix, 9). The *magén* was frequently cased with metal, either brass or copper; its appearance in this case resembled gold, when the sun shone on it (1 Macc. vi, 39), and to this rather than to the practice of smearing blood on the shield we may refer the redness noticed by Nahum (ii, 3). The surface of the shield was kept bright by the application of oil, as implied in Isa. xxi, 5; hence, Saul's shield is described as "not anointed with oil," i. e. dusty and gory (2 Sam. i, 21). Oil would be as useful for the metal as for the leather shield. In order to preserve it from the effects of weather, the shield was kept covered except in actual conflict (Isa. xxii, 6; comp. Cæsar, *B. G.* ii, 21; Cicero, *Nat. Deor.* ii, 14). The shield was worn on the left arm, to which it was attached by a strap. It was used not only in the field, but also in besieging towns, when it served for the protection of the head, the combined shields of the besiegers forming a kind of *testudo* (Ezek. xxvi, 8). Shields of state were covered with

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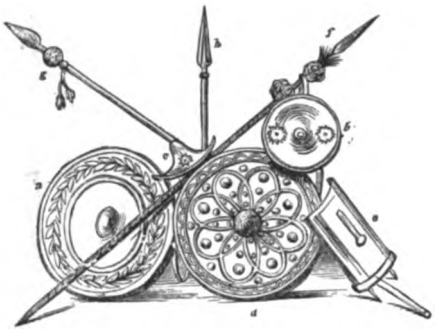

Modern Oriental Shields and Spears.

a, large Arabic shield; *b*, small do.; *c*, side view of the same; *d*, large Turkish shield; *e*, Mameluke shield; *f*, Arabian spear; *g*, Turkish; *h*, Mameluke.

beaten gold. Solomon made such for use in religious processions (1 Kings x, 16, 17); when these were carried off they were replaced by shields of brass, which, as being less valuable, were kept in the guard-room (xiv, 27), while the former had been suspended in the palace for ornament. A large golden shield was sent as a present to the Romans when the treaty with them was renewed by Simon Maccabæus (1 Macc. xiv, 24; xv, 18): it was intended as a token of alliance (*σύμβολον τῆς συμμαχίας*, Josephus, *Ant.* xiv, 8, 5); but whether any symbolic significance was attached to the shield in particular as being the weapon of protection is uncertain. Other instances of a similar present occur (Sueton. *Calig.* 16), as well as of complimentary presents of a different kind on the part of allies (Cicero, *Verr.* 2 Act. iv, 29, 67). Shields were suspended about public buildings for ornamental purposes (1 Kings x, 17; 1 Macc. iv, 57; vi, 2). This was particularly the case with the shields (assuming *shêlet* to have this meaning) which David took from Hadadezer (2 Sam. viii, 7; Cant. iv, 4), and which were afterwards turned to practical account (2 Kings xi, 10; 2 Chron. xxiii, 9). The Gammadim similarly suspended them about their towers (Ezek. xxvii, 11). See GAMMADIM. In the metaphorical language of the Bible the shield generally represents the protection of God (e. g. Psa. iii, 3; xxviii, 7); but in xlvii, 9 it is applied to earthly rulers, and in Eph. vi, 16 to faith.—Smith.

The large shield (*ἀσπίς, clipeus*) of the Greeks and Romans was originally of a circular form, and in the Homeric times was large enough to cover the whole body. It was made sometimes of osiers twisted together, sometimes of wood, covered with ox-hides several folds thick. On the centre was a projection called *ὀμφάλος, umbo*, or boss, which sometimes terminated in a spike. After the Roman soldier received pay, the clipeus was discontinued for the *scutum, θυρεός*, of oval or oblong form, and adapted to the shape of the body. Significant devices on shields are of great antiquity. Each Roman soldier had his name inscribed on his shield. Paul (Eph. vi, 16) uses the word *θυρεός* rather than *ἀσπις*, because he is describing the armor of a Roman soldier. See Kitto, *Pict. Bible*, note at Judg. v, 8. See ARMOR.

Greek Shield.

Roman Shields. (From Trajan's Column.)

Shields, Alexander, was an English clergyman and minister of St. Andrew's. He was chaplain to the Cameronian Regiment in 1689. In August, 1699, he accompanied the second Darien expedition, and died, "worn out and heart-broken," in Jamaica (see Macaulay, *Hist. of Eng.* [1861], V, xxiv). His published works are, *A Hind Let Loose; or, A Historical Representation of the Church of Scotland* (1687, 8vo):—*History of the Scotch Presbytery* (1691, 4to), an epitome of the foregoing:—*Elegy on the Death of James Renwick* (1688):—*An Inquiry into Church Communion* (2d ed. Edinb. 1747, sm. 8vo):—*The Scots Inquisition* (1745, sm. 8vo):—also *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Shields, Hugh K., a Presbyterian minister, was born near Elk Ridge Church, Giles County, Tenn., Dec. 10, 1806. He was converted to God in his seventeenth year, and, feeling his call to the work of the ministry, he entered upon a course of study with that object in view. He graduated at an academy near Elk Ridge, then at Jackson College, Columbus, Tenn., studied theology privately, and was licensed by West Tennessee Presbytery in 1836, and ordained by the same in 1837. He subsequently preached at the following places: Bethberei, Hopewell, Savannah, Elk Ridge, Cornersville, Richland, Campbellsville, and Lynnville—all in Tenn. His active ministry lasted twenty-seven years; two years before his death, Sept. 13, 1865, he was disabled from work by a severe accident. Mr. Shields was a zealous and faithful minister of the Gospel, exhibiting to a high degree the characteristics of one who walked with God. See Wilson, *Presb. Hist. Almanac*, 1866, p. 362. (J. L. S.)

Shields, James, a Presbyterian minister, was born in Pittsburgh, Pa., Dec. 11, 1812. He graduated at the Western University of Pennsylvania, at Pittsburgh, in 1830, studied theology four years under the instruction of Revs. Mungo Dick and John Pressly, D.D., was licensed April 2, 1834, by the Associate Reformed Presbytery of Monongahela, and ordained in 1835 as pastor of the congregations of Fermanagh and Tuscarora, Juniata County, Pa. Here he labored with varied success until the spring of 1859, when, on account of failing health, he ceased to preach in the Tuscarora branch of his charge, and gave all his time to the Fermanagh congregation. He died Aug. 19, 1862. Mr. Shields pos-

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sessed a mind of more than ordinary power, and his exercises were always of a high order. See Wilson, *Presb. Hist. Almanac*, 1864, p. 354. (J. L. S.)

Shier-Thursday. See SHEER-THURSDAY.

Shie-tsih, gods of the land and grain among the Chinese. There is an altar to these deities in Pekin, which is square, and only ten feet high, being divided into two stories of only five feet each. Each side of the square measures fifty-eight feet. The emperor alone has the privilege of worshipping at this altar, and it is not lawful to erect a similar one in any part of the empire for the use of any of his subjects.—Gardner, *Faiths of the World*, s. v.

Shigga'ion (Heb. *Shiggayon'*, שִׁגָּיוֹן; Sept. ψαλμός; Vulg. *Psalmus* [Psa. vii, 1]), a particular kind of psalm, the specific character of which is not now known. In the singular number the word occurs nowhere in Hebrew except in the inscription of the above psalm; and there seems to be nothing peculiar in that psalm to distinguish it from numerous others, in which the author gives utterance to his feelings against his enemies and implores the assistance of Jehovah against them, so that the contents of the psalm justify no conclusive inference as to the meaning of the word. In the inscription to the ode of the prophet Habakkuk (iii, 1), the word occurs in the plural number; but the phrase in which it stands, *'al shiggyonôth*, is deemed almost unanimously, as it would seem, by modern Hebrew scholars, to mean "after the manner of the shiggaion," and to be merely a direction as to the kind of musical measures by which the ode was to be accompanied. This being so, the ode is no real help in ascertaining the meaning of shiggaion; for the ode itself is not so called, though it is directed to be sung according to the measures of the shiggaion. Indeed, if it were called a shiggaion, the difficulty would not be diminished; for, independently of the inscription, no one would have ever thought that the ode and the psalm belonged to the same species of sacred poem. And even since their possible similarity has been suggested, no one has definitely pointed out in what that similarity consists, so as to justify a distinct classification. In this state of uncertainty, it is natural to endeavor to form a conjecture as to the meaning of shiggaion from its etymology; but, unfortunately, there are no less than three rival etymologies, each with plausible claims to attention. Gesenius and Fürst (s. v.) concur in deriving it from שָׁגָה (the Piel of שָׁגָה), in the sense of magnifying or *extolling* with praises; and they justify this derivation by kindred Syriac words. Shiggaion would thus mean a hymn or psalm; but its specific meaning, if it have any, as applicable to Psa. vii, would continue unknown. Ewald (*Die poetischen Bücher des alten Bundes*, i, 29), Rodiger (s. v. in his continuation of Gesenius's *Thesaurus*), and Delitzsch (*Commentar über den Psalter*, i, 51), derive it from שָׁגָה, in the sense of *reeling*, as from wine, and consider the word to be somewhat equivalent to a *dithyrambus*; while De Wette (*Die Psalmen*, p. 34), Lee (s. v.), and Hitzig (*Die zwölf kleinen Propheten*, p. 26) interpret the word as a psalm of lamentation, or a psalm in distress, as derived from Arabic. Hupfeld, on the other hand (*Die Psalmen*, i, 109, 199), conjectures that shiggaion is identical with *higgaion* (Psa. ix, 16), in the sense of poem or song, from הָגָה, to *meditate* or compose; but even then no information would be conveyed as to the specific nature of the poem. As to the inscription of Habakkuk's ode, עַל שִׁגְיֹנֹת, the translation of the Sept. is μετὰ ᾠδῆς, which conveys no definite meaning. The Vulgate translates *pro ignorantiis*, as if the word had been *shegagôth*, *transgressions* through ignorance (Lev. iv, 2, 27; Numb. xv, 27; Eccles. v, 6), or *shegiôth* (Psa. xix, 13), which seems to have nearly the same meaning. Perhaps the Vulgate was influenced by the Targum of Jonathan, where *shiggyonôth* seems to be translated כשלהתא. In the A. V. of Hab. iii, 1, the rendering is "upon shigionoth," as if shigionoth were some musical instrument. But under such circumstances *'al* (עַל) must not be translated "upon" in the sense of playing upon an instrument. Of this use there is not a single undoubted example in prose, although playing on musical instruments is frequently referred to; and in poetry, although there is one passage (Psa. xcii, 3) where the word *might* be so translated, it might equally well be rendered there "to the accompaniment of" the musical instruments therein specified; and this translation is preferable. Some writers even doubt whether *'al* signifies "upon" when preceding the supposed musical instruments Gittith, Machalath, Neginath, Nechilôth, Shushan, Shoshannim (Psa. viii, 1; lxxxi, 1; lxxxiv, 1; liii, 1; lxxxviii, 1; lxi, 1; v, 1; lx, 1; xlv, 1; lxix, 1; lxxx, 1). Indeed, all these words are regarded by Ewald (*Poet. Büch.* i, 77) as meaning musical keys, and by Fürst (s. vv.) as meaning musical bands. Whatever may be thought of the proposed substitutes, it is very singular, if those six words signify musical instruments, that not one of them should be mentioned elsewhere in the whole Bible.—Smith. See PSALMS.

Shigmu, in Chinese mythology, was the mother of Fo. While still a virgin she ate a lotus-flower, found while bathing, and was thus impregnated by some deity. The fruit of this intercourse was Fo.

Shi'hon (Heb. *Shion'*, שִׁיאוֹן, *ruin*; Sept. Σιωνᾶ v. r. Σειάν; Vulg. *Seon*; A.V. originally "Shion"), a town of Issachar, named only in Josh. xix, 19, where it occurs between Haphraim and Anaharath. Eusebius and Jerome (*Onomast.*) mention it as then existing "near Mount Tabor." A name resembling it at present in that neighborhood is the *Khirbet Shi'in* of Dr. Schulz (Zimmermann, *Map of Galilee*, 1861), one and a half mile north-west of Deburieh. This is probably the place mentioned by Schwarz (*Palest.* p. 166) as "*Sain* between Duberieh and Jafa." The identification is, however, very uncertain, since Shi'in appears to contain the *Ain*, while the Hebrew name does not.—Smith. On this and other accounts we prefer the position of the modern village *esh-Shajerah*, a little north of Tabor (Robinson, *Researches*, iii, 219, note).

Shi'hor (Heb. *Shichor'*, שִׁיחוֹר [thus only in Josh. xiii, 3; 1 Chron. xiii, 5], or שִׁיחֹר [Jer. ii, 18], or שִׁחֹר [Isa. xxiii, 3], *dark*; once with the art. הַשִּׁיחוֹר, Josh. xiii, 3, and once with the addition "of Egypt," 1 Chron. xiii, 5; Sept. Γηών, ἡ ἀποικηγος, ὄρια, and μεταβολή; Vulg. *Sihor, Nilus, fluvius turbidus*, and *aqua turbida*; A. V. "Sihor" in all passages except 1 Chron. xiii, 5), one of the names given to the river *Nile*, probably arising from its turbid waters, like the Greek Μέλας (Gesen. *Thesaurus*, s. v.). Several other names of the Nile may be compared. Νεῖλος itself, if it be, as is generally supposed, of Iranian origin, signifies "the blue," that is, "the dark" rather than the turbid; for we must then compare the Sanscrit *Nilah*, "blue," probably especially "dark blue," also even "black," as "black mud." The Arabic *azrak*, "blue," signifies "dark" in the name Bahr el-Azrak, or Blue River, applied to the eastern of the two great confluents of the Nile. Still nearer is the Latin *Melo*, from μέλας, a name of the Nile, according to Festus and Servius (*ad Virg. Georg.* iv, 291; *Æn.* i, 745; iv, 246): but little stress can be laid upon such a word resting on no better authority. With the classical writers it is the soil of Egypt that is black rather than its river. So, too, in hieroglyphics, the name of the country, *Kem*, means "the black;" but there is no name of the Nile of like signification. In the ancient painted sculptures, however, the figure of the Nile-god is colored differently according as it represents the river during the time of the inundation, and during the rest of the year; in the former case red, in the latter blue. See NILE.

There are but three occurrences of Shihor unqualified

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in the Bible, and but one of Shihor of Egypt, or Shihor-mizraim. In 1 Chron. xiii, 5 it is mentioned as the southern boundary of David's kingdom: "David gathered all Israel, from Shihor of Egypt even unto the entering of Hamath." At this period the kingdom of Israel was at the highest pitch of its prosperity. David's rule extended over a wider space than that of any other monarch who ever sat upon the throne; and, probably, as an evidence of this fact, and as a recognition of the fulfilment of the divine promise to Abraham (Gen. xv, 18)—"Unto thy seed have I given this land, *from the river of Egypt* unto the great river, the river Euphrates"—the sacred historian may here have meant the Nile. Yet, in other places, where the northern boundary is limited to the "entrance of Hamath," the southern is usually "the torrent of Egypt," that is, Wady (נחל, not נהר) el-Arish (Numb. xxxiv, 5; 1 Kings viii, 65). There is no other evidence that the Israelites ever spread westward beyond Gaza. It may seem strange that the actual territory dwelt in by them in David's time should thus appear to be spoken of as extending as far as the easternmost branch of the Nile; but it must be remembered that more than one tribe, at a later period, had spread beyond even its first boundaries, and also that the limits may be those of David's dominion rather than of the land actually fully inhabited by the Israelites. The passage in Josh. xiii, 3 is even more obscure. The sacred writer is describing the territory still remaining to be conquered at the close of his life, and when about to allot the conquered portion to the tribes: "This is the land that yet remaineth: all the borders of the Philistines and all Geshuri, from Shihor which is before (עַל־פְּנֵי, 'in the face of,' not 'east of,' but rather 'on the front of') Egypt, even unto the borders of Ekron northward." Keil argues that Wady el-Arish, and not the Nile, must here be meant (*Comment.* ad loc.); but his arguments are not conclusive. Joshua may have had the Lord's covenant-promise to Abraham in view; if so, Shihor means the Nile; but, on the other hand, if he had the boundaries of the land as described by Moses in Numb. xxxiii, 5 sq. in view, then Shihor must mean Wady el-Arish. It is worthy of note that, while in all the other passages in which this word is used it is anarthrous, here it has the article. This does not seem to indicate any specific meaning: for it can scarcely be doubted that here and in 1 Chron. xiii, 5 the word is employed in the same sense. The use of the article indicates that the word is, or has been, an appellative—rather the former if we judge only from the complete phrase. It must also be remembered that Shihor-mizraim is used interchangeably with Nahal-mizraim, and that the name Shihor-libnath, in the north of Palestine, unless derived from the Egyptians or the Phœnician colonists of Egypt, on account of the connection of that country with the ancient manufacture of glass, shows that the word Shihor is not restricted to a great river. That the stream intended by Shihor unqualified was a navigable river is evident from a passage in Isaiah, where it is said of Tyre, "And by great waters, the sowing of Shihor, the harvest of the river (יְאֹר, *Yeôr*,) [is] her revenue" (xxiii, 3). Here Shihor is either the same as, or compared with, Yeôr, generally thought to be the Nile. In Jeremiah the identity of Shihor with the Nile seems distinctly stated where it is said of Israel, "And now what hast thou to do in the way of Egypt to drink the waters of Shihor? or what hast thou to do in the way of Assyria to drink the waters of the river?" i. e. Euphrates (ii, 18). Gesenius (*ut sup.*) considers that Sihor, wherever used, means the Nile; and upon a careful consideration of the several passages, and of the etymology of the word, we are of the opinion that it cannot appropriately be applied to Wady el-Arish, and must therefore be regarded as a name of the river Nile (see Jerome, *ad Isa. xxiii*, 3; Reland, *Palæst.* p. 286).—Kitto; Smith. See RIVER OF EGYPT.

Shi'hor-lib'nath (Heb. *Shichor' Libnath'*, שִׁיחוֹר לִבְנָת, literally, *black of whiteness*; Sept. ὁ Σιὼρ [v.r. Σιὼν] καὶ Λιβανάθ; Vulg. *Sichor et Labanath*), a locality mentioned only in Josh. xix, 26 as one of the landmarks of the southern boundary of Asher in the vicinity of Carmel and Beth-dagon. By the ancient translators and commentators (as Peshito-Syriac, and Eusebius and Jerome in the *Onomasticon*) the names are taken as belonging to two distinct places. But modern commentators, beginning perhaps with Masius, have inferred from the fact that Shihor alone is a name of the Nile, that Shihor-libnath is likewise a river. Led by the meaning of Libnath as "white," they interpret the Shihor-libnath as the glass river, which they then naturally identify with the *Belus* (q. v.) of Pliny (*H. N.* v, 19), the present *Nahr Naman*, which drains part of the plain of Akka, and enters the Mediterranean a short distance below that city. This theory, at once so ingenious and so consistent, is supported by the great names of Michaelis (*Suppl.* No. 2462) and Gesenius (*Thesaur.* p. 1393); but the territory of Asher certainly extended far south of the Naman. Reland's conjecture of the *Crocodile River*, probably the *Nahr Zerka*, close to Kaisariyeh, is, on the other hand, too far south, since Dor was not within the limits of Asher. The Shihor-libnath, if a stream at all, is more likely to have been the little stream (marked on Van de Velde's *Map* as *Wady Milhek*, but as *Wady en-Nebra* on the specimen of the Ordnance Survey in the *Pal. Explor. Quarterly* for Jan. 1875) which enters the Mediterranean a little south of Athlit. The sand there is white and glistening, and this, combined with the turbid character of a mountain-stream, agrees well with the name.

Shiites (Arab. *Shiah, Shiat*, "a party or faction"), the name given to a Mohammedan sect by the Sunnites (q. v.), or orthodox Moslems. The Shiites never assume that name, but call themselves *Al-Adeliat*, "Sect of the Just Ones." The principal difference between the two consists in the belief of the Shiites that the imamat, or supreme rule, both spiritual and secular, over all Mohammedans was originally vested in Ali Ibn Abi Taleb, and has been inherited by his descendants, to whom it now legitimately belongs. They are subdivided into five sects, to one of which, that of Haidar, the Persians belong. They believe in metempsychosis and the descent of God upon his creatures, inasmuch as he, omnipresent, sometimes appears in some individual person, such as their imams. Their five subdivisions they liken unto five trees with seventy branches, for their minor divisions of opinions, on matters of comparatively unimportant points of dogma, are endless. In this, however, they all agree—that they consider the caliphs Abu-Bekr, Omar, and Othman—who are regarded with the highest reverence by the Sunnites—as unrighteous pretenders and usurpers of the sovereign power, which properly should have gone to Ali direct from the prophet. They also reject the Abasside caliphs, notwithstanding their descent from Mohammed, because they did not belong to Ali's line.—*Chambers's Encyclop.* s.v.

Shil'hi (Heb. *Shilchi'*, שִׁלְחִי, probably *armed*, from שֶׁלַח, *a missile*, Sept. Σαλί, v.r. Σαλαί, Σαλαλά, etc.), the father of Azubah, king Jehoshaphat's mother (2 Kings xxii, 42, 2 Chron. xx, 31). B.C. ante 946.

Shil'him (Heb. *Shilchim'*, שִׁלְחִים, *armed* men [Gesenius], or *fountains* [Fürst]; Sept. Σελεείμ v.r. Σαλήμ), a city in the southern portion of the tribe of Judah, mentioned between Lebaoth and Ain, or Ain-Rimmon (Josh. xv, 32). In the list of Simeon's cities in Josh. xix, *Sharuhen* (ver. 6) occupies the place of Shilhim, and in 1 Chron. iv, 31 this is still further changed to *Shaaraim*. It is difficult to say whether these are mere corruptions or denote any actual variations of name. The juxtaposition of Shilhim and Ain has led to the conjecture that they are identical with the Salim and Ænon of John the Baptist; but their position in the south of Judah, so re-

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mote from the scene of John's labors and the other events of the Gospel history, seems to forbid this.—Smith.

Shil'lem (Heb. *Shillem'*, שַׁלֻּם, *requital*, as in Deut. xxxii, 35; Sept. Σελλήμ, v. r. Σολλήμ, Συλλήμ, etc.), a son of Naphtali (Gen. xlvi, 24; Numb. xxvi, 49); elsewhere (1 Chron. vii, 13) called SHALLUM (q. v.).

Shil'lemite (Heb. collectively with the article *hash-Shillemi'*, הַשַּׁלֻּמִי; Sept. ὁ Σελλημι), the patronymic title of the descendants of Shillem (q. v.), the son of Naphtali (Numb. xxvi, 49).

Shilo'ăh (Isa. viii, 6). See SILOAM.

Shi'loh appears in the A. V. as the rendering of two words in the Hebrew, the one apparently a person, and the other certainly a place. (In the following treatment of both we avail ourselves, in part, of the statements found in the dictionaries of Kitto, Smith, and Fairbairn.)

1. (Heb. *Shiloh'*, שִׁילֹה; on the meaning and renderings, see below.) This is a peculiar epithet which was applied, in the prophetic benediction of Jacob on his death-bed (Gen. xlix, 10), to a future personage, and which has ever been regarded by Christians and by the ancient Jews as a denomination of the Messiah. The oracle occurs in the blessing of Judah, and is thus worded: "The sceptre shall not depart from Judah, nor a lawgiver [מְחֹקֵק, *a scribe*, recording the decree uttered by the sovereign] from between his feet [the position frequently depicted on the Egyptian monuments as occupied by the secretary of important persons], until Shiloh come [עַד כִּי־יָבֹא שִׁילֹה]: and unto him the gathering [יִקְהַת, *obedience*, as in Prov. xxx, 17] of the people shall be." The term itself, as well as the whole passage to which it belongs, has ever been a fruitful theme of controversy between Jews and Christians, the former, although they admit, for the most part, the Messianic reference of the text, being still fertile in expedients to evade the Christian argument founded upon it. Neither our limits nor our object will permit us to enter largely into the theological bearings of this prediction; but it is, perhaps, scarcely possible to do justice to the discussion as a question of pure philology without at the same time displaying the strength of the Christian interpretation, and trenching upon the province occupied by the proofs of Jesus of Nazareth being the Messiah of the Old-Test. prophecies. See MESSIAH.

I. *Etymological and Grammatical Considerations.*—Before entering upon the more essential merits of the question, it may be well to recite the ancient versions of this passage, which are mostly to be referred to a date that must exempt them from the charge of an undue bias towards any but the right construction. Influences of this nature have, of course, become operative with Jews of a later period.

1. The version of the Sept. is peculiar: "A prince shall not fail from Judah, nor a captain out of his loins, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, *until the things come that are laid up for him.*" In some copies another reading is found, ᾧ ἀπόκειται, *for whom it is laid up*, meaning, doubtless, *in the kingdom*—for whom the kingdom is laid up in reserve. This rendering is probably to be referred to an erroneous lection, אֲשֶׁר לוֹ, *whose it is.* Targ. Onk., "One having the principality shall not be taken from the house of Judah, nor a scribe from his children's children, until the Messiah come, whose the kingdom is." Targ. Jerus., "Kings shall not fail from the house of Judah, nor skilful doctors of the law from their children's children, till the time when the king's Messiah shall come." Syriac, "The sceptre shall not fail from Judah, nor an expounder from between his feet, till he come whose it is;" i. e. the sceptre, the right, the dominion. Arabic, "The sceptre shall not be taken away from Judah, nor a lawgiver from under his rule, until he shall come whose it is." Samaritan, "The sceptre shall not be taken away from Judah, nor a leader from his banners, until the Pacific shall come." Latin Vulgate, "The sceptre shall not be taken away from Judah, nor a leader from his thigh—*donec veniet qui mittendus est*, until he shall come who is to be sent." This is supposed to be founded upon mistaking in the original שילה for שלח, which latter comes from the root שלח, signifying *to send;* yet it is adopted by some scholars as the truest reading, the present form of the word being owing, in their opinion, to the error of transcribers in substituting ה for ח.

2. Various other etymologies have been assigned to the term, the advocates of which may be divided into two classes—those who consider the word שילה as a compound, and those who deem it a radical or simple derivation.

(*a.*) Those of the first class coincide, (1) for the most part, with the ancient interpreters, taking שילה as equivalent to שֶׁלּוֹ, and this to be made up of ש, the contraction of אשר, *who*, and לו, the dative of the third personal pronoun. The rendering, accordingly, in this case, would be *cujus est*, or *cui est*, *whose it is, to whom it belongs*, i. e. the sceptre or dominion. This interpretation is defended by Jahn (*Einl. in d. A. T.* i, 507, and *Vat. Mes.* ii, 179). It is approved also by Hess, De Wette, Krummacher, and others, including Turner (*Companion to Genesis*, ad loc.). The authority of the ancient versions, already alluded to, is the principal ground upon which its advocates rely. But to this sense it is a serious objection that there is no evidence that the abbreviation of אשר into ש was known in the time of Moses. There is no other instance of it in the Pentateuch, and it is only in the book of Judges that we first meet with it. However the rendering of the old translators may be accounted for, there is no sufficient ground for the belief that the form in question was the received one in their time. If it were, we should doubtless find some traces of it in existing manuscripts. But though these copies exhibit the reading שילו, not one of them gives שלו, and but very few שלה, which Hengstenberg deems of no consequence, as the omission of the Yod was merely a defective way of writing, which often occurs in words of similar structure. An argument for this interpretation has, indeed, been derived from Ezek. xxi, 27, where the words "until he shall come whose is the dominion," אשר לו המשפט, are regarded as an obvious paraphrase of שלו or שלה. But to this it may be answered that while Ezekiel may have had the present passage in his eye, and intended an allusion to the character or prerogatives of the Messiah, yet there is no evidence that this was designed as an interpretation of the name under consideration. The reasons, therefore, appear ample for setting aside, as wholly untenable, the explication of the time here propounded, without adverting to the fact that the ellipsis involved in this construction is so unnatural and violent that no parallel to it can be found in the whole Scriptures.

(2.) Another solution proposed by some expositors is, to derive the word שילה from שיל, *child*, and the suffix ה for י. This will yield the reading "until his (Judah's) *son* or *descendant*, the Messiah, shall come." Thus the Targ. Jon., "Until the time when the king's Messiah shall come, *the little one of his sons.*" This view is favored by Calvin (*ad loc.*) and by Knapp (*Dogm.* ii, 138), and also by Dathe. There is, however, no such word in known Hebrew, and as a plea for its possible existence reference is made to an Arabic word, *shalil*, with the same signification. The only philological defence is (with Luther) to resolve שילה into a synonym with שלי, *after-birth* (Deut. xxviii, 57), rendered "young one;" but this requires us to adopt the unnatural supposition that the term properly denoting the *secundines*, or the membrane that encloses the fœtus, is

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taken for the fœtus itself. Besides, this exposition has an air of grossness about it which prompts its immediate rejection.

(*b.*) The second class consists of those who consider שִׁילֹה as a radical or simple derivative. Among these, again, there are two principal opinions.

(1.) By translating the word as it is translated everywhere else in the Bible, viz. as the name of the city in Ephraim where the ark of the covenant remained during such a long period, a sufficiently good meaning is given to the passage without any violence to the Hebrew language, and, indeed, with a precise grammatical parallel elsewhere (comp. וַיָּבֹא שִׁלֹה, 1 Sam. iv, 12). The simple translation is, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh." In this case the allusion would be to the primacy of Judah in war (Judg. i, 1, 2; xx, 18; Numb. ii, 3; x, 14), which was to continue until the Promised Land was conquered, and the ark of the covenant was solemnly deposited at Shiloh. Some Jewish writers (especially Aben-Ezra) had previously maintained that Shiloh, the city of Ephraim, was referred to in this passage; and Servetus had propounded the same opinion in a fanciful dissertation, in which he attributed a double meaning to the words (*De Trinitate*, ii, 61, ed. 1553). But the above translation and explanation, as proposed and defended on critical grounds, was first suggested in modern days by Teller (*Notæ Criticæ et Exegeticæ in Gen. xlix, Deut. xxxiii, Exod. xv, Judg. v* [Halæ et Helmstadii, 1766]), and it has since, with modifications, found favor with numerous learned men belonging to various schools of theology, such as Eichhorn, Hitzig, Tuch, Bleek, Ewald, Delitzsch, Rödiger, Kalisch, Luzzatto, and Davidson.

The objections to this interpretation are set forth at length by Hengstenberg (*Christology of the Old Test.* ii, 1 *a*, 41, Keith's transl.), and the reasons in its favor, with an account of the various interpretations which have been suggested by others, are well given by Davidson (*Introduction to the Old Test.* i, 199–210). As they are not of a grammatical character, they will be considered below.

(2.) But an exposition of far more weight, both from its intrinsic fitness and from the catalogue of distinguished names which have espoused it, is that which traces the term to the root שָׁלַה, *quievit, to rest, to be at peace*, and makes it equivalent to *pacificator, peacemaker*, or *pacifier*, and the allusion is either to Solomon, whose name has a similar signification, or to the expected Messiah, who in Isa. ix, 6 is expressly called the "Prince of Peace." This was once the translation of Gesenius, though he afterwards saw reason to abandon it (see his *Lexicon*, s. v.), and it is at present the translation of Hengstenberg in his *Christology of the Old Test.* p. 69, and of the grand rabbi Wogue, in his translation of Genesis, a work which is approved and recommended by the grand rabbins of France (*Le Pentateuque, ou les Cinq Livres de Moïse* [Paris, 1860]).

But, on the other hand, if the original Hebrew text is correct as it stands, there are three objections to this translation, which, taken collectively, seem fatal to it. 1st. The word Shiloh occurs nowhere else in Hebrew as the name or appellation of a person. 2d. The only other Hebrew word, apparently, of the same form, is Giloh (Josh. xv, 51; 2 Sam. xv, 12); and this is the name of a city, not of a person. 3d. The idea conveyed by the proposed interpretation is that of *causing* or *effecting* peace—an idea for which the Hebrew has an appropriate form of expression, and which, in this word, would normally be מַשְׁלֵה, *mashlêh*. The actual form, however, is diverse from this; and though several examples are adduced by the advocates of this interpretation of analogous derivations from a triliteral root, as כִּירְדוֹר from כרר, כִּישְׁוּר from כשר, קִרְטוֹר from קטר, etc., yet it is certain that the original characteristic of this form is a *passive* instead of an *active* sense, which שִׁילֹה requires according to the exegesis proposed. We must therefore understand the term as expressing the gentle character of the Messianic sway in general. The other objections will be considered below.

(3.) The next best translation of Shiloh is perhaps that of "rest," from the same root, taken passively. The passage would then run thus: "The sceptre shall not depart from Judah . . . till rest come [till he come to rest], and the nations obey him;" and the reference would be to the Messiah, who was to spring from the tribe of Judah. This translation deserves respectful consideration, as having been ultimately adopted by Gesenius. It was preferred by Vater, and is defended by Knobel in the *Exegetisches Handbuch* (Gen. xlix, 10). This import of the term, however, would rather require a fem. than a masc. form. It likewise remains subject to the objection that Shiloh occurs nowhere else in the Bible in this sense, and that the import thus becomes neither apt nor noteworthy. To say nothing of other objections, one circumstance seems decisive, so clearly decisive that Hofmann has given up this last interpretation and embraced the common one, pronouncing the interpretation which makes Shiloh a city "the most impossible of all." The circumstance is this, that Shiloh, originally Shilon, and making its adjective "Shilonite," belongs to a class of nouns in Hebrew which are never appellatives or common nouns, but always proper names either of persons or of places; and this is unaffected by a variation in the etymology, whether we derive it, with almost all authorities, from שָׁלָה (*shalâh*), or whether, with Rödiger, from the root of Solomon's name, שָׁלַם (*shalâm*), reckoning that there has been a change of the letters *m* and *n*.

(4.) A less obvious and more difficult derivation is from שׁאל, with a substitution of ה for א; thus yielding the meaning of the *desired* or expected one. This, however, is so much more inapt, that we may say the choice lies between two of the above interpretations, which we accordingly discuss more in detail.

II. *Exegetical and Historical Considerations.*—1. *On the Interpretation of Shiloh as the Well-known Place of that Name.*—The explanation of this, as given by Rödiger, in his continuation of Gesenius's *Thesaurus*, is "that the tribe of Judah should go before the other tribes, and have the supreme command in the war waged with the Canaanites (see Judg. i, 1 sq.; comp. xx, 18; Numb. ii, 1 sq.; x, 14); and that this war could not be said to be finished and the victory to be gained till after the victorious Jews had entered Shiloh, a city standing almost in the centre of the land west of Jordan, and had there set up the sacred ark; then, at length, when the peoples of Canaan had been reduced to obedience, Judah ceased to be leader in the war, and the tranquillized country was portioned out among the tribes." It is not very easy to see how this paraphrase arises out of the words of the text; nor, should we even admit that it does, do we seem to have attained to any very satisfactory meaning. But, apart from any special objections to some particular exposition, we urge against this translation:

(1.) There is no evidence of the existence of the city Shiloh in the time of Jacob, or, if it did exist, it was not improbably known by some other name: for we shall have occasion to suggest that the name of the city was derived from this prophecy. Nay, granting that it existed under the name of Shiloh, it is a gratuitous assertion that Jacob spoke to his sons of a place so entirely unimportant, with which we have no reason to think that he or they ever had any connection. In this respect it stands entirely on a different footing from the city Shechem, to which there is thought to be a reference in Gen. xlviii, 22.

(2.) There is something which requires to be explained in the expression "until he come to Shiloh."

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Supposing it to refer to the place to which the tabernacle was brought by Joshua, what had *Judah* to do with this "coming to Shiloh" more than the other tribes, "Judah, of which tribe Moses spake nothing concerning priesthood?" At the very least, it suggests a grave doubt whether Judah really was meant to be the subject of the verb; the more so that it would have been extremely easy to write the sentence so as to leave no room for doubt as to the grammatical construction.

(3.) A violent surprise is given to us by this limitation of Judah's lead or rule to the time anterior to his coming to Shiloh. The prophecy of Jacob was in reference to things which should befall them in *the last days* (Gen. xlix. 1). Whether we incline to a definite or to an indefinite interpretation of this phrase, it is much at variance with a prophecy of Judah's supremacy for forty-five or fifty years, from the Exode till the coming of the tribes to Shiloh; of which period thirty-eight years were spent in a state of suspension from the favor of God, so far as this was manifested by church privileges. Was this all the pre-eminent blessing of Judah? Was a sudden termination to be put to the triumphal progress, "conquering and to conquer," which we anticipated as we read ver. 8, 9? Or, at least, must a veil be thrown over what remained of it subsequent to the arrival at Shiloh?

(4.) So we come to the question, Does this interpretation harmonize in any way with the facts of the case? Delitzsch is well aware that, on this interpretation, the prophecy implies, first, that Judah had "the sceptre and the lawgiver" till it came to Shiloh, and, secondly, that this coming to Shiloh was a turning-point in its history; and it is incomprehensible to us how he persuades himself into affirming these two propositions. As to the former, we have not space for discussing the varieties of translation proposed; but, for the sake of argument, let us concede as much as possible in the way of cutting down and restricting the meaning of these terms. So far as we are aware, the pre-eminence was assigned to Judah only in one respect, during the march through the wilderness—that it took the first place among the tribes in the order of marching (Numb. ii and x); unless we add that the same order was observed in the consecration-offerings at the tabernacle (ch. vii). But in this we see no more than a very limited amount of *honor;* while the *power* and *authority* were first in the hands of Moses and Aaron the Levites, and next in those of Joshua the Ephraimite. Let any one compare the dying blessing of Moses with this blessing of Jacob, and see how brief is the notice of Judah (a tribe certainly the most numerous, but not possessed of any other practical advantages), and how full are the blessings pronounced upon Levi and Joseph. We do not either deny or undervalue the honor of the position assigned to Judah; but we say it was of little value unless taken in connection with this prophecy and regarded as a prognostic or a pledge of its fulfilment in due time, or, at most, a prelude to it and a preparation for it. The proper fulfilment began in David's time; and "the sceptre and the lawgiver" are to be sought for in his line, to which the promises were made of an unending dominion. But before David came to hold the sceptre, the city Shiloh had ceased to be the religious centre of the people of Israel, and its mention in this prophecy would be inexplicable. As to the second proposition involved in this interpretation, there is not even a shadow of evidence that the coming to Shiloh was a turning-point in the relations of the tribe of Judah either to the other tribes or to the heathen. Whatever primacy Judah had enjoyed already, one may plausibly assert that it continued to enjoy, it was the first to be sent to the wars after Joshua's death, yet alone and not commanding the others (Judg. i, 1, 2); it was sent foremost into the battle in the civil war with Benjamin (xx, 18), and it furnished the first of the judges (iii, 9). These are certainly small matters, but they are quite as great as any which can be named anterior to the arrival at Shiloh. Still they are in perfect harmony with the fact that the time for Judah's sceptre and lawgiving had not yet come, as the age of the judges was the period in which Ephraim was the leading tribe (comp. viii, 1-3; xii, 1-6; Psa. lxxviii).

The difficulties in the way of adopting this translation are, indeed, so very great that in his commentary Tuch suggested a modification which has met with some little support. He supplies an indefinite subject to the verb—"The sceptre shall not depart from Judah ... as long as [people] come to Shiloh;" that is to say, forever. The objections to this rendering are so overwhelming that we may be sure it never would have been proposed but for the perplexities of those who deny that Shiloh is a person. There is an awkwardness in supplying this subject, there is an entire misapprehension of the meaning of the conjunction; and the use of the phrase "as long as people come to Shiloh," in the sense "forever," has no parallel in Scripture, and appears most unnatural when we look at it in the light of history.

2. *On the Reference of the Name Shiloh to the Messiah.*—The old and simple interpretation is that the sovereignty in Israel belongs to Judah, and that this prerogative shall not be exhausted till the promised Saviour comes, who shall bring all the blessings to the highest perfection.

a. Arguments in Favor of this Interpretation.—(1.) The name is now generally admitted to be an adjective meaning "*peaceful*," a title most appropriate to our Saviour, and confirmed by parallels or imitations to which it will be necessary to refer. It is highly probable that there is a close connection between the name of the person here and that of the place which is mentioned in the other texts in which the word occurs; and this connection indicates the circumstance by which many have been led to adopt the explanation which we have rejected, owing to its appearance in all the other texts; they felt that the place Shiloh was not to be thrust out of this text without good reason. Now the fact is not that there is here a reference to the place, for all attempts to make this intelligible and satisfactory have failed, but that in the place there is a reference to this text. Shiloh was the name given to the place where the ark found a place of rest for itself (or, otherwise, the place which already bore this name was selected as the resting-place of the ark), because it expressed the hope of the people that in this place they should find "one greater than the Temple;" Shiloh the *place* reminded them continually of this prophecy of Shiloh the *person*, and kept alive the faith of the people in "him that was to come." Similar to this is the name Jerusalem, "possession of peace," or "foundation of peace," to which the ark was afterwards carried as Jehovah's place of rest forever, which he had desired, and in which the Lord whom they sought should suddenly come to his temple. This reference to the person Shiloh in the name of the place where the people met with God has a parallel in the history of the most prominent persons after the sceptre and the lawgiver actually came to Judah. For David named his son and successor Solomon, a name which in Hebrew bears a much closer analogy to Shiloh than the English reader might suppose, both being also the same in meaning. David had been restrained from building the Temple because he had shed blood abundantly; but he gave the name Solomon to him who was to build it, for he was to be "a man of rest," and the Lord was to give "peace and quietness to Israel in his days" (1 Chron. xxii, 8, 9). This also illustrates the following words of the prophecy, "until the Peaceful One comes, and unto him shall the gathering of the peoples be." The *peoples*, in the plural, are admitted by almost universal consent to be the heathen nations, attracted by this Peaceful One who gives them rest (see Matt. xi, 28-30; xxiii, 37).

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This thought comes out more and more beautifully as the precise signification of the *gathering* of the peoples is contemplated; whether it be "attachment," or "trust," or, most simply and probably, "filial obedience," as in Prov. xxx, 17.

(2.) Those alone who acknowledge Shiloh to be a person bring the blessing of Jacob into harmony with the promises in the patriarchal period. There is difference of opinion, of course, as to the clearness with which Christ's person was then revealed. But there is no room for doubting that two subjects were brought prominently forward—the multiplication of their seed, and the prospect that out of them should come a blessing for all the nations of the world. The former subject appears repeatedly in this chapter; but the latter is overlooked entirely in the other interpretation, while full justice is done to it in this one. Nay, the line of blessing had been distinctly marked out in the case of the three *successive* patriarchs; now, when the third of these saw that blessing expanding over twelve *contemporary* patriarchs, it was most natural that Jacob, who had been so anxious to obtain it for himself, should name the one from whom the seed of blessing in the highest sense was to come. And unless we admit that a prerogative is granted to Judah, far different from the narrow concession in time and degree which is made by those who understand Shiloh here to be a place, it will be difficult to discover any ground for the assertion that the chief ruler was to spring from Judah, of whom the Lord had made choice for this place of power and honor (1 Chron. v, 2; xxviii, 4). It is true that some of the best living expositors of the Messianic interpretation do not think that the descent of our Lord from Judah is the notion conveyed in the words "from between his feet." But it is vain to make any difficulty out of this; for, speaking of each of the tribes in succession and one by one as Jacob does, it is impossible that he can mean to make Shiloh belong to any other tribe.

(3.) If we understand Shiloh to be a person, we see that the blessing pronounced on Judah is one complete homogeneous whole. It begins with laying emphasis on his name, "He that shall be praised," a verb which certainly is used habitually, it would even seem exclusively, of God; as if to hint that there is a mysterious fulness of blessing in Judah's case which involves something more than human. It promises him all praise and favor from his brethren; and in the middle of this it places his invincible superiority to his enemies. It compares him to a lion, in respect of his resistless activity, and of his safety when he lies down; and on this metaphor it enlarges throughout a verse. It carries the blessing onward to its culmination in Shiloh: for there is no change of subject, since Shiloh is a part of Judah, its head and noblest part; and there is no limitation in the word "until," which has an inclusive (not an exclusive) meaning in this as in many passages, as much as to say, "The sceptre does not depart till Shiloh comes, and of course after his coming there is no risk of its departure." And so Judah, at whose head is Shiloh, enjoys a rest at once glorious and luxurious in the Promised Land, possessing all the fulness of God's goodness, as is related of the earthly Solomon's reign (1 Kings iv, 24, 25; v, 4, 5), and as shall be realized more nobly in the reign of the heavenly Solomon, whose life on earth already contrasted with that of his ascetic forerunner in certain respects, to which his enemies called attention for a malignant purpose (Luke vii, 33, 34).

(4.) This interpretation is confirmed by other texts referring to it. The prophecies of Balaam refer more than once to the blessing pronounced on Judah, the lion-like course of the people, the royal honor in store for them, and the leader by whom all the noblest things were to be achieved. Especially Numb. xxiv, 17, "I shall see him, but not now; I shall behold him, but not nigh; there shall come a *star* out of Jacob, and a *sceptre* shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth," of tumult or of pride. Perhaps this distance of the time of fulfilment of the prophecy may be the reason of the extreme brevity of the blessing of Moses pronounced on Judah; though its brevity may be also owing to this, that it is an allusion to the fuller blessing of Jacob. Again, in the age in which the sceptre and the lawgiver appeared in Judah, we are at a loss to know what earlier stepping-stone led to the language of Psa. ii and cx, and to that of Nathan's prophecy of the perpetuity and glory of David's line, if Shiloh be not a person: Psa. lxxii, in particular, is the expansion of the faith in his glorious and peaceful reign. In the prophecies of Isaiah there are several references to the Messiah in language which seems connected with this one; the very name "Prince of Peace" (ix, 6) is an interpretation of Shiloh. And in Ezek. xxi, 30-32 (25-27 in the English) there is a reference which few critics have hesitated to acknowledge, and whose influence upon the ancient translators must yet be noticed: "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord, Remove the diadem and take off the crown; this shall not be the same: exalt him that is low, and abase *him* that is high. I will overturn, overturn, overturn it: and it shall be no more, *until he come whose right it is; and I will give it him.*" To mention no more, there are names given to our Lord in the New Test. which must be traced back to this prophecy: such are found in Eph. ii, 14, "For he is our peace," and especially in Rev. v, 5, "the Lion of the tribe of Judah."

b. Objections to this Interpretation.—These have been greatly exaggerated. They are chiefly of a *negative* character.

(1.) Kurtz, following the earlier opinion of Hofmann in his *Weissagung und Erfüllung*, interposes a theoretical objection that the organic progress of prophecy in connection with the developments of history is unfavorable to the notion of a personal Messiah in the Pentateuch: it would not arise till the promises to the patriarchs had been realized so far as concerned the expansion of the individual into a numerous offspring, when the necessity of a head would come to be felt, that this multitude might be led back to a unity again.

This assumption cannot be admitted: there is a connection certainly between history and prophecy, yet it is nevertheless true that the latter, from time to time, bursts the limits which are imposed upon the former; so that, as we have already said, he who rejects the personal Messiah in this text must be prepared for prophecy taking a much greater and more sudden leap in the age of David. Grant, too, for the sake of argument, that Moses had no conception of a personal Messiah, there is nothing to hinder our belief that Jacob had been gifted enough to see it; just as, if we deny that Jacob saw it, we must admit that Abraham did see Christ's day and rejoice, unless we renounce confidence in our Lord's testimony. Nay, we do not hold that the understanding of the prophets is the measure of the meaning of their predictions; so that our belief that Shiloh is the Saviour does not necessitate our belief that Jacob understood this in the way that we do. Yet, so far as we comprehend the circumstances, we know of no reason for doubting that Jacob did expect a personal Saviour whom he named Shiloh; for an individual head seems requisite for the work mentioned in the text, at once subduing the heathen and attracting them to willing obedience. Compare Psa. xviii, 40 sq., where the head and his work appear, when the sceptre of Judah came into view; also Isa. xi; lv, 4. There is weight in Hengstenberg's observation *that the individual* comes strongly out in the patriarchal history on account of its biographical character; so that one feels no surprise at the mention of the personal *Messiah* after reading passages like these: "I will bless *thee*," "In *thee*," not less than "in thy seed, shall all the nations

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of the earth be blessed." This is apart from any weight which the apostle teaches us to attach to the word in the singular number: "Now to Abraham and his seed were the promises made; he saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

(2.) A very different objection of a most practical kind is that our interpretation is contradicted by facts, since the sceptre had departed from Judah for centuries before Christ was born; and the appeal is made to the end of the kingdom by the Babylonian captivity, to the continued subjection of the people to the Persian and the Greek governments, to the fact that even the Maccabæan princes did not spring from the tribe of Judah, and to the thoroughly foreign nature of the rule of Herod and his family.

In reply, we do not need to enter into a laborious discussion for the purpose of showing that something of Judah's sceptre still remained. Were we to grant all that is alleged, the very fact that Christ arose in due time is proof that the sceptre had not departed from Judah in the course of these reverses; precisely as a total eclipse is no proof that the day is at an end. The sceptre was long of appearing in Judah; Israel had to wait for centuries in faith that kings would arise in the line of promise, although they had not been long of arising in the rejected line of Esau (Gen. xvii, 16; xxxv, 11; xxxvi, 31). The lapse of centuries before the sceptre appeared in Israel does not disturb our faith in this prophecy; neither need the lapse of centuries after it disappeared, if Judah was only kept together till the predicted rod should come forth of the *stump* of Jesse (Isa. xi, 1). At the worst, we rest in faith on Gabriel's words to Mary—"The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke i, 32, 33). It is important to observe that the facts which stumble some modern Christians were no stumbling-block to ancient Jews and Christians, to whom they were equally well known, and by whom translations and paraphrases were made in which Shiloh was, without hesitation, interpreted to be the Messiah. They understood the true meaning of the prophecy—that it secured a kingdom substantially and truly perpetual, yet liable to interruptions which should seem to the world to be failures of God's word, because only his children understand that chastisements are a part of the blessings secured to them by covenant. At the time when the sceptre did first appear in Judah the law of the kingdom on this point was laid down explicitly by Nathan (2 Sam. vii, 12-16), of which we have a more expanded statement throughout Psa. lxxxix.

In a very important sense, however, the sceptre had not departed from Judah even during the Babylonian captivity and the Persian rule; for the national elders were always more or less recognised by these foreign powers, as the titles *Resh gelutha* (prince of the captivity) and *alabarch* (q. v.) evince in later times. See Captivity; Dispersed. The authority of Zerubbabel as "governor of Judah" (Hag. ii, 2) evidently rested upon a recognition of this traditional supremacy. Moreover, the Jewish people well understood that this foreign yoke was imposed as a temporary penalty for their sins, and the prophecy obviously refers to a *final*, as well as total, passing-away of civil power, which, it is demonstrable, did not occur till after the reduction of Judæa to a Roman province. The restoration of royalty in the persons of the Asmonæan line, therefore, served legitimately as a link to keep alive this grant; and its transfer to Herod, although but a Jew by adoption, was in like manner a renewal of the prerogative. After the coming of Christ, the Jews themselves acknowledged that "they had no king but Cæsar" (John xix, 15). It would seem to have been Jehovah's original intention to make the Davidic dynasty absolutely perpetual in a political sense, but the condition of loyalty to him, which was never overlooked, having failed, the promise was suspended, and at last finally revoked so far as the nationality was concerned. Yet the spiritual import of the grant remained in full force, and shall never be repealed. Christ was the true Heir of David, and the supremacy, whatever it may have originally contemplated, took, in his person, the spiritual phase exclusively. It is this change in the aspect of the Judaic sceptre that justifies the peculiar term Shiloh, the Peaceful, as characterizing the new "kingdom of heaven," in distinction from the vindictive and often sanguinary spirit of the older Judaism.

(3.) It is alleged that we take the word Shiloh in a sense elsewhere unknown, and here unnecessary. The necessity, however, seems to us to be proved by the impossibility of resting satisfied with the other interpretation; and confessedly this necessity has been felt by the vast majority of interpreters of every age, and country, and school of opinion, always excepting open unbelievers. We have pointed out the real and intimate connection of the two names, that of the person and that of the city; nor is there anything unusual in this double use of a name, of which the book of Genesis gives other examples in Enoch and Shechem (iv, 17; xxxiii, 18, 19). If we think that the name of a city has been imagined erroneously here, this is no more than is now commonly supposed in regard to Shalem in ver. 18.

(4.) A comparatively trifling objection is that we mar the simplicity of the structure of the sentence by introducing Shiloh as a new subject; an objection, besides, which presses with equal weight upon our opponents, who forget that "the sceptre" or "the lawgiver," and not "Judah," is the original subject.

On the above questions, see, besides the regular commentaries, and the treatises already cited, the monographs in Latin by Stempel (F. ad O. 1610); Alting (Franec. 1662); Leusler (Giess. 1662); Müller (Jen. 1667); Bürger (Altd. 1710); Schöttgen (F. ad O. 1718); Vriemoet (Ultraj. 1722); Sherbach (Vitemb. 1743); Huth (Erlang. 1748); Nagel (Altd. 1767); Gülcher (Lips. 1774); Sixt (Altd. 1785); and in German by Kern (Gött. 1786); Bahor (Vienna, 1789); also the *Christ. Rer.* 1849, p. 285; *Journ. of Sac. Lit.* April, 1857; *Presb. Quar. Rev.* April, 1861.

2. (Heb. *Shiloh'*, שִׁלֹה [Josh. xviii, 1, 8, 9, 10; xix, 51; xxi, 2; xxii, 9, 12; Judg. xviii, 31; xxi, 12; 1 Sam. i, 3, 9; ii, 14; iii, 21; iv, 3, 4, 12; xiv, 3; 1 Kings xiv, 2, 4; Jer. xxvi, 6], or שִׁילֹה [1 Kings ii, 27]; also *Shilo'*, שִׁלֹו [Judg. xxi, 19; 1 Sam. i, 24; iii, 21; Psa. lxxvii, 60; Jer. vii, 14; xxvi, 9; xli, 5], or שִׁילוֹ [Judg. xxi, 21; Jer. vii, 12]; and perhaps also *Shilon'*, שִׁילֹנִי [which does not occur], whence the gentile *Shilonite* [q. v.], שִׁילֹנִי [1 Kings xi, 29; xii, 15]; in the Sept. usually Σηλώ or Σηλώμ, v. r. Σαλών, Σαλήμ; Josephus, Σιλώ [*Ant.* viii, 7, 7; 11, 1; Σιλοῦν, v, 1, 19; 2, 9]; Σηλώ [v, 2, 12]; Vulg. *Silo*, and more rarely *Selo*), a town or village in the tribe of Ephraim, interesting for its sacred associations, and regarded by many as indicated in the blessing of the dying Jacob (Gen. xlix, 10). See the preceding article. The name was derived probably from שָׁלָה, שָׁלַו, "to rest," and represented the idea that the nation attained at this place to a state of rest, or that the Lord himself would here rest among his people. Taanath-shiloh (q. v.) may be another name of the same place, or of a different place near it, through which it was customary to pass on the way to Shiloh, as the obscure etymology may indicate. See also Kurtz, *Gesch. des A. Bund.* ii, 569. See Ephraim, Tribe of.

Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal during the progress of the conquest (Josh. xviii, 1 sq.), was removed thence on the subjugation of the country, and kept at Shiloh from

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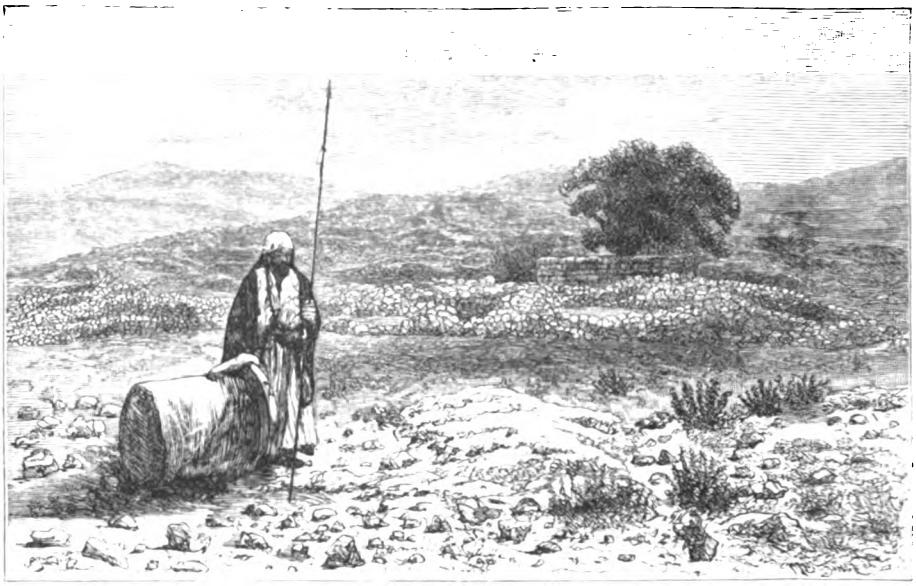

Seilûn, from the south. (From a photograph by the Editor.)

the last days of Joshua to the time of Samuel (ver. 10; Judg. xviii. 31; 1 Sam. iv, 3). It was here the Hebrew conqueror divided among the tribes the portion of the west Jordan-region, which had not been already allotted (Josh. xviii, 10; xix. 51). In this distribution, or an earlier one, Shiloh fell within the limits of Ephraim (xvi. 5). The seizure here of the "daughters of Shiloh" by the Benjamites is recorded as an event which preserved one of the tribes from extinction (Judg. xxi, 19-23). The "annual feast of the Lord" was observed at Shiloh, and on one of these occasions the men lay in wait in the vineyards, and when the women went forth "to dance in dances," the men took them captive and carried them home as wives. Here Eli judged Israel, and at last died of grief on hearing that the ark of the Lord was taken by the enemy (1 Sam. iv, 12-18). The story of Hannah and her vow, which belongs to our recollections of Shiloh, transmits to us a characteristic incident in the life of the Hebrews (i, 1, etc.); Samuel, the child of her prayers and hopes, was here brought up in the sanctuary, and called to the prophetic office (ii, 26; iii. 1). The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant, which had been carried into battle against the Philistines, and Shiloh from that time sank into insignificance. It stands forth in the Jewish history as a striking example of the divine indignation. "Go ye now," says the prophet, "unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel" (Jer. vii, 12). Some have inferred from Judg. xviii, 31 (comp. Psa. lxxviii. 60 sq.) that a permanent structure or temple had been built for the tabernacle at Shiloh, and that it continued there (as it were *sine numine*) for a long time after the tabernacle was removed to other places. But the language in 2 Sam. vii, 6 is too explicit to admit of that conclusion. God says there to David, through the mouth of Nathan the prophet, "I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." So in 1 Kings iii, 2, it is said expressly that no "house" had been built for the worship of God till the erection of Solomon's Temple at Jerusalem. It must be in a spiritual sense, therefore, that the tabernacle is called a "house" or "temple" in those passages which refer to Shiloh. God is said to dwell where he is pleased to manifest his presence or is worshipped and the place thus honored becomes his abode or temple, whether it be a tent or a structure of wood or stone, or even the sanctuary of the heart alone. Ahijah the prophet had his abode at Shiloh in the time of Jeroboam I, and was visited there by the messengers of Jeroboam's wife to ascertain the issue of the sickness of their child (1 Kings xi, 29; xii, 15; xiv, 1, etc.). The people there after the time of the exile (Jer. xli. 5) appear to have been Cuthites (2 Kings xvii. 30) who had adopted some of the forms of Jewish worship. (See Hitzig, *Zu Jerem.* p. 331.) Jerome, who surveyed the ruins in the 4th century, says, "Vix ruinarum parva vestigia, vix altaris fundamenta monstrantur" (*Ad Zeph.* i, 14).

The principal conditions for identifying with confidence the site of a place mentioned in the Bible are—(1) that the modern name should bear a proper resemblance to the ancient one, (2) that its situation accord with the geographical notices of the Scriptures; and (3) that the statements of early writers and travellers point to a coincident conclusion. Shiloh affords a striking instance of the combination of these testimonies. The description in Judg. xxi, 19 is singularly explicit. Shiloh, it is said there, is "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." In agreement with this, the traveller at the present day, going north from Jerusalem, lodges the first night at Beitîn, the ancient Bethel; the next day, at the distance of a few hours, turns aside to the right, in order to visit Seilûn, the Arabic for Shiloh; and then passing through the narrow Wady which brings him to the main road, leaves el-Lebbân, the Lebonah of Scripture, on the left, as he pursues "the highway" to Nablûs, the ancient Shechem. Its present name is sufficiently like the more familiar Hebrew name, while it is identical with Shilon (see above), on which it is evidently founded. Again, Jerome (*ut sup.*) and Eusebius (*Onomast.* s. v. Σηλώ) certainly have Seilûn (Σηλώμ) in view when they speak of the situation of Shiloh with reference to Neapolis or Nablûs. It discovers a strange oversight of the data which control the question, that some of the older travellers have placed Shiloh at Neby Samwil, about two hours north-west of Jerusalem. The contour of the region, as the traveller views it on the ground, indicates very closely where the ancient town must have stood. A tell, or moderate hill, rises from

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an uneven plain, surrounded by other higher hills, except a narrow valley on the south, which hill would naturally be chosen as the principal site of the town. The tabernacle may have been pitched on this eminence, where it would be a conspicuous object on every side. The ruins found there at present are very inconsiderable. They consist chiefly of the remains of a comparatively modern village, with which some large stones and fragments of columns are intermixed, evidently from much earlier times. Near a ruined mosque flourishes an immense oak, the branches of which the winds of centuries have swayed. Just beyond the precincts of the hill stands a dilapidated edifice, which combines some of the architectural properties of a fortress and a church. Three columns with Corinthian capitals lie prostrate on the floor. An amphora between two chaplets, perhaps a work of Roman sculpture, adorns a stone over the doorway. The natives call this ruin the "Mosque of Seilûn" (so Robinson; Wilson understood it was called "Mosque of the Sixty" [*Sittin*] [*Lands of the Bible*, ii, 294]). The interior was vaulted. The materials are unsuited to the structure, and have been taken from an older building. At the distance of about fifteen minutes from the main site is a fountain, which is approached through a narrow dale. Its water is abundant, and, according to a practice very common in the East, flows first into a pool or well, and thence into a large reservoir, from which flocks and herds are watered. This fountain, which would be so natural a resort for a festal party, may have been the place where the "daughters of Shiloh" were dancing when they were surprised and borne off by their captors. In this vicinity are rock-hewn sepulchres, in which the bodies of some of the unfortunate house of Eli may have been laid to rest. There was a Jewish tradition (Asher, *Benj. of Tud.* ii, 435) that Eli and his sons were buried here. It is certainly true, as some travellers remark, that the scenery of Shiloh is not specially attractive; it presents no feature of grandeur or beauty adapted to impress the mind and awaken thoughts in harmony with the memories of the place. At the same time, it deserves to be mentioned that, for the objects to which Shiloh was devoted, it was not unwisely chosen. It was secluded, and therefore favorable to acts of worship and religious study, in which the youth of scholars and devotees, like Samuel, was to be spent. Yearly festivals were celebrated there, and brought together assemblages which would need the supplies of water and pasturage so easily obtained in such a place. Terraces are still visible on the sides of the rocky hills which show that every foot and inch of the soil once teemed with verdure and fertility. The ceremonies of such occasions consisted largely of processions and dances, and the place afforded ample scope for such movements. The surrounding hills served as an amphitheatre whence the spectators could look and have the entire scene under their eyes. The position, too, in times of sudden danger, admitted of an easy defence, as it was a hill itself, and the neighboring hills could be turned into bulwarks. To its other advantages we should add that of its central position for the Hebrews on the west of the Jordan. An air of oppressive stillness hangs now over all the scene, and adds force to the reflection that truly the "oracles" so long consulted there "are dumb;" they had fulfilled their purpose, and given place to "a more sure word of prophecy." A visit to Shiloh requires a détour of several miles from the ordinary track, and it has been less frequently described than other more accessible places. See Reland, *Palestina*, p. 1016; Bachiene, *Beschreibung*, ii. 582; Raumer, *Palästi.* p. 201; Ritter, *Erdk.* xv, 631 sq.; Robinson, *Bib. Res.* ii, 269-276; Wilson, *Lands of the Bible*, ii. 294; Stanley, *Sin. and Pal.* p. 231-233; Porter, *Handb. of Syria*, ii, 328; Ridgaway, *The Lord's Land*, p. 517 sq.; Bädeker, *Palestine*, p. 327; Conder, *Tent Work in Palestine*, i, 81 sq.

Shilon. See SHILOH; SHILONITE.

Shilo'ni [rather *Shi'loni*] (Neh. xi, 5). See SHILONITE.

Shi'lonite [some *Shilo'nite*] (Heb. with the art. *hash-Shiloni'*, הַשִּׁלוֹנִי [2 Chron. ix, 29], הַשִּׁלֹנִי [x, 15], הַשִּׁילֹנִי [1 Kings xi, 29; xii, 15; xv, 29; 1 Chron. ix, 5 (A. V. "the Shilonites")], or הַשִּׁלְנִי [Neh. xi, 5; A. V. "Shiloni"]; Sept. ὁ Σηλωνίτης; but in 1 Chron. ix, 5, ὁ Σηλωνί; in Neh. xi, 5, Δηλωνέ v. r. Ἠλωνί and Σηλωνί), a patrial or patronymic, used for two classes of persons.

1. A native or resident of Shiloh—a title ascribed only to Ahijah, the prophet who foretold to Jeroboam the disruption of the northern and southern kingdoms (1 Kings xi, 29; xii, 15; xv, 29; 2 Chron. ix, 29, x, 15). Its connection with Shiloh is fixed by 1 Kings xiv, 2, 4, which shows that that sacred spot was still the residence of the prophet. See SHILOH.

2. A descendant of Shelah, the youngest son of Judah—a title that occurs (Neh. xi, 5) in a passage giving an account (like 1 Chron. ix, 3-6) of the families of Judah who lived in Jerusalem at the date to which it refers, and (like that) it divides them into the great houses of Pharez and Shelah. The same family are mentioned among the descendants of Judah dwelling in Jerusalem at a date difficult to fix (1 Chron. ix, 5). They are doubtless the members of the house who in the Pentateuch (Numb. xxvi, 20) are more accurately designated SHELANITES (q. v.). This is supported by the reading of the Targum Joseph on the passage "the tribe of Shelah," and is allowed by Gesenius. The change of *Shelani* to *Shiloni* is the same which seems to have occurred in the name of Siloam—Shelach in Nehemiah and Shiloach in Isaiah. See SHELAH.

Shil'shah (Heb. *Shilshah'*, שִׁלְשָׁה, *triad* [Gesen.] or *strong* [Fürst]; Sept. Σαλισά), the ninth named of the eleven sons of Zophah of the tribe of Asher (1 Chron. vii, 37). B.C. ante 1015.

Shim'eä (Heb. *Shima'*, שִׁמְעָא, *fame*; Sept. Σαμαά, v. r. Σαμά, Σαμάς, Σαμάν, etc.), the name of four Hebrews. See also SHIMEAH.

1. A Gershonite Levite, father of Berachiah and grandfather of Asaph the musician (1 Chron. vi, 39 [Heb. 24]). B.C. cir. 1200.

2. A Merarite Levite, son of Uzza and father of Haggiah (1 Chron. vi, 30 [Heb. 15]). B.C. ante 1043.

3. The third in age of David's brothers, and father of Jonathan who slew Goliath's brother (1 Chron. xx, 7). In the A. V. at 1 Chron. ii. 13 the name is even less correctly Anglicized "Shimma." Josephus calls him *Samaius* (Σάμαιος, *Ant.* vi, 8, 1) and *Sama* (Σαμᾶ, *ibid.* vii, 12, 2). He is elsewhere (2 Sam. xiii, 3, etc.) called SHIMEAH (q. v.); but SHAMMAH (q. v.) appears to have been his more correct name (1 Sam. xvi, 9). See also SHIMEATHITE.

4. A son of David and Bathsheba (1 Chron. iii. 5), elsewhere (2 Sam. v, 14, 1 Chron. xiv, 4) called SHAMMUA (q. v.). See also DAVID.

Shim'eah (Heb. *Shimah'*, שִׁמְעָה [text in 2 Sam. xxi, 21, *Shimay'*, שִׁמְעַי, but the margin has שִׁמְעָא], i. q. *Shimea*, Sept. Σαμαά, v. r. Σαμά, Σεμαά. Σαμεά; in 2 Sam. xxi, 21, Σεμεί), the name of two Hebrews.

1. One of David's older brothers, and father of Jonathan and Jonadab (2 Sam. xxi, 21); elsewhere (1 Sam. xvi, 9) called SHAMMAH (q. v.), also SHIMEA (1 Chron. xx, 7; "Shimma," 1 Chron. ii, 13).

2. A "son" of Mikloth, who seems to have been the youngest son of Jehiel, a Benjamite, and "father" (? founder) of Gibeon (1 Chron. viii, 32). B.C. perhaps 536. In a parallel passage (1 Chron. ix, 38) he is called SHIMEAM (q. v.).

Shim'eäm (Heb. *Shimam'*, שִׁמְעָם, *their fame*; Sept. Σαμαά v. r. Σαμά), a descendant of Jehiel the Benjamite, and a chief resident at Jerusalem (1 Chron.

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ix, 38); elsewhere (1 Chron. viii, 32) called SHIMEAH (q. v.).

Shim'eäth (Heb. *Shimath'*, שִׁמְעָת, fem. of *Shimeah;* Sept. Σεμαάθ, v. r. Σαμάθ, Σαμά, and Ἰεμονάθ), an Ammonitess, mother of Zabad or Jozachar, one of the two murderers of king Josiah (2 Kings xii, 21; 2 Chron. xxiv, 26). B.C. ante 609.

Shim'eäthite (Heb. only in the plur. *Shimathim'*, שִׁמְעָתִים, a patronymic from *Shimeah;* Sept. Σαμαθίμ), the name of one of the three families of "scribes" resident at Jabez (q. v.) in the tribe of Judah; descendants apparently of a Shimea who seems himself to have been of the family of Salma, and not to have been connected with the Kenites (q. v.), possibly the brother of David (2 Sam. xxi, 21).

Shim'ei (Heb. *Shimi'*, שִׁמְעִי, *my fame*, or *renowned;* Sept. Σεμεί, but Σαμαΐ in 1 Chron. viii, 21; Σαμοέ in Ezra x, 23; Σεμειας in Esth. ii, 5; and v. r. Σεμεία occasionally elsewhere), the name of some sixteen Hebrews.

1. The second named of the two sons of Gershon the son of Levi (Exod. vi, 17; A. V. "Shimi;" Numb. iii, 18; 1 Chron. vi, 17 [Heb. 2]; Zech. xii, 13). B.C. post 1874. In 1 Chron. vi, 29 [Heb. 14] he is called the *son* of Libni and father of Uzza, and both are reckoned as sons of Merari; but there is reason to suppose that there is some clerical error in this verse, as he is everywhere else represented to be Libni's *brother*. In 1 Chron. xxiii, 7–10 his posterity is enumerated, but the text has probably there also suffered a transposition, so that we ought to read, "Of the Gershonites were Laadan [or Libni] and Shimei. The sons of Laadan the chief was Jehiel, and Zetham, and Joel, three; these were the chief of the fathers of Laadan. The sons of Shimei, Shelomith [or Shelomoth], and Haziel, and Haran, three. And the sons of Shelomith [instead of Shimei] were Jahath, Zina, and Jeush, and Beriah; these four were the sons of Shelomith [or perhaps Shimei might here remain]. And Jahath was the chief," etc. Both Keil and Zöckler (in Lange), however, regard Laadan as different from Libni, and make out two distinct persons here by the name of Shimei. See No. 3, below.

2. A Reubenite, son of Gog and father of Micah (1 Chron. v, 4). B.C. post 1874.

3. A Gershonite Levite, son of Jahath and father of Zimmah in the ancestry of Asaph (1 Chron. vi, 42 [Heb. 27]). B.C. cir. 1695. Some have regarded him as identical with the younger son of Gershon (ver. 17 [Heb. 2]), but the other particulars do not allow this.

4. A Simeonite, son of Zacchur, and father of sixteen sons and six daughters (1 Chron. iv, 26, 27). B.C. ante 1618. He was perhaps the same with SHEMAIAH (q. v.) the ancestor of Ziza (1 Chron. iv, 37).

5. One of the heads of the families of Benjamites resident at Jerusalem (1 Chron. viii, 21, A. V. "Shimhi"); apparently the same with SHEMA (q. v.) the son of Elpaal (ver. 13). B.C. post 1618.

6. A citizen of Ramah appointed overseer of David's vineyards (1 Chron. xxvii, 27). B.C. 1043.

7. The son of Gera, a Benjamite of the house of Saul, who lived at Bahurim during the reign of David, and is associated with some of the most painful transactions of the reign of that monarch and his successor. His residence there agrees with the other notices of the place, as if a marked spot on the way to and from the Jordan valley to Jerusalem, and just within the border of Benjamin. See BAHURIM. He may have received the unfortunate Phaltiel after his separation from Michal (2 Sam. iii, 16).

1. When David and his suite were seen descending the long defile from Olivet on his flight from Absalom (2 Sam. xvi, 5–13), the whole feeling of the clan of Benjamin burst forth without restraint in the person of Shimei. His house apparently was separated from the road by a deep valley, yet not so far as that anything that he did or said could not be distinctly heard. He ran along the ridge, cursing, throwing stones at the king and his companions, and when he came to a patch of dust on the dry hill-side, taking it up and throwing it over them. Abishai was so irritated that, but for David's remonstrance, he would have darted across the ravine (ver. 9) and torn or cut off his head. The whole conversation is remarkable, as showing what may almost be called the slang terms of abuse prevalent in the two rival courts. The cant name for David in Shimei's mouth is "the man of blood," twice emphatically repeated: "Come out, come out, thou **man** of blood"—"A man of blood art thou" (xvi, 7, 8). It seems to have been derived from the slaughter of the sons of Saul (ch. xxi), or generally perhaps from David's predatory, warlike life (comp. 1 Chron. xxii, 8). The cant name for a Benjamite in Abishai's mouth was "a dead dog" (2 Sam. xvi, 9; comp. Abner's expression, "Am I a dog's head?" iii, 8). "Man of Belial" also appears to have been a favorite term on both sides (xvi, 7; xx, 1). The royal party passed on, Shimei following them with his stones and curses as long as they were in sight. (See Lorenz. *De Crimine Simei in Davidem* [Strasb. 1749].) B.C. 1023.

2. The next meeting was very different. The king was now returning from his successful campaign. Just as he was crossing the Jordan, in the ferry-boat or on the bridge (2 Sam. xix, 18; Sept. ἐπιβαινοντος; Josephus, *Ant.* vii, 2, 4, *ἐπὶ τὴν γεφύραν*), the first person to welcome him on the western, or perhaps even on the eastern, side was Shimei, who may have seen him approaching from the heights above. He threw himself at David's feet in abject penitence. "He was the first," he said, "of all the house of *Joseph*," thus indicating the close political alliance between Benjamin and Ephraim. Another altercation ensued between David and Abishai, which ended in David's guaranteeing Shimei's life with an oath (2 Sam. xix, 18–23), in consideration of the general jubilee and amnesty of the return. B.C. 1023.

3. But the king's suspicions were not set to rest by this submission; and on his death-bed he recalls the whole scene to the recollection of his son Solomon. Shimei's head was now white with age (1 Kings ii, 9), and he was living in the favor of the court at Jerusalem (ver. 8). B.C. 1013. Solomon gave him notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death. The Kidron, which divided him from the road to his old residence at Bahurim, was not to be crossed. He was to build a house in Jerusalem (ii, 36, 37). For three years the engagement was kept. At the end of that time, for the purpose of capturing two slaves who had escaped to Gath, he went out on his ass and made his journey successfully (ii, 40). On his return, the king took him at his word, and he was slain by Benaiah (ii, 41–46). B.C. 1009. In the sacred historian, and still more in Josephus (*Ant.* viii. 1, 5), great stress is laid on Shimei's having broken his oath to remain at home; so that his death is regarded as a judgment, not only for his previous treason, but for his recent sacrilege.—Smith. (See Ortlob, *De Processu Sol. contra Shimei* [Lips. 1719].) See DAVID; SOLOMON.

8. One of the faithful adherents of Solomon at the time of Adonijah's usurpation (1 Kings i, 8). B.C. 1015. Probably he is the same as Shimei the son of Elah, Solomon's commissariat officer in Benjamin (iv, 18). Ewald, however, suggests (*Gesch.* iii, 266) that he may have been the same with Shimeah or Shammah, David's brother (1 Sam. xvi, 9; 2 Sam. xxi, 21). From the mention which is made of "the mighty men" in the same verse, one might be tempted to conclude that Shimei is the same with Shammah the Hararite (2 Sam. xxiii, 11).

9. The head of the tenth division of twelve musicians severally in the distribution by David (1 Chron. xxv, 17). B.C. 1013. It would seem that he was one

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of the sons of Jeduthun, for a name is necessary in ver. 3 to complete the number six there given, and all the other lists are full.

10. A Levite of the descendants of Heman who assisted in the purification of the Temple under Hezekiah (2 Chron. xxix, 14). B.C. 726.

11. A Levite who, in connection with his brother Cononiah the Levite, had charge of the offerings, the tithes, and the dedicated things in the renewal under Hezekiah (2 Chron. xxxi, 12, 13). B.C. 726. He was probably the same as the preceding.

12. A son of Pedaiah and brother of Zerubbabel (q. v.), but whether by the same mother or not is doubtful (1 Chron. iii, 19). B.C. 536.

13. A Benjamite, "son" of Kish and "father" of Jair in Mordecai's ancestry (Esth. ii, 5). B.C. ante 479.

14. A Levite who divorced his Gentile wife after the captivity (Ezra x, 23). B.C. 459.

15. An Israelite of "the sons of Hashum" who did the same (Ezra x, 33). B.C. 459.

16. An Israelite of "the sons of Bani" who did the same (Ezra x, 38). B.C. 459.

Shim'eon (Ezra x, 31). See SIMEON.

Shim'hi (1 Chron. viii, 21). See SHIMEI 5.

Shi'mi (Exod. vi, 17). See SHIMEI 1.

Shim'ite (Heb. with the art. *hash-Shimi'*, הַשִּׁמְעִי, a patronymic from *Shimei*; Sept. ὁ Σεμεΐ; A. V. "the Shimeites"), a name (Numb. iii, 21; comp. Zech. xii, 13) of the descendants of Shimei 1, the son of Gershon.

Shim'ma (1 Chron. ii, 13). See SHIMEAH 1.

Shi'mon (Heb. *Shimon'*, שִׁימוֹן, *desert*; Sept. Σεμών v. r. Σεμιών), a person vaguely mentioned (1 Chron. iv, 20) among the descendants of Judah in Canaan, and the father of four sons. B.C. post 1618.

Shim'rath (Heb. *Shimrath'*, שִׁמְרָת, *guard*; Sept. Σαμαράθ), the last named of the nine sons of Shimhi (i. e. Shimei), a Benjamite of Jerusalem (1 Chron. viii, 21). B.C. post 1618.

Shim'ri (Heb. *Shimri'*, שִׁמְרִי, *my watch*, or *vigiland*), the name of four Hebrews.

1. (Sept. Σεμρί, v. r. Σαμάρ, Σαμαρίας.) Son of Shemaiah and father of Jedaiah, chief Simeonites (1 Chron. iv, 37). B.C. post 1618.

2. (Sept. Σαμερί v. r. Σαμαρί.) Father of Jediael (q. v.), one of David's body-guard (1 Chron. xi, 45). B.C. ante 1043.

3. (Sept. Φυλάσσοντες, reading שֹׁמְרֵי.) Son of Hosah, a Merarite Levite appointed by David a doorkeeper of the ark. Although not the first-born, his father made him chief among his brothers (1 Chron. xxvi, 10; A. V. "Simri"). B.C. 1043.

4. (Sept. Σαμβρί v. r. Ζαμβρί.) First named of the two sons of Elizaphan, and one of the Levites who assisted at the purification of the Temple under Hezekiah (2 Chron. xxix, 13). B.C. 726.

Shim'rith (Heb. *Shimrith'*, שִׁמְרִית, fem. of *Shimri*, "vigilant;" Sept. Σαμαρίθ v. r. Σαμαρήθ and Σομαώθ), an Ammonitess, and mother of Jehozabad, one of the assassins of king Joash (2 Chron. xxiv, 26); elsewhere (2 Kings xii, 21) called SHOMER (q. v.).

Shim'rom (1 Chron. vii, 1). See SHIMRON 1.

Shim'ron (Heb. *Shimron'*, שִׁמְרוֹן, *watch*-height), the name of a man and also of a place. See also SHIMRON-MERON.

1. (Sept. Σαμαράμ v. r. Σαμβράν, etc.) Last named of the four sons of Issachar (Gen. xlvi, 13; 1 Chron. vii, 1, "Shimrom" in later editions), and head of the family of the Shimronites (Numb. xxvi, 24). B.C. 1874.

2. (Sept. Σομερών v. r. Σεμερών and Συμεών.) A town of Zebulon (Josh. xix, 15, where it is named between Nahallal and Idalah), one of those which joined the northern confederacy under Jabin against Joshua (Josh. xi, 5), and apparently the same elsewhere (xii, 20) more fully called Shimron-meron (q. v.). Eusebius and Jerome in the *Onomasticon* confound it with *Samaria*. The old Jewish traveller Hap-Parchi fixes it at two hours east of Engannim (Jenin), south of the mountains of Gilboa, at a village called in his day Dar Meron (Asher, *Benjamin*, ii, 434). This is in accordance with the tradition existing among the Jews of Safed that Shimron-meron is identical with the sacred village of Meiron, where the tombs of the rabbins Hillel and Shammai are still preserved and honored (Wilson, *Lands of the Bible*, ii, 313). Schwarz, with greater probability (see Reland, *Palest.* p. 1017; Gesenius, *Thes. Heb.* p. 1445), proposes (*Palest.* p. 172) to identify it with the *Simonias* of Josephus (*Life*, § 24), now Simúntyeh, a village a few miles west of Nazareth, which is mentioned in the Talmud (*Jerus. Megillah*, c. 1) as the ancient Shimron.

Shim'ronite (Heb. with the art. *hash-Shimroni'*, הַשִּׁמְרֹנִי, patronymic; Sept. ὁ Σαμαρανί v. r. Ἀμβραμεί, A. V. "the Shimronites"), a name (Numb. xxvi, 24) for the descendants of Shimron (q. v.) the son of Issachar.

Shim'ron-me'ron (Heb. *Shimron' Meron'*, שִׁמְרוֹן מְרוֹן [marg. מְרֹן], *watch*-height *of Meron*; Sept. Συμεών [v. r. Σαμρών καὶ φασγά and Μαβρώθ] καὶ Μαρών), a town whose king was conquered by Joshua (Josh. xii, 20); probably the same elsewhere (xi, 1) called simply SHIMRON (q. v.).

Shim'shai (Heb. *Shimshay'*, שִׁמְשַׁי, *my suns*, or *sunny*; Sept. Σαμψά v. r. Σαμσά, etc.), a scribe or secretary of Rehum, who was a kind of satrap of the conquered province of Judæa and of the colony at Samaria supported by the Persian court (Ezra iv, 8, 9, 17, 23). B.C. 529. He was apparently an Aramæan, for the letter which he wrote to Artaxerxes was in Syriac (ver. 7), and the form of his name is in favor of this supposition. He is called *Semelius* by Josephus (Σεμέλιος, *Ant.* xi, 2, 1). The Samaritans were jealous of the return of the Jews, and for a long time plotted against them without effect. They appear ultimately, however, to have prejudiced the royal officers, and to have prevailed upon them to address to the king a letter which set forth the turbulent character of the Jews and the dangerous character of their undertaking, the effect of which was that the rebuilding of the Temple ceased for a time.—Smith. See NEHEMIAH.

Shin were supposed by the Chinese to be spirits of the air, and, according to Dr. Milne, are to be considered as *æons*, spirits or intelligences. In the *Le-ke* it is said that "if we speak of all the *Shin* collectively, we call them SHANG-TE" (q. v.); but the very circumstance that the word *Shin* is a collective noun, and never used with a numerical affix, shows that it cannot be considered as denoting the one supreme God.—Gardner, *Faiths of the World*, s. v.

Shi'nab (Heb. *Shinab'*, שִׁנְאָב, *father's tooth* [so Gesenius as literally; but Hitzig refers the last element to the Arab. for *serpent*, or the Sanscrit for *elephant*; while Fürst prefers *splendor of* the *Father* (i. e. God)]; Sept. Σανναάρ; Josephus Σεναβάρης, *Ant.* i, 9), the king of Admah at the time of the invasion by Chedorlaomer (Gen. xiv, 2). B.C. cir. 2064.

Shi'nar (Heb. *Shinar'*, שִׁנְעָר [on the signif. see below]; Sept. usually Σενααάρ, Σενναάρ; Vulg. *Sennaar*) seems to have been the ancient name (Gen. x, 10; xi, 2; xiv, 1, 9) of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea—the tract known in later times as *Chaldæa*, or *Babylonia*. It was a plain country, where brick had to be used for stone, and slime, bitumen, or mud, for mortar (xi, 3). Among its cities were Babel (Babylon), Erech or Orech (Orchoë), Calneh or Calno (probably Niffer), and Accad, the site of which is unknown. These notices are quite enough to fix the situation. It may, however, be re-

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marked, further, that the Sept. renders the word by "Babylonia" (Βαβυλωνία) in one place (Isa. xi, 11), by "the land of Babylon" (γῆ Βαβυλῶνος) in another (Zech. v, 11), and by ποικίλη in a third (Josh. vii, 21) as an equivalent to Βαβυλωνική (A. V. "Babylonish").

The native inscriptions contain no trace of the term, which seems to be purely Jewish and unknown to any other people. At least it is extremely doubtful whether there is really any connection between Shinar and *Singara*, or *Sinjar*. Singara was the name of a town in Central Mesopotamia, well known to the Romans (Dion Cass. lxviii, 22; Amm. Marc. xviii, 5, etc.), and still existing (Layard, *Nin. and Bab.* p. 249). It is from this place that the mountains which run across Mesopotamia from Mosul to Rakkeh receive their title of "the Sinjar range" (Σιγγάρας ὄρος, Ptolemy, v, 18). As this name first appears in *Central* Mesopotamia, to which the term Shinar is never applied, about the time of the Antonines, it is very unlikely that it can represent the old Shinar, which ceased practically to be a geographic title soon after the time of Moses (the use in the above passages of Isaiah and Zechariah is an *archaism;* so also, perhaps, in Dan. i, 2).

It may be suspected that Shinar was the name by which the Hebrews originally knew the lower Mesopotamian country, where they so long dwelt, and which Abraham brought with him from "Ur of the Chaldees" (Mugheir). Possibly it means "the country of the Two Rivers," being derived from שְׁנַי, "two," and *'ar*, which was used in Babylonia, as well as *nahr* or *nahâr* (נָהָר), for "a river." (Comp. the "Ar-malchar" of Pliny [*H. N.* vi, 26] and "Ar-Macales" of Abydenus [Fr. 9] with the Naar-malcha of Ammianus [xxiv, 6], called Ναρμάχα by Isidore [p. 5], which is translated as "the Royal River;" comp. again the "Narragam" of Pliny [*H. N.* vi, 30] with the "Aracanus" of Abydenus, *l. s. c.*).—Smith. See MESOPOTAMIA.

Shingle, a wooden tile for covering roofs, spires, etc., made of cleft oak. Shingles were formerly very extensively employed in some districts, but their use has, for the most part, been superseded by more durable kinds of covering; they are, however, still to be found on some church roofs, and on many timber spires, especially in the counties of Kent, Sussex, Surrey, and Essex, England.—Parker, *Gloss. of Architecture*, s. v.

Shin-men, a Chinese deity, said to be the son of Fo or Fo-hi, and to correspond with the Hindû god *Ganesa*.

Shin-moo, a goddess worshipped in China as the supposed mother of Fo, and styled the Queen of Heaven. Her image is generally placed in a niche behind the altar, sometimes having an infant either in her arms or on her knee, and her head encircled with a glory.—Gardner, *Faiths of the World*, s. v.

Shinn, Asa, a minister of the Methodist Episcopal Church, was born in New Jersey, May 3, 1781. He was converted at the age of seventeen years, and in his twentieth year entered the itinerancy in the Baltimore Conference. In 1824 Mr. Shinn took a prominent part in the discussion of lay representation in the Methodist Episcopal Church; and when the discussion culminated in the disciplining of a number of the advocates of the measure, he withdrew from the Church, and identified himself with the lay-representation movement. He took an active part in the organization of the Methodist Protestant Church, and received the most important offices in the gift of his constituents. He was frequently elected president of the Annual Conference, and twice (1838 and 1842) president of the General Conference. In 1834 he was elected, with Rev. Nicholas Snethen, editor of the *Methodist Protestant* of Baltimore. Owing to an accident received in his youth, and overstrain of work and care, he had four attacks of insanity—in 1813, 1819, 1828, and 1843. From the last he never recovered, but was sent to an asylum in Philadelphia, and then to another in Brattleborough, Vt., where he died, Feb. 11, 1853. He was a strong and effective speaker and a ready and forcible writer. He published, *Essay on the Plan of Salvation* (Baltimore, 1813; 2d ed. Cincinnati, 1831):—*The Benevolence and Rectitude of the Supreme Being* (Baltimore, 1840, 12mo). He also wrote a series of articles in the *Mutual Rights*. See Sprague, *Annals of the Amer. Pulpit*, vii, 360; Simpson, *Cyclop. of Methodism*, s. v.

Shinn, John, a minister of the Methodist Episcopal Church, was born in Warren County, O., March 2, 1824, and united with the Church at the age of fifteen. He was received into the Cincinnati Conference in 1854. In 1862 he entered the Christian Commission, and afterwards became an army chaplain. After the war he was county agent of the Bible Society for one year. In 1866 he again entered the pastorate, and labored until death (by paralysis), which occurred at West Mansfield, O., Sept. 26, 1871. See *Minutes of Annual Conferences*, 1872, p. 107.

Shinshiu (meaning *New Sect*) is the name of a Japanese sect of Buddhists, who are the adherents of one of the most remarkable developments of Buddhism, unique in many points. Buddhism has been called the Protestantism of Asia; the Shinshiu followers are the Protestants of Buddhism. Many of the distinctive tenets of Buddhism so called are repudiated by the Shin sect. Their priests marry and rear families, eat flesh and drink wine. Nuns, monks, and monasteries are unknown within their pale; schools, or rather real theological seminaries, taking their place. Penance, fasting, pilgrimages, prescribed diet, isolation from society, and, generally, amulets and charms, are proscribed. The Protestant doctrine of justification by faith in Buddha is their central tenet, in opposition to the common Buddhist idea of salvation by works. Devout prayer, purity and earnestness of life, and trust in Buddha himself as the only worker of perfect righteousness, are insisted upon. They scornfully reject the worship of most of the idols venerated by the other sects. The Scriptures of Shinshiu, instead of being kept in the Sanscrit and archaic Chinese, as in other sects, are translated into the vernacular, and their daily reading urged. The Shin temples are built, not on mountains and in secluded places, but on the main streets, and in the crowded and business centres of great cities, with altars gorgeous in their magnificence. The Shin priests are more highly educated than those of any other Japanese sect, and the average intelligence of their worshippers is superior. They profess never to intermeddle with political affairs, receive no government aid, and pride themselves on their self-reliance. When travelling, they assume the lay dress, and in time of war claim the right of defence. Whole battalions of sacerdotal soldiery have been recruited from the Shin sect in the wars of the past. Their influence is probably greater than that of any other sect in Japan. Within the last decade, they have organized their training-schools on the model of Christian theological seminaries, and have carefully studied the weapons and methods of Christian missionaries. They have lately sent out successful missionaries to China, Corea, and the Riu-Kiu (Loochoo) islands. There are six subsects or divisions in Shinshiu, who have in all 13,718 temples. Other names for the Shin sect are *Montō* ("Followers of the Gate") and *Ikkō*, from the initial of one of their canonical books, both terms referring to their singleness of aim and unity of organization. Shinshiu was founded by Shinran (born 1171, died 1262), who was a pupil of Honen, founder of the Jodo sect, and a man of noble descent. When in Kiōto, at thirty years of age, he married a lady of noble rank, and thus set the example of marriage, and gave the newly founded sect a prestige it has ever since enjoyed with both mikado and shōgun (tycoon). So great has been the numerical, intellectual, and religious influence of Shinshiu upon the nation, that the mikado Mutsuhito, by a rare act of imperial favor,

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honored the memory of Shinran by bestowing upon him the posthumous title, by imperial letters patent, of Kenshin Daishi (Great Revealer of Light), on Nov. 28, 1876. Though wary and ceaselessly active in their endeavors to counteract Christianity, now so aggressive in Japan, they have resisted every effort of the government to amalgamate them with other sects, and their enemies and rivals of late have charged them with being so much like Christians that separation from the latter is inconsistent. (W. E. G.)

Shintō (*Shintōism, Sintüism,* "the Religion of the Kami") is the term for the religion of the ancient Japanese which existed before the introduction of Confucian ethics or Buddhism into Japan, and which was practiced in a more or less pure form until the restoration of the mikado to supreme power in 1868, when a thorough purification and propagation of the ancient cult was ordered by the government. Nearly all accounts of Shinto by European writers prior to 1870 are of little value, as these treat of the impure Buddhaized form. The ancient documents and archaic literature of Shinto have been unearthed and made accessible even to native readers only during the last and present centuries. The ancient faith has always had a distinct life and literature apart from the imported creeds of India and China, and pure Shintoists insist that the native and the foreign religions are incompatible.

Shinto is a Chinese term repudiated by native scholars, who use the pure Japanese word *Kami no Michi* (way or doctrine of the gods). Since the introduction of Chinese letters in the 6th century A.D., every important Japanese word has a Chinese equivalent and synonyms. The term *Shinto* was coined to distinguish the native cult from the two other *to* or *do* then new upon the soil, viz. Ju-do (Confucianism) and Butsu-do (Buddhism). The literal rendering of Shinto is "theology."

I. *The Scriptures, Essence, and Characteristics of Shintoism* (to A.D. 60).—To decide positively the ultimate origin of Shinto, whether a purely indigenous growth or imported from the Asian mainland, is to decide the origin of the Japanese people. Believing as we do that the aborigines of Japan were Ainos in the north and Malays in the south, ultimately conquered by immigrant tribes from the Mantchurian highlands, descending through Corea, who thus became the dominant race in Japan, we must refer the origin of the germs, but the germs only, of Shinto to the Asian mainland. The pre-Confucian religion of China (see the *She King: Book of Ancient Chinese Poetry* [transl. by Dr. Legge], p. 46–53) and Shinto had some striking points in common, though the growth and development of Shinto have been on Japanese soil. The Asian invaders in Japan had neither letters nor writing until they were brought from China after the 3d century A.D. Rigid Shintoists, however, assert that previously there was a native alphabet in use called *Shindaiji* or *Shinji* (*god-letters,* or letters of the divine age). The Buddhists and all foreign scholars maintain that this alphabet was derived from Corea. Certain it is that these "god-letters" were never in general use, nor can their influence be traced on the alphabets now written in Japan, while no literary remains have yet been found written in them. The origin of most of the Shinji may be discovered by comparing them with the alphabet invented in Corea in the latter part of the 7th century A.D., and still in use by the Coreans. This subject has been fruitful of literary controversy in Japan.

The oldest monuments both of Shinto and the Japanese language are the *Kojiki* (book of ancient traditions, or "notices of ancient things"), the *Nihongi* (chronicles of Japan), and some liturgical works, such as the *Nakatomi no Hirai* (the Nakatomi ritual) and the *Engishiki* (book of the ceremonial law of Shinto). These ancient texts, with the recensions, commentaries, and controversial writings of the native scholars and Shinto revivalists—Mabuchi (1697–1769), Motoöri (1730–1801), and Hirata (1776–1843)—form the chief sources of information concerning Shinto. In the texts are imbedded a number of poetical passages forming the Noritō, or Shinto liturgies, composed most probably centuries before the introduction of writing, and preserved through the medium of the human memory. The ancient texts contain the cosmogony, philosophy, and ritual of Shinto. According to them, Japan is the centre of the earth, and the mikado is the first of men and vicar of gods. Infallibility is his attribute, and his will is the test of right.

The *Kojiki* is written almost entirely in pure Japanese style as concerns the forms both of language and thought, while the text of the *Nihongi* is full of Chinese modes of expression and purely Chinese philosophical conceptions. Both are expressed by Chinese characters, which in some cases are phonetic for Japanese words, but in others are ideographic. The correct deciphering of the texts, especially that of the *Kojiki,* and the interlinear given in *kana* letters in some editions, is a comparatively modern work, which is as yet by no means infallible. The *Kojiki* was composed A.D. 712 by order of the 44th mikado, Gemmio, and first printed in the period 1624–42. The *Nihongi* was composed A.D. 720, and the evident intent of the writer is to clothe the matter in hand in Chinese garb and give a Chinese character to the native history. The tenor of both works is best shown by a comparison of their opening sentences literally translated:

Kojiki.	*Nihongi.*
"At the time of the beginning of heaven and earth, there existed three pillar (chief) *kami* (gods). The name of one kami was 'Lord of the Middle of Heaven;' next, 'High Ineffable Procreator;' next, 'Ineffable Procreator.' These three existing single, hid their bodies (died, passed away, or became pure spirit). Next, when the young land floated like oil moving about, there came into existence, sprouting upwards like a rush shoot, a kami named 'Delightful Rush Sprout;' next, 'Heavenly Standing-on-the-Bottom' kami. The two chief kami, existing single, hid their bodies. Next came into existence these three kami," etc.	"Of old, when heaven and earth were not yet separated, and the *in* (male, active, or positive principle) and the *yo* (female, passive, or negative principle) were not separated, chaos, enveloping all things, like a fowl's egg, contained within it a germ. The clear and ethereal substance expanding became heaven; the heavy and thick substance agglutinating became earth. The ethereal union of matter was easy, but the thickened substance hardened with difficulty. Therefore heaven existed first; the earth was fixed afterwards. Subsequently deity (kami) was born (or evolved, *umaru*). Now, it is said that in the beginning of heaven and earth the soil floated about like a fish floating on the top of the water," etc.

In the *Kojiki* we have the original Japanese theory of creation, and in the *Nihongi* the same account with Chinese philosophical ideas and terms added. Indeed, the first verse of the *Nihongi* down to "Now, it is said," etc., is borrowed direct from Chinese books. Both texts show that the Japanese scheme of creation starts without a Creator or any first cause; matter appears before mind, and deity has no existence before matter. The idea of space apart from matter was also foreign to these ancient philosophers. There is no creation, properly speaking, but only evolution until the gods (kami) are evolved or get being. The work of creation properly so called begins only when after the genesis of several pairs of (*hitori-gami*) single, sexless beings, Izanagi and Izanami appear. Standing upon the floating bridge of heaven, Izanagi plunged his jewelled falchion (or spear) into the unstable waters beneath, and, withdrawing it, the drops which trickled from it congealed, and formed an island. Upon this they descended, and planting the falchion in the ground, made it the central pillar of a palace which they built around it, intending that it should be the pillar of a continent. Izanagi means "The-male-who-invites," Izanami "The-female-who-invites." In Izanagi was the first manifestation of the male principle; in Izanami that of the female

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principle. They were the first beings who were conscious of a difference of sex. They separated to make a tour of the island. At their meeting the female spirit spoke first — "How joyful to meet a lovely male!" Izanagi, offended that the female had spoken first, required the circuit to be repeated. Meeting a second time, the male spirit spoke first, and said, "How joyful to meet a lovely female!" Then followed the first practice of the art of love. Whence the origin of the human race, the gods (kami), and the ten thousand things in heaven and earth. The first series of children born were the islands of Japan. The details of creation were carried out by the various kami who sprang from Izanagi and Izanami. In the conception of many of the subordinate kami and the objects which make up the world, the two creator-deities had a common part, but many others were generated by the separate action of each. Thus, in bringing forth the god of fire Izanami suffered great pain, and from the matter which she vomited forth in her agony sprang the god and goddess of metal. She afterwards created the gods of clay and fresh water to pacify the fire-god when he was inclined to be turbulent. Izanagi, being incensed at the fire-god, clove him in three pieces with his sword. From the fragments sprang the gods of thunder, of mountains, and of rain. The gods of clay and fresh water married. From the head of their offspring grew the mulberry and silkworm; from the navel, the five esculent grains—rice, wheat, millet, beans, and sorghum. Izanami had enjoined upon her consort not to look upon her during her retirement, but Izanagi disregarding her wish, she fled into the nether world (the "root-land," or "land of darkness"). Izanagi descended to induce her to return to earth. He found the region one of awful foulness, and the body of his consort a mass of worms. Escaping to the upper world, he purified himself by repeated washings in the sea. In these acts many gods were born, among others Susanoo from his nose and Amaterasu from his left eye. The deities created out of the filth from which he washed himself are the evil deities that war against the good gods and still trouble mankind in many ways. At this time heaven and earth were very close to each other, and the goddess Amaterasu being a rare and beautiful child, whose body shone brilliantly, Izanagi sent her up the pillar that united heaven and earth, and bade her rule over the high plain of heaven. She ever afterwards illuminated heaven and earth. Her name, Ama-terasu-Ō-Mi-Kami, means "From-heaven-far-shining-Deity." The Chinese equivalent is "Ten-Sho-Dai-Jin," and the common English term "sun-goddess." Susanoö, whose full name is "Take-Haya-Susano-Ō-Mikoto," was likewise commanded to rule over the blue plain of the sea and the multitudinous salt waters. He, however, neglected to keep his kingdom in order, was very slovenly, and cried constantly. To cure him of his surly behavior, his father made him ruler over the kingdom of night. He is usually styled the god of the moon. Instead of reforming his conduct, Susanoö grew worse. He turned a wild horse loose into the rice-fields planted by his sister the sun-goddess, defiled the white rice in her storehouse, and, finally, while one day she was weaving, he flung the reeking hide of a wild horse freshly skinned over her loom, and the carcass into the room. Dreadfully frightened and hurt, the sun-goddess withdrew into a rocky cave and shut the door. Instantly there was darkness over heaven and earth—a calamity which the turbulent gods improved by making a confused noise like the buzzing of flies. A great congress of all the gods was now held in the dry bed of the River of Heaven (the Milky-way), and after devising and carrying out many expedients—which became the foundation of the arts of life in Japan—the sun-goddess came out, light shone again, and Susanoö was banished into a distant land, where his adventures took place, the accounts of which fill many pages in the national mythology. As the earth-gods and evil deities multiplied, confusion and discord reigned, which the sun-goddess seeing resolved to correct by sending her grandson, Ninigi, to earth to rule over it. She gave him a mirror—the emblem of her own soul—a sword of divine temper taken by Susanoö from the tail of an eight-headed dragon which he had slain, and a seal or ball. Accompanied by a great retinue of deities, he descended by means of the floating bridge of heaven on which the divine first pair had stood to Mount Kirishima (which lies between Hiuga and Satsuma). After his descent, heaven and earth, which had already separated to a considerable distance, receded utterly, and further communication ceased. Ninigi was received with due honors by the earthly kami, and began to rule without much opposition. His grandson, whose mother was a dragon in the form of a woman, was Jimmu Tennō (as he is usually styled), the first mikado of Japan. At this point the first volume of the *Kojiki* ends. Thenceforth the narratives of the *Kojiki* (with *Nihongi*) form the history of Japan to the time of Suiko (empress), who reigned A.D. 593–628, and on these books all subsequent works are based.

The *Kojiki* and *Nihongi* form the historic and doctrinal basis of Shinto, and from them we gather its characteristics. Its cosmogony and theogony is evolution. In it is no Supreme God, Creator, or Trinity (as some foreign writers have said). Its highest gods were once creatures before being creators, and all its lower grades of deities were once men. The Shinto earth is Japan; its heaven is immediately above the mikado's realm. The literal meaning of the names of the several pairs of deities preceding the first having sex, and the comments of the native writers, show that they are merely names descriptive of the various stages through which they passed before arriving at the perfection of existence. Thus, some of the names of these rudimentary deities are "First Mud," "Sand and Mud," "Body without Hands, Feet, or Head — fœtus," "Beginning of Breath," "Complete Perfection," "Awful One," etc. Thus, out of the mud, through a series of protoplastic deities, the first creative pair evolved unto perfection.

So far we have given an outline of the *Kojiki* and *Nihongi* texts, refraining from any but the most necessary explanations or comment. From the acknowledged native orthodox commentators, who add much more in works which are the richest mines for the student of Japanese archæology and religion, we add further explanation. The description of the act of Izanagi and Izanami in creating Japan is only a euphemism for the sexual act. The jewelled spear, Hirata thinks, was in the form of a lingo. The worship of the phallus has from prehistoric times been nearly universal in Japan (*The Mikado's Empire*, p. 33, note). The point of the spear became the axis of the earth. That "the motion imparted to the fluid mass of earth was the origin of its daily revolutions" is a statement showing how the acquisition of European knowledge enables a Shinto commentator to accommodate an ancient text to modern notions. The island formed by the congealed drops was once at the north pole, but has since taken its present position in the Inland Sea. Japan lies on the top of the globe, which accounts for the fact that she escaped the flood which took place in China in the reign of Yao (B.C. 2356), and by which Occidental countries were drowned, China and Corea suffering less, because near Japan. The stars were formed when Izanagi's spear was drawn out of the earth; the muck which was unfit to enter into the composition of the world flew off in lumps into space and became the stars. After the birth of the Japan islands (Yezo and Saghalin not being mentioned, as these were not discovered till long after the writing of the *Kojiki*) by ordinary generation, the remaining small islands and foreign countries were formed by the spontaneous consolidation of the foam of the sea; hence their immeasurable inferiority. Hence Japan is the Holy Country—the Land of the Gods—and the mikado is the Tenno (heavenly king) and the Ten-

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shi (son of heaven) whom all Japanese must reverently obey.

Shinto contains no moral codes. The duty of the Shintoist is to live in fear and reverence of the memories of the dead, to imitate the example of the gods and illustrious ancestors. Shinto prescribes no ritual, formulates no dogmas, contains no argument, teaches no immortality, commands no polemic propagation. These two latter doctrines may be easily developed from its Scriptures, as in practice they have been, since all men are derived from gods who are immortal, and the heavenly kami made war upon the earthly, and the mikados by divine right slew the disobedient rebels. The prescribed ecclesiastical machinery and *personnel* are extremely simple. Its temples (*miya*, "house worthy of honor") are thatched or shingled edifices of *hinoki* wood, about which there should be no paint, gilding, or gaudy decoration. The type of Shinto architecture, easily recognised, is the primitive hut with ridge-pole and cross-beams. Within are no idols or emblems. Nothing is visible save the strips of notched white paper called the *gohei*, which depend from a wand of hinoki wood, or are fixed in a pair of vases. A mirror—emblem of the purity of the sun-goddess—a closet of hinoki containing a paper on which a prayer is written, and, on occasions, the offerings of fruit, fish, and various foods, which become the property of the shrine-keepers, are the appurtenances of a Shinto temple. Outside, at the entrance of the path leading to the shrine, is the *torii* (bird-rest), or portal, now serving to the common mind as a gateway, but anciently used as a perch for the sacred fowls who proclaimed the break of day. Among the most approved of the ancient sacrifices, besides rice, rice-beer, fine cloth and coarse cloth, silk and brocade (now partly symbolized by the *gohei*), were white horses, boars, and cocks—the first for the personal use of the gods, the second for food, and the third for time-keepers. A peculiarity concerning the living sacrifices was that they were not slaughtered, but after being hung up by the legs before the shrine were again set free. Sin was recognised, and the need of confession and cleansing recognised. All sin was conceived as pollution. The chief Shinto rite is that of purification, and its rituals consist almost wholly, besides offerings, of prayers for cleansing and actual lustrations. Anciently the mikados commanded public ablutions in the river. Later on, the symbolical cleansing from sin was made by the people casting paper figures of men into the river; then the mikado deputed the high-priest at Kiōto to perform the symbolical act for the whole nation, and an iron mannikin was made of the size of the mikado and thrown into the river. The ancient elaborate systems of purification by salt or water in the cases of birth, death, etc., binding the mouth of the officiating priest with paper, lest breath pollute the offerings, are only observed at present by Shinto purists, and their modern expression is that of rinsing the mouth or dipping the hands in water before prayer at the shrine. The following is a characteristic Shinto prayer. The worshipper at the shrine pulls a white rope attached to a bell hung in the roof above the shrine, claps his hands thrice, folds them palm to palm, bows his head on his thumbs, and prays, "I say with awe, deign to bless me by correcting the unwitting faults which, seen and heard by you, I have committed; by blowing off and clearing away the calamities which evil gods might inflict; by causing me to live long and hard, like the lasting rock; and by repeating to the gods of heavenly origin and to the gods of earthly origin the petitions which I present every day, along with your breath, that they may hear with the sharp-earedness of the forth-galloping colt." In the *Engishiki*, or *Book of Ceremonial Law*, there are numerous specimens of prayers and joyful chants for harvest, remarkable alike for their solemn simplicity and poetic beauty. The deified forces of nature — thunder, lightning, earthquakes — and the kami of the sea, rivers, hot springs, mountains, trees, roads, yards, and wells, are all worshipped and addressed in prayer.

Shinto Priest, with *gohei*, in prayer to the kami.

Such is "pure Shinto"—a bald mythology, a patriarchal cult of autochthons, a literary scaffolding for propping up the supremacy of a tribe of conquerors, a religious device for a nation in its savage infancy—a Robinson Crusoe among religions. Motoōri teaches that morals were invented by the Chinese because they were an immoral people; but in Japan there is no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart. The duty of a good Japanese consists in obeying the mikado, without questioning whether these commands are right or wrong. It is only immoral people like the Chinese who presume to discuss the character of their sovereigns. Hence, in ancient Japan, government and religion were one and the same. The mikado is the centre of Church and State, which are one. He is more than sovereign pontiff. Japan is the land of the gods. The mikado is god and vicar of all the gods, and in his hands rests the ownership of all the land; hence, what a Japanese eats, drinks, and enjoys is from the mikado and his heavenly ancestors. And, above all, is the crowning glory of the Holy Country—one dynasty of heaven-descended rulers, which from all time has stood unchanged, and to all eternity will stand unchangeable. (In Japan the dynasty has never changed. The present mikado is the 123d of the line, while in China there have been thirty-three or thirty-four dynasties. The date fixed for the accession of Jimmu Tennō is B.C. 660.) As a political force, Shinto has no parallel in the history of Japan, if indeed of any nation. More than all else, it has contributed to the unity of the Japanese people. It was the main-spring of the tremendous revolution of 1868, whose secondary effect and outward phases have attracted the attention of the world. Such was Shinto before the advent of Confucian ethics or Buddhism. "It is quite possible to show that the indigenous belief of the ancient Japanese contained unformed materials out of which might have been evolved, in the course of ages, both positive morality and law, had not the process been interrupted at an early stage."

II. *History of Shintoism, including its Developments and Modifications by Buddhism and Chinese Ethics* (A.D. 600–1700).—The Chinese ethical system reached Japan long before Buddhism. Confucianism easily lends itself to despotism, and the Five Relations of the Chinese sage were grafted on Shinto before the creed of Buddha began to influence the Japanese in and after A.D. 552. The new faith from India met with ready acceptance.

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its gorgeous ritual soon eclipsing the old cult, which gradually lost many of its distinguishing characteristics, and for centuries was unknown in its purity to the masses, though jealously guarded by a few court nobles. In some sequestered miyas its rites were perfectly preserved, even to the lighting of fire by means only of the fire-drill and *Retinispora obtusa* wood, whence the native word *himoki*, "fire-wood."

In spite of the attractions of their more sensuous worship, the Buddhist propagandists found that the roots of Shinto were very deep in the hearts of the martial Japanese. To retain permanent hold upon the national heart, it would be necessary to propound some scheme of reconciliation by which the ancient traditions of their divine ancestors were woven into the Indian dogmas. To do this required some master spirit profoundly learned in both Shinto and Buddhism, a deep student of the Japanese nature, bold, and perhaps unscrupulous. The conversion of a line of theocratic emperors, whose authority was derived from their divine origin and sacerdotal character, is a striking anomaly in Japanese history; but to fuse into unity such cults as Shinto and Buddhism was a task like that of reconciling Homer and Moses—Grecian and Hebrew culture. Nevertheless, a Japanese Philo was at hand. Kobo, a Buddhist priest (b. 774, d. 835), perhaps Japan's mightiest intellect—the resemblance of whose head to that of Shakspeare has been pointed out—achieved the work with almost perfect success. Kobo was a scholar in Sanscrit, Pali, and Chinese, a zealous student of Buddhism in Corea and China, and a master of the Shinto Scriptures, which he studied at the Japanese Mecca, Isé. While at the shrine of the goddess Toyo, she manifested herself to him and delivered the revelation on which his system is founded. His scheme, briefly stated, is that the Shinto deities were the incarnations of Buddha in Japan previous to the teaching of his perfect doctrines. Each Shinto kami is rebaptized with a Buddhist name. Thus Amaterasu becomes Amida, Ojin, Hachiman, etc. The legends of the *Kojiki* were explained according to the philosophy of Buddhism, and shown to contain the essence and tenets of Buddha's teachings. A characteristic specimen of this style of reasoning is the *Sankairi*, one of the best Japanese theological works. Kobo's system finally secured the complete ascendency of Buddhism. The mikado was so pleased that he gave it the name of *Riōbu-Shinto* (twofold doctrine of the gods). In the daily worship for each month, the Buddhist Bosatsŭ (Podhisattra) and certain of the Shinto kami are worshipped as one and the same. The general name for the kami, who were incarnations of Buddha, is *gongen*. Thenceforth, until within the last decade, the form of Shinto generally known and practiced, and as such treated of by European writers, was Riōbu, impure or Buddhaized Shinto, which is utterly repudiated by true Shintoists, who accuse Kobo of fraud and forgery. We have not space to do more than mention that there are fifteen or more sects of corrupt Shintoists, but pass on to glance briefly at the recent developments and sudden outburst of Shinto as a tremendous political force in and since the ever-memorable year of 1868, when Japan achieved the paradox of a return to the ancient régime and to the modern order of things.

III. *Revival and Reformation of Shintoism* (from A.D. 1700 to the present time).—Within the last hundred years a school of native writers have attempted to purge Shinto of its foreign elements and present it in its original purity. The activity of these scholars bore fruit in the creation of a large body of literature, some polemic, but most of it of high historic and antiquarian value. At the same time the eyes of the people were opened to see that the shōgun was a political usurper, and the mikado, being the vicar of the gods, was, and ought of right to be, the sole ruler of his people. The increasing reverence for the mikado generated by Shinto scholars soon grew into fiery zeal, and a turbulent determination to restore the mikado, abolish Buddhism, sweep all foreigners from the Holy Country, and rehabilitate Shinto as the State religion. Shinto created one of the most powerful currents of thought that helped to swell the flood which in 1868 swept away the dual system of government and restored the Tennō (son of heaven) or mikado (honorable gate, sublime porte, Pharaoh) to supremacy, abolished the office of shōgun, and made the city of Yedo the national capital, now called Tokio. These changes would doubtless have taken place even if Perry or other foreigners had not come to Japan. Their presence gave to the mighty uprising of the nation that outward direction which has filled the eye of Christendom with wonder. No sooner was the new or ancient form of government established in Tokio than successive edicts were issued which utterly purged the Riōbu-Shinto temples and all the national shrines of all Buddhist influences, both material and personal, and again the *gohei*, mirror, and unpainted wood replaced the symbols, gilding, candles, incense, and paint of Buddhism. The Buddhist monasteries and temples were shorn of much of their revenues, and "sequestration" was the order of the day. A propaganda was instituted in Tokio, and attempts made to convert all the Japanese people to Shinto tenets and practice. Despite of sporadic and local successes, the scheme was a splendid failure, and bitter disappointment succeeded the first exultation of victory. Confronted by modern problems of society and government, the mikado's ministers found themselves unable, if indeed willing, to entomb politics in religion, and gradually the shadowy cult of Shinto waned from its momentary splendor. Its fortunes may be traced in the rank and grade of the Department of Religion. Anciently, and for a while in 1868, the Jin Gi Kuan (council of the gods of heaven and earth) held equal authority and influence with the Dai Jo Kuan (the great council of the government). Soon, however, from a supreme *Kuan*, it was made one of the ten boards of administration, the Jin Gi Shō. In less than a year its dignity was again lowered by being made the Kiō Bu Shō (board of religious instruction). Finally, in 1877, it was quietly turned over to the Home Department and made a bureau with a very shadowy existence. Nevertheless, Shinto is still a living force to millions in Japan, and, with Buddhism, shares the arena against advancing Christianity in that country. The census of 1874 gave a return of 76,119 Shinto officials and priests, and 128,000 Shinto shrines as against 207,689 Buddhist priests and monks and 90,000 temples. It is probable that the Buddhists still outnumber Shintoists four or five times over. The cardinal tenets promulgated by the Department of Religion in 1872, which are the central themes of the Shinto lecturers (who, however, enforce them by texts drawn from the Confucian and Chinese classics), are the three following:

1. Thou shalt honor the gods and love thy country.
2. Thou shalt clearly understand the principles of heaven and the duty of man.
3. Thou shalt revere the mikado as thy sovereign and obey the will of his court.

In its higher forms, Shinto is simply a cultured and intellectual atheism. In its lower forms it is blind obedience to governmental and priestly dictates. "Shinto, as expounded by Motoōri, is nothing more than an engine for reducing the people to a condition of mental slavery." Japan being a country of very striking natural phenomena, the very soil and air lend themselves to support in the native mind this system of hero-worship and worship of the forces of nature. In spite, however, of the conservative power of the ancestral influences, the patriotic incentives, and the easy morals of Shinto, it is doubtful whether, with the pressure of Buddhism, the spread of popular education and Christianity, it can long retain its hold upon the Japanese people. For the details of worship, festivals, symbols, description of temples, etc., see works on Japan.

IV. *Literature.*—The leading writer on Shinto is Ernest Satow, secretary in Japanese to H. B. M. Lega-

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tion in Japan, who has written *The Revival of Pure Shinto*, and *The Shinto Shrines of Isé*, in the *Transactions of the Asiatic Society of Japan* for 1874; *The Mythology and Worship of the Ancient Japanese*, in the *Westminster Review* for July, 1878. See also Griffis, *The Mikado's Empire*, p. 43–53, 96–100, 160, 300; *Appletons' Cyclopædia*, ix, 538, 551, 562; Fuso Mimi Bukuro (a budget of Japanese), *Notes* (Yokohama, 1874); see also, with caution, Klaproth, *Aperçu des Annales des Empereurs du Japon;* Siebold, *Archiv zur Beschreibung von Japan;* Kämpfer, *History of Japan;* and the various sketches of travellers and missionaries. See JAPAN. (W. E. G.)

Ship (for the original term, see below). Under this head we propose to bring together all the important information extant relating to ancient and especially Biblical naval operations. In doing so we largely make use of the materials found in the dictionaries of Kitto, Smith, and Fairbairn.

I. *Extent of Navigation.*—The Jews cannot be said to have been a seafaring people; yet their position on the map of the world is such as to lead us to feel that they could not have been ignorant of ships and the business which relates thereunto. Phœnicia, the north-western part of Palestine, was unquestionably among, if not at the head of, the earliest cultivators of maritime affairs. Then the Holy Land itself lay with one side coasting a sea which was anciently the great highway of navigation, and the centre of social and commercial enterprise. Within its own borders it had a navigable lake. The Nile, with which river the fathers of the nation had become acquainted in their bondage, was another great thoroughfare for ships. The Red Sea itself, which conducted towards the remote east, was at no great distance even from the capital of the land. Then at different points in its long line of sea-coast there were harbors of no mean repute. Let the reader call to mind Tyre and Sidon in Phœnicia, and Acre (Acco) and Jaffa (Joppa) in Palestine. Yet the decidedly agricultural bearing of the Israelitish constitution checked such a development of power, activity, and wealth as these favorable opportunities might have called forth on behalf of seafaring pursuits. There can, however, be no doubt that the arts of ship-building and of navigation came to Greece and Italy from the East, and immediately from the Levant; whence we may justifiably infer that these arts, so far as they were cultivated in Palestine, were there in a higher state of perfection at an early period, at least, than in the more western parts of the world (Ezek. xxvii; Strabo, bk. xvi; Comenz, *De Nave Tyria*). In the early periods of their history the Israelites themselves would partake to a small extent of this skill and of its advantages, since it was only by degrees that they gained possession of the entire land, and for a long time were obliged to give up the sovereignty of very much of their seaboard to the Philistines and other hostile tribes. The earliest history of Palestinian ships lies in impenetrable darkness, so far as individual facts are concerned. In Gen. xlix, 13 there is, however, a prophecy, the fulfilment of which would connect the Israelites with shipping at an early period: "Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon" (comp. Deut. xxxiii, 19; Josh. xix, 10 sq.)—words which seem more fitly to describe the position of Asher in the actual division of the land. These local advantages, however, could have been only partially improved, since we find Hiram, king of Tyre, acting as carrier by sea for Solomon, engaging to convey in floats to Joppa the timber cut in Lebanon for the Temple, and leaving to the Hebrew prince the duty of transporting the wood from the coast to Jerusalem. When, after having conquered Elath and Ezion-geber on the farther arm of the Red Sea, Solomon proceeded to convert them into naval stations for his own purposes, he was still, whatever he did himself, indebted to Hiram for "shipmen that had knowledge of the sea" (1 Kings ix, 26; x, 22). The effort, however, to form and keep a navy in connection with the East was not lastingly successful; it soon began to decline, and Jehoshaphat failed when at a later day he tried to give new life and energy to the enterprise (xxii, 49, 50). In the time of the Maccabees Joppa was a Jewish seaport (1 Macc. xiv, 5). Herod the Great availed himself of the opportunities naturally afforded to form a more capacious port at Cæsarea (Josephus, *War*, iii, 9, 3). Nevertheless, no purely Jewish trade by sea was hence even now called into being. Cæsarea was the place whence Paul embarked in order to proceed as a prisoner to Rome (Acts xxvii, 2). His voyage on that occasion, as described most graphically in the Acts of the Apostles (xxvii, xxviii), if it requires some knowledge of ancient maritime affairs in order to be rightly understood, affords also rich and valuable materials towards a history of the subject, and might, we feel convinced, be so treated as of itself to supply many irresistible evidences of the certainty of the events therein recorded, and, by warrantable inferences, of the credibility of the evangelical history in general. No one but an eye-witness could have written the minute, exact, true, and graphic account which these two chapters give. The vessels connected with Biblical history were, with the exception of those used on the Sea of Galilee (for which see below), for the most part ships of burden, almost indeed exclusively so, at least within the period of known historical facts, though in a remote antiquity the Phœnician states can hardly fail to have supported a navy for warlike, as it is known they did for predatory, purposes. This peculiarity, however, of the Biblical ships exonerates us from entering into the general subject of the construction of ancient ships and their several subdivisions. A good general summary on that head may be found in Smith's *Dictionary of Greek and Roman Antiquities*, s. v. A few details chiefly respecting ships of burden may be of service to the scriptural student.

II. *Sources of Information.*—Ancient literature is singularly deficient in everything which relates to ships or navigation. No work written expressly on the subject has come down to us; and we are dependent for our knowledge on the subject upon the incidental notices in poets and historians, or upon the figures on coins, marbles, or paintings, often the works of ignorant artists, which are calculated to mislead. Recent discoveries have, however, added much to our knowledge of the subject, especially in the marbles and pictures exhumed at Herculaneum and Pompeii. No one writer in the whole range of Greek and Roman literature has supplied us (it may be doubted whether all put together have supplied us) with so much information concerning the merchant-ships of the ancients as Luke in the narrative of Paul's voyage to Rome (Acts xxvii, xxviii). There was also dug up at the Piræus, in 1834, a series of marble slabs, on which were inscribed the inventories of the ships of the Athenian fleet. They have been published by Prof. Böckh, of Berlin, under the title of *Urkunden über das Seewesen des attischen Staates* (Berlin, 1840, fol. and 8vo). The pictorial representations on the Egyptian and Assyrian monuments supply us some additional information. Julius Pollux, in his *Onomasticon*, has given a long list of nautical terms which, although not often accompanied by explanations, puts us in possession of the terminology of ancient seamanship, and is satisfactory as agreeing in a remarkable manner with that of Luke. Isidore of Seville, in his *Origines*, also gives many nautical terms with explanations. For other literature, see at the end of this article.

III. *Original Terms.*—As regards Paul's voyage, it is important to remember that he accomplished it in three ships: first, the Adramyttian vessel [see ADRAMYTTIUM] which took him from Cæsarea to Myra, and which was probably a coasting-vessel of no great size (Acts xxvii, 1–6); secondly, the large Alexandrian corn-ship, in which he was wrecked on the coast of Malta (ver. 6; xxviii, 1) [see MELITA]; and, thirdly, another large Al-

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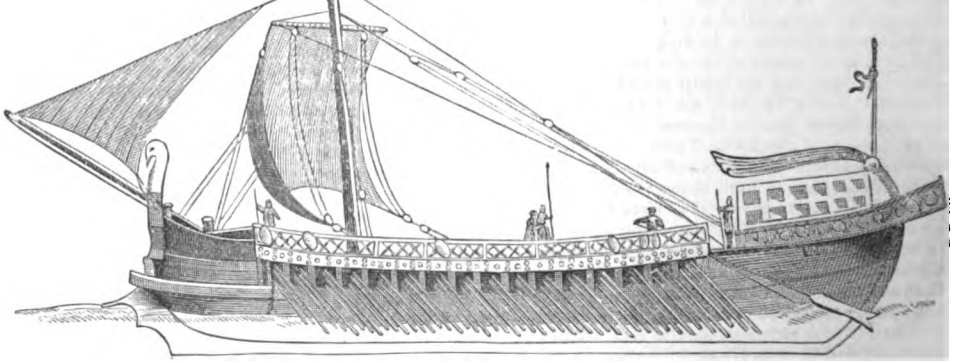
exandrian corn-ship, in which he sailed from Malta by Syracuse and Rhegium to Puteoli (ver. 11-13).

The word employed by Luke of each of these ships is, with one single exception, when he uses *ναῦς* (Acts xxvii, 41), the generic term *πλοῖον* (ver. 2, 6, 10, 15, 22, 30, 37, 38, 39, 44; xxviii, 11). The same general usage prevails throughout. Elsewhere in the Acts (xx, 13, 38; xxi, 2, 3, 6) we have *πλοῖον*. So in James (iii, 4) and in the Revelation (viii, 9; xviii, 17, 19). In the Gospels we have *πλοῖον* (*passim*) or *πλοιάριον* (Mark iv, 36; John xxi, 8). In the Sept. we find *πλοῖον* used twenty-eight times and *ναῦς* nine times. Both words generally correspond to the Hebrew אֳנִי, *oni*, or אֳנִיָּה, *oniyâh*. In Jonah i, 5, *πλοῖον* is used to represent the Heb. סְפִינָה, *sephinâh*, which, from its etymology, appears to mean a vessel covered with a deck or with hatches, in opposition to an open boat. The senses in which *σκάφος* (2 Macc. xii, 3, 6) and *σκάφη* (Acts xxvii, 16, 32) are employed we shall notice as we proceed. The use of *τριήρης*, or *trireme* (A. V. "galley"), is limited to a single passage in the Apocrypha (2 Macc. iv, 20). In four passages (Numb. xxiv, 24; Isa. xxxiii, 21; Ezek. xxx, 9; Dan. xi, 30) the Heb. term is צִי, *tsi*, so called from being set up or *built*. See BOAT.

IV. *Styles of Ancient Ships.*—1. *Their Size.*—The narrative which we take as our chief guide affords a good standard for estimating this. The ship in which Paul was wrecked had 276 persons on board (Acts xxvii, 37), besides a cargo (*φορτιον*) of wheat (ver. 10, 38); and all these passengers seem to have been taken on to Puteoli in another ship (xxviii, 11) which had her own crew and her own cargo; nor is there a trace of any difficulty in the matter, though the emergency was unexpected. Now in English transport-ships, prepared for carrying troops, it is a common estimate to allow a ton and a half per man; thus we see that it would be a mistake to suppose that these Alexandrian corn-ships were very much smaller than modern trading-vessels. What is here stated is quite in harmony with other instances. The ship in which Josephus was wrecked (*Life*, § 3), in the same part of the Levant, had 600 souls on board. The Alexandrian corn-ship described by Lucian (*Navig. s. vota*) as driven into the Piræus by stress of weather, and as exciting general attention from her great size, would appear (from a consideration of the measurements, which are explicitly given) to have measured 1100 or 1200 tons. As to the ship of Ptolemy Philadelphus, described by Athenæus (v. 204), this must have been much larger; but it would be no more fair to take that as a standard than to take the "Great Eastern" as a type of a modern steamer. On the whole, if we say that an ancient merchant-ship might range from 500 to 1000 tons, we are clearly within the mark.

2. *Merchant-ships in the Old Test.*—The earliest passages where seafaring is alluded to in the Old Test. are the following in order: Gen. xlix, 13, in the prophecy of Jacob concerning Zebulun (Sept. *κατοικήσει παρ' ὅρμον πλοίων*); Numb. xxiv, 24, in Balaam's prophecy (where, however, ships are not mentioned in the Sept.); Deut. xxviii, 68, in one of the warnings of Moses (*ἀποστρέψει σε Κύριος εἰς Αἴγυπτον ἐν πλοίοις*); Judg. v, 17, in Deborah's Song (*Δὰν εἰς τί παροικεῖ πλοίοις*). Next after these it is natural to mention the illustrations and descriptions connected with this subject in Job (ix. 26, *ἢ καὶ ἐστι ναυσὶν ἴχνος ὀδοῦ*) and in the Psalms (xlvii [xlviii], 7, *ἐν πνεύματι βιαίῳ συντρίψεις πλοῖα Θαρσείς*; ciii [civ], 26, *ἐκεῖ πλοῖα διαπορεύονται*; cvi, 23, *οἱ καταβαίνοντες εἰς θάλασσαν ἐν πλοίοις*). Prov. xxiii, 34 may also be quoted. To this add xxx, 19 (*τριβους νηὸς ποντοπορούσης*); xxxi, 14 (*ναῦς ἐμπορευομένη μακρόθεν*). Solomon's own ships, which may have suggested some of these illustrations (1 Kings ix, 26, 2 Chron. viii, 18; ix, 21), have previously been mentioned. We must notice the disastrous expedition of Jehoshaphat's ships from the same port of Ezion-geber (1 Kings xxii, 48, 49; 2 Chron. xx, 36, 37). The passages which remain are in the prophets, especially Isaiah and Ezekiel. In the former prophet the general term "ships of Tarshish" is variously given in the Sept., *πλοῖον θαλάσσης* (Isa. ii, 16), *πλοῖα καρχηδόνος* (xxiii, 1, 14), *πλοῖα Θαρσείς* (lx, 9). For another allusion to seafaring, see xliii, 14. The celebrated 27th chapter of Ezekiel ought to be carefully studied in all its detail; and in Jonah i, 3-16 the following technical phrases in the Sept. (besides what has been already adduced) should be noticed: *ναῦλον* (ver. 3), *συντριβῆναι* (ver. 4), *ἐκβολὴν ἐποιήσαντο τῶν σκευῶν, τοῦ κουφισθῆναι* (ver. 5), *κοπάσει ἡ θάλασσα* (ver. 11, 12). In Dan. xi, 40 (*συναχθήσεται βασιλεὺς τοῦ Βορρᾶ ἐν ἅρμασι καὶ ἐν ἱππεῦσι καὶ ἐν ναυσὶ πολλαῖς*) we touch the subject of ships of war.

3. *Ships of War in the Apocrypha.*—Military operations both by land and water (*ἐν τῇ θαλάσσῃ καὶ ἐπὶ τῆς ξηρᾶς*, 1 Macc. viii, 23, 32) are prominent subjects in the books of Maccabees. Thus in the contract between Judas Maccabæus and the Romans it is agreed (ver. 26, 28) that no supplies are to be afforded to the enemies of either, whether *σῖτος, ὅπλα, ἀργύριον*, or *πλοῖα*. In a later passage (xv, 3) we have more explicitly, in the letter of king Antiochus, *πλοῖα πολεμικά* (see ver. 14), while in 2 Macc. iv, 20 (as observed above) the word *τριήρεις*, "galleys," occurs in the account of the proceedings of the infamous Jason. Here we must not forget the monument erected by Simon Maccabæus on his father's grave, on which, with other ornaments and military symbols, were *πλοῖα ἐπιγεγλυμμένα, εἰς τὸ θεωρεῖσθαι ὑπὸ πάντων τῶν πλεόντων τὴν θάλασσαν* (1 Macc. xiii, 29). Finally must be mentioned the *noyade* at Joppa, when the resident Jews, with their wives and children, 200 in number, were in-



Ancient Ship of the largest size. (From a painting at Pompeii.)

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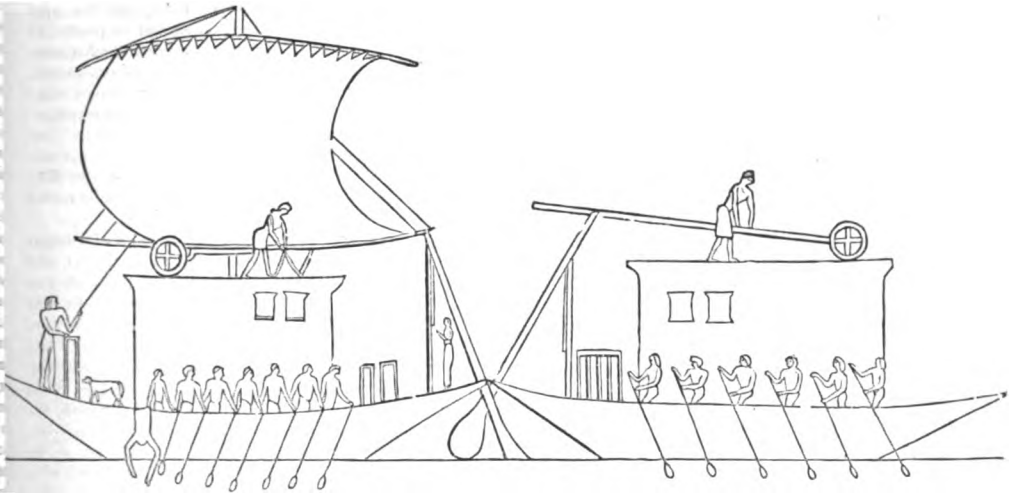
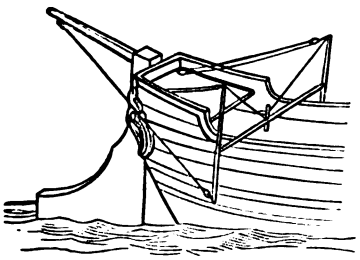


Ancient Egyptian Ship of the largest size. (From the sculptures in the Grotto of Eleutherum.)

duced to go into boats and were drowned (2 Macc. xii, 3, 4), with the vengeance taken by Judas (*τὸν μὲν λιμένα νύκτωρ ἐνέπρησε καὶ τὰ σκάφη κατέφλεξε*, ver. 6). It seems sufficient simply to enumerate the other passages in the Apocrypha where some allusion to seafaring is made. They are the following: Wisd. v, 10; xiv, 1; Ecclus. xxxiii, 2; xliii, 24; 1 Esd. iv, 23.



Modern Levantine Ship.

In row-boats the rowers are seated on the cross-beams (*ζυγά*, in Latin *transtra*), hence called *zygitæ*. Before the invention of gunpowder, naval combats were necessarily at close quarters; but to enable the soldiers (*ἐπιβάται*) to fight without interfering with the rowers, a platform or gangway (*πάροδος*) was laid on the top of the bulwarks which surround the deck, projecting partly over the side and partly over the deck. Upon this they fought; and, where great speed was required, as in pursuit or flight, the fighting-men rowed, in which case movable seats or stools (*θρᾶνοι*) were requisite for them to sit upon, and from these they were called *thranites*. It appears, therefore, that from the necessity of the case, fighting-vessels must have had more than one rank of rowers, just as the natives of the South Seas both fight and row from the outriggers of their canoes. The adjoining cut represents the upper rank, or thranites, rowing from the gangway. It is right to explain that the artist has contrived to give the details of the bow and stern, by introducing only one fourth of the straight part of the ship where the rowers were seated. Otherwise, if done to a scale, a long low vessel would have appeared on a coin little more than a mere line.

As the size of the vessels was increased, and they were decked over, the zygitæ retained their name, but were necessarily placed upon raised seats. Upon trial it was found that an additional rank of rowers, seated on the deck between the oars of the primitive rank, could, by keeping time, row without difficulty. As these were seated nearer the side of the ship, and under the gangway or sheltered portion of the deck, which was called the *thalamus*, or sleeping-place, they were called *thalamites*. Hence the three ranks of rowers in a trireme were the *thranites*, *zygites*, and *thalamites*; and hence the vertical distance between the rowers was only one half of the horizontal distance, or only eighteen inches, instead of six feet, as is usually supposed.

The monoxyle, or hollow tree, with both ends rounded, must be held to be the primitive form and model for the ship, and continued to be so with little alteration till the Middle Ages, when a change in the mode of steering rendered a change in the form of the stern necessary, but which it is foreign to our purpose to take into consideration.

4. *Boats on the Sea of Galilee.*—The reader of the New Test. is well aware how frequently he finds himself with the Saviour on the romantic shores of the Sea of Gennesareth. There Jesus is seen, now addressing the people from on board a vessel, *πλοῖον* (Matt. xiii, 2, Luke v, 3), now sailing up and down the lake (Matt. viii, 23; ix, 1; xiv, 13; John vi, 17). Some of his earliest disciples were proprietors of barks which sailed on this inland sea (Matt. iv, 21; John xxi, 3; Luke v, 3). These "ships" were indeed small. Josephus designates the ships here employed by the term *σκάφη*. They were not, however, mere boats; they carried their anchor with them (*War*, iii, 10, 1; *Life*, § 33). There was, too, a kind of vessel larger than this, called *σχεδία* by Josephus, who narrates a sea-fight which took place on the lake, conducted on the part of the Romans by Vespasian himself (*War*, iii, 10, 9). It thus appears that the lake was not contemptible nor its vessels mean; and those should hence learn to qualify their language who represent the Galilean fishermen as of the poorest class.

Coin of Hadrian, showing a Trireme.

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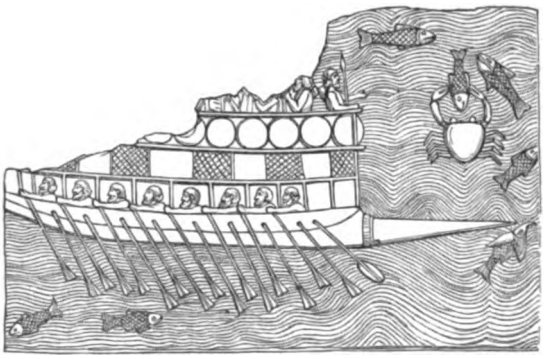


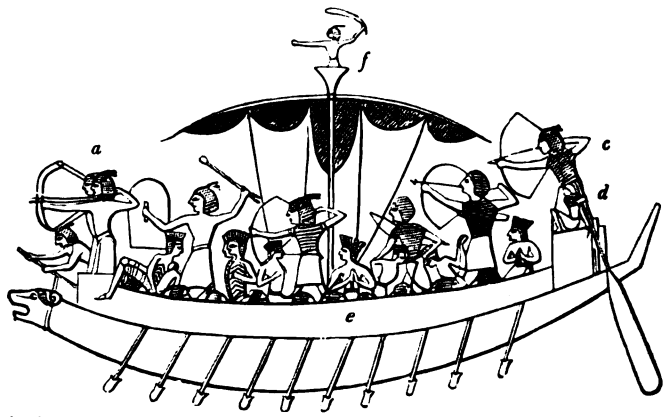
Assyrian Armed Galley in Motion. (Sculpture from Koyunjik, in the British Museum.)

There is a melancholy interest in that passage of Dr. Robinson's *Researches* (iii, 253) in which he says that on his approach to the Sea of Tiberias he saw a single white sail. This was the sail of the one rickety boat which, as we learn from other travellers (see especially Thomson, *Land and Book*, ii, 81), alone remains on a scene represented to us in the gospels and in Josephus as full of life from the multitude of its fishing-boats. In the narratives of the call of the disciples to be "fishers of men" (Matt. iv, 18–22; Mark i, 16–20; Luke v, 1–11), there is no special information concerning the characteristics of these boats. In the account of the storm and the miracle on the lake (Matt. viii, 23–27; Mark iv, 35–41; Luke viii, 22–25), it is for every reason instructive to compare the three narratives; and we should observe that Luke is more technical in his language than Matthew, and Mark than Luke. Thus, instead of *σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ* (Matt. viii, 24), we have *κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην* (Luke viii, 23), and again *τῷ κλύδωνι τοῦ ὕδατος* (ver. 24); and instead of *ὥστε τὸ πλοῖον καλύπτεσθαι*, we have *συνεπληροῦντο*. In Mark (iv, 37) we have *τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι*. This evangelist also mentions the *προσκεφάλαιον*, or boatman's cushion, on which our blessed Saviour was sleeping *ἐν τῇ πρύμνῃ*, and he uses the technical term *ἐκόπασεν* for the lulling of the storm. See more on this subject in Smith, *Dissertation on the Gospels* (Lond. 1853). We may turn now to John. In the account he gives of what followed the miracle of walking on the sea (vi, 16–25), *πλοῖον* and *πλοιάριον* seem to be used indifferently, and we have mention of other *πλοιάρια*. There would of course be boats of various sizes on the lake. The reading, however, is doubtful. Finally, in the solemn scene after the resurrection (John xxi, 1–8), we have the terms *αἰγιαλός* and *τὰ ἐξιὰ μέρη τοῦ πλοίου*, which should be noticed as technical. Here again *πλοῖον* and *πλοιάριον* appear to be synonymous. If we compare all these passages with Josephus, we easily come to the conclusion that, with the large population around the Lake of Tiberias, there must have been a vast number both of fishing-boats and pleasure-boats, and that boat-building must have been an active trade on its shores (see Stanley, *Sin. and Pal.* p. 367).

The so-called ships of the Lake of Tiberias were, in fact, fishing-boats impelled by oars (see Mark vi, 48; John vi, 19). We learn also from Luke's account of Christ stilling the tempest, and his using the expression *πλεόντων*, "sailing" (viii, 23), that they must have had masts and sails; and from Mark's account of the same event (iv, 38) they must have been furnished with a *προσκεφάλαιον*, "pillow," which, according to Hesychius, was the same as the *ὑπερεσμιον*, or fleece, upon which the rowers sat. So far as we can learn from the scriptural account, they fished with nets, we must suppose with the drag-net, and also with the *ἀμφίβληστρον* (Matt. iv, 18) or *ἀμφιβάλλοντας* (Mark i, 16).

Fishermen Dragging a Net. (Mosaic pavement from Carthage, in the British Museum.)

V. *Construction and Equipment.*—1. *Shape and Ornaments of the Hull.*—It is probable, from the mode of steering (and, indeed, it is nearly evident from ancient works of art), that there was no very marked difference between the bow (*πρώρα*, "foreship," Acts xxvii, 30, "fore part" ver. 41) and the stern (*πρύμνα*, "hinder part," ver. 41: see Mark iv, 38). The "hold" (*κοίλη*, "the *sides* of the ship," Jonah i, 5) would present no special peculiarities. In merchant-ships the sides of the deck were defended by an open rail, the stem-post and stern-post rising in a curve, most frequently terminated by an ornament representing the head of a water-fowl bent backwards. This was termed the *apelustre* or *cheniscus* (*χήνισκος*, from *χήν*, a goose); or by a head in profile, probably suggestive of the sign (*παράσημον*, Acts xxviii, 11) or name of the ship. Outside of these ornaments were projections at each end, which increased the dimensions without adding to the capacity or tonnage of the vessels. This must be kept in mind in estimating the relative size of ancient and modern ships. On the stern-projections we sometimes see an awning represented, as in the ship on the tomb at Pompeii; and on the



Ancient Egyptian War-galley; the sail being clewed up during the action. (Thebes.)

a, raised forecastle, in which the archers were posted; *c*, another post for the archers, and the pilot, *d*; *e*, a bulwark, to protect the rowers; *f*, slingers, in the top.

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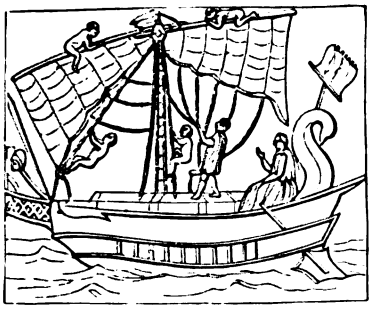
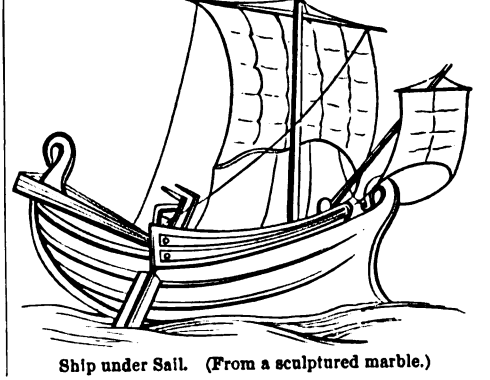


Ancient Ship. (From a painting at Pompeii.)

corresponding projections at the bow, we are informed by Lucian, in his description of an Alexandrian ship, that the anchors were stowed, and also the *στροφεῖα* and *περιαγωγεῖς*. The *στροφεῖα* may be interpreted capstans for heaving up the anchors, and the *περαγωγεῖς* oars or paddles for helping the ship round when "slack in stays," rendered by Hedericus "instrumentum ad circumagendam navem." In the picture of Theseus deserting Adriadne, from Herculaneum, we see the cable coiled round a capstan near the stern. We see also the roof of one of the *οἰκησεῖς*, or cabins, mentioned by Lucian in his description of the ship of Alexandria. It will be observed that the mode of furling the sails like a window-curtain, more fully indicated in another figure, is marked by the outline of the sole or lower edge of the sail. Of two other customary ornaments, however, one is probably implied, and the second is distinctly mentioned in the account of Paul's voyage. That personification of ships which seems to be instinctive led the ancients to paint an eye on each side of the bow. Such is the custom still in the Mediterranean, and indeed our own sailors speak of "the eyes" of a ship. This gives vividness to the word *ἀντοφθαλμεῖν*, which is used (Acts xxvii, 15) where it is said that the vessel could not "bear up into" (literally "look at") the wind. This was the vessel in which Paul was wrecked. An ornament of that which took him on from Malta to Pozzuoli is more explicitly referred to. The "sign" of that ship (*παράσημον*, Acts xxviii, 11) was "Castor and Pollux" (lucida sidera—brilliant constellations, auspicious to navigators, Horace, *Od.* i, 3; Liv. xxxvii, 92; Tacit. *Ann.* vi, 34; Ovid, *Trist.* i, 10, 1); and the symbols of these heroes (probably in the form represented in the coin engraved under that article) were doubtless painted or sculptured on each side of the bow, as was the case with the goddess Isis on Lucian's ship (*ἡ πρώρα τὴν ἐπώνυμον τῆς νεὼς θεὸν ἔχουσα τὴν Ἶσιν ἑκατέρωθεν, Navig.* c. 5). The Rev. George Brown found an inscription at Port Phenia which had been on an ancient building, superintended by an Alexandrian gubernator (*κυβεννητής*, Acts xxvii, 11), of the ship whose sign was "Isopharia." In the list of the Attic fleet we find names like those of the moderns, such as "Agatha," "Amphitrite," "Aura," "Delia," "Lyra," "Europa," "Centaur," "Roma," etc.

2. *Masts, Sails, Ropes or Rigging, Yards, Oars, etc.*—These, in distinction from the hull or vessel itself, were collectively called *σκεύη* or *σκευή, gear* (*τὰ δὲ σύμπαντα σκευὴ καλεῖται*, Jul. Poll.). We find this word twice used for parts of the rigging in the narrative of the Acts (xxvii, 17, 19). The rig of an ancient ship was more simple and clumsy than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. Such was the rig also of the ships of the Northmen at a later period. Hence the strain upon the hull and the danger of starting the planks were greater than under the present system, which distributes the mechanical pressure more evenly over the whole ship. Not that there were never more masts than one, or more sails than one on the same mast, in an ancient merchantman. But these were repetitions, so to speak, of the same general unit of rig. In the account of Paul's shipwreck very explicit mention is made of the *ἀρτεμών* (Acts xxvii, 40), which is undoubtedly the "foresail" (not "mainsail," as in the A. V.). Such a sail would be almost necessary in putting a large ship about. On that occasion it was used in the process of running the vessel aground. Nor is it out of place here to quote a Crimean letter in the *Times* (Dec. 5, 1855): "The 'Lord Raglan' [merchant-ship] is on shore, but taken there in a most sailorlike manner. Directly her captain found he could not save her, he cut away his mainmast and mizzen, and, *setting a topsail* on her foremast, *ran her ashore stem on*." Such a mast may be seen raking over the bow, in representations of ships in Roman coins. In the Old Test. the mast (*ἱστός*) is mentioned (Isa. xxxiii, 23); and from another prophet (Ezek. xxvii, 5) we learn that the cedar-wood from Lebanon was sometimes used for this part of ships. There is a third passage (Prov. xxiii, 34, רֹאשׁ חֹבֵל) where the top of a ship's mast is probably intended, though there is some slight doubt on the subject, and the Sept. takes the phrase differently. Both ropes (*σχοινία*, Acts xxvii, 32) and sails (*ἱστία*) are mentioned in the above-quoted passage of Isaiah; and from Ezekiel (xxvii, 7) we learn that the latter were often made of Egyptian linen (if such is the meaning of *στρωμνή*). There the word *χαλάω* (which we find also in Acts xxvii, 17, 30) is used for lowering the sail from the yard. It is interesting here to notice that the word *ὑποστέλλομαι*, the technical term for furling a sail, is twice used by Paul, and that in an address delivered in a seaport in the course of a voyage (Acts xx, 20, 27). It is one of the very few cases in which the apostle employs a nautical metaphor. The annexed cut, from a marble in the Borghese collection at Rome, gives a good idea of the relative size and position of the sails, although in other respects the details are incorrect. It will be observed from this, as well as from the figure of the ship from the tomb at Pompeii, the sails are divided into compartments by ropes sewed across them; so that should the sail be torn in a storm, the injury would be confined to one of the squares. The name of the great and proper mast (*ὁ μέγας καὶ γνήσιος ἱστός*) was *acatium* (*ἀκάτιον*); the mast at the stern *epidromus*, according to Julius Pollux, who adds that the smallest was called *dolon*, without, however, mentioning its position. Isidore of Seville gives the same names to the sails in a passage evidently taken from the foregoing, which is as follows: "Acatium velum maximum et in medium navi constitutum, epidromus secundæ amplitudinis sed ad puppim. Dolon minimum velum et ad proram artemo dirigendæ potius navis causa commendatum quam celeritate." It has generally been supposed by this that the sail at the bow was called the *dolon*. Mr. Smith, however, in his essay has shown, by numerous extracts from ancient authors, that the *dolones* were



Ship under Sail. (From a sculptured marble.)

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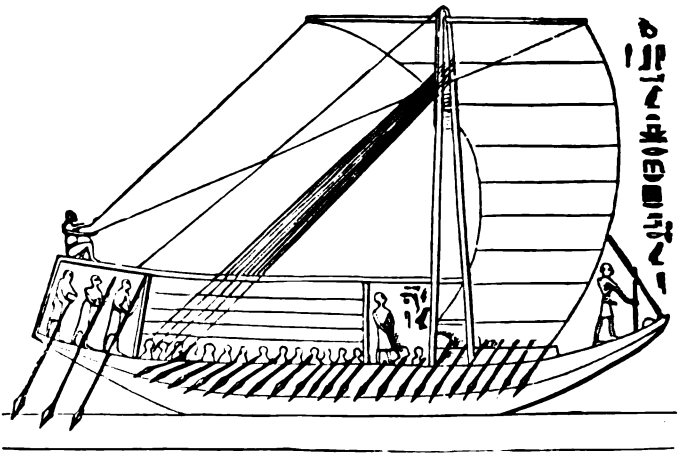
small sails to be substituted for the larger in stormy weather, and that the mast at the bow with its sail was the *artemon*. In addition to the three lower sails, they had *suppara*, or topsails, to be set in light winds; and it would appear from a coin of Nero, given by Montfaucon (pl. cxliii), that they had sails above the *suppara* equivalent to topgallant-sails—a ship being represented with two yards above the main-yard. We have no proof that the ancients made use of what, in modern language, are termed fore-and-aft sails; but they certainly had triangular sails, at least in the war-galleys, with the apex at the foot of the mast; such a sail could be braced about without interfering with the rowers, which was probably the reason why this form was adopted. The lower corners of the sails, or rather the ropes which attach them to the sides of the ship, in English the "sheets," were called the feet of the sails. The *propes*, fore-foot (*πρόπους*), a word which has puzzled commentators, is simply the sheet which is drawn forward, and would no doubt have been called in English the fore-sheet, had that term not been applied to the sheet of the foresail. The *σκεύη* in ancient ships consisted of *σκεύη ξύλινα* (wooden gear), and *σκεύη κρεμαστά* (hanging gear); the first consisted of masts, yards, oars, rudders, etc. The *σχοινία* (*funes*) were the *hawsers* or strong ropes for the anchors, and also for fastening the ship ashore; while the *τοπεῖα* were a lighter kind of *cordage*, carefully made and attached to the masts, yards, and sails. The yards (*κεραία*) were composed of two spars doubled in the centre. This explains an apparently absurd *non sequitur* of Pliny. He tells us that, although single spars were large enough, yet seamen were so rash as to add sail to sail—the word "non" being obviously omitted. The above cut, from the tomb of Nævoleia Tyche at Pompeii, explains the mode of furling the sails by drawing them up to the yard like a window-curtain, as already noticed in the ship of Theseus.



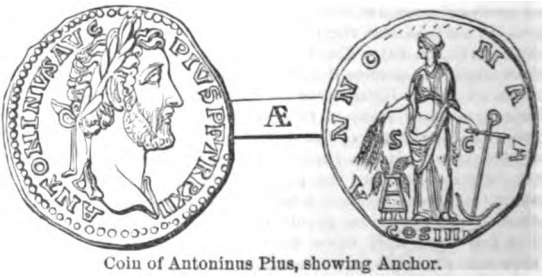
Large Ancient Egyptian Boat with sail, apparently made of the papyrus, a double mast, and many rowers. (In a tomb at Kom Ahmar, above Minieh.)

This seems the best place for noticing three other points of detail. Though we must not suppose that merchant-ships were habitually propelled by rowing, yet sweeps must sometimes have been employed. In Ezek. xxvii, 29, oars (מְשׁוֹטִים) are distinctly mentioned; and it seems that oak-wood from Bashan was used in making them (*ἐκ τῆς Βασανίτιδος ἐποίησαν τὰς κώπας σου*, ver. 6). Again, in Isa. xxxiii, 21, אֳנִי שַׁיִט literally means "a ship of oar," i. e. an oared vessel. Rowing, too, is probably implied in Jonah i, 13, where the Sept. has simply *παρεβιάζοντο*. Another feature of the ancient as of the modern ship is the flag, or *σημεῖον*, at the top of the mast (Isa. *loc. cit.* and xxx, 17). Here, perhaps, as in some other respects, the early Egyptian paintings supply our best illustration. Each ship was provided also with a plumb-line for sounding (Acts xxvii, 28; Isidor. *Orig.* xix, 4).

3. *Steering Apparatus.*—Some commentators have fallen into strange perplexities from observing that in Acts xxvii, 40 (*τὰς ζευκτηρίας τῶν πηδαλίων*, "the fastenings of the rudders") Luke uses *πηδάλιον* in the plural. One even suggests that the ship has one rudder fastened at the bow and another fastened at the stern. We may say of him, as a modern writer says in reference to a similar comment on a passage of Cicero, "It is hardly possible that he can have seen a ship." The sacred writer's use of *πηδάλια* is just like Pliny's use of *gubernacula* (*H. N.* xi, 37, 88) or Lucretius's of *guberna* (iv, 440). Ancient ships were in truth not steered at all by rudders fastened or hinged to the stern, but by means of two paddle-rudders, one on each quarter, acting in a rowlock or through a port-hole, as the vessel might be small or large. This fact is made familiar to us in classical works of art, as on coins, and the sculptures of Trajan's Column. The same thing is true, not only of the Mediterranean, but of the early ships of the Northmen, as may be seen in the Bayeux tapestry. Traces of the "two rudders" are found in the time of Louis IX. The hinged rudder first appears on the coins of king Edward III. There is nothing out of harmony with this early system of steering in James ii, 4, where *πηδάλιον* occurs in the singular; for "the governor" or steersman (*ὁ εὐθύνων*) would only use one paddle-rudder at a time. In a case like that described in Acts xxvii, 40, where four anchors were let go at the stern, it would of course be necessary to lash or trice up both paddles, lest they should interfere with the ground tackle. When it became necessary to steer the ship again, and the anchor-ropes were cut, the lashings of the paddles would of course be unfastened.

4. *Anchors.*—It is probable that the ground tackle of Greek and Roman sailors was quite as good as our own. The anchors appear to have differed little from those of the moderns, except that in place of the palms or iron plates attached to the extremities of the arms, the arms themselves were beaten flat, as in the Dutch anchors. It is a common error to suppose that they were without stocks. Thus Capt. Beechey says, "The transverse piece or anchor-stock is wanting in all of them." The annexed cut, from a coin of Antoninus Pius, shows that this is a mistake.

Two allusions to anchoring are found in the New



Coin of Antoninus Pius, showing Anchor.

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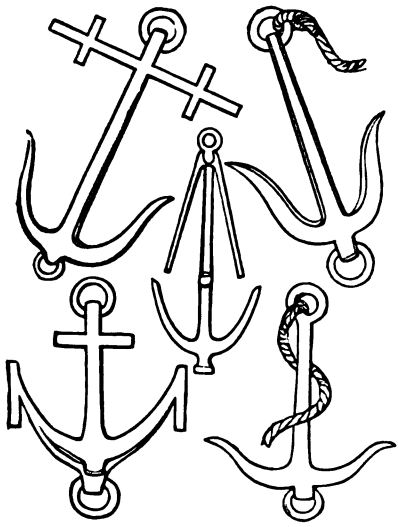

Ancient Anchors.

Test., one in a very impressive metaphor concerning Christian hope (Heb. vi, 19). A saying of Socrates, quoted here by Kypke (οὔτε ναῦν ἐξ ἑνὸς ἀγκυρίου οὔτε βίον ἐκ μιᾶς ἐλπίδος ὁρμίσασθαι), may serve to carry our thoughts to the other passage, which is part of the literal narrative of Paul's voyage at its most critical point. The ship in which he was sailing had four anchors on board, and these were all employed in the night, when the danger of falling on breakers was imminent. The sailors on this occasion anchored by the stern (ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, Acts xxvii, 29). In this there is nothing remarkable, if there has been time for due preparation. English ships of war anchored by the stern at Copenhagen and Algiers. It is clear, too, that this was the right course for the sailors with whom Paul was concerned, for their plan was to run the ship aground at daybreak. The only motives for surprise are that they should have been able so to anchor without preparation in a gale of wind, and that the anchors should have held on such a night. The answer to the first question thus suggested is that ancient ships, like their modern successors, the small craft among the Greek islands, were in the habit of anchoring by the stern, and therefore prepared for doing so. We have a proof of this in one of the paintings of Herculaneum, which illustrates another point already mentioned, viz. the necessity of tricing up the movable rudders in case of anchoring by the stern (see Acts xxvii. 40). The other question, which we have supposed to arise, relates rather to the holding-ground than to the mode of anchoring; and it is very interesting here to quote what an English sailing-book says of Paul's Bay in Malta: "While the cables hold, there is no danger, as the anchors will never start" (Purdy, *Sailing Directions*, p. 180).

5. *Undergirders.*—The imperfection of the build, and still more (see above, 2) the peculiarity of the rig, in ancient ships resulted in a greater tendency than in our times to the starting of the planks, and consequently to leaking and foundering. We see this taking place alike in the voyages of Jonah, Paul, and Josephus; and the loss of the fleet of Æneas in Virgil ("laxis laterum compagibus omnes," *Æn.* i, 122) may be adduced in illustration. Hence it was customary to take on board peculiar contrivances, suitably called "helps" (βοηθείαις, Acts xxvii, 17), as precautions against such dangers. These were simply cables or chains, which in case of necessity could be passed around the frame of the ship, at right angles to its length, and made tight. The process is in the English navy called *frapping*, and many instances could be given where it has been found necessary in modern experience. Ptolemy's great ship, in Athenæus (*loc. cit.*), carried twelve of these undergirders (ὑποζώματα). Various allusions to the practice are to be found in the ordinary classical writers. See, for instance, Thucyd. i, 29; Plato, *Rep.* x, 3, 616; Horace, *Od.* i, 14, 6. But it is most to our purpose to refer to the inscriptions containing a complete inventory of the Athenian navy, as published by Böckh (*Urkunden über das Seewesen des attischen Staates* [Berl. 1840]). The editor, however, is quite mistaken in supposing (p. 133–138) that these undergirders were passed around the body of the ship from stem to stern.

6. *Ship's Boat.*—This is perhaps the best place for noticing separately the σκάφη, which appears prominently in the narrative of the voyage (Acts xxvii, 16, 32). Every large merchant-ship must have had one or more boats. It is evident that the Alexandrian corn-ship in which Paul was sailing from Fair Havens, and in which the sailors, apprehending no danger, hoped to reach Phœnice, had her boat towing behind. When the gale came, one of their first desires must have been to take the boat on board, and this was done under the lee of Clauda, when the ship was undergirded, and brought round to the wind for the purpose of lying-to; but it was done with difficulty, and it would seem that the passengers gave assistance in the task (μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης, ver. 16). The sea by this time must have been furiously rough, and the boat must have been filled with water. It is with this very boat that one of the most lively passages of the whole narrative is connected. When the ship was at anchor in the night before she was run aground, the sailors lowered the boat from the davits with the selfish desire of escaping, on which Paul spoke to the soldiers, and they cut the ropes (τὰ σχοινία) and the boat fell off (ver. 30–32).

VI. *Command and Management.*—1. *Officers and Crew.*—In Acts xxvii, 11 we have both κυβερνήτης and ναύκληρος. The latter is the owner (in part or in whole) of the ship or the cargo, receiving also (possibly) the fares of the passengers. The former has the charge of the steering. The same word occurs also in Rev. xviii, 17; Prov. xxiii, 34; Ezek. xxvii, 8, and is equivalent to πρωρεύς in ver. 29; Jonah i, 6. In James iii, 4, ὁ εὐθύνων, "the governor," is simply the steersman for the moment. The word for "shipmen" (Acts xxvii, 27, 30) and "sailors" (Rev. xviii, 17) is simply the usual term, ναῦται. In the latter passage ὅμιλος occurs for the crew, but the text is doubtful. In Ezek. xxvii, 8, 9, 26, 27, 29, 34, we have κωπηλάται for "those who handle the oar," and in the same chapter (ver. 29) ἐπιβάται, which may mean either passengers or mariners. The only other passages which need be noticed here are 1 Kings ix, 27, and 2 Chron. viii, 18, in the account of Solomon's ships. The former has τῶν παίδων αὐτοῦ ἄνδρες ναυτικοὶ ἐλαύνειν εἰδότες θάλασσαν; the latter, παῖδες εἰδότες θάλασσαν.

2. *Rate of Sailing.*—Paul's voyages furnish excellent data for approximately estimating this, and they are quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forget), that winds are variable. Thus the voyage between Troas and Philippi, accomplished on one occasion (Acts xvi, 11, 12) in two days, occupied on another occasion (xx, 6) five days. Such a variation might be illustrated by what took place almost any week between Dublin and Holyhead before the application of steam to seafaring. With a fair wind an ancient ship would sail fully seven knots an hour. Two very good instances are again supplied by Paul's experience — in the voyages from Cæsarea to Sidon (xxvii, 2, 3) and from Rhegium to Puteoli (xxviii, 13). The result given by comparing, in these cases, the measurements of time and distance corresponds with what we gather from Greek and Latin authors generally — e. g. from Pliny's story of the fresh fig produced by Cato

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in the Roman senate before the third Punic war: "This fruit was gathered fresh at Carthage three days ago; that is the distance of the enemy from your walls" (*H. N.* xv, 20).

3. *Sailing Before the Wind and Near the Wind.*—The square-rig which has been described is, like the rig of Chinese junks, peculiarly favorable to a quick run before the wind. We have in the New Test. (Acts xvi, 11; xxvii, 16) the technical term *εὐθυδρομέω* for voyages made under such advantageous conditions. The run of Paul's ship from Rhegium to Puteoli, one hundred and eighty miles, in two consecutive days, the wind being from the south and consequently fair, agrees perfectly with the instances adduced by captain Beechey in his remarks on ancient ships (Appendix to *Travels in Africa*, p. 38). It would, however, be a great mistake to suppose that ancient ships could not work to windward. Pliny distinctly says: "Iisdem ventis in contrarium navigatur prolatis pedibus" (*H. N.* ii, 48). Cicero, in one of his epistles, says that in consequence of contrary winds they navigated slowly and with difficulty: "Adversis ventis usi essemus tardeque et incommode navigassemus" (*Epist. ad Familiares*, lib. xiv, ep. 5), a passage which agrees in a very remarkable manner with one in Luke's account of Paul's voyage. *Βραδυπλοοῦντες καὶ μόλις γενόμενοι*, etc. (Acts xxvii, 7)—sailing slowly and with difficulty were come, etc. Luke does not mention contrary winds; but we know from the context that the ship was sailing to the westward, in a region and at a season when westwardly winds constantly prevail. The superior rig and build, however, of modern ships enable them to sail nearer to the wind than was the case in classical times. At one very critical point of Paul's voyage to Rome (ibid.) we are told that the ship could not hold on her course (which was west by south, from Cnidus by the north side of Crete) against a violent wind (*μὴ προσειῶντος ἡμᾶς τοῦ ἀνέμου*) blowing from the north-west, and that consequently she ran down to the east end of Crete [see SALMONE], and worked up under the shelter of the south side of the island (ver. 7, 8). See FAIR HAVENS. Here the technical terms of our sailors have been employed, whose custom is to divide the whole circle of the compass-card into thirty-two equal parts called points. A modern ship, if the weather is not very boisterous, will sail within six points of the wind. To an ancient vessel, of which the hull was more clumsy and the yards could not be braced so tight, it would be safe to assign seven points as the limit. This will enable us, so far as we know the direction of the wind (and we can really ascertain it in each case very exactly), to lay down the tacks of the ships in which Paul sailed, beating against the wind, on the voyages from Philippi to Troas (*ἄχρις ἡμερῶν πέντε*, Acts xx, 6), from Sidon to Myra (*διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους*, xxvii, 3–5), from Myra to Cnidus (*ἐν ἱκαναῖς ἡμέραις βραδυπλοοῦντες*, ver. 6, 7), from Salmone to Fair Havens (*μόλις παραλεγόμενοι*, ver. 7, 8), and from Syracuse to Rhegium (*περιελθόντες*, xxviii, 12, 13).

4. *Lying-to.*—This topic arises naturally out of what has preceded, and it is so important in reference to the main questions connected with the shipwreck at Malta that it is here made the subject of a separate section. A ship that could make progress on her proper course, in moderate weather, when sailing within seven points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is not to make progress at all hazards, but to ride out a gale in safety; and this is what was done in Paul's ship when she was undergirded and the boat taken on board (Acts xxvii, 14–17) under the lee of Clauda. It is here that Luke uses the vivid term *ἀντοφθαλμεῖν* mentioned above. Had the gale been less violent, the ship could easily have held on her course. To anchor was out of the question; and to have drifted before the wind would have been to run into the fatal Syrtis on the African coast. See QUICKSANDS. Hence the vessel was *laid-to* ("close-hauled," as the sailors say) "on the starboard tack," i. e. with her right side towards the storm. The wind was east-northeast [see EUROCLYDON], the ship's bow would point north by west, the direction of drift (six points being added for "lee-way") would be west by north, and the rate of drift about a mile and a half an hour. It is from these materials that we easily come to the conclusion that the shipwreck must have taken place on the coast of Malta. See ADRIA.

5. *Storms and Shipwrecks.*—The dangers of the ocean to sailors on board such ships as these were great, and, in the then ignorance of navigation, caused sailing to be restricted to the spring, summer, and autumn months; winter was avoided. To the Romans the sea was opened in March and closed in November (Cæsar, *Bell. Gall.* iv, 36; v, 23; Philo, *Opp.* iv, 548; Acts xxvii, 9); and ships which, towards the end of the year, were still at sea earnestly sought a harbor in which to pass the winter (ver. 12).

The first century of the Christian æra was a time of immense traffic in the Mediterranean; and there must have been many vessels lost there every year by shipwreck, and, perhaps, as many by foundering. This last danger would be much increased by the form of rig described above. Besides this, we must remember that the ancients had no compass and very imperfect charts and instruments, if any at all; and though it would be a great mistake to suppose that they never ventured out of sight of land, yet, dependent as they were on the heavenly bodies, the danger was much greater than now in bad weather, when the sky was overcast and "neither sun nor stars in many days appeared" (Acts xxvii, 20). Hence, also, the winter season was considered dangerous and, if possible, avoided (*ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοός, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι*, ver. 9). Certain coasts, too, were much dreaded, especially the African Syrtis (ver. 17). The danger indicated by breakers (ver. 29), and the fear of falling on rocks (*τραχεῖς τόποι*), are matters of course. Paul's experience seems to have been full of illustrations of all these perils. We learn from 2 Cor. xi, 25 that, *before* the voyage described in detail by Luke, he had been "three times wrecked;" and, further, that he had once been "a night and a day in the deep," probably floating on a spar, as was the case with Josephus. These circumstances give peculiar force to his using the metaphor of a shipwreck (*ἐναυάγησαν*, 1 Tim. i, 19) in speaking of those who had apostatized from the faith. In connection with this general subject we may notice the caution with which, on the voyage from Troas to Patara (Acts xx, 13–16; xxi, 1), the sailors anchored for the night, during the period of dark moon, in the intricate passages between the islands and the main [see MITYLENE; SAMOS; TROGYLLIUM]; the evident acquaintance which, on the voyage to Rome, the sailors of the Adramyttian ship had with the currents on the coasts of Syria and Asia Minor (xxvii, 2–5) [see ADRAMYTTIUM]; and the provision for taking soundings in case of danger, as clearly indicated in the narrative of the shipwreck at Malta; the measurements being apparently the same as those which are customary with us (*βολίσαντες εὗρον ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιὰς δεκαπέντε*, ver. 28).

6. *Nautical Terms.*—The great repertory of such terms, as used by those who spoke the Greek language, is the *Onomasticon* of Julius Pollux; and it may be useful to conclude this article by mentioning a few out of many which are found there, and also in the New Test. or Sept. First, to quote some which have been mentioned above. We find the following, both in Pollux and the Scriptures: *σχοινία, σκευή, κλιτῶν, χειμών, φορτίον, ἐκβολή, σύρτις, οὐδὲν ὑποστέλλεσθαι, οὐκ ἦν τὸν ἥλιον ἰδεῖν, σκάφη, σκάφος, ναῦλον, συντριβῆναι, ὀφθαλμὸς ὕπου καὶ τοὔνομα τῆς νεὼς ἐπιγράφεται* (compared with Acts xxvii, 15; xxviii, 11), *τραχεῖς αἰγιαλοί* (compared with xxvii, 29, 40). The following

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are some which have not been mentioned in this article: *ἀνάγεσθαι* and *κατάγεσθαι* (e.g. Acts xxviii, 11, 12), *σανίες* (Ezek. xxvii, 5). *τρόπις* (Wisd. v, 10), *ἀναβαίνω* (Jonah i, 3; Mark vi, 51), *γαλήνη* (Matt. viii, 26), *ἀμφίβληστρον* (iv, 18; Mark i, 16), *ἀποφορτίσασθαι* (Acts xxi, 4), *ὑποπνέω* (xxvii, 13), *τυφών* (*ἄνεμος τυφωνικός*, ver. 14) *ἀγκύρας κατατείνειν* (*ἀγκύρας ἐκτείνειν*, ver. 30), *ὑβριστὴς ἄνεμος* (*ὕβρεως*, ver. 10; *ὕβαν*, ver. 21), *προσοκέλλω* (*ἐποκέλλω*, ver. 41), *κολυμβᾶν* (ver. 42), *διαλυθείσης τῆς νεώς* (*ἡ πρύμνα ἐλύετο*, ver. 41). This is an imperfect list of the whole number; but it may serve to show how rich the New Test. and Sept. are in the nautical phraseology of the Greek Levant. To this must be added a notice of the peculiar variety and accuracy of Luke's ordinary phrases for sailing under different circumstances, *πλέω*, *ἀποπλέω*, *βραδυπλοέω*, *διαπλέω*, *ἐκπλέω*, *καταπλέω*, *ὑποπλέω*, *παραπλέω*, *εὐθυδρομέω*, *ὑποτρέχω*, *παραλέγομαι*, *φέρομαι*, *διαφέρομαι*, *διαπεράω*.

VII. *Authorities.*—Smith's work on the *Voyage and Shipwreck of St. Paul* (Lond. 1848, 1856) is the standard work on ancient ships, and it contains a complete list of previous books on the subject. Reference, however, may be made to the memoranda of admiral Penrose, incorporated in Conybeare and Howson, *Life and Epistles of St. Paul* (Lond. 1856, 2d ed.), ch. xxvii, notes. See also Schlözer, *Vers. einer allgem. Gesch. d. Handels u. der Schifffahrt in den ältesten Zeiten* (Rostock, 1760); Le Roy, *La Marine des Anciens Peuples* (Paris, 1777); Berghaus, *Gesch. d. Schifffahrtskunde* (Leips. 1792); Benedict, *Vers. einer Gesch. d. Schifff. u. d. Hand. bei d. Alten* (ibid. 1809); Howell, *On the War Galleys of the Ancients*; Jal [A.], *Archéologie Navale* (Paris, 1840). A full account of the ancient Egyptian vessels is given by Wilkinson, abridgm. i, 411 sq.; ii, 119 sq. See NAVIGATION; SHIPWRECK.

SHIP, in ecclesiastical usage, is the name given to the vessel, shaped like a ship, in which incense is kept. It is also called *a boat*.

Shipherd, FAYETTE, a Congregational minister, was born in Granville, N. Y., Aug. 18, 1797. He was prepared for college at the Granville and Cambridge academies. He entered Middlebury College in 1819, remaining but one year, on account of ill-health, which prevented the completion of his course. He next studied theology with the Rev. William Chester, D.D., of Saratoga, and was ordained at Pawlet, Vt., Dec. 5, 1826, as colleague of Rev. John Griswold. From this pastorate he was dismissed Oct. 27, 1830. Choosing for a time the missionary work, he was sent, first to Vermont in 1830, and to New York in 1831, remaining in this field until he received a call to become a colleague of Dr. Beman, at Troy, N. Y. Here he remained one year, and then became pastor of Bethel Free Church, at the same place, and remained two years, at which time he received and accepted a call to the pastorate of the Church at Walton, N. Y. At this place he was installed April 29, 1835, and after remaining in charge three years was dismissed, to again take charge of the Bethel Church of Troy, which he continued to supply from 1838 to 1841. He organized the Congregational Free Church at Troy, Feb. 16, 1842, and remained there, preaching with success, until 1849, at which time the pastorate was dissolved. In 1850 he was acting pastor at Stephentown, also at Nassau from 1851 to 1853. He then, from 1853 to 1855, was agent, in Watertown and vicinity, of Carson League, at the same time supplying churches at Perch River, Stone Mills, Orleans, Four Corners, and La Fargeville. He was acting pastor at Pulaski from 1855 to 1858; also, without charge, filled the pastorate at Oberlin, O., from 1858 to 1873, preaching often, and supplying at Wellington from 1863 to 1865, and at Pittsfield from 1866 to 1868. In 1873 he removed to Walton, N. Y., and to Sidney Plains in 1877. In 1876 he published a pamphlet entitled *What May Women Do?* At length, becoming gradually feeble, he died, Aug. 14, 1878. (W. P. S.)

Shi'phi (Heb. *Shiphi'*, שִׁפְעִי, *my abundance*, or *abundant*; Sept. Σαφαί v. r. Σεφείν and Σαφάλ), the son of Allon and father of Ziza, which last was a chief Simeonite in the time of Hezekiah (1 Chron. iv, 37). B.C. ante 726.

Shiph'mite (Heb. with the article *hash-Shiphmi'*, הַשִּׁפְמִי, patrial adj.; Sept. *ὁ τοῦ* Σεφνί), an epithet of Zabdi, David's chief vintage-master (1 Chron. xxvii, 27); probably as being a native of Shepham (q. v.).

Shiph'rah (Heb. *Shiphrah'*, שִׁפְרָה, probably *brightness*, as in Job xxvi, 13; but perhaps Egyptian; Sept. Σεπφώρα), first named of the two Hebrew midwives who disobeyed Pharaoh's order to kill the male infants, and were rewarded by Divine Providence for their humanity (Exod. i, 15). B.C. cir. 1740.

Shiph'tan (Heb. *Shiphtan'*, שִׁפְטָן, *judicial*; Sept. Σαφτάν v. r. Σαβαθάν), father of Kemuel, which latter was the phylarch of Ephraim and one of the commissioners appointed to divide Canaan among the tribes (Numb. xxxiv, 24). B.C. ante 1618.

Shipley, JONATHAN, a learned English prelate, was born about 1714. His education was liberal, and at a proper age he entered Christ Church, Oxford. In April, 1738, he took his degree of Master of Arts, entered holy orders, and obtained a living; in 1743 he was installed a prebendary in the Cathedral Church of Winchester, and in March, 1745, was appointed chaplain to the duke of Cumberland. He received the degree of Doctor of Divinity Oct. 14, 1748; became canon of Christ Church, Oxford, Jan. 28, 1749; and was made dean of Winchester in 1760, being permitted, by dispensation, to retain the livings of Silchester and Chilbolton. His last preferment took place in 1769, when he was promoted to the bishopric of St. Asaph, in which he remained until his death, in Bolton Row, Piccadilly, Dec. 9, 1788. His works, consisting of sermons, charges, and parliamentary speeches, were published in 2 vols. 8vo (1792). See Chalmers, *Biog. Dict.* s. v.

Shipwreck, a term that occurs but twice in the New Test. in the verbal form *ναυαγέω*, once literally (2 Cor. xi, 25) and once metaphorically (1 Tim. i, 19). We learn from the former of these passages that Paul had already three times experienced this mishap prior to his more notable instance on the way to Rome. The interest that centres around this latter event, and the light it sheds upon many points of Biblical history, geography, and archæology, are so great as to justify a special treatment of the topic in addition to the remarks given under previous heads. It is a singular coincidence that another Jew, a contemporary of Paul, should have suffered a similar mishap on the same route, viz. Josephus (*Life*, § 3); but the account left is so brief as to afford but little illustration of the case. Luke's narrative of the shipwreck of the apostle, on the contrary, is so full and graphic that we are enabled to trace the causes, progress, and culmination of the catastrophe in great detail; and his nice but artless discriminations show not only his truthfulness, but his careful habits of observation. His language, although of course not professional, is yet highly appreciative of the technical particulars to which he was an eye-witness. We here present a brief outline of the results of the accurate and most interesting investigations of Mr. Smith, of Jordanhill, in his work *On the Voyage and Shipwreck of St. Paul* (3d ed. Lond. 1866). A winter's residence in Malta afforded this learned writer ample opportunities for personal examination of the localities of the shipwreck. Having been a yacht sailor of more than thirty years' standing, and with much practical experience in planning, building, and altering vessels, he was able to bring a kind of knowledge to the interpretation of the passage which no commentator had possessed.

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Paul's company embarked in a ship of Adramyttium, a seaport of Mysia, on the eastern shore of the Ægean, opposite Lesbos. On the second day they touched at Sidon, sixty-seven geographical miles from Cæsarea. Loosing from thence, they were forced, by contrary winds, to run under the lee of Cyprus. A ship's course from Sidon to Myra is W.N.W., leaving Cyprus on the right. The contrary wind must have been from the west, which prevails in this part of the Mediterranean in the summer. Under these circumstances, they left Cyprus on the left hand, doing as the most accomplished seamen of the present day would do under similar circumstances. Favored, as they probably were, by the land-breeze and currents, they arrived, without any unusual incident, at Myra in Lycia, then a flourishing city, now a desolate waste and about three miles from the sea. The company were there transferred to a corn-ship from Alexandria bound for Italy. From the dimensions of one of these ships given by Lucian, they appear to have been quite as large as the largest class of merchant-ships of modern times. Myra lies due north from Alexandria, and its bay is well fitted to shelter a wind-bound ship. Their progress after leaving Myra was extremely slow, for it was many days before they "came over against Cnidus," at the entrance to the Ægean Sea. As the distance between Myra and Cnidus is not more than 130 geographical miles, the delay was probably caused by unfavorable winds, which may be inferred from the words "with difficulty." The course of a ship on her voyage from Cnidus to Italy is by the north side of Crete, through the archipelago, W. by S. But this would be impossible with a north-west wind. With that wind the ship would work up to Cnidus, because she had the advantage of a weather shore and a westerly current; but there the advantage would cease. The only alternative would be to wait at Cnidus for a fair wind, or else to run under the lee of Crete in the direction of Salmone, which is the eastern end of Crete. As the south side of this island is a weather shore, they would be able, with north-west winds, to work up as far as Cape Matala. Here, however, the land bends suddenly to the north, and their only resource would be to make for a harbor. Fair Havens is the harbor nearest to Cape Matala. This was probably no more than an open roadstead, or, rather, two roadsteads contiguous to each other. The site of the city Lasea is but recently known. It was now after the autumnal equinox, and sailing was dangerous. It was a question whether they should winter here or sail to port Phœnice, on the same side of Crete, about forty miles west. Paul strongly urged the officers to remain, but his advice was overruled. Phœnice, the harbor which they expected to reach, looks (Luke says) "towards the south-west and north-west," or, as Mr. Smith translates the preposition, *in the same direction as*, i. e. the point *towards* which, the wind Libs blows; so that the harbor would open, not to the south-west, but to the north-east. It seems to have been the one now called Lutro, which looks towards the east. The south wind, which now blew, is a fair wind for a ship going from Fair Havens to Lutro. The island of Clauda is exactly opposite to Lutro, the Claudos of Ptolemy, and the Gozzo of the modern charts.

Sailing from Fair Havens close to the land, they might hope, with a south wind, to reach Phœnice in a few hours. But soon the weather changed; the ship was caught in a typhoon which blew with such violence that they could not face it, but were forced, in the first instance, to scud before it. It follows from this that the wind must have blown off the land, else they would have been stranded on the Cretan coast. This sudden change from a south wind to a violent northerly wind is a common occurrence in these seas. The Greek term *typhonic* means that the wind was accompanied by the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air. By this single word are expressed the violence and direction of the gale. The wind Euroclydon (according to the most ancient versions, Euroaquilo = east-northeast) forced them to run under the lee of Clauda. Here they availed themselves of the smooth water to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. Luke tells us that they had much difficulty in doing this, probably because it was filled with water. The next care was to undergird the ship. Only one naval officer with whom Mr. Smith had met had ever seen it put in practice. Mr. Henry Hartley, who piloted the Russian fleet in 1815 from England to the Baltic, mentions that one of the ships, the "Jupiter," was frapped round the middle by three or four turns of a stream-cable. Sir George Back, on his return from his perilous arctic voyage in 1837, was forced, on account of the shattered condition of his ship, to undergird her.

We are next told that, fearing they should be driven towards the Syrtis, they lowered the gear (not "strake sail," which would be equivalent to saying that, being apprehensive of a certain danger, they deprived themselves of the only possible means of avoiding it). A ship preparing for a storm sends down upon deck the "top hamper," or gear connected with the fair-weather sails, such as the *supparu*, or topsails. When the ship was thus borne along, she was not only undergirded and made snug, but had storm-sails set and was on the starboard tack, i. e. with her right side to the wind, which was the only course by which she could avoid falling into the Syrtis (q. v.). On the next day they threw overboard the ship's tackling. From the expression "with our own hands" Mr. Smith supposes the main-yard is meant, an immense spar, probably as long as the ship, and which might require the united efforts of passengers and men. The storm continued with unabated fury for eleven days more. "All hope was taken away;" probably not so much from the fury of the gale as from the state of the ship, their exertions to keep her from foundering being unavailing. At length, on the fourteenth night, the seamen suspected (to use the graphic sea-phrase of Luke) "the land was nearing them," probably from the noise of the breakers. No ship can enter St. Paul's Bay in Malta from the east without passing within a quarter of a mile of the point of Koura; but before reaching it the land is too low and too far from the track of a ship driven from the eastward to be seen on a dark night. When she does come within this distance, it is impossible to avoid observing the breakers, which are so violent as to form its distinctive character. On Aug. 10, 1810, the British frigate "Lively" went to pieces on these very breakers at the point of Koura. Mr. Smith here goes into calculations in order to show that a ship starting late in the evening from Clauda would, by midnight on the 14th, be less than three miles from the entrance of St. Paul's Bay. A coincidence so close as this is, to a certain extent, accidental; but it is an accident which could not have happened had there been any inaccuracy on the part of the author of the narrative with regard to the numerous incidents upon which the calculations are founded, or had the ship been wrecked anywhere but at Malta. The number of conditions required in order to make any locality agree with the narrative are so numerous as to render it impossible to suppose that the agreement in the present case can be the effect of chance. The first circumstance is that the shipmen suspected the approach of land evidently without seeing it. The quartermaster of the "Lively" states, in his evidence at the court-martial, that at the distance of a quarter of a mile the land could not be seen, but that he saw the surf on the shore. Another point is this: the shipmen when they sounded found twenty fathoms, and then fifteen fathoms. Every ship, indeed, in approaching the land must pass over twenty fathoms and fifteen fathoms; but here must not only the twenty-fathom depth be close to the spot where they had the indications of land, but it must bear east by south from

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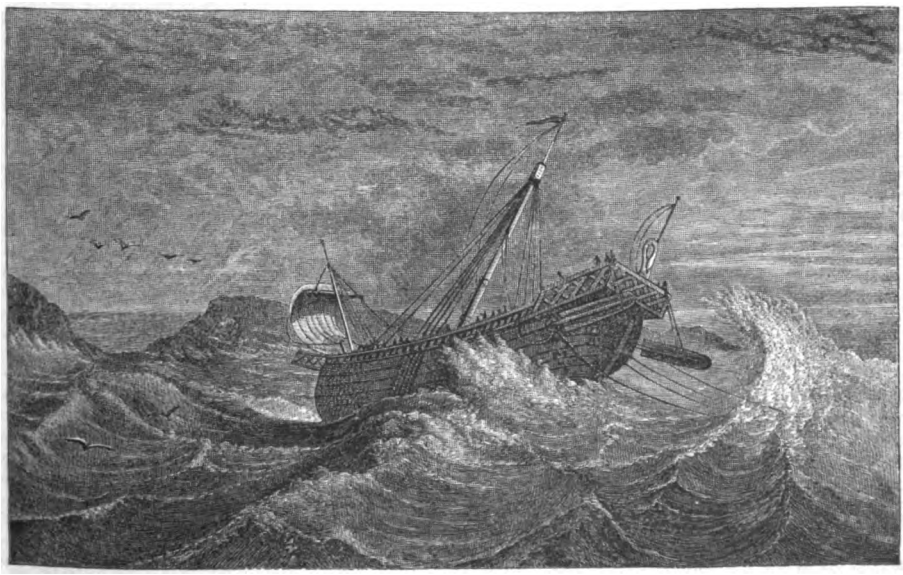
the fifteen-fathom depth, and at such a distance as would allow of preparation for anchoring with four anchors from the stern, which must have required some time. Now, about half an hour farther the depth was fifteen fathoms. Fearing lest they should fall upon rocks, they cast four anchors out of the stern. This implies that there were rocks to leeward on which they were in danger of falling; but the fifteen-fathom depth is, as nearly as possible, a quarter of a mile from the shore, which is here girt with mural precipices, and on which the sea must have been breaking violently. Their only chance of safety was to anchor; but to do this in a gale on a lee shore not only requires time, but very tenacious holding-ground. Is there such ground here? In the *English Sailing Directions* it is said (to repeat an important fact given under a previous article), "The harbor of St. Paul is open to easterly and northeast winds. It is, notwithstanding, safe for small ships, the ground generally being very good; and while the cables hold there is no danger, *as the anchors will never start*." But why anchor from the stern? "The anchor is cast from the prow," it being much easier to arrest a ship's way by the bow than the stern. Ships constructed like those of the ancients were, of necessity, amply provided with anchors and cables. It seems, too, from the figure of the ship in the picture of Theseus deserting Ariadne, that they could anchor by the stern, as they had hawse-holes aft (a hawser is seen towing astern; it passes through the rudder-port, and within board it is seen coiled round an upright beam or capstan in front of the break of the poop-deck). The advantages of being anchored in this manner are that by cutting away the anchors, loosing the bands of the rudders, and hoisting the artemon (the foresail, not the mainsail), all of which could be done simultaneously, the ship was immediately under command, and could be directed with precision to any part of the shore which offered a prospect of safety. But if anchored in the usual mode, she might have taken "the wrong cast" or drifted on the rocks. The number of anchors let go show that nothing was neglected.

The shipmen, after taking a meal, lightened the ship, not only by pumping, but by throwing the wheat into the sea. When day broke, they knew not the land, but it had certain peculiarities: the shore was rocky, it being, in fact, skirted with precipices. They then discovered a creek with a *sandy beach* (the Greek word, in a restricted sense, means this, in contradistinction to a rocky coast). Into this creek they were minded to thrust the ship. They now cut their cables and left the anchors in the sea; and, loosing the lashings of the rudder and hoisting the foresail, they made for the creek. On the west side of the bay there are two creeks. One of them, Mestara Valley, has a shore. The other, though its sandy beach has been worn away by the action of the sea, was probably the scene of the wreck, for here "two seas meet." At the entrance of the bay, where the ship anchored, it could not have been suspected that at the bottom of it there was a communication with the sea outside. But such is the case. Salmone island, which separates the bay from the sea outside, is formed by a long, rocky ridge separated from the mainland by a channel of not more than a hundred yards in breadth. Near this channel they ran the ship ashore; the fore-part stuck fast, but the stern was dashed in pieces. A ship impelled by a gale into a creek such as that in St. Paul's Bay would strike a bottom of mud graduating into tenacious clay, into which the fore-part would fix itself and be held fast, while the stern would be exposed to the force of the waves. See MELITA.

The correspondence in the direction and distance is no less striking. A modern merchant-ship can sail within six points. Taking the mean between these, we cannot be so much as a point wrong if we assume that an ancient ship would, under favorable circumstances, make good her course about seven points from the wind. But there is another element which must be taken into account when we calculate the course of a ship in a storm—it is the lee-way, which in a modern ship, in a gale such as described in Acts xxvii, is about six points. Now, if we apply these elements to Luke's account of Paul's voyage, the result will be found to be very striking. The facts mentioned in the narrative are: (1.) The point of departure—Clauda. (2.) The direction of the wind—in the received text, Euroclydon, but since the discovery of the Codex Sinaiticus the reading of the Vulg., Euroaquilo, east-northeast (that is, a wind between *eurus*, east, and *aquilo*), must be considered established. (3.) The ship's course—seven points from the wind, which, with six points of lee-way added, must have been thirteen points to the west of east-northeast, or west by north, which is as nearly as possible the bearing of Malta. (4.) Distance; this is inferred from the ship's rate of sailing and the time consumed.



Situation of St. Paul's Ship on the Fifteenth Morning.

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In the voyage in question we know within very narrow limits the time consumed: it was "about midnight on the fourteenth night" (Acts xxvii, 27), and therefore thirteen days complete and a fraction. With regard to the rate at which a ship would drive under the circumstances described by Luke, Mr. Smith, in the work already alluded to, taking the mean from the determinations of skilful and scientific seamen, assumed that it would be about thirty-six and one twelfth miles in the twenty-four hours, and the distance ascertained from the nautical observations of admiral Smyth is four hundred and seventy-seven miles to the nearness of a mile. Now a ship laid-to, in a gale from east-north-east, according to these calculations, founded on the incidental notices of the narrative, would—about midnight, "when the fourteenth night was come" of their being driven *through* (διαφερομένων), not up and down, Adria—have been exactly at Malta, and within two or three miles of St. Paul's Bay. Such were the results arrived at by Mr. Smith, and given in the first edition of his treatise on the *Voyage and Shipwreck of St. Paul*. Since then Dr. Howson in his researches discovered that admiral Sir Charles Penrose had made a similar calculation, agreeing with the above to about four hours in time and six miles in distance; but, as such results can only be approximations, a nearer agreement could not have been anticipated from the most accurately kept dead-reckoning.

We here note an incidental fact with regard to Salmone, the east point of the island of Crete. In the account of Paul's voyage to Rome this promontory is mentioned in such a way (Acts xxvii, 7) as to afford a curious illustration both of the navigation of the ancients and of the minute accuracy of Luke's narrative. We gather from other circumstances of the voyage that the wind was blowing from the north-west (ἐναντίους, ver. 4; βραδυπλοοῦντες, ver. 7). See MYRA. We are then told that the ship, on making Cnidus, could not, by reason of the wind, hold on her course, which was past the south point of Greece, west by south. She did, however, just fetch Cape Salmone, which bears south-west by south from Cnidus. Now we may take it for granted that she could have made good a course of less than seven points from the wind [see SHIP]; and, starting from this assumption, we are at once brought to the conclusion that the wind must have been between north-northwest and west-northwest. Thus what Paley would have called an "undesigned coincidence" is elicited by a cross-examination of the narrative. This ingenious argument is due to Mr. Smith, of Jordanhill (*Voyage and Shipwreck of St. Paul*, p. 73, 74, 2d ed.), and from him it is quoted by Conybeare and Howson (*Life and Epistles of St. Paul*, ii, 393, 2d ed.). To these books we must refer for fuller details. We may just add that the ship had had the advantages of a weather shore, smooth water, and a favoring current before reaching Cnidus, and that by running down to Cape Salmone the sailors obtained similar advantages under the lee of Crete, as far as Fair Havens, near Lasea.

See the monographs on the various incidents connected with Paul's shipwreck, cited by Volbeding, *Index Programm.* p. 84; and Danz, *Wörterb.* s. v. "Apostelgesch." No. 114–116; also the *Journ. of Sac. Lit.* vi, "Josephus." See PAUL; SHIP.

Shire-mote, the highest of the three motes, or courts, among the Saxons, was held twice a year, and was composed of the freeholders. Hearing both civil and ecclesiastical causes, the shire-mote was presided over by an ealdorman and a bishop, who were not the absolute judges, being present chiefly to keep order and advise. Cases were decided by the majority of votes. See Hill, *English Monasticism*, p. 199.

Shirer, JOHN WESLEY, a minister of the Methodist Episcopal Church, was born in Muskingum County, O., Dec. 19, 1821, and united with the Church in 1842. He was licensed to preach Jan. 30, 1847, and the same year was admitted into the Pittsburgh Conference. He continued in the active ministry, with the exception of two years supernumerary, until 1873, when he became superannuated and so continued until his death, at Akron, O., May 3, 1874. See *Minutes of Annual Conferences*, 1875, p. 34.

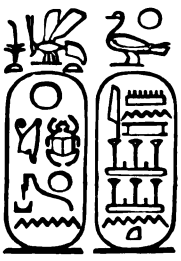
Shirley, Walter, the rector of Loughrea, Galway County, Ireland, was a cousin of the countess of Huntingdon. He was born in 1725 and died in 1786. He published, *Twelve Sermons* (Dublin; reprinted Lond. 1763 [some 1764], 12mo):—poems, *Liberty, an Ode; The Judgment*:—and some *Hymns* ("Lord, dismiss us with thy blessing" is believed to be his). He also revised Lady Huntingdon's *Hymn-book* (1764). See Roger, *Lyra Brit.* 1868, p. 498, 673; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Shirley, Walter Augustus, D.D., was a member of the noble house of Ferrers and the son of Rev. Walter Shirley, vicar of Woodford, Northamptonshire. He was born at Westport, Mayo County, Ireland, in 1797, and was educated at Winchester College, and New College, Oxford, of which he was a fellow. He became curate to his father, at Woodford, in 1820; vicar of Shirley, Derbyshire, in 1828; rector of Brailsford in 1839; prebendary of Lichfield and archdeacon of Derby in 1841; bishop of Sodor and Man, Jan. 10, 1847; and died April 21, 1847. Besides his *Letters to Young People* (Lond. 1850, 8vo), there is a volume of his *Sermons* (1850, 12mo), also *Letters*, etc. (1850, 8vo). Two only of his Bampton lectures had been delivered at his death. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Shi'sha (Heb. *Shisha'*, שִׁישָׁא, an orthographical variation of *Shavsha* [q. v.]; Sept. Σεισά v. r. Σηβά), father of Elihoreph and Ahiah, Solomon's secretaries (1 Kings iv, 3); elsewhere called *Sharsha* (1 Chron. xviii, 16), etc.

Shi'shak (Heb. *Shishak'*, שִׁישַׁק [so the margin, but the text has *Shushak'* or *Shoshak'*, שִׁשַׁק]; Sept. Σουσακίμ; Vulg. *Sesac*), a king of Egypt contemporary with Jeroboam, to whom he gave an asylum when he fled from Solomon (1 Kings xi, 40). This was indicative of his politic disposition to encourage the weakening of the neighboring kingdom, the growth of which, under David and Solomon, was probably regarded by the kings of Egypt with some alarm. After Jeroboam had become king of Israel, and probably at his suggestion, Shishak invaded the kingdom of Judah, B.C. 971, at the head of an immense army, and, after having taken the fortified places, advanced against Jerusalem. Satisfied with the submission of Rehoboam, and with the immense spoils of the Temple, the king of Egypt withdrew without imposing any onerous conditions upon the humbled grandson of David (xiv, 25, 26; 2 Chron. xii, 2–9). (The importance of this connection between the Hebrew and Egyptian annals justifies a full treatment of the subject, which we give largely from Poole's article in Smith's *Dict. of the Bible*.) See JUDAH, KINGDOM OF.

I. *Name.*—We see above an uncertainty in the Hebrew form of Shishak's name. Josephus Græcizes the name as *Susacus* (Σουσακος, *Ant.* vii, 5, 3; viii, 7, 8). He has generally been recognised as the *Sesonchis* (Σεσώγχις) of Manetho, and the *Shesheńk* or *Sheshonk* I of the monuments, first sovereign of the Bubastite, or twenty-second, dynasty. The accompanying cartouches present his name as written in hieroglyphics. The following is a transcription and translation of the second oval, containing more particular-



Cartouches of Shishak.

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ly his royal title, which reads *Amenem Sheshenk*, i. e. "Sacred to Shishak."

Hieroglyph of Shishak.

II. *History.*—In order to render the following observations clear, it will be necessary to say a few words on the history of Egypt before the accession of Sheshenk I. On the decline of the Theban line or Rameses family (the twentieth dynasty), two royal houses appear to have arisen. At Thebes the high-priests of Amen, after a virtual usurpation, at last took the regal title, and in Lower Egypt a Tanitic dynasty (Manetho's twenty-first) seems to have gained royal power. But it is possible that there was but one line between the twentieth and twenty-second dynasties, and that the high-priest kings belonged to the twenty-first. The origin of the royal line of which Sheshenk I was the head is extremely obscure. Mr. Birch's discovery that several of the names of the family are Shemitic has led to the supposition that it was of Assyrian or Babylonian origin. *Shishak*, שִׁישַׁק, may be compared with *Sheshak*, שֵׁשַׁךְ, a name of Babylon (rashly thought to be for *Babel* by "*Atbash*"); Usarken has been compared with Sargon, and Tekerut with Tiglath in Tiglath-pileser. If there were any doubt as to these identifications, some of which, as the second and third cited, are certainly conjectural, the name Namuret, Nimrod, which occurs as that of princes of this line, would afford conclusive evidence, and it is needless here to compare other names, though those occurring in the genealogies of the dynasty, given by Lepsius, well merit the attention of Shemitic students (*XXII ägypt. Königsdyn.* and *Konigsbuch*). It is worthy of notice that the name Nimrod, and the designation of Zerah (perhaps a king of this line, otherwise a general in its service), as "the Cushite," seem to indicate that the family sprang from a Cushite origin. They may possibly have been connected with the *Mashuwasha*, a Shemitic nation, apparently of Libyans, for Tekerut II as prince is called "great chief of the *Mashuwasha*," and also "great chief of the *Matu*," or mercenaries; but they can scarcely have been of this people. Whether eastern or western Cushites, there does not seem to be any evidence in favor of their having been Nigritians; and as there is no trace of any connection between them and the twenty-fifth dynasty of Ethiopians, they must rather be supposed to be of the eastern branch. Their names, when not Egyptian, are traceable to Shemitic roots, which is not the case, so far as we know, with the ancient kings of Ethiopia, whose civilization is the same as that of Egypt. We find these foreign Shemitic names in the family of the high-priest king Her-har, three of whose sons are called, respectively, *Masaharata*, *Masakaharata*, and *Maten-neb*, although the names of most of his other sons and those of his line appear to be Egyptian. This is not a parallel case to the preponderance of Shemitic names in the line of the twenty-second dynasty, but it warns us against too positive a conclusion. M. de Rougé, instead of seeing in those names of the twenty-second dynasty a Shemitic or Asiatic origin, is disposed to trace the line to that of the high-priest kings. Manetho calls the twenty-second a dynasty of Bubastites, and an ancestor of the priest-king dynasty bears the name Meri-bast, "beloved of Bubastis." Both lines used Shemitic names, and both held the high-priesthood of Amen (comp. *Étude sur une Stèle Égyptienne*, p. 203, 204). This evidence does not seem to us conclusive; for policy may have induced the line of the twenty-second dynasty to effect intermarriages with the family of the priest-kings, and to assume their functions. The occurrence of Shemitic names at an earlier time may indicate nothing more than Shemitic alliances, but those alliances might not improbably end in usurpation. Lepsius gives a genealogy of Sheshenk I from the tablet of Har-p-sen from the Serapeum, which, if correct, decides the question (*XXII ägypt. Königsdyn.* p. 267–269). In this, Sheshenk I is the son of a chief Namuret, whose ancestors, excepting his mother, who is called "royal mother," not, as Lepsius gives it, "royal daughter" (*Étude*, etc., p. 203, note 2), are all untitled persons, and all but the princess bear foreign, apparently Shemitic, names. But, as M. de Rougé observes, this genealogy cannot be conclusively made out from the tablet, though we think it more probable than he does (*ibid.* p. 203, and note 2).

Sheshenk I, on his accession, must have found the state weakened by internal strife and deprived of much of its foreign influence. In the time of the later kings of the Rameses family, two, if not three, sovereigns had a real or titular authority; but before the accession of Sheshenk it is probable that their lines had been united; certainly towards the close of the twenty-first dynasty a Pharaoh was powerful enough to lead an expedition into Palestine and capture Gezer (1 Kings ix, 16). Sheshenk took as the title of his standard "He who attains royalty by uniting the two regions [of Egypt]" (De Rougé, *Étude*, etc., p. 204; Lepsius, *Königsbuch*, xliv, 567 A, a). He himself probably married the heiress of the Rameses family, while his son and successor, Usarken, appears to have taken to wife the daughter, and perhaps heiress, of the Tanitic twenty-first dynasty. Probably it was not until late in his reign that he was able to carry on the foreign wars of the earlier king who captured Gezer. It is observable that we trace a change of dynasty in the policy that induced Sheshenk, at the beginning of his reign, to receive the fugitive Jeroboam (1 Kings xi, 40). Although it was probably a constant practice for the kings of Egypt to show hospitality to fugitives of importance, Jeroboam would scarcely have been included in their class. Probably, it is expressly related that he fled to Shishak because he was well received as an enemy of Solomon. We do not venture to lay any stress upon the Sept. additional portion of 1 Kings xii, as the narrative there given seems irreconcilable with that of the previous chapter, which agrees with the Masoretic text. In the latter chapter Hadad (Sept. Ader) the Edomite flees from the slaughter of his people by Joab and David, to Egypt, and marries the elder sister of Tahpenes (Sept. Thekemina), Pharaoh's queen, returning to Idumæa after the death of David and Joab. In the additional portion of the former chapter, Jeroboam—already said to have fled to Shishak (Sept. Susakim)—is married, after Solomon's death, to Anô, elder sister of Thekemina the queen. Between Hadad's return and Solomon's death, probably more than thirty years elapsed, certainly twenty. Besides, how are we to account for the two elder sisters? Moreover, Shishak's queen, his only or principal wife, is called Karaïma, which is remote from Tahpenes or Thekemina. See TAHPENES.

The king of Egypt does not seem to have commenced hostilities during the powerful reign of Solomon. It was not until the division of the tribes that, probably at the instigation of Jeroboam, he attacked Rehoboam. The following particulars of this war are related in the Bible: "In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots and threescore thousand horsemen; and the people [were] without number that came with him out of Egypt, the Lubim, the Sukkiim, and the Cushim. And he took the fenced cities which [pertained] to Judah, and came to Jerusalem" (2 Chron. xii, 2-4). Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary (ver. 5, 9-12, especially 8). The narrative in Kings mentions only the invasion and the exaction (1 Kings xiv, 25, 26). The strong cities of Rehoboam are thus enumerated in an earlier passage—"And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built even Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, and Adullam, and Gath,

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Profile of Shishak. (From the outer wall of the Great Temple at Karnak.)

and Mareshah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which [are] in Judah and in Benjamin fenced cities" (2 Chron. xi, 5–10).

Shishak has left a record of this expedition sculptured on the wall of the Great Temple of Karnak. It is a list of the countries, cities, and tribes conquered or ruled by him, or tributary to him. In this list Champollion recognised a name which he translated "the kingdom of Judah," and was thus led to trace the names of certain cities of Palestine. It is well to observe that this figure has not, as some have hastily conceived, been alleged to represent the king, but to personify the kingdom of Judah (Champollion, *Système Hieroglyph.* p. 205; Rosellini, *Monumenti Storici*, i, 85; Wilkinson, *Anc. Egypt.* i. 37; Cory, *Chronological Inquiry*, p. 5). See REHOBOAM. The list of Shishak in the original hieroglyphics is published by Rosellini, *Monumenti Reali*, No. cxlviii; Lepsius, *Denkmäler*, Abth. iii, Bl. 252; and Brugsch, *Geogr. Inschr.* ii, Taf. xxiv; commented upon by the latter (*ibid.* p. 56 sq.) and Dr. Blau (*Zeitschr. d. deutsch. morgenländ. Gesellsch.* xv, 233 sq.). There are several similar geographical lists, dating for the most part during the period of the empire, but they differ from this in presenting few, if any, repetitions, and only one of them contains names certainly the same as some in the present. They are lists of countries, cities, and tribes forming the Egyptian empire, and so far records of conquest that any cities previously taken by the Pharaoh to whose reign they belong are mentioned. The list, which contains some of the names in Sheshenk's, is of Thothmes III, sixth sovereign of the eighteenth dynasty, and comprises many names of cities of Palestine, mainly in the outskirts of the Israelitish territory. It is important, in reference to this list, to state that Thothmes III, in his twenty-third year, had fought a battle with confederate nations near Megiddo, whose territories the list enumerates. The narrative of the expedition fully establishes the identity of this and other towns in the list of Shishak. It is given in the document known as the "Statistical Tablet of El-Karnak" (Birch, "Annals of Thothmes III," *Archæologia* [1853]; De Rouge, *Rec. Arch. N. S.* xi, 347 sq.; Brugsch, *Geogr. Inschr.* ii. 32 sq.). The only general result of the comparison of the two lists is that in the later one the Egyptian article is in two cases prefixed to foreign names, Nekbu of the list of Thothmes III being the same as Penakbu of the list of Shishak, and Aameku of the former being the same as Peaakma of the latter. It will be perceived that the list contains three classes of names mainly grouped together—(1) Levitical and Canaanitish cities of Israel; (2) cities of Judah; and (3) Arab tribes to the south of Palestine. The occurrence together of Levitical cities was observed by Dr. Brugsch. It is evident that Jeroboam was not at once firmly established, and that the Levites especially held to Rehoboam. Therefore it may have been the policy of Jeroboam to employ Shishak to capture their cities. Other cities in his territory were perhaps still garrisoned by Rehoboam's forces or held by the Canaanites, who may have somewhat recovered their independence at this period. The small number of cities identified in the actual territory of Rehoboam is explained by the erasure of fourteen names of the part of the list where they occur. The identification of some names of Arab tribes is of great interest and historical value, though it is to be feared that further progress can scarcely be made in their part of the list.

The Pharaohs of the empire passed through northern Palestine to push their conquests to the Euphrates and Mesopotamia. Shishak, probably unable to attack the Assyrians, attempted the subjugation of Palestine and the tracts of Arabia which border Egypt, knowing that the Arabs would interpose an effectual resistance to any invader of Egypt. He seems to have succeeded in consolidating his power in Arabia, and we accordingly find Zerah in alliance with the people of Gerar, if we may infer this from their sharing his overthrow.

III. *Chronology.*—The reign of Shishak offers the first determined synchronisms of Egyptian and Hebrew history. Its chronology must therefore be examined. We first give a table with the Egyptian and Hebrew data for the chronology of the dynasty, continued as far as the time of Zerah, who was probably a successor of Shishak, in order to avoid repetition in treating of the latter. See ZERAH.

Respecting the Egyptian columns of this table, it is only necessary to observe that, as a date of the twenty-

TABLE OF THE FIRST SIX REIGNS OF DYNASTY XXII.

Egyptian Data.				Hebrew Data.		
Manetho.		*Monuments.*		*Kings.*		*Events.*
Africanus. Yrs.	Eusebius. Yrs.	Order.	Highest Year.	Solomon, 40 Years. Judah. Yrs.	Israel. Yrs.	Jeroboam flees to Shishak.
1. Sesŏnchis. 21	1. Sesŏnchōsis. 21	1. SHESHENK [I]	XXI	1. Rehoboam 17	1. Jeroboam. 22	Shishak 20 (?) invades Judah, Rehoboam, 5.
2. Osorthōn.. 15	2. Osorthōn.... 15	2. USARKEN [I]				
				2. Abijah.... 3		
3. Three others 25 to 29?		3. TEKERUT [I]		3. Asa..... 41		
4.		4. USARKEN [II]	XXIII		2. Nadab.... 2	
5.		5. SHESHENK [II]			3. Baasha.... 24	
					4. Elah..... 2	
					5. Zimri	
					6. Omri..... 12	
6. Takelōthis. 13	Takelōthis.. 13	6. TEKERUT [II]	XIV			

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third year of Usarken II occurs on the monuments, it is reasonable to suppose that the sum of the third, fourth, and fifth reigns should be twenty-nine years instead of twenty-five, KΘ being easily changed to KE (Lepsius, *Königsbuch*, p. 85). We follow Lepsius's arrangement, our Tekerut I, for instance, being the same as his.

The synchronism of Shishak and Solomon and that of Shishak and Rehoboam may be nearly fixed, as shown in the article CHRONOLOGY. Lepsius, however, states that it is of the twenty-first year, correcting Champollion, who had been followed by Bunsen and others (*XXII ägypt. Königsdyn.* p. 272, note 1). It must therefore be supposed that the invasion of Judah took place in the twentieth, and not in the twenty-first, year of Shishak. The first year of Shishak would thus about correspond to the twenty-sixth of Solomon, and the twentieth to the fifth of Rehoboam.

The synchronism of Zerah and Asa is more difficult to determine. It seems, from the narrative in Chronicles, that the battle between Asa and Zerah took place early in the reign of the king of Judah. It is mentioned before an event of the fifteenth year of his reign, and afterwards we read that "there was no [more] war unto the five and thirtieth year of the reign of Asa" (2 Chron. xv, 19). This is immediately followed by the account of Baasha's coming up against Judah "in the six and thirtieth year of the reign of Asa" (xvi, 1). The latter two dates may perhaps be reckoned from the division of the kingdom, unless we can read the fifteenth and sixteenth, for Baasha began to reign in the third year of Asa, and died after a reign of twenty-four years, and was succeeded by Elah, in the twenty-sixth year of Asa. It seems, therefore, most probable that the war with Zerah took place early in Asa's reign, before his fifteenth year, and thus also early in the reign of Usarken II. The probable identification of Zerah is considered under that name. See EGYPT.

Shit'raï (Heb. *Shitray'*, שִׁטְרַי [marg. *Shirtay'*, שִׁרְתַי], *my decisions*, or *decisive*; Sept. Σατραΐ v. r. Ἀσαρτιας), a Sharonite who had charge of David's herds feeding in Sharon (1 Chron. xxvii, 29). B.C. 1043.

Shittáh (שִׁטָּה, *Shittâh*, for שִׁנְטָה, *shintâh*, properly *the thorny*, if Heb. [see below]; i. q. the Arabic *Sunt*; only once in the sing. Isa. xli, 19; Sept. πύξος, Vulg. *pisea*; A. V. "Shittah-tree") or SHITTÍM (שִׁטִּים, *Shittim*, plur. of the same, used with עֵצ, *êts*, *tree* or *wood*; Sept. ἄσηπτος, Vulg. *setim*), a tree, generally regarded as the *acacia*, the wood of which was extensively employed in the construction of the tabernacle, the boards and pillars being made of it; the ark of the covenant and the staves for carrying it, the table of show-bread with its staves, the altar of burnt-offerings and the altar of incense with their respective staves, were also constructed out of this wood (see Exod. ch. xxv, xxvi, xxxvi, xxxvii, xxxviii). In Isa. xli, 19 the same tree is mentioned with the "cedar, the myrtle, and the oil-tree," as one which God would plant in the wilderness. The Heb. term (שִׁטָּה) is, by Jablonski, Celsius, and many other authors, derived from the Egyptian word, the ן being dropped; and, from an Arabic MS. cited by Celsius, it appears that the Arabic term also comes from the Egyptian, the true Arabic name for the acacia being *karadh* (*Hierob.* i, 508). The Egyptian name of the acacia is *sont*, *sant*, or *santh*. See Jablonski (*Opusc.* i, 261), Rossius (*Etymol. Ægypt.* p. 273), and Prosper Alpinus (*Plant. Ægypt.* p. 6), who thus speaks of this tree: "The acacia, which the Egyptians call *sant*, grows in localities in Egypt remote from the sea, and large quantities of this tree are produced on the mountains of Sinai, overhanging the Red Sea. That this tree is, without doubt, the true acacia of the ancients, or the Egyptian thorn, is clear from several indications, especially from the fact that no other spinous tree occurs in Egypt which so well answers to the required characters. These trees grow to the size of a mulberry-tree, and spread their branches aloft." "The acacia-tree," says Dr. Shaw, "being by much the largest and most common tree in these deserts (Arabia Petræa), we have some reason to conjecture that the *shittim* wood was the wood of the acacia, especially as its flowers are of an excellent smell, for the *shittah* tree is, in Isa. xli, 19, joined with the myrtle and other fragrant shrubs." Bruce, as quoted by Dr. Harris, remarks that "the acacia seems the only indigenous tree in the Thebaid. The male is called the *Saiel*; from it proceeds the gum-arabic on incision with an axe. This gum chiefly comes from Arabia Petræa, where these trees are most numerous." Kitto says the required species is found in either the *Acacia gummifera* or in the *A. Seyal*, or rather in both. They both grow abundantly in the valleys of that region in which the Israelites wandered for forty years, and both supply products which must have rendered them of much value to the Israelites. We think the probability is that the *A. Seyal* supplied the shittim wood, if, indeed, the name did not denote acacia wood in general. This tree grows from fifteen to twenty feet in height. So M. Bové, "Le lendemain, en traversant le Voodé (Wady) Schen, je vis un grand nombre d'*Acacia Seyal*; cet arbre s'élève à la hauteur de vingt à vingt-cinq pieds. Les Arabes font avec son bois du charbon qu'ils vont vendre à Suez." The *A. Seyal* is very common in some parts of the peninsula of Sinai (M. Bové, *Voyage du Caire au Mont Sinaï*, *Ann. des Scienc. Nat.* 1834, sec. ser. i, 166; Stanley, *Sin. and Pal.* p. 20, 69, 298). These trees are more common in Arabia than in Palestine, though there is a valley on the west side of the Dead Sea, the *Wady Seyal*, which derives its name from a few acacia-trees there. The *A. Seyal*, like the *A. Arabica*, yields the well-known substance called gum-arabic, which is obtained by incisions in the bark, but it is impossible to say whether the ancient Jews were acquainted with its use. From the tangled thickets into which the stem of this tree expands, Stanley thinks is to be traced the use of the plural form of the Heb. noun *Shittim*. "The wild acacia (*Mimosa Nilotica*), under the name of *Sûnt*," the same writer says (*ibid.* p. 20), "everywhere represents the 'seneh' or 'senna' of the burning bush." But neither of these conjectures appears to be well founded. Besides the above, there is another species, the *A. tortilis*, common on Mount Sinai. Although none of the above-named trees are sufficiently large to yield planks ten cubits long by one and a half cubits wide, which we are told was the size of the boards that formed the tabernacle (Exod. xxxvi, 21), yet there is an acacia that grows near Cairo, viz. the *A. serissa*, which would supply boards of the required size. There is, however, no evidence to show that this tree ever grew in the peninsula of Sinai. And though it would be unfair to draw any conclusion from such negative evidence, still it is probable that "the boards" (הַקְּרָשִׁים) were supplied by one of the other acacias. There is, however, no necessity to limit the meaning of the Heb. קֶרֶשׁ (*kéresh*) to "a *single* plank." In Ezek. xxvii, 6 the same word, in the singular number, is applied in a collective sense to "the deck" of a ship (comp. our "on board"). The *kéresh* of the tabernacle, therefore, may denote "two or more boards joined together," which, from being thus united, may have been expressed by a singular noun. These acacias, which are for the most part tropical plants, must not be confounded with the tree (*Robinia pseudo-acacia*) popularly known by this name in England, which is a North American plant, and belongs to a different genus and suborder. The true acacias, most of which possess hard and durable wood (comp. Pliny, *H. N.* iii, 19; Josephus, *Ant.* iii, 6, 1), belong to the order *Leguminosæ*, suborder *Mimoseæ*. Livingstone (*Trav. in S. Africa*, abridged ed., p. 77) thinks the *A. giraffa* (camel-thorn) supplied the wood for the tabernacle, etc. "It is," he adds, "an imperishable wood, while that which is usually supposed to be the shittim (*A. Nilotica*) wants beauty and soon decays."—Kitto;

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Smith. But there is no evidence that this tree grows in Arabia. The *A. Seyal* is the only timber tree of any size in the Arabian desert. It is a gnarled and very thorny tree, somewhat like the solitary hawthorn in its habit of growth, but much larger. It flourishes in the driest situations, and is scattered over the whole of the Sinaitic peninsula. It is also abundant in the many ravines which open on the Dead Sea at Engedi, and all along its western shores. Several places on the eastern shore also derive their names from its presence. See SHITTIM. The wood is very hard and close-grained, very much resembling that of the yellow locust, of a fine orange-brown color, with a darker heart, and admirably adapted for cabinet-work. Its leaves are small and pinnate, and in spring it is covered with its round tufts of yellow blossoms, which grow in clusters round the branches, like little balls of fibre. The bark is yellow and smooth, like that of the ailantus. It is powerfully astringent, and is used by the Bedawin for tanning yellow leather. The branches are often cut by the natives for making charcoal, but the camels browse on them when young and tender. The bark exudes a gum, the *gum-arabic* of commerce, not only by incisions, but spontaneously, which the Arabs collect for sale and occasionally employ for food. They also say that it allays thirst. See Tristram, *Nat. Hist. of the Bible*, p. 390 sq. See THORN.

Acacia of the Desert (*Acacia Seyal*), with Flower and Fruit.

Shittah (שִׁטָּה; plur. שִׁטִּין) means in Chaldee a *line* or *series*. Thus, the passage in Isa. xxx, 8, על ספר חקה, "Noted in a book," is rendered by the Targum ויצל שטין דספר רשום, "Register it on the lines of the book." The passage in the Song of Songs, v, 13, "His cheeks are like beds of balsam," is rendered כיתיבן בעשר שטין דמין לשטר גנת בסמא, i. e. "were written (viz. the two tables of stone which he gave to his people) in ten rows, resembling the rows or beds in the garden of balsam." The Masorites denote with *Shittah* a series or catalogue of words—a register of things of the same import, as a number of verses, pairs, words, which are alike either in vowel-points or letters. Thus, they noted down a list of pairs of words which occur once, but the first of which commences with a *Lamed*, viz. לאחוזת עולם (Gen. xvii, 8), לאשר באוהלו (Exod. xvi, 16); or they give us a list of thirty-eight words which respectively have in one instance only the accent on the penultima, as רבה (Gen. xviii, 20), יצחק (xxi, 6), וספר (Lev. xv, 13), etc.; or they give a list of words which, on the contrary, occur only once with the accent on the ultima, as חבה (Gen. xxix, 21), מיחה (xxx, 1), ירא (xli, 33), etc. See Buxtorf, *Tiberias, seu Commentarius Massoreticus*, p. 273; Levita, *Massoreth ha-Massoreth* (ed. Ginsburg), p. 205, 210; Frensdorff, *Massora Magna*, p. 381 sq.; id. *Ochla-we-Ochla*, § 20, p. 36; § 872, p. 61, 171; § 873, p. 61, 172. (B. P.)

Shit'tim (Heb. with the art. *hash-Shittim*, הַשִּׁטִּים, *the acacias*; Sept. Σαττείν; in the Prophets, τὰ σχοῖνα; Vulg. *Settim*, *Abel-satim*), a designation rather than proper name of at least two localities in Palestine. See SHITTAH.

1. The place of Israel's encampment between the conquest of the Transjordanic highlands and the passage of the Jordan (Numb. xxxiii, 49; xxv, 1; Josh. ii, 1; iii, 1; Mic. vi, 5). Its full name appears to be given in the first of these passages—*Abel* (אָבֵל) *hash-Shittim*—"the meadow or moist place of the acacias." See ABEL-SHITTIM. It was "in the Arboth-Moab, by Jordan-Jericho:" such is the ancient formula repeated over and over again (Numb. xxii, 1; xxvi, 3; xxxi, 12; xxxiii, 48, 49); that is to say, it was in the Arabah or Jordan valley, opposite Jericho, at that part of the Arabah which belonged to and bore the name of Moab, where the streams which descend from the eastern mountains and force their winding way through the sandy soil of the plain nourished a vast growth of the *Seyal*, *Sunt*, and *Sidr* trees, such as is nourished by the streams of the Wady Kelt and the Ain Sultán on the opposite side of the river. See MOAB. It was in the shade and the tropical heat of these acacia-groves that the people were seduced to the licentious rites of Baal-peor by the Midianites; but it was from the same spot that Moses sent forth the army, under the fierce Phinehas, which worked so fearful a retribution for that license (xxxi, 1–12). It was from the camp at Shittim that Joshua sent out the spies across the river to Jericho (Josh. ii, 1).—Smith. Tristram thinks that "the situation of *Keferein* [of which he gives a view] at the northern margin of the oasis (the Ghôr es-Seisam), and its marshy verdure, unmistakably identify it with Abel-shittim" (*Land of Israel*, p. 525).

2. A "valley" (נַחַל, *náchal*, winter-torrent) of Shittim, or *Wady Sunt*, as it would now be called, of Joel (iii, 18), can hardly be the same spot as that described above, as it must certainly have been west of the Jordan, and probably in the neighborhood of Jerusalem, although the particular vale cannot now be distinguished. The name is probably to be regarded as an appellative—"acacia vale" denoting, perhaps, as that tree delights in a dry soil, an arid, unfruitful vale.

Shiva. See SIVA.

Shiva-Narayanais. See SIVA-NARAYANAIS.

Shivaratri, in Hindû mythology, is a festival celebrated in the month of March in honor of Siva, in which the grossest indecencies, accompanied with lascivious songs, are publicly perpetrated without shocking or offending observers, since everything of the kind is regarded as highly pleasing to the god. The Linga (q. v.), Siva's most eminent symbol, is preferably dedicated and sold at this festival.

Shi'za (Heb. *Shiza'*, שִׁיזָא, perhaps *splendor*; Sept. Σίζα, v. r. Σεχά, Ἐζά, etc.), a Reubenite, father of Adina (q. v.), one of David's warriors (1 Chron. xi, 42). B.C. ante 1043.

Sho'ä (Heb. id. שׁוֹעַ, a *cry* for help, or *rich*, or *lib-*

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eral; Sept. Σουέ v. r. Σούδ; Vulg. *tyranni*), a proper name which occurs only in Ezek. xxiii, 23, in connection with Pekod and Koa. The three apparently denote districts of Assyria with which the southern kingdom of Judah had been intimately connected, and which were to be arrayed against it for punishment. The Peshito-Syriac has *Lûd*, that is, Lydia; while the Arabic of the London Polyglot has *Sût*, and *Lûd* occupies the place of Koa. Rashi remarks on the three words, "The interpreters say that they signify officers, princes, and rulers." This rendering must have been traditional at the time of Aquila (ἐπισκέπτης καὶ τύραννος καὶ κορυφαῖος) and Jerome (*nobiles, tyranni, et principes*). Gesenius (*Thesaur.* p. 1208 a) maintains that the context requires the words to be taken as appellatives, and not as proper names; and Fürst, on the same ground, maintains the contrary (*Handwb.* s. v. קְרֹב). Those who take Shoa as an appellative refer to the use of the word in Job xxxiv, 19 (A. V. "rich") and Isa. xxxii, 5 (A. V. "bountiful"), where it signifies rich, liberal, and stands in the latter passage in parallelism with נָדִיב, *nadib*, by which Kimchi explains it, and which is elsewhere rendered in the A. V. "prince" (Prov. xvii, 7) and "noble" (viii, 16). But a consideration of the latter part of the verse (Ezek. xxiii, 23), where the captains and rulers of the Assyrians are distinctly mentioned, and the fondness which Ezekiel elsewhere shows for playing upon the sound of proper names (as in xxvii, 10; xxx, 5), lead to the conclusion that in this case Pekod, Shoa, and Koa are proper names also; but nothing further can be said. The only name which has been found at all resembling Shoa is that of a town in Assyria mentioned by Pliny, "*Sue* in rupibus," near Gangamela, and west of the Orontes mountain chain. Bochart (*Phaleg*, iv, 9) derives Sue from the Chaldee שׁוּעָא, *shu'á*, a rock.—Smith. See KOA.

Shoaff, DAVID, a minister of the Methodist Episcopal Church, South, was born in Juniata County, Pa., July 17, 1823, and was converted Aug. 23, 1844. In March, 1848, he was admitted on trial into the Baltimore Conference. At the division of the Baltimore Conference in 1857, he became a member of the East Baltimore Conference. In 1866 he severed his connection with the Methodist Episcopal Church, and united with the Methodist Episcopal Church, South, in which he continued to labor until his death, May 26, 1871. See *Minutes of Annual Conferences of the M. E. Ch., South*, 1872, p. 648.

Sho'bab (Heb. *Shobab'*, שׁוֹבָב, *rebellious*, as in Jer. iii, 14, 21; Isa. lvii, 17; Sept. Σωβάβ v. r. Σουβάβ, etc.), the name of two Hebrews.

1. Apparently the second named of the three sons of Caleb the son of Hezron by his first wife Azubah (1 Chron. ii, 18). B.C. post 1874.

2. Second named of the sons of David born in Jerusalem (2 Sam. v, 14; 2 Chron. iii, 5; xiv, 4). B.C. post 1044.

Sho'bach (Heb. *Shobak'*, שׁוֹבָךְ, *expansion*; Sept. Σωβάκ v. r. Σαβάχ; Vulg. *Sobach*), the general of Hadarezer king of the Syrians of Zoba, who was in command of the army summoned from beyond the Euphrates against the Hebrews after the defeat of the combined forces of Syria and the Ammonites before the gates of Rabbah. He was met by David in person, who crossed the Jordan and attacked him at Helam. The battle resulted in the total defeat of the Syrians. Shobach was wounded, and died on the field (2 Sam. x, 15-18). B.C. 1034. In the parallel passage (1 Chron. xix, 16, 18) he is called *Shophach*, and by Josephus *Sabecus* (Σάβεκος, *Ant.* vii, 6, 3).—Smith.

Sho'bai [some *Shoba'I*] (Heb. *Shobay'*, שֹׁבַי [but always in pause, as שָׁבָי], *taking captive* [Gesen.], or *glorious* [Fürst]; Sept. Σωβαΐ v. r. Σαβί, etc.), one of the heads of the Levitical family of doorkeepers of the Temple, whose posterity returned from Babylon with Zerubbabel (Ezra ii, 42; Neh. vii, 45). B.C. long ante 536.

Sho'bal (Heb. *Shobal'*, שׁוֹבָל, *flowing*, or a *shoot* [Gesen.], or *wandering* [Fürst]; Sept. Σωβάλ or Σουβάλ v. r. Σωβάρ), the name of two Hebrews.

1. Second named of the seven sons of Seir the Horite (Gen. xxxvi, 20; 1 Chron. i, 38). He was the father of five sons (Gen. xxxvi, 23; 1 Chron. i, 40), and one of the aboriginal "dukes" or sheiks of Edom (Gen. xxxvi, 29). B.C. post 1963.

2. First named of the five sons of Hur the son of Caleb of the tribe of Judah. He became the founder ("father") of Kirjath-jearim (1 Chron. ii, 50). B.C. cir. 1612. He is evidently the same mentioned as father of Reaiah (q. v.) among the descendants ("sons") of Judah in 1 Chron. iv, 1, 2.

Sho'bek (Heb. *Shobek'*, שׁוֹבֵק, *forsaking* [Gesen.], or *free* [Fürst]; Sept. Σωβήκ v. r. Ὡβήκ, etc.), one of the chief Israelites who signed Nehemiah's covenant (Neh. x, 24). B.C. 446.

Shober, GOTTLIEB, a Lutheran clergyman, was born in Bethlehem, Pa., Nov. 1, 1756. Under the influence of a careful Christian education, he early became impressed with the importance of religion, and desired to gain satisfactory evidence that he had been born from above. He united with the Moravian Church in his seventeenth year, and entered heartily into everything tending to its prosperity. After reaching fifty years of age he determined to devote the remainder of his life to the ministry, and entered that of the Lutheran Church. In the fall of 1810 he was set apart to the work of the ministry, and immediately became pastor of the church in Salem. Here he continued laboring with zeal and fidelity until a few years before his death, which occurred June 27, 1838. Mr. Shober was one of the founders of the General Synod of the Lutheran Church, was its president in 1825, and a member of the committees to prepare a hymn-book and catechism. He took a deep interest in the education of young men for the ministry, and in 1825 was appointed one of the first directors which adopted the incipient measures for the formation of the Seminary at Gettysburg, Pa. He left it three thousand acres of land. Mr. Shober prepared two volumes for the press—a translation from Stilling, entitled *Scenes in the World of Spirits* (Baltimore, 1818, 12mo): —*A Comprehensive Account of the Rise and Progress of the Christian Church*, by Dr. Martin Luther. See Sprague, *Annals of the Amer. Pulpit*, ix, 141.

Sho'bi (Heb. שֹׁבִי, probably another form for *Shobai* [q. v.]; Sept. Οὐσσβί; Vulg. *Sebi*), a son of Nahash of Rabbah of the children of Ammon (2 Sam. xvii, 27), and one of the first to meet David at Mahanaim on his flight from Absalom, and to offer him the hospitality of a powerful and wealthy chief, for he was the son of David's old friend Nahash; and the bond between them was strong enough to survive, on the one hand, the insults of Hanun (who was probably his brother), and, on the other, the conquest and destruction of Rabbah. B.C. 1023. Josephus calls him *Siphar* (Σιφάρ), "chief (δυνάστης) of the Ammonitish country" (*Ant.* vii, 9, 8).—Smith.

Sho'cho (2 Chron. xxviii, 18), or **Sho'co** (xi, 7). See SOCHO.

Sho'choh (1 Sam. xvii, 1). See SOCHOH.

Shock OF CORN (גָּדִישׁ, *gadish*, a *heap*; hence sometimes "a tomb," as in Job xxi, 32), a "stack" (Exod. xxii, 6 [Heb. 5]) of grain reaped (Judg. xv, 5; Job v, 26). See AGRICULTURE.

Shockley, JAMES A, a Methodist Episcopal minister, was born in South Carolina in 1809. He was converted at twelve years of age, obtained license to preach in 1840, was received on trial in the Mississippi Conference in 1841, and appointed to the Paulding Circuit; in 1842, to the Decatur Circuit; in 1843, to the Whitesand

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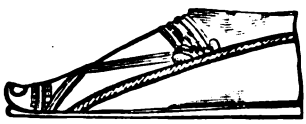
Circuit, where he died, Sept. 12, 1844. He was a faithful preacher and pastor, and his death was a signal triumph. See *Minutes of Annual Conferences*, iii, 589.

Shodeleth, in Hindû mythology, is a place in the vicinity of every city where the dead are burned. It always contains a stone representing king Aritshandra, who was at one time overseer of such a place, and in that position denied to his own son the honor of being burned because the boy's mother was unable to pay the small sum exacted in return for that privilege. This pious action so moved the gods that they restored the king to his former honors, from which he had been degraded in order that his disposition might be put to the proof.—Vollmer, *Wörterb. d. Mythol.* s. v.

Shoe (נַעַל, *nâal*, so called from *fastening* on the foot, everywhere so rendered, except once [Isa. xi, 15], "dryshod;" but in Deut. xxxiii, 25 סִנְעָל, *minâl*, which probably means a *bolt*, as elsewhere ["lock," Neh. iii, 3, 6, 13, 14, 15; Cant. v, 5]; ὑπόδημα), properly a *sandal*. It does not seem probable that the foot-coverings of the Hebrews differed much from those used in Egypt, excepting, perhaps, that from the greater roughness of their country they were usually of more substantial make and materials. The Egyptian sandals varied slightly in form: those worn by the upper classes, and by women, were usually pointed and turned up at the end like our skates and many of the Eastern slippers at the present day. They were made of a sort of woven or interlaced work of palm-leaves and papyrus-stalks or other similar materials, and sometimes of leather: and were frequently lined with cloth on which the figure of a captive was painted, that humiliating position being considered suited to the enemies of their country, whom they hated and despised. It is not likely that the Jews adopted this practice; but the idea which it expressed, of treading their enemies under their feet, was familiar to them (Josh. x, 24). Those of the middle classes who were in the habit of wearing sandals often preferred walking barefooted. Shoes, or low boots, are sometimes found at Thebes; but these are believed by Sir J. G. Wilkinson to have been of late date and to have belonged to Greeks, since no persons are represented in the paintings as wearing them except foreigners. They were of leather, generally of a green color, laced in front by thongs, which passed through small loops on either side, and were principally used, as in Greece and Etruria, by women (Wilkinson, iii, 374–367). The Assyrian monuments represent shoes of a similar character, but worn by natives, especially princes.



Ancient Assyrian Shoe.

The use of shoes was by no means universal among the Greeks and Romans. The Homeric heroes are represented without shoes when armed for battle. Socrates, Phocion, and Cato frequently went barefoot. The Roman slaves had no shoes. The covering of the feet was removed before reclining at meals. People in grief (as, for instance, at funerals) frequently went barefooted. The Roman shoes may be divided into those in which the mere sole of a shoe was attached to the sole of the foot by ties or bands, or by a covering for the toes or the instep (*solea, crepida, soccus*), and those which ascended higher and higher, according as they covered the ankles, the calf, or the whole of the leg. To *calceamenta* of the latter kind, i. e. to shoes and boots as distinguished from sandals and slippers, the term *calceus* was applied in its proper and restricted sense. There were also other varieties of the *calceus*, according to its adaptation to particular professions or modes of life. Thus the *caliga* was principally worn by soldiers, the *pero* by laborers and rustics, and the *cothurnus* by tragedians, hunters, and horsemen. The *calcei* probably

Roman Shoes for Women.

did not much differ from our shoes, and are exemplified in a painting at Herculaneum, which represents a female wearing bracelets, a wreath of ivy, and a panther's skin, while she is in the attitude of dancing and playing on the cymbals. On the other hand, a marble foot in the British Museum exhibits the form of a man's shoe.

Roman Shoe for a Man.

Both the sole and the upper leather are thick and strong. The toes are uncovered, and a thong passes between the great and the second toe as a sandal. The form and color of the calceus indicated rank and office. Roman senators wore high shoes, like buskins, fastened in front with four black thongs, and adorned with a small crescent. Among the calcei worn by senators, those called *mullei*, from their resemblance to the scales of the red mullet, were particularly admired, as well as others called *alutæ*, because the leather was softened by the use of alum. See Smith, *Dict. of Greek and Roman Antiq.* s. vv.

Roman Half-boot.

Certain scriptural usages connected with shoes deserve especial notice. In transferring a possession or domain it was customary to deliver a sandal (Ruth iv, 7), as in our Middle Ages a glove. Hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy. So Psa. lx, 10, "Upon the land of Edom do I cast my sandal," i. e. I possess, occupy it, claim it as my own. In Ruth, as above, the delivering of a sandal signified that the next of kin transferred to another a sacred obligation, and he was hence called "sandal-loosed." A sandal thong (Gen. xiv, 23), or even sandals themselves (Amos ii, 6; viii, 6), are put for any-

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thing worthless or of little value; which is perfectly intelligible to those who have witnessed the extemporaneous manner in which a man will shape two pieces of hide and fasten them with thongs to the soles of his feet, thus fabricating in a few minutes a pair of sandals which would be dear at a penny. It was undoubtedly the custom to take off the sandals on holy ground, in the act of worship, and in the presence of a superior. Hence the command to take the sandals from the feet under such circumstances (Exod. iii, 5; Josh. v, 15). This is still the well-known custom of the East—an Oriental taking off his shoe in cases in which a European would remove his hat (see Hackett, *Illustrations of Script.* p. 66). The shoes of the modern Orientals are, however, made to slip off easily, which was not the case with sandals, that required to be unbound with some trouble. This operation was usually performed by servants; and hence the act of unloosing the sandals of another became a familiar symbol of servitude (Mark i, 7; Luke iii, 16; John i, 27; Acts xiii, 25). So, also, when a man's sandals had been removed, they were usually left in charge of a servant. In some of the Egyptian paintings servants are represented with their master's sandals on their arm: it thus became another conventional mark of a servile condition to bear the sandals of another (Matt. iii, 11). The terms ordinarily applied to the removal of the shoe (חָלַץ, Deut. xxv, 10; Isa. xx, 2; and שָׁלַף, Ruth iv, 7) imply that the thongs were either so numerous or so broad as almost to cover the top of the foot. It is worthy of observation, however, that the term used for "putting off" the shoes on sacred occasions is peculiar (נָשַׁל), and conveys the notion of violence and haste. See Bynæus, *De Calceis Hebræorum* (Dord. 1715); Kitto, *Pict. Bible*, note at Ruth iv, 8. See SANDAL.

Shoe-latchet. See LATCHET; SHOE.

Shoes, PUTTING-OFF OF. In the ancient Christian Church a few (for it was not a general custom) took off their shoes as they entered the church. Cassian (*Institut.* i, 10) observes of the Egyptian monks that they always wore sandals instead of shoes, and took these off when they went to celebrate or receive the holy mysteries, thinking themselves obliged to do so from a literal interpretation of the command to Moses, "Put off thy shoes from off thy feet," etc. Others observed the custom only among those people who considered it an indication of reverence, as it was in Eastern nations in the time of Moses and Joshua. See Bingham, *Christ. Antiq.* bk. viii, ch. 10, § 7. See SHOE.

Shoham. See ONYX.

Sho'ham (Heb. *id.* שֹׁהַם, *onyx*, as in Gen. ii, 12; Sept. Σοάμ v. r. Ἰσοάμ), second named of the four sons of the Merarite Levite Jaaziah, who were employed about the ark by David (1 Chron. xxiv, 27). B.C. 1043.

Sho'mer (Heb. *Shomer'*, שׁוֹמֵר, *keeper*, as often; Sept. Σωμήρ v. r. Σαμήρ, etc.), a variation for the names of two Hebrews.

1. Second named of the three sons of Heber, an Asherite (1 Chron. vii, 32); called SHAMER (q. v.) in ver. 34, where his sons are enumerated.

2. The father of Jehozabad, who slew king Joash (2 Kings xii, 21); in the parallel passage in 2 Chron. xxiv, 26, the name is converted into the feminine form SHIMRITH (q. v.), who is further described as a Moabitess. This variation may have originated in the dubious gender of the preceding name Shimeath, which is also made feminine by the chronicler. Others suppose that in Kings the father is named, and in Chronicles the mother.

Shook, JEFFERSON, a minister of the Methodist Episcopal Church, South, was born in Madison County, Mo., May 20, 1820; was converted and joined the M. E. Church in 1838. He was licensed to preach Sept. 18, 1841, and the same year was admitted into the Arkansas Conference. In 1844 he was transferred to the Texas Conference, and at its division in 1845 he fell to the East Texas Conference. About 1854 he became supernumerary, and, with the exception of one year, held that relation until his death, Dec. 20, 1872. See *Minutes of Annual Conferences of the M. E. Ch., South*, 1873, p. 893.

Shoo-king, one of the Chinese sacred books. It is chiefly of a historical character, commencing with the reign of the Yaou, one of the very earliest emperors, supposed to have been contemporary with Noah, and stretches onward to the time of Confucius. This work is considered to be of the highest authority, containing many valuable moral and political maxims. On account of the vast influence of the *Shoo-king* over the public mind, the utmost efforts were made to suppress it during the reign of Che-huang-te, B.C. about 240. As edited by Confucius, the *Shoo-king* throws much light upon the early religion of the Chinese, showing that Shamanism (q. v.) was then the prevailing form of religion.—Gardner, *Faiths of the World*, s. v.

Sho'phach (Heb. *Shophak'*, שׁוֹפָךְ, prob. a variation of *Shobak;* Sept. Σωφάχ and Σωβάχ v. r. Σωφάλ and Σωφάφ; Vulg. *Sophach*), the general of Hadarezar (1 Chron. xix, 16, 18), elsewhere (2 Sam. x, 16) called SHOBACH (q. v.).

Sho'phan (Heb. *Shophan'*, שׁוֹפָן, prob. i. q. *Shaphan;* Sept. Σοφάρ; Samar. שפים; Vulg. *Sophar*), given in the A. V. as one of the fortified towns on the east of Jordan which were taken possession of and rebuilt by the tribe of Gad (Numb. xxxii, 35); but probably a mere affix (significant, according to some, of *bareness*) to the second Atroth, to distinguish it from the former one, not an independent place. See ATAROTH.

Shore is the rendering in the A. V. of three Heb. and two Greek words. **1.** חוֹף, *chôph* (so called from being *chafed* by the waves [Gesen.], or *enclosed* [Fürst]; comp. Engl. *cove*, and the modern town *Chaifa*), a *roadstead* (Judg. v, 17; Jer. xlvii, 7; "coast" in Josh. ix, 1; Ezek. xxv, 10; "haven" in Gen. xlix, 13; "side" in Deut. i, 7); *αἰγιαλός*, a *beach* (Matt. xiii, 2, 48; John xxi, 4; Acts xxi, 5; xxvii, 39, 40). **2.** קָצֶה, *kutséh*, the *extremity* of the land (Josh. xv, 2; elsewhere "brim," "brink," etc.). **3.** שָׂפָה, *saphâh*, a *lip* (as often, sometimes "brink," "bank," etc.); *χεῖλος*, the *lip* (as usually, "shore" only in Heb. xi, 12). See SEA.

Shoshan'nim (Heb. *Shoshannim'*, שֹׁשַׁנִּים, *lilies*, as often), a technical term, found as such in the phrase "To the chief musician upon Shoshannim," which is a musical direction to the leader of the temple-choir that occurs in Psa. xlv, lxix, and most probably indicates the melody "after" or "in the manner of" (עַל, *'al*, A. V. "upon") which the Psalms were to be sung. See also SHOSHANNIM-EDUTH. As "Shoshannim" literally signifies "lilies," it has been suggested that the word denotes lily-shaped instruments of music (Simonis, *Lex.* s. v.), perhaps cymbals (rather trumpets), and this view appears to be adopted by De Wette (*Die Psalmen*, p. 34). Hengstenberg gives to it an enigmatical interpretation, as indicating "the subject or subjects treated, as *lilies* figuratively for *bride* in xlv; the delightful consolations and deliverances experienced in lxix, etc." (Davidson, *Introd.* ii, 246), which Dr. Davidson very truly characterizes as "a most improbable fancy." The Sept. and Vulg. have in both Psalms *ὑπὲρ τῶν ἀλλοιωθησομένων* and *pro iis qui immutabuntur* respectively, reading apparently עַל מְשַׁנִּים. Ben Zeb (*Otsar Hashshor.* s. v.) regards it as an instrument of psalmody, and Junius and Tremellius, after Kimchi, render it "hexachorda," an instrument with six strings, referring it to the root *shésh*, "six," and this is approved by Eichhorn in his edition of Simonis.—Smith. See PSALMS.

Shoshan'nim-e'duth (Heb. *Shoshannim' Eduth'*, שֹׁשַׁנִּים עֵדוּת, *lilies, a testimony;* Sept. *οἱ ἀλλοιωθη-*

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σόμενοι, μαρτύριον; Vulg. *ii qui commutabuntur testimonium*), a phrase found in the title of Psa. lxxx as a direction to the chief musician, which appears, according to the most probable conjecture, to denote the melody or air "after" or "in the manner of" which the psalm was to be sung. As the words now stand they must be regarded as probably a fragment of the beginning of an older psalm with which the choir were familiar. Ewald gives what he considers the original meaning—"'lilies;' that is, pure, innocent, is 'the law;'" but the words will not bear this interpretation, nor is it possible in their present position to assign to them any certain meaning. For the conjectures of those who regard the words as the names of musical instruments, see the articles SHOSHANNIM; SHUSHAN-EDUTH.

Shoshiskesha, in Hindû mythology, is a surname of *Agni*, the god of fire. It signifies "the lord of brilliancy."

Shotts, KIRK OF. The prolonged services at this place under the ministry of Mr. Livingstone, about 1636, gave rise to the Monday sermon so common in Scotland after a communion service.

Shoulder is the rendering mostly of שֶׁכֶם, *shekém* (as being the part *bent* to receive a burden; but perhaps the word is rather primitive; occasionally "back," etc.), and ὦμος (Matt. xxiii, 4; Luke xv, 4); frequently of שׁוֹק, *shôk* (properly the *leg* [as sometimes rendered], especially the so-called right or "heave" shoulder [q. v.]. Exod. xxix, 22, 27; Lev. vii, 32, 33, 34, etc.); and elsewhere of כָּתֵף, *kathéph*, the *shoulder* properly so called, especially the "shoulder-pieces" (q. v.) of the high-priest's ephod (Exod. xxviii, xxxix); rarely of זְרוֹעַ, *zerôa*, the *arm* (Numb. vi, 19; Deut. xviii, 3), or of some denominative phrase.

Shoulder-blade (שִׁכְמָה, *shikmáh*, fem. of שֶׁכֶם, the common word for shoulder; used only in Job xxxi, 22, where it clearly means the socket or bone to which the arm is attached).

Shoulder-piece (כָּתֵף, *kathéph*, from an unused root, meaning [according to Fürst] to *bend* or *protect*; often rendered "side," sometimes "arm"), a term specially used (in the plur. fem. כְּתֵפוֹת, *kethephóth*) of the side-pieces on the upper part of the high-priest's ephod (q. v.), which came up over the shoulder, where the front and back flaps were fastened by a golden stud (Exod. xxviii, 7, 25; xxxix, 4; simply "shoulders," xxviii, 12; xxxix, 7; or "sides," xxviii, 27; xxxix, 20); also of the arms of an axle ("undersetters," 1 Kings vii, 30, 34), and the wings or side-spaces of a porch or gate ("sides," Ezek. xli, 2, 26). The term is frequently applied to that part of the body called the shoulder, but only of persons, either literally or figuratively; or metaphorically to places or inanimate objects. According to Gesenius it differs from שֶׁכֶם, *shekém*, in specifically meaning the upper part of the side or arm, the shoulder proper; whereas the latter term denotes originally the *shoulder-blade*, and hence that part of the back where these bones approach each other. But Fürst thinks the two words are altogether synonymous. Mühlau (new ed. of Gesenius's *Handwörterbuch*, s. v.) remarks that שֶׁכֶם signifies only the rear part of the shoulder where the neck joins the back, and hence occurs only in the sing. See SHECHEM.

Shovel is the rendering in the A.V. of—1. רֵחַת, *rácheth* (from רוּחַ, the *wind*), a winnowing *fork* or *fan* (Isa. xxx, 24); 2. יָעָ, *yâ* (from יָעָה, to *sweep* away), used (in the plur.) of the implements for removing the ashes from the altar (Exod. xxvii, 3; xxxviii, 3; Numb. iv, 14; 1 Kings vii, 40, 45; 2 Kings xxv, 14; 2 Chron. iv, 11, 16; Jer. lii, 18). See AGRICULTURE; ALTAR.

Showalter, WESLEY M., a minister of the Methodist Episcopal Church, was born in Clearfield County, Pa., Feb. 24, 1881. When ten years of age he was converted, and entered the ministry in 1855 as a member of the East Baltimore Conference. His last appointment was Bedford, which he was obliged, by reason of failing health, to relinquish in the fall of 1865. He removed to Salona, Clinton Co., Pa., where he died, Nov. 27, 1865. As a preacher he was discriminating, candid, and direct. See *Minutes of Annual Conferences*, 1866, p. 10.

Showbread is the rendering in the A. V. of the Heb. phrase לֶחֶם הַפָּנִים, *léchem hap-panim*, lit. *bread of the face*, i. e. of Jehovah (this is the usual form); or (in the later books) לֶחֶם הַמַּעֲרֶכֶת, *léchem ham-maaréketh*, *bread of the ordering* (1 Chron. ix, 32; xxiii, 29; 2 Chron. xiii, 11; Neh. x, 33), or simply the latter word (1 Chron. xxviii, 16; 2 Chron. ii, 4; xxix, 18); also לֶחֶם הַתָּמִיד, *léchem hat-tamíd*, the *continual bread* (Numb. iv, 7), and לֶחֶם קֹדֶשׁ, *léchem kôdesh*, *holy bread* (1 Sam. xxi, 5). Onkelos sometimes paraphrases it לחם אפם, *bread of the nostrils*. The Sept. has lit. ἄρτοι ἐνώπιοι or ἄρτοι τοῦ προσώπου, sometimes ἄρτοι τῆς προσφορᾶς (1 Kings vii, 48), or ἄρτοι τῆς προθέσεως (1 Chron. ix, 32, etc.), as in the New Test. (Matt. xii, 4; Luke vi, 4); but ἡ πρόθεσις τῶν ἄρτων in Heb. ix, 2; Josephus directly ἄρτοι τοῦ θεοῦ (*Ant.* viii, 3, 7); the Vulg. *panes propositionis*. (In the following account we make use, in part, of the statements in the dictionaries of Smith and Fairbairn.)

1. *The Table and its Accessories.*—Within the ark it was directed that there should be a table of shittim wood, i. e. *acacia*, two cubits in length, a cubit in breadth, and a cubit and a half in height, overlaid with pure gold, and having "a golden crown to the border thereof round about," i. e. a border or list, in order, as we may suppose, to hinder that which was placed on it from by any accident falling off. The further description of this table will be found in Exod. xxv, 23–30, and a representation of it as it existed in the Herodian Temple forms an interesting feature in the bas-reliefs within the arch of Titus. The accuracy of this may, as is obvious, be trusted. It exhibits one striking correspondence with the prescriptions in Exodus. We there find the following words: "and thou shalt make unto it a border of a handbreadth round about." In the sculpture of the arch the hand of one of the slaves who is carrying the table, and the border, are of about equal breadth. This table is itself called שֻׁלְחַן הַפָּנִים, "the table of the face," in Numb. iv, 7, and שֻׁלְחַן הַטָּהוֹר, "the pure table," in Lev. xxiv, 6 and 2 Chron. xiii, 11. This latter epithet is generally referred by commentators to the unalloyed gold with which so much of it was covered. It may, however, mean somewhat more than this, and bear something of the spiritual force which it has in Malachi i, 11.

It was thought by Philo and Clement of Alexandria that the table was a symbol of the world, its four sides or legs typifying the four seasons. In the utter ab-

Table of Showbread. (From the Arch of Titus at Rome).

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sence of any argument in their support, we may feel warranted in neglecting such fanciful conjectures, without calling in the aid of Bähr's arguments against them.

In 2 Chron. iv, 19 we have mention of "the tables whereon the showbread was set," and at ver. 8 we read of Solomon making ten tables. This is probably explained by the statement of Josephus (*Ant.* viii, 3, 7), that the king made a number of tables, and one great golden one on which they placed the loaves of God. See TEMPLE.

The table of the second Temple was carried away by Antiochus Epiphanes (1 Macc. i, 22), and a new one made at the refurnishing of the sanctuary under Judas Maccabæus (iv, 49). Afterwards Ptolemy Philadelphus presented a magnificent table (Josephus, *Ant.* xii, 2, 8, 9).

The table stood in the sanctuary, together with the seven-branched candlestick and the altar of incense. Its position, according to Josephus (*Ant.* iii, 6, 6), was on the north side of the sanctuary, not far from the veil that opened into the most holy. Besides the twelve loaves, the showbread table was adorned with dishes, spoons, bowls, etc., which were of pure gold (Exod. xxv, 29). These, however, were evidently subsidiary to the loaves, the preparation, presentation, and subsequent treatment of which manifestly constituted the *ordinance* of the showbread. See TABLE.

II. *The Bread and its Significance.* — Whether the bread was to be leavened or unleavened is not said. The Jewish tradition holds it to have been unleavened (Josephus, *Ant.* iii, 6, 6; 10, 7; Philo, *De Congr.* v, 1); and as Josephus and Philo could scarcely be ignorant of what on such a matter was customary in their time, it is not to be doubted that, according to the later practice at least, the bread was unleavened, affording ground for the inference that the same was the case also in earlier times. The cakes or loaves were to be placed in two rows; but whether each apart, six in a line, or piled up one above another, is not indicated. The Jewish tradition, however, is quite uniform; it represents them as ranged in two columns, six in each. Two reasons seem to confirm this view: first, the dimensions of the table, coupled with the quantity of flour in each cake, which must have rendered it next to impossible to have two parallel lines of six loaves placed on it; and, second, the regulation concerning the frankincense (the Sept. and Philo add *salt*) which required this to be set, not on each cake as standing individually apart, but upon each row, as if forming a visible unity (Lev. xxiv, 7). The frankincense was to be "on the bread for a memorial, an offering made by fire unto the Lord;" the two golden pots containing it being, according to Josephus (*Ant.* iii, 10, 7), taken out along with the bread, and the frankincense burned on the altar of burnt-offering before the bread was given to the priests to be eaten. On each Sabbath this took place; twelve new loaves which had been prepared the evening before by a portion of the Levites (1 Chron. ix, 32) being made every returning Sabbath to replace the old, and fresh frankincense put in the golden vessels in the room of that which had been burned (Lev. xxiv, 8, 9).

The number of the loaves (twelve) is considered by Philo and Josephus to represent the twelve months. If there was such a reference, it must surely have been quite subordinate to that which is obvious at once. The twelve loaves plainly answer to the twelve tribes (comp. Rev. xxii, 2). But, taking this for granted, we have still to ascertain the meaning of the rite, and there is none which is left in Scripture so wholly unexplained. Though it is mentioned, as we have seen, in other parts of the Old Test. besides the Pentateuch, it is never more than mentioned. The narrative of David and his companions being permitted to eat the showbread (1 Sam. xxi, 4–6) does but illustrate the sanctity which was ascribed to it; and besides our Saviour's appeal to that narrative (Matt. xii, 4), the ordinance is only once referred to in the New Test. (Heb. ix, 2), and there it is merely named among the other appurtenances of the first sanctuary. But although unexplained, it is referred to as one of the leading and most solemn appointments of the sanctuary. For example, the appeal of Abijam to the revolted tribes (2 Chron. xiii, 10, 11) runs thus, "But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business; and they burn unto the Lord every morning and every evening burnt-sacrifices and sweet incense; the showbread also set they in order upon the pure table," etc. In this absence of explanation of that which is yet regarded as so solemn, we have but to seek whether the names bestowed on, and the rites connected with, the showbread will lead us to some apprehension of its meaning.

The first name we find given it is obviously the dominant one, לחם פנים, "bread of the face, or faces." This is explained by some of the rabbins, even by Maimonides, as referring to the four sides of each loaf. It is difficult to believe that the title was given on a ground which in no way distinguished them from other loaves. Besides, it is applied in Numb. iv, 7, simply to the table, שלחן הפנים, not, as in the English version, "the table of showbread," but the "show table," the "table of the face, or faces." We have used the words *face* and *faces*; for פנים, it need scarcely be said, exists only in the plural, and is therefore applied equally to the face of one person and of many. In connection with this meaning, it continually bears the secondary one of *presence*. It would be superfluous to cite any of the countless passages in which it does so. But whose face or presence is denoted? That of the people? The rite of the showbread, according to some, was performed in acknowledgment of God's being the giver of all our bread and sustenance, and the loaves lay always on the table as a memorial and monitor of this. But against this, besides other reasons, there is the powerful objection that the showbread was unseen by the people; it lay in the sanctuary, and was eaten there by the priests alone. Thus the first condition of symbolic instruction was wanting to the rite, had this been its meaning.

The פנים, therefore, or presence, is that not of the people, but of God. The ἄρτοι ἐνώπιοι and the ἄρτοι τῆς προσφορᾶς of the Sept. seem to indicate as much, to say nothing of 1 Sam. xxi, 6, where the words לפני יהוה המסרים חמנים seem decisive of the whole question. But in what sense? Spencer and others consider it bread offered to God, as was the Minchah, a symbolical meal for God somewhat answering to a heathen *Lectisternium*. But it is not easy to find this meaning in the recorded appointments. The incense is, no doubt, to be burned on the appointed altar, but the bread, on the Sabbath following that of its presentation, is to be eaten in the holy place by the priests. There remains, then, the view which has been brought out with such singular force and beauty by Bähr—a view broad and clear in itself, and not disturbed by those fanciful theories of numbers which tend to abate confidence in some parts of his admirable *Symbolik*. He remarks, and justly, that the phrase פנים is applied solely to the table and the bread, not to the other furniture of the sanctuary, the altar of incense, or the golden candlestick. There is something, therefore, peculiar to the former which is denoted by the title. Taking הפנים as equivalent to the *presence* (*of God* subaud.), he views the application of it to the table and the bread as analogous to its application to the angel, מלאך פנים (Isa. lxiii, 9, compared with Exod. xxxiii, 14, 15; Deut. iv, 37). Of the angel of God's presence it is said that God's "name is in him" (Exod. xxiii, 20). The presence and the name may therefore be taken as equiva-

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lent. Both, in reference to their context, indicate the manifestation of God to his creatures. "The name of God," he remarks, "is himself, but that, in so far as he reveals himself, the face is that wherein the being of a man proclaims itself, and makes known its individual personality. Hence, as name stands for he or himself, so face for *person:* to see the face, for to see the person. The 'bread of the face' is, therefore, that bread through which God is seen; that is, with the participation of which the seeing of God is bound up, or through the participation of which man attains the sight of God. Hence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God. Bread is therefore here a symbol, and stands, as it generally does in all languages, both for life and life's nourishment; but by being entitled *the bread of the face*, it becomes a symbol of a life higher than the physical. It is, since it lies on the table placed in the symbolic heaven, heavenly bread. They who eat of it and satisfy themselves with it see the face of God" (Bähr, *Symbolik*, bk. i, ch. vi, § 2). It is to be remembered that the showbread was "taken from the children of Israel by an everlasting covenant" (Lev. xxiv, 8), and may therefore be well expected to bear the most solemn meaning. Bähr proceeds to show very beautifully the connection in Scripture between seeing God and being nourished by God, and points, as the coping-stone of his argument, to Christ being at once the perfect image of God and the bread of life. The references to a table prepared for the righteous man, such as Psa. xxiii, 5; Luke xxii, 30, should also be considered. See BREAD.

Shower is the rendering in the A. V. of גֶּשֶׁם, *géshem* (Ezek. xiii, 11, 13; xxxiv, 26), a heavy rain (as elsewhere rendered); ὄμβρος (Luke xii, 54); זֶרֶם, *zérem* (Job xxiv, 8), a pouring rain (elsewhere "storm," "tempest," etc.); and רְבִיבִים, *rebibim* (from their multitude), *drops* (Deut. xxxii, 2; Psa. lxv, 10; lxxii, 7; Jer. iii, 3; xiv, 2; Mic. v, 7). See RAIN.

Shower, JOHN, an eminent Dissenting minister, was born at Exeter, England, in 1657, and received his early education at that place. At the age of fourteen he removed to the academy of Mr. Warren, at Taunton, and some time after was placed under the care of Mr. Morton, Newington-green, London. He preached his first sermon in his twentieth year; and in 1678, when an evening lecture against popery was established in Exchange Alley, he was one of the lecturers. In the following year he was privately ordained, and chosen assistant to Mr. Vincent Alsop. In 1683 he travelled on the Continent with Mr. Cornish, the nephew of Sir Samuel Barnardiston, where he became acquainted with many Protestant divines. Returning to England, he resumed his lectures in Exchange Alley, but, owing to measures pursued by James II, he retired to Holland, where he was chosen evening lecturer to the English Church. Returning to London in 1690, he labored with Mr. Howe, but soon took charge of a Church in Old Jewry, which, under his labors, greatly prospered. He died June 28, 1715. He published, *Mourner's Companion* (1692,1699,12mo):—*Family Religion* (Lond.1694, 8vo):—*Funeral Discourses* (1699, 2 vols. 12mo):—*Serious Reflections on Time and Eternity* (1699, 8vo), of which there are many editions:—*Heaven and Hell* (1700, 12mo):—*Sacramental Discourses* (1702, 8vo):—*Winter Meditations* (1709, 8vo). See Tong [Wm.], *Memoirs and Funeral Sermon* (1716, 8vo); Bennett, *Hist. of Dissenters* (Lond. 1833), ii, 331.

Shreeve, RICHARD S., a minister of the Methodist Episcopal Church, South, was born in Alexandria County, Va., Oct. 5, 1839. He was graduated at Dickinson College, Carlisle, Pa., in 1860. He entered the Confederate army, serving from the beginning of the war till its close. In March, 1869, he was admitted into the Baltimore Conference. In 1871 he located, with the intention of residing in Kentucky, but was induced to remain, and the next year was readmitted. He, with his wife, was killed by lightning at the parsonage of Upper Botetourt, Va., June 25, 1874. See *Minutes of Annual Conferences of the M. E. Ch., South*, 1875, p. 137.

Shri Rama. See VISHNU.

Shrift, the act of absolving a penitent. See CONFESSIONAL.

Shrift-father, the priest to whom confession is made.

Shrift-hand, the priest's right hand—that is, the hand used in shriving a penitent.

Shrift-mark. See SHRIFT-SIGN.

Shrift-sign, the sign of the cross used by the priest in shriving a penitent.

Shrine (ναός, Acts xix, 24, a *temple*, as elsewhere rendered), a miniature copy of the Temple of Diana at Ephesus containing a small image of the goddess. See DIANA.

SHRINE (Lat. *scrinium*), a *feretory* or repository for relics, whether fixed, such as a tomb, or movable. The term is also sometimes applied to the tomb of a person not canonized. Shrines were often made of the most splendid and costly materials, and enriched with jewelry in profusion, as that of St. Taurin at Evreux, in Normandy. Those which were movable were, on certain occasions, carried in religious processions; they were arranged above and behind the altar, on rood or other beams, and lamps were suspended before or around them. Others were substantial erections, generally the tombs of saints, as that of Edward the Confessor in Westminster Abbey, and that of St. Cuthbert, formerly in Durham Cathedral, etc. These were not unfrequently rebuilt (with additional splendor) subsequently to their first erection.—Parker, *Gloss. of Architecture.*

Shrine at Ely Cathedral.

Shrine-clerk, or **Shrine-keeper,** is the official in a church who receives the voluntary oblations of the faithful. At the great and most noted shrines of saints the shrine-clerk sat at a table near, or sometimes at, a tomb, the slab of which served as such, to accept the donations of the pilgrims.

Shrine-cloth, the curtain hanging before a shrine; sometimes called *shrine-veil.*

Shrine-keeper. See SHRINE-CLERK.

Shrine-man, a name by which the *shrine-clerk* was sometimes called.

Shrine-veil. See SHRINE-CLOTH.

Shrive (Saxon, *scrifan*). 1. To absolve a penitent after private confession. 2. To take or receive a confession. 3. To enjoin or impose a penance after confession. The word is now nearly obsolete.

Shriver, or **Shriving-clerk,** a *confessor.*

Shriving-hand, that hand by which the sign of

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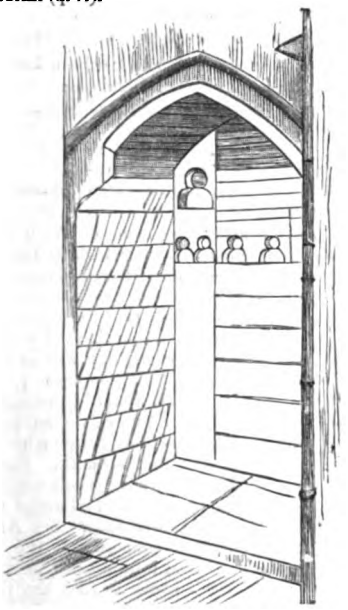
the cross is made by the priest over the penitent in pronouncing absolution, i. e. the right hand. Also called *Shrift-hand* and *Shrove-hand.*

Shriving Mark or **Sign**, the sign of the cross made by the priest with his right hand when giving absolution. Also called *Shrift-mark* and *Shrove-sign.*

Shriving-pew, a term sometimes applied to the confessional (q. v.).



Ancient Shriving-pew at Tanfield, near Ripon, Yorkshire.

Shroud is the rendering of the A. V. in Ezek. xxxi, 3, of חוֹרֶשׁ, *chôresh*, a *thicket* ("forest," 2 Chron. xxvii, 4; "bough," Isa. xvii, 9; elsewhere "wood").

SHROUD, FEAST OF THE MOST HOLY, a sacred festival of the Roman Catholic Church, held on the Friday after the second Sunday in Lent, in honor of the shroud in which our Lord was buried. Relics bearing the name of the shroud of our Blessed Lord are found in various places in Italy, France, and Germany, all of which are alleged to work miracles. To the altar of the Most Holy Shroud at Besançon, Gregory XIII granted extraordinary privileges, with indulgences to all who visit the same on stated days. Pope Julius II was equally liberal in his grants to the Chapel of the Most Holy Shroud at Turin. There is a hymn to the shroud in the Anglican Breviary, which celebrates it as bearing the impression of the body of our Saviour.—Gardner, *Faiths of the World*, s. v.

Shrouds, THE, a term for a covered walk or cloister in the old Cathedral of St. Paul, London.

Shrove, TO, means to join in the festivities of *Shrovetide.*

Shrove-box. See SHRIVING-PEW.

Shrove-hand. See SHRIFT-HAND.

Shrove-sign. See SHRIFT-SIGN.

Shrovetide literally means "confession time," and is the name given to the days immediately preceding Ash-Wednesday. These days were so called because on them, and especially on the last of them, people were accustomed to confess their sins as a preparation for Lent. In most Roman Catholic countries it began on the Sunday before Lent. In the modern discipline of that Church a trace of the custom is still preserved, as in many countries the time of the confession which precedes the Paschal, or Easter, communion commences from Shrovetide. These days are sometimes called "Fastingtide" and "Fast-mass," names still retained in some parts of Great Britain. The precept of shriving having been fulfilled, the faithful, on the eve of entering upon Lent, were allowed permission to give themselves up to amusements. In England, the pastimes of foot-ball, cock-fighting, bull-baiting, etc., were down to a late period recognised usages of Shrovetide, but are now gradually disappearing.—*Chambers's Encyclop.* s. v.

Shrove-Tuesday, the day before Ash-Wednesday, so called from the custom among the Roman Catholics of confessing their sins on that day, and so qualifying themselves for Lent. In process of time this was turned into taking leave of flesh and other dainties, and afterwards, by degrees, into sports and merrymaking. In old Scotland it was called *Fastern's-ere*, probably the eve of the great fast. In England it received the name of "Pancake-Tuesday," from the fritters and pancakes eaten on that day.

Shroving, the festivity of *Shrovetide.*

Shrub (שִׂיחַ, *siach*; Gen. xxi, 15, a *bush*, as rendered in Job xxx, 4, 7; "plant" in Gen. ii, 5).

Shryving-cloth. Some antiquaries hold that this was the veil which was hung before the rood-loft in Lent. Others believe it to have been a head-veil assumed by women when they went to confession in church; for as confessionals probably did not generally exist in the ancient Church of England, a "shryving-cloth" may have been found convenient in protecting the penitent from the public gaze. The latter explanation seems at least reasonable and probable.—Lee, *Glossary of Liturgical Terms*, s. v.

Shu'a, the name of a Hebrew and a Hebrewess, which appears in different forms in the original.

1. (Heb. *Shu'ä*, שׁוּעַ, *wealth*, or *a cry* for help, or *an oath*; Sept. Σαύα or Σαυά v. r. Σουέ.) A Canaanite of Adullam, whose daughter (hence named only as Bath-shua in the original) was Judah's wife, and the mother of his first three children (Gen. xxxviii, 2, 12 [in both passages the A. V. has incorrectly "Shuah"]; 1 Chron. i, 32). B.C. ante 1895.

2. (Heb. *Shuä'*, שׁוּעָא, *id.*; Sept. Σωλά.) Daughter of Heber, a grandson of Asher, whose three sons are likewise enumerated (1 Chron. vii, 32). B.C. post 1874.

Shu'ah, the name of three Hebrews, which appears in different forms in the original.

1. (Heb. *Shu'ächi*, שׁוּחִי, *a pit*; Sept. Σωέ v. r. Σωτέ and Σωνί.) Last named of the six sons of Abraham by Keturah (Gen. xxv, 2; 1 Chron. i, 32). B.C. ante 1988. See SHUCHITE.

2. The father of Judah's Canaanitish wife (1 Chron. ii, 3). See SHUA.

3. (Heb. *Shuchah'*, שׁוּחָה, *a pit*; Sept. Ἀσχά.) A brother (some MSS. have *son*) of Chelub among the descendants of Judah (1 Chron. iv, 11). B.C. prob. ante 1612.

Shual. See FOX.

Shu'al (Heb. *Shuäl'*, שׁוּעָל, *a jackal*; Sept. in Chron. Σουάλ v. r. Σουλά and Σουδά; in Kings, Σωγάλ), the name of a man and of a region.

1. Third named of the eleven "sons" of Zophah, descendants of Asher (1 Chron. vii, 36). B.C. post 1612.

2. A district ("land of Shual") named only in 1 Sam. xiii, 17, to denote the direction taken by one of the three parties of marauders who issued from the Philistine camp at Michmash. Its connection with Ophrah (probably Taiyibeh) and the direction of the two other routes named in the passage make it pretty certain that the region in question lay north of Michmash. If, therefore, it be identical with the "land of Shalim" (1 Sam. ix, 4)—as is not impossible—we obtain the first and only clue yet obtained to Saul's journey in quest of the asses. The name *Shual* has not yet been identified in the

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neighborhood of Taiyibeh or elsewhere. It may have originated in the Hebrew signification of the word ("jackal"), in which case it would be appropriate enough to the wild desolate region east of Taiyibeh—a region containing a valley or ravine at no great distance from Taiyibeh which bore, and perhaps still bears, the name of "Hyænas." See ZEBOIM, VALLEY OF. Others (as Thenius, in *Exeg. Handb.*) derive the name from a different root, and interpret it as "hollow land."—Smith.

Shu'baël (Heb. *Shubaël'*, שׁוּבָאֵל, i. q. *Shebuel;* Sept. Σουβαήλ v. r. Σωβαήλ, etc.), the name of two Levites, both elsewhere called SHEBUEL (q. v.), namely, (*a*) a son of Gershom (1 Chron. xxiv, 20; comp. xxiii, 16; xxvi, 24); and (*b*) a son of Heman (1 Chron. xxv, 20; comp. ver. 4).

Shuck, JOHN LEWIS, a minister of the Baptist denomination, was born in Alexandria, D. C., Sept. 4, 1812. Having received an appointment as a missionary of the Baptist General Convention to labor among the Chinese, he reached the field of his labors—Macao—Sept. 17, 1836, where he remained until March 16, 1842, when he removed to Hong-Kong, and afterwards to Canton. Mr. Shuck returned to the United States in 1845, the year in which the separation took place between Northern and Southern Baptists. He was honorably dismissed from the Missionary Union, the name by which the Northern organization was known, and in 1846 became a missionary of the Southern Baptist Convention. By this society he was sent to labor among the Chinese of California. Having spent several years in this work, he returned East, and died at Barnwell Court-house, S. C., in October, 1863. (J. C. S.)

Shuckford, SAMUEL, a learned English divine, the time and place of whose birth are unknown. He was educated at Caius College, Cambridge, graduating in 1716. He became successively curate of Shelton, Norfolk, prebendary of Canterbury (1738), and rector of All-hallows, London. He died in 1754. He published a few occasional *Sermons* (Camb. 1723, 4to; 1724, 4to; 1734, 4to, and later); but he is principally known for his *History of the World, Sacred and Profane* (Lond. 1743, 4 vols. 8vo, and often since), intended to serve as an introduction to Prideaux's *Connection*, but he only lived to bring it down to the time of Joshua. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hook, *Eccles. Biog.* s. v.

Shu'ham (Heb. *Shucham'*, שׁוּחָם, perhaps *pit-digger* [Gesen.], or *humility* [Fürst]; Sept. Σαμέ v. r. Σαμειδή; Vulg. *Suham*), the son of Dan, and progenitor of a family named after himself (Numb. xxvi, 42); elsewhere (Gen. xli, 23) called HUSHIM (q. v.).

Shu'hamite (Heb. with the art. *hash-Shuchami'*, הַשּׁוּחָמִי, patronymic from *Shuham;* Sept. ὁ Σαμέ v. r. Σαμειδή), the descendants (numbering 4460 at the Eisode) of Shuham (q. v.) the son of Dan (Numb. xxvi, 42, 43).

Shu'hite (Heb. with the art. *hash-Shuchi'*, הַשּׁוּחִי, patronymic from *Shuah;* Sept. ὁ Σαυχαί v. r. Σαυχεί, Σαυχίτης, etc.), an ethnic appellative frequent in the book of Job (ii, 11; viii, 1; xviii, 1; xxv, 1; xlii, 9), but only as the epithet of one person, Bildad (q. v.). The local indications of the book of Job point to a region on the western side of Chaldæa, bordering on Arabia; and exactly in this locality, above Hit and on both sides of the Euphrates, are found, in the Assyrian inscriptions, the *Tsukhi*, a powerful people. It is probable that these were the Shuhites, and that, having been conquered by the Babylonian kings, they were counted by Ezekiel among the tribes of the Chaldæans. Having lost their independence, they ceased to be noticed; but it was no doubt from them that the country on the Euphrates immediately above Babylonia came to be designated as *Sohene*, a term applied to it in the Peutingerian Tables. The Shuhites appear to have been descendants of Abraham by Keturah (Gen. xxv, 2; 1 Chron. i, 32).—Smith. Others, however, think that *Saccæa* (Σακκαία), which Ptolemy (v, 14) places eastward of Batanæa, is more probably their representative. See ARABIA.

Shukra, in Hindû mythology, is the planet *Venus*, or the genius who governs and possesses it—a grandson of Brahaspadi, the planet Jupiter, and father of the beautiful Dewajani and a powerful Brahmin.

Shu'lamite (Heb. with the art. *hash-Shulammith'*, הַשּׁוּלַמִּית, i. e. *the Shulammitess;* Sept. ἡ Σουλαμῖτις v. r. Σουμανεῖτις, etc.; Vulg. *Sulamitis* and *Sunamitis*), one of the personages in the poem of Solomon's Song, who, although named only in one passage (vi, 13), is, according to most interpreters, the most prominent of all the characters, being no other than the bride herself. The name—after the analogy of Shunammite—denotes a woman belonging to a place called *Shulem*. The only place bearing that name of which we have any knowledge is Shunem itself, which, as far back as the 4th century, was so called (Euseb. *Onomast.* s. v.). On the theory that Shulammite and Shunammite are equivalent, some have supposed that the female in question who was the object of Solomon's passion was Abishag—the most lovely girl of her day, and at the time of David's death one of the most prominent persons at the court of Jerusalem. This would be equally appropriate whether Solomon were himself the author of the Song or it were written by another person whose object was to personate him accurately.—Smith. See SOLOMON. But this is abhorrent to the whole tenor of the Canticles, and is opposed to the Oriental usage with regard to the harem of a deceased king. See ABISHAG. It is far more reasonable to suppose that the title *the Shulammitess* was a poetical term applied to the bride in imitation of *Solomon's* name, as they are thus but masculine and feminine forms for "peaceful." See CANTICLES.

Shulchan Aruk. See KARO, JOSEPH.

Shultz, THOMAS, a Methodist Episcopal minister, was born in Hamburg, Germany, July 11, 1821. He came to New York with his parents in 1834, was licensed to preach in 1845, and employed to commence a mission at Bloomington, Ia. In 1846 he was admitted on trial in the Illinois Conference, and appointed to the Galena mission; in 1847 to the Beardstown mission; and in 1848 to Burlington, where he died March 20, 1848. See *Minutes of Annual Conferences*, iv, 285.

Shum. See GARLICK.

Shumah. See SHUMATHITE.

Shu'mathite (Heb. collective with the art. *hash-Shumathi'*, הַשְּׁמָתִי, a gentile or patronymic; Sept. Ἡσαμαθείμ; Vulg. *Semathei*), one of the four families who sprang from Kirjath-jearim (1 Chron. ii, 53); so called either as being colonists of a village named *Shumah* (שְׁמָה, *garlic* [Gesen.], or *valuation* [Fürst]), somewhere in that neighborhood, or as descendants from a man of that name; but in neither case is there any other trace of the origin or location.

Shu'nammite (Heb. with the art. *hash-Shunammith'*, הַשּׁוּנַמִּית [in 1 Kings ii, 22, the shorter form הַשּׁוּנַמִּית], *the Shunammitess;* Sept. ἡ Σωμανεῖτις v. r. Σουμανῖτις), a native of SHUNEM, as is plain from 2 Kings iv, 1. It is applied to two persons—Abishag, the nurse of king David (1 Kings i, 3, 15; ii, 17, 21, 22), and the nameless hostess of Elisha (2 Kings iv, 12, 25, 36). See Woodward, *Lectures on the Shunammite* (Lond. 1840). The modern representative of Shunem being *Solam*, some have suggested (as Gesenius, *Thesaur.* p. 1379 b), or positively affirmed (as Fürst, *Handwb.* ii, 422), that Shunammite is identical with *Shulammite* (Cant. vi, 13). But this lacks probability.

Shu'nem (Heb. *Shunem'*, שׁוּנֵם, *uneven place*

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[Fürst] from שָׁנַם, or perhaps [Gesen.] for שׁוּנִים, *two resting-places;* Sept. Σουνάμ or Σουνάν v. r. Σωνάμ or Σωμάν, etc.), one of the cities allotted to the tribe of Issachar (Josh. xix, 18; where it occurs between Chesulloth and Haphraim). It is mentioned on two occasions. First as the place of the Philistines' first encampment before the battle of Gilboa (1 Sam. xxviii, 4). Here it occurs in connec ion with Mount Gilboa and En-dor, and also, probably, with Jezreel (xxix, 1). Secondly, as the scene of Elisha's intercourse with the Shunammite woman and her son (2 Kings iv, 8). Here it is connected with adjacent corn-fields, and, more remotely, with Mount Carmel. It was, besides, the native place of Abishag, the attendant on king David (1 Kings i, 3), and, according to some, of Shulamith, the heroine of the poem or drama of "Solomon's Song." By Eusebius and Jerome (*Onomast.*) it is mentioned twice, under Σουβήμ and "Sunem," as five miles south of Mount Tabor, and then known as Sulem (Σουλήμ); and under "Sonam," as a village in Acrabattine, in the territory of Sebaste called Sanim. The latter of these two identifications probably refers to Sanûr, a well-known fortress some seven miles from Sebastiyeh and four from Arrabeh, a spot completely out of the circle of the associations which connect themselves with Shunem. The other has more in its favor, since—except for the distance from Mount Tabor, which is nearer eight Roman miles than five—it agrees with the position of the present *Solam* or *Sûlem*, a village on the south-west flank of Jebel Duhy (the so-called "Little Hermon"), three miles north of Jezreel, five from Gilboa (J. Fukua), full in view of the sacred spot on Mount Carmel, and situated in the midst of the finest corn-fields in the world. It is named as *Salem* by the Jewish traveller Hap-Parchi (Asher, *Benjamin*, ii, 431). It had then its spring, without which the Philistines would certainly not have chosen it for their encampment. Now, according to the notice of Dr. Robinson (*Researches*, ii, 324), the spring of the village is but a poor one. The change of the *n* in the ancient name to *l* in the modern one is the reverse of that which has taken place in Zerin (Jezreel) and Beitin (Bethel).—Smith. There is nothing specially to mark an ancient site in Sûlem, for it is only a mud hamlet with cactus-bushes. West of the houses there is a beautiful garden, cool and shady, of lemon-trees, watered by a little rivulet; and in the village are a fountain and trough (Conder, *Tent Work in Palestine*, i, 123).

Shu'ni (Heb. *Shuni'*, שׁוּנִי, *quiet* [Gesen.], or *fortunate* [Fürst]; Sept. Σουνί v. r. Σαυνίς), third named of the seven sons of Gad (Gen. xlvi, 16), and progenitor of a family named after him (Numb. xxvi, 15). B.C. 1874.

Shu'nite (Heb. collectively with the art. *hash-Shuni'*, הַשּׁוּנִי, patronymic from *Shuni;* Sept. ὁ Σουνεί v. r. Σοΐν; A. V. "the Shunites"), a designation of the posterity of SHUNI (q. v.) the son of Gad (Numb. xxvi, 15).

Shunk, MICHAEL, a minister of the Methodist Episcopal Church, was born at Berlin, Somerset Co., Pa., about 1808, and converted at Masontown, Pa., in his twentieth year. He was received into the Illinois Conference in 1837, and was effective until 1870. From that time he was on the supernumerary and superannuated lists until his death, in Jacksonville, Ill., Sept. 1, 1876. "He was a scriptural, sensible, and practical preacher and a faithful pastor." See *Minutes of Annual Conferences*, 1876, p. 144.

Shu'pham, or rather SHEPHU'PHAM (Heb. *Shephupham'*, שְׁפוּפָם, probably for שִׁפְמִים, *an adder;* Sept. Σωφάν v. r. Ὀφάμ), a son of Benjamin, and head of a family of the same name (Numb. xxvi, 39); doubtless the same elsewhere (1 Chron. viii, 5) called SHEPHUPHAN (q. v.), etc.

Shu'phamite (Heb. collectively with the art. *hash-Shuphami'*, הַשּׁוּפָמִי, patronymic from *Shephupham;* Sept. ὁ Σωφανί v. r. Ὀφαμί; A. V. "Shuphamites"), the designation (Numb. xxvi, 39) of the family of Shephupham ("A. V. Shuphan"), or Shephuphan, the son of Benjamin (1 Chron. viii, 5). See SHUPPIM.

Shup'pim (Heb. *Shuppim'*, שֻׁפָּם, or [1 Chron. vii, 15] שֻׁפִּים, prob. *serpents* [Gesen.], or a contraction for *Shephupham;* Sept. Σαφφίν, v. r. Σαφείμ, Μαμφείν, etc.), the name of two persons.

1. In 1 Chron. vii, 12, "Shuppim and Huppim, the children of Ir," are reckoned among the posterity of Benjamin. B.C. 1856. Ir is, by some, thought to be the same as Iri the son of Bela the son of Benjamin, and in that case Shuppim would be the great-grandson of Benjamin. In Numb. xxvi, 39 he and his brother are called *Shupham* and Hupham, while in 1 Chron. viii, 5 they appear as *Shephupham* and Huram, sons of Bela, and in Gen. xlvi, 21 as *Muppim* and Huppim, sons of Benjamin. To avoid the difficulty of supposing that Benjamin had a great-grandson at the time he went down to Egypt, lord A. Hervey conjectures that Shuppim, or Shephuphan, was a son of Benjamin, whose family was reckoned with that of Ir, or Iri. But this is arbitrary and unnecessary, as the date is that of Jacob's death. As he is elsewhere (1 Chron. v, 15) similarly mentioned as the brother of Huphan or Huppim, who was a son of Becher and grandson of Benjamin, he must have been such likewise. See BENJAMIN; JACOB.

2. A Levite of the family either of Kohath or Merari who, together with Hosah, had charge of the Temple-gate Shallecheth, in accordance with an arrangement originally instituted by David (1 Chron. xxvi, 16). B.C. 1013.

Shur (Heb. *Shûr*, שׁוּר; Sept. Σούρ; Vulg. *Sur*), a place just without the eastern border of Egypt. Its name, if Hebrew or Arabic, signifies "a wall;" and there can be little doubt that it is of Shemitic origin from the position of the place. The Sept. seems to have thus interpreted it, if we may judge from the obscure rendering of 1 Sam. xxvii, 8, where it must be remarked the extraordinary form Γελαμψούρ is found. This word is evidently a transcription of the words מִצְּלָם . . . שׁוּרָה, the former, save the initial particle, not being translated. The Targums of Onkelos and Jonathan interpret Shur by *Chagara* (חגרא), and Josephus by *Pelusium* (Πηλούσιον [*Ant.* vi, 7, 3]); but the latter was called Sin by the Hebrews.

Shur is first mentioned in the narrative of Hagar's flight from Sarah. Abraham was then in southernmost Palestine, and when Hagar fled she was found by an angel "by the fountain in the way to Shur" (Gen. xvi, 7). Probably she was endeavoring to return to Egypt, the country of her birth—she may not have been a pure Egyptian—and had reached a well in the inland caravan route. Abraham afterwards "dwelled between Kadesh and Shur, and sojourned in Gerar" (xx, 1). From this it would seem either that Shur lay in the territory of the Philistines of Gerar, or that this pastoral tribe wandered in a region extending from Kadesh to Shur. See GERAR. In neither case can we ascertain the position of Shur. The first clear indication of this occurs in the account of Ishmael's posterity: "And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest towards Assyria" (xxv, 18). With this should be compared the mention of the extent of the Amalekitish territory given in this passage. "And Saul smote the Amalekites from Havilah [until] thou comest to Shur, that [is] over against Egypt" (1 Sam. xv, 7). It is also important to notice that the Geshurites, Gezrites, and Amalekites, whom David smote, are described as "from an ancient period the inhabitants of the land, as thou comest to Shur, even unto the land of Egypt" (xxvii, 8). The Wilderness of Shur was entered by the Israelites after they had crossed the Red Sea (Exod. xv, 22, 23). It was also called the Wilderness of *Etham* (Numb.

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xxxiii, 8). The first passage presents one difficulty, upon which the Sept. and Vulg. throw no light, in the mention of Assyria. If, however, we compare it with later places, we find בֹּאָהּ אַשּׁוּרָה here remarkably like בִּיאָךְ שׁוּרָה in 1 Sam. xxvii, 8, and בִּיאָךְ שׁוּר in xv, 7, as if the same phrase had been originally found in the first as a gloss; but it may have been there transposed, and have originally followed the mention of Havilah. In the notices of the Amalekitish and Ishmaelitish region, in which the latter succeeded the former, there can be no question that a strip of Northern Arabia is intended, stretching from the Isthmus of Suez towards, and probably to, the Persian Gulf. The name of the wilderness may perhaps indicate a somewhat southern position. Shur may thus have been a fortified town east of the ancient head of the Red Sea, but in the hands of the Arabs, or at one time the Philistines, not of the Egyptians. From its being spoken of as a limit, it was probably the last Arabian town before entering Egypt. The hieroglyphic inscriptions have not been found to throw any light upon this question. The *Shara* or *Shala* mentioned in them is an important country, perhaps Syria.—Smith.

According to recent authorities the "Wilderness of Shur" is substantially identical with the modern desert *el-Jifar*, which extends between the Red Sea and the Mediterranean from Pelusium to the south-west borders of Palestine (Rosenmüller, *Alterth.* iii, 241 sq.). It consists of white shifting sand (yet see Schubert, ii, 273), has very little signs of habitations, and is some seven days' journey across. The simple word Shur evidently designates, in general, a high ridge running north and south in the form of a high wall, according to the meaning of the word *before*, i. e. on the east side of Egypt (Gen. xxv, 18; Exod. xv, 22). This can be no other than the high range to the east of Suez, the continuation of the great chain of Jebel et-Tih northward towards the Mediterranean, forming a sharp ridge or a high *wall* as seen from a distance east and west, and a grand barrier on the east side of Egypt and to the west of the great plain in the interior of the wilderness called Desert et-Tih. There is no other range whatever of the kind between Egypt and the interior of the wilderness (see Palmer, *Desert of the Exodus*, p. 44). This must be, therefore, the Wilderness of Shur. It is called by the Egyptians, and those who live to the west of it, *Jebel er-Rahah*, or the Mountain of Rahah. But (according to some travellers) by the Arabs of the interior of the wilderness, on the east side of the range, it is called *Jebel es-Sûr*, or the Mountain of Shur.

Shuriasawarnen, in Hindû mythology, is a devotee now living, who is destined to become the ruler of the great age which shall follow upon the present, over which Vaivassada presides. In that age Vishnu will appear in his tenth Avatar.—Vollmer, *Wörterb. d. Mythol.* s. v.

Shurtleff, William, a Congregational minister of Portsmouth, N. H., who died in 1747, aged about sixty. He published a number of *Sermons* and two or three religious pamphlets (1726-41). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Shurtliff, Asaph, a minister of the Methodist Episcopal Church, came from Canada while yet a young man, and settled in Easton, Washington Co., N. Y. There he united with the Church, and was for many years an active and useful local preacher. In 1853 he was received into the Troy Conference, and served as a travelling preacher for eleven years. In 1864 he took a supernumerary relation, in which, and that of a superannuate, he continued until his death, in Easton, N. Y., Feb. 3, 1873. See *Minutes of Annual Conferences*, 1873, p. 68.

Shushan. See Lily.

Shu'shan (Heb. *Shushan'*, שׁוּשַׁן; Sept. Σουσάν and Σοῦσα; Vulg. *Susa*), or Susa, one of the most important towns in the East, in which the kings of Persia had their winter residence (Dan. viii, 2; Neh. i, 1; Esth. i, 2, 5). It is said to have received its name from the abundance of the lily (*Shushân*, or *Shushânah*) in its neighborhood (Athen. xii, 513). (In the following account we chiefly follow that found in Smith's *Dict. of the Bible.*)

I. *History.*—Susa was originally the capital of the country called in Scripture Elam, and by the classical writers sometimes Cissia (Κασσία), sometimes Susis or Susiana. See Elam. Its foundation is thought to date from a time anterior to Chedorlaomer, as the remains found on the site have often a character of very high antiquity. The first distinct mention of the town that has been as yet found is in the inscriptions of Asshur-bani-pal, the son and successor of Esar-haddon, who states that he took the place, and exhibits a ground-plan of it upon his sculptures (Layard, *Nin. and Bab.* p. 452, 453). The date of this monument is about B.C. 660. We next find Susa in the possession of the Babylonians, to whom Elam had probably passed at the division of the Assyrian empire made by Cyaxares and Nabopolassar. In the last year of Belshazzar (B.C. 536), Daniel, while still a Babylonian subject, is there on the king's business, and "at Shushan in the palace" sees his famous vision of the ram and he-goat (Dan. viii, 2). The conquest of Babylon by Cyrus transferred Susa to the Persian dominion; and it was not long before the Achæmenian princes determined to make it the capital of their whole empire and the chief place of their own residence. According to some writers (Xenoph. *Cyrop.* viii, 6, 22; Strabo, xv, 3, 2), the change was made by Cyrus; according to others (Ctesias, *Pers. Exc.* 9; Herod. iii, 30, 65, 70), it had at any rate taken place before the death of Cambyses; but, according to the evidence of the place itself and of the other Achæmenian monuments, it would seem most probable that the transfer was really the work of Darius Hystaspis, who is found to have been (as Pliny says, *H. N.* vi, 27) the founder of the great palace there—the building so graphically described in the book of Esther (i, 5, 6). The reasons which induced the change are tolerably apparent. After the conquest of Babylonia and Egypt, the western provinces of the empire had become by far the most important, and the court could no longer be conveniently fixed east of Zagros, either at Ecbatana (Hamadân) or at Pasargadæ (Murgaub), which were cut off from the Mesopotamian plain by the difficulty of the passes for fully one half of the year. Not only were the passes difficult, but they were in the possession of semi-independent tribes, who levied a toll on all passengers, even the Persian kings themselves (Strabo, xv, 3, 4). It was necessary to find a capital west of the mountains, and here Babylon and Susa presented themselves, each with its peculiar advantages. Darius probably preferred Susa, first, on account of its vicinity to Persia (ibid. xv, 3, 2); secondly, because it was cooler than Babylon, being nearer the mountain-chain; and, thirdly, because of the excellence of the water there (*Geograph. Journ.* ix, 70). Susa accordingly became the metropolis of Persia, and is recognised as such by Æschylus (*Pers.* 16, 124, etc.), Herodotus (v, 25, 49, etc.), Ctesias (*Pers. Exc.* passim), Strabo (xv, 3, 2), and almost all the best writers. The court must have resided there during the greater part of the year, only quitting it regularly for Ecbatana or Persepolis in the height of summer, and perhaps sometimes leaving it for Babylon in the depth of winter (see Rawlinson, *Herod.* iii, 256). Susa retained its pre-eminence to the period of the Macedonian conquest, when Alexander found there above twelve millions sterling and all the regalia of the Great King (Arrian, *Exp. Alex.* iii, 16). After this it declined. The preference of Alexander for Babylon caused the neglect of Susa by his successors, none of whom ever made it their capital city. We hear of it once only in their wars, when it falls into the power of Antigonus (B.C. 315), who obtains treasure

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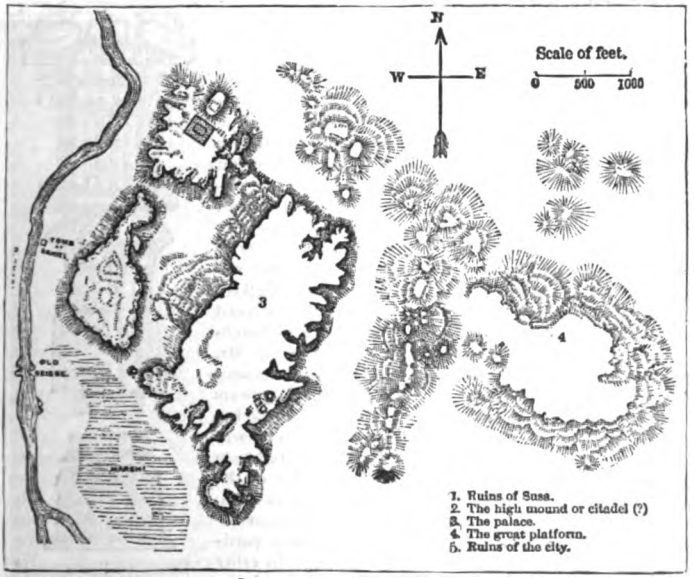
there to the amount of three millions and a half sterling (Diod. Sic. xix, 48, 7). Nearly a century later (B.C. 221) Susa was attacked by Molo in his rebellion against Antiochus the Great. He took the town, but failed in his attempt upon the citadel (Polyb. v, 48, 14). We hear of it again at the time of the Arabian conquest of Persia, when it was bravely defended by Hormuzan (Loftus, *Chaldæa and Susiana*, p. 344).

II. *Position, etc.*—A good deal of uncertainty has existed concerning the position of Susa. While most historians and comparative geographers (Rennel, *Geog. of Herodotus;* Kinneir, *Mem. Pers. Empire;* Porter [K.], *Travels*, ii. 4, 11; Ritter, *Erdkunde Asiens*, ix, 294; *Pictorial Bible*, on Dan. viii, 2) have inclined to identify it with the modern *Sus*, or *Shush*, which is in lat. 32° 10′, long. 48° 26′ east from Greenwich, between the Shapur and the river of Dizful, there have not been wanting some (Vincent, *Commerce and Navig. of the Ancients;* Von Hammer, in *Mem. of the Geog. Soc. of Paris*, ii, 320 sq., 333 sq.) to maintain the rival claims of *Shuster*, which is situated on the left bank of the Kuran, more than half a degree farther to the eastward. A third candidate for the honor has even been started, and it has been maintained with much learning and ingenuity that *Susan*, on the right bank of the same stream, fifty or sixty miles above Shuster, is, if not the Susa of the Greeks and Romans, at any rate the Shushan of Scripture (*Geogr. Journ.* ix, 85). But a careful examination of these several spots has finally caused a general acquiescence in the belief that Sus alone is entitled to the honor of representing at once the scriptural Shushan and the Susa of the classical writers (see Loftus, *Chaldæa and Susiana*, p. 338; Smith, *Dict. of Geog.* s. v.; Rawlinson, *Herod.* iii, 254). The difficulties caused by the seemingly confused accounts of the ancient writers, of whom some place Susa on the Choaspes (Herod. v, 49, 52; Strabo, xv, 3, 4; Q. Curt. v, 2), some on the Eulæus (Arrian, *Exp. Al.* vii, 7; Ptolem. vi, 3; Pliny, *H. N.* vi, 27), have been removed by a careful survey of the ground; and it thus appears that the Choaspes (Kerkhah) originally bifurcated at Pai Pul, twenty miles above Susa, the right arm keeping its present course, while the left flowed a little to the *east* of Sus, and, absorbing the Shapur about twelve miles below the ruins, flowed on somewhat east of south and joined the Karûn (Pasitigris) at Ahwaz. The left branch of the Choaspes was sometimes called by that name, but more properly bore the appellation of Eulæus (Ulai of Daniel). Susa thus lay between the two streams of the Eulæus and the Shapur, the latter of which, being probably joined to the Eulæus by canals, was reckoned a part of it; and hence Pliny says that the Eulæus *surrounded* the citadel of Susa (*loc. cit.*). At the distance of a few miles east and west of the city were two other streams—the Coprates, or river of Dizful, and the right arm of the Choaspes (the modern Kerkhah). Thus the country about Susa was most abundantly watered; and hence the luxuriance and fertility remarked alike by ancient and modern authors (Athen. xii, 513; *Geograph. Journ.* ix, 71). The Kerkhah water was, moreover, regarded as of peculiar excellence; it was the only water drunk by the Great King, and was always carried with him on his journeys and foreign expeditions (Herod. i, 188; Plutarch, *De Exil.* ii, 601, D; Athen. *Deipn.* ii, 171, etc.). Even at the present day it is celebrated for its lightness and purity, and the natives prize it above that of almost all other streams (*Geogr. Journ.* ix, 70, 89).

On this site there are extensive ruins, stretching, perhaps, twelve miles from one extremity to the other, and consisting, like the other ruins of this region, of hillocks of earth and rubbish covered with broken pieces of brick and colored tile. At the foot of these mounds is the so-called Tomb of Daniel, a small building erected on the spot where the remains of that prophet are locally believed to rest. It is apparently modern; yet nothing but the belief that this was the site of the prophet's sepulchre could have led to its being built in the place where it stands (Malcolm, *Hist. of Persia*, i, 255, 256); and it may be added that such identifications are of far more value in these parts, where occasion for them is rare, than among the crowded "holy places" of Palestine. The city of Shus is now a gloomy wilderness infested by lions, hyenas, and other beasts of prey.

III. *General Description of the Ruins.*—The ruins of Susa cover a space about 6000 feet long from east to west, by 4500 feet broad from north to south. The circumference of the whole, exclusive of outlying and comparatively insignificant mounds, is about three miles. According to Mr. Loftus, "the principal existing remains consist of four spacious artificial platforms distinctly separate from each other. Of these the western mound is the smallest in superficial extent, but considerably the most lofty and important. . . . Its highest point is 119 feet above the level of the Shaour (Shapur). In form it is an irregular obtuse-angled triangle, with its corners rounded off and its base facing nearly due east. It is apparently constructed of earth, gravel, and sun-dried brick, sections being exposed in numerous ravines produced by the rains of winter. The sides are so perpendicular as to be inaccessible to a horseman except at three places. The measurement round the summit is about 2850 feet. In the centre is a deep, circular depression, probably a large court, surrounded by elevated piles of buildings, the fall of which has given the present configuration to the surface. Here and there are exposed in the ravines traces of brick walls which show that the present elevation of the mound has been attained by much subsequent superposition" (*Chaldæa and Susiana*, p. 343). Mr. Loftus regards this mound



Plan of the Ruins of Susa.

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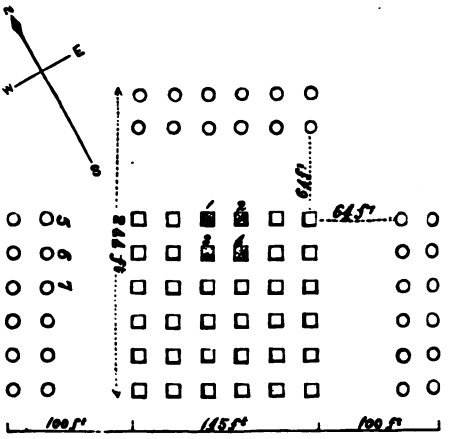
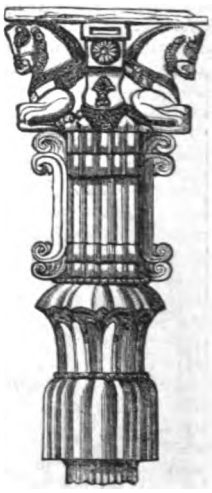
as indubitably the remains of the famous citadel (*ἄκρα* or *ἀκρόπολις*) of Susa so frequently mentioned by the ancient writers (Herod. iii, 68; Polyb. v, 48, 14; Strabo, xv, 3, 2; Arrian, *Exp. Al.* iii, 16, etc.). "Separated from the citadel on the west by a channel or ravine, the bottom of which is on a level with the external desert, is the great central platform, covering upwards of sixty acres (No. 3 on the plan). The highest point is on the south side, where it presents generally a perpendicular escarpment to the plain and rises to an elevation of about 70 feet; on the east and north it does not exceed 40 or 50 feet. The east face measures 3000 feet in length. Enormous ravines penetrate to the very heart of the mound" (Loftus, p. 345). The third platform (No. 2 on the plan) lies towards the north and is "a considerable square mass," about 1000 feet each way. It abuts on the central platform at its north-western extremity, but is separated from it by "a slight hollow," which was, perhaps, an ancient roadway (*ibid.*). These three mounds form together a lozenge-shaped mass, 4500 feet long and nearly 3000 feet broad, pointing in its longer direction a little west of north. East of them is the fourth platform, which is very extensive, but of much lower elevation than the rest (No. 4 on the plan). Its plan is very irregular: in its dimensions it about equals all the rest of the ruins put together. Beyond this eastern platform a number of low mounds are traceable, extending nearly to the Dizful river; but there are no remains of walls in any direction, and no marks of any buildings west of the Shapur. All the ruins are contained within a circumference of about seven miles (*Geograph. Journ.* ix, 71). See Plumptre, *Bible Educator*, iii, 105.

IV. *Architectural Character.*—The explorations undertaken by general, now Sir Fenwick, Williams of Kars in the mounds at Susa, in the year 1851, resulted in the discovery of the bases of three columns, marked 5, 6, 7 on the following plan. These were found to be twenty-seven feet six inches apart from centre to centre; and as they were very similar to the bases of the great hall known popularly as the Chel Minar at Persepolis, it was assumed that another row would be found at a like distance inwards. Holes were accordingly dug, and afterwards trenches driven, without any successful result, as it happened to be on the spot where the walls originally stood, and where no columns, consequently, could have existed. Had any trustworthy restoration of the Persepolitan hall been published at that time, the mistake would have been avoided; but as none then existed, the opportunity was nearly lost for our becoming acquainted with one of the most interesting ruins connected with Bible history which now exist out of Syria. Fortunately, in the following year Mr. Loftus resumed the excavations with more success, and ascertained the position of all the seventy-two columns of which the original building was composed. Only one base had been entirely removed, and as that was in the midst of the central phalanx its absence threw no doubt on any part of the arrangement. On the bases of four of the columns thus uncovered (shaded darker on the plan, and numbered 1, 2, 3, 4) were found trilingual inscriptions in the languages adopted by the Achæmenian kings at Behistun and elsewhere, but all were so much injured by the fall of the superincumbent mass that not one was complete, and, unfortunately, the Persian text, which could have been read with most certainty, was the least perfect of any. Notwithstanding this, Mr. Edwin Norris, with his usual ingenuity, by a careful comparison of the whole, made out the meaning of the first part certainly, of the latter half with very tolerable precision. As this inscription contains nearly all we know of the history of this building, we quote it entire from *Journ. As. Soc.* xv, 162: "Says Artaxerxes (Mnemon), the great king, the king of kings, the king of the country, the king of the earth, the son of king Darius—Darius was the son of king Artaxerxes—Artaxerxes was the son of Xerxes—Xerxes was the son of king Darius—Darius was the son of Hystaspes the Achæmenian—Darius my ancestor anciently built this temple, and afterwards it was repaired by Artaxerxes my grandfather. By the aid of Ormazd I placed the effigies of Tanaites and Mithra in this temple. May Ormazd, Tanaites, and Mithra protect me, with the other gods, and all that I have done."



Plan of the Great Palace at Susa.

The bases uncovered by Mr. Loftus were arranged as on the second plan above, and, most fortunately, it is found on examination that the building was an exact counterpart of the celebrated Chel Minar at Persepolis. They are, in fact, more like each other than almost any other two buildings of antiquity, and consequently what is wanting in the one may safely be supplied from the other, if it exists there. Their age is nearly the same, that at Susa having been commenced by Darius Hystaspis, that at Persepolis—if one may trust the inscription on its staircase (*Journ. As. Soc.* x, 326)—was built entirely by Xerxes. Their dimensions are practically identical, the width of that at Susa, according to Mr. Loftus, being 345 feet, the depth north and south 244. The corresponding dimensions at Persepolis, according to Flandin and Coste's survey, are 357.6 by 254.6, or from 10 to 12 feet in excess; but the difference may arise as much from imperfect surveying as from any real discrepancy. The number of columns and their arrangement are identical in the two buildings, and the details of the architecture are practically the same so far as they can be made out. But as no pillar is standing at Susa, and no capital was found entire or nearly so, it is not easy to feel quite sure that the annexed restoration is in all respects correct. It is reduced from one made by Mr. Churchill, who accompanied Mr. Loftus in his explorations. If it be correct, it appears that the great difference between the two buildings was that double bull capitals were used in the interior of the central square hall at Susa, while their use was appropriately confined to the porticos at Persepolis. In other respects the height of the


Restored Elevation of Capital at Susa.

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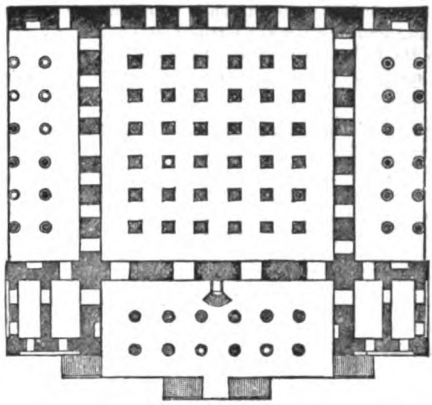
capital, which measures 28 feet, is very nearly the same, but it is fuller, and looks somewhat too heavy for the shaft that supports it. This defect was to a great extent corrected at Persepolis, and may have arisen from those at Susa being the first translation of the Ninevite wooden original into stone architecture. The pillars at Persepolis vary from 60 to 67 feet in height, and we may therefore assume that those at Susa were nearly the same. No trace of the walls which enclosed these pillars was detected at Susa, from which Mr. Loftus assumes, somewhat too hastily, that none existed. As, however, he could not make out the traces of the walls of any other of the numerous buildings which he admits once existed in these mounds, we ought not to be surprised at his not finding them in this instance.

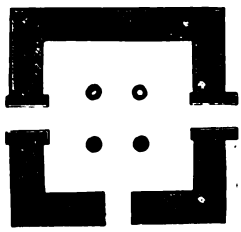
Fortunately, at Persepolis sufficient remains still exist to enable us to supply this hiatus, though there also sun-burnt brick was too much used for the walls, and if it were not that the jambs of the doors and windows were generally of stone, we should be as much at a loss there as at Susa. The annexed wood-cut, representing the plan of the hall at Persepolis, is restored from data so complete as scarcely to admit of doubt with regard to any part, and will suffice to explain the arrangement of both (see Fergusson, *The Palaces of Nineveh and Persepolis Restored* [Lond. 1851]). Both buildings consisted of a central hall, as nearly as may be 200 feet square, and consequently, so far as we know, the largest interior of the ancient world, with the single exception of the great hall at Karnak, which covers 58,300 square feet, while this only extends to 40,000. Both the Persian halls are supported by 36 columns, upwards of 60 feet in height, and spaced equidistant from one another at about 27 feet 6 inches from centre to centre. On the exterior of this, separated from it by walls 18 feet in thickness, were three great porches, each measuring 200 feet in width by 65 in depth, and supported by 12 columns whose axes were coincident with those of the interior. These were, beyond doubt, the great audience halls of the palace, and served the same purposes as the House of the Forest of Lebanon in Solomon's palace, though its dimensions were somewhat different—150 feet by 75. These porches were also identical, so far as use and arrangement go, with the throne-rooms in the palaces of Delhi or Agra, or those which are used at this day in the palace at Ispahan. The western porch would be appropriate to morning ceremonials, the eastern to those of the afternoon. There was no porch, as we might expect in that climate, to the south, but the principal one, both at Susa and Persepolis, was that which faced the north with a slight inclination towards the east. It was the throne-room *par excellence* of the palace, and an inspection of the plan will show how easily, by the arrangement of the stairs, a whole army of courtiers or of tribute-bearers could file before the king without confusion or inconvenience. The bassi-rilievi in the stairs at Persepolis in fact represent permanently the procession which on great festivals took place upon their steps; and a similar arrangement of stairs was no doubt to be found at Susa when the palace was entire. It is by no means so clear to what use the central hall was appropriated. The inscription quoted above would lead us to suppose that it was a temple, properly so called, but the sacred and the secular functions of the Persian kings were so intimately blended together that it is impossible for us to draw a line anywhere, or to say how far "temple cella" or "palace hall" would be a correct designation for this part of the building. It probably was used for all great semi-religious ceremonies, such as the coronation or enthronization of the king, at such ceremonies as returning thanks or making offerings to the gods for victories—for any purpose, in fact, requiring more than usual state or solemnity; but there seems no reason to suppose it ever was used for purely festal or convivial purposes, for which it is singularly ill suited.

From what we know of the buildings at Persepolis,



Restored Plan of Great Hall of Xerxes at Persepolis. (Scale 100 feet to an inch.)

we may assert, almost with certainty, that the "King's Gate," where Mordecai sat (Esth. ii, 21), and where so many of the transactions of the book of Esther took place, was a square hall (see cut below), measuring probably a little more than 100 feet each way, and with its roof supported by four pillars in the centre, and that this stood at a distance of about 150 or 200 feet from the front of the northern portico, where its remains will probably now be found when looked for. We may also be tolerably certain that the inner court, where Esther appeared to implore the king's favor (Esth. v, 1), was the space between the northern portico and this square building, the outer court being the space between the "King's Gate" and the northern terrace wall. We may also predicate with tolerable certainty that the "Royal House" (i, 9) and the "House of the Women" (ii, 9, 11) were situated behind this great hall to the southward, or between it and the citadel, and had a direct communication with it either by means of a bridge over the ravine, or a covered way underground, most probably the former. There seems also no reasonable doubt that it was in front of one of the lateral porticos of this building that king Ahasuerus (Xerxes) "made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the *court of the garden of the king's palace;* where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver upon a pavement of red, and blue, and white, and black marble" (Esth. i, 5, 6). From this it is evident that the feast took place, not in the interior of any hall, but out of doors, in tents erected in one of the courts of the palace, such as we may easily fancy existed in front of either the eastern or the western porch of the great central building.



Restored Plan of the "King's Gate" at Palace of Persepolis. (Scale 100 feet to an inch.)

The whole of this great group of buildings was raised on an artificial mound, nearly square in plan, measuring about 1000 feet each way, and rising to a height apparently of 50 or 60 feet above the plain. As the principal building must, like those at Persepolis, have had a *talar*, or raised platform [see TEMPLE], above its roof, its height could not have been less than 100 or 120 feet, and its elevation above the plain must consequently have been 170 or 200 feet. It would be difficult to conceive anything much grander in an architectural point of view than such a building, rising to such a height out of a group of subordinate palace-buildings, interspersed with

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trees and shrubs, and the whole based on such a terrace, rising from the flat but fertile plains that are watered by the Eulæus at its base. See PERSIA.

Shu'shan-e'duth (Heb. *Shushan' Eduth'*, שׁוּשַׁן עֵדוּת), an expression occurring in the phrase "To the chief musician upon Shushan-eduth," which is plainly a musical direction, whatever else may be obscure about it (Psa. lx, title). In Psa. lxxx we have the fuller phrase SHOSHANNIM-EDUTH, of which Rödiger regards Shushan-eduth as an abbreviation (Gesenius, *Thesaur.* p. 1385). As it now stands it denotes *the lily of testimony*, and possibly contains the first words of some psalm to the melody of which that to which it was prefixed was sung; and the preposition עַל, *'al* (A. V. "upon") would then signify "after, in the manner of," indicating to the conductor of the Temple choir the air which he was to follow. The Sept. and Vulg. appear to have read עַל־הַשְּׁגִרִים, for they render τοῖς ἀλλοιωθησομένοις and *pro his qui immutabuntur* respectively. In the Sept. עֵדוּת, *edúth*, becomes עוֹד, *'ód*, *ĕτι*. There does not appear to be much support for the view taken by some (as by Joel Bril) that Shushan-eduth is a musical instrument, so called from its resemblance to a lily in shape (Simonis), or from having lily-shaped ornaments upon it, or from its six (*shésh*) strings. Fürst, in consistency with his theory with respect to the titles of the Psalms, regards Shushan-eduth as the name of one of the twenty-four divisions of singers appointed by David, so called after a bandmaster, Shushan, and having its headquarters at Eduth, which he conjectures may be the same as Adithaim in Josh. xv, 36 (*Handwb.* s. v.). As a conjecture this is certainly ingenious, but it has the disadvantage of introducing as many difficulties as it removes. Simonis (*Lex.* s. v.) connects *edúth* with the Arabic *'úd*, a lute, or kind of guitar played with a plectrum, and considers it to be the melody produced by this instrument; so that in his view Shushan-eduth indicates that the lily-shaped cymbals were to be accompanied with playing on the lute. Gesenius proposes to render *edúth* a "revelation," and hence a psalm or song revealed; but there seems no reason why we should depart from the usual meaning as above given, and we may therefore regard the words in question as a fragment of an old psalm or melody, the same in character as Aijeleth Shahar and others, which contained a direction to the leader of the choir.—Smith. See PSALMS.

Shushan Gate OF THE TEMPLE AT JERUSALEM (שׁוּשָׁן חֲבִירוֹת, Mishna, *Chelim*, xvii, 9) was located in the eastern outer wall, being the only entrance on that side. We should naturally identify it with the present *Golden Gate*, which is evidently a Herodian structure; but this can hardly be done, as it lay in a direct line with the interior gates. See TEMPLE.

Shute, Daniel, D.D., a Unitarian minister, was born at Malden, Mass., July 19, 1722. He entered Harvard College in 1739, and graduated in 1743. In September, 1746, he accepted a call to the Third (now Second) Church in Hingham, Mass., and was ordained its pastor Dec. 10, 1746. In both the French and Revolutionary wars Mr. Shute entered warmly into the feelings of the people. In 1758 he was appointed by Gov. Pownall chaplain of Col. Joseph Williams's regiment. In 1780 he was chosen delegate to the convention to frame a constitution for the state, and in 1788 he was associated with Gen. Lincoln to represent the town in the convention of Massachusetts which ratified the Constitution of the United States. Dr. Shute relinquished his public labors in March, 1799, retaining his pastoral relation till his decease, but giving up his salary. He died Aug. 30, 1802. Dr. Shute published three *Sermons* (1767, '68, '87). See Sprague, *Annals of the Amer. Pulpit*, viii, 18.

Shute, Josias, rector of St. Mary Woolnoth, London. He suffered during the civil wars for his attachment to Charles I, and was made archdeacon of Colchester in 1642, but died the same year. After his death appeared *Ten Sermons* (Lond. 1644, 4to):—*Judgment, or The Plague of Frogs Inflicted, Sermons*, etc. (1645, 4to):—*Sarah and Hagar, or Gen. xvii Opened in Nineteen Sermons* (1649, fol.). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Shu'thalhite (Heb. collectively with the art. *hash-Shuthalchi'*, הַשֻּׁתַלְחִי, patronymic from *Shuthelah*; Sept. ὁ Σουθαλαΐ v. r. Σουταλαεί and Θουσαλαΐ), a designation of the descendants of SHUTHELAH (q. v.), the son of Ephraim (Numb. xxvi, 35).

Shu'thelah (Heb. *Shuthe'lach*, שׁוּתֶלַח, perhaps *noise of breaking* [Gesenius], or *setting* [i. e. son] *of Shelach* [Fürst], or *fresh plant* [Mühlau]; Sept. in Numb. Σουθαλα or Σουταλά v. r. Θουσαλά or Θωσουσαλά, in Chron. Σωθαλά v. r. Σωθαλέ and Σωθαλαΐ), the name of two Ephraimites.

1. First named of the three sons of Ephraim, but not father of Eran (Numb. xxvi, 35, 36), through whom he became the progenitor of a family that bore both their names (1 Chron. vii, 20). B.C. post 1856 and ante 1802. See BERED.

2. A descendant of the preceding, being the son of Zabad and the father of Ezer and Elead (1 Chron. vii, 21). B.C. apparently post 1618.

Shuttle. See WEAVER.

Shuttleworth, PHILIP NICHOLAS, D.D., an English clergyman, was born at Kirkham, Lancashire, in 1782. He was educated at Winchester, and thence elected scholar of New College, Oxford, in 1800. He became rector of Foxley, Wiltshire, in 1824; tutor of his college, and in 1820 proctor of Oxford; warden of New College in 1822, bishop of Chichester in 1840. He died in 1842. His published works consist of *Sermons on some of the Leading Principles of Christianity* (Lond. 2 vols. 8vo; vol. i, 1827; 2d ed. 1829; vol. ii, 1834; 3d ed. of both, 1840, 2 vols. 8vo):—*Paraphrastic Translation of the Apostolical Epistles* (Oxf. 1829, 8vo; 5th ed. 1854):—*Consistency of the Whole Scheme of Revelation*, etc. (Lond. 1832, 12mo):—*Sermons before the University of Oxford* (ibid. 1840, sm. 8vo). See Darling, *Cyclop. Bibliog.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Si'a (Heb. *Siá*, סִיעָא, *congregation*; Sept. Σιαΐά v. r. 'Ασουία, etc.), one of the family heads of the Nethinim whose "children" returned from the captivity with Zerubbabel (Neh. vii. 47). B.C. ante 536. In the parallel passage (Ezra ii, 44) the name is written SIAHA (q. v.).

Si'aha (Heb. *Siahá*, סִיעָהָא, *congregation*; Sept. Σιαά v. r. 'Ασαά, etc.), one of the chief Nethinim (Ezra ii, 44); elsewhere (Neh. vii, 47) called SIA (q. v.).

Siam (meaning in Malay *the brown race*) is called by its people *Muang T'hai*, "the kingdom of the free," i. e. free from the superstitions of the Brahmins. It is the chief kingdom of the peninsula called Indo-China, or Farther India. Siam proper occupies the middle portion of the peninsula, with all the country surrounding the Gulf of Siam, and stretches between lat. 4° and 22° N., and between long. 97° and 106° E. Its greatest length is 1350 miles, its breadth 450 miles, while its area is estimated at from 190,000 to 300,000 square miles (probably the latter estimate is nearly correct), with a population of between 5,000,000 and 6,000,000.

I. *Soil, Climate, etc.*—A considerable portion of Siam is covered with mountains and hills. Two mountain ranges, extending mainly south-east from the Himalaya, form general natural divisions from China on the north, and partly from Anam on the east, and Burmah and British India on the west. A third range passes through the central regions, and in this is situated the P'hra Bat, or mountain of "the sacred foot" of Buddha. The great river of the country is called by foreigners

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Menam, or Meinam, and is the Nile of Siam. Its annual inundation commences in June and ends in November, and the area of land thus fertilized is upwards of 22,000 square miles. The coast-line may be roughly estimated at 1100 miles, with several excellent harbors. The seasons are two: the wet or hot, and the dry or cool. The former begins near the middle of March, the latter in October. Siam is rich in natural productions. Rice, sugar, pepper, cotton, and hemp are the staple products. There are also many valuable articles procured from the forests—gutta-percha, lac, dammar, costly woods, etc. The animal kingdom is very varied, furnishing rhinoceroses, tigers, leopards, bears, otters, musks, civets, wild hogs, monkeys, deer, and elephants, especially the white elephant.

II. *Inhabitants and Government.* — The Siamese are mainly of Mongolian type, but there is much reason to suppose that they are closely allied to the great Indo-European race. According to the researches of the late king, out of 12,800 Siamese words more than 5000 are found to be Sanscrit, or to have their root in that language, and the rest in the Indo-European tongue. Besides the Siamese, a great variety of races inhabit the territories of Siam, as the Chinese, Cambodians, etc. According to the French consul at Bangkok, Garnier (1874), the population of Siam proper and its Laos dependencies is composed of 1,800,000 Siamese, 1,500,000 Chinese, 1,000,000 Laos, 200,000 Malays, 50,000 Cambodians, 50,000 Peguans, 50,000 Karens, and others. The Siamese proper are gentle, timid, careless, indolent, and yet peaceable and polite. Most of the business is in the hands of the Chinese. Marriage takes place as early as eighteen for males and fourteen for females, without the aid of priest or magistrate, though the former may be present to offer prayers. The number of wives, ordinarily one, may, among the wealthy, reach scores and hundreds, but the first is the wife proper, to whom the rest are subject. Eighty or ninety per cent. of the males can read, a limited education being gratuitously furnished at the temples.

The government is theoretically a duarchy, practically a monarchy, for although there is a second or vice king, the first or senior king is actual sovereign. The crown is hereditary, and is bequeathed, with the sanction of the nobles, to any son of the queen. The second king seems to occupy the place of first counsellor, and is invariably consulted before taking any important step. The council of state comprises the first king (as president); the ministers, who have no vote; from ten to twenty councillors, who have to draft new laws, and from their own number elect a vice-president; and six princes of the royal house. The country is divided into forty-one provinces, each of which is governed by a *phraya*, or council of the first class.

III. *History and Religion.* — The early history of Siam is entirely unknown. In 1511 the Portuguese, after the conquest of Malacca by Albuquerque, established an intercourse with Siam. In the 16th century Siam was for many years subject to the Burmans, but recovered its independence towards the close of the century. In 1604 the Dutch established relations; in 1612 the first English vessel went to Ayathia. Towards the end of the 17th century a European adventurer, a native of the island of Cephalonia, called Phaulkon, gained the esteem of the king, and was by degrees promoted to an important office in the government. Through his persuasion an embassy was sent to Louis XIV of France, who sent two embassies to Siam in 1685 and 1687, and also a corps of 500 soldiers, who were put in possession of the fortress of Bangkok by Phaulkon. They were expelled in 1690. About 1760 the Burmans laid waste the country and took the capital, Ayathia. In 1782 the present dynasty ascended the throne, and transferred the seat of government to Bangkok. Treaties were made with the East India Company in 1822 and 1825, and with the United States in 1833.

The religion of the Siamese is Buddhism; nevertheless the lower classes, and in some respects the more enlightened, are profoundly superstitious. They have peopled their world with gods, dæmons, and goblins. Over the "footprint of Buddha," on the P'hra Bat, is built a beautiful temple, to which crowds of ardent Buddhists perform long and painful journeys, and millions of costly gifts are offered. The following account of missions is from *Appletons' Cyclopædia* (s. v.): "Missions have been carried on by the Roman Catholics, under the greatest vicissitudes, since the middle of the 16th century. The missionaries are French, and their converts were reckoned in 1872 at 10,000, in sixteen congregations. At the head of the mission is a vicar apostolic. Protestant missions date from the visits of Gutzlaff, Tomlin, and Abeel, in 1828 to 1831, and properly from the settlement of Jones in 1833. Missions have been established by the American Baptist Union, and by the American Board of Commissioners for Foreign Missions; and the American Missionary Association has established several Protestant congregations, schools, and religious papers. The number of the Baptist congregations in 1874 was 154, and of Presbyterian, 38."

For literature, consult Crawfurd, *Embassy to Siam and Cochin China* (Lond. 1828); Pallegoix, *Description du Royaume Thai, ou Siam* (Paris, 1854); Bowring, *Kingdom and People of Siam* (Lond. 1857); Bastian, *Reisen in Siam* (Berlin, 1867); Mrs. Leonowen, *English Governess at the Siamese Court* (Boston, 1870); M'Donald, *Siam, its Government*, etc. (Phila. 1871); Bacon, *Siam*, etc. (N. Y. 1873); Vincent, *Land of the White Elephant* (ibid. 1874).

Siamese Version. Siamese is the language spoken in the kingdom of Siam, which embraces a large portion of the peninsula of India beyond the Ganges. Formerly the language of the Siamese was called *Sayama phasa*, the "Sa-yam language;" but since the reign of P'hra Ruang, who set his country free from the yoke of Cambodia, they call themselves *T'hai*, "free," and their language *phasa T'hay* or *Tai*, "the language of the freemen." As early as the year 1810 the design of providing Siam with a version of the four Gospels was entertained by the Calcutta Auxiliary Bible Society, but it was not till the year 1846 that the translation and publication of the entire New Test. in Siamese were completed. A second edition was published in 1850. (B. P.)

Sias, Solomon, a minister of the Methodist Episcopal Church, was born at London, N. H., Feb. 25, 1781. He began to preach Sept. 25, 1805, and in 1806 was admitted into the New England Conference on trial. He was ordained deacon by bishop Asbury in 1806, and elder in 1810. In 1828 he took a superannuated relation, which he held, with the exception of one year, until his death at Newbury, Vt., Feb. 12, 1853. See *Minutes of Annual Conferences*, 1853, p. 222.

Sib'becai (1 Chron. xi, 29; xxvii, 11) or **Sib'bechai** (2 Sam. xxi, 18; 1 Chron. xx, 4) [some *Sibbeca'i* and *Sibbecha'i*] (Heb. *Sibbekay'*, סִבְּכַי, according to Gesenius and Fürst for יְהוָה סֻבָּךְ, *thicket* [i. e. people] *of Jehovah*, or *Jehovah* is *a thicket* [i. e. defence]; but rather a *weaver*, for it is doubtful if the final י in such cases ever stands for the sacred name; Sept. Σοβοχαί v. r. Σιβοχά, etc.; Josephus Σοβακχις), the eighth named of the subordinate thirty in David's guard, and eighth captain for the eighth month of 24,000 men of the king's army (1 Chron. xi, 29; xxvii, 11). B.C. 1043. He belonged to one of the principal families of Judah, the Zarhites, or descendants of Zerah, and is called "the Hushathite," probably from an ancestor by the name of Hushah (q. v.). Josephus (*Ant.* vii, 12, 2) calls him "the Hittite," but this is no doubt an error. Sibbecai's great exploit, which gave him a place among the mighty men of David's army, was his single combat with Saph, or Sippai, the Philis-

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tine giant, in the battle at Gezer, or Gob (2 Sam. xxi, 18; 1 Chron. xx, 4). In 2 Sam. xxiii, 27 his name is written MEBUNNAI by a mistake of the copyist. Josephus says that he slew "many" who boasted that they were of the descent of the giants, apparently reading רבים for סבי in 1 Chron. xx, 4.—Smith.

Sib'boleth (Heb. *Sibbo'leth*, סִבֹּלֶת, for *Shibboleth* [q. v.]; the Sept. does not represent it, the Greek having no aspirate for σ; Vulg. *Sibboleth*), the Ephraimitish (text "Ephrathite") pronunciation of SHIBBOLETH (Judg. xii, 6).

Sibbs (or **Sibbes**), RICHARD, D.D., a learned English Puritan divine, was born at Sudbury, Suffolk, in 1577, and was educated at St. John's College, Cambridge, where he took his degree with great applause, and obtained a fellowship. Taking orders, he was chosen lecturer of Trinity Church, Cambridge, the living of which he held during the last two years of his life. He became preacher to the Society of Gray's Inn in 1618, and in 1625 was chosen master of Katherine Hall, Cambridge, which, though a Puritan, he held with little molestation until his death. Dr. Sibbs died July 5, 1635. His works are very numerous, chiefly sermons and pious treatises. An incomplete edition of these was published (Lond. 1809; Aberdeen, 1812) entitled *Sibbs's Works*. Mr. Pickering published several of his treatises (1837-38, 2 vols. 12mo), viz. *The Soul's Conflict and Victory*, etc.:—*The Inward Disquietments of Distressed Spirits*, etc.:—*The Bruised Reed and Smoking Flax*:—*The Fountain Sealed*:—and *Description of Christ*. Still later we have *Complete Works of Richard Sibbes, D.D.*, ed. by R. A. B. Grosart (Edinb. 1862, 7 vols. 8vo). Richard Baxter tells us that he in a great measure owed his conversion to *The Bruised Reed*. As a commentator, his principal work is his *Commentary on 2 Cor. i* (1655). See Chalmers, *Biog. Dict.* s. v.; Neal, *Hist. of the Puritans*, ii, 294.

Sibel, CASPAR, a learned Calvinist and active participant in the controversy of the Dutch Church with Arminianism, which eventuated in the Synod of Dort, was born near Elberfeld, June 9, 1590, and was reared in the practice of piety and study, and educated at Herborn and Leyden. When scarcely nineteen years old he assumed the pastorate of the communes Randerath and Geilenkirchen, in the duchy of Juliers, and, in the midst of the discouragements and dangers growing out of the war of succession to the ducal throne in which the country was then involved, he obtained remarkable success. A price of 3000 thalers was offered for his apprehension as one of the evangelical pastors of the neighborhood, and he thrice narrowly escaped the troops of the imperial party; but he nevertheless added three hundred and sixty adult members to his Church in the brief term of two years. In 1611 he became pastor of the military Church in the fortress of Juliers, and was again successful in adding to the strength of its membership, besides obtaining from the States-General the grant of a regular appropriation for the support of its pastor. A visitation of the plague in 1616 afforded opportunity for the display, on his part, of indomitable courage and unflagging zeal. A call to one of the churches at Nimeguen was declined by him because of the opposition raised by the other pastors of that town, who were adherents of the Remonstrant party; but the incident turned the attention of a Church in Deventer, the important metropolis of the province of Overyssel, towards him, and he was installed its pastor in the autumn of 1617. In this position he spent the last thirty years of his life. His labors extended into many fields and gave evidence of the qualities which constituted his strength, e. g. a narrow orthodoxy which placed the Reformed Confession on an equal footing with the Bible, an intolerant and energetic spirit, great learning, consummate skill as a controversialist, a profound devotion to duty, and a fervent piety. He assumed charge, for a time, of an orthodox band in the town of Campen, who were dissatisfied with the ministry of their resident Remonstrant pastors. In 1618 he was delegated to the Synod of Dort, and took an active part in its deliberations until an attack of fever compelled his return to Deventer, May 19, 1619. At the same time he evinced a lively interest in the cause of education by the direct part he took in the founding and development of a pædagogium, and subsequently of an academical gymnasium. It was by his motion that the Synod of Overyssel adopted the canons laid down by the General Synod of Dort; and it was on his motion that a number of Remonstrants were suspended or expelled from their ministry by the latter authority. In the preparation of a new version of the Scriptures, as ordered by the Synod of Dort, Sibel rendered to the Church the most important service of his useful life. One of the revisers for the province of Overyssel having died, he was chosen to fill the vacancy, and subsequently was made vice-secretary of the board of revisers. Eleven months—from Oct. 30, 1634, to Oct. 10, 1635—were given by the board to the final revision of the translators' work. (On the version thus prepared, see Kist en Royaard, *Archief voor Kerkelyke Geschiedenis*, pt. ii, p. 57-176.) To these varied labors must be added the constant care for the temporal welfare of numerous churches and individuals which was imposed on him by the incessant wars of the time. Sibel married Maria Klöcker, a daughter of the burgomaster of Randerath, and became the father of a daughter, Elizabeth, who was married to the pastor Lubbert Van Goor. In 1648 a stroke of paralysis compelled his retirement from active life. The magistracy of the town and the presbytery of his Church continued to him the salary and honorary rights of an active pastor, and when he died, Jan. 1, 1658, they voted an adequate pension for the support of his widow, and civil protection and guardianship for his grandson.

The productions of Sibel's pen are very numerous, and have often been published in monograph form. They contain nothing, however, of considerable importance to modern readers, and may be classed as follows: Sermons and homilies on parts of the Old-Test. Scriptures:—Sermons and homilies on sections of the New Test. and miscellaneous sermons:—Catechetical writings: *Meditat. Catecheticarum* (1646-50, four parts):—*Proleg. et Paralipomena Catechetica* (1650):—*Epitome Catechismi* (Dutch [1643]; a Latin ed. approved by classis in 1653):—A devotional manual, *Christl. Gebeder ende Dankzeggingen* (last ed. 1645; Latin ed. approved 1653):—Translations of the New Test. (Dutch, with Sibel's *Marginalia* [1640, and often]; Latin, with notes, approved by classis in 1652 and 1653):—*Fasciculus CCIV Quæstionum et ad illas Francisci Junii Responsionum* (not printed):—An autobiography, incomplete; it extends to 1653, in two volumes, but there is evidence that a third volume must have been written. See Herzog, *Real-Encyklop.* s. v.

Sibien, in Hindû mythology, was a prince of the children of the moon, who was father to Sandren, or Jandra, and grandfather to the rajah Darmamaden.

Sib'mah (Heb. *Sibmah'*, שִׂבְמָה, *coolness*, or *fragrance* [Gesenius], *balsam*-place [Fürst]; Sept. Σεβαμα v. r. in Jer. Ἀσεμμά, etc.; A. V. "Shibmah" in Numb. xxxii, 38), one of the places on the east of Jordan which were taken possession of by the tribe of Reuben (ver. 38) and rebuilt by them (Josh. xiii, 19). It is probably the same with *Shebam* (i. e. *Sebam*), named in the parallel list (Numb. xxxii, 3). It originally belonged to that section of the territory of Moab which was captured by the Amorites under Sihon (xxi, 26). From the Amorites Moses took it, and gave it to the children of Reuben (xxxii, 1 sq.). Sibmah is grouped with Heshbon and Nebo, and must, consequently, have stood near the western brow of the plateau, east of the Dead Sea. Like most of the Transjordanic places, Sibmah disappears from view during the main part of the Jewish history. We, however, gain a parting glimpse

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of it in the lament over Moab pronounced by Isaiah and by Jeremiah (Isa. xvi, 8, 9; Jer. xlviii, 32). It was then famed for the abundance and excellence of its grapes. They must have been remarkably good to have been thought worthy of notice by those who, like Isaiah and Jeremiah, lived close to and were familiar with the renowned vineyards of Sorek (Isa. v, 2, where "choicest vine" is "vine of Sorek") Its vineyards were devastated, and the town doubtless destroyed by the "lords of the heathen," who at some time unknown appear to have laid waste the whole of that once smiling and fertile district. It will be observed that these prophets speak of the city as belonging to Moab, whereas in the books of Numbers and Joshua it is enumerated among the cities of Reuben. The reason is, on the captivity of the Transjordanic tribes by the Assyrians, the Moabites returned to their ancient possessions and reoccupied their ancient cities, and among them Sibmah. See MOAB.

Sibmah seems to have been known to Eusebius (*Onomast.* s. v. "Sabama"), and Jerome (*Comment. in Isaiam*, lib. v) states that it was hardly 500 paces distant from Heshbon. He also speaks of it as one of the very strong cities (*urbes validissimæ*) of that region. From the way in which it is grouped in the Bible, it seems to have been on the south or south-west of Heshbon; but even the minute researches of De Saulcy, in his recent tour through that country, have failed to discover a trace of it. There are several nameless ruins mentioned by him and noted in his map, one or other of which may mark the site (*Voyage en Terre Sainte*, i, 277 sq.), especially *es-Sameh*, or *es-Samik*, a ruined village near Hesbân, on the north-east. It is interesting to observe, however, that around Heshbon he found traces of the vineyards for which the region was once celebrated; and that from the lips of the Bedawin both he and Tristram (*Land of Israel*, p. 535) heard the name *Neba* given to a mountain-peak a short distance south-west of Heshbon.—Kitto; Smith. See NEBO.

Sibour, MARIE DOMINIQUE AUGUSTE, a French prelate, was born at St.-Paul-Trois-Châteaux (Drôme), April 4, 1792, and was educated in philosophy and theology chiefly at the seminary of Viviers. He afterwards taught the humanities in the seminary of St. Nicolas du Chardonnet at Paris. After spending a year at Rome, he was ordained priest, June 13, 1818, and on his return to Paris was attached to the parish of St. Sulpice, and next to the mission chapel. Nov. 9, 1822, he was made canon of the Cathedral of Nismes, but continued his duties as teacher till interrupted by the revolution of July, 1831, when he occupied himself with literary labors. In September, 1839, he was appointed bishop of Digne, and in October, 1848, he became archbishop of Paris, in which capacity he was noted for benevolent, patriotic, religious, and ecclesiastical labors, which made him conspicuous in both Church and State. He was assassinated Jan. 3, 1857, by a priest whom he had offended by a religious penalty. He was the author of several ecclesiastical works of local interest, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Sib'raïm [many *Sibra'ïm*] (Heb. *Sibra'yim*, סִבְרַיִם, *twofold hope* [Gesenius], or *double hill* [Fürst]; Sept. Σαβαρίμ v. r. [ς']Εβραμή or 'Εφράμ [ἠλειάμ]; Vulg. *Sabarim*), one of the landmarks on the northern boundary of the Holy Land, between Berothah and Hazar-hatticon, and between the boundary of Damascus and that of Hamath (Ezek. xlvii, 16). Keil (*Comment.* ad loc.) suggests that it may be identical with the ZIPHRON (q. v.) of the parallel passage (Numb. xxxiv, 9).

Sibyl (Σιβύλλα, commonly derived from Διὸς βουλή, Doric Σιὸς βόλλα, *will of Jupiter*), in Grecian and Roman mythology, etc., one of a class of inspired virgins who were believed to reveal the decrees of the gods, and to whom altars were not unfrequently erected. The earliest sibyl was reared by the Muses themselves, and her verses were composed in hexameters, probably by the priests, who at a later period sold collections of such oracles. The number of sibyls is sometimes fixed at four, and again at ten. The former list includes the Erythræan, the Samian, the Egyptian, and the Sardian (Ælian, *Var. Hist.* xii, 35) sibyls; the latter embraces, 1, the Babylonian, named Sabba or Sambethe, living in the days of Noah, and married to one of his sons (she foretold the Tower of Babel, Alexander's march of conquest, the advent of Christ, etc.); 2, the Libyan, a daughter of Jupiter and Lamia, the original sibyl, from whom all the others obtained the title; 3, the Delphian, born in the Temple of Apollo, and living long anterior to the Trojan war, which she foretold (there was an elder Delphian, who was a daughter of Zeus and Lamia, and also a younger Delphian [Pausan. x, 12, 1]); 4, the Italian or Cimmerian, soon after the Trojan war; 5, the Erythræan, before the fall of Troy (here, too, we find an elder and a younger one, who is called Herophile [Strabo, xiv, 645]); 6, the Samian, belonging to the time of Numa; 7, the Cumæan, who was the most noted of them all (she was consulted by Æneas before he descended into the lower world [Ovid, *Metam.* xiv, 104; xv, 712, etc.; Virgil, *Æneid*, vi, 10]; she wrote her predictions on leaves, which she arranged in the morning, but then left exposed to the winds; she is stated to have attained to the age of a thousand years); 8, the Hellespontian or Trojan, who lived in the 6th century B.C., and was buried in a temple of Apollo at Gergithum; 9, the Phrygian; and, 10, the Tiburtine, whose name was Albunea. Pausanias also mentions a Hebrew sibyl of the name of Sabbe, who is called a daughter of Berosus and Erymanthe. All these sibyls are more or less identified with each other, and their respective oracles cannot be determined. Modern researches have shown that the belief in sibyls cannot well be traced back to historical personages, but must instead be assumed to have sprung from the observation of natural phenomena, such as sounds heard in caverns, forests, etc. The belief was afterwards employed to serve the purposes of deceivers, statesmen, etc. See Bernhardy, *Griech. Lit.* ii, 249 sq.; Herrmann, *Gottesdienstl. Alterthümer d. Griechen*, § 37; Klausen, *Æneas*, i, 201 sq.; Müller [Otfried], *Dorier*, i, 339; and Fabricii *Bibl. Gr.* tom. i. See SIBYLLINE ORACLES.

Sibylline Oracles. The ancient sibyls were, according to the popular belief, female soothsayers or prophetesses, who frequently delivered vaticinations, especially of a threatening character, and sometimes showed how to propitiate the wrath of the gods. The most celebrated of the number was the Cumæan, concerning whom there is the following fable: Apollo, having been enamoured of her, offered to give her what she should ask. She demanded to live as many years as she had grains of sand in her hand, but unfortunately forgot to ask for continued enjoyment of health and bloom. The god granted her request, but she refused in return to listen to his suit, and her longevity, without freshness and beauty, proved rather a burden than a benefit. It was supposed that she was to live about 1300 years, and at the expiration of this period she was to wither quite away, and be converted into a mere voice (Ovid, *Metam.* 14, 104; Serv. ad Virg. *Æn.* vi, 321). She is variously called Herophile, Demo, Phenomonoe, Deiphobe, Demophile, and Amalthea. She is said to have come to Italy from the East (Livy, i, 7), and she is the one who, according to most traditions, appeared before king Tarquinius, offering him the *Sibylline Books* for sale (Pliny, *H. N.* xiii, 28; Gellius, i, 19).

According to an ancient legend, the emperor Augustus Cæsar repaired to the Tiburtine sibyl, to inquire whether he should consent to allow himself to be worshipped with divine honors, which the senate had decreed to him. The sibyl, after some days of meditation, took the emperor apart and showed him an altar: and above the altar, in the opening heavens, and in a

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glory of light, he beheld a beautiful virgin holding an infant in her arms, and at the same time a voice was heard saying, "This is the altar of the son of the living God;" whereupon Augustus caused an altar to be erected upon Capitoline Hill, with this inscription, *Ara Primogeniti Dei;* and on the same spot, in later times, was built the church called the *Ara Cœli*, well known, with its flight of 124 steps, to all who have visited Rome. A very rude but curious bass-relief, preserved in the church of the *Ara Cœli*, is perhaps the oldest representation extant. The Church legend assigns to it a fabulous antiquity; and it must be older than the 12th century, as it is alluded to by writers of that period. Here the emperor Augustus kneels before the Madonna and Child, and at his side is the sibyl Tiburtina, pointing upwards (Mrs. Jameson, *Legends of the Madonna*, p. 197).

I. *Lost Works.*—The so-called *Sibylline Books* of antiquity were certain writings regarded with much veneration and guarded with great care. The legend concerning them is that a sibyl (some say the Cumæan, others the Ionian) came to Tarquin II (or Tarquin the Superb) with nine books, which she offered to sell for a very high price. Tarquin refusing to purchase, the sibyl went away and burned three of the volumes. Returning, she asked the same price for the remaining six; and when Tarquin again refused to buy, she went and destroyed three more. She came once more to Tarquin demanding the same price for the three as she had for the nine. Her behavior struck the king, and upon his augurs advising him to do so, he bought the volumes. The sibyl disappeared and was never seen afterwards. The books were preserved with great care, and were called *Sibylline Verses*, etc. They were said to have been written on palm-leaves, partly in verse and partly in symbolical hieroglyphics. The public were never allowed to inspect them, but they were kept in the Temple of Jupiter Capitolinus, preserved in a stone chest. A college of priests was appointed to have charge of them. It was the duty of this college to consult these books on all occasions when the gods manifested their wrath by inflicting calamities upon the Romans. The answers which were derived from them were almost invariably of a religious nature, as they either commanded the introduction of some new worship, or the institution of new ceremonies and festivals or the repetition of old ones. In B.C. 83, the Temple of Jupiter was burned and the *Sibylline Books* consumed. In order to restore them, commissioners were appointed to visit various places in Italy, Greece, and Asia Minor, to collect any Sibylline oracles that could be found. They collected about a thousand verses, which were placed in the Temple of Jupiter, after it had been destroyed. The *Sibylline Books* were also burned in the reign of Nero, in the reign of Julian (A.D. 363), and a fourth time in that of the emperor Honorius (A.D. 395); but they were restored each time. Notwithstanding many forgeries which had crept in, they were still held in great esteem, and we find them consulted even as late as the 6th century. See Anthon, *Class. Dict.* s. v. "Sibylla."

II. *Extant Writings.*—It is certain, from Roman history, that Sibylline oracles were committed to writing, and that Sibylline books were preserved; and it is a well-known fact that when the conquests of Alexander and the Romans in the East brought in a period of religious syncretism, the faith of the nations in their traditional religions gave way to superstitions of every form, and was replaced no less by an interest in prophecies of every sort than by an inclination to the practice of secret arts. It is not strange, accordingly, that traces are found of a Chaldee and a Babylonian and even of a Hebrew sibyl. When Christianity began to assail heathenism with literary weapons, the belief in sibyls was wide-spread and general, and numerous professed oracles were in circulation. Nor was Christendom itself disinclined to accept the popular belief upon this subject, or to turn that belief to its profit. The theologians and writers of the earliest period are especially open to this charge, e. g. Justin, Athenagoras, Theophilus, and Clemens Alexandrinus. So general was the appeal to the Sibylline oracles among these writers that their antagonist Celsus terms them friends, or even manufacturers, of the sibyls (σιβυλλιστάι, Origen, *Cont. Celsum*, v. 61). The tendency was less apparent in the Western Church, though Lactantius makes more extended and reckless use of this form of argument than does any other writer in either Church; and the writings of Tertullian, Jerome, and Augustine are not free from favorable mention of the *Sibylline Books*. See Besançon, *De l'Emploi que les Peres de l'Eglise ont fait des Oracles Sibyllins* (1851).

1. *History of the Text.*—The Greek text of the *Sibyllines* was lost from sight during the Middle Ages, and it was reserved for certain humanists of the 16th century to unearth a number of manuscripts and publish their contents to the world. The oracles are in each edition divided into eight books, but the text is everywhere exceedingly corrupt, and even marred by arbitrary emendations. The earliest critical editions date from the beginning of our century, e. g. that of cardinal Mai (1817 and 1828), and subsequently appeared those of Alexandre (Paris, 1841) and Friedlieb (Leipsic, 1852). The number of manuscripts thus far recovered amounts to scarcely a dozen, and they have not yet been fully examined. They exhibit great divergencies of both text and arrangement; the language and versification are not everywhere governed by the same standards—the language and even the phrases of Homer, Hesiod, Euripides, and Pseudo-Orpheus being contained in them, and no less those of the Septuagint and of the New Test. If to these considerations we add that entire sections are wanting from some manuscripts, and that whole sections have been added in others, and also that the numerous citations in the Church fathers from the *Sibyllines* afford no aid towards a settling of the text, it will be apparent that definite results in this field are scarcely to be expected. See Thorlacius, *Libri Sibyl. Veteris Ecclesiæ* (Copenh. 1815); Volkmann, *De Orac. Sibyl.* (Lips. 1853); Friedlieb, *De Codd. Sibyl.* (Bremen, 1847); Floder, *Vestigia Homeri et Hesiodi in Oracc. Sib.* (Ups. 1770); and other monographs cited by Volbeding, *Index Program.* p. 14.

2. *Contents.*—The results of criticism show that the *Sibylline Books* are the work of different authors, and that they originated in different countries and periods. The collection as we now have it includes:

a. Jewish Elements.—Scholars are generally agreed that book iii is, upon the whole, the work of an Egyptian Jew, though based somewhat on already existent heathen oracles and corrupted by Christian interpolations. The description of historical events in this book reaches to the reign of Ptolemy Physcon (B.C. 170-117), and is followed from that epoch by a fanciful forecasting of the future. To antagonize idolatry, especially under its Egyptian form, was evidently the object of the oracle, which to this end employs persuasion, historico-mythological description, and threatening prophecy—more commonly the latter, as might be supposed from the assumption of a Sibylline garb. The book enumerates successive world-powers, though not in the manner of Daniel, and foretells a period of woe which should be ended by the advent of Messiah, who will overthrow his enemies, restore Judah, and gloriously deliver the saints. There is no unity of arrangement.

Book iv belongs next in the order of chronology. It consists of not quite two hundred verses, and is complete in itself. The history of the world is traced through twelve generations, six of which are Assyrian, two Median, one Persian, and one Grecian. The eleventh covers the period of the Roman world-power, and the twelfth is the Messianic period. The events noted in the book as recent are the destruction of Jerusalem and the eruption of Vesuvius in A.D. 79; that which is most immediately impending is the return of a matricidal emperor from his exile beyond the Euphrates to

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make war on Rome. The date of its composition is easy to determine from these data. No specifically Christian elements appear, and the religious bearing of the fragment upon the whole is difficult to determine. Its author was probably a Jewish Christian of the ordinary type, who had no conception of the contradiction involved in such a character.

Book v is a *crux interpretum*. The first fifty verses recite the list of Roman emperors from Julius Cæsar to Hadrian, their names being indicated by the respective initial letters, etc. The internal evidence assigns the date of composition to the close of Hadrian's reign (A.D. 138). The description it gives of Nero as laying claim to divine honors, after he "shall have returned," indicates a Christian pen; but the Christian element is so little apparent that judicious critics regard the greater part of the book as a Jewish production. The repeated reference to Nero, the arch-enemy, seems to suggest that the author wrote in Nero's time, in which case it would become necessary to separate that portion of the book which reaches down to Hadrian, and upon this point scholars are greatly divided. The subject-matter is largely eschatological, but lacks comprehensiveness of view, so that the author or compiler deals rather with the doom of particular cities and countries than with that of the world.

b. Christian Elements.—Book vi is a brief hymn on Jesus as the Son of God, which touches on his miracles, teachings, and death, and denounces a prophetic curse on the Sodomitic land which wove for him the crown of thorns. In connection with the baptism in Jordan, it introduces the fire mentioned in ancient gospels, and presents an idea of the dove greatly at variance with the canonical idea. It has been supposed that a form of gnosis is here revealed to our notice; but the question may depend for its answer on the connecting of this fragment with book vii. The latter also contains, among apparently disconnected oracles of threatening, a number of extended hymns on Christ, in which the baptism is again particularly referred to and a peculiar philosophy connected with it (the premundane Logos clothed with flesh by the Spirit), and in which, moreover, a ritual of sacrifice is recommended (v, 76) to which the Church was an entire stranger. The only historical allusion which might afford a hint respecting the age of the books is that in which it is said that "other Persians should reign" in the time of greatest trouble (the time then current?). The reference might perhaps apply to the beginning of the Sassanid rule.

Book viii deals more extensively with ideas peculiar to Christianity than any of those described. It is composed of fragments and devoid of unity, but the first half (ver. 1–360) makes the impression of a connected whole. It begins where book v left off, and assigns to Hadrian's family three additional kings. A further reference to a king of different family (Sept. Severus), with his sons, may be a later interpolation. The book is intended to be a prophetic portrayal of the last judgment, but it includes a rehearsal of the life of Jesus, with the famous lines, thirty-four in number, which are known as the *Sibylline Acrostic* (ver. 217–250)—the initial letters forming the words Ἰησοῦς Χριστὸς (sic) Θεοῦ υἱὸς σωτὴρ σταυρός. They were early recognised, e. g. by Eusebius and Augustine (*Civ. Dei*, 18, 23); but it is evident that they originated with a later hand. Neither the first nor the last of the lines is independent of the context in its structure. Lactantius cites at least one of the lines as having a different initial letter. The number of the lines is in some copies limited to twenty-seven; and the form Χρειστός has no parallel. The less extended second half (ver. 361–501) contains nothing Sibylline in character, and is composed of fragments of Christian hymns. It is supposed to belong to the close of the 4th century.

Books i and ii are probably of later date than those already discussed. No Christian writer earlier than the 5th century quotes from them, and they are remarkable because of the absence of all reference to Roman history. No definite fixing of their date is accordingly possible. They are distinguished by greater conformity to a settled plan than is found in the others, and doubtless owe to this quality the place they occupy at the head of the collection. The poem follows the outline of Genesis, from the creation and the fall of man, through successive generations, to Noah and the deluge. The sibyl is here introduced into the history, and is identified with Noah's daughter-in-law. After Noah the "golden age" opens, then that of the Titans, and later the Messianic. Three kings are said to reign in the golden age, who are identified by some critics with the sons of Kronos, and by others with the sons of Noah, or with the three patriarchs of early Hebrew history. The Titans are supposed to denote the entire series of heathen powers to the time of the Messiah. Book i continues the history through the destruction of Jerusalem and to the final dispersion of the Jews, while book ii deals chiefly with the last judgment. It is apparent that a portion of the poem has been lost from between the two books as they now exist, and it would seem that the loss of that section has deprived us of all hope of ascertaining the time in which these books originated; but the facts that they were wholly unknown to the Church fathers, that even the sibyllomaniac Lactantius does not mention them, and that they are free from all trace of Chiliasm compel criticism to assign their origin to a period later than that of the other books contained in the earlier collections.

c. The more recently discovered books (xi–xiv) have not yet been thoroughly weighed in the scales of criticism, and opinions with regard to them are very diverse. Their contents are as follows:

Book xi begins at the deluge and the tower of Babel, and follows the history down through the Egyptian, Persian, and Grecian dominions to the time of the Roman supremacy. In the progress of the poem Joseph and the exode are mentioned; and Homer, the Trojan war, Alexander and the Diadochi, the Ptolemies, Cleopatra, Cæsar and his successors, with their relations to Egypt, are all referred to. The book closes with a request from the sibyl for rest from the madness of inspiration, thus implying that it is the first part of a continued poem. The religious element is not made prominent, though the author was evidently acquainted with sacred history. A peculiar wealth of chronological statements and reckonings characterizes the book.

Book xii begins with the reign of Augustus, and mentions the entire succession of Cæsars, designating each individual by the numerical equivalent of his name, with the single exception of Alex. Severus. The absence of all reference to religious ideas is a very noticeable feature, though Vespasian is termed the annihilator of the righteous, and the coming of a *κρύφιος λόγος ὑψίστου* is mentioned (ver. 30 sq.), who may be the Messiah, as ver. 232 declares that in the reign of the first Roman sovereign "the word of the immortal God came upon the earth." The earliest victories of the Sassanids over the Romans are mentioned, and a repeated prayer from the sibyl for rest closes the book.

Much of the history of book xii is inexplicable to us, and the same is true of book xiii. It is fragmentary and brief, and is almost exclusively devoted to Asiatic wars, the different Roman rulers being very indefinitely described. The situation of Oriental countries during the second half of the 3d century appears to have been more familiar to the author than it can be to us. The book is like those mentioned in the absence of religious references, and closes in the usual form.

Book xiv is wholly inexplicable. Lists of emperors are given, but in such a manner as to render their identification impossible. The internal character of the book might suggest the idea that its author was an Egyptian living in the reign of Gallienus, who framed the history of the world and of the emperors in Sibylline verses, and added to it a continuation drawn from

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his own resources. No religious, and especially no Messianic, interest is apparent, unless the thought at the close (that after all of conflict shall be over, the earth shall enjoy undisturbed peace) might be regarded as Messianic.

The collection and arrangement of the *Sibylline Books* were evidently the work of comparatively recent hands, and were made in the interests of Christianity. Lactantius appears to have known them only as separate poems. Most of the manuscripts contain only the first eight books, and the differences of arrangement to be observed in them would indicate that, before the entire collection was completed, certain sections had been brought together. The loss of fragments and sections was the natural result of the scattered state in which the material existed; but the date of the last revision, which preserved the books against further losses, is wholly unknown.

3. *Literature.*—In addition to works mentioned in the body of this article, see Blondel, *Des Sibylles Célébres tant par l'Antiquité Païenne que par les S. Péres* (1649); the elder Vossius, *De Poetis Græc.* (1654); Schmid, *De Sib. Orace.* (1618); Boyle, *De Sibyllis* (1661); Nehring, *Deutsche Uebersetz. d. sibyll. Weiss.* (1702); id. *Vertheid. d. sibyll. Prophezeihungen* (1720); Vossius [Is.], *De Orace. Sibyll.* (1680); Bleek, in the *Berl. theol. Zeitschr.* 1819, pt. i and ii; Lücke, *Einl. in d. Apokalypse* (2d ed. 1852); Ewald, *Entstehung, Inhalt u. Werth d. 14 sibyll. Bücher* (1858); Dähne, *Alexandr. Religionsphilosophie* (1834), ii, 228; Gfrörer, *Philo* (1831), ii, 121 sq.; Hilgenfeld, *Jüd. Apokal. in ihrer gesch. Entwickelung* (1857), p. 51 sq.; Thorlacius, *Conspectus Doctr. Christ. qualis in Sibyl. Libr. Continentur*, in the *Misc. Hafn.* 1816, vol. i.—Herzog, *Real-Encyklop.* s. v.

Sibyllists, a name of reproach given, in early times, to the Christians, because in their disputes with the heathen they sometimes made use of the authority of Sibylla, their own prophetess, against them (Origen, *Cont. Celsum*, lib. v, p. 272). They urged her writings with so much advantage to the Christian cause and prejudice to the heathen that Justin Martyr (*Apol.* 2, p. 82) says the Roman governors made it death for any one to read them, or Hystaspes, or the writings of the prophets. See Bingham, *Christ. Antiq.* bk. i, ch. ii, § 6.

Sicānus, in Grecian mythology, was the son of Neptune and a nymph from whom the island of Trinacria is said to have derived its name of Sicania (later Sicily). He is sometimes represented as the father of Proserpine by Ceres.

Sicard, Roch Ambroise Cucurron, *abbé of*, a French philanthropist and educator, was born at Fousseret, near Toulouse, Sept. 20, 1742, and succeeded the abbé L'Epée as master of the deaf-and-dumb school in Paris in 1789. He had two narrow escapes during the Revolution, at which epoch he joined Jauffret in publishing the *Religious, Political, and Literary Annals of France*. He wrote several works on the interesting subject which chiefly occupied his attention, and in 1800 established a printing-press for the use of his scholars. He died in 1822. See Hoefer, *Nouv. Biog. Générale*, s. v.

Sicarii (σικάριοι, Græcized from the Lat. *sicarius*, an assassin; "robber." Acts xxi, 38; so Josephus, *Ant.* xx, 8, 6; *War*, ii, 13, 5), the special title of a band or sect of Jewish fanatics who fomented the last war with the Romans, and on the downfall of Masada retired to Egypt, where they still maintained their stubborn resistance to the Roman authority (*ibid.* vii, 10, 1). They only appear in the New Test. in the person of Judas (q. v.) of Galilee, the leader of a popular revolt "in the days of the taxing" (i. e. the census, under the præfecture of P. Sulp. Quirinus, A.D. 6, A.U.C. 759), referred to by Gamaliel in his speech before the Sanhedrim (Acts v, 37). According to Josephus (*Ant.* xviii. 1, 1), Judas was a Gaulonite of the city of Gamala, probably taking his name of Galilæan from his insurrection having had its rise in Galilee. His revolt had a theocratic character, the watchword of which was "We have no lord nor master but God," and he boldly denounced the payment of tribute to Cæsar, and all acknowledgment of any foreign authority, as treason against the principles of the Mosaic constitution, and signifying nothing short of downright slavery. His fiery eloquence and the popularity of his doctrines drew vast numbers to his standard, by many of whom he was regarded as the Messiah (Origen, *Homil. in Luc.* xxv), and the country was for a time entirely given over to the lawless depredations of the fierce and licentious throng who had joined themselves to him. But the might of Rome proved irresistible: Judas himself perished, and his followers were "dispersed," though not entirely destroyed till the final overthrow of the city and nation.

With his fellow-insurgent Sadoc, a Pharisee, Judas is represented by Josephus as the founder of a fourth sect, in addition to the Pharisees, Sadducees, and Essenes (*Ant.* xviii, 1, 1, 6; *War*, ii, 8, 1). The only point which appears to have distinguished his followers from the Pharisees was their stubborn love of freedom, leading them to despise torments or death for themselves or their friends rather than call any man master.

The Gaulonites, as Judas's followers were called, may be regarded as the doctrinal ancestors of the Zealots and Sicarii of later days, and to the influence of his tenets Josephus attributes all subsequent insurrections of the Jews and the final destruction of the city and Temple. James and John, the sons of Judas, headed an unsuccessful insurrection in the procuratorship of Tiberius Alexander, A.D. 47, by whom they were taken prisoners and crucified. Twenty years later, A.D. 66, their younger brother, Menahem, following his father's example, took the lead of a band of desperadoes, who, after pillaging the armory of Herod in the fortress of Masada, near the "gardens of Engaddi," marched to Jerusalem, occupied the city, and after a desperate siege took the palace, where he immediately assumed the state of a king, and committed great enormities. As he was going up to the Temple to worship, with great pomp, Menahem was taken by the partisans of Eleazar the high-priest, by whom he was tortured and put to death, Aug. 15, A.D. 66 (Milman, *Hist. of the Jews*, ii, 152, 231; Josephus, *loc. cit.*; Origen, *in Matt. T.* xvii, § 25. See Zelotes.

Sichæus, in Phœnician mythology, was the husband of Dido, queen of Carthage, whose brother Pygmalion caused him to be murdered for his treasure. The disembodied spirit revealed the place in which the treasure was concealed to the widow and bade her flee. She accordingly landed in Africa, and founded Carthage (Virgil, *Æneid.* i, 347, etc.; iv, 20, 502, etc.; vi, 474). Justin (xviii, 4) gives the name *Acerbos* to Dido's husband, and states that Pygmalion himself was the murderer; that Dido fled his kingdom in order to escape from the scene which fed her grief, and that she was obliged to use stratagem to induce her attendants to refrain from delivering her up to the king. After touching at Cyprus, the final settlement was made at Carthage.—Vollmer, *Wörterb. d. Mythol.* s. v.

Si'chem (an incorrect rendering [borrowed from the Vulg.] of the name elsewhere Anglicized Shechem [q. v.]) occurs in two passages of the A. V.

1. In Gen. xii, 6 the unusual expression "the place of Sichem" may perhaps indicate that at that early age the city did not exist. The "oaks of Moreh" were there, but the town of Shechem as yet was not; its "place" only was visited by the great patriarch.

2. (Εν Συκιμοις; Vulg. *in Sichimis*, Ecclus. l, 26.) If there could be any doubt that the son of Sirach was alluding in this passage to the Samaritans, who lived, as they still live, at Shechem, it would be disproved by the characteristic pun which he has perpetrated on the word Moreh, the ancient name of Shechem: "That foolish people (λαὸς μωρός) that dwell in Sichem."—Smith.

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Sicilian Vespers, the name given to the insurrection of Palermo, March 31, 1282. It was at a festival on Easter-Monday that a multitude of the inhabitants of Palermo and the neighborhood had thronged to the Church of the Holy Ghost, about half a mile out of the town. The religious service was over, and amusements of all sorts were going gayly on, when a body of French soldiery appeared, under the pretext of keeping the peace. One of them offering an insult to the daughter of Roger Mastrangelo, he was immediately slain, and in the fighting which followed every one of the 200 Frenchmen present was killed. The insurrection became general; 2000 French were slain. A government was hastily formed, the towns asserted their independence, and formed a league for mutual defence, and in one month Sicily was free; the French had disappeared. See Milman, *Hist. of Latin Christianity*, ii, 155 sq.

Sicily, COUNCIL OF (*Concilium Siculum*), was held in 365 or 366 by Eustathius, bishop of Sebaste, and the Oriental deputies, who convoked the bishops of the country in order to confirm the faith as settled at Nicæa and to nullify the proceedings at Ariminum. The use of the term "consubstantial" was approved, and the bishops drew up a synodal letter after the form given by pope Liberius. See Mansi, ii, 830.—Landon, *Manual of Councils*, s. v.

Sicinus, in Grecian mythology, was a son of Thoas, king of Lemnos, and a Naiad whom he learned to love while in the island of Œnoe. He colonized an island near Eubœa, which received his name. See Schol. *Ad Apollon. Rhod.* i, 624; Strabo, x, 484.

Sick, ANOINTING OF. See EXTREME UNCTION.

SICK, CARE OF, was one of the principal duties of the deaconesses (q. v.) in the apostolic age.

SICK, COMMUNION OF THE, is the celebration of the Lord's supper in a private house for the benefit of one so ill as to be unable to attend the church. Of this there are many instances in antiquity. Paulinus, bishop of Nola, caused the eucharist to be celebrated in his own chamber a few hours before his death. Gregory Nazianzen informs us that his father communicated in his own chamber; and Ambrose is said to have administered the sacrament in a private house in Rome. It has been the constant usage of the Christian Church to permit persons dangerously sick to receive the sacrament in their own homes. The Church of England has a special office for the communion of the sick. See Hook, *Church Dict.* s. v.

SICK, VISITATION OF. The sick being in special need of pastoral care, and the visitation of them being enjoined by divine authority (Matt. xxv, 36; James i, 27; v, 14, 15), it is made by Christian churches a special duty of the clergy. The Church of England has a special order for it in her Book of Common Prayer. The usual office contains: 1. Supplications to avert evil, in the Salutation and short Litany. 2. Prayer to procure good things, in the Lord's Prayer and the two collects. 3. Exhortations, prescribed in the large form of Exhortation; and directions in the rubric to advise the sick man to forgive freely, etc. 4. Consolations, in the Absolution, the Prayer, etc. There are also added Extraordinary Prayers and the Manner of Administering Communion. See Hook, *Church Dict.* s. v.

Sickels, WILLIAM, a Presbyterian minister, was born at Troy, N. Y., Aug. 20, 1795. He graduated at Jefferson College, Canonsburgh, Pa., in 1824, and at the theological seminary at Princeton, N. J., in 1827; was licensed by Winchester Presbytery, and ordained by the same, in 1828; and then removed West and settled at Rushville, Ind. He subsequently preached at Washington, Shiloh, Bethany, and Hopewell, within the bounds of Indianapolis Presbytery; also at Connellsville, Pleasant, and Jefferson churches in Madison Presbytery. He died in Indianapolis, Ind., Aug. 9, 1864. Mr. Sickels was an able preacher, always instructive and interesting. He was known as a good man, a sound theologian, and a genial friend. See Wilson, *Presb. Hist. Almanac*, 1866, p. 169. (J. L. S.)

Sickingen, FRANZ VON, a noble and heroic character, living in the early period of the German Reformation, and eminent because of the relation he sustained to that movement, was born May 1, 1481, in the Castle of Ebernburg, near Kreuznach, and in his young manhood entered the armies of the emperor Maximilian, where he served until he had acquired fame and high rank as a military leader. He was likewise engaged, however, in the less legitimate minor wars between the powerful nobles of Germany, which were then so common, though his part generally consisted in protecting the weaker party and delivering the oppressed. Like others, too, of his day, he was often guilty of unnecessary violence. In 1515 he compelled the city of Worms to receive back a number of citizens and councillors who had been banished during a dispute between the magistrates and the public. He then turned his arms against the duke of Lorraine, and compelled the latter to purchase freedom from violence at the cost of fifty thousand florins and a month's pay to Sickingen's troops. Immunity from punishment for such offences was secured through the necessity of retaining Sickingen's skill and experience in the emperor's service. Maximilian died in 1519, and by that time Sickingen had become so important a personage that the candidates for the imperial throne—Francis of France and Charles of Spain and Austria—both sought to obtain his support in their behalf. He decided in favor of the latter, and when his choice was ratified and Charles became emperor, June 28, 1519, he threw himself with enthusiasm into the service of his new lord, and was made commander of the imperial armies, councillor, and chamberlain. As early as 1521 he was enabled to display his devotion to his new master in the field, under the command of count Henry of Nassau, in the abortive campaign against the Netherlands, when the successful defence of Mézières by the chevalier Bayard compelled the retreat of the invading army. Sickingen's next undertaking was intended to break down the despotism of the princes and the superciliousness of the clergy. He was chosen general leader by the nobles of the Upper Rhine, and gathered an army which he employed against the archbishop of Treves, at first with some success, but ultimately to his own injury; as the protracted siege of Treves exhausted his resources and compelled his retreat, after having irritated the allied princes—the elector-palatine, the landgrave Philip of Hesse, and the archbishop—so that they followed him to his Castle of Landstuhl, near Zweibrücken, and stormed that hold. A hostile bullet had, in the meantime, given Sickingen a mortal wound, so that he died at noon, May 7, 1523, while his chaplain was employed in ministering to him the consolations of religion. The hostile princes bowed reverently and repeated a Pater-noster for the repose of his soul. He left five sons, who were hindered from taking possession of their patrimony during nineteen years, when a compromise restored to them their own. His death made a profound impression through all Germany, and so startled Luther that he at first refused to credit the report of its occurrence, though he afterwards saw in the event a display of God's wonderful and righteous judgments. See De Wette, *Luther's Briefe*, ii, 340, 341.

Sickingen's character was unquestionably marred by the faults of the chivalry of his time; but he was distinguished by fidelity to his pledges, devotion to his friends, courageous intervention in behalf of the oppressed. He did not receive the benefits of a liberal education in his youth, but was, nevertheless, possessed of high culture when judged by the standard of his time; and he became a zealous promoter of learning and a protector of scholars. Reuchlin (q. v.) found an asylum with him in April, 1519, when the hostile forces of the Suabian League entered Stuttgart, and again when the Dominicans of Cologne were persecuting him by legal

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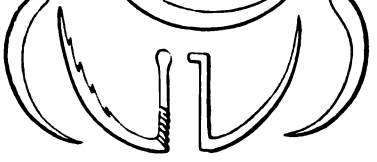
process. Still more noteworthy is the fact that Ulrich von Hutten (q. v.) resided in the Ebernburg during two years, and was thus able to influence his former comrade to look with favor on the Wittenberg Reformer and his work. It was through the influence of Hutten that Sickingen was released from the fetters of scholasticism, and enabled to attain to a recognition of evangelical truth. Among Sickingen's guests were Caspar Aquila, Martin Bucer, John Œcolampadius, and John Schwebel (q. v.), besides others of inferior rank, in such numbers that his halls came to be known as "Inns of Righteousness." The result of the sojourn of so many reformatory spirits in the Ebernburg was apparent in the reform of the religious services in all of Sickingen's castles, which work was executed, before the expedition to Treves, by Œcolampadius. Sickingen endeavored to promote the cause of the Reformation with his pen as well as with the force of his public and private authority. A *Sendschreiben* (given in Münch, *Fr. von Sickingen*, ii, 132–139) addressed to his brother-in-law Dietrich von Handschuchsheim aims to show that the Reformation is simply a restoration of primitive Christianity, and to set forth the author's views respecting the Lord's supper, the mass, celibacy, and monasticism, the saints and images. He also wrote an *Essay* on the question "Whether it be advisable for the protesting princes of the Holy Roman Empire to conclude a universal or particular treaty of peace with the pope?" (see Jocher, *Gelehrten-Lexikon*, iv, 569.

See Leodius [Hubert], *Acta et Gesta Fr. de Sick.*, in Freher, *Scriptt. Rer. Germ.* iii, 295 sq.; Spangenberg, *Adelspiegel*, ii, 44; Sturm, *Augenzeuge u. Herold bei Eroberung von Sickingen's Burgen*; Seckendorf, *Comment. Hist. et Apolog. de Lutheranismo* (Francof. et Lips. 1692, 4to), i; Planck, *Gesch. d. prot. Lehrbegriffs*, ii, 150 sq.; Münch, *Fr. von Sickingen's Thaten, Pläne, Freunde u. Ausgang* (Stuttg. 1827, 1828, 2 pts. [pt. ii contains the sources]); Strauss, *Ulrich von Hutten* (Leips. 1858, 1860, 3 pts.).—Herzog, *Real-Encyklop.* s. v.

Sickle (חֶרְמֵשׁ, *chermêsh*, *a reaping-hook*, Deut. xvi, 9; xxiii, 25 [26]; מַגָּל, *magál*, a *reaping-knife*, Jer. vii, 16; Joel iii [iv], 13, δρέπανον), the instrument usually employed for cutting grain. See AGRICULTURE; HARVEST; REAPING.



Ancient Egyptian Sickles.

Sickles, JACOB, D.D., a Dutch Reformed minister, was born at Tappan, N. Y., in 1772, graduated from Columbia College in 1792, and prepared for the ministry under Drs. S. Froeligh and J. H. Livingston. He was distinguished as a linguist, both in classical and modern tongues. After his licensure, in 1794, he became assistant to Rev. Dr. Theodoric Romeyn, pastor of the Reformed Church in Schenectady. Two years subsequently he settled over the United churches of Coxsackie and Coeymans, N. Y. In 1798 he went, by appointment of the General Synod, on a tour of missionary exploration among the settlements on the frontier of New York and on the Susquehanna; and in 1809 made a similar tour among the churches of his denomination in Canada. He removed to the large and important Church of Kinderhook, N. Y., in 1807, of which he was pastor until 1835. Here, with a territory which now contains five or six congregations that are offshoots of the still vigorous mother Church, he labored with untiring zeal and uniform success, until the infirmities of age compelled him to resign. About twenty annually were added to the Church during his long ministry. His most striking traits of character were "his condescension, love of evangelical truth, gravity, and mental independence." He was everywhere, and always, the minister of Christ. "His piety was paramount; his daily walk was with God; he preached, as unbelievers admitted, every hour of his life." As a preacher Dr. Sickles was argumentative, exact, ornate, and classical in style; calm, deliberate, and impressive in delivery; pointed, terse, and practical in his applications of truth. In 1811 his ministry was blessed with a remarkable revival of religion, particularly among the young. He was active in promoting missions, temperance, and other benevolent agencies of his time. His latter years were passed in dignified retirement from duties which he could no longer perform. Towards the last his mental powers failed utterly, and he died, a patriarch among his flock, Jan. 19, 1848, having been fifty-four years in the ministry. He left no printed remains. See Sprague, *Annals of the Amer. Pulpit*, s. v.; Van Zandt [Rev. B.], *Memorial Sermon*. (W. J. R. T.)

Sickness (usually some form of חָלָה, *to be worn down*; ἀσθενία). The climate of Palestine and the adjoining countries is, on the whole, conducive to health (Tacitus, *Hist.* v, 6, 2), and with regularity of habits the natives do not suffer much from maladies (Niebuhr, *Beschr.* p. 129). When these do occur they are usually of short duration. A list of the more severe diseases occurs in Lev. xxvi, 16; Deut. xxviii, 22. In summer dysentery prevails (Acts xxviii, 8); in spring and autumn fever (Matt. viii, 14; Luke iv, 39; John iv, 52; Acts xxviii, 8; comp. Josephus, *Life*, ii; see Russel, *Aleppo*, ii, 137; Burckhardt, *Arab.* p. 615; also the *Medic.-herm. Untersuchungen*, p. 348 sq.). The latter is specially designated as דַּלֶּקֶת, *dalléketh*, πυρετός, or *inflammation* (Deut. xxviii, 22). A peculiar name is קַדַּחַת, *kadáchath* ("burning ague," Lev. xxvi, 16; "fever," Deut. xxviii, 22), which the Sept. renders ἴκτερος, some acute disease (see Schleusner, *Thesaur.* iii, 106). Mention is also made of consumption (שַׁחֶפֶת, *shachépheth*, Lev. *loc. cit.*), apoplexy (1 Macc. ix, 55 sq.), sunstroke (Judith viii, 3 [? 2 Kings iv, 19]; comp. Joliffe, *Trav.* p. 7), hypochondria (1 Sam. xviii, 10); but epilepsy, paralysis, and especially cutaneous disorders [see LEPROSY], as likewise blindness, were very common. The most destructively raging was the plague (q. v.) Mental diseases (madness, שִׁגָּעוֹן, of a melancholy type; comp. 1 Sam. xvi, 23) were prevalent in New-Test. times. See POSSESSED. The venereal disease, which prevailed in the Old World, although in a milder type than since the Crusades (Hensler, *Gesch. d. Lustseuche* [Altona, 1783]; Sickler, in Augusti's *Theol. Blätt.* i, 193 sq.), has been thought to be indicated in the form of *Gonorrhœa virulenta* in Lev. xv, 3 (see Michaelis, *Mos. Recht*, iv. 282 sq.; *Oriental. Bibliothek*, xxii, 2 sq.; Hebenstreit, *Curæ Sanitatis Publ. ap. Vett. Exempla* [Lips. 1779], ii, 15 sq.) and in 2 Sam. iii, 29; but this is a strained interpretation. See ISSUE. Another disease of the private parts is mentioned in 1 Sam. v (see Beyer, *De Hæmorrhoidibus ex Lege Mos. Impur.* [Lips. 1792]; Sprengel, *Pathol.* iii, 29). See HÆMORRHOIDS. Jehoram's disease (2 Chron. xxi, 12 sq.) probably was a severe chronic dysentery of a bloody character. The Sept. seems to indicate the *cholera* in Numb. xi, 10 by the word ἔμετος (see Wamruch, *Disquis. Med. Choleræ, cujus Mentio in Sacris Bibliis Occurrit* [Vienna, 1833]); but the term denotes *nausea* in general. The Mishna occasionally notices various maladies, e. g. in *Yoma*, viii, 6 the *bulimmia* (בולמיס), or greediness, which is a frequent concomitant of other diseases. For the bite of a rabid dog (כלב שוטה), the caul of the liver of the animal seems sometimes to have been used

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as a remedy (see Cohn, *De Medicina Talmud.* [Vratislav. 1846]; of no account is Goldmann, *Diss. de Rel. Med. V. T.* [ibid. 1845]). In general, see Wedel, *Exercitatt. Med.-philolog. Sacræ et Profanæ* (Jen. 1686, 1704); Schmidt, *Bibl. Medicus* (Züllichau, 1743); Reinhard, *Bibelkrankheiten* (Frankf. and Leips. 1767, 3 vols. 8vo); Michaelis, *Philologmata Medica* (Hal. 1758); Mead, *Medica Sacra* (Lond. 1749); Ackermann, *Erläut. d. Krankheiten im N. T.* (in Weisse's *Material f. Gottesgel. u. Relig.* [Gera, 1784], ii, 57 sq.; iii, 124 sq.; iv, 73 sq.); Shapler, *Short Exposition of Diseases in the Sacred Writings* (Lond. 1834).—Winer, i, 673. See DISEASE; MEDICINE.

Sicksa, in Slavic mythology, was a mocking sylvan sprite who possessed the power of assuming any form, but delighted particularly in those shapes which involved the extreme of startling oddity.

Sicyon, in Grecian mythology, was a son of Marathon, Metion, Erechtheus, or Pelops, and the husband of Xeurippe, daughter of king Lamedon of Sicyon. The town was named Mecone or Ægialœ, but is said to have received its subsequent name from him (see Pausan. ii, 1, 1; vii, 2, 3; Strabo, viii, 382).

Sic'yon (Σικυών), a city mentioned with several others [see PHASELIS] in 1 Macc. xv, 23 as those to which the Romans sent a decree in favor of the Jews. The name is derived from a Punic root (*sâk, sik,* or *sôk*), which always implies a periodical market; and the original settlement was probably one to which the inhabitants of the narrow strip of highly fertile soil between the mountains and the southern shore of the Corinthian Gulf brought their produce for exportation. The oldest name of the town on the coast (the Sicyon of the times before Alexander) was said to have been Αἰγιάλη, or Αἰγιαλοί. This was perhaps the common native name, and Sicyon that given to it by the Phœnician traders, which would not unnaturally extrude the other as the place acquired commercial importance. It is this Sicyon, on the shore, which was the seat of the government of the Orthagorids, to which the Clisthenes celebrated by Herodotus (v, 67) belonged. The commercial connection of the Sicyon of the Orthagorids with Phœnicia is shown by the quantity of *Tartessian* brass in the treasury of the Orthagorid Myron at Olympia. The Phœnician (Carthaginian) treasury was next to it (Pausan. vi, 19, 1). But the Sicyon referred to in the book of Maccabees is a more recent city, built on the site which served as an acropolis to the old one, and was distant from the shore from twelve to twenty stadia. Demetrius Poliorcetes, in B.C. 303, surprised the garrison which Ptolemy had five years before placed there, and made himself master of the harbor and the lower town. The acropolis was surrendered to him, and he then persuaded the population, whom he restored to independence, to destroy the whole of the buildings adjacent to the harbor and remove thither, the site being one much more easily defensible, especially against any enemy who might attack from the sea. Diodorus describes the new town as including a large space so surrounded on every side by precipices as to be unapproachable by the machines which at that time were employed in sieges, and as possessing the great advantage of a plentiful supply of water within its circuit. Modern travellers completely confirm his account. Mr. Clark, who in 1857 descended upon Sicyon from "a ridge of hills running east and west, and commanding a splendid prospect of both the [Corinthian and Saronic] gulfs and the isthmus between," after two hours and a half of riding from the highest point, came to a ruined bridge, probably ancient, at the bottom of a ravine, and then ascended the right bank by a steep path. Along the crest of this hill he traced fragments of the western wall of Sicyon. The mountain which he had descended did not fall towards the sea in a continuous slope, but presented a succession of abrupt descents and level terraces, severed at intervals by deep rents and gorges, down which the mountain-torrents make their way to the sea, spreading alluvium over the plain, about two miles in breadth, which lies between the lowest cliffs and the shore. "Between two such gorges, on a smooth expanse of table-land overlooking the plain," stood the city of Demetrius. "On every side are abrupt cliffs, and even at the southern extremity there is a lucky transverse rent separating this from the next plateau. The ancient walls may be seen at intervals along the edge of the cliff on all sides." It is easy to conceive how these advantages of position must at once have fixed the attention of the great engineer of antiquity—the besieger.

Demetrius established the forms of republican government in his new city; but republican government had by that time become an impossibility in Hellas. In the next half century a number of tyrants succeeded one another, maintaining themselves by the aid of mercenaries, and by temporizing with the rival sovereigns, who each endeavored to secure the hegemony of the Grecian race. This state of things received a temporary check by the efforts of Aratus, himself a native of Sicyon, of which his father Clinias for a time became dynast. In his twentieth year, being at the time in exile, he contrived to recover possession of the city and to unite it with the Achæan league. This was in B.C. 251, and it appears that at this time the Dorian population was so preponderant as to make the addition of the town to a confederation of Achæans a matter of remark. For the half century before the foundation of the new city, Sicyon had favored the anti-Lacedæmonian party in Peloponnese, taking active part with the Messenians and Argives in support of Megalopolis, which Epaminondas had founded as a counter-check to Sparta.

The Sicyonian territory is described as one of singular fertility, which was probably increased by artificial irrigation. In the changeful times which preceded the final absorption of European Hellas by the Romans it was subject to plunder by any party who had the command of the sea; and in B.C. 208 the Roman general Sulpicius, who had a squadron at Naupactus, landed between Sicyon and Corinth (probably at the mouth of the little river Nemea, which was the boundary of the two states), and was proceeding to harass the neighborhood, when Philip, king of Macedonia, who was then at Corinth, attacked him and drove him back to his ships. But very soon after this Roman influence began to prevail in the cities of the Achæan league, which were instigated by dread of Nabis, the dynast of Lacedæmon, to seek Roman protection. One congress of the league was held at Sicyon under the presidency of the Romans in B.C. 198, and another at the same place six years later. From this time Sicyon always appears to have adhered to the Roman side, and on the destruction of Corinth by Mummius (B.C. 146) was rewarded by the victors not only with a large portion of the Corinthian domain, but with the management of the Isthmian games. This distinction was again lost when Julius Cæsar refounded Corinth and made it a Roman colony; but in the meanwhile Sicyon enjoyed for a century all the advantages of an entrepôt which had before accrued to Corinth from her position between the two seas. Even in the days of the Antonines the pleasure-grounds (τέμενος) of the Sicyonian tyrant Cleon continued appropriated to the Roman governors of Achaia; and at the time to which reference is made in the Maccabees it was probably the most important position of all over which the Romans exercised influence in Greece (Diodorus Siculus, xv, 70; xx, 37, 102; Polybius, ii, 43; Strabo, viii, 7, 25; Livy, xxxii, 15, 19; xxxv, 25; Pausan. ii, 8; v, 14, 9; vi, 19, 1–6; x, 11, 1).—Smith. See Clark, *Peloponnesus,* p. 338 sq.; Smith, *Dict. of Class. Geog.* s. v.

Sicyonia, in Grecian mythology, was, 1, an appellative of Venus, derived from her temple at Sicyon, where she was represented in a statue of gold and

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ivory—apparently the famous Venus Victrix, since, according to Pausanias, it held in its hand an apple; 2, a surname of Minerva, to whom Epopeus erected a temple after his victory over the Thebans.

Sida, in Grecian mythology, was the wife of Orion, who was banished by Juno to Hades because she pretended to be more beautiful than the goddess (Apollod. i, 4, 3).

Sid'dim, VALE OF (Heb. *E'mek has-Siddim'*, עֵמֶק הַשִּׂדִּים; Sept. ἡ φάραγξ ἡ ἀλυκή, and ἡ κοιλὰς ἡ ἀλυκή; Vulg. *Vallis Silvestris*), a place mentioned in Gen. xiv, 3, 8, 10 as the scene of the encounter between Chedorlaomer and the five confederate kings of the plain of the Dead Sea. (In the following account we chiefly follow that of Dr. Porter in Kitto's *Cyclopædia*.)

1. *The Name.*—The word *Siddim* appears to be from the root שָׂדַד, *sadád*, "to be straight or level." The singular שָׂד or שָׂדֶה would thus signify "a *level* field;" and the phrase *Emek Siddim* (שִׂדִּים), "the valley of fields." Prof. Stanley conjectures (*Sin. and Pal.*) that Siddim is connected with שָׂדֶה, *sadéh*, "a field," and that the signification of the name was thus directly the "valley of the fields," so called from the high state of cultivation in which it was maintained before the destruction of Sodom and the other cities. Gesenius expresses his conviction (by inference from the Arabic *sad*, "an obstacle") that the real meaning of the words *Emek has-Siddim* is "a plain cut up by stony channels which render it difficult of transit;" and with this agree Fürst (*Handwb.* ii, 411 b) and Kalisch (*Genesis*, p. 355). Perhaps more accurately the word may in this sense be derived from שָׂדַד, *sadád*, "to harrow." See Kalisch, *loc cit.*, who, however, disapproves of such a derivation, and adheres to that of Gesenius.

The following are the equivalents of the name given in the ancient versions: Samar. Vers., מישר חלקיה; Onkelos, בִּיקְעַת חַקְלַיָּא; Saadias, *merj el-hakúl*; Peshito, *umeká di-sedumé*; Aquila, κοιλὰς τῶν περιπεζίνων; Symm. and Theod., κοιλὰς τῶν ἁλσῶν (=אשרות); Josephus, Φρίατα ἀσφάλτου; Jerome (*Quæst. in Gen.*), *Vallis Salinarum*. The authors of the Sept. probably thought that the clause "which is the Salt Sea" was explanatory of the word Siddim, which they therefore rendered ἡ ἀλυκή. Or perhaps they may have read חמרים instead of חשדים; and ἀλυκή may be an error for ἀλσικός = ἀλσώδης, "wooded;" a view corroborated by the Vulgate, which has *silvestris*; and by the reading of Symmachus and Theodotion, τῶν ἁλσῶν.

2. *Topographical Indications.*—The word rendered "vale" is in Hebrew עֵמֶק, *émek*, which means a low or sunken tract of land. See VALLEY. It was probably a section of the Arabah somewhat lower than the rest; perhaps resembling the plain of Sabkah at the southern end of the Dead Sea. It was "full of bitumen-pits;" or, as the Hebrew idiom expresses it, it was "wells, wells of bitumen" (בארת בארת חמר). They are so numerous as to stud its whole surface (Gen. xiv, 10). It was the battle-field on which the king of Sodom and his allies were vanquished. It seems probable, though it is not stated, that Sodom and Gomorrah were situated in the vale. Be this as it may, the vale was included in the general destruction when "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord in heaven" (xix, 24).

But the most remarkable fact regarding the vale of Siddim is that stated in Gen. xiv, 3, "*it is the Salt Sea*" (הוּא יָם הַמֶּלַח). The meaning of these words cannot be mistaken; and we have no more ground for questioning their genuineness than for questioning the genuineness of any other passage in Genesis. There is abundant evidence that the book as it now stands was the production of Moses. He may have embodied in it authentic documents handed down from a remoter age, arranging and supplementing them as he deemed necessary. But his additions would be as authoritative as the documents themselves. Until we can prove from clear evidence that the clause was interpolated by an uninspired writer, we must regard it as an integral part of the Mosaic record, and we must believe that the vale of Siddim was submerged.

3. *Probable Identification.*—If we understand, therefore, the latter clause of ver. 3 to designate a part of what was afterwards known as "the Salt Sea," then we must agree with Dr. Robinson and others in identifying the Valley of Siddim with the enclosed plain which intervenes between the south end of the lake and the range of heights which terminate the Ghôr and commence the Wady Arabah. This is a district in many respects suitable. In the ditches and drains of the Sabkah are the impassable channels of Gesenius. In the thickly wooded Ghôr es-Sâfieh are ample conditions for the fertility of Prof. Stanley. The general aspect and formation of the plain answer fully to the idea of an *émek*. The most careful explorations of recent travellers have not brought to light a single fact calculated to overthrow this view. On the contrary, the following results of scientific research go far to establish it. At the present day there are no bitumen-pits in the plains around the Dead Sea, and time could not have effaced them had they remained above water. It has been ascertained, from masses of bitumen frequently thrown to the surface, that there must be wells of bitumen in the bed of the sea towards its southern end. Traces of what appears to have been "a shower of sulphur" have been discovered recently on the south-west shore; and with it are layers and lumps of bitumen calcined by heat. The section of the Dead Sea south of el-Lisân has been found to be very shallow—only a few feet, and in places only a few inches of water covering a flat, slimy plain—whereas the whole northern section is a deep and regularly formed basin. These facts would seem at least to suggest that that section of the Dead Sea which is south of the peninsula covers the region which was called in Lot's time "the vale of Siddim." Josephus states this view emphatically. His words (*Ant.* i. 9) are, "They encamped in the valley called the Wells of Asphalt; for at that time there were wells in that spot; but now that the city of the Sodomites has disappeared, that valley has become a lake which is called Asphaltites." See also Strabo, xvi, 764. See SALT SEA; SODOM.

Si'dè (Σιδή, Vulg. *Side*), a city on the coast of Pamphylia, in lat. 36° 46', long. 31° 27', ten or twelve miles to the east of the river Eurymedon. It is mentioned in 1 Macc. xv, 23 among the list of places to which the Roman senate sent letters in favor of the Jews. See PHASELIS. It was a colony of Cumæans. In the time of Strabo a temple of Athene stood there, and the name of that goddess associated with Apollo appears in an inscription of undoubtedly late times found on the spot by Admiral Beaufort. It is now called *Eshky Adalia*. Sidè was closely connected with Aradus in Phœnicia by commerce, even if there was not a considerable Phœnician element in the population; for not only are the towns placed in juxtaposition in the passage of the Maccabees quoted above, but Antiochus's ambassador to the Achæan league (Livy, xxxv, 48), when boasting of his master's navy, told his hearers that the left division was made up of men of Sidè and of Aradus, as the right was of those of Tyre and of Sidon, "quas gentes nullæ unquam nec arte nec virtute navali æquassent." It is possible that the name has the same root as that of Sidon, and that it (as well as the Sidè on the southern coast of the Euxine [Strabo, xii, 3]) was originally a Phœnician settlement, and that the Cumæan colony was something subsequent. In the times in which Sidè appears in history it had become a place of considerable importance. It was the station of Antiochus's navy on the eve of the battle with the Rhodian

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fleet described by Livy (xxxvii, 23, 24). The remains, too, which still exist are an evidence of its former wealth. They stand on a low peninsula running from north-east to south-west, and the maritime character of the former inhabitants appears from the circumstance that the walls towards the sea were but slightly built, while the one which faces the land is of excellent workmanship, and remains, in a considerable portion, perfect even to this time. A theatre (belonging apparently to the Roman times) is one of the largest and best preserved in Asia Minor, and is calculated to have been capable of containing more than 15,000 spectators. This is so prominent an object that, to persons approaching the shore, it appears like an acropolis of the city, and, in fact, during the Middle Ages, was actually occupied as a fort. The suburbs of Sidè extend to some distance, but the greatest length within the walls does not exceed 1300 yards. Three gates led into the town from the sea, and one, on the north-eastern side, into the country. From this last a paved street with high curbstones conducts to an agora, 180 feet in diameter, and formerly surrounded with a double row of columns, of which only the bases remain. In the centre is a large ruined pedestal, as if for a colossal statue, and on the southern side the ruins of a temple, probably the one spoken of by Strabo. Opposite to this a street ran to the principal water-gate, and on the fourth side of the agora the avenue from the land-gate was continued to the front of the theatre. Of this last the lower half is, after the manner of Roman architects whenever the site permitted, excavated from the native rock, the upper half built up of excellent masonry. The seats for the spectators, most of which remain, are of white marble, beautifully wrought.

The two principal harbors, which at first seem to have been united in one, were at the extremity of the peninsula: they were closed, and together contained a surface of nearly 500 yards by 200. Besides these, the principal water-gate on the north-west side was connected with two small piers 150 feet long, so that it is plain that vessels used to lie here to discharge their cargoes. The account which Livy gives of the sea-fight with Antiochus, above referred to, also shows that shelter could also be found on the other (or south-east) side of the peninsula whenever a strong west wind was blowing.

The country by which Sidè is backed is a broad swampy plain, stretching out for some miles beyond the belt of sand-hills which fringe the sea-shore. Low hills succeed, and behind these, far inland, are the mountains which, at Mount Climax, forty miles to the west, and again about the same distance to the east, come down to the coast. These mountains were the habitation of the Pisidians, against whom Antiochus, in the spring of B.C. 192, made an expedition; and as Sidè was in the interest of Antiochus until, at the conclusion of the war, it passed into the hands of the Romans, it is reasonable to presume that hostility was the normal relation between its inhabitants and the highlanders, to whom they were probably objects of the same jealousy that the Spanish settlements on the African seaboard inspire in the Kabyles round about them. This would not prevent a large amount of traffic, to the mutual interest of both parties, but would hinder the people of Sidè from extending their sway into the interior, and also render the construction of effective fortifications on the land side a necessity. (Strabo, xii, xiv; Livy, xxxv, xxxvii; Cicero, *Epp. ad Fam.* iii, 6.) — Smith. See Fellows, *Asia Minor*, p. 201; Leake, *Asia Minor*, p. 195; Beaufort, *Karamania*, p. 146 sq.

Sideromancy (*σίδηρος, iron*, and *μαντεία, divination*), a mode of divination anciently practiced by placing straws on red-hot iron, and drawing inferences as to the will of the gods from the manner of their burning. See DIVINATION.

Sidesmen (properly *synod's-men*; also called *questmen*). It was usual for bishops in their visitations to summon some credible persons out of every parish, whom they examined on oath concerning the condition of the Church. Afterwards, these persons became standing officers, especially in the great cities; and when personal visitations were a little disused, and when it became the custom for the parishioners to repair the body of the church (about the 15th century), these officers were still more necessary. They are chosen every year, according to the custom of the place, and their business is to assist the church-wardens in things relating to the church, and to make presentment of such matters as are punishable by the ecclesiastical laws. Hence they are called *questmen*. The whole office now generally devolves upon the church-wardens. *Sithcundmen* and *sithcundmen* were old English terms for sidesmen. See Hook, *Church Dict.* s. v.

Sidgrani, in Norse mythology, was a surname of *Odin*.

Sidha, in Hindû mythology, designates a large class of good and strikingly beautiful genii. The latter quality is indicated by the name.

Sidharta, the name of *Gotama* (q. v.) before he became a Buddha. For interesting traditions concerning Sidharta, see Hardy, *Eastern Monachism*, p. 2, 6, 37, 271, 325.

Sidhoete, in Norse mythology, was a surname of *Odin*, derived from a hat descending low over the forehead, in which he was accustomed to conceal his face when associating with men.

Sidney, MARY, *countess of Pembroke*, was the sister of Sir Philip Sidney, and married Henry, earl of Pembroke, in 1576. She died in London, Sept. 25, 1601. The countess possessed a talent for poetical composition, and translated from the Hebrew many of the Psalms, said to be preserved in the library at Wilton, and in this was assisted by her brother. She also translated (from the French of P. Mornay) and published *A Discourse of Life and Death* (Wilton, 1590; Lond. 1600, 12mo). She wrote an *Elegy* on her brother:—*A Pastoral Dialogue in Praise of Astræa* (i. e. queen Elizabeth [1602]):—and a poem, *Our Saviour's Passion* (Sloanian MS. No. 1303, British Museum).

Si'don (Σιδών), the Greek form (2 Esdr. i, 11; Judith ii, 28; 1 Macc. v, 15; Matt. xi, 21, 22; xv, 21; Mark iii, 8; vii, 24, 31; Luke iv, 26; vi, 17; x, 13, 14; Acts xii, 20; xxviii, 3) of the city called in the Heb. (but in the A. V. "Sidon," also in Gen. x, 15, 19) ZIDON (q. v.), or rather *Tsidon*.

Sido'nian (Σιδώνιος), the Greek form of the gentile ZIDONIAN (q. v.), usually so exhibited in the A. V. of the Old Test. (Deut. iii, 9; Josh. xiii, 4, 6; Judg. iii, 3; 1 Kings v, 6).

Sidonius, Caius Sollius, APOLLINARIS MODESTUS, a learned ecclesiastic, was born probably in Lyons about 431. He was educated with care, and became very skilful in all parts of literature, especially in poetry. He married Pampianilla, the daughter of Avitus, afterwards emperor. When the city of Lyons was taken by Majorian, the latter treated Sidonius with great consideration, and in return for his lenient treatment he wrote a poem in honor of Majorian, by whom he was created a count and sent to govern the Gallic province of Arles. He also erected a statue to Sidonius in the city of Rome. In 467 he went to Rome as ambassador of the Arverni, and so pleased the reigning emperor, Anthemius, by a panegyric on him, as to be made governor of the city and honored with a second statue. In 472 he was chosen bishop of Clermont (Avernum), and though only a layman, fulfilled his duties faithfully and strenuously opposed Arianism. He died in 487. Of his works, nine books of *Epistles*, with about twenty-four poems interspersed, are still extant. They were published in Milan (1498) and Paris (1614); republished by Labbé in 1652 (the best edition). See Chalmers, *Biog. Dict.* s. v.

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Sidonius, Michael, a prelate of the Church of Rome who became noteworthy through his participation in many of the most important transactions connected with the Reformation, but whose family name was *Helding*, was born in Baden in 1506, studied at Tübingen, and entered the priesthood at Mayence, where he became cathedral preacher and rector of the cathedral school in 1531. In 1538 he was made suffragan to the archbishop of Mayence, and received from pope Paul III the title of bishop of Sidon *in partibus infidelium*, which gave him the name of Sidonius, by which he is commonly known. The Theological Faculty of Mayence conferred the degree of D.D. on him in 1543, and afterwards he for a time represented the elector of Mayence in the Council of Trent. In 1547 he was made imperial councillor by Charles V. He took possession of the pulpit of the reformer Musculus during the Diet of Augsburg, and from it preached a series of anti-Lutheran sermons (*Sleidani de Statu Rel.* etc. [Frankf. 1786]). In 1548 he served with Jul. v. Pflug, bishop of Naumburg, and with Joh. Agricola, the court preacher at Eisleben, on the commission which drew up the *Augsburg Interim* (q. v.), after which he was sent by his archbishop to promote the execution of the Interim at Frankfort. Prince George of Anhalt was at this time coadjutor of the bishopric of Merseburg, having been chosen by a majority of the canons; but the emperor declared against him and nominated Sidonius in his stead (Seckendorf, *Comment. de Lutheranismo* [Lips. 1694], lib. iii, c. 30, § 117, p. 497 sq.), though the opposition raised against the measure delayed his investiture until 1550. In that year Sidonius was present at the Diet of Augsburg, in 1556 at that of Regensburg, in 1557 at the Colloquy of Worms, where he contributed according to his ability to render reconciliation impossible by his addresses, and by introducing at the sixth session a rejoinder to a declaration of facts submitted by the Protestants, in which he not only defended the traditional teachings and practice of Rome, but also asserted that the interpretation of difficult and controverted passages of Scripture belongs rightfully to the Romish Church. The Romish collocutors finally refused to continue the negotiations (Salig, *Vollst. Hist. d. Augsb. Conf.* [Halle, 1735], iii, 292 sq.). To the honors already enjoyed by Sidonius was added by the emperor in 1558 the office of judge in chambers. He died Sept. 30, 1561, at Vienna, and was buried in St. Stephen's Church. His writings include a *Catechismus Moguut. s. Institut. ad Christ. Pietatem* (frequently reprinted and much controverted by Protestants):—the *Sleidani de Statu Rel.* already mentioned:—*Decreta Concil. General. Moguntini*:—*Instructio Visitatorum*, and *Explicatio Paraphrast. Missæ*. See *Unschuld. Nachrichten*, 1715, p. 394 sq.; 1716, p. 7 sq.—Herzog, *Real-Encyklop.* s. v.

Siebelis, CARL GOTTFRIED, a German theologian, was born in 1769 at Naumburg. After he completed his philological studies he was called in 1798 as conrector to Zeitz, and in 1804 as rector to Bautzen, where he died in 1843. He wrote, *Disputationes Quinque, quibus Ostenditur in Vet. Græcorum et Romanorum Doctrina Religionis ac Morum Plurima esse, quæ cum Christiana Consentiant* (Lips. 1837):—*Additamenta ad Disputationes Quinque*, etc. (ibid. 1842):—*Die Bibel die beste Grundlage der Kindererziehung* (Zittau, 1818). See Zuchold, *Bibl. Theol.* ii, 1226; *Regensb. Conversationslex.* s. v. (B. P.)

Siege (some form of צוּר, *tsûr, to press* in a hostile manner). The Egyptian and Assyrian monuments depict all the operations of capturing a city (see Wilkinson, *Anc. Egypt.* i, 387 sq.; Layard, *Nineveh*, ii, 281 sq.). See WAR.

Sienna, COUNCIL OF (*Concilium Senense*), was held first at Pavia, and subsequently translated to Sienna (a central province of Italy, in Tuscany), June 22, 1423. This council lasted till Feb. 26, 1424, and many sessions were held. Among the acts is a decree against the heresies previously condemned at Constance, and against all aiding and abetting the Wycliffites and Hussites. Indulgence was granted to their persecutors. The question of a reunion with the Greek Church was also debated, and its further consideration postponed. It was determined that everything relating to the reformation of the Church should be referred to the council about to be held at Basle. See Mansi, xii, 365.—Landon, *Manual of Councils*, s. v.

Sieva, in Slavic mythology, was the goddess of love. She was the wife of Siebog, the patron of marriage, and was highly venerated by all lovers. The reports sometimes mentioned concerning beautiful paintings in which the Wendish artists had represented this deity are fabulous.

Sieve (בְּבָרָה, *kebarâh*, Amos ix, 9; נְפָה, *naphâh*, a winnowing *fan*, Isa. xxx, 28; to "sift" is צָרַר, *sârar*, or נָפַה, to *wave* [as often rendered], or throw up into the air for winnowing; σινιάζω, Luke xxii, 31). Among the ancient Egyptians sieves were often made of string, but some of an inferior quality, and for coarse work, were constructed of small thin rushes or reeds (very similar to those used by the Egyptians for writing, and frequently found in the tablets of the scribes): a specimen of which kind of sieve is in the Paris Museum. The paintings also represent them made of the same materials; and the first they used were evidently of this humble quality, since the hieroglyphic indicating a sieve is borrowed from them. Horse-hair sieves are ascribed by Pliny to the Gauls; the Spaniards, he says, made them of string, and the Egyptians of papyrus stalks and rushes. See Wilkinson, *Anc. Egypt.* ii, 95.

Sieveking, AMALIA, the founder and long the head of the woman's union for the care of the poor and the sick of the city of Hamburg, belonged to one of the most respected senatorial families of that city, and was born in 1794. She lost her parents at an early age, and was received into the home of an elderly relative of her mother, where she began, when scarce seventeen years of age, to display the qualities which stamped her a born deaconess. Her earliest efforts were expended on an uninstructed girl living in the same house with herself, and five other girls were soon added to her school. She devoted three hours a day to instruction in elementary branches, omitting nothing but religion, which she did not at the time either possess or understand. Kempis's *Imitation of Christ* first directed her thoughts towards the Bible, and A. H. Francke's *Manuductio ad Lectionem Script. Sacr.* (q. v.) taught her to find the sense of Scripture by comparing its parts together, and also to transmute all that should be found into experience, through prayer and personal application. She claims, accordingly, that her faith was grounded on no human authority whatever, but solely on that of the Lord. The doctrine of the atonement continued to trouble her, however, until an enlightened Bible student, who had been the school friend of her early-deceased brother, was able to relieve her doubts. Religion was now given a prominent place in her curriculum, and a weekly "Bible-hour" was added to her labors, for the benefit of such as had by confirmation been removed from school into the walks of common life. These Bible-hours yielded fruit also for a wider circle through a publication issued in 1822, and entitled *Betrachtungen üb. einzelne Theile d. heil. Schrift*, upon which followed, in 1827, *Beschäftigungen mit d. heil. Schrift*, and in 1855 *Unterhaltungen üb. einzelne Abschnitte d. heil. Schrift*. These schools for girls were continued, with rare interruptions, down to the last year of her life, the sixth class being admitted in 1854; and it became a desirable thing in the eyes of her neighbors, even when they differed from her in religious opinion, to have their children placed under her care.

The disposition to give and help in every way was too strong in Amalia's nature to be confined within the limits of her school. She thought at first of organizing

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an evangelical sisterhood after the pattern of the Romish orders. Her way was made clear, however, by the first breaking-out of the cholera epidemic in Europe in the summer of 1831, when she offered her services to the cholera hospital, which were accepted. She was at last placed over the entire corps of male and female nurses. The experience so gained was practically utilized afterwards in the forming of a *woman's society* for the relief of the poor and the sick instead of the proposed sisterhood. It was composed of women belonging to the middle and higher classes of society, at first thirteen in number (1832), and was placed under stringent rules of administration. Direct visitation was made a duty, certain families being assigned to a number of members, who were required to visit in succession and record the results of the visits in books provided for that purpose. No case of chronic poverty was received, and the most careful inquiries were made with reference to applicants for aid, covering the business, number of persons in the family, their age and sex, attendance on schools, the home, and its appearance as to neatness and order. A weekly meeting was held in which the claim of such applicants to admission was discussed, and at which they were placed under the care of certain members if received. It was also a principle never to visit the poor empty-handed, but never to give them money, orders on tradesmen or provisions in kind being preferred; and if want of work was the occasion of the suffering, the effort was made to secure employment. The union even erected a number of manufactories itself, and had them managed under its control, for the purpose of affording employment to the poor, and its reports show that this part of its business was not conducted at a loss. Nor was the spiritual welfare of its clients neglected. Every visitor was expected to use all proper effort to secure the moral and religious improvement of the persons under her care, no less than to minister to their temporal needs. The workings of this union caused its fame to spread, not simply throughout an appreciative city, but over wide areas, so that when a terrible conflagration laid Hamburg low in 1842, contributions from women's unions in numerous German cities, all of which called themselves daughters of the union of Hamburg, were forwarded to the parent society for its use. Amalia Sieveking's life-purpose was thus fully realized, and crowned with blessing beyond all her expectations. The last two years of her life were shadowed by pulmonary troubles, which destroyed her strength and compelled her gradual withdrawal from the work whose supervision had become to her a second nature. She died April 1, 1859. For her life, see *Denkwürdigkeiten aus d. Leben von Amalia Sieveking*, etc. (Hamb. 1860).—Herzog, *Real-Encyklop.* s. v.

Sif, in Norse mythology, was the beautiful second wife of Thor, celebrated on account of her wonderful blonde hair, which the evil Loki cut off on one occasion while she slept. Thor compelled him, on peril of his life, to procure golden hair for Sif instead of that which he had stolen, and Loki obtained it from the dwarfs. Sif had been previously married, and had given birth to a son, Uliar; Thor's children by her were named Thrudr and Lorride. Sif would appear to have been the most virtuous of the asins, for when Loki, at Aeger's banquet, charged upon the women and virgins their numerous loves, he spared Sif such exposure. She handed him a cup while thanking him for his forbearance; upon which he replied that he must concede to her an eminence above all others, since she had possessed only one lover, who was *himself*.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sifra. See SIPHRA.

Sifridenses. See SISCIDENCES.

Siga, the name of an alleged Phœnician goddess who has been likened to *Minerva*.

Sigalon, XAVIER, a French painter, was born at Uzès (Gard) in 1788, of parents in humble circumstances, and was educated in the school of design at Nismes. He painted chiefly sacred subjects, especially the *Last Judgment*, a copy of Michael Angelo's at Rome, which made his fortune. He died of the cholera at Rome, Aug. 18, 1837. See Hoefer, *Nour. Biog. Générale*, s. v.

Sigarsholmr, in Norse mythology, was an island in the north on which a battle was fought that brought forty-six heroes to their graves, and in which their swords are buried. The walkure Svava brought the most famous of the swords to her lover Helgi, who was under her protection.

Sigarsvoellur, in Norse mythology, was the place where the battle was fought between Helgi and Hrodmar. Helgi Hattingaskade fell mortally wounded, and expired in the arms of his beloved Svava, the walkure. Sigarsvoellur was subsequently given by Sigmund Wolsungssohn to Helgi Hundingstödter, his son, in honor of his name.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sigebert OF GEMBLOUX (*Gemblac*), a Belgian monk, was born about A.D. 1030, and educated in the convent of Gembloux, where he also became a monk. About A.D. 1048 he assumed charge of the school attached to the convent of St. Vincent at Metz, but returned to Gembloux, after a successful career, about 1070, and continued during forty additional years to labor in the work of teaching and authorship, being generally admired and revered. He was characterized by frankness and piety, gifted with a sound judgment, so that he was fitted to administer in secular affairs, and was decidedly true to principle. It was because of his influence that the Church of Liege remained loyal to the emperor, despite the efforts put forth by certain abbots to subject it to the pope alone. The celebrated letter written by Gregory VII to bishop Hermann of Metz, which asserted the right of the pope to place a sovereign under the ban and dissolve the allegiance of his subjects, was answered by Sigebert, and so also was the demand of Paschal II, made in 1102 or 1103, that count Robert of Flanders should head a crusade to punish the Church of Liege for its fidelity to the sovereign. With like good judgment he resisted the imposing of the yoke of asceticism on the entire Church, though he himself was predisposed in favor of a monastic life. His fearless attitude with reference to such questions produced a strong impression on the minds of his contemporaries. He died Oct. 5, 1112.

The works of Sigebert are enumerated by himself in the work *De Viris Illustribus* (best ed. in Miræi *Biblioth. Eccl.* ed. ii, cur. J. A. Fabricio), a book whose only value now consists in the preservation of a few interesting facts which it contains. The *Vita Deoderici*, an early work commemorating the founder of the abbey of St. Vincent at Metz, gives evidence of the author's extensive reading. He also wrote a life of king Sigebert, the founder of the church and abbey of St. Martin, near Metz, and a number of saints' legends in either prose or verse, particularly a life of Wiebert, the founder of Gembloux, and a history of the convent to 1048, and he gave attention to music and chronology. His last and most celebrated work is the *Chronicon*, extending from A.D. 381 to 1111, but being a mere compilation from other works down to 1023, after which date it possesses, to some degree, the character of an independent source. The selections from other books are judicious, the treatment of facts cautious, moderate, and impartial, and the whole is characterized by something of the historic spirit. The work became in time the principal source of information with reference to the churches and abbeys of Belgium and Northern France. The charge that Sigebert had invented the legend of pope Joan is now disbelieved, and Bethmann, in the *Monumenta Germ. SS.*, omits it from his collection of Sigebert's works. See the *Monumenta Germ. SS.* passim; Hirsch, *De Vita et Scriptis Sigeberti* (Berol. 1841); Wattenbach, *Deutschland's Geschichtsquellen* (Berl. 1858),

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particularly p. 291-299; Pertz, *Archiv*, xi, 1-17.—Herzog, *Real-Encyklop.* s. v.

Sigfaudur, in Norse mythology, was a surname of *Odin*, signifying the *father of victory* (German, *Siegesvater*).

Siggautr, in Norse mythology, was a surname of *Odin*, the god of victory (German, *Siegesgott*).

Siggones, the second class of priests among the ancient Prussians. They were probably more widely scattered over the country than were the Grivaites (the first class), who dwelt constantly at the sanctuary Romowa; and even there the Siggones were probably found, since it was a Siggo who slew bishop Adalbert on the borders of the sacred forest of Samland, near Romowa. The name Siggo is suggestive of blessing (German, *Segen*), to pronounce which, over the people, may have been the principal business of these priests. It would seem that they also had supervision over the sacred groves, forests, fountains, hills, etc. Possibly their residences were chosen with reference to such places, so that they might conveniently receive the sacrificial gifts of the people in exchange for their blessing.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sigi, in Norse mythology, was a son of Odin, who was compelled to forsake the kingdom because he had, in the heat of passion, slain the slave Bredl, who had been more successful than himself in the hunt. He obtained ships from Odin and became a powerful viking, who subdued mighty kingdoms to his rule. He fell, at an advanced age, in a battle against his wife's brother, who had rebelled against his authority.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sigill (*sigillum*), a *seal*, or signature.

Sigillaria, the last two days of the feast of Saturn, so called from little earthenware figures (*sigilla*) exposed for sale at this season, and given as toys to children. See SATURNALIA.

Sigillo, ROBERT DE, an English prelate, was preferred to the see of London by the empress Maud in 1141. When the Londoners revolted to king Stephen, the bishop was required to take the oath of allegiance to that revolution, which he refused. Pope Eugenius wrote to king Stephen and his queen, asking that Sigillo be excused from taking the oath. He died in 1151. See Collier, *Eccles. Hist.* ii, 245.

Sigillum Altaris (*seal of the altar*). "The authentic mark of an altar was its five crosses; and there was a small stone called *sigillum altaris*, by which the aperture for the insertion of relics was closed up by mortar tempered in holy water" (Fosbrooke).—Eadie, *Eccles. Cyclop.* s. v.

Sigismund (*St.*), king OF BURGUNDY in the 6th century, was baptized in youth by Avitus, and succeeded his father, Gondebaud, in 516. In 517 he assembled a council at Ekaone, which was attended by twenty-seven Burgundian bishops, and fixed the limits of his kingdom. He governed with wisdom. Being very liberal towards the Church, he founded, in 515, the monastery of Argaune at Maurice, in Valais, which became celebrated. He was assassinated in 524, in revenge for the execution of his son, Sigeric, by his first wife; and as he had already taken the tonsure and religious habit, he was canonized as a martyr, his festival being fixed on May 1. According to Savigny (*Geschichte des römischen Rechts*, vol. ii) it was Sigismund, and not his father, who compiled the Burgundian code called the *Loi Gombette*; but this is successfully disputed by Gaupp (*Die germanischen Ansiedelungen* [Breslau, 1844], p. 296-317). See Hoefer, *Nouv. Biog. Générale*, s. v., Mrs. Jameson, *Legends of the Monastic Orders*, p. 173.

Sigismund, JOHANN, *elector of Brandenburg* (1608-19), was born Nov. 18, 1572, and became noteworthy through his transition from the Lutheran to the Reformed Church. His father had endeavored to bind him to the support of the *Formula of Concord* (q. v.) by securing his signature to a declaration approving of that standard, and of the existing organization in churches and schools. His wife, Anna, a daughter of duke Albert of Prussia and Maria Eleonore of Cleve, was a rigid Lutheran, and exercised all her influence to prevent a change in his Church relations; and the temper of many of his subjects in Brandenburg and the district of Prussia which he held as a fief from Poland threatened to render such a step productive of grave complications. To these influences must be added the certainty that many neighboring princes would withdraw their favor. Sigismund, nevertheless, took that step, and partook of the Lord's supper under the Reformed ritual, for the first time, on Christmas-day of 1613. Even his most embittered enemies never charged secular or political motives on him for this action, though a later generation adopted that explanation (Schröckh). He had been prejudiced against the *Formula of Concord* from the beginning, and had already, in 1610, issued statutes to the University of Frankfort, in which subscription to the *Formula* was not required. An immense excitement was caused. The elector of Saxony wrote, under date of Feb. 1, 1614, to dissuade Sigismund from completing the transfer; and on the 24th of the same month the latter was compelled to issue an edict forbidding the clergy to inveigh against his measures in the pulpit. The estates of Brandenburg demanded the continuation of the prerogatives enjoyed by the Lutheran Church, and the disuse of all measures intended to favor the Reformed. The difficulty was finally composed by the action of the elector, who (Feb. 5, 1615) engaged that the Lutherans should continue to enjoy liberty of conscience and to exercise the right of patronage where legally entitled thereto; but insured like privileges to their Reformed opponents. A colloquium of clergymen was held at Berlin in October, 1614, where the resolution was reached that defamation of the Reformed party should thereafter be avoided. The result of the whole

St. Sigismund.

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contest was that the Reformed Church obtained legal recognition. Soon after his entrance into the Reformed communion the elector published his *Confession of Faith* (*Joh. Sigism. Confessio Fidei*), May, 1614. It claims to deal with points at issue between Evangelical Protestants only. Its introduction disclaims the intention of introducing novelties, but asserts the necessity for removing certain remainders of popery, and concludes with a recognition of the sole authority of the Word of God and an approval of the "Apostolical, the Athanasian, and the Nicene, Ephesian, and Chalcedonian symbols;" to which list is added the Augsburg Confession of 1530, but *as afterwards revised and improved*. The *Confessio* rejects all later Lutheran additions—as the ubiquity of Christ's body, the involving of Christ's Deity in his passion, and the ascription of omnipotence to his humanity, etc. The remaining articles relate to the sacraments and the election of grace, and are entirely in accord with the ordinary Reformed, Calvinian view. See Hering, *Hist. Nachr. v. d. ersten Anfange d. evang.-ref. Kirche in Brandenb. u. Preussen* (1778); Küster, *Altes u. Neues* (Berlin); Von Mühler, *Gesch. d. evangel. Kirchenverfassung in d. Mark Brandenburg* (1846); Möller, *Joh. Sig. Uebertritt zum ref. Bekenntniss*, in the *Deutsche Zeitschr.* (Berlin, 1858), p. 189 sq.; and various *Essays* by prorector Schmidt, of Schweidnitz, etc.—Herzog, *Real-Encyklop.* s. v.

Sigmaringen, Fidduss of, properly Marc Rei, a Capuchin monk, was born at Sigmaringen in 1577, and educated at Fribourg. He was sent as a missionary to the Grisons, by whom he was murdered at Seuis, April 24, 1622. He was canonized by Benedict XIV in 1746. See Hoefer, *Nouv. Biog. Générale*, s. v.

Sigmund Wolsungssohn, in Norse mythology, was a celebrated hero who was invulnerable and proof against poison, and who drank the cup of poison intended for his brother without injury to himself. He became the father, by the beautiful Danish queen Borghild, of Helgi Hundingstödter and Sigurd Fafnirstödter. —Vollmer, *Wörterb. d. Mythol.* s. v.

Sign is the rendering in the A. V. of several Heb. and Gr. words, especially אוֹת, *öth*, σημεῖον, which usually denote a miraculous or, at least, divine or extraordinary token of an event, generally in the future. See Miracle. In Biblical language a sign is a token, or whatever serves to express or represent another thing. Thus the Lord gave to Noah the rainbow as a sign of his covenant (Gen. ix, 12, 13), and for the same purpose he appointed circumcision to Abraham (xvii, 11, see also Exod. iii, 12; Judg. vi, 17). In Isa. vii, 18 the word is used for a prophetic similitude: "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel" (see also Ezek. iv, 3). Signs and wonders, as they are usually connected, sometimes denote those proofs or demonstrations of power and authority which were furnished by miracles, and by other tokens of the divine presence (John iv, 48, Matt. xii, 38; Acts ii, 22), sometimes those unusual appearances which betoken the approach of great events (Luke xxi, 11, 25), and at other times tokens or pledges as evidences of fulfilment (ii, 12; 1 Cor. i, 22). This word is emphatically used in Scripture for a miraculous appearance, which would attest the divine authority of a prophet or teacher. The Jews asked our Lord for "a sign from heaven" (Matt. xvi, 1), meaning, thereby, the appearance of the Messiah coming in the clouds of heaven, which Daniel had foretold (vii, 13), and which "the traditions of the elders," as appears from the Talmud, had declared to be the only certain sign of the advent of the promised inheritor of David's throne and deliverer of the Jewish nation. So our Lord refers to "the sign of the Son of man" (Matt. xxiv, 30), as prefigured by the national overthrow of the Jews (see Zettner, *De Astre Judæis quondam Ominoso* [Alt. 1724], and the monographs cited by Hase, *Leben Jesu*, p. 187). See Eschatology.

SIGN, a term used in defining a sacrament to describe the relation existing between an external ordinance and that which it represents. The former is called the "outward part, or *sign*," the latter the "inward part, or thing *signified*." See Signs.

SIGN of the Cross. See Cross, Sign of; Signum Crucis.

Signe, in Norse mythology, was a daughter of queen Bera of Zealand. Hagbart of Drontheim, the bold son of Hake and a celebrated viking, came to Zealand with the intention of challenging the queen's sons, Alf and Alger, to single combat in order to measure strength with them. He saw and loved Signe, but her cruel mother hated him and prevented their union. Alf fell in the duel, and Hagbart recklessly suffered himself to be made a prisoner, because he trusted in his strength, but a lock of Signe's hair bound him fast. He was doomed to death, and the archers were prepared to execute the queen's decree, when the victim took his own life. Signe was rescued from her blazing dwelling by her brother Alger, but only in order to die beside the corpse of her lover, for she had taken poison. Comp. Œhlenschläger's touching tragedy, in which he has elaborated this material, entitled *Hagbart og Signe*.—Vollmer, *Wörterb. d. Mythol.* s. v.

Signet is the rendering in the A. V. of חוֹתָם, *chotham* (Gen. xxxviii, 18; Exod. xxviii, 11, 21, 36; xxxix, 6, 14, 30; Jer. xxii, 24; Hag. ii, 23), or חֹתֶמֶת, *chothemeth* (fem. of the same, only in Gen. xxxviii, 25), a *seal*, as elsewhere rendered; and of the Chald. עִזְקָא, *izkâ*, the same (Dan. vi, 17 [18]); both so called from being *engraved*; also of σφραγίς, Tob. i, 22; Ecclus. xvii, 22; xxxii, 6; xlix, 11; Bel 11; 1 Macc. vi, 15, a *seal*, as elsewhere rendered.

The importance attached to seals in the East is so great that without one no document is regarded as authentic (Layard, *Nin. and Bab.* p. 608; Chardin, *Voyages*, v, 454). The use of some method of sealing is obviously, therefore, of remote antiquity. Among such methods used in Egypt at a very early period were engraved stones, pierced through their length and hung by a string or chain from the arm or neck, or set in rings for the finger. The most ancient form used for this purpose was the scarabæus, formed of precious or common stone, or even of blue pottery or porcelain, on the flat side of which the inscription or device was engraved. Cylinders of stone or pottery bearing devices were also used as signets. One in the Alnwick Museum bears the date of Osirtasen I, or between 2000 and 3000 B.C. Besides finger-rings, the Egyptians, and also the Assyrians and Babylonians, made use of cylinders of precious stone or terra-cotta, which were probably set in a frame and rolled over the document which was to be sealed. The document, especially among the two latter nations, was itself often made of baked clay, sealed while it was wet and burned afterwards. But in many cases the seal consisted of a lump of clay, impressed with the seal and attached to the document, whether of papyrus or other material, by strings. These clay lumps often bear the impress of the finger, and also the remains of the strings by which they were fastened. One such found at Nimrûd was the seal of Sabaco, king of Egypt, B.C. 711, and another is believed by Mr. Layard to have been the seal of Sennacherib, of nearly the same date (Birch, *Hist. of Pottery*, i, 101, 118; Wilkinson, *Anc. Egypt.* ii, 341, 364; Layard, *Nin. and Bab.* p. 154-160). In a somewhat similar manner doors of tombs or other places intended to be closed were sealed with lumps of clay. The custom prevalent among the Babylonians of carrying seals is mentioned by Herodotus, i, 195, who also notices the seals on tombs, ii, 121; Wilkinson, i, 15; ii, 364; Matt. xxvii, 66; Dan. vi, 17. The use of clay in sealing is noticed in the book of Job xxxviii, 14, and the signet-ring as an ordinary part of a man's equipment in the case of Judah (Gen. xxxviii, 18), who probably, like

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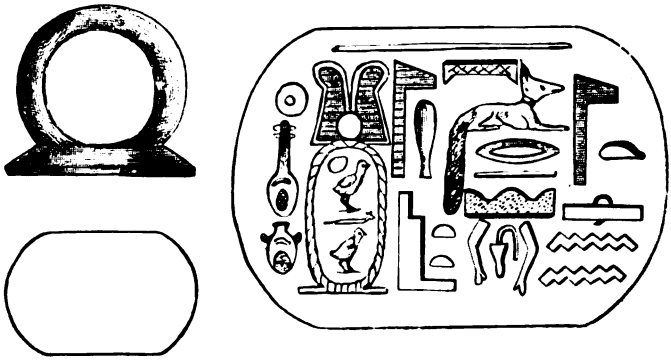
many modern Arabs, wore it suspended by a string from his neck or arm. (See Cant. viii, 6; Gesenius, p. 538, 1140; Robinson, i, 36; Niebuhr, *Descr. de l'Arab.* p. 90; Chardin, *loc. cit.*; Olearius, *Travels*, p. 317; Knobel, *on Gen. xxxviii*, in *Exeg. Handb.*) The ring or the seal as an emblem of authority, in Egypt, Persia, and elsewhere, is mentioned in the cases of Pharaoh with Joseph, Gen. xli, 42; of Ahab, 1 Kings xxi, 8; of Ahasuerus, Esth. iii, 10, 12; viii, 2; of Darius, Dan. *loc. cit.*; also 1 Macc. vi, 15; Josephus, *Ant.* xx, 2, 2; Herodotus, iii, 128, Curtius, iii, 6, 7; x, 5, 4; Sandys, *Travels*, p. 62; Chardin, ii, 291; v, 451, 462; and as an evidence of a covenant in Jer. xxxii, 10, 54; Neh. ix, 38; x, 1, Hag. ii, 23. Its general importance is denoted by the metaphorical use of the word (Rev. v, 1; ix, 4). Rings with seals are mentioned in the Mishna (*Shabb.* vi, 3), and earth or clay as used for seals of bags (viii, 5). Seals of four sorts, used in the Temple, as well as special guardians of them, are mentioned in *Shekal.* v, 1.

Among modern Orientals the size and place of the seal vary according to the importance both of the sender of a letter and of the person to whom it is sent. In sealing, the seal itself, not the paper, is smeared with the sealing substance. Thus illiterate persons sometimes use the object nearest at hand—their own finger, or a stick notched for the purpose—and, daubing it with ink, smear the paper therewith (Chardin, v, 545; ix, 347; Arvieux, *Travels*, p. 161; Rauwolf, *Travels*, in Ray, ii, 61; Niebuhr, *loc. cit.*; Robinson, i, 36). Engraved signets were in use among the Hebrews in early times, as is evident in the description of the high-priest's breastplate (Exod. xxviii, 11, 36; xxxix, 6), and the work of the engraver as a distinct occupation is mentioned in Ecclus. xxxviii, 27.

There seem to have been two kinds of seals in use among the Hebrews. A notion appears to exist that all ancient seals, being signets, were rings, intended to be worn on the hand. But this was by no means the case; nor is it so now in the East, where signet-rings are still, probably, as common as they ever were in ancient times. Their general use of seals was very different from ours, as they were employed not for the purpose of impressing a device on wax, but in the place of a sign manual, to stamp the name of the owner upon any document to which he desired to affix it. The name thus impressed had the same legal validity as the actual signature, as is still the case in the East. This practice may be illustrated by a circumstance which occurred in the last days of George IV. When he became too ill to affix his sign manual to the numerous documents which required it, a fac-simile was engraved on a stamp, by which it was in his presence impressed upon them. By this contrivance any one may give to any paper the legal sanction of his name, although he may be unable to write; and the awkward contrivance to which we resort in such cases, of affixing a cross or mark with the signature of an attesting witness, is unnecessary. For this purpose the surface of the seal is smeared with a black pigment, which leaves the figure of the body of the seal upon the paper, in which the characters appear blank or white. The characters required are often too large or too many to be conveniently used in a signet-ring, in which case they are engraved on a seal shaped not unlike those in use among ourselves, which is carried in the bosom, or suspended from the neck over the breast. This custom was ancient, and, no doubt, existed among the Hebrews (Gen. xxxviii, 18; Cant. viii, 6, Hag. ii, 23). These seals are often entirely of metal (brass, silver, or gold), but sometimes of stone set in metal. As an appendage thus shaped might be inconvenient from the pressure of its edges, the engraved stone was sometimes made to turn in its metal frame, like our swivel seals, so as to present a flat surface to the body. (See below.)

If a door or box was to be sealed, it was first fastened with some ligament, over which was placed some well-compacted clay to receive the impression of the seal. Clay was used because it hardens in the heat which would dissolve wax, and this is the reason that wax is not used in the East. A person leaving property in the custody of strangers—say in one of the cells of a caravansarai—seals the door to prevent the place from being entered without legal proof of the fact. The simplicity of the Eastern locks, and the ease with which they might be picked, render this precaution the more necessary. Sometimes a coarsely engraved and large wooden seal is employed for this purpose. There are distinct allusions to this custom in Job xxxviii, 14; Cant. iv, 12.

Signet-rings were very common, especially among persons of rank. They were sometimes wholly of metal, but often the inscription was borne by a stone set in silver or gold. As Impression from the signet-ring of a monarch gave the force of a royal decree to any instrument to which it was affixed, so the delivery or transfer of it to any one gave the power of using the royal name, and created the highest office in the State (Gen. xli, 42; Esth. iii, 10, 12; viii, 2; Jer. xxii, 24; Dan. vi, 10, 13, 17; comp. 1 Kings xxi, 8). Rings, being so much employed as seals, were called טַבָּעוֹת, *tabbaôth*, which is derived from a root signifying to imprint, and also to seal. They were commonly worn as ornaments on the fingers—usually on the little finger of the right hand (Exod. xxxv, 22; Luke xv, 22; James ii, 2). Such rings were anciently made of silver, gold, or bronze; sometimes the hoop was of iron, and the signet part of gold. Rings were early set with gems or other stones; and when designed for seals or signets, the gems were engraved (Exod. xxviii, 11, 21). In the British Museum there are several rings, ear-rings, nose-rings, pendants, signets, beads, necklaces, bracelets, and other ornaments, from the tombs of Egypt. They are of gold, silver, bronze, iron, electrum, cornelian, jasper, porcelain, ivory, glass, emerald, etc. Some of the signets are set with amulets or scarabæi, and bear the prænomen of Thotmes III. There are finger-rings, some in open work, with figures of deities, etc.; and on the faces of some the prænomen of Amenophis III; on others, the names of Amentuonk, Amounra, etc. Among the Egyptian antiquities in the possession of Dr. Abbot, English resident physician at Cairo, is the well-authenticated signet-ring of Cheops. It is, perhaps, the oldest article of the kind in the world, and is of fine gold, weighing nearly three sovereigns, and bearing the name of Shûfû, the Suphis of Manetho, and the Cheops of the Greeks. This precious relic



Signet-ring of Cheops, with enlarged view of the engraved face.

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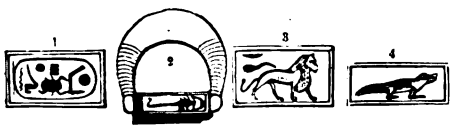
of the age of the founder of the Great Pyramid is in the highest state of preservation. The style of the hieroglyphics is in perfect accordance with those in the tombs about the Great Pyramid, and all the details are minutely attended to and beautifully executed. It was found in a tomb near the pyramids of el-Gizeh. One of the largest signets seen by Wilkinson contained twenty pounds' worth of gold. It consisted of a massive ring, half an inch in its largest diameter, bearing an oblong plinth, on which the devices were engraved, one inch long, six tenths in its greatest, and four tenths in its smallest breadth. On one face was the name of king Horus, of the eighteenth dynasty; on the second a lion, with the legend "Lord of strength," referring to the monarch; on the third side a scorpion; and on the fourth a crocodile (*Anc. Egypt.* ii, 337). See SEAL.



Signet-ring of Horus. (2 is the entire ring, with its swivel; 1 is the face-side, with signature of Horus; 3 and 4 are the other sides.)

Significat was a brief name for the writ *De Excommunicato Capiendo* from the word at the beginning of the writ—"Significat nobis venerabilis Pater, H. L. Episcopus," etc. See Hook, *Church Dict.* s. v.

Signorelli, LUCA (called *Luca of Cortona*), an Italian painter, was born at Cortona about 1440. He was instructed first by Matteo da Sienna and afterwards by Pietro della Francesca, whose style he seized so effectually that the works of the two have often been confounded. He painted many religious subjects, of which a list is given in Hoefer, *Nouv. Biog. Générale*, s. v.

Signs. 1. The great bells at Canterbury in the 12th century; one took twenty-four and another thirty-two men to sound it. 2. A most intricate system of talking with the fingers, used by the Clugniacs to indicate their wants in hall. 3. Gerbert furnishes a minute account of a similar manual telegraph made use of by the precentor in a choir.—Walcott, *Sacred Archæol.* s. v.

Signum Crucis (*sign of the cross*), words used in the form for confirmation, etc. The modern form in the Roman Catholic Church is as follows: "Signo te signo crucis, et confirmo te chrismate salutis, in nomine Pa(+)tris, et Fi(+)lii, et Spiritus (+) Sancti. Amen."

Signy, in Norse mythology, was a daughter of king Wolsung, and was married against her consent to Signir of Gothland. She had feared that her husband would bring misfortune to her family, and her dread was realized in the murder of her father and eight of her brothers, Sigmund, the ninth brother, being rescued by her. She lived in concealment in a hut in the forest with Sigmund, and having presented herself before him in a changed form, she conceived a son, who was afterwards known as Sinfioetli, and who consequently belonged to the Wolsung race by descent from both his father and his mother. Like his father, he was immensely strong. Sigmund and Signy avenged the murder of their father in the blood of Signy's husband, and Signy then caused herself to be burned with the corpse, as she had no wish to live after her revenge had been inflicted.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sigrhoeffundr, in Norse mythology, was one of *Odin's* names, signifying *the originator of victory.*

Sigrlin (or **Sigurlin**), in Norse mythology, was a daughter of king Swafnir of Swawaland, and the most beautiful of women. She was sought in marriage by king Hiorward and also by Hrodmar, the former winning the prize through the cunning of his follower, the jarl Idmund, who shot the jarl Franmarr when the latter, wearied with the duty of guarding Sigrlin, which he did in the form of an eagle, had fallen asleep.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sigrun, in Norse mythology, was a celebrated heroic maiden of the primitive time. See SWAWA.

Sigrunnur, in Norse mythology, was a surname of *Odin*, signifying *the fortunate victor.*

Sigthror, in Norse mythology, was one of *Odin's* names, signifying *the mighty victor.*

Sigtifar (*the fortunate, victorious gods*), in Norse mythology, is a name given to all the Asens.

Sigtopir (*the houses of the blessed ones*), in Norse mythology, is the abode which shall be occupied by the asas who remain after the destruction of the world.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sigtun, in Norse mythology, is the residence beside the Mælar sea in the dominions of king Gylfe which Odin selected for himself. It was a temple and place of sacrifice.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sigtyr, in Norse mythology, is a surname of *Odin*, signifying *the god of victory.*

Sigurlami, in Norse mythology, was a son of Odin who was made king of Garderike (Russia) by his father. He married Heida, the daughter of a Swedish king, and became the ancestor of a famous race of heroes.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sigyn, in Norse mythology, was the wife of the evil asa Loki, to whom she bore two sons, named Narve and Vale.

Si'hon (Heb. *Sichon'*, סִיחֹן [or סִיחֹ, Numb. xxi, 21, 23, 26, 28, 34; xxxii, 33; Deut. i, 4; ii, 24, 31, 32; iii, 2, 6; iv, 46; xxix, 7; Josh. ii, 10; Jer. xlviii, 45], *sweeping* away, i. e. *warrior* [Gesen.], or *bold* [Fürst]; Sept. Σηών v. r. Σιών; Josephus, Σιχών), the king of the Amorites when Israel arrived on the borders of the Promised Land (Numb. xxi, 21). B.C. 1618. He was evidently a man of great courage and audacity. Shortly before the time of Israel's arrival, he had dispossessed the Moabites of a splendid territory, driving them south of the natural bulwark of the Arnon with great slaughter and the loss of a great number of captives (xxi, 26–29). When the Israelitish host appears, he does not hesitate or temporize like Balak, but at once gathers his people together and attacks them. But the battle was his last. He and all his host were destroyed, and their district from Arnon to Jabbok became at once the possession of the conqueror. Josephus (*Ant.* iv, 5, 2) has preserved some singular details of the battle, which have not survived in the text either of the Hebrew or Sept. He represents the Amoritish army as containing every man in the nation fit to bear arms. He states that they were unable to fight when away from the shelter of their cities, and that being especially galled by the slings and arrows of the Hebrews, and at last suffering severely from thirst, they rushed to the stream and to the shelter of the recesses of the ravine of the Arnon. Into these recesses they were pursued by their active enemy and slaughtered in vast numbers. Whether we accept these details or not, it is plain, from the manner in which the name of Sihon fixed itself in the national mind, and the space which his image occupies in the official records and in the later poetry of Israel, that he was a truly formidable chieftain (Deut. xxxi, 4, Josh. ix, 10; xii, 2, 5; xiii, 10, 21, 27; Judg. xi, 19, 20, 21; 1 Kings iv, 19; Neh. ix, 22; Psa. cxxxv, 11; cxxxvi, 19). It is probable that a trace of the name still remains in the *Jebel Shihan*, a lofty and conspicuous mountain just to the south of the Wady Mojeb.—Smith.

Si'hor (Josh. xiii, 3). See SHIHOR.

Sikes, HENRY N., a minister of the Methodist Episcopal Church, was born in Fulton County, Pa., in 1833.

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He was converted in early youth, and began to preach in his nineteenth year. He united with the Baltimore Conference in 1854, and served in the regular ministerial work (with the exception of two years—1861 and 1862—when he acted as chaplain of the U. S. Penitentiary at Washington, D. C.) until his death, June 20, 1865. Mr. Sikes had a vigorous and well-stored mind, and was untiring, industrious, and of unflinching courage. See *Minutes of Annual Conferences*, 1866, p. 17.

Sikhs (a corruption of Sanscr. *sishya, disciple*), originally a religious sect, since grown into a nation, and inhabiting the Punjab. Their founder was Nanok (q. v.), who has been succeeded by nine pontiffs, each of whom, like himself, is popularly denominated *guru*, or teacher. His object was to unite Hindûs and Mohammedans on the basis of a pure monotheism and of human brotherhood. Sufficient proof of the comprehensive character of his scheme is afforded by the circumstance that he accepted concurrently the incarnations of Neo-Brahmarism and the mission of the Arabian prophet. Nanok's three immediate successors, while zealously protecting the interests of the infant sect, avoided secular pursuits, and held themselves aloof from political complications. Arjûn (Arjunmal), compiler of the Sikh doctrines in a volume called *Âdigranth*, and founder of Amritsar, the holy city of the Sikhs, also rendered himself conspicuous as a partisan of the rebellious prince Khusrû, son of Jahangîr. He was imprisoned by the Mussulman government, tortured, and put to death in 1606. His son, Har Govind, led the Sikhs against the Mohammedans, but was driven from Lahore to the northern mountains. It was under Guru Govind, the tenth of the "teachers," that the Sikhs were first formed into a separate state. He combated the Mohammedan power and religion; and Hindûism, with its castes, fictions, and irrational idolatry, fell under his ban. He also wrote the second volume of the Sikh Scriptures, in which are taught the worship of one God, strict morality, and, equally, living by the sword. He was assassinated while in the imperial service in 1708, on the banks of the Godâvari. After his death, persecution from time to time greatly reduced the strength of the tribe; but their religious fanaticism, nourished by the sacred writings which successive leaders had prepared, lent vigor to their warlike energies. In 1764 they convened a general assembly, formally assumed the character of a nation, and issued coin from which the name of the emperor was omitted. Their commonwealth was designated *Khalsa*, and its twelve component states were called *misals*, and were governed by *sirdars*, or petty chiefs, of whom Maha Singh was the most powerful. His son, Runjit Singh, consolidated the misals into a unity subject to his own sway, A.D. 1838. The following year he died, aged fifty-nine years, leaving a kingdom, called Lahore, which included all the principal Sikh states except those east of the Sutlej. In 1846 they were conquered by the English, and ceased to be a nation. New complications arising, war between the Sikhs and English was renewed in 1848, but concluded unfavorably for the Sikhs in February, 1849. The portion of the Sikh territory remaining independent is comprised in the nine small states of Sirhind. The Sikhs were faithful to the English during the Sepoy rebellion in 1857, and aided materially in its suppression. The Sikhs still maintain their national characteristics, being tall, thin, dark, active, excellent soldiers, frank, sociable, and pleasure-loving. Their number in British India was officially given in 1868 as 1,129,319. A critical acquaintance with the real views of Nanok and Govind must remain a matter of conjecture until a detailed translation is made of their works by some scholar completely versed in Hindû philosophy. The *Âdigranth* (the original record) and the *Daswin Pâdshi dâ Granth* (the record of the tenth king) are metrical throughout, and are chiefly in Hindû and Panjabi, the former containing additionally a little Sanscrit, and the latter a long chapter in Persian. See Cunningham, *History of the Sikhs;* Malcolm, *Sketch of the Sikhs;* *Asiatic Researches*, vols. i, ii; and *The Calcutta Review*, vols. xxi, xxiii.

Silānus is mentioned as governor of Syria by Josephus (*Ant.* xviii, 2, 4, s. f.). According to Tacitus (who surnames him *Creticus*), he was in that office in A.D. 16, but removed from the governorship by Tiberius in the following year, on account of the connection of his family with Germanicus, inasmuch as a daughter of Silanus had been betrothed to Nero, the eldest of the children of Germanicus (*Annals*, ii, 4, 43). From his name, Creticus Silanus, it has been conjectured that he originally belonged to the Julia gens, but was adopted by the Cæcilia gens. It has been further supposed that he is the same person as the consul Silanus of A.D. 9 (Dion Cass. iv, 30), who is better known as *Metellus*. In that case his full name would have been Q. Cæcilius Metellus Creticus Silanus.—Smith, *Dict. of Class. Biog.* s. v.

Si'las (Σιλας), an eminent member of the early Christian Church, described under that name in the Acts, but probably as *Silvanus* (q. v.) in Paul's epistles, B.C. 47–55. The Alexandrine writers adopted somewhat bold abbreviations of proper names, such as Zenas for Zenodorus, Apollos for Apollonius, Hermas for Hermodorus. The method by which they arrived at these forms is not very apparent. Silas first appears as one of the leaders (ἡγούμενοι) of the Church at Jerusalem (Acts xv, 22), holding the office of an inspired teacher (προφήτης, ver. 32). His name, derived from the Latin *silva*, "wood," betokens him a Hellenistic Jew, and he appears to have been a Roman citizen (xvi, 37). He was appointed as a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (xv, 22, 32). Having accomplished this mission, he returned to Jerusalem (ver. 33; the following verse, ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ, is perhaps an interpolation introduced to harmonize the passage with ver. 40). He must, however, have immediately revisited Antioch, for we find him selected by Paul as the companion of his second missionary journey (ver. 40; xvii, 40). At Berœa he was left behind with Timothy while Paul proceeded to Athens (ver. 14), and we hear nothing more of his movements until he rejoined the apostle at Corinth (xviii, 5). Whether he had followed Paul to Athens in obedience to the injunction to do so (xvii, 15), and had been sent thence with Timothy to Thessalonica (1 Thess. iii, 2), or whether his movements were wholly independent of Timothy's, is uncertain (Conybeare and Howson, *Life of St. Paul*, i, 458, note). His presence at Corinth is several times noticed (2 Cor. i, 19; 1 Thess. i, 1; 2 Thess. i, 1). He probably returned to Jerusalem with Paul, and from that time the connection between them appears to have terminated. Whether he was the Silvanus who conveyed Peter's first epistle to Asia Minor (1 Pet. v, 12) is doubtful; the probabilities are in favor of the identity; the question is chiefly interesting as bearing upon the Pauline character of Peter's epistles (De Wette, *Einleit.* § 4). We have to notice, for the purpose of rejecting, the theories which identify Silas with Tertius (Rom. xvi, 22) through a Hebrew explanation of the name (שָׁלִישׁ), and again with Luke, or at all events with the author of the Acts (Alford, *Prolegom. in Acts*, i, 1).—Smith. The traditions (ap. Dorotheum et Hippolytum) regard Silas and Silvanus as different persons, making the former bishop of Corinth, and the latter bishop of Thessalonica (see Fabricius, *Lux Evang.* p. 117; Cellarius, *Diss. de Sila Viro Apostol.* Jen. 1773). See PAUL.

Silent Prayer. In the ancient Church none but communicants were permitted to remain in the Church during the communion service. The entrance on this service was made by a mental or silent prayer, offered by the people in private, and thence called εὐχὴ ἐν σιωπῇ, the silent prayer, and εὐχὴ κατὰ διάνοιαν, the

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mental prayer (*Conc. Laodic.* can. 19). Some take the prayer in silence here to mean no more than prayers made over the communicants by the minister alone, the people not making any responses; but we are to understand here such private prayers as each particular person made by himself. That there were such private prayers appears not only from the canon, but from several ancient writers (Chrysostom, *De non Evulgandis Peccatis*, v, 762; Basil, *Ep.* 63). See Bingham, *Christ. Antiq.* bk. xv, ch. i, § 1.

Silentiarii, a name given, 1, to some monks in early times. This was not a name of any particular order, but given to some few for their professing a more than Pythagorean silence; such as Johannes Silentiarius, who was first bishop of Colonia in Armenia, but renounced his bishopric to become a monk in Palestine, where he got the name of *Silentiarius* from his extraordinary silence (Cyril, *Acta Sanctorum*, Maii 13, vol. iii, p. 234).

2. More commonly to certain men who were civil officers in the emperor's palace, and served both as apparitors to execute public business, and as guards to keep the peace about him, when they had the name of Silentiarii, under which title they are spoken of in the *Theodosian Code* (lib. vi, tit. 23). See Bingham, *Christ. Antiq.* bk. vii, ch. ii, § 14.

Silentium Indicĕre, an ancient form of speech used to bid the people fall to their private devotions. This signal was given by the deacon; but when the bishop gave the signal, he said *Oremus* (Let us pray). See Bingham, *Christ. Antiq.* bk. xv, ch. i, § 1.

Silēnus, in Grecian mythology, was originally synonymous with *satyr* (q. v.); but when the latter term became attached to a class of companions to Bacchus, a single one of them, Silenus, obtained a special prominence. He was said to be the son of Mercury or of Pan, and the inseparable companion of Bacchus, whom he brought up and instructed. Silenus was represented as a jovial old man, bald-headed, pug-nosed, fat and round like the wine-bag which he constantly carried, and usually intoxicated. He did not, consequently, trust to his legs, but generally rode on an ass. His special delight was in music and dancing, a certain dance being named from him, Silenus; and the invention of the flute is sometimes attributed to him. He also appears, in contrast with his undignified external appearance, as a Bacchic inspired prophet who has a familiar knowledge of things both past and future, and as a despiser of the gifts of fortune and of earthly life. When he was drunk and asleep, he was in the power of mortals, who might compel him to prophesy and sing by surrounding him with chains of flowers. Silenus had a temple at Elis, in Greece, where Methe (drunkenness) stood by his side handing him a cup of wine. As the companion of Bacchus, he took part in the contest with the giants, whom he put to flight, in part through the braying of his ass. The name is thought to be derived from a root signifying *to flow* or *run*, so that Silenus was considered the rearer of Bacchus, either because moisture is necessary to the growth of the vine, or because the ancients always mixed water with the wine they drank. See Smith, *Dict. of Class. Mythol.* s. v.; Vollmer, *Wörterb. d. Mythol.* s. v.; Hirt, *Mythol. Bilderb.* p. 104, etc.; Müller, *Ancient Art*, etc., § 336.

Silfintopr, in Norse mythology, was one of the famous asa-horses on which the gods rode to the daily seat of judgment.—Vollmer, *Wörterb. d. Mythol.* s. v.

Silicernium (etymology unknown), a feast given in honor of the dead, but it is uncertain on what day. It sometimes appears to have been given at the time of the funeral, sometimes on the *Novendiale* (q. v.), and sometimes later.

Silinies, in Slavic mythology, was the forest god of the Poles, to whom the mosses were sacred and whose altar-fires were fed with moss alone.—Vollmer, *Wörterb. d. Mythol.* s. v.

Silk. The only *undoubted* notice of this material in the canonical Bible occurs in Rev. xviii, 12, where it is mentioned (σηρικόν) among the treasures of the typical Babylon. So also in 1 Macc. iv, 23, in the enumeration of the spoil obtained from the Syrians by Judas. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations were extended by Solomon. For, though we have no historical evidence of the importation of the raw material to the shores of the Mediterranean earlier than that of Aristotle (*Hist. Anim.* v, 19) in the 4th century B.C., yet that notice, referring as it does to the island of Cos, would justify the assumption that it had been known at a far earlier period in Western Asia. The commercial routes of that continent are of the highest antiquity, and an indirect testimony to the existence of a trade with China in the age of Isaiah is probably afforded us in his reference to the Sinim (q. v.). The well-known classical name of the substance (σηρικόν, *sericum*) does not occur in the Hebrew language, although Calmet conjectured that שְׁרִיקוֹת, *serikôth* (Isa. xix, 9, A. V. "fine") was connected with *sericum*. But the absence of the mention of silk in the Old Test. may be accounted for partly on the ground that the Hebrews were acquainted only with the texture, and not with the raw material, and partly on the supposition that the name *sericum* reached the Greeks by another channel, viz. through Armenia. The Hebrew terms which have been supposed to refer to silk are מֶשִׁי, *méshi*, and דְּמֶשֶׁק, *deméshek*. The former occurs only in Ezek. xvi, 10, 13 (A. V. "silk"), and is probably connected with the root *mashâh*, "to draw out," as if it were made of the finest *drawn* silk in the manner described by Pliny (vi, 20; xi, 26); the equivalent term in the Sept. (τρίχαπτον), though connected in point of etymology with *hair* as its material, is, nevertheless, explained by Hesychius and Suidas as referring to silk, which may well have been described as resembling hair (see Fuller, *Miscell.* ii, 11; Schröder, *Vestit. Mulier.* p. 324 sq.). The other term, *deméshek*, occurs in Amos iii, 12 (A. V. "Damascus"), and has been supposed to refer to silk from the resemblance of the word to our "damask," and of this again to "Damascus," as the place where the manufacture of silken textures was carried on. It appears, however, that "damask" is a corruption of *dimakso*, a term applied by the Arabs to the raw material alone, and not to the manufactured article (Pusey, *Min. Proph.* p. 183). The A. V. confounds שֵׁשׁ, *shêsh*, *bysus*, with "silk" in Prov. xxxi, 22. We must therefore consider the reference to silk as extremely dubious. (See Hartmann, *Hebräerinn*, ii, 126 sq.; iii, 406 sq.). We have notice of silk under its classical name (שְׁרִירִים) in the Mishna (*Kil.* ix, 2), where Chinese silk is distinguished from floss-silk. The value set upon silk by the Romans, as implied in Rev. xviii, 12, is noticed by Josephus (*War*, vii, 5, 4), as well as by classical writers (e. g. Sueton. *Calig.* 52; Mart. xi, 9).—Smith. Aristotle (*Hist. Anim.* v, 19) gave the first correct account of its nature by describing it as unwound from a large horned caterpillar. Notwithstanding this information, however, the most erroneous notions continued to be entertained respecting its origin; for Pliny (*Hist. Nat.* xi, 22) attributed it to a worm that built nests of clay and collected wax; while Virgil (*Georg.* ii, 121) and other authors supposed that the Seres carded the down from the leaves of plants and from flowers.

There can scarcely be a doubt that silk, the most beautiful of all the fabrics of the loom, was known and employed by the Assyrians long before the captivity of the prophet by the river Chebar. The Medes were notorious for the luxuriance and effeminacy of their costume, as is well shown in Xenophon's copious details

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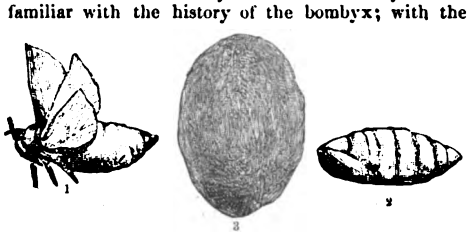
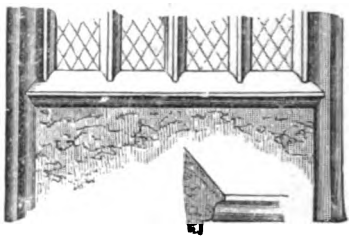
(*Cyrop.* passim). After the conquest of Babylon and the possession by the Persians of universal empire, the very quintessence of magnificence was "the Median robe," which thenceforward became the dress of honor. "Cyrus distributed robes to his great men, most beautiful and noble, *all of the Median* sort." These were made of silk; for Procopius, writing long afterwards, when the silk-worm had become known in Europe, says, "The robes which the Greeks used to call *Median* we now call *silken*." The author of *The Periplus of the Erythrean Sea* speaks of silk in Malabar as an article imported from countries farther east, which, however, can only apply to the raw material; for in the Statutes of Menu, of an antiquity far more remote, we read of "silk and woollen stuffs" and "silken clothes" (*Menu*, v, 120; xii, 64); and "woollen cloth, deer-skins, jewels, *soft silks*, variously colored garments, and beautiful ornaments" are enumerated as presents in the *Ramayâna* (i, 61). Pliny, commenting on the passage in Aristotle above cited, states that silk came to Greece from Assyria and was worked up by the Grecian women; and we may fairly conclude that the rich and curious products of China, her silk and porcelain, reached the marts of Egypt, of Phœnicia, and of Greece by various routes—one from the south of China through India, and thence either by sea up the Persian and Arabian gulfs or across the Indus through Persia by the great Syrian and Arabian caravans; and another by the grand route of Central Asia, by Bactra, "situate on the highway of the confluence of nations," whence the opulence of Thibet, Tartary, and China was poured in a ceaseless and splendid tide of traffic through the Caspian Gates (see Heeren, *Hist. Researches*, passim; and Wilkinson, *Anc. Egypt.* iii, 107). "As the dress described [in Ezek. xvi] is intended to be of the richest materials, it might well be supposed that the prophet would mention silk if silk were known to him. Silk continued to bear an astonishingly high price down to a comparatively late period. Thus we find that silk was forbidden to be worn by men under Tiberius. When they did wear it, silk formed only part of the fabric, robes entirely of silk being left to the women. It is numbered among the most extravagant luxuries or effeminacies of Heliogabalus that he was the first man who wore a robe of entire silk; and the anecdotes are well known of the emperor M. Antoninus, who caused a silk robe which had become his property to be sold, and of the emperor Aurelian, who refused, on the ground of its extravagant cost, a silk dress which his consort earnestly requested from him. Such anecdotes have an emphasis here, where, by a figurative reference to the most rich and costly articles of dress then known, God describes the precious and glorious things with which he had invested the people he redeemed from the bondage and misery of Egypt" (Kitto, *Pict. Bible*, ad loc.).

The silk known to us is entirely produced by one insect, the caterpillar of a sluggish moth known as *Bombyx mori*, after its proper food-plant, the mulberry (*Morus*). The larvæ of other moths produce silk, and in India several species are cultivated, as the Tusseh and the Arrindy silk-worms. But there is none that can compete with the Chinese worm for the exquisite softness, gloss, and beauty of its silk, and its suitability for the finer textiles. Every one in this country is now familiar with the history of the bombyx; with the round, flattened eggs; the gray worms which they produce which feed so voraciously on mulberry-leaves, till they become plump white caterpillars, three inches long, and furnished with a little horn behind; with the oval yellow cocoons of silk which these caterpillars form around their own bodies; with the short brown pupa into which each immured caterpillar changes; and with the soft, downy, cream-colored moth with feathery antennæ that in due time emerges from the pupa, and from the cocoon if undisturbed. The mode of unwinding the cocoons and reeling off the silken thread is also familiarly known.—Fairbairn.



Silk-worm. 1. Moth; 2. Chrysalis; 3. Cocoon.

Sill, CILL, or SOLE (Fr. *seuil*, from Lat. *solum*). 1. The horizontal piece of timber or stone forming the bottom of a window, doorway, or other similar opening. 2. Also the horizontal piece of timber, or plate, at the bottom of a wooden partition. 3. Also the horizontal piece of timber near the base of houses which are built partly of timber and partly of brick. —Parker, *Gloss. of Architect.* s. v.



Window-sill, Fotheringay, England.

Sill, GEORGE G., a Presbyterian minister, was born at Lyme, Conn., Jan. 26, 1791. He received a good education, studied theology at Auburn Seminary, N. Y., was licensed by Rochester Presbytery in 1821, and ordained by the same in 1825 as an evangelist among the new settlements of the presbytery. He afterwards preached at Mendon, N. Y., for some years. In 1827 he edited the *Rochester Observer*, the first religious newspaper in Western New York. He removed, in 1835, to Illinois, where, in 1841, he joined the Reformed Dutch Church, and labored at Brunswick, Peoria Co. In 1849 he removed to Farmington, Mich., and finally returned East with no regular charge, preaching in the vicinity of Albany, N. Y., to the poor and destitute. He died May 28, 1859. Mr. Sill was a good scholar, and specially fond of antiquarian research. He was the author of a *Verse Book of Scripture for Sunday-schools* (Rochester, 1834, 8vo):—a *Manual of the History and Polity of the Reformed Dutch Church*:—and a *Genealogical History of the Sill Family* (Albany, 1859, 12mo), posthumous. See Wilson, *Presb. Hist. Almanac*, 1860, p. 204; Whitmore, *Hand-book of Amer. Geneal.* p. 158. (J. L. S.)

Sil'la (Heb. *Silla'*, סִלָּא, *a twig* or *basket* [Gesen.], *a highway* [Fürst]; Sept. Γαάλλα and Γαλαάδ; Vulg. *Sela*). "The house of Millo which goeth down to Silla" was the scene of the murder of king Joash (2 Kings xii, 20). Millo seems most probably to have been the citadel of the town, and situated on Mount Zion. Silla must have been in the valley below, overlooked by that part of the citadel which was used as a residence. The situation of the present so-called Pool of Siloam would be appropriate, and the agreement between the two names is tempting (Schwarz, *Palest.* p. 241); but the likeness exists in the Greek and English versions only, and in the original is too slight to admit of any inference. Gesenius, with less than his usual caution, affirms Silla to be a town in the neighborhood of Jerusalem. Others (as Thenius, in *Kurzgef. exeg. Handb.* on the passage; Ewald, *Gesch. Isr.* iii, 70) refer it to a place on or connected with the causeway or flight of steps (מְסִלָּה) which led from the central valley of the city up to the court of the temple.—Smith. This latter is confirmed

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by the etymology (from סָלַל, *to raise* an embankment). See JERUSALEM.

Silla, the actual and supreme god in the mythology of the Greenlanders, who is also named *Pirksoma*. The name signifies *the one above*. He raises the dead to eternal life, and is graciously or angrily disposed towards men in accordance with their character for virtue. The training of children is not at all understood by that people; but the invariable earnestness, quietness, and good behavior of the older persons produce their effects upon the young in begetting in them similar traits. A mother may, nevertheless, be heard now and then to rebuke her child with the words "Silla tekoa," i. e. *the one above sees it*. Silla is to them the Supreme and Incomprehensible Being.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sillagik Sartok, a powerful idol, venerated among the Greenlanders. He dwells in the fields of ice, and causes storms.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sillery, FABIO BRULART DE, a French prelate, was born at the castle of Pressigny (Touraine) Oct. 25, 1655, and was a relative of the marquis Nicolas de Brulart. He was educated in philosophy at the Collége de la Marèche, and was received into the Sorbonne as a teacher in 1681. In 1689 he was appointed bishop of Avranches, and in 1692 exchanged that see for Soissons. He died at Paris Nov. 20, 1714. He left a few religious works, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Sillick, JOHN A., a minister of the Methodist Episcopal Church, was born in Saratoga, N. Y., May 21, 1805, and was converted at the age of twelve. Falling away, he was restored when about twenty-four. He then spent two years at Wilbraham Academy, and about two years at the Wesleyan University. In 1834 he joined the New York Conference, and remained in it until its division (1848), when he became a member of the New York East Conference. In 1854 he was transferred to the New York Conference, and continued effective till 1861, when he took a superannuated relation, and settled in Yorkville, a suburb of New York city, where he died July 10, 1865. He was kind and generous, a good preacher, practical, entertaining, and instructive. See *Minutes of Annual Conferences*, 1865, p. 73.

Sillon See BRIER.

Silnoy-Bog, a god mentioned in Slavic mythology who is believed to be the war-god of the ancient Russians and Poles. He is represented as a warrior, heavily armed, and having the skulls of men and beasts scattered about at his feet.—Vollmer, *Wörterb. d. Mythol.* s. v.

Silo'äh, Silo'äm, or **Shilo'äh**, a place in the vicinity of Jerusalem. We use, in part, the account given in Smith's *Dictionary of the Bible*.

I. *Name.*—This occurs in a different form both in the original and in the A. V., as applied to water, in three passages of Scripture, which we here arrange chronologically.

1. "The WATERS OF SHILOAH" (Heb. *Mey hash-Shilo'äch*, מֵי הַשִּׁלֹחַ; Sept. τὸ ὕδωρ τοῦ Σειλωάμ v. r. Σιλωάμ; Saadias, *Ain Selwân;* Vulg. *aquas Siloe*), a certain soft-flowing stream employed by the prophet Isaiah (viii, 6) to point his comparison between the quiet confidence in Jehovah which he was urging on the people, and the overwhelming violence of the king of Assyria, for whose alliance they were clamoring.

There is no reason to doubt that the waters in question were the same that are better known under their later name of *Silo'am*—the only perennial spring of Jerusalem. Objection has been taken to the fact that the "waters of Siloam" run with an irregular intermittent action, and therefore could hardly be appealed to as flowing "softly." But the testimony of careful investigators (Robinson, *Bib. Res.* i, 341, 2; Barclay, *City of the Great King*, p. 516) establishes the fact that the disturbance only takes place, at the oftenest, two or three times a day, say three to four hours out of the twenty-four, the flow being "perfectly quiescent" during the rest of the time. In summer the disturbance only occurs once in two or three days. Such interruptions to the quiet flow of the stream would therefore not interfere with the contrast enforced in the prophet's metaphor.

2. "The POOL OF SILOAH" (Heb. *Berekáth hash-She'lach*, בְּרֵכַת הַשֶּׁלַח; Sept. κολυμβήθρα τῶν κωδίων v. r. τῶν ὑετοῦ Σιλωάμ; Vulg. *Piscina Siloe*), a locality on the southern wall of the city near "the king's garden" (Neh. iii, 15). This was possibly a corrupt form of the name which is first presented as Shiloach, then as Siloam, and is now *Selwân*. The root of them all is doubtless שָׁלַח, *shalách*, "to send." The meaning of *Shelach*, taken as Hebrew, is "dart." This cannot be a name given to the stream on account of its swiftness, because it is not now, nor was it in the days of Isaiah, anything but a very soft and gentle stream (Isa. viii, 6). It is probably an accommodation to the popular mouth, of the same nature as that exemplified in the name Dart, which is now borne by more than one river in England, and which has nothing whatever to do with swiftness, but is merely a corruption of the ancient word, which also appears in the various forms of Derwent, Darent, and perhaps Trent.

3. "The POOL OF SILOAM" (ἡ κολυμβήθρα τοῦ Σιλωάμ, which the evangelist immediately explains by adding, "which is interpreted *Sent*," ὃ ἑρμηνεύεται Ἀπεσταλμένος, evidently deriving it from שָׁלַח), a bathing-place in the vicinity of Jerusalem to which our Lord sent the blind man to wash in order to the recovery of his sight (John ix, 7-11).

In this connection we may also refer to the only other Biblical occurrence of the name by "the TOWER IN SILOAM" (ὁ πύργος ἐν τῷ Σιλωάμ, Vulg. *turris in Siloe*), to which Jesus alluded as the cause of a great calamity to certain Jews (Luke xiii, 4). There is no good reason to suppose a different place to be here meant; but some structure adjoining the fountain is doubtless designated. There were fortifications hard by, for of Jotham we read, "on the wall of Ophel he built much" (2 Chron. xxvii, 3); and of Manasseh that "he compassed about Ophel" (xxxiii, 14); and, in connection with Ophel, there is mention made of "a tower *that lieth out*" (Neh. iii, 26); and there is no unlikelihood in connecting this *projecting* tower with the tower in Siloam, while one may be almost excused for the conjecture that its *projection* was the cause of its ultimate *fall*.

The above change in the Masoretic punctuation perhaps indicates merely a change in the pronunciation or in the *spelling* of the word, sometime during the three centuries between Isaiah and Nehemiah. Rabbinical writers, and, following them, Jewish travellers, both ancient and modern, from Benjamin of Tudela to Schwarz, retain the earlier *Shiloach* in preference to the later *Shelach*. The rabbins give it with the article, as in the Bible (השילוח, Dach, *Codex Talmudicus*, p. 367). The Sept. gives Σιλωάμ in Isaiah; but in Nehemiah κολυμβήθρα τῶν κωδίων, the pool of the sheep-skins, or "fleece-pool;" perhaps because, in their day, it was used for washing the fleeces of the victims. In Talmudical Hebrew *Shelach* signifies "a skin" (Levi, *Lingua Sacra*); and the Alexandrian translators attached this meaning to it, they and the earlier rabbins considering Nehemiah's Shelach as a different pool from Siloam, probably the same as Bethesda, by the sheep-gate (John v, 2), the προβατικὴ κολυμβήθρα of Eusebius, the *probatica piscina* of Jerome. If so, then it is Bethesda, and not Siloam, that is mentioned by Nehemiah. We may observe that the Targum of Jonathan, the Peshito, and the Arabic versions of 1 Kings i, 33 read Shiloah for the *Gihon* of the Hebrew. The Vulg. has uniformly, both in the Old and the New Test., *Siloe;* in the Old calling it *piscina*, and in the New *natatoria*. The Latin fathers, led by the Vulg., have always *Siloe;* the old pilgrims, who knew nothing but the Vulg., *Siloe* or

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Syloe. The Greek fathers, adhering to the Sept., have *Siloam.* The word does not occur in the Apocrypha. Josephus gives both *Siloam* and *Siloa* (Σιλωάμ and Σιλωά), generally the former.

II. *Identification.*—Siloam is one of the few undisputed localities (though Reland and some others misplaced it) in the topography of Jerusalem, still retaining its old name (with the Arabic modification, *Silwân*), while every other pool has lost its Bible designation. This is the more remarkable as it is a mere suburban tank of no great size, and for many an age not particularly good or plentiful in its waters, though Josephus tells us that in his day they were both "sweet and abundant" (*War*, v, 4, 1). Apart from the identity of *name*, there is an unbroken chain of exterior testimony, during eighteen centuries, connecting the present *Birket Silwân* with the *Shiloah* of Isaiah and the *Siloam* of John. There are difficulties in identifying the Bîr Eyub (the well of Salah-ed-dîn, *Ibn-Eyub*, the great digger of wells, Jalal-Addin, p. 239), but none in fixing Siloam. Josephus mentions it frequently in his *Jewish War*, and his references indicate that it was a somewhat noted place, a sort of city landmark. From him we learn that it was without the city (ἐξω τοῦ ἄστεως, *War*, v, 9, 4); that it was at this pool that the "old wall" took a bend and shot out eastward (*ανακάμπτον εἰς ἀνατολήν, ibid.* v, 6, 1); that there was a valley *under* it (*τὴν ὑπὸ Σιλωὰμ φάραγγα, ibid.* vi, 8, 5), and one *beside* it (*τῇ κατὰ τὴν Σιλωὰμ φάραγγι, ibid.* v, 12, 2); a hill (λοφος) right opposite, apparently on the other side of the Kedron, hard by a cliff or rock called Peristereon (*ibid.*); that it was at the termination or mouth of the Tyropœon (*ibid.* v, 4, 1); that close beside it, apparently eastward, was another pool called Solomon's Pool, to which the "old wall" came after leaving Siloam, and past which it went on to Ophlas, where, bending northward, it was united to the eastern arcade of the Temple. In the *Antonine Itinerary* (A.D. 333) it is set down in the same locality, but it is said to be "juxta murum," as Josephus implies; whereas now it is a considerable distance—upwards of 1200 feet—from the nearest angle of the present wall, and nearly 1900 feet from the southern wall of the Haràm.

Jerome, towards the beginning of the 5th century, describes it as "ad radices montis Moriah" (*in Matt. x*), and tells (though without endorsing the fable) that the stones sprinkled with the blood ("rubra saxa") of the prophet Zechariah were still pointed out (*in Matt. xxiii*). He speaks of it as being in the Valley of the Son of Hinnom, as Josephus does of its being at the mouth of the Tyropœon (*in Jer. ii*); and it is noticeable that he (like the rabbins) never mentions the Tyropœon, while he, times without number, speaks of the Valley of the Son of Hinnom. He speaks of Hinnom and Tophet, with their groves and gardens, as watered by Siloam (*in Jer. xix*, 6; *xxxii*, 35). "Tophet, quæ est in valle filii Ennom, illum locum significat qui Siloe fontibus irrigatur, et est amœnus atque nemorosus, hodieque hortorum præbet delicias" (*in Jer. viii*). He speaks of Siloam as dependent on the rains, and as the only fountain used in his day: "Uno fonte Siloe et hoc non perpetuo utitur civitas; et usque in præsentem diem sterilitas pluviarum, non solum frugum sed et bibendi inopiam facit" (*in Jer. xix*). Now, though Jerome ought to have known well the water supplies of Jerusalem, seeing he lived the greater part of his life within six miles of it, yet other authorities and the modern water provision of the city show us that it could never have been wholly dependent on its *pools.* Its innumerable bottle-necked private cisterns kept up a supply at all times, and hence it often happened that it was the *besiegers*, not the *besieged*, that suffered most; though Josephus records a memorable instance to the contrary, when, relating a speech he made to the Jews, standing beyond their darts on a part of the south-eastern wall which the Romans had carried, he speaks of Siloam as overflowing since the Romans had got access to it, whereas before, when the Jews held it, it was dry (*War*, v, 9, 4). We may here notice, in passing, that Jerusalem is, except perhaps in the very heat of the year, a well-watered city. Dr. Barclay says that "within a circuit swept by a radius of seven or eight miles there are no less than thirty or forty natural springs" (*City of the Great King*, p. 295); and a letter from consul Finn adds, "This I believe to be under the truth, but they are almost all found to the south and south-west: in those directions there does not appear to be a village without springs." Strabo's statement is that Jerusalem itself was rocky but well watered (*εὔυδρον*), but all the region around was barren and waterless (*λυπρὰν καὶ ἄνυδρον*, xvi, 2, 36). We have only to add that Jerome (*Commend. in Esa. xiii*, 6), indicating its situation more precisely, also mentions its irregular flow—a very remarkable circumstance, which has been noticed by most subsequent pilgrims and travellers. This assures us that the present fountain of Siloam is that which he had in view, and that it is the same to which the scriptural notices refer there is no reason to doubt.

Soon after Jerome, Antoninus of Placentia, in his *Pilgrimage* (A.D. 570), gives a similar description, and mentions especially that at certain hours only did the fountain pour forth much water. He also distinguishes between the fountain and the pool where the people washed themselves for a blessing. In the 7th century Antoninus Martyr mentions Siloam as both fountain and pool. Bernhard the monk speaks of it in the 9th century, and the annalists of the Crusades mention its site, in the fork of two valleys, as we find it. Benjamin of Tudela (A.D. 1173) speaks of "the great spring of Shiloach which runs into the brook Kedron" (Asher's ed. i, 71), and he mentions "a large building *upon* it" (עליו), which he says was erected in the days of his fathers. Is it of this building that the present ruined pillars are the relics? Caumont (A.D. 1418) speaks of the Valley of Siloah, "ou est le fonteyne ou le (*sic*) vierge Marie lavoit les drapellez de son enfant," and of the fountain of Siloam as close at hand (*Voyage d'Oultremer en Jherusalem*, etc. [Paris ed.], p. 68). Felix Fabri (A.D. 1484) describes Siloam at some length, and seems to have attempted to enter the subterraneous passage, but failed, and retreated in dismay after filling his flasks with its eye-healing water. Arnold von Harff (A.D. 1496) also identifies the spot (*Die Pilgerfahrt* [Col. ed.], p. 186). After this the references to Siloam are innumerable; nor do they, with one or two exceptions, vary in their location of it. We hardly needed these testimonies to enable us to fix the site, though some topographers have rested on these entirely.

Scripture, if it does not actually set it down in the mouth of the Tyropœon as Josephus does, brings us very near it, both in Nehemiah and John. The reader who compares Neh. iii, 15 with xii, 37 will find that the pool of Siloah, the fountain-gate, the stairs of the city of David, the wall above the house of David, the water-gate, and the king's garden were all near each other. The evangelist's narrative regarding the blind man, whose eyes the Lord miraculously opened, when carefully examined leads us to the conclusion that Siloam was somewhere in the neighborhood of the Temple. The Rabbinical traditions, or *histories*, as they doubtless are in many cases, frequently refer to Siloam in connection with the Temple service. It was to Siloam that the Levite was sent with the golden pitcher on the "last and great day of the feast" of Tabernacles; it was from Siloam that he brought the water which was then poured over the sacrifice, in memory of the water from the rock of Rephidim; and it was to this Siloam water that the Lord pointed when he stood in the Temple on that day and cried, "If any man thirst, let him come unto me and drink." The Lord sent the blind man to wash, not *in*, as our version has it, but *at* (*εἰς*) the pool of Siloam (see Wolfii *Curæ*, etc. Or *εἰς* gets its force from *ὕπαγε, νίψαι* coming between the verb and its

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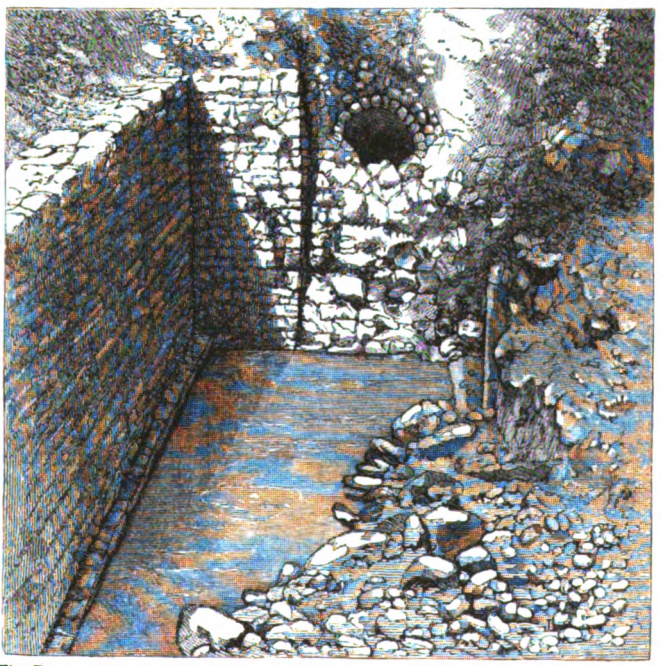
preposition, parenthetically, "Go to the pool and wash thine eyes there"), for it was the clay from his eyes that was to be washed off; and the evangelist is careful to throw in a remark, not for the purpose of telling us that Siloam meant an "aqueduct," as some think, but to give higher significance to the miracle. "Go wash in the pool of Siloam" was the command; the evangelist adds, "which is by interpretation, sent." On the inner meaning here, the parallelism between "the sent one" (Luke, iv, 18; John x, 36) and "the sent water," the missioned one and the missioned pool, we say nothing further than what St. Basil said well, in his exposition of the 8th of Isaiah: *τίς οὖν ὁ ἀπεσταλμένος καὶ ἀψοφητὶ ῥέων; ἢ περὶ οὗ εἴρηται, κύριος ἀπέσταλκέ με· καὶ πάλιν, οὐκ ἐρίσει οὐδὲ κραυγάσει.* That "sent" is the natural interpretation is evident, not simply from the word itself, but from other passages where שָׁלַח is used in connection with water, as Job iii, 10, "he *sendeth waters* upon the fields;" and Ezek. xxxi, 4, "she *sent out* her little rivers unto all the trees of the field." The Talmudists coincide with the evangelist, and say that Shiloach was so called because it sent forth its waters to water the gardens (Levi, *Lingua Sacra*). We may add Homer's line—

ἐννῆμαρ δ' ἐς τεῖχος ἴει ῥόον (*Il.* xii, 25).

III. *Modern Locality.*—1. *General Description.*—A little way below the Jewish burying-ground, but on the opposite side of the valley, where the Kedron turns slightly westward, and widens itself considerably, is the Fountain of the Virgin, or Um ed-Deraj, near the beginning of that saddle-shaped projection of the Temple hill supposed to be the Ophel of the Bible and the Ophlas of Josephus. See En-Rogel. At the back part of this fountain a subterraneous passage begins, through which the water flows, and through which a man may make his way, as did Robinson, Barclay, and Warren, sometimes walking erect, sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloam. This rocky conduit, which twists considerably, but keeps, in general, a south-westerly direction, is, according to Robinson, 1750 feet long, while the direct distance between Silwân and Um ed-Deraj is only a little above 1200 feet. In former days this passage was evidently deeper, as its bed is sand of some depth, which has been accumulating for ages. This conduit has had tributaries, which have formerly sent their waters down from the city pools or Temple wells to swell Siloam. Barclay writes, "In exploring the subterraneous channel conveying the water from the Virgin's Fount to Siloam, I discovered a similar channel entering from the north, a few yards from its commencement; and on tracing it up near the Mugrabin gate, where it became so choked with rubbish that it could be traversed no farther, I there found it turn to the west, in the direction of the south end of the cleft or saddle of Zion; and if this channel was not constructed for the purpose of conveying to Siloam the surplus waters of Hezekiah's aqueduct, I am unable to suggest any purpose to which it could have been applied" (*City of the Great King*, p. 309). In another place he tells us something more: "Having loitered in the pool [Virgin's Fount] till the coming-down of the waters, I soon found several widely separated places where it gained admittance, besides the opening under the steps, where alone it had formerly been supposed to enter. I then observed a large opening entering the rock-hewn channel, just below the pool, which, though once a copious tributary, is now dry. Being too much choked with tesseræ and rubbish to be penetrated far, I carefully noted its position and bearing, and, on searching for it above, soon identified it on the exterior, where it assumed an upward direction towards the Temple, and, entering through a breach, traversed it for nearly a thousand feet, sometimes erect, sometimes bending, sometimes inching my way snake-fashion, till at last I reached a point near the wall where I heard the donkeys tripping along over my head. I was satisfied, on subsequently locating our course above ground with the theodolite, that this canal derived its former supply of water, not from Moriah, but from Zion" (*ibid.* p. 523). Lieut. Warren, of the English party exploring Jerusalem, has more recently examined the water-passages from the Virgin's Fount, and found several outlets, all blocked up, however, with *débris*, except one which led up through the rock to the surface on the west. He is inclined to think that the supply of water came from the Temple rock (*Jerusalem Recovered*, p. 194 sq.). Certain it is, at all events, that the water of both fountains is the same, though some travellers have pronounced the water of Siloam to be bad, and that of the Fountain of the Virgin good. It has a peculiar taste, sweetish and very slightly brackish, but not at all disagreeable. Late in the season, when the water is low, it is said to become more brackish and unpleasant. The most remarkable circumstance is the ebb and flow of the waters, which, although often mentioned as a characteristic of Siloam, must belong equally to both fountains. Dr. Robinson himself witnessed this phenomenon in the Fountain of the Virgin, where the water rose in five minutes one foot in the reservoir, and in another five minutes sank to its former level. The intervals and the extent of the flow and ebb in this and the fountain of Siloam vary with the season; but the fact, though it has not yet been accounted for, is beyond dispute.

This conduit enters Siloam at the north-west angle; or, rather, enters a small rock-cut chamber which forms the *vestibule* of Siloam, about five or six feet broad. To this you descend by a few rude steps, under which the



The Present "Pool of Siloam." (From a photograph taken by the Editor in 1874.)

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water pours itself into the main pool (*Narrative of Mission to the Jews*, i, 207). This pool is oblong; eighteen paces in length according to Laffi (*Viaggio al Santo Sepolcro*, A.D. 1678), fifty feet according to Barclay, and fifty-three according to Robinson. It is eighteen feet broad and nineteen feet deep according to Robinson; but Barclay gives a more minute measurement: "fourteen and a half at the lower (eastern) end and seventeen at the upper; its western end side being somewhat bent. It is eighteen and a half in depth, but never filled, the water either passing directly through, or being maintained at a depth of three or four feet. This is effected by leaving open or closing (with a few handfuls of weeds at the present day, but formerly by a flood-gate) an aperture at the bottom. At a height of three or four feet from the bottom its dimensions become enlarged a few feet, and the water, attaining this level, falls through an aperture at its lower end into an *educt*, subterranean at first, but soon appearing in a deep ditch under the perpendicular cliff of Ophel, and is received into a few small reservoirs and troughs" (Barclay, p. 524). This large receptacle is faced with a wall of stone, now greatly out of repair. Several columns stand out of the side walls, extending from the top downward into the cistern, the design of which it is difficult to conjecture. The water passes out of this reservoir through a channel cut in the rock, which is covered for a short distance; but subsequently it opens and discloses a lively copious stream, which is conducted into an enclosed garden planted with fig-trees. It is afterwards subdivided, and seems to be exhausted in irrigating a number of gardens occupied with fig, apricot, olive, and other trees, and some flourishing legumes.

2. *Coincidences with Ancient Accounts.* — The small basin at the west end, which we have described, is what some old travellers call "the fountain of Siloe" (F. Fabri, i, 420). "In front of this," Fabri goes on, "there is a bath surrounded by walls and buttresses, like a cloister, and the arches of these buttresses are supported by marble pillars," which pillars he affirms to be the remains of a monastery built above the pool. The present pool is a ruin, with no moss or ivy to make it romantic; its sides falling in; its pillars broken; its stair a fragment; its walls giving way; the edge of every stone worn round or sharp by time; in some parts mere *débris;* once Siloam, now, like the city which overhung it, a heap; though around its edges "wild flowers, and, among other plants, the caper-tree, grow luxuriantly" (*Narrative of Mission*, i, 207). The gray crumbling limestone of the stone (as well as of the surrounding rocks, which are almost verdureless) gives a poor and worn-out aspect to this venerable relic. The present pool is not the original building; the work of crusaders it may be; perhaps even improved by Saladin, whose affection for wells and pools led him to care for all these things; perhaps the work of later days. Yet the spot is the same. Above it rises the high rock, and beyond it the city wall; while eastward and southward the verdure of gardens relieves the gray monotony of the scene, and beyond these the Kedron vale, overshadowed by the third of the three heights of Olivet, "the mount of corruption" (1 Kings x, 7; xxiii, 13), with the village of Silwân jutting out over its lower slope, and looking into the pool from which it takes its name and draws its water. This pool, which we may call the *second*, seems anciently to have poured its waters into a *third*, before it proceeded to water the royal gardens. This *third* is perhaps that which Josephus calls "Solomon's pool" (*War*, v, 4, 2), and which Nehemiah calls "the king's pool" (Neh. ii. 14); for this must have been somewhere about "the king's garden" (Josephus's *βασιλικὸς παράδεισος*, *Ant.* vii, 14, 4); and we know that this was by "the wall of the pool of Siloah" (Neh. iii, 15). The *Antonine Itinerary* speaks of it in connection with *Siloa* as "alia piscina grandis foras." It is now known as the *Birket el-Hamra*, and may be perhaps some five times the size of Birket es-Silwân. Barclay speaks of it merely as a "depressed fig-yard;" but one would like to see it cleared out.

Siloam is in Scripture always called *a pool*. It is not an אֲגַם, that is, a marsh-pool (Isa. xxxv, 7); nor a גֻּבָּא, a natural hollow or pit (xxx, 14); nor a בְּקִעָה, a natural gathering of water (Gen. i, 10; Isa. xxii, 11);

The Village of *Silwân* (Siloam) and the Lower Part of the Valley of the Kedron, showing the "King's Gardens," which are watered by the Pool. The background is the highlands of Judah. The view is from a photograph by James Graham, Esq., taken from beneath the south wall of the Haram.

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nor a בְּאֵר, a well (Gen. xvi, 14); nor a בּוֹר, a pit (Lev. xi, 36); nor an עַיִן, a spring (Gen. iii, 17); but a בְּרֵכָה, a regularly built pool or tank (2 Kings xx, 20; Neh. iii, 15; Eccles. ii, 6). This last word is still retained in the Arabic, as any traveller or reader of travels knows. While Nehemiah calls it a *pool*, Isaiah merely speaks of it as "the waters of Shiloah;" while the New Test. gives κολυμβήθρα, and Josephus πηγή. The rabbins and Jewish travellers call it a fountain; in which they are sometimes followed by the European travellers of all ages, though more generally they give us *piscina*, *natatoria*, and *stagnum*.

It is the least of all the Jerusalem pools: hardly the sixth part of the *Birket el-Mamilla;* hardly the tenth of the *Birket es-Sultan*, or of the lowest of the three pools of Solomon at *El-Burak*. Yet it is a sacred spot, even to the Moslem; much more to the Jew; for not only from it was the water taken at the Feast of Tabernacles, but the water for the ashes of the red heifer (Dach, *Talm. Babyl.* p. 380). Jewish tradition makes Gihon and Siloam one (Lightfoot, *Cent. Chor. in Matt.* p. 51; Schwarz, p. 265), as if Gihon were "the bursting forth" (גִּיחַ, to break out), and Siloam the receptacle of the waters "sent." If this were the case, it might be into Siloam, through one of the many subterranean aqueducts with which Jerusalem abounds, and one of which probably went down the Tyropœon, that Hezekiah turned the waters on the other side of the city, when he "stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David" (2 Chron. xxxii, 30).

The rush of water down these conduits is referred to by Jerome ("per terrarum concava et antra saxi durissimi cum magno sonitu venit," *in Isa. viii*, 6), as heard in his day, showing that the water was more abundant then than now. The intermittent character of Siloam is also noticed by him; but in a locality perforated by so many aqueducts, and supplied by so many large wells and secret springs (not to speak of the discharge of the great city baths), this irregular flow is easily accounted for both by the direct and the siphonic action of the water. How this *natural* intermittency of Siloam could be made identical with the *miraculous* troubling of Bethesda (John v, 4) one does not see. The lack of water in the pool now is no proof that there was not the great abundance of which Josephus speaks (*War*, v, 4, 1); and as to the "sweetness" he speaks of, like the "aquæ dulces" of Virgil (*Georg.* iv, 61), or the Old Test. מָתַק (Exod. xv, 25), which is used both in reference to the sweetness of the Marah waters (ibid.) and of the "stolen waters" of the foolish woman (Prov. ix, 17; it simply means fresh or pleasant, in opposition to bitter (מַר; πικρός). The miracle performed on the blind man gave rise, most probably, to the tradition of the healing qualities of the water. We may here note that the sacredness and efficacy of the water are still held by Jewish tradition, but more particularly at its source, the well of the Virgin. It is the טבילת ר' ישמעאל—the bathing-place of rabbi Ismael, where the high-priest used to plunge himself, and where the modern Jews of Jerusalem visit as one of their holy places, especially on the first day of their year (*Rosh Hashshana*) and the day of atonement (*Yom Kippur*).

The expression in Isaiah, "waters of Shiloah that go softly," seems to point to the slender rivulet, flowing gently, though once very profusely, out of Siloam into the lower breadth of level, where the king's gardens, or "royal paradise," stood, and which is still the greenest spot about the Holy City, reclaimed from sterility into a fair oasis of olive-groves, fig-trees, pomegranates, etc., by the tiny rill which flows out of Siloam. A winter-torrent like the Kedron, or a swelling river like the Euphrates, carries havoc with it by sweeping off soil, trees, and terraces; but this Siloam-fed rill flows softly, fertilizing and beautifying the region through which it passes. As the Euphrates is used by the prophet as the symbol of the wasting sweep of the Assyrian king, so Siloam is taken as the type of the calm prosperity of Israel under Messianic rule, when "the desert rejoices and blossoms as the rose." The word softly or secretly (לָאט) does not seem to refer to the secret transmission of the waters through the tributary viaducts, but, like Ovid's "molles aquæ," "blandæ aquæ," and Catullus's "molle flumen," to the quiet gentleness with which the rivulet steals on its mission of beneficence, through the gardens of the king. Thus "Siloah's brook" of Milton, and "cool Siloam's shady rill," are not mere poetical fancies. The "fountain" and the "pool" and the "rill" of Siloam are all visible to this day, each doing its old work beneath the high rock of Moriah, and almost beneath the shadow of the Temple wall.

3. *Adjoining Village of the Same Name.*—East of the Kedron, right opposite the rough gray slope extending between Deraj and Silwân, above the kitchen-gardens watered by Siloam which supply Jerusalem with vegetables, is the village which takes its name from the pool—*Kefr-Silwân*. At Deraj the Kedron is narrow, and the village is very near the fountain. Hence it is to it rather than to the pool that the villagers generally betake themselves for water. For as the Kedron widens considerably in its progress southward, the Kefr is at some little distance from the Birkeh. This village is unmentioned in ancient times; perhaps it did not exist. It is a wretched place for filth and irregularity; its square hovels all huddled together like the lairs of wild beasts, or, rather, like the tombs and caves in which savages or dæmoniacs may be supposed to dwell. It lies near the foot of the third or southern height of Olivet; and in all likelihood marks the spot of the idol-shrines which Solomon built to Chemosh and Ashtoreth and Milcom. This was "the mount of corruption" (2 Kings xxiii, 13), the hill that is before (east; *before* in Hebrew geography means *east*) Jerusalem (1 Kings xi, 7); and these "abominations of the Moabites, Zidonians, and Ammonites" were built on "the right hand of the mount," that is, the *southern* part of it. This is the "opprobrious hill" of Milton (*Par. Lost*, i, 403); the "mons offensionis" of the Vulgate and of early travellers; the Μοσδάδ of the Sept. (see Keil, *On Kings*); and the Berg des Aergernisses of German maps. In Ramboux's singular volume of lithographs (Col. 1858) of *Jerusalem and its Holy Places*, in imitation of the antique, there is a sketch of an old monolith tomb in the village of Silwân, which few travellers have noticed, but of which De Saulcy has given us both a cut and a description (ii, 215), setting it down as a relic of Jebusitish workmanship. The present village of Siloam occupies the site of an old quarry. The houses are often made simply by walling up an excavation, and sometimes they cling to the scarped face of the cliff. Steps are cut in different parts of the village, originally for the convenience of the quarrymen, and now serving as streets (*Ordnance Survey*, p. 64).

For further details, see Robinson, *Biblical Researches*, i, 460, 492–498; Olin, *Travels*, ii, 153, 154; Williams, *Holy City*, p. 378, 379; Barclay, *City of the Great King*, p. 311 sq.; Thomson, *Land and Book*, ii, 524; *Jerusalem Recovered*, p. 20; and especially Tobler, *Die Siloahquelle und der Oelberg* (Berlin, 1852).

Silva, Samuel da, a Jewish physician of the 17th century, deserves our attention on account of the part he took against Uriel (or Gabriel) Acosta (q. v.). Having succeeded in perusing Acosta's work before it was printed—a work in which the Pharisaic tradition was not only attacked, but also the immortality of the soul and the oral tradition denied—Da Silva published his *Tradado da Immortalidade da Alma* (Amst. 1623), in which he combats the ignorance "of a certain adversary of his time" (*de certo contrariador de nosso tempo*). In consequence of this attack, Acosta published his work *Examen das Tradiçoens Phariseas Conferidas con a Ley*

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Escrita por Uriel, Juristo Hebreo (ibid. 1623), with a rejoinder against Da Silva, *Com Reposta á hum Samuel da Silva, seu Falso Calumniador*. Ten years before the publication of the *Tradado*, Da Silva published a translation of Maimonides' treatise on repentance, *Tradado de la Thesuvah, ó Contricion, Traduzida Palavra por Palavra da Lingua Hebr.* (ibid. 1613). See Fürst, *Bibl. Jud.* iii, 324; De Rossi, *Dizionario Storico degli Autori Ebrei* (Germ. transl.), p. 296 sq.; Wolf, *Bibl. Hebr.* iii, 1115; Kaiserling, *Gesch. d. Juden in Portugal* (Leips. 1867), p. 288; Schudt, *Jüd. Denkwürdigkeiten*, i, 287. (B. P.)

Silvānus, an old Italic divinity. The etymology of the name denotes a *sylvan* god, but descriptions of the qualities and doings of Silvanus indicate that he symbolized the life-giving forces of nature generally. He was the god of arable fields as well as of the forests, and in that character watched over the boundaries of fields and presided over their fruitfulness. The law of the *agrimensori* (a collection of various instructions relating to the surveying of land) even requires that every landed property should possess *three* Silvani. The forest, however, would seem always to have been the peculiar domain of Silvanus. His loud-resounding voice would be heard to issue from the wood like that of Pan, with whom he was often confounded; and sacrifices of corn, pigs, meat, and wine were there presented to him in order to invoke his favorable interference with the welfare of the herds of cattle. Pigs which devastated cultivated fields were also offered to him in sacrifice.—Smith, *Dict. of Mythol.* s. v.; Vollmer, *Wörterb. d. Mythol.* s. v.

Silva'nus (Græcized Σιλουανός, from the Lat. *silvanus* for *sylvanus*, "of the grove"), a distinguished Christian teacher, the companion of Paul in his journey through Asia Minor and Greece (2 Cor. i, 19; 1 Thess. i, 1, 2 Thess. i, 1; 1 Pet. v, 12); elsewhere (Acts xv, 22, 27, 32, 34, 40; xvi, 19, 25, 29; xvii, 4, 10, 14, 15; xviii, 5) in the contracted form SILAS (q. v.).

Silver (כֶּסֶף, *késeph*, often rendered "money"). There is no mention of this metal in Scripture until the time of Abraham. Before that time brass and iron appear to have been the only metals in use (Gen. iv, 22). Abraham was rich in gold and silver, as well as in flocks and herds, and silver in his day was in general circulation as money. It was uncoined, and estimated always by weight. Coined money was not in use among the Israelites until an advanced period of their history. The Romans are said to have had only copper money until within five years of the first Punic war, when they began to coin silver (Pliny, *Hist. Nat.* xxx, 3). Their coins were extensively introduced into Judæa after it became a Roman province.—Kitto.

In early times, according to the Bible, silver was used for ornaments (Gen. xxiv, 53), for cups (xliv, 2), for the sockets of the pillars of the tabernacle (Exod. xxvi, 19, etc.), their hooks and fillets, or rods (xxvii, 10), and their capitals (xxxviii, 17); for dishes, or chargers, and bowls (Numb. vii, 13), trumpets (x, 2), candlesticks (1 Chron. xxviii, 15), tables (ver. 16), basins (ver. 17), chains (Isa. xl, 19), the settings of ornaments (Prov. xxv, 11), studs (Cant. i, 11), and crowns (Zech. vi, 11). Images for idolatrous worship were made of silver or overlaid with it (Exod. xx, 23; Hos. xiii, 2; Hab. ii, 19; Bar. vi, 39), and the manufacture of silver shrines for Diana was a trade in Ephesus (Acts xix, 24). But its chief use was as a medium of exchange, and throughout the Old Test. we find *késeph*, "silver," used for money, like the Fr. *argent*. To this general usage there is but one exception. See METAL. Vessels and ornaments of gold and silver were common in Egypt in the times of Osirtasen I and Thothmes III, the contemporaries of Joseph and Moses (Wilkinson, *Anc. Egypt.* iii, 225). In the Homeric poems we find indications of the constant application of silver to purposes of ornament and luxury. It was used for basins (*Od.* i, 137; iv, 53), goblets (*Il.* xxiii, 741), baskets (*Od.* iv, 125), coffers (*Il.* xviii, 413), sword-hilts (i, 219; *Od.* viii, 404), door-handles (i, 442), and clasps for the greaves (*Il.* iii, 331). Door-posts (*Od.* vii, 89) and lintels (*ibid.* 90) glittered with silver ornaments; baths (iv. 128), tables (x, 355), bows (*Il.* i, 49; xxiv, 605), scabbards (xi, 31), sword-belts (xviii, 598), belts for the shield (*ibid.* 480), chariot-poles (v, 729), and the naves of wheels (*ibid.*) were adorned with silver; women braided their hair with silver-thread (xvii, 52), and cords appear to have been made of it (*Od.* x, 24); while we constantly find that swords (*Il.* ii, 45; xxiii, 807) and sword-belts (xi, 237), thrones, or chairs of state (*Od.* viii, 65), and bedsteads (xxiii, 200) were studded with silver. Thetis of the silver feet was probably so called from the silver ornaments on her sandals (*Il.* i, 538). The practice of overlaying silver with gold, referred to in Homer (*Od.* vi, 232; xxiii, 159), is nowhere mentioned in the Bible, though inferior materials were covered with silver (Prov. xxvi, 23).

Silver was brought to Solomon from Arabia (2 Chron. ix, 14) and from Tarshish (ver. 21), which supplied the markets of Tyre (Ezek. xxvii, 12). From Tarshish it came in the form of plates (Jer. x, 9), like those on which the sacred books of the Singhalese are written to this day (Tennent, *Ceylon*, ii, 102). The silver bowl given as a prize by Achilles was the work of Sidonian artists (*Il.* xxiii, 743; comp. *Od.* iv, 618). In Homer (*Il.* ii, 857), Alybe is called the birthplace of silver, and was probably celebrated for its mines. But Spain appears to have been the chief source whence silver was obtained by the ancients. Possibly the hills of Palestine may have afforded some supply of this metal. "When Volney was among the Druses, it was mentioned to him that an ore affording silver and lead had been discovered on the declivity of a hill in Lebanon" (Kitto, *Phys. Hist. of Palestine*, p. 73).

For an account of the knowledge of obtaining and refining silver possessed by the ancient Hebrews, see MINE. The whole operation of mining is vividly depicted in Job xxviii, 1–11, and the process of purifying metals is frequently alluded to in Psa. xii, 6; Prov. xxv, 4, while it is described with some minuteness in Ezek. xxi, 20–22. Silver mixed with alloy is referred to in Jer. vi, 30, and a finer kind, either purer in itself or more thoroughly purified, is mentioned in Prov. viii, 19. —Smith. There is a beautiful allusion in the prophecy of Malachi to the refining of this precious metal. The Lord of hosts is represented "sitting as a refiner and purifier of silver" (Mal. iii, 3). In the process of refining silver, the workman sits with his eye steadily fixed on the surface of the molten metal, and the operation is only known to be complete when he sees his own image reflected in it. So in this passage we have a beautiful figure descriptive of God's purpose in placing his people in the furnace of affliction, while he is, as it were, seated by their side, his all-seeing eye being steadily intent on the work of purifying, and his wisdom and love engaged on their behalf until his own glorious image is reflected on their souls, and the work of purifying is fully accomplished. The way in which silver is spoken of in the book of Job (xxviii, 1), "Surely there is a vein for the silver and a place for gold where they fine it," affords one of the many instances of the scientific accuracy of Scripture. An eminent geologist has remarked on the distinction here drawn, and which the discoveries of modern science have made clear, between the "*vein* of silver" and "dust of gold," indicating that there are *mines* of the one and not of the other (Murchison, *Silvaria*, p. 457).

Silverius, ST., and pope in 536–37. He was a son of pope Hormisdas, who had been married before he became a priest, and prior to his elevation to the papacy was a subdeacon. That elevation was caused by Theodatus, the Gothic king, who was involved in disputes with Justinian, and would not consent that a candidate who favored the emperor should be confirmed. It is said, however, that Silverius added bribes to the other me-

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tives which influenced the king. The imperial general Belisarius soon afterwards degraded the new pope on the charge of treason, and sent him to Patara, in Lycia. Vigilius became his successor. Silverius succeeded in returning to Italy, but was delivered up to Vigilius by Belisarius, and sent to the island of Palmaria, where he soon afterwards died. He was canonized by the Romish Church, and is commemorated June 20.—Herzog, *Real-Encyklop.* s. v.

Silverling (כֶּסֶף, *késeph*, i. e. *silver*, as elsewhere rendered; Sept. σικλος; Vulg. *argenteus*, i. e. *siclus* understood), a word used once only in the A. V. (Isa. vii, 23) to signify a *piece of silver* (q. v.). In this sense it exactly corresponds with the Greek ἀργύριον, which was used, however, for the *half* shekel, or *denarius*.

Silvester. See SYLVESTER.

Silvestro DE' GOZZOLINI, founder of the Order of Silvestrians, was born in 1177 at Osimo, where he became canon and religious teacher. In 1227 he retired to a desert in the neighborhood, where he practiced rigid austerities, and in 1231 laid the foundation of the order named after him and placed it under the rule of St. Benedict. Pope Innocent IV approved it in 1248, and assigned Silvestro a house at Rome, which still exists. He died at Fabiano, Nov. 26, 1267. See Hoefer, *Nouv. Biog. Générale*, s. v.

Sim, WILLIAM RONDAN, a Presbyterian minister, was born in Golconda, Ill., Nov. 25, 1831. He graduated at Hanover College, Hanover, Ind., Aug. 9, 1854, and at Danville Theological Seminary in 1857, was licensed to preach in the autumn of the same year, and in 1858 was ordained by Kaskaskia Presbytery and installed pastor of the congregations of Jordan Grove and Lively Prairie, Ill. In October, 1860, he took charge of the Church in Golconda, where he remained until his death, July 7, 1864. Mr. Sim was a pure-minded Christian, characterized by a very remarkable degree of refinement, in thought, expression, and deportment. See Wilson, *Presb. Hist. Almanac*, 1865, p. 120. (J. L. S.)

Simalcu'ë (Σιμαλκουή v. r. Εἰμαλκουαί, etc.; Vulg. *Emalchuel, Malchus;* Josephus, Μάλχος, *Ant.* xiii, 5, 1; comp. xiv, 14, 1; *War*, i, 14, 1), an Arabian chief who had charge of Antiochus, the young son of Alexander Balas, before he was put forward by Tryphon as a claimant to the Syrian throne (1 Macc. xi, 39). According to Diodorus (*Eclog.* xxxii, 1) the name of the chief was *Diocles*, though in another place (*Frag.* xxi, Müller) he calls him *Jamblichus*. The name evidently contains the element *melek*, "king," but the original form is uncertain (comp. Grotius and Grimm *on* 1 *Macc.* loc. cit).—Smith.

Simân (סִימָן), like the Greek σημεῖον, σῆμα, a sign or a symbol, denotes among the Masorites:

1. A chapter of a book or the number of a psalm. In the Pentateuch neither book nor chapter is quoted, but always the section, which is called פרשה, or סדר and סדרא. Thus the *Masora Finalis* on כאלה remarks: ג׳ וסימניהון נמסר בירמיה סימן נ״א ואייב ריש סימן ל״י, i. e. "it occurs three times, and the passages are found in Jer. li, and in Job at the beginning of ch. xvi." On לפני אלהים the Masorah remarks: ד׳ וסימניהון נמסר בתלים סימן נ״ז, i. e. "it occurs four times, and the passages are quoted in Psa. lvi." On אמר אלהים it is remarked, ו׳ וסימניהון נמסר בפרשת בראשית, i. e. "it occurs six times, and the passages are quoted in the section *Bereshith*" [i. e. Gen. i, 1–6, 8. By comparing the Masoretic note in the Rabbinic Bible, it will be found that the passages are quoted at the beginning of the third chapter, since the phrase אמר אלהים occurs here for the first time].

2. It denotes passages, examples, which are quoted in order to confirm the Masoretic notes.

3. It is used as a symbol or mnemotechnical sign. Thus when a word occurs three times, four times, etc., as often as it occurs a corresponding symbol, which is generally of a very artificial character, is given. Thus the *Masora Parva* remarks on יקח (Gen. xviii, 4), ג׳ וסימן מוי, דגברא פרזלא, i. e. "it occurs three times, and the symbol is 'the water of the mighty, iron.'" Now each of these three words represents a symbol, signifying the passage in which the word יקח occurs. Thus מוי, "water," is the symbol of the passage in which we read יקח נא מעט מים, "let a little water be fetched" (ver. 4). The second word, דגברא, "of the mighty," refers to the passage גם שבי גבור יקח, "even the captivity of the mighty shall be taken away" (Isa. xlix, 25). The third word, פרזלא, "iron," refers to ברזל מעפר יקח, "iron is taken out of the earth" (Job xxviii, 2). In the same verse the Masorah remarks on ורחצו, "and wash," ג׳ וסי׳ מיא דעבדא דכיא, i. e. "it occurs three times, and its symbol is 'the waters of the servant are clean.'" The first word, מיא, "the waters," refers to that verse in which before ורחצו is read מים [i. e. in the same verse]; the second word, דעבדא, "of the servant," refers to עבדכם, "your servant," which occurs in Gen. xix, 2. The third word, דכיא, "clean," refers to Isa. i, 16, רחצו הזכו, "wash you, make you clean."

4. The word סימן stands alone without any addition or explanation, and in this position it serves as a monitor: *a.* When one word differs from a similar one, either by its prefix or through another letter, and in this instance it calls the attention to the difference. Thus in Lev. xxv, 25 we read כי־ימוך אחיך, "if thy brother be waxen poor;" but in ver. 35 we read וכי־ימוך אחיך, "and if thy brother," etc. To the latter passage the Masorah adds סימן, to call attention to the כי in ver. 25, and וכי in ver. 35. *b.* When the difference is caused by another word. Thus in Numb. iv, 6, 14, we read ושמו בדיו, "and shall put in the staves thereof;" but in ver. 8, 11 we read ושמו את בדיו, "and shall put," etc. Here, in this instance, the Masorah places סימן to the first form. Comp. also Lev. xix, 5 and xxii, 29; Psa. lvi, 5, 12. *c.* When a difference consists in the accents. Thus in Numb. iv, 30 we read עד בן־חמשים שנה, "even until fifty years;" but in ver. 35 we read ועד בן־חמשים שנה. In this instance the attention is called to the difference of the accents, viz. the first ועד has the Tebir. ֒, the second the Tiphcha, ֑. These few examples will show the importance of the meaning of the סימן in its different stages. See Buxtorf, *Tiberias, seu Massoreticus Commentarius*, p. 259 sq.; Frensdorff, *Massora Magna*, introd. p. 9. (B. P.)

Sim'eön (Heb. *Shimon'*, שִׁמְעוֹן, *a hearing*, i. e. by Jehovah; Sept. and New Test. Συμεών, and so Josephus, *Ant.* i, 19, 7), the name of one of the heads of the Hebrew tribes, and of several other Jews named from him. (In our account of the former we largely follow Smith's *Dictionary of the Bible.*) See also SIMON.

1. The second of Jacob's sons by Leah. B.C. 1918. His birth is recorded in Gen. xxix, 33, and, in the explanation there given of the name it is derived from the root *shama'*, "to hear"—"'Jehovah hath heard that I was hated' . . . and she called his name Shimeon." This metaphor is not carried on (as in the case of some of the other names) in Jacob's blessing; and in that of Moses all mention of Simeon is omitted. Fürst (*Hebr. Handwb.* s. v.) inclines to the interpretation "famous" (*ruhmreicher*). Redslob (*Alttest. Namen*, p. 93), on the other hand, adopting the Arabic root *shama*, considers

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the name to mean "sons of bondage," or "bondmen." But the above text gives the natural etymology.

The first group of Jacob's children consists, besides Simeon, of the three other sons of Leah—Reuben, Levi, and Judah. With each of these Simeon is mentioned in some connection. "As Reuben and Simeon are mine," says Jacob, "so shall Joseph's sons Ephraim and Manasseh be mine" (Gen. xlviii, 5). With Levi, Simeon was associated in the massacre of the Shechemites (xxxiv, 25), a deed which drew on them the remonstrance of their father (ver. 30), and evidently also his dying curse (xlix, 5–7). With Judah the connection was drawn still closer. He and Simeon not only "went up" together, side by side, in the forefront of the nation, to the conquest of the south of the Holy Land (Judg. i, 3, 17), but their allotments lay together in a more special manner than those of the other tribes, something in the same manner as Benjamin and Ephraim. Besides the massacre of Shechem—a deed not to be judged of by the standards of a more civilized and less violent age, and, when fairly estimated, not wholly discreditable to its perpetrators—the only personal incident related of Simeon is the fact of his being selected by Joseph, without any reason given or implied, as the hostage for the appearance of Benjamin (Gen. xlii, 19, 24, 36; xliii, 23).

These slight traits are characteristically amplified in the Jewish traditions. In the Targum of Pseudo-Jonathan it is Simeon and Levi who are the enemies of the lad Joseph. It is they who counsel his being killed, and Simeon binds him before he is lowered into the well at Dothan. (See further details in Fabricius, *Cod. Pseudep.* p. 535.) Hence Joseph's selection of him as the hostage, his binding and incarceration. In the Midrash the strength of Simeon is so prodigious that the Egyptians are unable to cope with him, and his binding is only accomplished at length by the intervention of Manasseh, who acts as the house steward and interpreter of Joseph. His powers are so great that at the mere roar of his voice seventy valiant Egyptians fall at his feet and break their teeth (Weil, *Bibl. Leg.* p. 88). In the "Testament of Simeon" his fierceness and implacability are put prominently forward, and he dies warning his children against the indulgence of such passions (Fabricius, *Cod. Pseudep.* p. 533–543).

Tribe of Simeon.—The six sons of Simeon and the chief families of the tribe are mentioned in the lists of Gen. xlvi, 10 (in which one of them, bearing the name of Shaul [Saul], is specified as "the son of the Canaanitess"), Numb. xxvi, 12–14, and 1 Chron. iv, 24–43. In the last passage (ver. 27) it is mentioned that the family of one of the heads of the tribe "had not many children, neither did they multiply like to the children of Judah." This appears to have been the case not only with one family, but with the whole tribe. At the census at Sinai Simeon numbered 59,300 fighting-men (Numb. i, 23). It was then the most numerous but two, Judah and Dan alone exceeding it; but when the second census was taken, at Shittim, the numbers had fallen to 22,200, and it was the weakest of all the tribes. This was no doubt partly due to the recent mortality following the idolatry of Peor, in which the tribe of Simeon appears to have taken a prominent share, but there must have been other causes which have escaped mention.

The connection between Simeon and Levi implied in the blessing of Jacob (Gen. xlix, 5–7) has already been adverted to. The passage relating to them may be thus rendered:

> Simeon and Levi are [uterine] brethren,
> Instruments of violence are their swords.
> Into their [secret] council come not my soul!
> Unto their assembly join not my honour!
> For in their wrath they slew man,
> And in their self-will they houghed ox.
> Cursed be their wrath, for it [was] fierce,
> And their anger, for it [was] cruel!
> I will divide them in Jacob,
> And scatter them in Israel.

The terms of this denunciation seem to imply a close bond of union between Simeon and Levi, and violent and continued exploits performed under that bond, such as the one that now remains on record. The expressions of the closing lines evidently refer to the more advanced condition of the nation of Israel after the time of the death of the father of the individual patriarchs. Taking it, therefore, to be what it purports—an actual prediction by the individual Jacob—it has often been pointed out how differently the same sentence was accomplished in the cases of the two tribes. Both were "divided" and "scattered." But the dispersion of the Levites arose from their holding the post of honor in the nation, and being spread, for the purposes of education and worship, broadcast over the face of the country. In the case of Simeon the doom refers primarily to the fact that originally this tribe had no separate allotment of territory, but only a series of cities selected from the region at first assigned to Judah (Josh. xv, 21 sq.; comp. with xix, 1 sq.). See South Country. The eventual dispersion seems to have arisen from some corrupting element in the tribe itself, which first reduced its numbers, and at last drove it from its allotted seat in the country—not, as Dan, because it could not, but because it would not, stay—and thus in the end caused it to dwindle and disappear entirely. The non-appearance of Simeon's name in the blessing of Moses (Deut. xxxiii, 6) may be explained from the circumstance that the tribe is, in accordance with the above peculiarities, not regarded as having an independent existence.

During the journey through the wilderness Simeon was a member of the camp which marched on the south side of the sacred tent. His associates were Reuben and Gad—not his whole-brothers, but the sons of Zilpah, Leah's maid. The head of the tribe at the time of the Exode was Shelumiel, son of Zurishaddai (Numb. i, 6), ancestor of its one heroine, the intrepid Judith. Among the spies Simeon was represented by Shaphat, son of Hori, i. e. Horite, a name which, perhaps, like the "Canaanitess" of the earlier list, reveals a trace of the lax tendencies which made the Simeonites an easy prey to the licentious rites of Peor, and ultimately destroyed the permanence of the tribe. At the division of the land his representative was Shemuel, son of Ammihud.

The connection between Judah and Simeon already mentioned seems to have begun with the conquest. Judah and the two Joseph-brethren were first served with the lion's share of the land; and then, the Canaanites having been sufficiently subdued to allow the sacred tent to be established without risk in the heart of the country, the work of dividing the remainder among the seven inferior tribes was proceeded with (Josh. viii, 1–6). Benjamin had the first turn, then Simeon (xix, 1). By this time Judah had discovered that the tract allotted to him was too large (ver. 9), and also too much exposed on the west and south for even his great powers. To Simeon accordingly was allotted a district out of the territory of his kinsman, on its southern frontier, which contained eighteen or nineteen cities, with their villages, spread round the venerable well of Beersheba (ver. 1–8; 1 Chron. iv, 28–33). Of these places, with the help of Judah, the Simeonites possessed themselves (Judg. i, 3, 17); and here they were found, doubtless by Joab, residing in the reign of David (1 Chron. iv, 31). During his wandering life David must have been much among the Simeonites. In fact, three of their cities are named in the list of those to which he sent presents of the spoil of the Amalekites, and one (Ziklag) was his own private property. It is therefore remarkable that the numbers of Simeon and Judah who attended his installation as king of Hebron should have been so much below those of the other tribes (xii, 23–37). Possibly it is due to the fact that the event was taking place in the heart of their own territory, at Hebron. This, however, will not account for the curious fact that the warriors of Simeon (7100) were more numerous than

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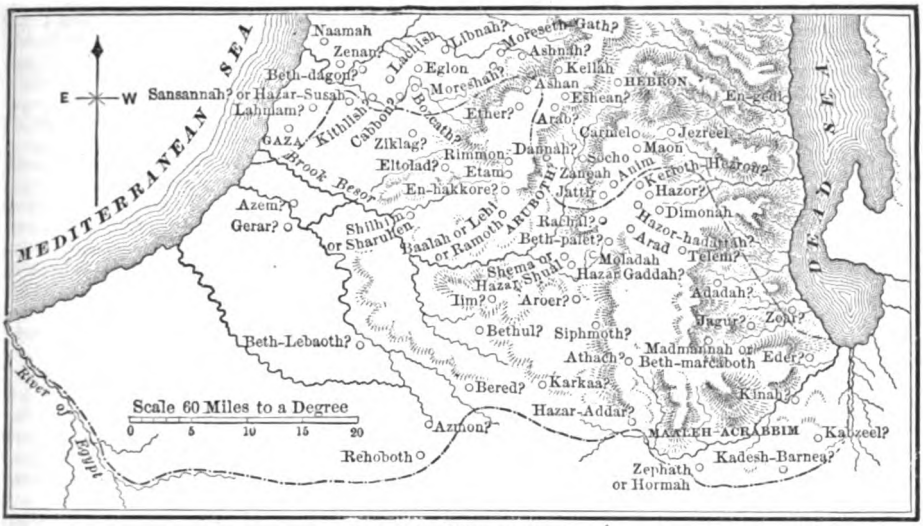

Map of the Tribe of Simeon.

those of Judah (6800). After David's removal to Jerusalem, the head of the tribe was Shephatiah, son of Maachah (xxvii, 16).

The following list contains all the names of places in this tribe, with the probable modern names. (On the possible identifications, see the *Quar. Statement* of the "Pal. Explor. Fund," Jan. 1875, p. 23 sq.). See TRIBE.

Acrabbim.	Hills.	See MAALEH-ACRABBIM.
Adadah.	Town.	*Kasr-el-Adadah?*
Adar.	do.	See HAZAR-ADDAR.
Ain.	do.	See EN-RIMMON.
Anam.	do.	See HAZOR.
Arad.	do.	*Tell-Arad.*
Aroër.	do.	*Ararah.*
Aruboth.	District.	[*Jebel Khalil*]?
Ashan.	Town.	[*Deir Samil*]?
Athach.	do.	*Wady Ateiche?*
Azem.	do.	[*Tell-Akhmar*]?
Azmon.	do.	[*On Wady es-Shutein*]?
Baal.	do.	See BAALATH-BEER.
Baalah, or Baalath-beer, or Balah, or Bealoth.	do.	See LEHI.
Beer-lahai roi.	Well.	See LEHI.
Beer-sheba.	do.	*Bir es-Seba.*
Bered.	Town.	[*Khulassah*]?
Besor.	Brook.	*Wady Gazzeh?*
Beth-birei, or Beth-lebaoth.	Town.	[*Sheta*]??
Beth-marcaboth.	do.	*Mirkib.*
Beth-palet or -phelet.	do.	[*Tell-Kuseifeh*]?
Bethuel, or Bethul.	do.	[*Themail*]??
Bizjoth-jah.	do.	See BAALAH.
Chesil.	do.	See BETHUL.
Chor-ashan.	do.	See ASHAN.
Dimonah.	do.	[*Um-Mzoghal*]?
Eder.	do.	[*Wady Emaz*]?
Eltolad.	do.	[*Tell-Meraha*]?
En-hakkore.	Spring.	*Tell-Hora?*
En-rimmon.	do.	See RIMMON.
Esek.	Well.	See GEBAR.
Etam.	Town and Rock.	*Tell-Khewelfeh?*
Ether.	Town.	[*Beit Anwa*]?
Gerar.	do.	*Um el-Jerar.*
Hadattah.	do.	See HAZOR-HADATTAH.
Hazar-addar.	Village.	[On Wady Madurah]?
Hazar-gaddah.	do.	[*Jurrah*]?
Hazar-shual.	do.	See SHEMA.
Hazar-susah, or Hazar-susim.	do.	See SANSANNAH.
Hazor.	do.	[*Tanibeh*]?
Hazor-amam.	do.	See KERIOTH-HEZRON.
Hazor-hadattah.	do.	[*Beyudh*]?
Heshmon.	do.	See AZMON.
Hezron.	do.	See KERIOTH-HEZRON.
Hormah.	do.	See ZEPHATH.
Ilm.	do.	[*Jebel Rukhi*]?
Ithnar.	do.	See ZIPH.
Jagur.	do.	[On Wady Jurrah]?
Kabzeel.	do.	[On Wady Kuseib]?
Kadesh-barnea.	do.	*Ain-Hasb?*
Karkaa.	Village.	[*Bir Abu Atreibé*]?
Kedesh.	do.	See KADESH.
Kinah.	do.	[On Wady Fikreh]?
Lebaoth.	do.	See BETH-LEBAOTH.
Lehi.	do.	*Tell Lekiyah?*
Maaleh-acrabbim.	Ascent.	Hills S.W. of Dead Sea.
Madmannah.	Village.	See BETH-MARCABOTH.
Moladah.	do.	*Tell Milh.*
Rachal.	do.	[Makhul]?
Ramath, or Ramoth.	do.	See LEHI.
Rehoboth.	Well.	*Ruheiba.*
Rimmon.	Town.	*Um er-Rummamin.*
Sansannah.	do.	*Simsin?*
Sharuhen, or Shilhim.	do.	[*Tell Sheriah*]?
Sheba, or Shema.	do.	*Saweh?*
Siphmoth.	do.	[*Kasr es-Sir*]?
Sitnah.	Well.	See JERAH.
Telem, or Telaim.	Town.	[*Sudeid*]?
Tochen.	do.	See TELEM.
Tolad.	do.	See ELTOLAD.
Zephath, or Ziph.	do.	Ruins S. of *Nakb es-Safeh.*
Ziklag.	do.	[Musrefa]?

What part Simeon took at the time of the division of the kingdom we are not told. The tribe was probably not in a sufficiently strong or compact condition to have shown any northern tendencies even had it entertained them. The only thing which can be interpreted into a trace of its having taken any part with the northern kingdom are the two casual notices of 2 Chron. xv, 9 and xxxiv, 6, which appear to imply the presence of Simeonites there in the reigns of Asa and Josiah. But this may have been merely a manifestation of that vagrant spirit which was a cause or a consequence of the prediction ascribed to Jacob. On the other hand, the definite statement of 1 Chron. iv, 41–43 (the date of which by Hezekiah's reign seems to show conclusively its southern origin) proves that at that time there were still some of them remaining in the original seat of the tribe, and actuated by all the warlike, lawless spirit of their progenitor. This fragment of ancient chronicle relates two expeditions in search of more eligible territory. The first, under thirteen chieftains, leading, doubtless, a large body of followers, was made against the Hamites and the Mehunim, a powerful tribe of Bedawin, "at the entrance of Gedor at the east side of the ravine." The second was smaller, but more adventurous. Under the guidance of four chiefs a band of five hundred undertook an expedition against the remnant of Amalek, who had taken refuge from the attacks of Saul or David, or some later pursuers, in the distant fastnesses of Mount Seir. The expedition was successful. They smote the Amalekites and took possession of their quarters; and they were still living there after the return of the Jews from cap-

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tivity, or whenever the first book of Chronicles was edited in its present form.

The audacity and intrepidity which seem to have characterized the founder of the tribe of Simeon are seen in their fullest force in the last of his descendants of whom there is any express mention in the sacred record. Whether the book which bears her name be a history or a historic romance, Judith (q. v.) will always remain one of the most prominent figures among the deliverers of her nation. Bethulia would almost seem to have been a Simeonitish colony. Ozias, the chief man of the city, was a Simeonite (Judith vi, 15), and so was Manasses, the husband of Judith (viii, 2). She herself had the purest blood of the tribe in her veins. Her genealogy is traced up to Zurishaddai (in the Greek form of the present text Salasadai, ver. 1), the head of the Simeonites at the time of their greatest power. She nerves herself for her tremendous exploit by a prayer to "the Lord God of her father Simeon" and by recalling in the most characteristic manner, and in all their details, the incidents of the massacre of Shechem (ix, 2).

Simeon is named by Ezekiel (xlviii, 25) and the author of the book of Revelation (vii, 7) in their catalogues of the restoration of Israel. The former removes the tribe from Judah and places it by the side of Benjamin. See *Meth. Quar. Rev.* Jan. 1875, p. 121.

2. (A. V. "Shimeon.") An Israelite of the family of Harim who divorced his Gentile wife after the return from Babylon (Ezra x, 31). B.C. 458.

3. A priest, son of Joiarib (i. e. Jehoiarib), father of John and grandfather of Mattathias the father of the Maccabee brothers (1 Macc. ii, 1).

4. The son of Judah and father of Levi in the maternal genealogy of our Lord (Luke iii, 30). B.C. cir. 886. He seems to have been the same with Maaseiah the son of Adaiah (2 Chron. xxiii, 1).

5. A devout Jew, inspired by the Holy Ghost, who met the parents of our Lord in the Temple, took him in his arms, and gave thanks for what he saw, and knew of Jesus (Luke ii, 25–35). B.C. 6. The circumstance is interesting as evincing the expectations which were then entertained of the speedy advent of the Messiah; and important from the attestation which it conveyed in favor of Jesus from one who was known to have received the divine promise that he should "not taste of death till he had seen the Lord's Christ."

In the Apocryphal gospel of Nicodemus, Simeon is called a high-priest, and the narrative of our Lord's descent into hell is put into the mouths of Charinus and Leuthius, who are described as two sons of Simeon, who rose from the grave after Christ's resurrection (Matt. xxvii, 53) and related their story to Annas, Caiaphas, Nicodemus, Joseph, and Gamaliel.

Rabban Simon, whose grandmother was of the family of David, succeeded his father Hillel as president of the Sanhedrim about A.D. 13 (Otho, *Lexicon Rabb.* p. 697), and his son Gamaliel was the Pharisee at whose feet Paul was brought up (Acts xxii, 3). A Jewish writer specially notes that no record of this Simeon is preserved in the Mishna (Lightfoot, *Horæ Heb.* Luke ii, 25). It has been conjectured that he (Prideaux, *Connection*, anno 37, Michaelis) or his grandson (Schöttgen, *Horæ Heb.* Luke ii, 25) of the same name may be the Simeon of Luke. In favor of the identity it is alleged that the name, residence, time of life, and general character are the same in both cases, that the remarkable silence of the Mishna and the counsel given by Gamaliel (Acts v, 38) countenance a suspicion of an inclination on the part of the family of the rabban towards Christianity. On the other hand, it is argued that these facts fall far short of historical proof, and that Simeon was a very common name among the Jews; that Luke would never have introduced so celebrated a character as the president of the Sanhedrim merely as "a man in Jerusalem;" and that his son Gamaliel, after all, was educated as a Pharisee. The question is discussed in Witsius, *Miscellanea Sacra*, i, 21, 14–16. See also Wolf, *Curæ Philologicæ* at Luke ii, 25; and *Bibl. Hebr.* ii, 682. See SIMON BEN-HILLEL.

6. A form (Acts xv, 14; also 2 Pet. i, 2 in some MSS.) of the name of *Simon* Peter (q. v.).

7. The proper name (Acts xiii, 1) of NIGER (q. v.), an eminent Christian at Antioch.

Simeon OF DURHAM, an English chronicler, taught mathematics at Oxford, and afterwards was *præcentor* in the cathedral at Durham. We owe to him a *Historia de Gestis Regum Anglorum*, from 616 to 1129, continued down to 1156 by John of Hexham, and inserted in the *Anglicanæ Historiæ Scriptores X* of Twysden (Lond. 1652, fol.). It is mostly a literal reproduction of the *Chronicles* of Florence of Worcester, who died in 1118. Simeon is likewise the author of a letter *De Archiepiscopis Eboraci;* and he has given under his own name, without any addition to the work, another production, *Historia de Dunelmensi Ecclesia*, printed in Twysden's edition, but which altogether belongs, as Selden has shown, to Turgot, prior of Durham, who died in 1115. Simeon died after 1130. See Wright, *Biogr. Britann. Literaria*, vol. i.—Hoefer, *Nouv. Biog. Générale*, s. v.

Simeon OF POLOTZK, a Russian monk, poet, and ecclesiastical historian, was born at Polotzk in 1628, and was brought up by strangers; but after the capture of Smolensk he was called by the czar Alexis to educate his oldest son, and thus introduced a literary taste at the Kremlin. He composed dramas which were appreciated chiefly by Sophia, the intelligent sister of Peter I. When the emperor Theodore ascended the throne (1676), his preceptor obtained permission to establish a press in connection with the palace. He conceived the design of reforming the Church. Being suspected, not without reason, of Roman Catholic tendencies, he was protected by his pupil from the animadversion of the Muscovite patriarch. We owe to Simeon several religious and poetical treatises, but the greater part of his works remain buried in the libraries of Moscow and Novgorod. He died at Moscow, Aug. 25, 1680.—Hoefer, *Nouv. Biog. Générale*, s. v.

Simeon, *St.*, surnamed STYLITES (from στύλος, *a pillar*), an early anchoret, was born about 390 at Sisan, on the confines of Cilicia and Syria. He was the son of a shepherd, and followed the same vocation himself till his thirteenth year, when he entered a monastery where several brethren consecrated themselves entirely to a knowledge of the Holy Scriptures. Living among austere devotees, he surpassed them all in the rigor of his mortifications, so that the superior, fearful of his example, at last dismissed him. After spending three years in solitude on Mt. Selenisissa, where he is said to have passed forty days without eating, a feat which he re-enacted for many years afterwards, he betook himself to the top of a mountain in Syria, and there made for himself a sort of shelter with stones piled on each other. In order to withdraw himself from the importunities of the crowds who came to him for the cure of their maladies, he contrived, about the year 423, to establish his residence on the top of a column, which he raised first from six to twelve, and at length to twenty-eight and thirty-six feet in height. Its summit was three feet in diameter and was surrounded with a balustrade of sufficient height. It was impossible to lie down upon it, and Simeon there maintained his abode day and night. A mode of life so extraordinary was, in general, regarded as a piece of extravagance and vanity, but by many as a mark of unusual holiness. From his aerial retreat the ascetic gave his instructions to the people who resorted thither, and held public consultations. Three Christian emperors—Theodosius the Younger, Marcion, and Leo—came to see him. His life was compared to that of angels—offering up prayers for men from his elevation and bringing down graces on them. His neck was loaded with an

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iron chain. In praying he bent his body so that his forehead almost touched his feet. He took only one scanty meal a week and fasted throughout the season of Lent. He uttered prophecies and wrought an abundance of miracles. Simeon's fame became immense. Pilgrims from distant lands, as Spain, Gaul, and even Britain, flocked to see him. Little figures of him were, during his own lifetime, set up in the workshops of Rome as charms against evil. He corresponded with bishops and emperors, and influenced the policy both of Church and State. By his life and his exhortations he converted multitudes of Saracens and other nomads of the desert. Some time after he had adopted his peculiar manner of life, some neighboring monks sent to ask why he was not content with such fashions of holiness as had sufficed for the saints of earlier days. The messenger was charged to bid him leave his pillar, and, in case of a refusal, to pull him down by force. But Simeon, on hearing the order, put forth one of his feet as if to descend; and the messenger, as he had been instructed, acknowledged this obedience as a proof that the Stylite's mode of life was approved by God, and desired him to continue in it. At length the devil appeared to Simeon in the form of the Saviour and invited him to ascend to heaven in a chariot drawn by cherubim. Simeon put out his foot to enter the chariot, when the tempter vanished, and, in punishment of his presumption, left him with an ulcer in his thigh, which, for the remaining year of his life, obliged him to support himself on one leg. He died Sept. 1, 460. His body was removed with great ceremony to Antioch, the inhabitants of which had requested that it might be given to them as a defence for their city instead of the walls which they had lost. The Latins celebrate Simeon's festival on Jan. 5. There exists from him a *Letter* addressed to Theodosius the Younger to induce him to return to the Jews their synagogues; it is inserted in the *Biblioth. Orientalis* of Assemani. There is also found in vol. vii of the *Bibl. Max. Patrum* a homily, *De Morte Assidue Cogitanda*, which is variously attributed to St. Simeon, to St. Macarius of Egypt, to St. Ephrem, and to Theophetus of Alexandria. See Hoefer, *Nouv. Biog. Générale*, s. v. See STYLITES.

A disciple of Simeon by the name of *Daniel* succeeded to his reputation for sanctity and to his mode of life, which he maintained for thirty-three years in the still more trying climate of the shore of the Bosphorus, about four miles from Constantinople. The marvels of Daniel's career are still more startling. Sometimes he was almost blown by the storms from the top of his pillar. At times for days together he was covered with snow and ice. How he sustained life, what nourishment he took, was a mystery to his disciples. The emperor at length insisted on a covering being placed over the top of the pillar, and Daniel survived till the year 494. See DANIEL THE STYLITE.

See Theodoret, *Hist. Ascetica*, c. 26; Ceillier, *Hist. des Auteurs Sacrés*, xv, 439; *Acta Sanctorum*, Jan.; Muratori, *Acta Martyrum Orient.* (1700); Krebs, *De Stylitis* (Lips. 1753); Uhlemann, *Simeo, der Fürst Stylita* (Leips. 1846). See PILLAR SAINTS.

Simeon, archbishop OF THESSALONĪCA in the 14th and 15th centuries, and author of a number of works which are still extant, was a pronounced advocate of monasticism, a patriot, and a determined opponent of the Latin Church, against which he directed his most notable work, Κατὰ Αἱρέσεων, etc. (Jassy, 1683, and abridged in R. Simon's *Critique de la Biblioth. de M. Du-Pin*, p. 403 sq.), and his *De Divino Templo*, etc. (see Leon Allatii *De Sim. Scriptis Diatribæ* [Par. 1664], p. 185–192). Extracts are given in Jac. Goar, *Euchologium Græcorum* (Par. 1647), and by Morinus, Gessner, and Possevin (*De Simeon. Scriptis*, p. 193; comp. *Bibl. Max. Patrum*, xxii, 768 sq.). A number of additional writings from his pen are mentioned in Allatius, among them several hymns. He conducted a valiant defence of Thessalonica against the Turks, and died in A.D. 1430, about six months before the surrender of the city to Amurath II. See Allatii *De Eccles. Occident. atque Orient. Perpetua Consensione Libri Tres* (Col. Agripp. 1648), lib. ii, c. 18, No. 13, p. 862 sq.; Gass, *Mystik d. Nikolaus Cabasilas vom Leben in Christo* (Greifswald, 1849), p. 157 sq.—Herzog, *Real-Encyklop.* s. v.

Simeon, Charles, an English clergyman, was born at Reading, Sept. 24, 1759, and was educated at Eton and at King's College, Cambridge, of which he became a fellow. He was presented to the living of Trinity Church, Cambridge, in 1783, which he held until his death, in 1836. As a preacher, Simeon was distinguished for an impassioned evangelicanism in language, sentiment, and doctrine, that at first roused bitter opposition; but he eventually became the centre of evangelical influence. He may be regarded as the founder of the Low-Church party. His best-known work is the *Horæ Homileticæ, or Discourses* (skeleton) *upon the Whole Scriptures* (1819–20, 11 vols. 8vo; Appendix, 1828, 6 vols. 8vo). The entire works of Simeon, including *Claude's Essay on the Composition of a Sermon*, were published in 21 vols. 8vo (Lond. 1840). *Claude's Essay*, with notes, etc., and 100 skeletons of *Sermons*, etc., were published in London in 1853 (12mo). For the copyright of his works he received £5000, of which Mr. Simeon appropriated £1000 to the Society for Promoting Christianity among the Jews, £1000 to the London Clerical Education Society, £1000 to the Church Missionary Society, and £210 to the binding of twenty large-paper copies presented to dignitaries and libraries. This series is now published by Henry G. Bohn (London), who issued a new edition of Simeon's select works in 1854, 2 vols. 32mo. See *Recollections of the Conversation Parties of the Rev. C. Simeon*, etc. (1862, 8vo); *London Reader*, 1863, i, 87; 1864, ii, 295; Carus, *Memoirs of Simeon* (1847, 8vo; 2d ed. 1847, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.

Simeon Metaphrastes was born of noble parents at Constantinople in the 10th century. He was well educated, and raised himself by his merit to very high trust under the reigns of Leo the Philosopher and his son Constantine Porphyrogenitus. It is said that being sent by the emperor to Cyprus, a contrary wind carried his ship to the isle of Paphos. There he met an anchoret, who advised him to write the life of Theoctista, a female saint of Lesbos, and he gradually extended his work so that it included the lives of 120 saints. He died in 976 or 977. His 120 *Lives of the Saints* are to be found in Latin translations in Surius, the Greek is not extant. See Chalmers, *Biog. Dict.* s. v.; Darling, *Cyclop. Bibliog.* s. v.

Sim'eonite (Heb. collect. with the art. *hash-Shimoni'*, הַשִּׁמְעֹנִי; Sept. Συμεών), a patronymic designation of the descendants of Simeon (Numb. xxv, 14; xxvi, 14; 1 Chron. xxvii, 16).

Similitude (דְּמוּת, a *physical* resemblance, 2 Chron. iv, 3; Dan. x, 16; תַּבְנִית, a *pattern*, Psa. cvi, 20; cxliv, 12; תְּמוּנָה, a *shape*, Numb. xii, 8; Deut. iv, 12, 15, 16; ὁμοιότης, ὁμοίωμα, ὁμοίωσις, *similarity* in general). The word is now chiefly used in a figurative sense of a form of speech including the simple metaphor, or the extended comparison of various kinds, especially the two following of the latter.

1. The *Allegory*, a figure of speech, has been defined by bishop Marsh, in accordance with its etymology, as "a representation of one thing which is intended to excite the representation of another thing;" the first representation being consistent with itself, but requiring, or being capable of admitting, a moral and spiritual interpretation over and above its literal sense. An allegory has been incorrectly considered by some as a lengthened or sustained metaphor, or a continuation of metaphors, as by Cicero, thus standing in the same relation to metaphor as parable to simile. But the two figures

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are quite distinct; no sustained metaphor, or succession of metaphors, can constitute an allegory, and the interpretation of allegory differs from that of metaphor in having to do not with words, but things. In every allegory there is a twofold sense—the immediate or historic, which is understood from the words, and the ultimate, which is concerned with the things signified by the words. The allegorical interpretation is not of the words, but of the things signified by them; and not only may, but actually does, coexist with the literal interpretation in every allegory, whether the narrative in which it is conveyed be of things possible or real. An illustration of this may be seen in Gal. iv, 24, where the apostle gives an allegorical interpretation to the historical narrative of Hagar and Sarah; not treating that narrative as an allegory in itself, as our A. V. would lead us to suppose, but drawing from it a deeper sense than is conveyed by the immediate representation.

In *pure* allegory no direct reference is made to the principal object. Of this kind the parable of the prodigal son is an example (Luke xv, 11-32). In *mixed* allegory the allegorical narrative either contains some hint of its application, as Psa. lxxx, or the allegory and its interpretation are combined, as in John xv, 1–8; but this last passage is, strictly speaking, an example of a metaphor.

The distinction between the parable and the allegory is laid down by dean Trench (*On the Parables*, ch. i) as one of form rather than of essence. "In the allegory," he says, "there is an interpretation of the thing signifying and the thing signified, the qualities and properties of the first being attributed to the last, and the two thus blended together, instead of being kept quite distinct and placed side by side, as is the case in the parable. According to this, there is no such thing as pure allegory as above defined. See ALLEGORY.

2. The *Parable*, as a form of teaching, differs from the Fable, (1) in excluding brute or inanimate creatures passing out of the laws of their nature, and speaking or acting like men; (2) in its higher ethical significance. It differs, it may be added, from the Mythus in being the result of a conscious deliberate choice, not the growth of an unconscious realism, personifying attributes, appearing, no one knows how, in popular belief. It differs from the Allegory in that the latter, with its direct personification of ideas or attributes, and the names which designate them, involves really no comparison. The virtues and vices of mankind appear, as in a drama, in their own character and costume. The allegory is self-interpreting. The parable demands attention, insight, sometimes an actual explanation. It differs, lastly, from the Proverb in that it must include a similitude of some kind, while the proverb may assert, without a similitude, some wide generalization of experience. So far as proverbs go beyond this, and state what they affirm in a figurative form, they may be described as condensed parables, and parables as expanded proverbs (comp. Trench *on Parables*, ch. i; and Grotius *on Matt. xiii*).—Smith. See PARABLE.

Simlaï, *Rabbi*, a famous Jewish teacher of the 2d century, is known as the first who reduced all laws of Judaism to certain principles. Thus we read in the Talmud Babyl. *Maccoth*, fol. 23, col. 2 sq.: "R. Simlaï said that Moses was instructed to give 613 injunctions to the people, viz. 365 precepts of omission, corresponding to the days of the solar year, and 248 precepts of commission, corresponding to the members of the human body. David reduced them all to eleven in the fifteenth Psalm: 'Lord, who shall abide in thy tabernacle, who shall dwell on thy holy hill? He that walketh uprightly,' etc. The prophet Isaiah reduced them to six (xxxiii, 15): 'He that walketh righteously,' etc. The prophet Micah reduced them to three (vi, 8): 'What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?' Isaiah, once more, reduced them to two (lvi, 1): 'Keep ye judgment and do justice.' Amos reduced them all to one (v, 4): 'Seek ye me, and ye shall live.' But lest it might be supposed from this that God could be found in the fulfilment of his whole law only, Habakkuk said (ii, 4): 'The just shall live by his faith.'" Rabbi Simlaï also acquired fame for his virulent opposition to Christianity. It has been suggested, and with apparent probability, that he had been chiefly engaged in controversy with the celebrated Origen, who spent considerable time in Palestine, and, as is well known, introduced into the Church a kind of Hagadic exegesis. It will readily be conceived that Christian truth was placed at disadvantage when made to depend on isolated portions or texts, and defended by exegetical niceties and subtleties, instead of resting on the general scope and bearing of the Old-Test. teaching, and on whole passages, taken in their breadth and fulness, as the individual exponents of general and well-ascertained principles. However, Hagadic studies sometimes led to a spirit of zealous inquiry, and to frequent controversies between Christians and Jews. An instance of these has, among others, been recorded by Jerome (*Quæst. in Genesin*) in a discussion between Jason, a converted Jew, and his friend Papiscus. In the Talmud. Jerus. *Berachoth*, ix, 11 d, 12 a, and *Genesis Rabba*, c. viii, we still find some of those controversial points disputed by Simlaï. See Grätz, *Gesch. d. Juden*, iv, 265 sq.; Edersheim, *Hist. of the Jewish Nation*, p. 517; Bäck, *Die Gesch. des jüd. Volkes* (Lissa, 1878), p. 207; Cassel, *Lehrbuch der jüdischen Geschichte u. Literatur* (Leipsic, 1879), p. 182. (B. P.)

Simler, Johann Jakob, a descendant of the following, was born in 1716 and died in 1788. He was inspector of the seminary at Zurich, and left at his death a comprehensive collection of historical documents relating largely to events connected with the Reformation. It includes many letters by the various Reformers, though often they are only copies, and it ranks as an ornament of the town-library of Zurich. A work entitled *Sammlungen alter u. neuer Urkunden zur Beleuchtung der Kirchengeschichte, vornehml. d. Schweizerlandes* (Zurich, 1757 sq.) is from his pen.—Herzog, *Real-Encyklop.* s. v.

Simler, Josias, a prominent Swiss theologian, was born Nov. 6, 1530, at Cappel, near Zurich, being the son of a prior who had quitted the convent there and married. Young Simler had applied himself with success to belles-lettres, the sciences, and theology, devoting several years to visiting the principal schools of Germany; and on his return to Zurich in 1549, he first assisted Conrad Gessner in the chair of mathematics, and afterwards was appointed to the exposition of the New Test. (1552) in the capacity of deacon in the Church of St. Peter. In 1563 he succeeded Bibliander (q. v.) and Vermigli in the theological chair at Zurich, and distinguished himself by an immense literary activity, in addition to a faithful performance of the duties of his office. He was twice married, and left by his second wife four children. Though greatly afflicted with gout, he possessed an exceedingly amiable disposition, and was fond of society, given to hospitality, and benevolent. He died of gout, July 2, 1576. His life was written by his colleague Stucki, of Zurich (1577), and his writings are catalogued in Gessneri *Bibliotheca*, amplified by Frisium (Zurich, 1583). Letters addressed to him from Hungary may be found in *Miscell. Tigur.* ii, 213 sq., and in the *Zurich Letters* of the Parker Society. Comp. also Trechsel, *Antitrinitarier*, ii, 377 sq. Simler's works deal with astronomy, geography, history, biography, and statistics, no less than with theology. He republished Gessner's *Bibliotheca Universalis* in an abridged but much improved form (1555 and 1574). His *Republ. Helvetiorum* was translated into three languages, and passed through twenty-nine editions. In theology he was chiefly engaged in defence of the doctrine of Christ's twofold nature. We mention, *Responsio ad Maledicum Franciscı Stancari . . . de Trinitate et Mediatore Nostro Jesu Christo* (1553):—*De Æterna*

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Dei Filio Domino et Servatore Nostro Jesu Christo et de Spiritu Sancto, etc. (1558):—*Assertio Orthod. Doctr. de Duabus Naturis Christi*, etc. (1575):—*Scripta Veterum, de Una Persona et Duabus Naturis Christi*, etc. (1571). The *Commentarii in Exodum* was published after his death, in 1584. The *Confessio Helvetica* of 1556, by Bullinger, has a preface by Simler. See Herzog, *Real-Encyklop.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Simmons, George Frederick, a Unitarian minister, was born in Boston, Mass., in 1814. He was prepared for college at the Latin school in that city, entered Harvard University in 1828, and graduated in 1832. On leaving college he became private tutor in the family of David Sears, Longwood, Me. The next year he accompanied his family to Europe, and returning in July, 1835, entered the divinity school at Cambridge, where he completed his course in 1838. He was ordained evangelist, Oct. 9, 1838, and went immediately to Mobile and commenced his ministry. He only remained there until 1840, being obliged to fly because of his protest against slavery. In April, 1841, he began to preach regularly at Waltham, Mass., and was installed as minister in that town in November following. In the spring of 1843, having resigned his charge, he repaired to the University of Berlin to still further study theology. He returned in October, 1845, and preached in several pulpits, till February, 1848, when he became pastor of the Unitarian Church, Springfield, lately vacated by Dr. Peabody. He was dismissed from this church because of his sympathy with George Thompson, the English abolition lecturer, and retired to Concord, Mass. In November, 1853, he began to supply a church in Albany, N. Y., and was installed as its pastor, January, 1854. He died of hasty consumption, Sept. 5, 1855. The following is a list of his publications: *Who was Jesus Christ?* (1839):—*The Trinity; its Scripture, Formalism*, etc.:—a *Lecture* (Springfield, 1849):—*Sermons* (1840, 1851, 1854):—*A Letter to the So-called Boston Churches* (1846). A volume of his sermons was printed in 1855. See Sprague, *Annals of the Amer. Pulpit*, viii, 554.

Simmons, John, a minister of the Methodist Episcopal Church, South, was born in Hancock County, Ga., Nov. 6, 1791. In his nineteenth year he united with the Church, and in 1815 was admitted into the South Carolina Conference. After four or five years he located, the better to provide for his family; but he still continued to labor. He organized societies, and even erected a church at his own expense. In 1847 Mr. Simmons was readmitted into the Georgia Conference, and again entered upon the regular work of the ministry, until compelled to take a superannuated relation. This relation he sustained until his death, in Upson County, Ga., Dec. 12, 1865. See *Minutes of Annual Conferences, M. E. Church, South*, 1866, p. 24.

Simmons, John C., a minister of the Methodist Episcopal Church, South, was born in Jackson County, Ga., in 1806. In 1830 he was received on trial into the Georgia Conference, and labored thirty-eight years, most of the time as presiding elder. He died in 1868. See *Minutes of Ann. Conf. of M. E. Ch., South*, 1869, p. 319.

Simmons, Perry A., a minister of the Methodist Episcopal Church, was born in Macon County, Tenn., Dec. 1, 1833, and united with the Church at the age of fifteen. He received license to preach in 1854, removed to Missouri in 1861, and in 1868 united with the Missouri Conference. He was superannuated in 1870, and located at his own request in 1872. In 1875 he was readmitted to the conference, but died, near Lancaster, Schuyler Co., Mo., Oct. 3, 1876. See *Minutes of Annual Conferences*, 1876, p. 77.

Simmons, William, a minister of the Methodist Episcopal Church, was born in Mason County, Ky., June 24, 1798, and removed with his parents the next year to Ohio. He was converted in 1816, licensed to preach July 17, 1820, and received on trial the same year by the Ohio Conference. In his early ministry he travelled over extensive territory; and in 1825, besides being pastor of the church in Detroit, Mich., he served as presiding elder of a district including the whole of that state and a part of Northern Ohio. His relation to his conference, during fifty-four years, was always effective. He was an agent of the Freedman's Aid Society for a number of years, up to the time of his death, Aug. 6, 1874. For several years he was president of the trustees of Xenia College. See *Minutes of Annual Conferences*, 1874, p. 102.

Simmons, William S., a minister of the Methodist Episcopal Church, was born in Bristol, R. I., Sept. 24, 1813, and was converted at the age of sixteen. Having received a good education, and having served as a supply for two years, he joined the New England Conference on trial, June, 1839. He was ordained deacon, June 13, 1841; and elder, June 11, 1843. His last appointment was Hopeville, Providence Conference, where he died, Jan. 4, 1867. See *Minutes of Annual Conferences*, 1867, p. 102.

Simŏïs, in Grecian mythology, was the god of the river Simois, which joins the Scamander, or Xanthus, in the plain of Troy. He was the son of Oceanus and Tethys, and father of Astyoche and Hieromneme.

Simon, in Grecian mythology, was one of the Tyrrhenian pirates who attempted to enslave the youthful Bacchus and were by him turned into dolphins.

Si'mon (Σίμων), a name of frequent occurrence in Jewish history in the post-Babylonian period. We here present those found in the Apocrypha, the New Test., and Josephus. It is doubtful whether it was borrowed from the Greeks, with whom it was not uncommon, or whether it was a contraction of the Hebrew *Shimeon*, i. e. SIMEON. That the two names were regarded as identical appears from 1 Macc. ii, 65.

1. SIMON CHOSAMÆUS, a name that erroneously appears in 1 Esdr. ix, 32, in place of the four names "Shimeon, Benjamin, Malluch, and Shemariah" of the Hebrew text (Ezra x, 31, 32). "Chosamæus" is apparently formed by combining the last letter of Malluch with the first part of the following name, Shemariah.

2. Second son of Mattathias and last survivor of the Maccabæan brothers. See MACCABEE, 4.

3. Son of Onias, whom he succeeded in the high-priesthood (B.C. 302–293), being himself succeeded by his uncle Eleazar, although he left a son also called Onias (Josephus, *Ant.* xii, 2, 5; 4, 1, 10). He is generally called "Simon the Just." See the following article, No. 6. He is doubtless identical with the son of Onias the high-priest (ἱερεὺς ὁ μέγας), whose eulogy closes the "praise of famous men" in the book of Ecclesiasticus (ch. iv). See ECCLESIASTICUS. Fritzsche, whose edition of Ecclesiasticus (*Exeg. Handb.*) appeared in 1860, maintains the common view that the reference is to Simon II, but without bringing forward any new arguments to support it, though he strangely underrates the importance of Simon I (the Just). Without laying undue stress upon the traditions which attached to this name (Herzfeld, *Gesch. Isr.* i, 195), it is evident that Simon the Just was popularly regarded as closing a period in Jewish history, as the last teacher of "the great synagogue." Yet there is, in fact, a doubt to which Simon the title "the Just" was given. Herzfeld (i, 377, 378) has endeavored to prove that it belongs to Simon II, and not to Simon I, and in this he is followed by Jost (*Gesch. d. Judenth.* i, 95). The later Hebrew authorities, by whose help the question should be settled, are extremely unsatisfactory and confused (Jost, p. 110, etc.); and it appears better to adhere to the express testimony of Josephus, who identifies Simon I with Simon the Just (*Ant.* xii, 2, 4, etc.), than to follow the Talmudic traditions, which are notoriously untrustworthy in chronology. The legends are connected with the title, and Herzfeld and Jost both agree in supposing that the reference in Ecclesiasticus is to Simon known

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as "the Just," though they believe this to be Simon II (comp. for the Jewish anecdotes, Raphall, *Hist. of Jews*, i, 115–124; Prideaux, *Connection*, ii, 1).—Smith.

4. "A governor of the Temple" in the time of Seleucus Philopator, whose information as to the treasures of the Temple led to the sacrilegious attempt of Heliodorus (2 Macc. iii, 4, etc.). B.C. 175. After this attempt failed, through the interference of the high-priest Onias, Simon accused Onias of conspiracy (iv, 1, 2), and a bloody feud arose between their two parties (ver. 3). Onias appealed to the king, but nothing is known as to the result or the later history of Simon. Considerable doubt exists as to the exact nature of the office which he held (*προστάτης τοῦ ἱεροῦ*, iii, 4). Various interpretations are given by Grimm (*Exeg. Handb.* ad loc.). The chief difficulty lies in the fact that Simon is said to have been of "the tribe of Benjamin" (ver. 3), while the earlier "ruler of the house of God" (*ὁ ἡγούμενος οἴκου τοῦ θεοῦ* [*κυρίου*], 1 Chron. ix, 11; 2 Chron. xxxi, 13; Jer. xx, 1) seems to have been always a priest, and the "captain of the Temple" (*στρατηγὸς τοῦ ἱεροῦ*, Luke xxii, 4, with Lightfoot's note; Acts iv, 1; v, 24, 26) and the keeper of the treasures (1 Chron. xxvi, 24; 2 Chron. xxxi, 12) must have been at least Levites. Herzfeld (*Gesch. Isr.* i, 218) conjectures that *Benjamin* is an error for *Minjamin*, the head of a priestly house (Neh. xii, 5, 17). In support of this view it may be observed that Menelaus, the usurping high-priest, is said to have been a brother of Simon (2 Macc. iv, 23), and no intimation is anywhere given that he was not of priestly descent. At the same time, the corruption (if it exist) dates from an earlier period than the present Greek text, for "tribe" (*φυλή*) could not be used for "family" (*οἶκος*). The various reading *ἀγορανομίας* ("regulation of the market") for *παρανομίας* ("disorder," iii, 4), which seems to be certainly correct, points to some office in connection with the supply of the sacrifices; and probably Simon was appointed to carry out the design of Seleucus, who (as is stated in the context) had undertaken to defray the cost of them (ver. 3). In this case there would be less difficulty in a Benjamite acting as the agent of a foreign king, even in a matter which concerned the Temple service.—Smith.

5. A resident of Jerusalem, son of Boethus, a priest of Alexandria, and a person of considerable note, whose daughter Herod the Great married, having first raised her father's family to sufficient distinction by putting him into the high-priesthood in place of Jesus the son of Phabet (Josephus, *Ant.* xv, 9, 3). B.C. 23. The woman having become involved in the domestic conspiracies of his later reign, he divorced her, and displaced her father in the pontificate by Mattathias the son of Theophilus (*ibid.* xvii, 4, 2). B.C. 5. See HIGH-PRIEST.

6. A slave of Herod who usurped royalty and committed many atrocities till he was overcome and beheaded by Gratus (Josephus, *Ant.* xvii, 10, 6). B.C. 4.

7. A prophet of the sect of the Essenes who interpreted Archelaus's dream of the end of his reign (Josephus, *Ant.* xvii, 13, 3). A.D. 6.

8. The father of Judas (q. v.) Iscariot (John vi, 71; xii, 4; xiii, 2, 26). A.D. ante 27.

9. One of the apostles, usually designated Simon Peter (q. v.).

10. Another of the apostles, distinguished from the preceding as "the Canaanite," or rather *Cananite* (Matt. x, 4; Mark iii, 18), otherwise described as *Simon Zelotes* (Luke vi, 15; Acts i, 13). A.D. 27. The latter term (*ζηλώτης*), which is peculiar to Luke, is the Greek equivalent for the Chaldee term (קַנָּנָא) preserved by Matthew and Mark (*Κανανίτης*, as in *text. recept.*, or *καναναῖος*, as in the Vulg., *Cananæus*, and in the best modern editions). Each of these equally points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. The supposed references to Canaan (A.V.) or to Cana (Luther's version) are equally erroneous. See CANAANITE. The term *Κανανίτης* appears to have survived the other as the distinctive surname of Simon (*Const. Apost.* vi, 14; viii, 27). He has been frequently identified with Simon the brother of Jesus, although Eusebius (*H. E.* iii, 11) clearly distinguishes between the apostles and the relations of Jesus. It is less likely that he was identical with Symeon, the second bishop of Jerusalem, as stated by Sophronius (*App. ad Hieron. Catal.*). Simon the Canaanite is reported, on the doubtful authority of the Pseudo-Dorotheus and of Nicephorus Callistus, to have preached in Egypt, Cyrene, and Mauritania (Burton, *Lectures*, i, 333, note), and, on the equally doubtful authority of an annotation preserved in an original copy of the *Apostolical Constitutions* (viii, 27), to have been crucified in Judæa in the reign of Domitian.—Smith.

11. A relative of our Lord, the only undoubted notice of whom occurs in Matt. xiii, 55; Mark vi, 3, where, in common with James, Joses, and Judas, he is mentioned as one of the "brethren" of Jesus. A.D. 28. He has generally been identified with Symeon, who became bishop of Jerusalem after the death of James, A.D. 62 (Euseb. *H. E.* iii, 11; iv, 22), and who suffered martyrdom in the reign of Trajan at the extreme age of 120 years (Hegesippus, ap. Euseb. *H. E.* iii, 32) in the year 107, or, according to Burton (*Lectures*, ii, 17, note), in 104. A very considerable probability also has from early times been attached to the opinion which identifies him with the subject of the preceding paragraph, for in all the lists of the apostles he is named along with James the son of Alphæus, and Jude or Thaddæus. But in whatever sense the term "brother" is accepted—a vexed question which has been already amply discussed under BROTHER and JAMES—it is clear that neither Eusebius nor the author of the so-called *Apostolical Constitutions* understood Symeon to be the brother of James, nor consequently the "brother" of the Lord. Eusebius invariably describes James as "the brother" of Jesus (*H. E.* i, 12; ii, 1, al.), but Symeon as the son of Clopas and the cousin of Jesus (iii, 11; iv, 22), and the same distinction is made by the other author (*Const. Apost.* vii, 46).—Smith.

12. A Pharisee in whose house a penitent woman anointed the head and feet of Jesus (Luke vii, 40). A.D. 28.

13. A resident at Bethany, distinguished as "the leper," not from his having leprosy at the time when he is mentioned, but at some previous period. It is not improbable that he had been miraculously cured by Jesus. In his house Mary anointed Jesus preparatory to his death and burial (Matt. xxvi, 6, etc.; Mark xiv, 3, etc.; John xii, 1, etc.). A.D. 29. Lazarus was also present as one of the guests, while Martha served (John xii, 2). The presence of the brother and his two sisters, together with the active part the latter took in the proceedings, leads to the inference that Simon was related to them; but there is no evidence of this, and we can attach no credit to the statement that he was their father, as reported on Apocryphal authority by Nicephorus (*H. E.* i, 27), and still less to the idea that he was the husband of Mary. Simon the leper must not be confounded with the preceding.—Smith.

14. A Hellenistic Jew, born at Cyrene on the north coast of Africa, who was present at Jerusalem at the time of the crucifixion of Jesus either as an attendant at the feast (Acts ii, 10) or as one of the numerous settlers at Jerusalem from that place (vi, 9). A.D. 29. Meeting the procession that conducted Jesus to Golgotha as he was returning from the country, he was pressed into the service (*ἠγγάρευσαν*, a military term) to bear the cross (Matt. xxvii, 32; Mark xv, 21; Luke xxiii, 26) when Jesus himself was unable to bear it any longer (comp. John xix, 17). Mark describes him as the father of Alexander and Rufus, perhaps because this was the Rufus known to the Roman Christians

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(*Rom.* xvi, 13), for whom he more especially wrote. The Basilidian Gnostics believed that Simon suffered in lieu of Jesus (Burton, *Lectures*, ii, 64).—Smith.

15. A Samaritan living in the apostolic age, distinguished as a sorcerer or "magician" from his practice of magical arts (*μαγεύων*, Acts viii, 9)—A.D. 30—and hence usually designated in later history as Simon Magus. His history is a remarkable one. He was born at Gitton, a village of Samaria (Justin Mart. *Apol.* i, 26), identified with the modern *Kuryet Jit*, near Nablûs (Robinson, *Bib. Res.* ii, 308, note). Some doubt has been thrown on Justin's statement from the fact that Josephus (*Ant.* xx, 7, 2) mentions a reputed magician of the same name and about the same date who was born in Cyprus. It has been suggested that Justin borrowed his information from this source, and mistook Citium, a town of Cyprus, for Gitton. If the writers had respectively used the gentile forms Κιτιεύς and Γιττιεύς, the similarity would have favored such an idea. But neither does Josephus mention Citium, nor yet does Justin use the gentile form. It is far more probable that Josephus would be wrong than Justin in any point respecting Samaria. Simon Magus was probably educated at Alexandria (as stated in *Clem. Homil.* ii, 22), and there became acquainted with the eclectic tenets of the Gnostic school. Either then or subsequently he was a pupil of Dositheus, who preceded him as a teacher of Gnosticism in Samaria, and whom he supplanted with the aid of Cleobius (*Const. Apost.* vi, 8). He is first introduced to us in the Bible as practicing magical arts in a city of Samaria, perhaps Sychar (Acts viii, 5; comp. John iv, 5), and with such success that he was pronounced to be "the power of God which is called great" (Acts viii, 10). The A. V. omits the word *καλουμένη*, and renders the words "the great power of God." But this is to lose the whole point of the designation. The Samaritans described the angels as *δυνάμεις* (חֵילִים), i. e. uncreated influences proceeding from God (Gieseler, *Eccl. Hist.* i, 48, note 6). They intended to distinguish Simon from such an order of beings by adding the words "which is called great," meaning thereby the source of all power—in other words, the Supreme Deity. Simon was recognised as the incarnation of this power. He announced himself as in a special sense "some great one" (Acts viii, 9), or, to use his own words (as reported by Jerome, *on Matt. xxiv*, 5), "Ego sum sermo Dei, ego sum Speciosus, ego Paracletus, ego Omnipotens, ego omnia Dei." The preaching and miracles of Philip having excited Simon's observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands as practiced by the apostles Peter and John, and being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. The motive and the means were equally to be reprobated; and his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror, but not penitence (Acts viii, 9–24). The memory of his peculiar guilt has been perpetuated in the word *simony* (q. v.) as applied to all traffic in spiritual offices. Simon's history subsequently to his meeting with Peter is involved in difficulties. Early Church historians depict him as the pertinacious foe of the apostle Peter, whose movements he followed for the purpose of seeking encounters, in which he was signally defeated. In his journeys he was accompanied by a female named Helena, who had previously been a prostitute at Tyre, but who was now elevated to the position of his *ἔννοια*, or divine intelligence (Justin Mart. *Apol.* i, 26; Euseb. *H. E.* ii, 13). In the *ἔννοια*, as embodied in Helena's person, we recognise the dualistic element of Gnosticism derived from the Manichæan system. The Gnostics appear to have recognised the *δύναμις* and the *ἔννοια* as the two original principles from whose junction all beings emanated. Simon and Helena were the incarnations in which these principles resided. Simon's first encounter with Peter took place at Cæsarea Stratonis (according to the *Const. Apost.* vi, 8), whence he followed the apostle to Rome. Eusebius makes no mention of this first encounter, but represents Simon's journey to Rome as following immediately after the interview recorded in Scripture (*H. E.* ii, 14); but his chronological statements are evidently confused, for in the very same chapter he states that the meeting between the two at Rome took place in the reign of Claudius, some ten years after the events in Samaria. Justin Martyr, with greater consistency, represents Simon as having visited Rome in the reign of Claudius, and omits all notice of an encounter with Peter. His success there was so great that he was deified, and a statue was erected in his honor with the inscription "Simoni Deo Sancto" (*Apol.* i, 26, 56). Justin's authority has been impugned in respect to this statement on the ground that a tablet was discovered in 1574 on the *Tiberina insula*, which answers to the locality described by Justin (*ἐν τῷ Τιβερι ποταμῷ μεταξὺ τῶν δύο γεφυρῶν*), and bearing an inscription, the first words of which are "Semoni Sanco Deo Fidio." This inscription, which really applies to the Sabine Hercules (*Sancus Semo*), is generally supposed to have been mistaken by Justin, in his ignorance of Latin, for one in honor of Simon. Yet the inscription goes on to state the name of the giver and other particulars: "Semoni Sanco Deo Fidio sacrum Sex. Pompeius, Sp. F. Col. Mussianus Quinquennalis decus Bidentalis donum dedit." That Justin, a man of literary acquirements, should be unable to translate such an inscription—that he should misquote it in an *Apology* duly prepared at Rome for the eye of a Roman emperor—and that the mistake should be repeated by other early writers whose knowledge of Latin is unquestioned (Irenæus, *Adv. Hæres.* i, 20; Tertullian, *Apol.* 13)—these assumptions form a series of difficulties in the way of the theory (Salmasius, *Ad Spartianum*, p. 38; Van Dale, *De Oraculis*, p. 579; Burton, *Heresies of the Apostolic Age*, p. 374, etc.). The above statements can be reconciled only by assuming that Simon made two expeditions to Rome—the first in the reign of Claudius; the second, in which he encountered Peter, in the reign of Nero about the year 68 (Burton, *Lectures*, i, 233, 318); and even this takes for granted the disputed fact of Peter's visit to Rome. See PETER. This later date is to a certain extent confirmed by the account of Simon's death preserved by Hippolytus (*Adv. Hæres.* vi, 20); for the event is stated to have occurred while Peter and Paul (the term *ἀποστόλοις* evidently implying the presence of the latter) were together at Rome. Simon's death is associated with the meeting in question. According to Hippolytus, the earliest authority on the subject, Simon was buried alive at his own request, in the confident assurance that he would rise again on the third day (*ibid.* vi, 20). According to another account, he attempted to fly, in proof of his supernatural power, in answer to the prayers of Peter, he fell and sustained a fracture of his thigh and ankle bones (*Const. Apost.* ii, 14; vi, 9); overcome with vexation, he committed suicide (Arnob. *Adv. Gent.* ii, 7). Whether this statement is confirmed, or, on the other hand, weakened, by the account of a similar attempt to fly recorded by heathen writers (Sueton. *Nero*, 12; Juven. *Sat.* iii, 79), is uncertain. Simon's attempt may have supplied the basis for this report, or this report may have been erroneously placed to his credit. Burton (*Lectures*, i, 295) rather favors the former alternative. Simon is generally pronounced by early writers to have been the founder of heresy. It is difficult to understand how he was guilty of heresy in the proper sense of the term, inasmuch as he was not a Christian. Perhaps it refers to his attempt to combine Christianity with Gnosticism. He is also reported to have forged works professing to emanate from Christ and his disciples (*Const. Apost.* vi, 16).—Smith. See Tillemont, *Mémoires*, i, 158 sq.;

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Beausobre, *Hist. du Manichéisme*, vol. i; Ittigius, *Hist. Eccles. Selecta Capita*, v, 16, etc.; Mosheim, *History of the Church*, cent. ii, 5, 12; *De Rebus Christianorum*, etc., p. 190 sq.; Burton, *Heresies of the Apostolic Age*, lect. iv; Milman, *Hist. of Christianity*, ii, 96 sq., etc.

16. A tanner and a Christian convert living at Joppa at whose house Peter lodged (Acts ix, 43). A.D. 32. The profession of tanner was regarded with considerable contempt, and even as approaching to uncleanness, by the rigid Jews. See TANNER. That Peter selected such an abode showed the diminished hold which Judaism had on him. The house was near the seaside (x, 6, 32), for the convenience of the water.—Smith. The traditionary "house of Simon" is still shown at Jaffa in a not improbable position. Some time since an order was issued by the sultan for removing the old walls and fortifications at Jaffa (Joppa). In cutting a gate through a water battery at an angle of the sea-wall built by Vespasian, and directly in front of the reputed house of Simon the tanner, the men came on three oval-shaped tanners' vats, hewn out of the natural rock and lined with Roman cement, down very near the sea, and similar in every respect to those in use eighteen centuries ago. There is also a fresh-water spring flowing from the cliffs close by, long known as the town spring. This discovery at least proves that the house on the rocky bluff above, and from which steps lead down to the vats, must have belonged to some tanner; and, as perhaps not more than one of that trade would be living in so small a place as Jaffa, some probability is given to the tradition that this is the identical spot where the house of Simon stood with whom Peter was sojourning when he saw his vision. See JOPPA.

17. A well-informed citizen of Jerusalem who persuaded the people to exclude Agrippa from the Temple, but was pardoned for the offence on his confession (Josephus, *Ant.* xix, 7, 4). A.D. 38.

18. Son of Saul, and a distinguished Jew who slew many of the inhabitants of Scythopolis, and finally killed himself, with his entire family (Josephus, *War*, ii, 18, 4). A.D. 69.

19. Son of Gioras of Gerasa, and a prominent leader of the Jews in their last struggle with the Romans, according to Josephus, who relates at length some of his exploits against Cestius Gallus (*War*, ii, 19, 2), his intrigues at Massada, his campaigns in Acrabbattine and Idumæa (*ibid.* iv, 9, 3 sq.), and his final capture and execution by the Romans (*ibid.* vii, 2, 1; 5, 6). A.D. 70.

20. Son of Cathlas and one of the Idumæan generals who came at the invitation of the Zealots during the intestine broils at the final siege of Jerusalem. Josephus recites a speech of his on the occasion (*War*, iv, 4, 4.) A.D. 70.

Simon, a name common to a number of Jewish rabbins and literati, of whom we mention the following:

1. SIMON DURAN. See RASHBAZ.

2. SIMON BEN-GAMALIEL I, A.D. cir. 50–70, succeeded his father Gamaliel (q. v.). The authentic notices of him are very few. We get a glimpse or two of him in the storm which was then so fiercely raging in Jerusalem. As the resolute opponent of the Zealots, he took an active part in the political struggles whose convulsions hastened the ruin of the state. He also took an active part in the defence of Jerusalem, and fell, one of the many victims of the national struggle. Josephus (*Life*, § 38) says of him: *ὁ δὲ Σίμων οὗτος ἦν πόλεως μὲν Ἱεροσολύμων, γένους δὲ σφόδρα λαμπροῦ, τῆς δὲ Φαρισαίων αἱρέσεως, οἱ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν. Ἦν δὲ οὗτος ἀνὴρ πλήρης συνέσεώς τε καὶ λογισμοῦ, δυνάμεώς τε πράγματα κακῶς κείμενα φρονήσει τῇ ἑαυτοῦ διορθώσασθαι.* His recorded maxim is: "The world exists by virtue of three things—viz., truth, justice, and peace; as it is said, Truth and the judgment of peace shall be in your gates" (*Aboth*, i, 18). He also belongs to the ten teachers who were called חרוגי מלכות, "the killed for the kingdom," and their death is celebrated on the 25th of Sivan, for which day a fast is ordained. Comp. Schürer, *Lehrbuch der neutest. Zeitgeschichte* (Leips. 1874), p. 335, 453, 459; Derenbourg, *Essai sur l'Histoire et la Géographie de la Palestine*, p. 270 sq.; Bäck, *Gesch. des jüd. Volkes* (Lissa, 1878), p. 157; Grätz, *Gesch. d. Juden*, iii, 324, 354, 370, 388 sq.; Cassel, *Lehrbuch der jüd. Gesch. u. Literatur* (Leips. 1879), p. 147, 150, 166, 168, 177.

3. SIMON BEN-GAMALIEL II, A.D. cir. 140–160, a contemporary of Nathan the Babylonian (q. v.), was the only schoolboy who escaped from the slaughter at Bethira under Bar-cocheba. He was the father of the famous Judah the Holy (q. v.), and was elected to the presidency when yet a youth. Simon was much regarded by the people for the sake of his illustrious forefathers; but his striving for autocratic power aroused an opposition party

Reputed House, Well, and Vat of Simon the Tanner at Jaffa. (From a photograph by the Editor.)

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against him, which rendered his position very difficult. From some of the decisions of Simon which have come down to us, he seems to have been not only a man with a passable knowledge of Hebrew law, but, for a Jew at that time, an extraordinary proficient in Gentile literature. He cultivated the study of the Greek language, and gave his countenance to the reading of the Sept. Comp. the essay by Ph. Bloch on Simon, in Frankel's *Monatsschrift*, 1864, p. 81 sq.

4. Simon ben-Hillel, who succeeded his father Hillel (q. v.) A.D. cir. 10–30, is said (Baronius, A.D. 1, n. 40), upon the authority of Athanasius and Epiphanius, to have been that same Simon whom Luke described as embracing the infant Saviour in the Temple and pronouncing the *Nunc dimittis* (ii, 23–35). Whether he is the same whom Josephus (*Ant.* xix, 7, 4) describes as accusing king Agrippa of an unholy living, and that he should be excluded from the Temple, since it belonged only to native Jews (*προσηκοῦσης τοῖς ἐγγενέσι*) is difficult to tell. Simon's recorded maxim is found in *Aboth*, i, 17: "All my life have I been brought up among sages, nor have I found anything better than to keep silence; for to act, and not to explain, is the principle and basis of all; but he who multiplies words only induces sin." See Simeon 5.

5. Simon ben-Jochaï, the reputed author of the *Zohar* (q. v.), lived in the 2d century. The biographical notices of him are so enveloped in mythical extravagances as to make it difficult to give a true statement of his life. His whole life was absorbed in the study of the Cabala, in which science he was regarded as one of the most eminent masters. He existed in a world of his own, a region beyond the bounds of ordinary nature, and peopled by the genii of his own imagination. His occasional intercourse with his coreligionists did not propitiate their good affections; he was disliked by some for the moroseness of his disposition, and feared by others from his supposed connection with the spirits of the other world. "He had the character of being an unpleasant companion and a bitter opponent; moreover, he merited the reproaches of his countrymen by causing the overthrow of the school at Jamnia. At a time when their Gentile rulers were grudging the Jews the partial relaxation they had lately enjoyed from the severe discipline of Hadrian, and when the jealousy and suspicion entertained against them were so great that the patriarch, who dared not use the title of *nasi* nor assume any outward mark of authority, was constrained to screen the ordinary routine of the schools as much as possible from observation, and not only to prohibit the publication of books, but also to forbid the students to take written notes of the lectures, Simon ben-Jochaï was rash enough to inveigh against their oppressors in a public discourse." The affair, becoming a topic of public conversation, aroused the displeasure of the civil authorities. A process of law was instituted, and Simon was doomed to die. He managed, however, to escape, and, accompanied by his son, he concealed himself in a cavern, where he remained for twelve years. Here, in the subterranean abode, he occupied himself entirely with the contemplation of the sublime Cabala, and was constantly visited by the prophet Elias, who disclosed to him some of its secrets which were still concealed from the theosophical rabbi. Here, too, his disciples resorted to be initiated by their master into those divine mysteries; and here Simon ben-Jochaï expired with this heavenly doctrine in his mouth while discoursing on it to his disciples. Scarcely had his spirit departed when a dazzling light filled the cavern, so that no one could look at the rabbi; while a burning fire appeared outside, forming, as it were, a sentinel at the entrance of the cave, and denying admittance to the neighbors. It was not till the light inside and the fire outside had disappeared that the disciples perceived that the lamp of Israel was extinguished. As they were preparing for his obsequies, a voice was heard from heaven, saying, "Come ye to the marriage of Simon ben-Jochaï; he is entering into peace, and shall rest in his chamber!" When the funeral procession moved towards the grave, a light revealed itself in the air; and when the remains were deposited in the tomb, another voice was heard from heaven, saying, "This is he who caused the earth to quake and the kingdoms to shake!" Such is the statement concerning Simon ben-Jochaï, and in its traditional garb it is probably more intended to show the affection and reverence with which this sage was regarded by his disciples. See Fürst, *Bibl. Jud.* iii, 329 sq.; Etheridge, *Introduction to Jewish Literature*, p. 80 sq.; Ginsburg, *The Kabbalah*, p. 9; Edersheim, *History of the Jewish Nation*, p. 261; Grätz, *Gesch. d. Juden*, iv, 196 sq.; 470 sq.; Bäck. *Gesch. des jüd. Volkes*, p. 199; Cassel, *Lehrbuch der jüd. Gesch. u. Literatur* (Leips. 1879), p. 176; Herzog, *Real-Encyklop.* s. v.

6. Simon I "the Just" (B.C. cir. 300–200). Under this name he was known *διά τε τὸ πρὸς θεὸν εὐσεβὲς καὶ τὸ πρὸς τοὺς ὁμοφύλους εὔνουν* (Josephus, *Ant.* xii, 2). Derenbourg has conclusively established that this Simon is the same that is spoken of in Ecclesiasticus. There are many legends about him. According to one, it was he who encountered Alexander the Great; according to another, he was the last surviving member of the Great Synagogue (משירי כנסת הגדולה); according to another, it was he who warned Ptolemy Philopator not to enter the Temple. All the traditions, however, combine in representing Simon as closing the better days of Judaism. "Down to his time," says dean Stanley (*History of the Jewish Church*, iii, 276 sq.), "it was always the right hand of the high-priest that drew the lot of the consecrated goat; after his time the left and right wavered and varied. Down to his time the red thread round the neck of the scape-goat turned white, as a sign that the sins of the people were forgiven; afterwards its change was quite uncertain. The great light at the entrance of the Temple burned, in his time, without fail; afterwards it often went out. Two fagots a day sufficed to keep the flame on the altar alive in his time; afterwards piles of wood were insufficient. In his last year he was said to have foretold his death, from the omen that, whereas on all former occasions he was accompanied into the Holy of Holies on the Day of Atonement, to the entrance only, by an old man clothed in white from head to foot, in that year his companion was attired in black, and followed him as he went in and came out. These were the forms in which the later Jewish belief expressed the sentiment of his transcendent worth, and of the manifold changes which were to follow him." In the book called Ecclesiasticus we are told of Simon's activity for his people. Thus he made the city of Jerusalem, which had suffered much through the wars, a great stronghold, in order that it might not be so easily taken, for which many gloomy prospects continually sprang up. The Temple Simon also fortified, repaired all damaged places, and raised the foundation of the fore court. The reservoir in the Temple, holding the water, he enlarged to the extent of a pond, in order that the inhabitants might not suffer from scarcity of water in case of a siege. Since that time, the Temple had always large quantities of water in store, which, in a hot climate, and on dry soil like Jerusalem, was looked upon with great astonishment. If Simon thus cared for the material interest of his people, he was not the less severed from the idea of Judaism, that Israel's strength does not depend upon such means. "Of three things Israel's salvation is composed" is taught by the choice sentence preserved to us—"upon observance of the law (*Torah*); upon reconciliation with God by virtue of means of grace, which the Temple worship furnishes (*Abodah*); and upon works of charity (*Gemiluth Chassadim*)." His piety was a purified one, free from ascetic excess. His period, full of wars and troubles, brought about many evils, and the strictly pious sought, as during the time of the prophets, to withdraw from human society altogether,

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and to consecrate themselves in vowing to lead a Nazaritish life—the first step to the sect of the Assidæans. Simon did not like this mode of life, and showed his protest against it by not allowing the priests to use the pieces due to them from the sacrifices of the Nazarites. Only once he made an exception in favor of a young beautiful shepherd who came to him as a Nazarite. "Why do you wish," inquired the high-priest of the youth, with a splendid head full of ringlets, "to destroy thy beautiful head of hair?" To this the shepherd replied, "Because my head full of ringlets has nearly enticed me to sin from mere vanity. I once saw my reflection in a clear stream, and, as my likeness thus met my eye, the thought of self-deification took hold of me; wherefore I consecrated my hair unto the Lord through the Nazarite vow." On hearing these words Simon kissed the young shepherd of such morally pure simplicity, and said to him, "Oh, if there were only in Israel many Nazarites like yourself!" Beautiful, indeed, is the magnificent eulogy of Ben-Sira, the writer of Ecclesiasticus, in which he describes our Simon (l, 1–21):

"How beauteous was he when, coming forth from the temple,
He appeared from within the veil!
He was as the morning star in the midst of clouds,
And as the moon in the days of Nisan:
As the sun shining upon a palace,
And as the rainbow in the cloud:
As the waving wheat in the field,
As the Persian lily by a fountain,
And as the trees of Lebanon in the days of vintage:
As the perfume of frankincense upon a censer,
As a collar of gold of variegated beauty
And adorned with precious stones:
As a fair olive-tree whose boughs are perfect,
And as the tree of anointing whose branches are full."

This description, says Stanley, "is that of a venerable personage who belonged to a nobler age and would be seen again no more." See Derenbourg, *Essai sur l'Histoire et la Géographie de la Palestine*, p. 47–51; Grätz, *Gesch. d. Juden*, ii, 235 sq., and his essay, *Simon der Gerechte und seine Zeit*, in Frankel's *Monatsschrift*, 1857, p. 45–56; Etheridge, *Introduction to Hebrew Literature*, p. 19 sq.; Edersheim, *The Temple, its Ministry and Services at the Time of Jesus Christ*, p. 325; Milman, *History of the Jews*, i, 495; Stanley, *History of the Jewish Church*, iii, 276 sq.; Herzog, *Real-Encyklop.* xiv, 383; Bäck, *Gesch. d. jüd. Volkes*, p. 37 sq.

7. Simon ben-Lakish, was born at Bostra A.D. cir. 200, and died cir. 275. He was a man remarkable for his bodily stature and a corresponding magnitude of intellect. For some time he served as a legionary in the Roman army, and after his restoration to a life of study became, by marriage, the brother-in-law of R. Jochanan Bar-Napacha (q. v.). Ben-Lakish, or more commonly Resh-Lakish, is the same who held that the book of Job was only an allegory, איוב לא היה ולא נברא אלא משל היה, i. e. "Job never lived and never existed, but is a parable." See Grätz, *Gesch. d. Juden*, iv, 260 sq.

8. Simon ben-Shetach was the brother of Alexandra (q. v.), queen of Alexander Jannæus (q. v.). When the Jews revolted against Jannæus and six thousand were killed, Simon ben-Shetach was saved by escaping to Egypt; but soon returned to Jerusalem, having been recalled through the influence of his sister. By way of supplement to what has already been stated on Simon ben-Shetach in the art. *Scribes* (q. v.), we will add the following. He was a man of inflexible rigor, a high-minded ecclesiastic, sensitive withal, thought it no sin to refuse forgiveness to an adversary, and was ever on the alert to magnify his office before his flight to Alexandria. In the Talmud (*Sanhedrin*, tr. כהן גדול) we read the following: "One of the king's servants had committed a murder and then absconded. The king, as master of the fugitive, was summoned to answer for his servant, and, as master, did honor to the law by coming. As king, he remembered his dignity and sat down in court, Ben-Shetach being judge. 'Stand up, king Jannai!' shouted this haughty judge, 'stand up upon thy feet while they bear witness concerning thee; for thou dost not stand before us, but before Him who spake and the world was.' . . . The royal displeasure was so signally manifested in consequence that a law was enacted to this effect: 'The king neither judges nor is judged'" (Mishna, ii, 1). See Grätz, *Gesch. d. Juden*, iii, 107, 109, 111, 126, 133; Rule, *History of the Karaite Jews*, p. 22 sq.; Derenbourg, *Histoire et Géographie de la Palestine*, p. 96 sq.; Pick, *The Scribes Before and in the Time of Christ*, in *Lutheran Quarterly*, 1878, p. 260 sq.; Schürer, *Lehrbuch der neutest. Zeitgeschichte*, p. 122 sq., 128 sq., 411, 452, 454. (B. P.)

Simon, *Count de*. See Saint-Simon.

Simon of Sudbury was archbishop of Canterbury in 1375, lord chancellor in 1379, and was murdered by Wat Tyler's followers June 13, 1381.

Simon of Tournay was a dialectician who taught in the University of Paris at the beginning of the 13th century, and who was among the first to apply the Aristotelian philosophy to theology. He is charged by Matthew Paris with having on one occasion interrupted his lecture, in which he had refuted certain arguments raised by himself against the doctrine of the Trinity, with the exclamation "O Jesus, Jesus, how much have I done to establish and honor thy teachings! If I were to become their opponent, I could certainly attack them with yet stronger objections!" Upon this he lost both speech and memory; and though he subsequently recovered his mind to some little degree, he was unable to impress on his memory more than the Lord's Prayer and the Creed. Thomas Cantipratensis ascribes to him the crime usually attributed to the emperor Frederick II, of having said that "there are three who have deceived and oppressed the world through their sects—Moses, Christ, and Mohammed." Both writers assert, but do not adequately prove, the immorality of Simon's life. Henry of Ghent, who became a doctor of the Sorbonne in about 1280, and who held a canonry at Tournay, merely says that Simon had followed Aristotle too far, and that he was for that reason regarded by some as a heretic. None of Simon's writings have appeared in print. The list of them is given by the authors of the *Hist. Littéraire de la France*, xvi, 393, and they state that nothing is contained in them which conflicts with the belief of the Church.—Herzog, *Real-Encyklop.* s. v.

Simon (St.) **and Jude's** (St.) **Day**, a holy day appointed by the Church for the commemoration of these two saints, associated probably because of their relationship (Matt. xiii, 55), Oct. 28. When this festival was instituted history does not inform us; but it is usually referred to the 12th or 13th century. See Riddle, *Christ. Antiq.*; Hook, *Ch. Dict.*

Simon, Honoré Richard, a French scholar, but no connection of the following, was born at Castellane in the latter part of the 17th century. After having been curate of St. Uze, a small parish in the neighborhood of St. Vallier, he went for his health to Lyons, where he compiled his *Grand Dictionnaire de la Bible* (1693, fol.), a work the reputation of which is attested by several later editions (ibid. 1713, 1717, 2 vols. fol.), and which maintained its place till supplanted by that of Calmet, who made great use of it in his own *Dictionary*. Simon died at Lyons in 1693.—Hoefer, *Nouv. Biog. Générale*, s. v.

Simon, Richard, a French Hebrew scholar, was born at Dieppe May 13, 1638. He entered the Congregation of the Oratory in 1662, and soon distinguished himself in Oriental studies. He taught philosophy first at Juilly and then at Paris, where he employed himself in forming a catalogue of the numerous and valuable Oriental MSS. in the library of the Oratory, and thence making collections which assisted him greatly in his subsequent labors. From the beginning of his career he was distinguished by a boldness of thought and action which is rarely found in members of his communion;

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and the first work of magnitude which he attempted was prompted by the offer of 12,000 livres by the Protestants of Charenton for a new translation of the Bible in place of that of Geneva, which was objected to as antiquated and obscure. But his plan of a version which should be equally acceptable to Protestants and Roman Catholics had no result except to bring upon him the rebukes of his Roman Catholic brethren. His celebrity is chiefly owing to his *Critical History of the Old Test.*, first published in 1678. In the course of this work he denies that Moses was the author of the Pentateuch, and attributes its compilation to scribes of the time of Esdras, acting under the direction of the Great Synagogue. So daring a criticism could not fail to excite the alarm of his censor Pirot, and the book was by him submitted to Bossuet, who obtained an order from the chancellor to forbid its publication until more rigorously examined. The result of the examination was a decree of council suppressing the work, and ordering all copies of it to be destroyed. One of these escaped, and was the basis of a defective edition published by the Elzevirs in Holland. A Latin translation by Aubert de Verse is still more defective. But a very correct edition, with preface, apology, marginal notes, and controversial tracts, was published at Rotterdam in 1685 by Raineer Leers. An English translation was published in London in 1682. In consequence of his views, Simon was compelled in 1678 to quit the Oratory, and retired to the village of Belleville in Normandy, of which he had been appointed curate in 1676. In 1682 he resigned this charge and went to Paris, where he occupied himself entirely in literary labor. He finally returned to Dieppe, where he died of fever April 11, 1712. He bequeathed his MSS. to the cathedral of Rouen. Besides the above work, Simon published a large number of others, chiefly on Biblical subjects, which are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

Simonetta, Giacomo, an Italian cardinal, was born at Milan about 1475, and after education at Padua and Pavia was made priest and went to Rome, where Julius I appointed him advocate consistorial in 1505, and later auditor of the *Rota*. Clement VII gave him the bishopric of Pesaro in 1529, and Paul III created him cardinal in 1535, giving him also the bishopric of Perugia as well as the administration of the dioceses of Lodi, Sutri, Nepi, and Conza. Simonetta died at Rome Nov. 1, 1539, having published only two treatises: *De Reservationibus Beneficiorum* (Cologne, 1583; Rome, 1588), and *De Vita et Miraculis Francisci de Paula* (ibid. 1625).

His younger brother, GIACOMO FILIPPO, likewise born at Milan, also became an ecclesiastic, and was provided with rich benefices. He wrote *Epigrammata* (Milan, s. d.) and other poems.—Hoefer, *Nouv. Biog. Générale*, s. v.

Simonetta, Ludovico, an Italian cardinal, was born at Milan early in the 16th century. After having received the diploma of doctor *in utroque jure* (1535), he entered holy orders, and succeeded his uncle Giacomo as bishop of Pesaro in 1536. In 1560 he was called to the episcopal see of Lodi, and was made cardinal in 1561, and in 1564 one of the legates at the Council of Trent. He died at Rome, April 30, 1568. There is preserved in the Ambrosian Library at Milan part of his *Correspondence* with Charles Borromeo, whose friend he was.—Hoefer, *Nouv. Biog. Générale*, s. v.

Simonians, a heretical sect which arose in the 2d century, and owed its origin to the antichristian influence and teaching of SIMON MAGUS (q. v.). The recent discovery of *The Refutation of All Heresies*, a work written by Hippolytus early in the 3d century, gives a summary of a work by Simon Magus, called *The Great Announcement, a Revelation of the Voice and Name Recognisable by means of Intellectual Apprehension of the Great Indefinite Power*, in which his system was set forth. That system is one of thorough and unflinching pantheism. He introduced into his very definition of the Divine Nature that its substance is exhibited in material things. He ascribes the formation of the world to certain portions of the divine fulness (æons). The originating principle of the universe is fire, of which is begotten the Logos, in which exists the indefinite power, the power of the godhead, the image of which power is the spirit of God. These æons, called roots, are in pairs—mind and intelligence, voice and name, ratiocination and reflection. In them resides, coexistently, the entire indefinite power, potentially with regard to these "secret" portions of the divine substance, actually when the images of these portions are formed by material embodiment. For mind and intelligence becoming "manifest" are heaven and earth; voice and name are sun and moon; ratiocination and reflection are air and water. The indefinite power becomes then the seventh actual power, the spirit of God wafted over the water, which reduces all things to order. The Logos employs the divine roots or æons, which are both male and female. To the first pair of æons is assigned the first three days' work of the creation; to the second pair is referred the fourth day's; to the third pair the fifth and sixth days'. Every man may become an embodiment of the Logos; an "image," that is, of the Logos, a conversion of the "secret" portion of the divine power into the "manifest." In this system the persons of the Trinity are confused, and Simon professed himself to be the Power of God, with the right of assuming the name of any of the three. Simon taught that Jesus was a man, and suffered only in appearance. Such, in brief, is the system of Simon, a heresy not properly classed with those that bear the name of Christ (Epiph. *Hær.* xxi, 1). The Simonians pretended to be Christians that they might insinuate themselves into the Church; and many convicted of this heresy were excommunicated (Eusebius, *Hist. Eccl.* ii, 1, 13). The pretensions of Simon were supported by magic, and magic in several forms was practiced by the sect. Many see nothing unreasonable or unscriptural in supposing that supernatural agencies, the power of evil spirits, may have been permitted to enter into those delusions. Irenæus accuses the sect of lewdness, and his statement is confirmed by the *Great Announcement* itself, which speaks of promiscuous intercourse of the sexes as "sanctifying one another" (Hippolytus, *Refut. Hær.* vi, 14). Of the number of this sect Justin Martyr writes that almost all the Samaritans, and a few even of other nations, worshipped Simon. Simon had been much honored at Rome, but his influence fell before the preaching of Peter; and Origen writes, about A.D. 240, that not thirty of Simon's followers could be found in the whole world (*Contr. Cels.* i, 57). By almost universal consent Simon is regarded as the first propagator in the Church, but acting from without, of principles which developed into Gnosticism. Indeed, there are many points in common: i. e. both reject the notion of absolute creation; both hold the unreality of the Lord's body. See Bunsen, *Hippolytus*, i, 47, 48; Burton, *Bampton Lectures;* Blunt, *Dictionary of Sects*, s. v.

Simonians (Saint-). See SAINT-SIMON.

Simonis, JOHANN, corrector of the gymnasium and professor of Church history and antiquities in the University of Halle, was born Feb. 10, 1698, at Drusen, near Schmalkalden, and died Jan. 2, 1768. He wrote, *Onomasticon Vet. Test. sive Tractatus Philologicus, in quo Nomina Vet. Test. Propria*, etc. (Halle, 1741):—*Introductio Grammatico-critica in Linguam Græcam*, etc. (ibid. 1752):—*Introductio Grammatico-critica in Linguam Hebraicam*, etc. (ibid. 1753):—*Arcanum Formarum Nominum Hebraicæ Linguæ*, etc. (ibid. 1735):—*Lexicon Manuale Hebr. et Chald.* (ibid. 1752; Amst. 1757 and often; last ed. by Winer, Leipsic, 1828; Engl. transl. by Ch. Seagar, *The Smaller Heb. and Chald. Lexicon Translated and Improved*, Lond. 1832):—*Onomasticum Novi Test. et Librorum Vet. Test. Apocryphorum, sive Tractatus Philol., quo Nomina Propria Novi Test. et Librorum Apocryphorum Vet. Test. ex Ipsorum Origi-*

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nibus et Formis Explicantur. Besides these and many other works, mentioned by Fürst and Winer, he edited the *Biblia Hebraica Manualia ad Optimas quasque Editiones Recensita*, etc. (Halle, 1752; 2d ed. 1767; 3d ed. 1822; 4th ed. 1828 [the latter two eds. by Rosenmüller]). Simonis's object in editing his edition of the Hebrew Bible was to publish a correct, but at the same time a cheap, edition of Van der Hooght's text. But, in spite of all care, some inaccuracies have crept into the text. See Fürst, *Bibl. Jud.* iii, 337 sq.; Winer, *Handbuch der theol. Lit.* i, 39, 115, 119, 121, 122, 127, 137, 535, 607; Rosenmüller, *Handbuch für die Literatur der bibl. Kritik und Exegese*, i, 238 sq.; Steinschneider, *Bibliog. Handbuch*, p. 132 sq. (B. P.)

Simonton, Ashbel Green, a missionary of the Presbyterian Church, was born at West Hanover, Dauphin Co., Pa., Jan. 20, 1833. He pursued his preparatory studies in the academy at Harrisburg, Pa., graduated at the College of New Jersey in 1852, studied law in 1854, and was admitted to the privileges of the Church in May, 1855. He entered the Theological Seminary at Princeton in September of the same year, and at an early stage of his course was led to consider his duty in relation to the foreign missionary work. He was licensed by Carlisle Presbytery, April 14, 1858, and his formal application to the board for appointment as a foreign missionary was sent to New York Oct. 25, 1858. The executive committee decided to send him to Brazil, as the pioneer of a numerous company of laborers. The time fixed upon for his departure was May, 1859. Meanwhile he spent two months in New York, taking lessons in the Portuguese language, and lecturing, as opportunity was afforded, upon Brazil. He was ordained by the Presbytery of Carlisle, April 14, 1859. His sermon on this occasion was upon the words, "Come over into Macedonia and help us," and it was an able presentation of the claims of the unevangelized upon the Church, and was afterwards published in Dr. Van Rensselaer's *Presbyterian Magazine.* He arrived at Rio Janeiro Aug. 12, 1859, and, after two years of study and explorations of the field, began a Bible-class, May 19, 1861, at which two were present; but the audiences soon increased to such dimensions that larger accommodations were demanded. In 1863 it was deemed best to enlarge the operations of the mission by taking in the province of São Paulo. In November, 1864, appeared the first number of the *Imprensa Evangelica*, a semi-monthly paper established for the diffusion of religious intelligence among the more cultivated class of minds. The greater part of the labor of writing for its columns and superintending its publication devolved upon him until September, 1866, when he had an assistant. The unanimous impression of those who read his leading editorials in the *Imprensa* was that they were characterized by great ability, clearness, and comprehension of the subjects treated. The paper continued to increase in circulation, and during the three years of his connection with it much good was effected through its instrumentality. In March, 1865, Mr. Simonton made a missionary tour into the province of São Paulo, and while there the Presbytery of Rio Janeiro was organized. He died Dec. 9, 1867. Mr. Simonton possessed a clear, penetrating intellect, well disciplined by diligent study. He excelled as a preacher, and had few superiors as a sermonizer. He greatly loved the missionary work, for which he was eminently fitted by nature, culture, and grace, and labored from first to last with unabated zeal and energy. See Wilson, *Presb. Hist. Almanac*, 1868, p. 135. (J. L. S.)

Simony, the crime, in ecclesiastical law, of buying or selling holy orders and offices. The term is derived from the sin of Simon Magus (q. v.), who wished to purchase from the apostles for money the power to confer the Holy Ghost (Acts viii, 19). The ancient Christian Church distinguished simony into three different kinds: 1. Buying and selling spiritual gifts; 2. Buying and selling spiritual preferments; 3. Ambitious usurpation and sacrilegious intrusion into ecclesiastical functions without legal election or ordination. Of course the first sort was that which most properly had the name of simony, resembling most closely the sin of Simon Magus. This crime was thought to be committed when money was offered or received for ordinations, and it was always punished with the severest censures of the Church. The apostolical canons (*Can. Apost.* 29) seem to lay a double punishment, both deposition and excommunication, upon such of the clergy as were found guilty of this crime. Among the councils which have condemned simony are Chalcedon; second of Orleans; second of Constantinople; second of Braga; fourth, eighth, and eleventh of Toledo; second of Nice; Rheims; Placentia; and Trullo—the term of the canons being according to the various circumstances and forms of the crime prevalent. The ancients also include in this sort of crime the exacting of any reward for administering baptism, the eucharist, confirmation, burying the dead, consecration of churches, or any like spiritual offices. The second sort of simony (traffic in spiritual preferments) was denounced by both ecclesiastical and secular laws (Concil. Chalced. can. 2; Justinian, *Novel.* 123, c. 1), the former ordering the deposition of the bishop that "sets grace to sale, and ordains a bishop, etc., for filthy lucre;" the latter ordering every elector to make oath "that he did not choose the party elected either for any gift or promise," etc. The third sort of simony was when men by ambitious arts and undue practices, as by the favor and power of some wealthy or influential person, got themselves invested in any office or preferment to which they had no regular call or legal title; or when they intruded themselves into other men's places, already legally filled. Thus Novatian got himself secretly and simoniacally ordained to the bishopric of Rome, to which Cornelius had been legally ordained before him (Cyprian, *Ep.* 52, al. 55, *ad Antonian.*). Such ordinations were usually vacated and declared null, and both the ordained and their ordainers prosecuted as criminals by degradation and reduction to the state and communion of laymen. There were also general imperial laws made by Gratian and Honorius (*Cod. Theod.* lib. xvi, tit. 2, "De Episc. Leg. 35 Honorii"), obliging all bishops who were censured and deposed by any synod to submit to the sentence of the synod, under the penalty of being banished a hundred miles from the city where they attempted such disturbance. See Bingham, *Christian Antiq.* bk. xvi, ch. vi, § 28–30.

This crime became quite common in the Church during the 11th and 12th centuries. Benedict IX, when a boy of twelve years (A.D. 1033), was elected pope "intercedente thesaurorum pecunia." Guido, archbishop of Milan (A.D. 1059), lamenting the prevalency of simony in his Church, promised for himself and successors utterly to renounce it. Hildebrand, afterwards Gregory VII, was a vigorous opponent of the practice. At a council at Lyons the archbishop and forty-five bishops confessed themselves simoniacal and were deposed. The fortieth of the canons of 1603 (Church of England) is directed against simony, as being "execrable before God," and provides an oath to be taken personally by every one admitted to a benefice that no simoniacal payment, contract, or promise has been or shall be made. While in Great Britain the cognizance of simony and punishment of simoniacal offences appear originally to have belonged to the ecclesiastical courts alone, the courts of common law would have held simoniacal contracts void, as being *contra bonos mores* and against sound policy. According to English law (statutes of Eliz. and 12 Anne, c. 12; 7 and 8 George IV, c. 25; 9 George IV, c. 94; also 1 William and Mary, c. 16), it is not simony for a layman or spiritual person, not purchasing for himself, to purchase while the church is full either an advowson or next presentation, however immediate may be the prospect of a vacancy, unless that vacancy is to be occasioned by some agreement or arrangement between the parties. Nor is it simony for a

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spiritual person to purchase for himself an advowson, although under similar circumstances. It is, however, simony for any person to purchase the next presentation while the church is vacant; and it is simony for a spiritual person to purchase for himself the next presentation, although the church be full. See Milman, *Latin Christianity*, iii, 237, 244, 370 sq.; vii, 270; Willis, *Hist. of Simony* (Lond. 1865, 2d ed.); and the monographs cited by Volbeding, *Index Programmatum*, p. 75.

Simoom. See WIND.

Simpkins, SOLOMON G., a minister of the Methodist Episcopal Church, South, was born in Maryland in 1811; moved to Vicksburg, Miss., in 1837; was licensed to preach in 1840, and became a member of the Mississippi Conference. In 1849 he was appointed to Bayou Pierre Circuit, but died before he could reach it. See *Minutes of Annual Conferences of M. E. Church, South*, 1849, p. 243.

Simple Feasts were, according to the Salisbury use, those on which only the initial words of the antiphon to the *Benedictus* and *Magnificat* were sung. They were comprised under three classes, the first, of nine lessons, with triple or double invitatory; the second, of three lessons, with double invitatory; the third, of three lessons, with simple invitatory; the latter, in distinction from the former two, were marked "sine regimine chori." Simple feasts, like ferials and vespers, had no first vespers.

In the Roman use simple feasts, without ruling the choir, are classed as simples; the simple, with ruling the choir, as semi-doubles. Accordingly, the highest class of Salisbury simples became the Roman doubles, to which succeed greater doubles, doubles of the second, and doubles of the first class.—Walcott, *Sac. Archæol.* s. v.

Simplices (*simple*), a term of reproach frequently bestowed upon the early Christians.

Simplicianus, archbishop of Milan (398-400), was a friend and teacher of Ambrose, who wrote to him four epistles (comp. Migne, xvi, 874). Augustine dedicated to Simplicianus his *De Diversis Quæstionibus*, and mentions him very often. Virgilius of Trent addressed to him his *De Martyrio S. Sisinnii et Socinorum* (Migne, vol. xiii), and Ennodius of Pavia wrote an epigram in his honor. See Gennadius, *De Viris Illust.* p. 27. (B. P.)

Simplicius, pope from A.D. 468 to 483, in the period of the Monophysite (q. v.) disputes by which the Western Church was violently agitated. He participated in the controversy, taking sides with Acacius, the patriarch of Constantinople, and anathematized Timotheus Ælurus, Petrus Fullo, Petrus Mongus, John of Apamea, and Paul of Ephesus; but he afforded aid and protection to John Talaja, whom Acacius refused to acknowledge as successor to the see of Alexandria. Simplicius also added to the estimation in which the papacy was held by appointing the bishop Zeno of Seville to be apostolical vicar, and by depriving the bishop of Arles in France of his right to convoke synodal meetings. It is stated that this pope died March 2, 483, and his memory is honored in the Romish Church annually on the recurrence of that date. See Herzog, *Real-Encyklop.* s. v.

Simplicius, a philosopher of the 6th century, was a native of Cilicia, a disciple of Ammonius the Peripatetic, and endeavored to unite the Platonic and Stoic doctrines with the Peripatetic. Distrusting his situation under the emperor Justinian, he went to Chosroes, king of Persia, but returned to Athens after it had been stipulated in a truce between the Persians and the Romans, A.D. 549, that he and his friends should live quietly and securely upon what was their own, and not be compelled by the Christians to depart from the religion of their ancestors. Simplicius wrote commentaries on Aristotle's *Categoriæ*, *Physica*, *De Cælo*, and *De Anima*, which are the most valuable of all the extant Greek commentaries on Aristotle. They are printed in some of the early editions of Aristotle, and are also contained in *Scholia in Aristotelem*, collegit Ch. A. Brandis (Berl. 1836). Simplicius also wrote a *Commentary on the Enchiridion of Epictetus*, which for its pure and noble principles of morality has commanded general admiration. The best separate edition of this commentary is that by Schweighäuser, with a Latin translation, in two volumes (Leips. 1800); it has been translated into English by Dr. G. Stanhope (Lond. 1704, 8vo); into French by Dacier (Paris, 1715); and into German by Schulthess (Zurich, 1778).

Simpson, Benjamin Franklin, a minister of the Methodist Episcopal Church, was born at York, Me., Dec. 30, 1835, and was educated at Wilbraham, Mass. In 1858 he went to Rahway, N. J., to take charge of an academy; then to the Biblical Institute at Concord, in 1860. He joined the Newark Conference in 1862; was drafted into the army July 13, 1864, and in October was appointed chaplain. In September, 1865, he returned from the war and resumed his ministerial work, which he was obliged to give up early in 1869. He died at Hanover, N. J., July 12, 1871. See *Minutes of Annual Conferences*, 1872, p. 34.

Simpson, David, an English clergyman, was born at Ingleby, Yorkshire, Oct. 12, 1745. He was educated at St. John's College, Cambridge, and was successively curate of Ramsden, Essex, of Buckingham, and of the Old Church, Macclesfield. In all three places his alleged Methodism gave offence, and, while at the last place, he was silenced by the bishop of Chester. But his friends erected a new edifice (Christ Church, Macclesfield) for him, in which he officiated until his death, in 1799. He published, *Sacred Literature* (Birm. 1788-90. 4 vols. 8vo):—*Discourse on Stage Entertainments* (1788):—*Key to the Prophecies* (Maccles. 1795, 8vo; 3d ed. 1812, 8vo):—*A Plea for Religion*, etc. (Lond. 1802, 8vo, with numerous later editions):—*Plea for the Deity of Jesus and the Doctrine of the Trinity* (1812, 8vo):—*Sermons* (8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Simpson, Edward, S.T.D., a learned English divine, was born at Tottenham, in May, 1578. Having been prepared at the Westminster School, he entered Trinity College, Cambridge, from which he graduated in 1600, and the next year was admitted fellow. In 1603 he received his degree of A.M., and his A.B. in 1610. He was chaplain to Sir Moyle Finch, 1615-18, and rector of Eastling in 1618, in which year he took his degree of doctor of divinity and was made prebendary of Coringham. He died in 1651. He published, *Mosaica*, etc. (Cantab. 1636, 4to):—*Positive Divinity*:—*Knowledge of Christ*:—*God's Providence in Regard to Evil*:—*Regeneration Defended*:—*Declaration*:—*De Justificatione*:—*Notæ Selectiores in Horatium*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Simpson, George W., a Presbyterian minister, was born near Churchtown, Lancaster Co., Pa., June 1, 1821. He early embraced religion, and, feeling it to be his duty to preach, he pursued his studies at Easton College, Pa., and Princeton Theological Seminary. He chose Africa as his field of labor, and sailed for the Gaboon in Sept., 1849, where he was cordially received by Rev. J. L. Wilson and other missionaries. Corisco was chosen as a missionary station, and Mr. Simpson and his wife immediately occupied it. They embarked March 25, 1850, in an English vessel for Fernando Po, but on the evening of April 5 the ship was capsized by a tornado, and all on board except one of the crew were lost.

Simpson, Robert, D.D., a Scottish divine and instructor, was born at Little Tillerye, near Milnathort, in Kinross-shire, Feb. 15, 1746. Having completed his academic studies, he preached in Yorkshire and Lancashire, and was for several years pastor of a Church at Bolton-le-Moors, near Manchester. He went to London in 1786, where his preaching attracted considerable at-

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tention. He was chosen president of the Dissenting school afterwards known as the Hoxton Academy, and applied himself wholly to this work. His health failing in May, 1817, he tendered his resignation, although he continued to lecture his classes as often as illness would permit. He died Dec. 21, 1817.

Simpson, or Sympson, Sydrach, B.D., a Puritan divine, was educated at the University of Cambridge, and became curate and lecturer of St. Margaret's, Fifth Street, London. He was summoned before archbishop Laud for nonconformity in 1635, and retired to Holland. Returning to England at the commencement of the civil wars, he was chosen one of the Assembly of Divines in 1643. He joined the Independents against the Presbyterians, was appointed by Cromwell's visitors master of Pembroke College, Cambridge, in 1650, and died in 1655. He published a few sermons and theological treatises, for which see Darling, *Cyclop. Bibliog.* s. v.; Watts, *Biblioth. Brit.* s. v.

Simpson, William, a minister of the Methodist Episcopal Church, was born in Huntingdon County, Pa., Jan. 22, 1812. He professed conversion and united with the Church in June, 1832, and received license to preach June 3, 1837, at Bloomington, Ill. He entered the Illinois Conference in Sept., 1837, and was ordained deacon in Sept., 1839, and elder in August, 1841. His ministry closed with his life, Feb. 22, 1864. See *Minutes of Annual Conferences*, 1864, p. 178.

Sim'ri (1 Chron. xxvi, 10). See Shimri.

Sims, Edward Drumgoole, a minister of the Methodist Episcopal Church, South, was born in Brunswick County, Va., March 24, 1805. He graduated at the University of North Carolina in 1823; was tutor in that institution, and afterwards principal of an academy at La Grange, Ala.; and on the establishment of the college at that place was elected professor of mathematics and natural philosophy. He then travelled two years in connection with the Tennessee Conference; afterwards was professor of languages in Randolph Macon College, Va. In 1836 he visited Europe and spent two years at the University of Halle, in Germany; in 1837 he travelled through France and Germany, Italy, Holland, Belgium, and England; in 1838 he returned to the United States, and filled the chair of English literature in Randolph Macon College; and in December, 1841, was elected by a unanimous vote of the trustees of the University of Alabama to the same department. He died April 12, 1845. Prof. Sims was a man of various, extensive, and accurate learning, especially in the department of language in general. Besides the ordinary classics, he wrote and spoke French and German. He was master of the philosophy of language, and almost the entire circle of the sciences; and had collected materials for an Anglo-Saxon grammar, and also for an English grammar, which he designed publishing. As a minister, the qualities of his mind and piety infused themselves into his preaching and distinguished it. Eminent as he was in learning and the social virtues, his Christian character was his highest ornament. His religion was deeply experimental. See *Minutes of Ann. Conferences of M. E. Church, South*, 1845-53, p. 48; Sprague, *Annals of the Amer. Pulpit*, vii, 766. (J. L. S.)

Simsterla, a goddess of the Slavic mythology, chiefly worshipped by the Russians, but not unknown among the Poles. She was the awakener of spring, and the wife of Pogoda (the weather). She possessed wondrous beauty and grace.—Vollmer, *Wörterb. d. Mythol.* s. v.

Simultaneum (scil. *Religionis Exercitium*) is a term which in Europe designates, in its general bearing, the religious services common to churches or denominations having diverse creeds, and which has particular reference to the employment in common of certain religious arrangements and institutions.

The denial of a churchly character by Romanism to any but the Papal Church renders a *simultaneum* impossible on that assumption; but the Peace of Westphalia in 1648 insured to the Evangelicals both that character and the resultant rights of worship. The progress of the new Church, however, was irregular, in some places being much more vigorous and rapid than in others, so that the relations existing between Romanists and Protestants were very diverse; and it was thought necessary to provide legal prescriptions for the exercise of a common worship. These prescriptions erected a barrier against religious persecution on the part of a sovereign prince, but they also suggested the denial of religious privileges to certain parties, since the status of the year 1624 was made the condition for granting or refusing the free exercise of religion—they who had then enjoyed it being held to be entitled to a continuance of the privilege, while others were generally, though not always, judged to have no claim to its enjoyment. These regulations were intended to settle the case as between Romanists and Protestants. A different arrangement regulated the affairs of the Lutheran and the Reformed parties, so that the condition of the churches at the conclusion of the Peace of Westphalia was made the basis of their future relations.

The admissibility of a *simultaneum* was much debated in Germany, until the recess of the diet resolved, Feb. 25, 1803, § 63, that "the exercise of religion as hitherto practiced in any country shall be protected against all interference and interruption; especially shall the possession and undisturbed enjoyment of its separate ecclesiastical property, including the school-fund, be insured to each religion according to the directions of the Peace of Westphalia. The sovereign may, however, tolerate the adherents of other religions and allow them the exercise of all civil rights."

The *simultaneum* does not affect the dogmatic relations of the several churches. The Church of Rome still regards Protestants as heretics and schismatics, and refuses to recognise the validity of their services; and the different sections of Protestantism have frequently maintained towards each other an attitude no less hostile. Circumstances, however, have done much to bring about a state of things in which the spirit of a *simultaneum* is measurably realized. Legislation has done much in this regard, and the felt need of fraternal relations has not been least among the influences at work.

When the *simultaneum* has been fixed by special treaties, it must be judged in accordance with their terms, otherwise general principles must determine. The State does not assume the right to ordain the observance of the usages belonging to one religious community by another and different community on general grounds; but it may extend the benefits of institutions enjoyed by any community to others as well, e. g. when civil functions have been intrusted to the clergy of a particular Church, or when but a single burial-ground is available for any community.

It is reported (*Prot. Kirchen-Zeitung*, 1854, No. 5, p. 102) that a very peculiar *simultaneum* existed at Gildenstadt, in Osnaburg, during two hundred years prior to 1850. A Roman Catholic and an Evangelical congregation had a common house of worship, and employed in common a Romish priest and a Protestant clerk. The priest and Romanists began the service with the *Introit*, after which the Evangelicals chanted the *Kyrie Eleison*. Alternate chantings and readings followed, until the offering of the mass, in which the Evangelicals took no part. A sermon was preached to both parties in common, and was usually followed by the singing of an appropriate evangelical hymn. One instance is mentioned in which a sermon assailing the Lutheran Confession of Faith was followed by the singing of Luther's hymn, "Eine feste Burg," etc.

In America what are called "Union Services" are frequently held in a church used in common by several denominations. In such cases the services are some-

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times of a mixed character; at other times the different denominational services are held alternately.

On the general subject, see *Instrum. Pacis Osnabrug.*; Pütter, *Geist des westph. Friedens* (Gött. 1795); Enders, *Diss. de Pactorum Hildens. in Confirm. Conm. Cathol. Doctr. circa Simultaneum Efficacia* (1765, 1771); and in Schmidt, *Thesaur. Juris Eccl.* tom. v, Nos. 7, 8, p. 257 sq., 326 sq.; Dürr, *Diss. de eo, quod Justum est circa Jus Reform. in Territor. Oppignerato*, etc. (Mogunt, 1760, and in Schmidt, *loc. cit.*); Schöttl, *Gegenseit. Gemeinsch. in Cultushandl. zw. Katholiken u. Akathol.* etc. (Regensb. 1853). Comp. also the Austrian law of Jan. 30, 1849; *Circular d. Consist. zu Detmold*, July 27, 1857; Von Moser, in *Allg. Kirchenbl. f. d. evangel. Deutschl.* 1857, p. 372, etc.—Herzog, *Real-Encyklop.* s. v.

Sin (Heb. *Sin*, סִין; Sept. Σάϊς [v. r. Τάνις] or Συήνη; Vulg. *Pelusium*), the name of a town and of a desert perhaps adjoining. (The following account is chiefly taken from Smith's *Dict. of the Bible.*)

1. A city of Egypt, which is mentioned in Ezek. xxx, 15, 16, in connection with Thebes and Memphis, and is described as "the strength of Egypt," showing that it was a fortified place. The name is Hebrew, or, at least, Shemitic. Gesenius supposes it to signify "clay," from the unused root סִין, probably "he or it was muddy, clayey." It is identified in the Vulg. with Pelusium, Πηλούσιον, "the clayey or muddy" town, from πηλός; and seems to be preserved in the Arabic Et-Tîneh, which forms part of the names of Fum et-Tîneh, the Mouth of Et-Tîneh, the supposed Pelusiac mouth of the Nile, and Burg or Kal'at et-Tîneh, the Tower or Castle of Et-Tîneh, in the immediate neighborhood, "tîn" signifying "mud," etc., in Arabic. This evidence is sufficient to show that Sin is Pelusium. The ancient Egyptian name is still to be sought for; it has been supposed that Pelusium preserves traces of it, but this is very improbable. Champollion identifies Pelusium with the *Poresoum* or *Peresom* (the second being a variation held by Quatremère to be incorrect) and *Baresoum* of the Copts, El-Farmà of the Arabs, which was in the time of the former a boundary-city, the limits of a governor's authority being stated to have extended from Alexandria to Pilak-h, or Philæ, and Peremoun (Acts of St. Sarapamon MS. Copt. Vat. 67, fol. 90, ap. Quatremère, *Mémoires Géog. et Hist. sur l'Égypte*, i, 259). Champollion ingeniously derives this name from the article *ph* prefixed to *ep*, "to be," and *oum*, "mud" (*L'Égypte*, ii, 82–87; comp. Brugsch, *Geogr. Inschr.* i, 297). Brugsch compares the ancient Egyptian Ha-rem, which he reads Pe-rema, on our system Pe-rem, "the abode of the tear," or "of the fish rem" (*ibid.* pl. lv, No. 1679). Pelusium he would make the city Samhat (or, as he reads it Sâm-hud), remarking that "the nome of the city Sâmhud" is the only one which has the determinative of a city, and comparing the evidence of the Roman nome-coins, on which the place is apparently treated as a nome; but this is not certain, for there may have been a Pelusiac nome, and the etymology of the name Samhat is unknown (*ibid.* p. 128; pl. xxviii, 17).

The exact site of Pelusium is not fully determined. It has been thought to be marked by mounds near Burg et-Tîneh, now called El-Farmà, and not Et-Tîneh. This is disputed by Capt. Spratt, who supposes that the mound of Abu-Khiyar indicates where it stood. This is further inland, and apparently on the west of the old Pelusiac branch, as was Pelusium. It is situate between Farmà and Tel-Defenneh. Whatever may have been its exact position, Pelusium must have owed its strength not to any great elevation, but to its being placed in the midst of a plain of marsh-land and mud, never easy to traverse. The ancient sites in such alluvial tracts of Egypt are in general only sufficiently raised above the level of the plain to preserve them from being injured by the inundation. It lay among swamps and morasses on the most easterly estuary of the Nile (which received from it the name of Ostium Pelusiacum), and stood twenty stades from the Mediterranean (Strabo, xvi, 760; xvii, 801, 802; Pliny, *Hist. Nat.* v, 11). The site is now only approachable by boats during a high Nile, or by land when the summer sun has dried the mud left by the inundation; the remains consist only of mounds and a few fallen columns. The climate is very unwholesome (Wilkinson, *Mod. Egypt.* i, 406. 444; Savary, *Letters on Egypt*, i, let. 24; Henniker, *Travels*).

The antiquity of the town of Sin may perhaps be inferred from the mention of "the wilderness of Sin" in the journeys of the Israelites (Exod. xvi, 1; Numb. xxxiii, 11). It is remarkable, however, that the Israelites did not immediately enter this tract on leaving the cultivated part of Egypt, so that it is held to have been within the Sinaitic peninsula, and therefore it may take its name from some other place or country than the Egyptian Sin. (See No. 2.)

Pelusium is noticed (as above) by Ezekiel, in one of the prophecies relating to the invasion of Egypt by Nebuchadnezzar, as one of the cities which should then suffer calamities, with, probably, reference to their later history. The others spoken of are Noph (Memphis), Zoan (Tanis), No (Thebes), Aven (Heliopolis), Pi-beseth (Bubastis), and Tehaphnehes (Daphnæ). All these, excepting the two ancient capitals, Thebes and Memphis, lay on or near the eastern boundary; and, in the approach to Memphis, an invader could scarcely advance, after capturing Pelusium and Daphnæ, without taking Tanis, Bubastis, and Heliopolis. In the most ancient times Tanis, as afterwards Pelusium, seems to have been the key of Egypt on the east. Bubastis was an important position from its lofty mounds, and Heliopolis as securing the approach to Memphis. The prophet speaks of Sin as "the stronghold of Egypt" (xxx, 15). This place it held from that time until the period of the Romans. Pelusium appears to have been the perpetual battle-field between the Egyptians and their foreign enemies. As early as the time of Rameses the Great, in the 14th century B.C., we find Sin proving itself to be what the prophet termed it, "the strength of Egypt." One of the Sallier papyri in the British Museum contains a record of the war between the Egyptians and the Sheta; and the victory which Rameses gained in the neighborhood of Pelusium is detailed at length. The importance of this victory may be gathered from the fact that the Sheta are said to have made their attack with 4500 chariots. As Diodorus specifies the number of this Pharaoh's army, which he says amounted to 60,000 infantry, 24,000 cavalry, and 27,000 chariots of war, it is no wonder that he was enabled successfully to resist the attacks of the Sheta. Diodorus also mentions that Rameses the Great "defended the east side of Egypt against the irruptions of the Syrians and Arabians with a wall drawn from Pelusium through the deserts, as far as to Heliopolis, for the space of 1500 furlongs." He gives a singular account of an attempt on the part of his younger brother to murder this great Pharaoh, when at Pelusium after one of his warlike expeditions, which was happily frustrated by the adroitness of the king (Diod. Sic. i, 4). Herodotus relates (ii, 141) that Sennacherib advanced against Pelusium, and that near Pelusium Cambyses defeated Psammenitus (iii, 10-13). In like manner the decisive battle in which Ochus defeated the last native king, Nectanebos (Nekht-nebf), was fought near this city. It was near this place that Pompey met his death, being murdered by order of Ptolemy, whose protection he had claimed (*Hist. Bell. Alexand.* p. 20, 27; Livy, xlv, 11; Josephus, *Ant.* xiv, 8, 1; *War*, i, 8, 7; i, 9, 3). It is perhaps worthy of note that Ezekiel twice mentions Pelusium in the prophecy which contains the remarkable and signally fulfilled sentence, "There shall be no more a prince of the land of Egypt" (xxx, 13). As he saw the long train of calamities that were to fall upon the country, Pelusium may well have stood out as

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the chief place of her successive humiliations. Two Persian conquests and two submissions to strangers—first to Alexander, and then to Augustus—may explain the especial misery foretold of this city: "Sin shall suffer great anguish" (Ezek. xxx, 16).

We find in the Bible a geographical name which has the form of a gentile noun derived from Sin, and is usually held to apply to two different nations, neither connected with the city Sin. In the list of the descendants of Noah, the Sinite, סִינִי, occurs among the sons of Canaan (Gen. x, 17; 1 Chron. i, 15). This people, from its place between the Arkite and the Arvadite, has been supposed to have settled in Syria north of Palestine, where similar names occur in classical geography, and have been alleged in confirmation. This theory would not, however, necessarily imply that the whole tribe was there settled, and the supposed traces of the name are by no means conclusive. On the other hand, it must be observed that some of the eastern towns of Lower Egypt have Hebrew as well as Egyptian names, as Heliopolis and Tanis; that those very near the border seem to have borne only Hebrew names, as Migdol; so that we have an indication of a Shemitic influence in this part of Egypt, diminishing in degree according to the distance from the border. It is difficult to account for this influence by the single circumstance of the Shepherd invasion of Egypt, especially as it is shown yet more strikingly by the remarkably strong characteristics which have distinguished the inhabitants of North-eastern Egypt from their fellow-countrymen from the days of Herodotus and Achilles Tatius to our own. Nor must we pass by the statement of the former of these writers that the Palestine Syrians dwelt westward of the Arabians to the eastern boundary of Egypt (iii, 5). Therefore it does not seem a violent hypothesis that the Sinites were connected with Pelusium, though their main body may perhaps have settled much farther to the north. The distance is not greater than that between the Hittites of Southern Palestine and those of the valley of the Orontes, although the separation of the less powerful Hivites into those dwelling beneath Mount Hermon and the inhabitants of the small confederacy of which Gibeon was apparently the head is perhaps nearer to our supposed case. If the wilderness of Sin owed its name to Pelusium, this is an evidence of the very early importance of the town and its connection with Arabia, which would perhaps be strange in the case of a purely Egyptian town. The conjecture we have put forth suggests a recurrence to the old explanation of the famous mention of "the land of Sinim," אֶרֶץ סִינִים, in Isaiah (xlix, 12), supposed by some to refer to China. This would appear from the context to be a very remote region. It is mentioned after the north and the west, and would seem to be in a southern or eastern direction. Sin is certainly not remote, nor is the supposed place of the Sinites to the north of Palestine; but the expression may be proverbial. The people of Pelusium, if of Canaanitish origin, were certainly remote compared to most of the other Canaanites, and were separated by alien peoples, and it is also noticeable that they were to the south-east of Palestine. As the sea bordering Palestine came to designate the west, as in this passage, so the land of Sinim may have passed into a proverbial expression for a distant and separated country. See, however, SINIM; SINITE.

2. A "wilderness" (מִדְבַּר־סִין; Sept. ἔρημος Σίν; Vulg. *desertum Sin*) which the Israelites reached after leaving the encampment by the Red Sea (Numb. xxxiii, 11, 12). Their next halting-place (Exod. xvi, 1; xvii, 1) was Rephidim, either Wady Feirân, or the mouth of Wady es-Sheikh [see REPHIDIM]; on which supposition it would follow that Sin must lie between those wadies and the coast of the Gulf of Suez, and of course west of Sinai. Since they were by this time gone more than a month from Egypt, the locality must be too far towards the south-east to receive its name from the Egyptian Sin of Ezek. xxx, 15, called Σάϊς by the Sept., and identified with Pelusium. (See above.) In the wilderness of Sin the manna was first gathered, and those who adopt the supposition that this was merely the natural product of the *tarfa* bush find from the abundance of that shrub in Wady es-Sheikh, south-east of Wady Ghûrundel, a proof of local identity. See ELIM. As the previous encampment by the Red Sea must have been in the plain of Mukhah, the "wilderness of Sin" could not well have been other than the present plain *el-Kaa*, which commences at the mouth of Wady Taiyibeh, and extends along the whole south-western side of the peninsula. At first narrow, and interrupted by spurs from the mountains, it soon expands into an undulating, dreary waste, covered in part with a white gravelly soil, and in part with sand. Its desolate aspect appears to have produced a most depressing effect upon the Israelites. Shut in on the one hand by the sea, on the other by the wild mountains, exposed to the full blaze of a burning sun, on that bleak plain, the stock of provisions brought from Egypt now exhausted—we can scarcely wonder that they said to Moses, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (Exod. xvi, 3). See EXODUS.

Sin (properly חֲטָאָה, *ἁμαρτία*, both originally signifying *to miss*) is any action, word, desire, purpose, or omission contrary to the law of God; a voluntary violation of, or failure to comply with, the divine law (Rom. iii, 20; iv, 15; vii, 7; James iv, 17). Whether such a law be revealed in the holy oracles, or in the constitution of our nature, the violation constitutes the transgressor a sinner (Rom. i, 19–32; ii, 11–15). The various words by which sin and wickedness are set forth in the Old Test. throw considerable light upon the real nature and tendency of the evil.

1. The proper and original idea of sin appears to be that it is *a coming short of our true destiny*, a "missing" the mark (חָטָא, *ἁμαρτάνω*). The end of man's being is to be like unto God, to have his will in thorough harmony with the divine will, and so to glorify God and enjoy him forever. God is love; and to love him and be beloved by him is true blessedness. The whole law is summed up in love, whence sin, which is contrary to love, is a failure in the purpose of our existence.

2. This leads us to the second idea of sin, namely, that it is *the transgression of God's law*. From the Christian theistic standpoint there is no doubt as to the existence of an eternal moral order. That which, according to this rule, ought to be done is good; that which ought *not* to be done is sin. The law being neither advice nor prayer, but a positive demand, our only relation to it can be either that of submission or transgression. Whether we look upon God's law as moral, that is, stamped upon our nature, or positive, that is, revealed to us from without, in either case it should be considered binding upon our hearts, and should be implicitly obeyed, because it proceeds from the holy and loving Author of our being. Duty is represented in Scripture as a path along which we should walk, and to sin is to transgress or to go out of the way of God's commandments; hence the use of the word עָבַר, to pass over.

3. Again, every transgression is represented in the Bible as *an act of rebellion* (פֶּשַׁע and מָרָה). God is the Ruler of his people, the Father of the human race. In both these capacities he demands obedience. To sin is to rebel against his paternal rule, to revolt from his allegiance. It is to act independently of him, to set up the will of the creature against the will of the Creator, to put self in the place of God, and thus to dishonor his holy name.

4. Further, to sin against God implies *distrust of him and a willingness to deceive him*, and to act treacherously

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towards him (עָוֹל; comp. also נָגַד and מָצַל). To entertain a suspicion of God's goodness is to distrust him; and when once that suspicion has been planted in the heart, alienation begins, and deceit is sure to follow.

5. Another remarkable fact about sin is that it is *perversion or distortion* (עָוָה); it is a wrong, a wrench, a *twist* to our nature (עָקַל), destroying the balance of our faculties, and making us prone to evil. Man is thrown out of his centre and cannot recover himself, the consequence of which is that there is a jarring of the elements of his nature. Sin is not a new faculty or a new element introduced, but it is the confusion of the existing elements — which confusion the Son of God came to take away, by restoring man to his right balance, and leading him once more to a loving and self-sacrificing trust in God.

6. Sin is also *unrest* (רָשַׁע), a perpetual tossing like the waves of the sea; a constant disturbance, the flesh against the spirit, the reason against the inclination, one desire against another, the wishes of one person against the wishes of another; a love of change and excitement and stir; and withal no satisfaction. Man was never intended to find rest except in God; and practically when God is not his centre he is like a wandering star, uncertain and erratic, like a cloud without water, and like seething foam.

7. Connected with this is the idea which identifies sin with *toil* (עָמַל). Wickedness is wearisome work; it is labor without profit; it is painful, sorrowful travail; it is grief and trouble. And after all the labor expended on sin, nothing comes of it. The works of darkness are unfruitful; sin is *vanity*, hollowness, nothingness (אָוֶן); the ungodly are like the chaff which the wind scatters away; they can show no results from all their toil.

8. Sin is also *ruin*, or a breaking in pieces (רַע). Adversity, calamity, distress, misery, trouble, are represented by the same words as wickedness, mischief, harm, evil, and ill-doing.

Gathering together the foregoing observations, they bring us to this result, that sin is wilful disobedience of God's commands, proceeding from distrust, and leading to confusion and trouble. Sin lies not so much in the act as in the nature of the agent whose heart and life have been perverted. We are taught by the Scriptures that man was led into sin originally by the Evil One, who insinuated suspicions of God's goodness; and was thus misled, deceived, ruined, and dominated over by Satan.

See Burroughs, *Sinfulness of Sin*; Dwight, *Theology*; Fletcher, *Appeal to Matter of Fact*; Fuller, *Works*; Gill, *Body of Divinity*, art. "Sin;" Goodwin, *Aggravations of Sin*; Hagenbach, *Hist. of Doctrines*; Howe, *Living Temple*; King and Jenyn, *Origin of Evil*; Müller, *Christian Doctrine of Sin*; Orme, *Blasphemy against the Holy Ghost*; Owen, *Indwelling Sin*; Payson, *Sermons*; Williams, *Answer to Belsham*; Watts, *Ruin and Recovery*.

SIN, ACTUAL, is a direct violation of God's law, and is generally applied to those who are capable of committing moral evil; as opposed to idiots or children, who have not the full scope for their moral faculties. It may be a sin either of commission or omission (q. v.).

SIN OF COMMISSION is the doing a thing which we ought not to do.

SIN AGAINST THE HOLY GHOST. See UNPARDONABLE SIN.

SIN OF INFIRMITY. Sins of infirmity are those which arise from the infirmity of the flesh, ignorance, surprise, snares of the world, etc.

SIN, MORTAL OR DEADLY. See MORTAL SIN.

SIN OFFERING. See SIN-OFFERING.

SIN OF OMISSION differs from that of commission in being negative, and consists in the leaving those things undone which ought to be done. "Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. xxiii, 23).

SIN, ORIGINAL. I. *Definition.* — "Original sin" is usually defined as "that whereby man is very far gone from original righteousness, and is of his own nature inclined to evil." This absence of "original righteousness" is not only a deprivation, but also a depravation; such an estrangement of the heart from God as to lead to a defiance of his authority and law. Original sin is not only negative, but positive; it is not merely the lack of a thing—viz., original righteousness—but the presence of an inherited tendency towards evil, which tendency is the controlling principle (Eph. ii, 1-3; Col. i, 13; 2 Tim. ii, 26; 1 John iii, 4); and the inexhaustible source of all actual sins (Rom. v, 12-19). But original sin, or this tendency of the mind to evil, is by no means to be regarded in the same sense as *guilt*; inasmuch as involuntary developments of natural susceptibilities have no moral character. A mere desire, growing out of the natural constitution of the mind, excited by temptation, may be innocent. Moral evil only commences when the desire or temptation is followed by the determination, or volition, to gratify the desire or yield to the temptation. See SIN, ACTUAL. All men, as the descendants of Adam, have this original depravity (1 Cor. xv, 21, 22), derived by continual descent from father to son. See DEPRAVITY.

II. *Theories.*—There are four principal hypotheses, to one or the other of which all the various explanations offered on this subject may probably be reduced.

1. The first theory is that the whole human race was literally in Adam as the oak is in the acorn, and thus participated in his transgression. In other words, the race is a unit, and God deals with it as a unit—not with individuals as individuals. Thus, though unconsciously, every soul participated in the first great transgression, and, in the words of the catechism, "sinned in him (Adam), and fell with him in that first transgression."

2. The second theory is that Adam was the representative of the race; that as a king, or as an ambassador, or a congress represent the nation, and the entire nation is held responsible for the act of its representative, so Adam represented the human race, was chosen as the type to stand for humanity, and by his trial the whole race was tried, thus sinning in his sin and falling in his fall. Acting thus as representative for the race, his sin was imputed, i. e. charged, to the whole race. It is said, moreover, that in point of fact this choice of Adam as a representative was not arbitrary; that Adam and Eve fairly represented the race, and that the continual sin of his descendants, placed in similar circumstances of trial, shows that no injustice was done by submitting them to a trial in the person of such a representative. These two views are held, one or the other of them, by those who are known in modern times as belonging to the old school. In them the entire race is treated by God as a unit, and is, because of Adam's sin, under divine condemnation; and, irrespective of the sin or the virtue of the individual, requires to be pardoned and redeemed.

3. The third theory holds that Adam fell, and in falling became a sinner. The universal law of nature is that like begets like. So all his descendants have inherited from him a nature like his own, a nature depraved and prone to sin. Those who maintain this theory add, usually, that man is not responsible for this depraved nature, and that he is not in any strict sense guilty before God for it; that while infants must be redeemed from it through the power of God in Christ Jesus, because nothing impure can enter heaven, still they cannot be said to be guilty until they have arrived at an age when they are capable of choosing between good and evil, and that they are then held responsible for that voluntary choice, and for that alone. In other

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words, this school distinguishes between sin and depravity, holding all sin to consist in voluntary action, and depravity to be simply that disordered state of the soul which renders it prone to commit sin. This view is the one generally entertained by the new-school divines in the Presbyterian Church, by a majority of the Congregationalists, and by many of the Episcopalians and the Methodists. According to this view, mankind are overwhelmed in ruin, which Adam brought upon the race, but are not guilty except as they become so by personal conduct.

4. The fourth theory, known in theological language, from its most eminent expounder, Pelagius, as PELAGIANISM (q. v.), denies that there is any connection between Adam and his posterity, or that the race is in any sense held responsible for, or on account of, Adam's sin. Each soul, according to this theory, is created as was Adam, pure and innocent, and undetermined towards either sin or holiness. Each soul, for itself, chooses its own destiny by its voluntary choice of good or evil, right or wrong. The universality of sinfulness, it is said, is sufficiently explained by the evil influence and example of those by whom the young are from their earliest years surrounded. According to this theory it is possible, or at least quite conceivable, that a man should be utterly sinless; and in such a case there would be no need of any divine Saviour or any regenerating Spirit. That need is occasioned in each individual case by each individual deliberately choosing for himself the way of sin. A modification of this view, by which there is an endeavor to combine it with the others, is termed *Semi-Pelagianism* (q. v.). According to this view there is no ruin except that which each individual brings upon himself; and, consequently, no need of redemption except such as springs from the individual's own guilt in departing from God and disobeying his law.

III. *History of the Doctrine.*—The early Church, it is maintained by some, was unacquainted with the doctrine; and the most orthodox admit that the doctrine had not at that time been fully developed. We offer the opinions of some of the early fathers. *Gregory* of *Nazianzum* maintained that both the νοῦς and the ψυχή have been considerably impaired by sin, and regarded the perversion of consciousness seen in idolatry, which previous teachers had ascribed to the influence of demons, as an inevitable effect of the first sin. But he was far from asserting the total depravity of mankind and the entire loss of the free will. *Athanasius* maintained man's ability to choose good as well as evil, and even allowed exceptions from original sin, alleging that several persons prior to Christ were free from it. *Cyril of Jerusalem* assumes that the life of man begins in a state of innocence, and that sin enters of the free will. *Chrysostom* insisted upon the liberty of man and his self-determination. *Augustine* laid down that every natural man is in the power of the devil, and upheld the justice of this as a punishment for the share which the individual had in Adam's transgression. *Pelagius*, on the other hand, who rejected the Traducian theory, denied that the fall of Adam has exercised any prejudicial influence on the moral condition of his posterity. He maintained that all men are born in innocence, possess the power of free will, and may live without sin. The views of Augustine never secured a footing in the Eastern Church, and even in the West they met with opposition. The Reformers of the 16th century made original sin a leading doctrine, and thus were enabled effectively to combat the Roman Catholic doctrine of the merit of works.

See Cunningham, *Historical Theology*, i, 333; Hagenbach, *Hist. of Doctrines;* Van Oosterzee, *Christian Dogmatics;* Edwards, Wesley, and Taylor, on *Original Sin.* Comp. FALL; IMPUTATION.

SIN, PHILOSOPHICAL. Philosophical sins, in opposition to theological, according to the Jesuits, are those in which a man at the time of committing them has not God and his law before his mind. He, therefore, without thinking of God, transgresses natural or revealed law. These sins the Jesuits held to be venial; that is, such as do not draw after them a loss of divine grace, and do not deserve eternal, but only temporal, punishment.

SIN, PRESUMPTUOUS. Presumptuous sins are those which are done boldly, and against light and conviction. See PRESUMPTION.

SIN, PUNISHMENT OF. That God punishes those who disobey him is a fact generally recognised by men; it is justified by the voice of conscience, and illustrated by the dealings of every parent and judge. The Bible confirms this opinion and reveals the wrath of God against all sin, whether that sin be outward immorality or inward impurity; whether it be positive rebellion against divine law or the absence of a childlike, trusting love exercised towards our heavenly Father.

There are three principles on which punishment is inflicted by men—the remedial, the deterrent, and the retributive; and we find each of these recognised in Scripture as the principles on which God punishes nations and individuals.

1. *National punishments* are for national sins. They are inflicted where a nation as a whole takes part in sins of a grievous character. This was the case with Sodom and Gomorrah, the punishment of which was retributive, not remedial, though intended, doubtless, to deter other nations from similar wickedness. But before a city was visited with final retribution a time of repentance was allowed, and God is represented as waiting till the iniquity of a place was complete, and till it was ripe for destruction. Thus a time was given to Nineveh, and it repented; and the cities of the Canaanites were not destroyed until they had filled up the measure of their iniquity; so it was, also, in the case of the final destruction of Jerusalem. We constantly find that God recognises corporate civil existence and official acts, and that he punishes a nation for the acts of its rulers, as when the pestilence came upon Israel for the sin of David in numbering the people. In many cases the sins of the fathers were visited on the children; for, as an ungodly nation grew older, its sins grew more abundant and its rebellion more unpardonable, until at last the time came when long-suffering turned to wrath (Jer. iv, 4; vi, 11) and God poured out his fury and indignation on the people. The case of Israel is clearly set before us. When, as a nation, they forgot God, he chastised them in order to bring them to a sense of their sins; he warned them from time to time that these chastisements, which were remedial, would be followed by more severe punishments, and in due season, when all warnings were in vain, retribution came—their land was desolated and they were carried into captivity. Here their history would have ended, as the history of many other nations has ended, had not God a special purpose to fulfil through their means. They were brought back to their country, not because they were better than they had been before—though it is true that their punishment had its effect in giving them a lasting abhorrence of idolatry—but because God had made a promise to Abraham which involved the continuation of their national existence. We do not find this in the case of other nations; and thus God's dealings with the heathen mark the retributive principle of punishment, while his conduct towards the chosen people gives more frequent illustrations of remedial chastisement.

2. *The punishment of individuals* was either judicially inflicted by the hand of man for breaches of positive law, as was, doubtless, ordinarily the case in the history of Israel; or it was a special providential visitation for an act of disobedience against God's revealed will, as in the case of the man of God who prophesied against the altar in Bethel; or else it was inflicted to mark God's abhorrence of all sin, however trifling it might seem in man's sight, as in the case of the punishment of Moses.

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3. On the *nature* of the far sorer punishment to be inflicted on those who reject the mercy of God in Christ Jesus, see PERDITION; PUNISHMENT, FUTURE; RETRIBUTION.

SIN, SECRET. Secret sins are those committed in secret, or those which we, through blindness or prejudice, do not see the evil of (Psa. xix, 12).

SIN, UNPARDONABLE, seems to consist in the malicious ascription of the dispensations, gifts, and influences of the Spirit to the power of Satan. The reason why this sin is never forgiven is not because of any want of sufficiency in the blood of Christ nor in the pardoning mercy of God, but because such as commit it despise and reject the only remedy, i. e. the power of the Holy Spirit, applying the redemption of the Gospel to the souls of men. See *Meth. Quar. Rev.* April, 1858. See BLASPHEMY; UNPARDONABLE SIN.

SIN, VENIAL. Venial sins are those which, according to the theology of the Church of Rome, do not bring spiritual death to the soul, or which do not turn it away from its ultimate end, or which are only slightly repugnant to the order of right reason. "It is, moreover, certain," says Dens, "not only from the divine compassion, but from the nature of the thing, that there are venial sins, or such slight ones, as in just men may consist with a state of grace and friendship with God; implying that there is a certain kind of sin of which a man may be guilty without offending God." Such doctrine as this meets with no countenance from the Word of God, which declares that "the wages of sin is death," without making any distinction among sins.—Gardner, *Faiths of the World*, s. v. See VENIAL.

Si'na (Σινᾶ), the Greek form (Judith v, 14; Acts vii. 30, 38) of the well-known name which in the Old Test. universally, and as often as not in the Apocrypha and New Test., is given in the A. V. SINAI (q. v.).

Si'nai (Heb. *Sinay'*, סִינַי, perhaps [if Shemitic] *thorny*, i. e. cleft with ravines; possibly [if Egyptian or Zabian] *devoted to Sin*, i. e. the moon; Sept. Σινᾶ [v. r. in Judg. v, 5, Σεινᾶ, and in Neh. ix, 13, Σιναῖ]; in the New Test. Σινᾶ; Josephus, τὸ Σιναῖον ὄρος, *Ant.* ii, 12, 1; Vulg. *Sinai;* A. V. "Sina" [q. v.] in a few passages), a well-known mountain in the peninsula formed by the gulfs of Suez and Akabah. The name appears to be primeval, and its meaning is unknown. It is mentioned thirty-one times in the Pentateuch and only four times in the rest of the Old Test. (Judg. v, 5; Neh. ix, 13; Psa. lxviii, 8, 17) and four in the New Test. (Acts vii. 30, 38; Gal. iv, 24, 25). It would thus appear that the name had, in a great measure, become obsolete at an early period. (In the following account we follow, in part, the articles in the Dictionaries of Kitto, Smith, and Fairbairn.)

I. *Biblical Notices and Occurrences.*—The leading statements made regarding Sinai in the Pentateuch demand special notice, as they constitute the chief evidences in establishing its identity. A small section of the wilderness through which the Israelites passed took its name from the mountain (Exod. xix, 1, 2). In one direction was Rephidim, only a short day's march distant; while Kibroth-hattaavah lay a day's march in another. The "desert of Sinai," therefore, could only have been a very few miles across.

In the third month of their journey the Israelites "departed from Rephidim, came into the wilderness of Sinai . . . and *camped before the mount*" (Exod. xix, 1, 2). The base of the mount in front of the camp appears to have been so sharply defined that barriers were put up to prevent any of the people from approaching rashly or inadvertently to "touch the mount" (ver. 12). The "top of the mount" was in full view from the camp; so that when the Lord "came down" upon it the thick cloud in which his glory was shrouded was "in sight of all the people" (ver. 11, 16). While Moses was receiving the law on the summit of Sinai, "the thunderings and lightnings, and the voice of the trumpet" were so near the camp that the people, in terror, "*removed and stood afar off*," yet still remained in sight of the mount, for "the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (comp. xx, 18; xxiv, 17). Upon that peak the tables of the law were twice given to Moses, with all the details of the rites and ceremonies recorded in the Pentateuch (xxxi, 18; xxxiv). Sinai was thus emphatically "the mount of the Lord" (Numb. x, 33). There the Lord spake with Moses "face to face, as a man speaketh unto his friend" (Exod. xxxiii, 11); and there he revealed himself in such glory and majesty as were never witnessed on earth.

II. *Distinction between Sinai and Horeb.*—Those critics who disintegrate the Pentateuch and assign to it a variety of authors are ready to support their view by pointing to a variety of diction; and one evidence of this they find in the use of Horeb throughout the book of Deuteronomy (except in the song of Moses, xxxiii, 2, which they attribute to a still different writer); whereas the person whom they suppose to have been the original composer of the first four books uses Sinai, which is the name always employed except in Exod. iii, 1; xvii, 6; xxxiii, 6; and these passages they attribute to a supplementary writer. This view is still strongly asserted by Ewald (*Geschichte*, ii, 57), who pronounces Sinai the older name, therefore occurring in the ancient song of Deborah (Judg. v, 5); whereas Horeb is not discoverable till the time of his fourth and fifth narrators, in whose age, however, it had become quite prevalent. His statement is a very fair sample of the precision and confidence with which these critics speak of matters as to which there is no evidence except their own critical sagacity, or their imagination, as others may be apt to consider it who claim no such peculiar insight. For while it is quite possible that the same writer might use two names indiscriminately for the same place, as in the case of Bethel and Luz, Baalah and Kirjath-jearim, the Sea of Galilee and the Lake of Tiberias, yet this last example indicates how readily two names may come to be in use indifferently, though originally the one was more definite than the other. Accordingly, Gesenius suggested that Sinai might be the more general name, and Horeb a particular peak; and in this conjecture he was followed by Rosenmüller.

Another supposition was made by Hengstenberg (*Pentateuch*, ii, 325–327) which has gained the assent of almost all the German authorities since his time, as also of Robinson (*Bib. Res.* i, 120, 591), apparently after having inclined to the conjecture of Gesenius. Hengstenberg agrees with Gesenius that the one name is more general than the other; but he differs in this respect—that he makes Horeb the mountain-ridge, and Sinai the individual summit from which the ten commandments were given. The reasons for this opinion as urged by him and by others may be arranged under a threefold division: (1.) The name Sinai is used at the time that the Israelites were upon the very spot of the legislation, that is, from Exod. xix, 11 and onwards till Numb. iii, 1; whereas it is Horeb that is always used in the recapitulation in Deuteronomy; as a writer close beside a particular mountain would naturally single it out when describing his locality, though afterwards, when writing at a distance from it and taking a general retrospect, he might use the more comprehensive name of the entire mass of mountains to which it belonged. The only exception in Deuteronomy is that case in the song of Moses already alluded to (xxxiii, 2), which is universally admitted to be a peculiar composition both by the impugners and by the defenders of the Mosaic authorship. When we take in the additional expression, "the wilderness of Sinai," as denoting the place in which the Israelites encamped, we have Sinai occurring as early as Exod. xix, 1, 2, and continuing till Numb. x, 12, where the march from Sinai is described. That particular spot would natu-

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rally take its name from the mountain-peak beside it, whereas the name "wilderness of Horeb" is unknown to Scripture. The name Sinai never occurs in the Pentateuch after the departure from the spot except in three instances. Two of these (Numb. xxvi, 64; xxxiii, 15) refer expressly to events in language already employed upon the spot about the census, and in the list of stations or encampments, and both use that phrase "the wilderness of Sinai," which never occurs with the name Horeb; so that they are no exceptions in reality. The third (xxviii, 6) is, therefore, the only exception—"It is a continual burnt-offering which was ordained in Mount Sinai;" and this also is explicable on the principle that the phrase had become so common in the legislation. Once, also, Sinai occurs before the Israelites reached it (Exod. xvi, 1), "the wilderness of Sin, which is between Elim and Sinai," and here the precision of this term is thoroughly natural. (2.) The name Horeb occurs in the earlier books thrice, all in Exodus, but it is in circumstances which best suit the general or comprehensive meaning which we attach to it. Moses, while acting as the shepherd of Jethro (iii, 1), "came to the mountain of God [even] to Horeb," or, more literally, "came to the mountain of God Horeb-ward." Our translators have identified the mountain of God with Horeb, an identification which is at least uncertain; for the original may quite as naturally be interpreted that he came to a particular peak in that mass of mountains which had the name of Horeb, to the sacred peak which is to be sought in the direction of Horeb. Particularly distinct is the second instance (xvii, 6), "Behold I will stand before thee there upon the rock in Horeb," etc.; for this miraculous gift of water took place while the Israelites were encamped in Rephidim (ver. 1), the station before the station in the wilderness of Sinai (xix, 2). Probably the like should be said of the third instance (xxxiii, 6), "And the children of Israel stripped themselves of their ornaments by the mount Horeb," retiring every family apart, and every individual apart, as in other cases of humiliation and repentance; and the propriety of the use of the general rather than the specific term is the more apparent if those are right who translate the peculiar Hebrew phrase as exactly as they can, "stripped themselves, etc. [retiring], from Mount Horeb." (3.) An argument may be drawn from the use of the prepositions connected with these two names. Reverting to Exod. xvii, 6, we find the Lord saying, "Behold, I will stand *upon* the rock *in* Horeb," that is, *upon* the particular spot, but *in* the district. Accordingly, it is the preposition *in* (in the English version needlessly varied into "at" once or twice) which is used with Horeb, not only here, but almost always where the name occurs in Deuteronomy, perhaps always, except "from" (i, 2, 19). The same is true of all the passages in which Horeb is mentioned in later Scripture (1 Kings viii, 9; 2 Chron. v, 10; Psa. cvi, 19; Mal. iv, 4 [Heb. iii, 22]), except 1 Kings xix, 8, "unto Horeb the mount of God," or better, "up to the mount of God Horeb [ward]," for it is plainly an expression referring to Exod. iii, 1, of which we have already spoken. With Sinai, on the other hand, there are connected several prepositions, "in" and "from" as in the case of Horeb; also "to," but especially "upon" (Exod. xix, 11, 18, 20; xxiv, 16), which describes the descent of the Lord, or the resting of the symbol of his presence, upon that individual peak from which the law was given, whereas we have no reason to think that it rested upon the whole mass of mountains which are clustered together. The same preposition, "upon," is found in the only passage in later Old-Test. Scripture where Sinai occurs with a preposition (Neh. ix, 13). Indeed, besides this text we find Sinai nowhere but in Judg. v, 5; Psa. lxviii, 8, 17 (Heb. 9, 18), in passages which indisputably stand in a very close connection with Deut. xxxiii, 2.

Not much can be inferred from the usage of later Scripture in regard to these names; though from what has been mentioned it may be seen that Horeb is very decidedly the predominant name in the rest of the Old Test., as it is with one exception in Deuteronomy, and probably in both cases for the same reason—that at a distance in time and place the more general name was, on the whole, more natural. Yet the distance may become so great that the peculiarities of the two names fall out of view, and mere usage may determine in favor of the one or the other appellation, now that they have become entirely equivalent. Certainly in the New Test. we find only Sinai (Acts vii, 30, 38; Gal. iv, 24, 25), though reasons might be, perhaps, alleged for the use of the stricter name; for instance, in the first of these, that it is "the wilderness of Mount Sinai," in which connection we have said that Horeb does not occur. Josephus seems also to confine himself to the name Sinai. In the Apocrypha we have noted Judith v, 14, "to the way of Sinai," or, according to another reading, "to the mount Sinai;" and Eccles. xlviii, 7, where "in Sinai" and "in Horeb" occur in a poetical parallelism: but these determine nothing. Perhaps nothing can be concluded from the fact that Horeb never has the prefix "mount" except in Exod. xxxiii, 6, whereas Sinai always has it in both the Old Test. and the New except in Exod. xvi, 1, and Deut. xxxiii, 2, and the passages depending upon this one, Judg. v, 5; Psa. lxviii, 8, 17.

Once more, it is very doubtful whether etymology can contribute anything to the settlement of the question. Horeb certainly means "dry," or "dried up," a name very descriptive of the region. But the meaning of Sinai is much debated. Gesenius suggests "muddy," but with hesitation, and he appears to have no followers. More probably, Knobel proposes "sharp-pointed," "toothed," or "notched." The old derivation of Simonis and Hiller understood סִינַי, *Sinai*, to be equivalent to סְנֵה, *sineh*, "the bush of Jehovah," with reference to Exod. iii, 2. Possibly as simple a meaning as any would be "bushy," or "that which has the bush." If so, the etymologies of the two names, so far as they went, would favor the view given of their respective meanings. Rödiger (additions to Gesenius, *Thesaur.*) makes it "sacred to the God of the moon." Ewald and Ebers regard it as equivalent to "belonging to [the Desert of] Sin."

Understanding Horeb to be the more general name, there might still be differences of opinion how wide a circuit should be included under it; though the common opinion seems to be that there is no necessity for taking it wider than that range (some three miles long from north to south) which is called by the modern Arabs Jebel Tûr, or Jebel et-Tûr, sometimes with the addition of Sîna, though Robinson says extremely rarely.

III. *Identification of the Particular Mountain.*—In the Biblical notices "there are implied three specifications, which must all be present in any spot answering to the true Sinai: 1. A mountain-summit overlooking the place where the people stood. 2. Space sufficient, adjacent to the mountain, for so large a multitude to stand and behold the phenomena on the summit; and even, when afraid, to remove afar off and still be in sight. 3. The relation between this space where the people stood and the base of the mountain must be such that they could approach and stand at 'the nether part of the mount;' that they could also touch it; and that bounds could be set round the mount" (*Biblioth. Sac.* May, 1849, p. 382). There are three claimants for the name Sinai, and it will be necessary to examine them successively.

1. *Jebel Serbâl.*—Its claims were suggested by Burckhardt (*Travels*, p. 609), and are advocated by Lepsius (*Letters from Egypt* [Lond. 1853]), Bartlett (*Forty Days in the Desert*), Stewart (*The Tent and the Khan*), and others. The arguments in its favor may be thus summed up: It was the most conspicuous mountain in the peninsula, and therefore the best known to the Egyp-

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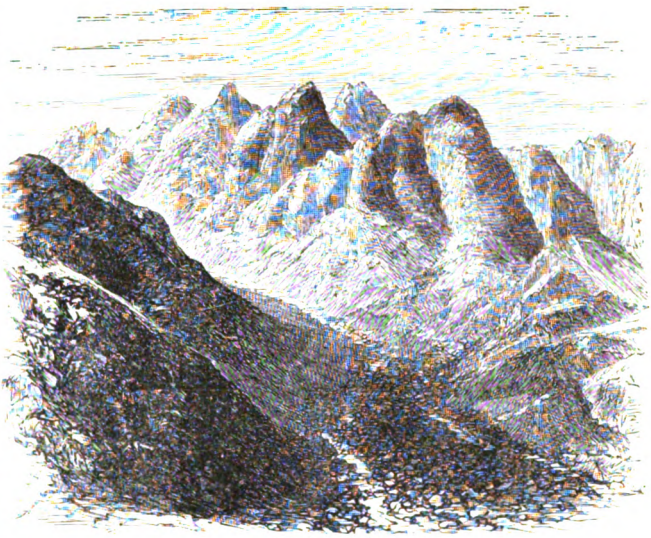
tian colonists. Near its northern base was the oasis of Feirân, which was probably the centre of the primeval Sinaitic population; and the summit of Serbâl would form their natural sanctuary. Moses, knowing such a fertile and well-watered spot as Feirân, would never have led the Israelites past it, but would naturally select it as the place of the permanent camp (Lepsius, p. 356–363). Besides, it is supposed to be more in accordance with the narration of the wilderness journey than any other mountain; and it is alleged that early historical tradition is wholly in its favor. The last two arguments are the only ones of any weight; and neither of them stands the test of critical examination. The basis of Lepsius's argument is that Rephidim is identical with Feirân, and that Moses selected this spot as the site of a permanent camp because it was well watered and fertile; but the sacred writer tells us that in Rephidim "there was no water for the people to drink" (Exod. xvii, 1). With strange inconsistency Lepsius affirms that the "wonderful fountain of Feirân" was opened by the miracle recorded in ch. xvii. If so, then how could the place have been well watered previously? But further: Rephidim was a day's march—probably a short one—from the permanent camp before Sinai (xix, 1). These facts totally overthrow the alleged argument from Scripture.



Jebel Serbâl.

The historical argument is not more convincing, although dean Stanley somewhat rashly says: "It (Serbâl) was undoubtedly identified with Sinai by Eusebius, Jerome, and Cosmas; that is, by all known writers till the time of Justinian" (*Sinai and Palestine*, p. 40). Eusebius merely states that "Rephidim is a place in the wilderness by Horeb, and that there Joshua fought with Amalek *near Pharan*" (*Onomast.* s. v.). Jerome only translates his words without addition or comment (he renders ἐγγύς by *prope*). The language of Cosmas is equally indefinite (*Topogr. Christ.* v), especially as it is known that Pharan was a pretty large district, and that Horeb is said to be *six miles* distant from it.

It is hardly necessary to discuss the argument grounded on the remarkable Sinaitic inscriptions, though Lepsius presses it, and Stanley says that the natural inference from them is that Serbâl "in the earlier ages enjoyed a larger support of tradition than Gebel Mousa" (p. 39). But how can this be? Wady Mokatteb, in which most of the inscriptions are found, is the leading route to Jebel Mûsa as well as to Serbâl. Inscriptions have also been discovered on the northern road from Egypt to Jebel Mûsa by Surabet el-Khâdem; and they are much more numerous in the passes around Jebel Mûsa—in Wady Leja, Nukb Hâwy, etc.—than in Wady Aleiyât, the only pass leading to Serbâl. It may be safely affirmed that the Sinaitic inscriptions do not, for the present at least, affect the question at issue in any way (Porter, *Handbook*, p. 16 sq.).

But the nature of the country around Serbâl is sufficient of itself to show that it could not possibly have

The Summit of Jebel Mûsa.

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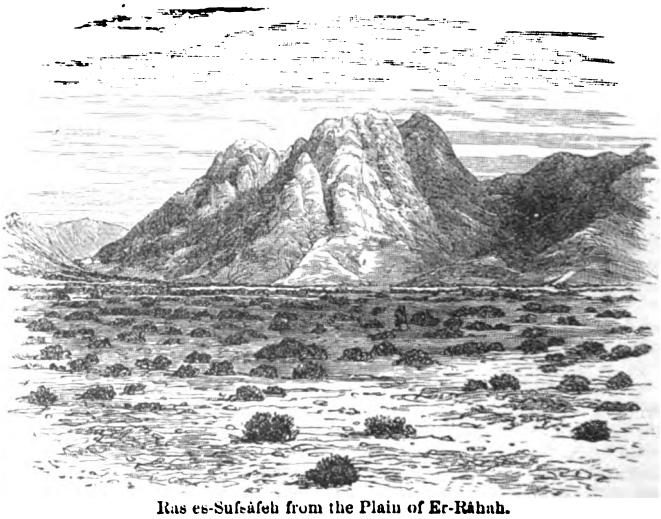
been Sinai. Wady Feirân is three miles distant, and from it an occasional glimpse only can be got at the summit. Wady Aleiyât, which leads up to Serbâl, is narrow, rugged, and rocky, affording no place for a large camp. This is acknowledged on all hands (Lepsius, p. 423 sq.; Bartlett, p. 57; Stanley, p. 44; Sandie, *Horeb and Jerusalem*, p. 149); and as there is no other valley or plain at the base of the mountain, it follows that Serbâl cannot be Sinai.

2. *Jebel Mûsa* is the Sinai of recent ecclesiastical tradition, and it has found some advocates among modern travellers (Wilson, *Lands of the Bible*, i, 219; Sandie, *Horeb*, etc.). It is situated in the very centre of the mountain group; but it is neither so lofty nor so commanding as some others around it. Its elevation is only about 7000 feet, while Jebel Katherîn, three miles south, is 8700 feet, and Um Shaumer, beyond it, attains an altitude of 9300 feet. Jebel Mûsa is the highest point of a short isolated ridge which runs from north-west to south-east, between the two parallel ravines of Shueib and Leja. At one end (the south-east) it is bounded by a rugged wady called Sebalyeh, at the other by the upland plain of Er-Râhah. In Wady Shueib, on the north-east of the ridge, stands the convent of St. Catherine, with the naked cliffs rising almost perpendicularly over it. In the glen of Leja, on the opposite side, is the reputed rock of Moses. The peak of Jebel Mûsa ("Moses' Mountain"), which the monks identify with Sinai, is at the southern extremity of the range, overlooking Wady Sebalyeh and a confined region of rugged gravelly hills near it. The summit is a platform about thirty paces in diameter, partly covered with ruins. At its eastern end is a little chapel, and near it a mosque. Notwithstanding the elevation, the view is not extensive, and no plain is in sight on which the camp of the Israelites could have stood; nor is the base of the peak at all so clearly defined as the incidents of the sacred narrative require.

Various traditions—Jewish, Christian, and Mohammedan—have found a local habitation on this mountain. A rugged ancient path, in many places hewn into flights of steps up the granite cliffs, passes a grotto of the Virgin, the cave where Elijah dwelt in Horeb, the footmarks of Mohammed's camel, and other spots equally apocryphal, in its winding course to the summit. This is the Sinai of tradition, but certainly not that of the Bible.

3. *Ras es-Sufsâfeh* is the third claimant for the name Sinai; and its claim is valid. It forms the north-western point of the ridge of which Jebel Mûsa is the south-eastern. The name signifies "the peak (or *head*) of the willow;" and is derived from a willow-tree which grows in a cleft on its side. The summit is very clearly defined, rising high above all the other peaks near it. In front it descends in broken crags of naked granite to Wady er-Râhah. The view from it is not so extensive as that from Jebel Mûsa, but it is far more interesting and impressive. The whole extent of the plain of Er-Râhah, measuring more than two miles in length, and ranging from one third to two thirds of a mile in breadth, is visible. The eye can follow its windings as it runs away among the mountains in the distance. The level expanse of Wady es-Sheikh, which joins Er-Râhah, is also seen opening out on the right, while opposite it on the left is another section of plain forming a recess in the mountains. From near the summit a wild ravine runs down the front of the mountain, conveying a winter torrent into Er-Râhah. Up this ravine the ascent may be made from the plain; it is rugged and steep, but an active mountaineer, such as Moses was, could easily accomplish it.

There can scarcely be a doubt that Râs es-Sufsâfeh is Sinai, "the mount of the Lord." Every requirement of the sacred narrative is supplied and every incident illustrated by the features of the surrounding district. Here is a plain sufficient to contain the Israelitish camp, and so close to the mountain's base that barriers could be erected to prevent the rash or the heedless from touching it. Here is a mountain-top where the clouds that enshrined the Lord when he descended upon it would be visible to the vast multitude, even when in fear they would withdraw from the base and retire to a distance. From this peak the thunderings and the voice of Jehovah would resound with terrific effect through the plain, and away among the cliffs and glens of the surrounding mountains. When descending through the clouds that shrouded it, Moses could hear also the songs and shouts of the infatuated people as they danced round the golden calf; and in "the brook that descends out of the mount" (Deut. ix. 21), through the ravine into Er-Râhah, he could cast the dust of the destroyed idol. In fact, the mountain, the plain, the streamlet, and the whole topography correspond in every respect to the historical account given by Moses. The words of dean Stanley are equally graphic and convincing: "No one who has approached the Ras Sufsâfeh through that noble plain, or who has looked down upon the plain from that majestic height, will willingly part with the belief that these are the two essential features of the view of the Israelitish camp. That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye-witness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the 'bounds' which were to keep the people off from 'touching the mount.' The plain itself is not broken and uneven, and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, against which the people could 'remove and stand afar off.' The cliff, rising like a huge altar, in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of 'the mount



Ras es-Sufsâfeh from the Plain of Er-Râhah.

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that might be touched,' and from which the voice of God might be heard far and wide over the stillness of the plain below, widened at that part to its utmost extent by the confluence of all the contiguous valleys. Here, beyond all other parts of the peninsula, is the adytum, withdrawn, as if in the 'end of the world,' from all the stir and confusion of earthly things" (p. 42, 43).

The remarks of Mr. Beamont, a recent and observant traveller, are of some importance, as showing that some traces of the ancient Scripture names still linger around Mount Sinai: "Two or three facts seem to me well worthy of observation. Immediately above Wady es-Sheikh rises Jebel Fureia, the front of this is named Jebel *Seneh*. Of this name our sheik from Tor knew nothing, but our guide on Ras es-Sufsâfeh needed no prompting to give it its designation. This cluster of Fureia, or Zipporah, is nearly parallel with the cluster of Jebel Mûsa, and extends northward from it to the head of the central Sinaitic cluster. Separated from the same central cluster of Jebel Mûsa on the left by Wady Leja, runs another parallel range of Sinaitic rocks. To one of these, and separated from Jebel Fureia by the broad Er-Râhah, the name *Urrebbeh* is given. This name also, as well as the name of the other group, was spontaneously assigned to it by our guide Mohammed. I was rather sceptical on the point, and made him repeat his designation three or four times, that there might be no mistake. My orthography is intended to express, as nearly as I can, the sound of his utterance, for it would have been vain to ask him to spell the word. Supposing, then, that his nomenclature was correct, we have a cluster bearing the name of Seneh (*Sinai*; comp. Stanley, p. 42) on the right of Jebel Mûsa, and one bearing the name Urrebbeh (*Horeb*) on the left; the central cluster itself has no local appellative, and is called after the prophet Moses. May we not, then, suppose that this central cluster bore the name Sinai or Horeb indiscriminately, serving as the nucleus to which the ranges of Sinai and Horeb trended; and that, after the delivery of the law from the peak of Ras es-Sufsâfeh, this bore the special name of 'Mountain of Moses,' and that subsequently the local designations were restricted to the ridges on the right and left?" (*Cairo to Sinai*, p. 81, 82). The name Wady er-Râhah, which is given to the upland plain in front of Ras es-Sufsâfeh, is also suggestive. It signifies "the vale of rest"—rest after labor, as that enjoyed by beasts of burden at the close of the day. This is very expressive as applied to the long encampment of the Israelites in this plain, after the toilsome march from Egypt. The monks, as has been stated, give the name of Jebel Mûsa to the southern peak of the central ridge, identifying it with Sinai; but they identify Ras es-Sufsâfeh with Horeb. There are several traditional sites pointed out in Wady er-Râhah along the base of Sufsâfeh, but they are so manifestly apocryphal as to be scarcely worth notice—such as the hill on which Aaron stood, the mould in which the golden calf was formed, and the pit of Korah (Porter, *Handbook*, p. 35). It is worthy of note that no other district in the whole peninsula, with the exception of a small portion of Wady Feirân, possesses such supplies of water and pasture as that around Mount Sinai. When the springs and wells are dry elsewhere, the Bedâwin resort hither. On Sinai itself, on Jebel Katherîn, in Wady Leja, in the convent, and in the plain of Râhah are perennial sources. The pastures, too, among the rocks and in the glens and little upland plains, are comparatively abundant (see Olin, *Travels*, i, 386, 415).

4. The late Dr. Beke of England broached the theory that Sinai was not in the peninsula at all, but east of the Gulf of Akabah, a position that carries its refutation on its own face. In order to accommodate it, he did not hesitate to remove the *Mizraim*, or "Egypt" of the Bible, into the peninsula. He finally made a visit to the region, and imagined he discovered the requisite locality in Jebel *Nura*, up Wady Ithm, a short distance from Akabah; and although the main object of his journey, which was to prove "Mount Sinai a volcano," was effectually exploded by the facts on the spot, he still maintained his general views as stoutly as ever, but without the concurrence of a single writer of note. Soon after his return he died of fatigue and disappointment, and his widow has published the notes of his journey with more affection than discretion (*Sinai in Arabia* [Lond. 1878]).

IV. *Description of the Region.*—The physical features of the peninsula are broadly and deeply marked. In form a triangle, it is shut in on two sides by the gulfs of Akabah and Suez, and on the third by the desert of Tîh. Within these outer barriers are others, enclosing what may be termed the shrine. Along the southern edge of Tîh runs, like a vast wall, a bare limestone ridge; and south of it again is a parallel belt of sandy plain, appropriately termed Debbet er-Ramleh. A naked gravelly plain called El-Kâa extends along the whole shore of the Gulf of Suez. Between El-Kâa, Debbet er-Ramleh, and the Gulf of Akabah lies a group of mountains, triangular in shape, which forms, as it were, the nucleus of the peninsula, and is now called emphatically *El-Tôr*, "the mountains." On the north and west the group has projecting buttresses of ruddy sandstone, on which most of the inscriptions in the "written valley" are traced; but the main body and all the loftiest peaks are granite, and exhibit a variety of coloring—red, yellow, purple, and green—making them objects of singular beauty when bathed in the bright sunshine. They are all, however, naked and desolate. As the eye wanders over their riven sides and up their jagged peaks, not a tree, not a shrub, not a blade of grass is seen (see Olin, *Travels*, i, 389). Rugged passes, almost as bare and dry and desolate as the granite cliffs overhead, wind from the outer borders up into the centre of the group. On penetrating these ravines, a few acacias are here and there seen in a cranny of the rocks, and a clump of wild palms is occasionally met with fringing a well or fountain. In the heart of these mountains, in nature's profoundest solitude, amid scenery unsurpassed for wild and stern grandeur, history, tradition, and geography have combined to locate Sinai, "the mount of the Lord," and all those wondrous events which were enacted round it.

The Sinaitic group has been arranged (Stanley, *Sin. and Pal.* p. 11) in three chief masses as follows: (1.) The north-western cluster above Wady Feirân; its greatest relief found in the five-peaked ridge of Serbâl, at a height of 6342 feet above the sea. (For an account of the singular natural basin into which the waters of this portion of the mountain mass are received, and its probable connection with scriptural topography, see REPHIDIM.) (2.) The eastern and central one; its highest point the Jebel Katherîn, at a height of 8963 (Rüppell) to 8168 (Russegger) feet, and including the Jebel Mûsa, the height of which is variously set (by Schubert, Rüppell, and Russegger) at 6796, 7033, and 7097 feet. (3.) The south-eastern one, closely connected, however, with 2; its highest point, Um Shaumer, being that also of the whole. The three last-named peaks all lie very nearly in a line of about nine miles drawn from the most northerly of them, Mûsa, a little to the west of south; and a perpendicular to this line, traced on the map westward for about twenty miles, nearly traverses the whole length of the range of Serbâl. These lines show the area of greatest relief for the peninsula, nearly equidistant from each of its embracing gulfs, and also from its northern base, the range of Et-Tîh, and its southern apex, the Râs Mohammed.

The vegetation of the peninsula is most copious at El-Wady, near Tûr, on the coast of the Gulf of Suez, in Wady Feirân, the two oases of its waste, and "in the nucleus of springs in the Gebel Mousa" (Stanley, p. 19). As regards its fauna, Seetzen (iii, 20) mentions the following animals as found at Er-Ramleh, near Sinai: the

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The Mountains of Sinai. (From a model constructed after the Ordnance Survey.)

wild goat, the wubber, hyena, fox, hare, gazelle, panther (rare), field-mouse (el-jurdy, like a jerboa), and a lizard called el-dsob, which is eaten. See WILDERNESS OF THE WANDERING.

It is a remarkable fact that Sinai never became a place of Jewish pilgrimage. Elijah went there, but it was at the command of God, and to escape the vengeance of Jezebel. It has been thought possible that Paul may have visited Sinai (Gal. i, 17) and been familiar with the name *Hajar* as given commonly to it, signifying "a rock" (Ewald, *Sendschreiben*, p. 493). At a very early period, however, in the Christian æra, Sinai began to be an object of reverence. It appears that refugees from persecution in Egypt first sought an asylum amid the mountains. Anchorets consequently flocked to it, and convents were at length founded. The poor monks had hard fare, and were exposed during a long course of ages to persecutions and fearful massacres at the hands of the wild nomads. In the early part of the 6th century the emperor Justinian caused a church to be erected, and a fortified convent to be built round it to protect the monks from the incursions of the Ishmaelites. It is the present Convent of St. Catherine. The number of resident monks is now usually about twenty-four, though in the 14th century it is said to have been as high as four hundred. They are ruled by a prior, but there is an archbishop who always resides at Constantinople, and is one of the four independent archbishops of the Greek Church. The library of the convent contains some 1500 printed books, and about 700 manuscripts. A few of the latter are of great antiquity and value. Among them Tischendorf discovered, in the year 1859, the celebrated *Codex Sinaiticus* (q. v.).

V. *Literature.*—Mount Sinai and its vicinity have been visited by hundreds of travellers in modern times, and multitudes of descriptions have been written, few of which, however, contain anything specially new. The best accounts are those of Robinson, *Bibl. Res.* i, 88–144; Burckhardt, *Travels in Syria*, p. 541–590; *Biblioth. Sac.* May, 1849, p. 381–386; Stanley, *Sin. and Pal.* p. 3–77; Beamont, *Cairo to Sinai*, p. 58–85; Sandie, *Horeb and Jerusalem*, p. 154–224. The German writers—Ritter, *Pal. und Syr.* vol. i; Rüppell, *Reise;* Schubert, *Reise*, vol. ii; and Niebuhr, *Description de l'Arabie*—may be consulted with advantage; and full descriptions of the convent, with views, are given in Laborde's *Mount Sinai and Petra*, and in Bartlett's *Forty Days in the Desert.* The vicinity is minutely described in Porter's *Handbook for Palestine*, and in Bädeker's also. The results of the English Ordnance Survey—which, however, only extended over the western half of the peninsula—have been published in three noble volumes with two supplementary series of photographs (Lond. 1868–69), and a good abstract may be found in Palmer's *Desert of the Exodus* (Lond. and N. Y. 1872), and more briefly in his *Sinai from the Monuments* (Lond. 1878).

Sinai Codex, HEBREW. This MS., which contains the Pentateuch, contains many variations of the accents, as וישמע, *and he heard* (Exod. xviii, 1), has the accent *Gershaim*, but in Sinai it has *Rebia;* again, המדבר, *the desert* (ver. 5), has *Zakeph*, while in Sinai it has *Zakeph gadol.* As to the name of the codex, whether it is so called from the author or from the place where it was written is a matter of dispute. According to Levita it would be the name of a codex; Fürst (*Gesch.*

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der Karäer, i, 22, 138) thinks that this codex derives its name from Mount Sinai, while Joseph Eshoe, the expositor of the Masorah, says, on Exod. xviii, 1, "As to the remark Sinai has Rebia, know that the inventors of the vowel-points and accents were mostly from the spiritual heads and the sages of Tiberias. Now the name of one of these was Sinai, and he differed from the Masorah, which remarks that ויישמע has Gershaim, and said that it has the accent Rebia." From this it will be seen that this great Masoretic authority does not take סיני as *Codex Sinaiticus*, but regards it as a proper name of one of the inventors of the vowel-points and accents. Delitzsch (in his Hebrew translation of Paul's Epistle to the Romans, p. 41, 121) thinks that the name ספר סיני, *Sinai Codex*, refers rather to the place where it was written or found. See Strack. *Prolegomena Critica in Vet. Test. Hebraicum* (Lips. 1873), p. 23 sq.; Levita, *Massoreth ha-Massoreth* (ed. Ginsburg), p. 259; Hottinger, *Thes. Philologicus* (3d ed.), p. 107; Eichhorn, *Einleitung in das alte Test.* i, 375; Tychsen, *Tentamen de Variis Codd. Hebr.* p. 215. (B. P.)

Sinaitic Inscriptions is the name usually given to certain singular marks cut or rather scratched on the rocks of the Sinaitic peninsula, which have in all ages given rise to great curiosity and many queries. Diodorus Siculus states that in his time there was an oasis in the wilderness of Sinai containing a sacred shrine, to which the inhabitants of the surrounding country were accustomed to make pilgrimages every five years. There was a stone altar at the spot *with an inscription in ancient unknown characters*. This appears to be the first mention of the now famous Sinaitic inscriptions. The oasis was probably Feirân, though some think it was the village of Tûr, on the coast of the Red Sea. The quinquennial festival is mentioned by Strabo. But the first description of the inscriptions is given (about A.D. 535) by Cosmas, who supposed them to be the work of the Israelites. They are also referred to by several early travellers, as Neitzschitz and Monconys. Pococke and Niebuhr attempted to copy them, but with little success; Seetzen and Burckhardt were more accurate in their transcripts. In the *Transactions of the Royal Society of Literature* (1832, iii, 1), 177 of them are carefully engraved; nine of these are Greek, and one is Latin; the rest are of that peculiar character which recent palæographists, as Beer, have denominated Nabathæan. They are accompanied, wherever they occur, by rude figures of men with shields, swords, bows, and arrows; of camels and horses, of goats and ibexes with horns wondrously exaggerated; of antelopes pursued by greyhounds; of lizards and tortoises, besides a number of nondescripts which will puzzle the zoologist. They are met with in almost every part of the mountainous region of the peninsula, in groups and singly. They have been seen in wadies Sidry, Maghârah, and Feirân; in wadies Humr and Birah, on the northern route to Sinai; on and around Mount Serbâl; in Wady Leja at Sinai; on the plateau between wadies Seyâl and El-Ain, on the route to Akabah; at Petra, and on the southern border of Palestine. They occur, however, in greatest numbers in Wady Mokatteb.

The inscriptions are in general very short, consisting of one or two brief lines; the letters are from two to three inches long, rudely cut with a sharp-pointed instrument. The surface of the rock is generally soft, so that with a pocket-knife one could cut a shallow inscription in a few minutes. A few, however, are more deeply and regularly formed. Though Lepsius discovered some of the Sinaitic characters engraved over older Greek names, yet the Greek inscriptions are generally of a much more modern date than the others, judging from their appearance. Some of them have crosses attached; but these are not in all cases of Christian origin. The very same figures are found on Egyptian obelisks. Their position on the face of the cliffs is generally so low that a man could reach them. Some are higher, and would require a ladder, or at least an expert climber. None are so high as to suggest the necessity for ropes or scaffolding.

Prof. Beer, of Leipsic, has examined them with great care and constructed an alphabet. The results of the researches of this distinguished scholar are as follows: 1. The alphabet is independent; some of the letters are unique, others like the Palmyrene, Estrangelo, and Cufic. They are written from left to right. 2. The contents of the inscriptions, so far as examined, consist only of proper names preceded by some such words as שלם, "peace," דכיר, "in memory," and ברוך, "blessed." The word כהן, "priest," is sometimes found after them. The names are those common in Arabic; not one Jewish or Christian name has yet been found. 3. The language is supposed to be the Nabathæan, spoken by the inhabitants of Arabia Petræa. 4. The writers were pilgrims. The great number around Serbâl leads to the supposition that it was once a holy place. That some of the writers were Christian is evident from the crosses. 5. The age of the inscriptions he supposes to be not earlier than the 4th century. Had they been later, some tradition respecting them would probably have existed in the time of Cosmas.

Prof. Tuch, of Leipsic, while agreeing with Beer in his alphabet and translations, differs from him in regard to the history of the inscriptions. He says the language is Arabic; the authors of them were ancient inhabitants of these mountains, in religion heathens. Pilgrimages were the occasions of the inscriptions. Their date he fixes not later than the 2d century B.C.

Dean Stanley, in his careful résumé, states that there is a great difference of age manifested both in the pictures and letters; that they are intermixed with Greek, Arabic, and even one or two Latin words, apparently of the same date; that crosses are very numerous, and of such form as to show their Christian origin. He concludes that they are, for the most part, the work of Christian pilgrims.

It will be seen from the above statements that these singular inscriptions chiefly occur in the wadies, and on the roads leading to particular spots, such as mounts Sinai and Serbâl, and the Deir at Petra. They seem to have been the work of idle loiterers, rude in their

Sinaitic Inscriptions in Wady Mokatteb.

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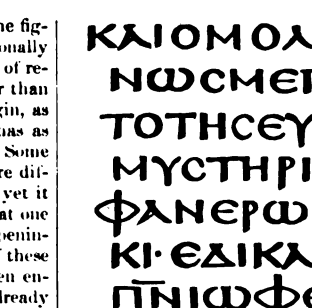
ideas of art, and ruder still in their morals; for the figures of animals are generally ludicrous, and occasionally obscene. Many of the inscriptions are evidently of remote antiquity, while others are plainly not older than our own æra. That they are of Israelitish origin, as Mr. Forster maintains, no satisfactory evidence has as yet been produced. The letters are not Hebrew. Some of them resemble Phœnician characters, others are different from those of any known language. And yet it would seem they were the symbols of a language at one period universally known throughout the whole peninsula. It does seem strange that all knowledge of these characters and the people who used them has been entirely lost, and it seems stranger still that it was already lost in the 4th century. The researches of the greatest scholars of our age have been unable to solve the mystery of these inscriptions, or afford any satisfactory clue to their origin, authors, and object (Porter, *Handbook for Palest.* p. 17).

Prof. Palmer has carefully investigated these inscriptions in the *Ordnance Survey of Sinai*, and his conclusions are thus summarily expressed: "They are mere scratches on the rock, the work of idle loungers, consisting, for the most part, of mere names interspersed with rude figures of men and animals. In a philological point of view they do possess a certain interest, but otherwise they are as worthless and unimportant as the Arab, Greek, and European *graffiti* with which they are interspersed. The language employed is Aramæan, the Shemitic dialect which in the earlier centuries of our æra held throughout the East the place now occupied by the modern Arabic, and the character differs little from the Nabathæan alphabet used in the inscriptions of Idumæa and Central Syria" (*Desert of the Exodus*, p. 160). See, in addition to the above, and travellers in the region, Beer, *Inscriptiones ad Montem Sinai*, etc. (Lips. 1840); Lenormant, *L'Origine Chrétienne des Inscr. Sin.* (Paris, 1856); Schulmann, *Ueber sinait. Inschriften* (Wilna, 1856); Ebers, *Durch Gosen und Sinai* (Leips. 1872); Sharpe, *Heb. Inscriptions between Egypt and Sinai* (Lond. 1875); *Jour. Sac. Lit.* July, 1853; *Ch. of Engl. Review*, April, 1857. See INSCRIPTIONS.

Sinaitic Manuscript (*Codex Sinaiticus*, designated as ℵ), a MS. of the Septuagint and Greek New Test., brought from the Convent of St. Catherine, on Mount Sinai, by Tischendorf in 1859. It consists of 345 leaves and a half, 199 in the Old Test. and 147 in the New Test. The *Codex Sinaiticus* contains the following portions of the Old Test. and Apocrypha in the order here given: 1 Chron. ix, 27–xi, 22; Tobit ii, 2 to the end; Judith i, 1–xi. 13; xiii, 9–xvi; 1 Macc.; 4 Macc.; Isaiah; Jer. i, 1–x, 25; Joel; Obadiah; Jonah; Nahum; Habakkuk; Zephaniah; Haggai; Zechariah; Malachi; Psalms; Proverbs; Ecclesiastes; Canticles; Wisdom of Solomon; Ecclesiasticus; Job. Of the missing portions the following are supplied by the *Codex Friderico-Augustanus*, and the fragments afterwards published by Tischendorf, which were originally parts of the Sinaitic MS.: a few verses of Gen. xxiii, xxiv, and of Numb. v–vii; also 1 Chron. xi, 22–xix, 17; Ezra ix, 9 to the end; Nehemiah; Esther; Tobit i, 1–ii, 2; Jer. x, 25 to the end; Lam. i, 1–iii, 20. This codex contains the entire New Test., together with the epistle of Barnabas and parts of the Shepherd of Hermas. There are *four* columns in each page. The character of the letters, the inscriptions and subscriptions to different books, the absence of the Ammonian sections and Eusebian canons, the nature of the readings, and other peculiarities, agree in a remarkable manner with B, or the Vatican. Tischendorf supposes that it is somewhat older than B, belonging to the 4th century. Probably it is of the 6th century, though made from a text older than that of B. The copyist, writing perhaps from dictation, has made many blunders. The value of this acquisition to the critical apparatus of the Bible can hardly be overestimated. In Tischendorf's *Notitia Editionis Codicis Bibliorum Sinaitici*, etc. (Lips. 1860, sm. fol.), the indefatigable critic has given nine pages entire from the New Test., eight from the Old Test., and one from the epistle of Barnabas and the Shepherd of Hermas (p. 22 sq.). He has also furnished upwards of six hundred readings from all the books of the New Test. (p. 14 sq.). A fac-simile is given above. Tischendorf has likewise printed a brief *Notitia Codicis* to accompany the seventh edition of his Greek Test. of the same size. It may be remarked that the *Codex Sinaiticus* agrees with B in omitting the last twelve verses of Mark's gospel; that it has ος εφανερωθη, not θεος; that it omits the passage respecting the woman taken in adultery (John vii, 53–viii, 11); agrees with B in omitting εν εφεσω in Ephes. i, 1 (*a prima manu*); wants the doxology in Matt. vi, 13, as do B D Z; agrees with B in reading την εκκλησιαν του Θεου (Acts xx, 28); with B C D** in having ουδενος λογου ποιουμαι την ψυχην τιμιαν εμαυτω (ver. 24), and has μονογενης Θεος with B C L in John i, 18—a reading undoubtedly wrong. The MS. has been published at St. Petersburg in fac-simile (4 vols. fol.), the edition being limited to 300 copies. In 1863 the New-Test. part was published in ordinary type at Leipsic, 4to, with columns the same as the original, and in 1865 Tischendorf issued a new edition in 8vo. Scrivener has also printed its readings in a small vol. (1863), and Hansell has added them to his edition of the New Test. (1864).—Kitto. See *Amer. Theol. Rev.* April, 1861; *Princeton Rev.* Jan. 1861; *Lond.* (Wesl.) *Rev.* Oct. 1863; *Brit. Quar. Rev.* Oct. 1863; *Stud. u. Krit.* 1864, iii; *Zeitschr. f. wissensch. Theologie*, iv, 1864. See MANUSCRIPTS, BIBLICAL.



Specimen of the *Codex Sinaiticus* (containing 1 Tim. iii, 16: και ομολογουμε νως μεγα εστιν | το της ευσεβειας | μυστηριον ος ε φανερωθη εν σαρκι· εδικαιωθη εν | πνι ωφθη αγγελοις | εκηρυχθη εν εθνεσιν επιστευθη εν κοσμω· | ανελημφθη εν | δοξη).

Sincerity (from *sincerus*, "without wax;" honey separated from the wax, perfectly pure). In Scripture *sincere* (ἄδολος, εἰλικρινής) signifies pure, without mixture. Sincerity is opposed to double-mindedness, or deceit, when the sentiments of the heart are contrary to the language of the lips. Paul (Phil. i, 10) would have the Philippians to be pure, their behavior innocent, free from offence, "that ye may be sincere and without offence till the day of Christ." Peter (2 Epist. iii, 1) exhorts the pure, sincere mind of the faithful. Paul speaks (1 Cor. v, 8) of sincerity and truth, or of purity and truth, in opposition to the leavened bread of iniquity. He reproaches the false apostles with not preaching Jesus Christ sincerely, purely, with upright and disinterested sentiments (Phil. i, 15). The reader is referred to a discussion of this subject by Gurnall, *Christian Armor*, ii, 121–148.

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Sinclair, John, a minister of the Methodist Episcopal Church, was born in Loudon County, Va., April 9, 1793. In his twenty-first year, while residing in Lexington, Ky., he professed conversion and joined the Church. He was received on trial in the Kentucky Conference in September, 1824, but was transferred to the Illinois Conference in 1830. Here he labored as pastor and presiding elder until 1844, when he was superannuated. This relation he sustained until 1846, when he again became effective, serving as presiding elder eight years and pastor two. He again took a superannuated relation in 1857, and made his home in Evanston until his death, in 1860 or 1861. He was delegate to the General Conference of 1844. See *Minutes of Annual Conferences*, 1861, p. 206.

Sind, a fabulous hero of the Oriental mythology, who is said to have migrated with his brother Hind to India, and to have there founded several empires.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sindhee Version. Sindhee is a dialect spoken by the inhabitants of Sinde, an extensive country of Western India, and attached since 1839 to the Bombay presidency. As early as 1815 a translation of the Scriptures was commenced by the Serampore missionaries, but it was not till 1825 that the Gospel of Matthew was committed to press. A translation of the same gospel was also made by Capt. G. Stack, and an edition of 500 copies printed by the Bombay auxiliary of the British and Foreign Bible Society. In 1859 an edition of 580 copies of John's Gospel issued from the same source, having been executed under the care of Rev. A. Burn: 280 copies of this edition were printed in the Arabic character, and 300 copies in the Gurmukhi. In 1860 the book of Genesis, in the Arabic character, was printed, together with 600 copies of the Gospel of John, while the printing of the Acts of the Apostles was commenced by the Rev. Mr. Sheldon. According to the report of 1878 of the British and Foreign Bible Society, besides Genesis, the four Gospels and the Acts are the only parts printed, and all copies distributed amounted to 44,734. See *The Bible of Every Land*, and the *Annual Reports* of the British and Foreign Bible Society. (B. P.)

Sindhû, in Hindû mythology, one of the companions of Ganga, and, like the latter, a river.

Sindon (literally a *cotton cloth*), a word having several ecclesiastical meanings: 1. A napkin; 2. A cloth for holding and enclosing the bread offered for the holy eucharist in the Eastern church; 3. A term sometimes applied to the communion-cloth which the faithful, in certain parts of the Church, hold before them when partaking of the sacrament; 4. In the Liturgy of the Church of Milan this term is applied to the linen cloth which covers the altar-slab.—Lee, *Gloss. of Liturgical Terms*, s. v.

Sindonary. See Sindon.

Sindri, an abode in Gimle—the Scandinavian heaven—which is constructed entirely of gold.

Sindur, in Norse mythology, was one of the nine giant-virgins who together became the mothers of Heimdal by Odin.

Sinecure (*sine cura*, "without care," i. e. of souls), in ecclesiastical usage, may be either—1. A benefice of pecuniary value, a rectory, or vicarage, in which there is neither church nor population; 2. A benefice in which the rector receives the tithes, though the cure of souls, legally and ecclesiastically, belongs to some clerk; or 3. A benefice in which there are both rector and vicar, in which case the duty commonly rests with the vicar, and the rectory is called a sinecure; but no church in which there is but one incumbent is properly a sinecure. A church may be down, or the parish become destitute of parishioners; but still there is not a sinecure, for the incumbent is under an obligation of performing divine service if the church should be rebuilt or the parish become inhabited.—Lee, *Gloss. of Liturgical Terms*, s. v.

Sinecurist, one who holds a sinecure or is an advocate for sinecures (q. v.).

Siner, in Norse mythology, was one of the twelve famous asa-horses employed by the gods when they rode to the place of judgment by the fountain of Urdar.

Sinew (once for עֹרֶק, *a gnawer*, i. e. *pain* [Job xxx, 17]; elsewhere גִּיד; *gid*) occurs especially in the phrase גִּיד הַנָּשֶׁה, *gid han-nasheh*, "the sinew that shrank" (Gen. xxxii, 33), i. e. the *nervus ischiadicus*, or thigh-cord (Gesenius, *Thesaur.* p. 921). Josephus renders it the *broad nerve* (νεῦρον πλατύ, *Ant.* i, 10, 2), being that which is on the thigh (עַל עֵם הַיָּרֵךְ), extending from the knee upwards, and in fact but a continuation of that along the shin (Rosenmüller, *Hand. d. Anatomie*, 6th ed. p. 519). Many understand by it the hamstring, or *tendo Achillis*; but this is no proper nerve nor muscle. Modern Jews, in general, regard this part, even of clean animals, to be inedible, although the Mosaic law contains no prohibition on the subject. For the Talmudic prescription see the Mishna (*Cholin*, vii). The rabbins mostly understand the sinews of the hips to be intended (see Philippson, *ad loc.*).—Winer, ii, 484.

Sinfioetli, in Norse mythology, was a son of Sigmund by his sister Signy (q. v.). The latter had, without being recognised, submitted herself to the embraces of her brother in order that she might obtain a son in whose veins should flow the unmixed blood of Wolsung's race. That son was intended to become the avenger of her father's murder, and he justified his mother's expectations by the utmost boldness and fearlessness.—Vollmer, *Wörterb. d. Mythol.* s. v.

Singer (properly שִׁר, *shâr*, or some other form of שִׁיר, *to sing*; occasionally of זָמַר, to *play* an accompaniment; but the "chief singer" is styled מְנַצֵּחַ, *menatstseach*, the *præcentor* of the Levitical orchestra). Singing was always natural to the Hebrews, and formed part of the Levitical worship (see Schmid, *De Cantoribus Eccl. V. et N. T.* [Helmst. 1708]). See Hymn; Music.

SINGERS, in Christian Worship, one of the subordinate orders of the clergy in the early Church, which seems to have taken its rise about the beginning of the 4th century. Mention is made of them by the Council of Laodicea; and the reason assigned for instituting them seems to have been to regulate and encourage the ancient psalmody of the Church. They were afterwards called canonical or registered singers. They were also called ὑποβολεῖς, monitors, or suggesters, from their office, which was to act as precentors of the people. Their ordination required no imposition of hands, nor solemn consecration, and might be conferred by a presbyter using this form of words: "See that thou believe in thy heart what thou singest with thy mouth, and approve in thy works what thou believest in thy heart." Their station in the church was in the *ambo*, or reading-desk. See Bingham, *Christ. Antiq.* iii, 7; viii, 5. See Singing.

Singhalese Religion. See Buddhism.

Singhalese Version. This version—intended for the inhabitants of the southern part of Ceylon, from Batticaloa on the east to the river Chilaw on the west, and for those of the interior—was first made when Ceylon was in the possession of the Dutch. In 1737 the Dutch governor, Van Imhoff, established a printing-press at Colombo, with the view of disseminating Christian knowledge among the natives. In 1739 an edition of the four gospels in Singhalese was completed at this press, under the care of the Rev. J. P. Wetzel, a minister at Colombo. The translation was prepared from the original Greek by the Rev. W. Konym, and was published under the title *Het Heylige Evangelium onses Heeren en Zaligmakers Jesu Christi na de Beschryvinge van de Marmen Gods en H. Evangelisten Mattheus, Marcus, Lucas, en Johannes, uyt het Oorspronkelyke Gricks*

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in de Singaleese Tale Overgebracht, etc. A revised and corrected edition was published in 1780 by the Revs. Fybrands and Philipsz, who also superintended an edition of the Acts printed in 1771, and published under the title *De Handelingen der Apostelen Beschreven door den Evangelist Lucas*. For this part of the New Test. two learned Singhalese natives were engaged, who prosecuted their translation under the direction of the Rev. S. Cat. In 1776 the whole New Test. was issued, while of the Old Test. only some parts were published. When, in 1812, the Colombo Auxiliary Bible Society was formed, one of the first measures adopted by the society was the examination of the Singhalese version of the New Test. It was found that a thorough revision or a new translation was deemed indispensable. The work of revision progressed but slowly; and it was not till 1817 that the revised New Test. left the Colombo press. Six years later the Old Test. was printed. In the meantime, the Rev. Mr. Lambrick, of the Church Mission at Cotta, a village near Colombo, had undertaken another translation of the Singhalese Scriptures, which was completed in 1834 at the expense of the Church Missionary Society. This version, which is generally distinguished as the "Cotta Version," differs from the one set forth by the Colombo Bible Society in the following particulars: "1. All the honorific terminations—that is, peculiar terminations of the verbs, nouns, and pronouns indicative of respect—used in books in the high Singhalese dialect are omitted in the Cotta version. 2. Those terminations of nouns, etc., in common use in the colloquial dialect are adopted. 3. One pronoun for the second person singular (there are twelve others in use in Singhalese books) is uniformly used throughout the Cotta version, whoever may be the person spoken to, human or divine. 4. Words in common use are invariably substituted for learned ones." As both versions had their merits, yet the missionaries of various denominations engaged in Ceylon came to the conclusion that one version should be for common use; and a revision committee was appointed in 1853 to prepare a new translation. In 1857 the revision of the New Test. was completed; but when that of the Old Test. will be completed it is difficult to say. Meanwhile it has been found necessary to print more than one edition of the Old Test. according to the previously existing versions. See Le Long-Masch, *Bibliotheca Sacra* (Halæ, 1778), II, i, 210 sq.; *The Bible of Every Land*, p. 147 sq.; the *Annual Reports* of the British and Foreign Bible Society, 1857 sq. (B. P.)

Singing, an ordinance of divine worship, in which we express our joy in God, and gratitude for his mercies. It has always been a branch both of natural and revealed religion in all ages and periods of time. It was a part of the worship of the heathen. It was practiced by the people of God before the giving of the law of Moses (Exod. xv); also under the ceremonial law. Under the Gospel dispensation, it is particularly enjoined (Col. iii, 16; Eph. v, 19). It was practiced by Christ and his apostles (Matt. xxvi, 30), and in the earliest times of Christianity. The praises of God may be sung privately in the family, but chiefly in the house of God; and should be attended to with reverence, sincerity, joy, gratitude, and with the understanding (1 Cor. xiv, 15).

From the apostolic age singing was always a part of divine service, in which the whole body of the Church joined together; and it was the decay of this practice that first brought the order of singers into the Church. The Council of Laodicea (canon 15) prohibited singing by the congregation; but this was a temporary provision, designed only to restore and revive the ancient psalmody. We find that in after-ages the people enjoyed their ancient privilege of singing all together.

Among the Anti-Pædobaptists, during the early part of their existence, psalmody was generally excluded as a human ordinance; but some congregations having adopted it about the beginning of the 18th century, a violent controversy was excited. About the middle of the century, however, the praises of God were sung in every Anti-Pædobaptist church.

It was customary, early in the present century, for the precentor in the Church of Scotland to read the psalm line by line as it was sung. When the practice of continuous singing was introduced, it was a source of great and numerous congregational disturbances, and it was popularly stigmatized as an innovation. As to the use of instrumental music as an accompaniment to singing, see CHOIR; MUSIC; SINGER.

Singing-cakes, a name given formerly among Romanists to the consecrated wafers used in private masses.

Singing-schools were established for the instruction of the order of singers as early as the 6th century, and became common in various parts of Europe, particularly in France and Germany. These schools were very much patronized by Gregory the Great, under whom they gained great celebrity. From them originated the famous *Gregorian Chant* (q. v.), a plain system of Church music. The prior, or principal, of these schools was a man of great consideration and influence. The name of this officer at Rome was *archicantor ecclesiæ Romanæ*, and, like that of *prelatus cantor* in their chapters and collegiate churches, it was a highly respectable and lucrative office.—Coleman, *Christian Antiquities*.

Single Combat has always been, among semi-civilized nations, a favorite resort to decide a dispute without the effusion of much blood. Classical history abounds with instances. The Bible also gives a few noteworthy cases, of which the contest between David (q. v.) and Goliath is the most remarkable. Similar customs still prevail among the Arabs (Burckhardt, *Notes on the Bedouin*, p. 174). The practice has in modern times degenerated into that of *dueling*. See the monographs on the subject cited by Volbeding, *Index Programmatum*, p. 160.

Single Eye is a phrase used in the A. V. (Matt. vi, 29; Luke xi, 34) for ὀφθαλμὸς ἁπλοῦς, an *unclouded* vision, rather than a single aim. See the commentators *ad loc.*, and the monographs of Zorn in the *Miscell. Duisb.* ii, 240; and Sommel (Lond. and Goth. 1787).

Singlin, ANTOINE, a French theologian, was born at Paris early in the 17th century, and by the advice of Vincent de Paul embraced the monastic life at the age of twenty-two. After learning Latin in the College de Paris, he entered the Hôpital de Pitié to teach the catechism to children. Later he attached himself to the abbé of St. Cyran, who induced him to become a priest, and procured him a nomination as confessor to the Port-Royal recluses, to which duty he joined that of superior of two of their houses. His timidity at length caused him to seek a retreat with Madame de Longueville, where he died, April 17, 1664. He was possessed of moderate learning, but sound sense, and a good knowledge of the Scriptures and the fathers—qualities which he showed in his *Instructions Chrétiennes* (Paris, 1671–73, and later), being a collection of his sermons, which are highly spoken of. He is also the author of several letters in the *Nouveaux Mémoires de Port-Royal*. See his *Life* prefixed to Goujet's edition of the former work. —Hoefer, *Nour. Biog. Générale*, s. v.

Singular, a word used by old writers in the sense of *incomparable, matchless, of unequalled excellence*. The following examples are taken from king Edward VI's *Primer*: "Breathe into my heart by thy Holy Spirit this most precious and *singular* gift of faith, which worketh by charity, . . . that when thou shalt call me out of this careful life [a life full of cares], I may enjoy that thy most *singular* and last benefit, which is everlasting glory through Jesus Christ our Lord."—Staunton, *Dict. of the Church*, s. v.

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Si'nim (Heb. *Sinim'*, סִינִים, prob. of foreign etymology; Sept. Πέρσαι; Vulg. *australis*), a people whose country ("the land of Sinim") is noticed in Isa. xlix, 12 as being at the extremity of the known world, either in the south or east. The majority of the early interpreters adopted the former view, but the Sept., in giving *Persians*, favors the latter, and the weight of modern authority is thrown into the same scale, the name being identified by Gesenius, Hitzig, Knobel, and others with the classical *Sinæ*, the inhabitants of the southern part of *China*. No locality in the south equally commends itself to the judgment: Sin, the classical Pelusium, which Bochart (*Phaleg*, iv, 27) suggests, is too near, and Syene (Michaelis, *Spicil.* ii, 32) would have been given in its well-known Hebrew form. There is no *a priori* improbability in the name of the Sinæ being known to the inhabitants of Western Asia in the age of Isaiah; for though it is not mentioned by the Greek geographers until the age of Ptolemy, it is certain that an inland commercial route connected the extreme east with the west at a very early period, and that a traffic was maintained on the frontier of China between the Sinæ and the Scythians, in the manner still followed by the Chinese and the Russians at Kiachta. If any name for these Chinese traders travelled westward, it would probably be that of the Sinæ, whose town Thinæ (another form of the Sinæ) was one of the great emporiums in the western part of China, and is represented by the modern *Tsin* or *Tin*, in the province of *Shensi*. The Sinæ attained an independent position in Western China as early as the 8th century B.C., and in the 3d century B.C. established their sway under the dynasty of Tsin over the whole of the empire. The Rabbinical name of China, *Tsin*, as well as "China" itself, was derived from this dynasty (Gesenius, *Thesaur.* s. v.).—Smith. This ancient people were known to the Arabians by the name of *Sin*, and to the Syrians by that of *Tsini*; and a Hebrew writer may well have heard of them, especially if sojourning at Babylon, the metropolis, as it were, of all Asia. This name appears to have been given to the Chinese by other Asiatics; for the Chinese themselves, though not unacquainted with it, do not employ it, either adopting the names of the reigning dynasties, or ostentatiously assuming high-sounding titles, e. g. *Tchungkue*, "central empire." But when the name was thus given by other nations, and whence it was derived, is uncertain. The opinion of those writers is possibly correct who suppose that the name סִינִים, *Sinæes*, came from the fourth dynasty, called Tshin, which held the throne from B.C. 249 to 206 (Du Halde, *Descript. de la Chine*, i, 1, 306; A. Rémusat, *Nour. Mélanges Asiatiques*, ii, 334 sq.; Klaproth, *Journ. Asiat.* x, 53 sq.). A people called Tshinas are spoken of in the laws of Menu, and the name of this dynasty may have been known among foreign nations long before it acquired the sovereign power over all China.—Kitto. See the *Zeitschr. für wissensch. Theol.* 1863, vol. iv. See CHINA.

Sinir, in Norse mythology, was one of the asa-horses.

Sinis, two characters in Grecian mythology.

1. The son of Polypemon, Pemon, or Poseidon, by Sylea, who was surnamed Pityocampes (fir-bender), or Procrustes. He dwelt on the isthmus of Corinth as a robber, and destroyed the travellers who fell into his power by fastening them to the tops of two fir-trees which he had bent down, and which he then permitted to spring back to their upright condition. He was himself killed by Theseus in the same manner.

2. A son of Neptune and Anaxo, and brother to Cercyon. His mother dwelt in Trœzen. Theseus murdered her sons and defloured her daughters, in accordance with the custom of victors at that day.—Vollmer, *Wörterb. d. Mythol.* s. v.

Si'nite (Heb. collectively with the art. *has-Sini'*, הַסִּינִי, probably of local etymology; Sept. Ἀσιναῖος; Vulg. *Sinæus*), a tribe of Canaanites (Gen. x, 17; 1 Chron. i, 15) whose position is to be sought for in the northern part of the Lebanon district. Various localities in that district bear a certain amount of resemblance to the name, particularly *Sinna*, a mountain fortress mentioned by Strabo (xvi, 755); *Sinum* or *Sini*, the ruins of which existed in the time of Jerome (*Quæst. Gen.* loc. cit.); *Syn*, a village mentioned in the 15th century as near the River Arca (Gesenius, *Thesaur.* p. 948); and *Dunnieh*, a district near Tripoli (Robinson, *Researches*, ii, 494). The Targums of Onkelos and Jonathan give *Orthosia*, a town on the coast to the northeast of Tripolis.—Smith. See CANAANITE.

Sinlessness OF CHRIST. See CHRIST, SINLESSNESS OF.

Sinöë, in Greek mythology, was an Arcadian nymph who brought up the god Pan, and from whom he was named Sinoeis.

Sin-offering (חַטָּאת, *chattâth*; Sept. ἁμαρία, τὸ τῆς ἁμαρτίας, περὶ ἁμαρτίας; Vulg. *pro peccato*). The sin-offering among the Jews was the sacrifice in which the ideas of propitiation and of atonement for sin were most distinctly marked. It is first directly enjoined in Lev. iv, whereas in ch. i–iii the burnt-offering, meat-offering, and peace-offering are taken for granted, and the object of the law is to regulate, not to enjoin, the presentation of them to the Lord. Nor is the word *chattâth* applied to any sacrifice in ante-Mosaic times. Its technical use in Gen. iv, 7 is asserted, and supported by high authority. But the word here probably means (as in the Vulgate and the A. V.) "sin." The fact that it is never used in application to any other sacrifice in Genesis or Exodus alone makes the translation "sin-offering" here very improbable. It is therefore peculiarly a sacrifice of the law, agreeing with the clear definition of good and evil, and the stress laid on the "sinfulness of sin," which were the main objects of the law in itself. The idea of propitiation was, no doubt, latent in earlier sacrifices, but it was taught clearly and distinctly in the Levitical sin-offering. The ceremonial of the sin-offering is described in Lev. iv and vi. The animal—a young bullock for the priest or the congregation, a male kid or lamb for a ruler, a female kid or lamb for a private person, in all cases without blemish—was brought by the sacrificer to the altar of sacrifice; his hand was laid upon its head (with, as we learn from later Jewish authorities, a confession of sin, and a prayer that the victim might be its expiation); of the blood of the slain victim some was then sprinkled seven times before the veil of the sanctuary, some put on the horns of the altar of incense, and the rest poured at the foot of the altar of sacrifice. The fat (as the choicest part of the flesh) was then burned on the altar as a burnt-offering; the remainder of the body, if the sin-offering were that of the priest himself or of the whole congregation, was carried out of the camp or city to a "clean place" and there burned; but, if the offering were that of an individual, the flesh might be eaten by the priests alone in the holy place, as being "most holy."

The "trespass-offering" (אָשָׁם; πλημμελεια, τὸ τῆς πλημμελείας; *pro delicto*) is closely connected with the sin-offering in Leviticus, but at the same time clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacrifice, as, for example, in the cleansing of the leper (ch. xiv). The victim was in each case to be a ram. At the time of offering, in all cases of damage done to any holy thing, or to any man, restitution was made with the addition of a fifth part to the principal; the blood was sprinkled round about upon the altar, as in the burnt-offering, the fat burned, and the flesh disposed of as in the sin-offering. The distinction of ceremonial clearly indicates a difference in the idea of the two sacrifices. The nature of that difference is still a subject of great controversy. Look-

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ing first to the derivation of the two words, we find that חַטָּאת is derived from חָטָא, which is, properly, to "miss" a mark, or to "err" from a way, and, secondarily, to "sin," or to incur "penalty;" that אָשָׁם is derived from the root אָשַׁם, which is, properly, to "fail," having for its "primary idea *negligence*, especially in gait" (Gesenius). It is clear that, so far as derivation goes, there appears to be more of reference to general and actual sin in the former, to special cases of negligence in the latter. Turning next to the description, in the book of Leviticus, of the circumstances under which each should be offered, we find one important passage (Lev. v, 1–13) in which the sacrifice is called first a "trespass-offering" (ver. 6), and then a "sin-offering" (ver. 7, 9, 11, 12). But the nature of the victims in ver. 6 agrees with the ceremonial of the latter, not of the former; the application of the latter name is more emphatic and reiterated; and there is at ver. 14 a formal introduction of the law of the trespass-offering, exactly as of the law of the sin-offering in iv, 1. It is therefore safe to conclude that the word אָשָׁם is not here used in its technical sense, and that the passage is to be referred to the sin-offering only. See TRESPASS-OFFERING.

We find, then, that the sin-offerings were—

A. REGULAR.

(1.) *For the whole people*, at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles (Numb. xxviii, 15–xxix, 38); besides the solemn offering of the two goats on the Great Day of Atonement (Lev. xvi).

(2.) *For the priests and Levites* at their consecration (Exod. xxix, 10–14, 36); besides the yearly sin-offering (a bullock) for the high-priest on the Great Day of Atonement (Lev. xvi).

(3.) To these may be added the sacrifice of the red heifer (conducted with the ceremonial of a sin-offering), from the ashes of which was made the "water of separation," used in certain cases of ceremonial pollution (Numb. xix).

B. SPECIAL.

(1.) *For any sin of "ignorance"* against the commandment of the Lord, on the part of priest, people, ruler, or private man (Lev. iv).

(2.) *For refusal to bear witness* under adjuration (Lev. v, 1).

(3.) *For ceremonial defilement* not wilfully contracted (Lev. v, 2, 3), under which may be classed the offerings at the purification of women (xii, 6–8), at the cleansing of leprosy (xiv, 19, 31) or the uncleanness of men or women (xv, 15, 30), on the defilement of a Nazarite (Numb. vi, 6–11) or the expiration of his vow (ver. 16).

(4.) *For the breach of a rash oath*, the keeping of which would involve sin (Lev. v, 4).

The trespass-offerings, on the other hand, were always special, as—

(1.) *For sacrilege "in ignorance,"* with compensation for the harm done, and the gift of a fifth part of the value, besides, to the priest (Lev. v, 15, 16).

(2.) *For ignorant transgression* against some definite prohibition of the law (Lev. v, 17–19).

(3.) *For fraud, suppression of the truth, or perjury* against man, with compensation, and with the addition of a fifth part of the value of the property in question to the person wronged (Lev. vi, 1–6).

(4.) *For rape of a betrothed slave* (Lev. xix, 20, 21).

(5.) *At the purification of the leper* (Lev. xiv, 12), and the *polluted Nazarite* (Numb. vi, 12), offered with the sin-offering.

From this enumeration it will be clear that the two classes of sacrifices, although distinct, touch closely upon each other, as especially in *B* (1.) of the sin-offering, and (2.) of the trespass-offering. It is also evident that the sin-offering was the only regular and general recognition of sin in the abstract, and accordingly was far more solemn and symbolical in its ceremonial; the trespass-offering was confined to special cases, most of which related to the doing of some material damage, either to the holy things or to man, except in (5.), where the trespass-offering is united with the sin-offering. Josephus (*Ant.* iii, 9, 3) declares that the sin-offering is presented by those "who fall into sin in ignorance" (κατ' ἀγνοιαν), and the trespass-offering by "one who has sinned and is conscious of his sin, but has no one to convict him thereof." From this it may be inferred (as by Winer and others) that the former was used in cases of known sin against some definite law, the latter in the case of secret sin, unknown, or, if known, not liable to judicial cognizance. Other opinions have been entertained, widely different from, and even opposed to, one another. The opinions which suppose one offering due for sins of omission, and the other for sins of commission, have no foundation in the language of the law. Others, with more plausibility, refer the sin-offering to sins of pure ignorance, the trespass-offering to those of a more sinful and deliberate character; but this does not agree with Lev. v, 17–19, and is contradicted by the solemn contrast between sins of ignorance, which might be atoned for, and "sins of presumption," against which death without mercy is denounced in Numb. xv, 30. A third opinion supposes the sin-offering to refer to sins for which no material and earthly atonement could be made, the trespass-offering to those for which material compensation was possible. This theory has something to support it in the fact that in some cases (see Lev. v, 15, 16; vi, 1–6) compensation was prescribed as accessory to the sacrifice. Others seek more recondite distinctions, supposing, e. g., that the sin-offering had for its object the cleansing of the sanctuary or the commonwealth, and the trespass-offering the cleansing of the individual; or that the former referred to the effect of sin upon the soul itself, the latter to the effect of sin as the breach of an external law. Without attempting to decide so difficult and so controverted a question, we may draw the following conclusions:

First, that the sin-offering was far the more solemn and comprehensive of the two sacrifices.

Secondly, that the sin-offering looked more to the guilt of the sin done, irrespective of its consequences, while the trespass-offering looked to the evil consequences of sin, either against the service of God or against man, and to the duty of atonement, as far as atonement was possible. Hence the two might with propriety be offered together.

Thirdly, that in the sin-offering especially we find symbolized the acknowledgment of sinfulness as inherent in man, and of the need of expiation by sacrifice to renew the broken covenant between man and God.

There is one other question of some interest, as to the nature of the sins for which either sacrifice could be offered. It is seen at once that in the law of Leviticus most of them, which are not purely ceremonial, are called sins of "ignorance" (see Heb. ix, 7); and in Numb. xv, 30 it is expressly said that while such sins can be atoned for by offerings, "the soul that doeth aught *presumptuously*" (Heb. *with a high hand*) "shall be cut off from among his people. . . . His iniquity shall be upon him" (comp. Heb. x, 26). But there are sufficient indications that the sins here called "of ignorance" are more strictly those of "negligence" or "frailty," repented of by the unpunished offender, as opposed to those of deliberate and unrepentant sin. The Hebrew word itself and its derivations are so used in Psa. cxix, 67 (Sept. ἐπλημμέλησα); 1 Sam. xxvi, 21 (ἠγνόηκα); Psa. xix, 13 (παραπτώματα); Job xix, 4 (πλάνος). The words ἀγνόημα and ἄγνοια have a corresponding extent of meaning in the New Test.; as when in Acts iii, 17, the Jews, in their crucifixion of our Lord, are said to have acted ignorantly (κατ' ἀγνοιαν); and in Eph. iv, 18; 1 Pet. i, 14 the vices of heathenism, done against the light of conscience, are still referred to ἄγνοια. The use of the word (like that of ἀγνωμονεῖν in classical Greek) is found in all languages, and depends on the idea that goodness is man's true wisdom, and that sin is the failing to recognise this truth. If from the word we turn to the sins actually referred to in Lev. iv, v, we find some which certainly are not sins of pure ignorance; they are, indeed, few out of the whole range of sinfulness, but they are real sins. The later Jews (see Outram, *De Sacrificiis*) limited the application of the sin-offering to negative sins, sins in ignorance, and sins in action, not in thought, evidently conceiving it to apply to actual sins, but to sins of a secondary order.

In considering this subject it must be remembered that the sacrifices of the law had a temporal as well as a spiritual significance and effect. They restored an

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offender to his place in the commonwealth of Israel; they were, therefore, an atonement to the King of Israel for the infringement of his law. It is clear that this must have limited the extent of their legal application: for there are crimes for which the interest and very existence of a society demand that there should be no pardon. But so far as the sacrifices had a spiritual and typical meaning, so far as they were sought by a repentant spirit as a sign and means of reconcilement with God, it can hardly be doubted that they had a wider scope and a real spiritual effect, so long as their typical character remained. See SACRIFICE.

For the more solemn sin-offerings, see DAY OF ATONEMENT; LEPROSY, etc.—Smith.

Sinold, PHILIP BALTHASAR, a German jurist, was born near Giessen, May 5, 1657, studied at Jena, and died at Laubach, March 6, 1742. He wrote many devotional books under the assumed name Ludwig Ernst von Faramund and Amadeus Kreuzberg. His *Gottselige Betrachtungen auf alle Tage des ganzen Jahres* has been edited anew by Rev. C. J. Heinersdorf, with a preface of Dr. Ahlfeld (Halle, 1856). He also composed about seventy-two hymns, one of which, *Lebst du in mir, o wahres Leben*, has been translated into English, "If Thou, True Life, wilt in me live," by Miss Winkworth, in *Lyra German.* i, 19. See Wezel, *Hymnop.* iv, 87, 91; Neubaur, *Nachrichten* (Züllichau, 1743), p. 1119 sq.; Jöcher, *Allgem. Gelehrten-Lexikon*, s. v.: Koch, *Gesch. d. deutsch. Kirchenliedes*, v, 404 sq.; Knapp, *Evangel. Liederschatz*, p. 1345, s. v. (B. P.)

Sinon, in Grecian mythology, was a son of Æsimus or Sisyphus, grandson to Autolycus, and related to Odysseus, and was said to have permitted the Trojans to make him prisoner in order to persuade them to admit the wooden horse within their walls. He represented that it had been constructed in atonement for the robbery of the Palladium, and succeeded in obtaining its admission into Troy, after which he gave the preconcerted signal and opened the door in the horse through which the Greeks poured forth and took possession of the city.—Vollmer, *Wörterb. d. Mythol.* s. v.; Smith, *Dict. of Mythol.* s. v.

Sinōpē, in Grecian mythology, was a daughter of Asopus and Metope, or of Ares and Ægina or Parnassa. Apollo became enamoured of her beauty and carried her off from Bœotia to Paphlagonia, where she brought forth Syrus and gave her name to the town of Sinope.

Sinriod, in Norse mythology, was one of the four wives of king Hioward, who were accounted the most beautiful women on the earth. She became the mother of Hylming.

Sinsart, BENOIT, a French controversialist, was born at Sedan in 1696, and after having served as an engineer in Holland, embraced a monastic life in 1716, entering the congregation of the Benedictines at St. Vaune. He taught philosophy and theology at the abbey of Senones, passed into that of St. Gregory at Münster, and became abbot of the latter in 1745, where he died June 22, 1776. Sinsart was a well-educated, laborious man. He wrote several religious works, which are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

Sintenis, a name common to a number of German theologians, of whom we mention the following:

1. CHRISTIAN FRIEDRICH, was born at Zerbst in 1750, where he was appointed deacon in 1773. In 1791 he was made professor of theology and metaphysics, and died in 1820 as member of consistory and pastor of Trinity Church. He published, *Theologische Schriftagende für Prediger* (Leipsic, 1808):—*Elpizon, oder meine Fortdauer nach dem Tode* (Dantzic, 1792, 3 pts.), and a number of other books. See Von Schütz's biography of Sintenis (Zerbst, 1820); Winer, *Handbuch*, i, 290, 410, 413, 470, 477, 840; ii, 90, 138, 141, 227, 280, 353, 356, 366, 398, 779; *Theol. Universal-Lexikon*, s. v.; *Regensburger Conversations-Lexikon*, s. v.; Fürst, *Bibl. Judaica*, iii, 340.

2. JOHANN CHRISTIAN SIGISMUND, brother of Christian, was born at Zerbst in 1752. In 1785 he was appointed pastor at Dornburg in Anhalt; in 1794 he was called to Roslau; in 1798 he was appointed inspector of church and school, and died in 1829. He published, *Oeffentliche katechetische Prüfungen nebst Schlussreden* (Halle, 1803–6, 3 vols.). See the *Regensburger Conversations-Lexikon*, s. v.; Winer, *Handbuch*, ii, 269, 780; *Theol. Universal-Lexikon*, s. v.

3. KARL HEINRICH, brother of the above, was born in 1744 at Zerbst, and appointed in 1771 rector at Torgau. In 1783 he was called to Zittau, and died at Zerbst in 1816. He wrote, *Theophron* (Zerbst, 1800):—*Lehrbuch der moralischen Vernunftreligion* (Altenburg, 1802):—*Geron und Palämon* (Zerbst, 1803). See the *Regensburger Conversations-Lexikon*, s. v.; *Theol. Universal-Lexikon*, s. v.

4. WILHELM FRANZ, son of Johann Christian Sigismund, was born April 26, 1794, at Dornburg in Anhalt. He studied at Zerbst and Wittenberg. In 1824 he was called to Magdeburg as second preacher of the Church of the Holy Ghost, and in 1831 he was made *pastor primarius*. His rationalistic views brought him in conflict with his ecclesiastical superior. The consequence was that the rationalistic preachers organized a union of so-called *Friends of Light* in 1841. Sintenis died Jan. 29, 1859, having retired some years before from the ministry. He published a great many sermons and discourses, which are enumerated in Zuchold, *Bibliotheca Theologica*, ii, 1231 sq. See also *Theol. Universal-Lexikon*, s. v.; Kurtz, *Lehrbuch der Kirchengeschichte*, § 175, 1. (B. P.)

Sinto, Sintûism. See SHINTO.

Siofn or **Siofna,** in Norse mythology, was the goddess of youth, gracefulness, and the first motions of love. She excites love in the breasts of young men and maidens and disposes them to mutual affection; but she is not to be confounded with Freya, the proper goddess of love.—Vollmer, *Wörterb. d. Mythol.* s. v.

Si'on, MOUNT, the name of two hills in the Scriptures.

1. (Heb. *har Sion'*, הַר שִׂיאֹן; Samar. הר שיאון; Sept. *τὸ ὄρος τοῦ Σηών*; Vulg. *mons Sion.*) One of the various names of Mount Hermon which are fortunately preserved, all not improbably more ancient than "Hermon" (q. v.) itself. It occurs in Deut. iv. 48 only, and is interpreted by the lexicographers to mean "lofty." Fürst conjectures that these various appellations were the names of separate peaks or portions of the mountain. Some have supposed that Zion in Psa. cxxxiii, 3 is a variation of this Sion; but there is no warrant for this beyond the fact that so doing overcomes a difficulty of interpretation in that passage.

2. (*τὸ ὄρος Σιών.*) The Greek form of the Hebrew name Zion (Tsion), the famous Mount of the Temple (1 Macc. iv, 37, 60; v, 54; vi, 48, 62; vii, 33; x, 11; xiv, 27; Heb. xii, 22; Rev. xiv, 1). In the books of Maccabees the expression is always "Mount Sion." In the other Apocryphal books the name "Sion" is alone employed. The New Test. usually employs the simple form "Sion" (Matt. xxi, 5; John xii, 15; Rom. ix, 33; xi, 26; 1 Pet. ii, 6). Further, in the Maccabees the name unmistakably denotes the mount on which the Temple was built; on which the Mosque of the Aksa, with its attendant mosques of Omar and the Mogrebbins, now stands. The first of the passages just quoted is enough to decide this. If it can be established that Zion in the Old Test. means the same locality with Sion in the books of Maccabees, one of the greatest puzzles of Jerusalem topography will be solved.—Smith.

Sion, NUNS OF. These nuns belonged to the order of St. Bridget, and had their house at Sion, near Brentford, Middlesex. It was broken up by Henry VIII,

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reassembled by Mary, and finally dispersed under Elizabeth. Many of the nuns settled in Lisbon. In 1810 the house there was broken up, and many of its members sought a refuge in England, some of whom were living in 1825 in Staffordshire.—Eadie, *Eccles. Cyclop.* s. v.

Sionita. See GABRIEL SIONITA.

Sionites, a sect which arose in Norway in the first half of the 18th century. They called themselves Sionites, as professing to set forth the reign of the king of Sion, of whom they claimed to be children, and with whom they were in such close communion that their acts were identified with his. They also took the name of *Pilgrims and Strangers*. It was their custom to wear long beards, a linen girdle, and to have the word "Sion," with some mystical character, embroidered in red on their sleeves. They delivered passports to their emissaries, whom they charged to aid in establishing the kingdom of Sion. One of their number, George Kleinon, gave out that he was inspired with the spirit of prophecy, and under his guidance they repudiated the baptism of their converts, and rebaptized them when they entered their community. Jeren Bolle, who had studied theology at Copenhagen, was their minister, and celebrated their marriages. Their principal residence in Norway was Bragernes, from which they were exiled in 1743, and obliged to settle at Altona. King Christian VI, in August of the same year, issued orders for dissolving the community on account of its disobedience to the laws, and its pretensions of setting up a kingdom which claimed to be independent. Some chose to emigrate, while others gave up their peculiar customs and adopted those of the country. See Gregoire, *Hist. des Sectes Relig.*; Blunt, *Dict. of Sects*, s. v.; Gardner, *Faiths of the World*, s. v.

Siph'moth (Heb. *Siphmoth'*, שִׁפְמוֹת, *fruitful* [Fürst]; Sept. Σαφεί v. r. Σαφαμώς; Vulg. *Sephamoth*), one of the places in the south of Judah which David frequented during his freebooting life, and to his friends in which he sent a portion of the spoil taken from the Amalekites (1 Sam. xxx, 28). It is not named by Eusebius or Jerome. It is perhaps the present ruined site *Kasi es-Sir* in a wady of the same name not far south-east of Arair, or Aroer (Palmer, *Desert of the Exodus*, p. 341).

Si'phori, a sect found under this name in Gennadius Massiliensis, but it is supposed to be a misreading for SACCOPHORI (q. v.).

Siphra (also compounded BE-SIPHRA, DE-SIPHRA), from the Heb. סִפְרָא, "a book," is an expression used by the Masorites to denote a certain book to which reference is made, and it is generally quoted with the prefix ב and ד, בספרא, דספרא, and is also abbreviated in בס׳, בסס׳. Thus, on וכל in Gen. ii. 5, the Masora Parva remarks ה ר״פ בספרא, i. e. "וכל occurs five times as the beginning of a verse in this book," viz. Genesis. Where books consist of two, as Samuel, Kings, Ezra, and Chronicles [Ezra and Nehemiah forming, according to the Jewish canon, but one book], they are only quoted as one. Thus, on חלוא in 1 Kings ii, the Masorah remarks ר״ז מלאים בספרא, i. e. "the word חלוא occurs seventeen times written *plene* in that book," i. e. in 1 and 2 Kings. The same is the case with the twelve minor prophets, which are also regarded as one book. Thus, on כה אמר in Amos iii, 12, the Masoretic note is ה׳במנעם בספרא, i. e. "the word כה אמר occurs five times in that book [viz. in the twelve minor prophets] with the accent." Hence the Masora Magna laid down the following rule: נקוט האי כללא בידך כל היכא דאמרין במסרה בתרי עשר בספרא פירושו כל ספר תרי עשר, i. e. "take this rule into thine hand: where in the Masorah the twelve minor prophets are spoken of as 'in the book,' the whole book of the minor prophets is to be understood." Thus, on אבירהכם in Zech. i, 2 the note is ג׳ מלאים בספרא, i. e. "the word אבירהכם is written three times *plene* in the book," viz. in the minor prophets; or יאם in xiv, 18, ג׳ ר״פ בספרא, i. e. "יאם occurs three times at the beginning of a verse in the book," i. e. not in Zechariah alone, but also in all the other books constituting the minor prophets. It must, however, be observed that when the Masora Parva on the word אורים in Lev. xv. 29 remarks ל״ל מלאים בספרא, i. e. "there are thirty-nine instances where אורים is written *plene* in this book," viz. in the Pentateuch, this is a mistake, since בספרא is never used for the "Pentateuch," but always בתורה. With the servile ד = דספרא we read on Gen. xxxiv, 25, on the word חד מן פתחין באתנחתא דספרא בָּנָה, i. e. "it is one of the words written with a *Pattach* and *Athnach* in that book." To understand this remark, we must call attention to the laws of the vowel-points, viz. that when *Athnach* and *Soph-pasuk* come under *Pattach* and *Segol*, they convert the latter into a long *Kamets*. Some instances, however, are left in each book of the Bible which have not been thus converted, and these are called פתח דספרא = *Pattach de-Siphra*, i. e. "*Pattach* of the book;" and to this the Masoretic remark alludes. See Buxtorf, *Tiberias seu Commentarius Massoreticus*, p. 262 sq.; Levita, *Massoreth Ha-Massoreth* (ed. Ginsburg), p. 234 sq., 197; Frensdorff, *Massora Magna*, p. 9 sq. (B. P.)

Sip'pai (Heb. *Sippay'*, סִפַּי, *my bowls* or *sills*; Sept. Σαφοΐτ v. r. Σεφφί; Vulg. *Saphaī*), one of the sons of the Rephaim, or "the giants," slain by Sibbechai the Hushathite at Gezer (1 Chron. xx, 4), called in the parallel passage (2 Sam. xxi, 18) by the equivalent name SAPH (q. v.).

Siprōētès, in Grecian mythology, was a Cretan youth who accidentally observed Diana while the goddess was bathing, and who was accordingly transformed into a girl.

Sipўlus, in Grecian mythology, was one of the sons of Amphion and Niobe, who vainly tried to avoid the fatal arrows of Apollo (Apollod. iii, 5, 6; Ovid, *Met.* vi, 231).

Si quis (Lat. *if any one*), the name of a notice, so called from its first two words, put forth for any objector to dispute the fitness of a candidate for holy orders. It was formerly posted up on the church doors, but now is read from the altar, and is as follows: "Notice is hereby given that A B, now resident in this parish, intends to offer himself a candidate for the holy office of deacon (or priest) at the ensuing ordination of the lord bishop of ——, and if any person knows any just cause or impediment for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the bishop." In the case of a bishop, the *si quis* is affixed to the door of Bow Church by an officer of the Court of Arches. This notice corresponds to the *prædicatio* of the primitive Church and the *epikeruxis* of Chalcedon (451). See Eadie, *Eccles. Cyclop.* s. v.; Walcott, *Sac. Archæol.* s. v.

Sir. See THORN.

Sir (as the English of *dominus*) was the title adopted by priests, as "dom" by monks, and in consequence they were commonly called Sir Johns. There were three sirs—sir king, sir priest, and sir knight. At the Reformation it was the title of those in orders, but not graduated—those who had graduated being known as *magisters* (masters).

Sira (BEN-), ALPHABET OF. Under the title of "Alphabet of Ben-Sira" (אלפאביתא דבן סירא), there exists a collection of proverbs in Hebrew and

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Chaldee, which is of a later date than those commonly ascribed to Joshua ben-Sirach. In the preface ben-Sira is called the son of Jeremiah. Among these sayings there are some genuine fragments, with much that is worthless. As they offer parallels to the book known under the name of "Ecclesiasticus" (q. v.), we will give them here:

The First or Chaldee Alphabet of Ben-Sira.

1. Give care no place in thy heart, for many has care slain (comp. Ecclus. xxx, 23).
2. Let a son who does not conduct himself as a son swim away on the water (i. e. leave him to himself).
3. Pick the bone which has fallen to thy share, whether it be good or bad (i. e. be content with what thou hast).
4. Gold requires to be beaten, and a boy requires chastisement.
5. Be good, and withdraw not thine hand from him who is good.
6. Woe to the wicked, and woe to his companions.
7. Cast thy bread on the waters or cast it on the dry land; at last thou wilt find it again (comp. Ecclus. xi, 1).
8. Hast thou seen a black donkey? Neither a black nor a white one (i. e. do not be inveigled in matters of which you are ignorant).
9. Do not good to the evil (person), and evil will not be done thee.
10. The bride enters her chamber, and knows not what may happen to her.
11. To a wise man a nod, to a fool a kick.
12. He who honors a person that despises him is like an ass.
13. One burning light sets fire to many fields of corn.
14. You must run a hundred times to a good and one hundred thousand times to a bad cautioner.
15. Separate your table, and quarrels will cease.
16. May good sons fall to thy lot, if thou art obliged to carry on business.
17. If your goods are at hand, you may eat of them; if they are at a distance, they will eat you.
18. Deny not an old friend (comp. Ecclus. ix, 14).
19. You may have sixty counsellors, but do not give up your own counsel.
20. Always appear to be full, and not to have been hungry and afterwards to have become full.

The Second or Hebrew Alphabet of Ben-Sira.

1. Woe to him who follows his eyes, although he knows that they are the children of seduction, and that he will gain nothing by them.
2. Every person likes male children, but alas for the parent of daughters!
3. Keep at a distance from a bad woman, who by her tongue rules over thee, for a bad woman is like to rabid dogs. Her gates are closed even when she talks mildly.
4. Withdraw thy countenance from evil companions; walk not in the way with them; refrain thy foot from their path, lest thou be caught in their snare.
5. My son, conceal thy money during thy life; keep it secret, and give it not to thine heirs till the day of thy death (comp. Ecclus. xxxiii, 20, 24).
6. Procure property, a good wife who fears the Lord, and increase thy children—even though they were a hundred.
7. Withdraw from bad neighbors and be not reckoned one of their company, for their feet run to evil and make haste to shed blood. But still have pity on thy companions, even if they are wicked, and give them part of thy food, for they will bear witness for thee when thou standest in the judgment.
8. Gain gold and goods, but tell not thy wife where they are, even although she be a good wife (comp. Ecclus. xxxiii, 20).

(We have omitted three proverbs belonging to the second alphabet as being more or less unfit for translation.)

The alphabet was first published at Constantinople, s. a.; then at Venice (1544, and often). In Hebrew and Latin they are given in Bartolocci *Bibl. Rabbinica*, i, 684, and were also edited in Hebrew and Latin with annotations by Fagius (Isny, 1542); in Latin they are given in Von Stein, *Comment. ad Ecclesiast.* p. 29; in Judæo-German they were published by Salomo ben-Jacob (Amst. 1660). They are also given by Duke, *Rabbinische Blumenlese* (Leips. 1844), p. 31 sq. See also Zunz, *Gottesdienstliche Vorträge*, p. 105. (B. P.)

Sirach (Σειράχ, Σιράχ; in Rabbinic writers *Sira*, סִירָא), the father of Jesus (Joshua), the writer of the Hebrew original of the book of Ecclesiasticus (Ecclus. prol. i, 1; l, 27). See Winer, *De Utriusque Siracidæ Ætate* (Erlang. 1832). See ECCLESIASTICUS; ~~JESUS THE SON OF SIRACH~~.

Si'rah (Heb. with the art. *has-Sirah'*, הַסִּרָה, *the turning* [perhaps, as Fürst suggests, from a khan in the vicinity]; Sept. ὁ Σειράμ; Vulg. *Sira*), a well (בֹּר; Sept. φρεάρ; Vulg. *cistern*) marking the spot from which Abner was recalled by Joab to his death at Hebron (2 Sam. iii, 26). It was apparently on the northern road from Hebron—that by which Abner would naturally return through Bahurim (ver. 16) to Mahanaim. There is a spring and reservoir on the western side of the ancient northern road, about one mile out of Hebron, which is called *Ain Sara*, and gives its name to the little valley in which it lies (see Dr. Rosen's paper on Hebron in the *Zeitschrift der deutschen morgenl. Gesellschaft*, xii, 486, and the excellent map accompanying it). This may be a relic of the well of Sirah. It is mentioned as far back as the 12th century by rabbi Petachia, but the correspondence of the name with that of Sirah seems to have escaped notice.—Smith. Lieut. Conder suggests that the modern Arabic name, "like the Hebrew, means *withdrawn*, and the title is due to the fact that the spring is under a stone arch at the end of a little alley with dry stone walls, and is thus withdrawn from the high-road" (*Tent Work in Palest.* i, 86). Josephus, however, says (*Ant.* vii, 1, 5) that the place was twenty furlongs from Hebron, and was called *Besira* (Βησιρά).

Sirani, GIOVANNI ANDREA, an Italian painter, was born in 1610 at Bologna, where he also died in 1670. He was a pupil of Guido, some of whose works he finished. His own paintings are of a similar style, being on religious subjects, and found in several churches in Italy.

Sirani's three daughters were among his pupils, the eldest of whom, *Elisabetta* (born at Bologna in 1638, and died there in 1665), left a considerable number of paintings on religious subjects, after the style of Guido, which are quite celebrated even beyond the limits of her own country. See Hoefer, *Nouv. Biog. Générale*, s. v.

Sirath, in Islamism, is a bridge, narrower than a hair and sharper than a sword, which passes over the abyss of hell, and which all human beings must attempt to cross after their death. Moslems are enabled, by sustaining angels, to pass over safely; but Christians, Jews, and other unbelievers fall into the abyss below.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sireda, in Indian religion, is a name for chief priests among the Burmese, who enjoy the veneration of other priests and the people generally to a high degree. Their bodies are embalmed after death, and interred in the Convent of Immortality.—Vollmer, *Wörterb. d. Mythol.* s. v.

Siren, a name for fabulous beings occurring in Grecian mythology and first mentioned in the *Odyssey* of Homer, who enticed seamen by the magic sweetness of their songs and then slew them. Ulysses escaped their power by stopping the ears of his companions with wax and causing himself to be bound to the mast of his vessel until beyond the reach of their musical charms; and the Argonauts were preserved by the singing of Orpheus, which excelled that of the Sirens. The number of the Sirens was at first two, but afterwards three. Their names were said to be Aglaiopheme (*clear voice*) and Thelxiepea (*magic song*), Pisinoe being afterwards added, and others being substitut-

Antique Figure of a Siren.

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ed by different writers—e. g. Parthenope, Ligea, and Leucosia. They were fabled to have descended from Achelous, a river-god, by the muse Terpsichore or Calliope, or by Sterope, daughter of Porthaon, from Phorcys, or from the earth. Their form was also variously represented—part woman and part fish or bird, endowed with wings, etc., the latter conception leading to their being sometimes identified with the Harpies. The place of the abode of the sirens was also uncertain—the Sicilian headland Pelorum, the island of Capræa, the Sirenusian isles, the island Anthemusa, and the coast of Parthenope (the modern Naples) all having been so designated. At Parthenope the tomb of the siren of that name was shown; and a temple dedicated to the worship of these beings stood near Surrentum. See Vollmer, *Wörterb. d. Mythol.* s. v.; Smith, *Dict. of Mythol.* s. v.; Anthon, *Classical Dict.* s. v.

Siret, Pierre Hubert Christophe, a French preacher, was born at Rheims, Aug. 3, 1754, and was admitted to the Congregation of the Canons of St. Genevieve, where he taught theology. He became prior of the abbey of the Val des Écoliers; afterwards he devoted himself to preaching, and he has left some remarkable productions in that line. At the time of the Revolution he was curate of Sourdin, near Provins; but he renounced the priesthood and held several civil offices. He died at Paris, May 19, 1834. See Hoefer, *Nouv. Biog. Générale*, s. v.

Siri, Victor, an Italian historian, was born in 1608, and was a monk of Parma, where he employed his leisure hours in writing a history of his times. Of the writings of Siri cardinal Mazarin held a very high opinion, and persuaded Louis XIV to invite him to Paris. On his arrival he was preferred to a secular abbey; and, quitting his ecclesiastical functions, lived at court in great intimacy and confidence with the king and his ministers. He was made almoner and historiographer. Siri died in Paris, Oct. 6, 1685. He published a kind of political journal, *Memorie Recondite*, afterwards collected into volumes, running up to the eighth (4to):—*Il Mercurio, ovvero Istoria de' Correnti Tempi* (1647–82, 15 vols. 4to). He also published some mathematical works, and replies to his critics (1653, 1671). See Chalmers, *Biog. Dict.*; Hoefer, *Nouv. Biog. Générale*, s. v.

Siricius, pope from 384 to 398, was a firm defender of the orthodox faith and a zealous promoter of the power of the Church through the exercise of a rigid discipline. He condemned the monk Jovinian and bishop Bonosus of Sardica (q. v.) as heretics, and zealously prosecuted the suppression of the Manichæan and Priscillianist heresies at Rome. By carefully making use of circumstances he succeeded in attaching Eastern Illyria to the see of Rome, and induced the bishop of Thessalonica to acknowledge himself the vicar of Rome for that province. He was the first to make celibacy a law of the Church, and furnished in his *Epist. ad Himerium Episc. Tarraconensem* the earliest decretal to this end. Epistles from his pen are still extant. See Petr. Constant. *Epist. Rom. Pontificum* in Gieseler's *Lehrbuch d. Kirchengeschichte*, i, 2; Bonn, p. 333, and comp. p. 199, 276. See Herzog, *Real-Encyklop.* s. v.

Sir'ion (Heb. *Siryon'*, שִׂרְיֹן, in Deut., but in Psa. xxix *Shiryon'*, שִׂרְיוֹן; Samar. שרין; Sam. Ver. רבן; Sept. Σανιώρ; Vulg. *Sarion*), one of the various names of Mount Hermon (q. v.), that by which it was known to the Zidonians (Deut. iii, 9). The word is almost identical with that (סרין) which in Hebrew denotes a *breastplate*, or "cuirass;" and Gesenius therefore expresses his belief that it was applied in this sense to the mountain just as the name *Thorax* (which has the same meaning) was given to a mountain in Magnesia. This is not supported by the Sam. Ver., the rendering in which —*Rabban*—seems to be equivalent to *Jebel esh-Sheik*, the ordinary, though not the only modern, name of the mountain.—Smith.

Sirius, a name which occurs in both mythology and astronomy—the *dog* which stands near Orion in the skies, and which belonged either to that hero, to Cephalus, to Isis, or to Erigone; the dog-star.

Sirleto, Guglielmo, a learned Italian, was born in 1514 at Guardavalle, near Stiro, in Calabria, of a poor but honorable family, and was early destined to the Church. His intelligence and prodigious memory enabled him to make remarkable progress in study, and he soon gained influential friends, who at length procured him the position of librarian of the Vatican in 1549. Successive popes added to his honors and emoluments, including the cardinalate (1565), and the bishopric of San Marco in Calabria (1566), then that of Squillaci (1568), which he resigned in 1573, to devote himself wholly to the Vatican library. He died at Rome, Oct. 8, 1585, leaving some religious works, which are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

Sirmium, Councils of (*Concilium Sirmiense*). I. The first Synod of Sirmium was held in 351 against Photinus, bishop of that see. His heresy was similar to that of Paul of Samosata. He denied the existence of our Lord before his birth of the Virgin, and maintained that he was merely man; but admitted that the Holy Spirit descended into him, and that he might in a subordinate sense be called the Son of God. After having been condemned in the Council of Milan in 347, he betook himself to Constantius, and demanded a fresh hearing before judges to be appointed by the emperor. This was granted to him; and he pleaded his cause against Basil of Ancyra in the presence of certain judges, all laymen, nominated by the emperor. He was, however, again condemned in the Synod of Rome (A.D. 349), in which Valens and Ursaces embraced the communion of Athanasius. An information of the decree against him having been forwarded to the East, the Oriental bishops met at Sirmium this year to confirm the act of condemnation, and to pass sentence of deposition upon Photinus, which was accordingly done. There seems to be some question about the orthodoxy of the bishops who composed this council, as they drew up a formulary of faith which is denounced by Athanasius as erroneous. Hilary, however, commends it as Catholic. It is not to be confounded with the confession which Hosius of Cordova was, by threats and violence, compelled to sign in a subsequent council, held in 357, from which the words οὐσία, ὁμοούσιον, were rejected. See Mansi, ii, 729; Pagi, in Baronii *Ann.* (A.D. 351), note xii; Cave, *Apostolici*, p. 406.

II. The second Council of Sirmium was held by order of the emperor Constantius, who was at the time in Sirmium, at the instigation of the Arian bishops, who, having drawn up a new formulary of faith, rejecting the words οὐσία, ὁμοουσία, and ὁμοιουσία, in which the Father was declared to be greater than the Son, endeavored to force the Catholic bishops to subscribe it, and especially Hosius of Cordova. The old man, yielding to torture and imprisonment, at last consented, and signed the confession of faith; but Athanasius testifies that before his death he anathematized the Arian heresy (Cave, *Apostolici*).

Sirmond, Antoine, a French Jesuit, nephew of the following, was born at Riom in 1591, and admitted at the age of seventeen to the Order of the Jesuits, in which he taught philosophy, and afterwards devoted himself to preaching. He died at Paris, Jan. 12, 1643, leaving several religious works, which are mentioned in Hoefer, *Nouv. Biog. Générale*, s. v.

Sirmond, Jacques, a learned French Jesuit, was born at Riom, Oct. 12, 1559, being the son of the provost of that place. At the age of ten he was sent to the College of Billon, entered the Society of Jesuits in 1576, and took the vows two years after. He was sent to Paris,

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where he taught classical literature two years and rhetoric three, having Francis de Sales as one of his pupils. During this time he acquired his knowledge of the Greek and Latin languages. In 1586 he began his course of divinity, which lasted four years. In 1590 he was sent to Rome by the general of the order, Aquaviva, to become his secretary, which office he filled for sixteen years. The study of antiquities was at that time his principal object, and he became noted as an antiquarian. He returned to Paris in 1608. Pope Urban VIII had a desire to draw him again to Rome, and caused a letter for that purpose to be sent to him by father Vitteleschi, general of their order; but Louis XIII retained him, and in 1637 appointed him his confessor. In 1643, after the death of Louis XIII, he left the court and resumed his ordinary occupations. In 1645 he went to Rome, for the sake of assisting at the election of a general, upon the death of Vitteleschi; and then returned to France and resumed his studies. But, having engaged in a warm dispute in the College of the Jesuits, the exertion brought on a disorder which carried him off in a few days. He died Oct. 7, 1651. Much of Sirmond's life and the better part of his reputation relate to his labors as an editor. His works, as author and editor, amount to fifteen volumes, folio, five of which contain his original productions. They were printed at the royal printing-house, Paris, 1696, under the title *Jacobi Sirmondi Opera Varia, nunc primum Collecta, ex ipsius Schedis Emendatiora, Notis Posthumis, Epistolis, et Opusculis aliquibus Auctiora.* See Hoefer, *Nouv. Biog. Générale*, s. v.

Sirname. See SURNAME.

Sirōna, in Roman mythology, is a name designating a goddess mentioned in several inscriptions in connection with Apollo Grannus. Some writers regard the name as a local appellative of Diana, while others think that it designates a Gallic divinity. The most recent inscription was discovered by the side of a mineral spring at Nierstein, on the Rhine, which is accordingly known as the Sirona spring. Another inscription in stone, having the names of both Apollo and Sirona, and dating from A.D. 201, was dug up at Grossbottwar, in Würtemberg. —Vollmer, *Wörterb. d. Mythol.* s. v.

Sirpad. See BRIER.

Sis. See CRANE.

Sis'amai [most *Sisam'aī*, some *Sisama'ī*] (Heb. *Sismay'*, סִסְמַי, of uncertain etymology, perhaps *distinguished;* Sept. Σουσμαΐ), son of Eleasah, and father of Shallum, descendants of Sheshan, of the line of Jerahmeel, the grandson of Judah (1 Chron. i, 40). B.C. apparently not long ante 1618.

Siscidenses, a sect of the Waldenses which is mentioned by Reinerius as agreeing with them in everything except that they received the sacrament of the eucharist (Reiner. *Contr. Waldens.* in *Bibl. Max. Lugd.* xxv, 266 sq.). Gieseler (*Eccl. Hist.* iii, 446, n. 6, Clark's ed.) thinks that their name is properly spelled *Sifridenses*, and that they took it from some local leader named Sifred.

Sis'era (Heb. *Sisera'*, סִיסְרָא, *battle-array* [Gesenius], or *lieutenant* [Fürst]; Sept. Σισάρα v. r. [in Ezra and Neh.] Σισαρέ, etc.; Josephus, ὁ Σισάρης [*Ant.* v, 5, 4]), the name of two men.

1. Captain (שַׂר) of the army of Jabin, king of Canaan, who reigned in Hazor. He himself resided in Harosheth of the Gentiles. As this is the only instance in those early times of armies being commanded by other than kings in person, the circumstance, taken in connection with others, intimates that Sisera was a general eminent for his abilities and success. All that we really know of him is stated in the Biblical account of the battle under the conduct of Barak and Deborah (Judg. v). B.C. 1409. See JABIN. The army was mustered at the Kishon, on the plain at the foot of the slopes of Lejjûn. Partly owing to the furious attack of Barak, partly to the impassable condition of the plain, and partly to the unwieldy nature of the host itself, which, among other impediments, contained 900 iron chariots—a horrible confusion and rout took place. Sisera deserted his troops and fled on foot. He took a north-east direction, possibly through Nazareth and Safed, or, if that direct road was closed to him, stole along by more circuitous routes till he found himself before the tents of Heber the Kenite, near Kedesh, on the high ground overlooking the upper basin of the Jordan valley. Here he met his death from the hands of Jael, Heber's wife, who, although "at peace" with him, was under a much more stringent relation with the house of Israel (Judg. iv, 2-22; v, 20, 26, 28, 30). His name long survived as a word of fear and of exultation in the mouths of prophets and psalmists (1 Sam. xii, 9; Psa. lxxxiii, 9). See JAEL. The number of Jabin's standing army is given by Josephus (*Ant.* v, 5, 1) as 300,000 footmen, 10,000 horsemen, and 3000 chariots. These numbers are large, but they are nothing to those of the Jewish legends. Sisera "had 40,000 generals, every one of whom had 100,000 men under him. He was thirty years old, and had conquered the whole world; and there was not a place the walls of which did not fall down at his voice. When he shouted, the very beasts of the field were riveted to their places. Nine hundred horses went in his chariot" (*Jalkut*, ad loc.). "Thirty-one kings (comp. Josh. xii, 24) went with Sisera and were killed with him. They thirsted after the waters of the land of Israel, and they asked and prayed Sisera to take them with him without further reward" (*Ber. Rab.* c. 23; comp. Judg. v, 19). See Stanley, *Hist. of the Jewish Church*, lect. xiv.

It is remarkable that from this enemy of the Jews should have sprung one of their most eminent characters. The great rabbi Akiba, whose father was a Syrian proselyte of justice, was descended from Sisera of Harosheth (Bartolocci, iv, 272). The part which he took in the Jewish war of independence, when he was standard-bearer to Bar-cocheba (Otho, *Hist. Doct. Misn.* 134, note), shows that the warlike force still remained in the blood of Sisera.

2. After a long interval the name reappears in the lists of the Nethinim as the head of one of the families who returned from the captivity with Zerubbabel (Ezra ii, 53; Neh. vii, 55). B.C. ante 536. Sisera is another example of the foreign names occurring in these lists, and doubtless tells of Canaanitish captives devoted to the lowest offices of the Temple, even though the Sisera from whom the family derived its name were not actually the same person as the defeated general of Jabin. It is curious that it should occur in close companionship with the name Harsha (Ezra ii, 52), which irresistibly recalls Harosheth.—Smith.

Sisin'nes (Σισίννης), the form in which the name of TATNAI (q. v.) of the Heb. text (Ezra v, 3, 6; vi, 6, 13) appears in the Apocrypha (1 Esdr. vi, 3, 7; vii, 1) and Josephus (*Ant.* xi, 4, 5, 7), being that of the governor of Syria and Phœnicia under Darius, and a contemporary of Zerubbabel, who attempted to stop the rebuilding of the Temple, but was ordered by Darius, after consulting the archives of Cyrus's reign, to adopt the opposite course, and to forward the plans of Zerubbabel.

Sisinnius, pope, was born in Syria, and elected to the pontificate Feb. 7, 708, in place of John VII. He died twenty-eight days afterwards, and was succeeded by Constantine. See Artaud de Montor, *Hist. des Papes*, i.

Sisson, GEORGE L., a Methodist Episcopal minister, was born in Fairfax County, Va., Jan. 5, 1811; converted in 1829; admitted on trial in the Pittsburgh Conference in 1833, and appointed to Connellsville Circuit; in 1834, Braddocksfield Circuit; in 1835, Burgettstown; in 1836, again on Connellsville Circuit; in 1837-38, Chartiers Circuit; in 1839, supernumerary; in 1840-41, Birmingham; in 1842-43, West Newton Circuit, where he died, April 1, 1843. He was a devout Christian man—faithful, zealous, and successful as a minister, and an excel-

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lent preacher. See *Minutes of Annual Conferences*, iii, 451.

Sister (אָחוֹת, *acholh'*; ἀδελφή), a term often having, in the style of the Hebrews, equal latitude with *brother* (q. v.). It is used, not only for a sister by natural relation from the same father and mother, but also for a sister by the same father only, or by the same mother only, or a near relation only (Matt. xiii, 56; Mark vi, 3). Sarah is called sister to Abraham (Gen. xii, 13; xx, 12), though only his niece according to some, or sister by the father's side according to others. By the Mosaic law (Lev. xviii, 18) it is forbidden to wed the sister of a wife, i. e. to marry two sisters; or, according to some interpreters, to marry a second wife, having one already; literally, "Thou shalt not take a wife over her sister to afflict her," as if to forbid polygamy. Sometimes the word sister expresses a resemblance of conditions and of inclinations. Thus the prophets call Jerusalem the sister of Sodom and of Samaria, because that city delighted in the imitation of their idolatry and iniquity (Jer. iii, 8, 10; Ezek. xvi, 45). So Christ describes those who keep his commandments as his brothers and his sisters (Matt. xii, 50).—Calmet.

Sisterhoods, associations of women, in the Roman Catholic Church, devoted to the attainment of ascetic perfection and works of charity, and bound together by religious vows. See NUNS. Some of these congregations devote themselves exclusively, or in a very special manner, to hospital work, and the care of aged or infirm poor, orphans, and penitent women; others devote themselves entirely, or in a great degree, to the instruction of the young. Such associations of women date back as far as the 5th century, when we find mention made of them at Rome, Milan, and other chief cities of the Roman empire, as giving up their time and riches for the relief of the suffering poor. Of the many orders in the Church of Rome, some have already been given. See AUGUSTINIAN NUNS; BENEDICTINE NUNS; BRIGITTINES; CALVARY, CONGREGATION OF OUR LADY OF; CAPUCHINS; CARMELITES; CARTHUSIANS; CHARITY, SISTERS OF; CISTERCIAN NUNS; CLARE, ST., NUNS OF; CROSS, ORDERS OF THE; DOMINICAN NUNS; ELIZABETHINES; GENEVIÈVE, ST., DAUGHTERS OF; IMMACULATE CONCEPTION OF MARY, NUNS OF THE; JESUS, SACRED HEART OF, CONGREGATION OF, MINIMS; NOTRE DAME, CONGREGATION OF; PROVIDENCE, NUNS OF; SCHOOL SISTERS, SHEPHERD, ORDER OF THE GOOD.

Of the very many orders of these sisterhoods we here mention the following:

1. *Adoration, Perpetual, Sisters of.*—This order was founded at Avignon by Antoine Lequien, a Dominican friar, in 1639, and in 1659 the first regular house was established at Marseilles. The members follow the rule of Augustine, and wear the Dominican habit. They continued to be a congregation until 1674, when they were raised to an order, and placed under the jurisdiction of Marseilles. After the suppression of the convents in France, some fled to Rome and others were condemned to die, but escaped through the death of Robespierre. They returned to Marseilles in 1816, and in 1836 erected a new convent. There are five houses of this order in France, viz. at Marseilles, Bollène, Aix, Avignon, and Carpentras.

2. *Adoration Reparatrice, Congregation of the*, was founded at Paris in 1848, with the object of making reparation for the many evils existing in the world and Church. It was approved by pope Pius IX in 1853, and special privileges were granted for the dispensing of indulgences, etc. With this Congregation is associated another, that of the Œuvres des Tabernacles. It has only one house, located in Paris.

3. *Agnes, St., The Sisters of.*—This order was founded at Arras in 1636 by Jeanne Biscot, and was specially engaged in hospital work. It escaped entire destruction in the Revolution, and was re-established by Napoleon. It had in the United States in 1879 (see Sadlier, *Catholic Directory*) 7 convents and about 141 sisters.

4. *Ann, St., Daughters of.*—This order was founded in 1848 by the bishop of Montreal, and has its motherhouse at Lachine, with 293 sisters and novices. It had in 1879 (see Sadlier, *Catholic Directory*) 17 sisters, 2 schools, and about 50 pupils in the United States, 16 houses in the diocese of Montreal, and 4 in Vancouver's Island and British Columbia.

5. *Assumption, Daughters of the*, called also *Haudriettes*, were founded by Étienne Haudry in the time of St. Louis of France. Their habit consists of a blue dress and mantle, a sash of white linen, and a scapulary. A new convent building was erected during the last century in Paris which was called the Convent of the Assumption, from which the order has taken its name. It has in British America 11 convents, 88 sisters and novices, and teaches about 1100 pupils (see Sadlier, *Catholic Directory*, 1879).

6. *Augustine, Sisters of*, a congregation of Hospitallers, were founded at Arras in 1178. Their house was broken up in 1550, but reopened in 1563 as the Hospital of St. John. They experienced much persecution during the Revolution; but in 1810 they were reorganized, with a slight change of their rules.

7. *Calvary, Daughters of.*—This congregation was founded at Gênes, France, by Virginie Centurion, in 1619, and approved by pope Pius VII in 1815. Gregory XVI bestowed upon it a yearly endowment. The work of this order is similar to that of the Order of St. Vincent de Paul, with the exception that the Daughters are employed only in hospitals, and do not attend the sick at their homes. They are also called *Brignole Sisters*.

8. *Childhood of Jesus, Sisters of the*, were founded in Rome, Oct. 15, 1835, by canon Triest, and on July 20, 1836, recognised as a regular religious community. Their special object is to care for poor and sick children under ten years of age. They have only one house, situated at Rome.

9. *Cross, Holy, Sisters of the*, have their motherhouse at Le Mans, France. They have a convent at St. Laurent, near Montreal, with 100 sisters and novices; and in the United States (see Sadlier, *Cath. Directory*, 1879), 5 convents, 743 sisters, 33 schools, with 266 pupils, and 5 asylums, etc., with 150 inmates.

10. *Cross, our Lady of the, Sisters of*, were founded by M. Buisson at Murinais, Grenoble, France, in 1832. Their constitution was approved by the bishop of Grenoble, and they had in 1859 6 establishments and 97 sisters.

11. *Father, Eternal, Sisters of the.*—This order was founded at Vannes, France, by Jeanne de Queler, in the latter part of the 17th century. It was only a secular community until 1701, when the bishop of Vannes gave it a regular constitution. It was the sole order in Brittany in which the perpetual adoration was established. It is not now in existence.

12. *Holy Family, Sisters of the.*—This congregation was founded by Madame Rivier about 1827, and was in reality an outgrowth of the Sisters of the Presentation of Mary. It has in the United States (see Sadlier, *Cath. Directory*, 1879) 2 convents, with 9 sisters.

13. *Holy Names, Sisters of the*, were founded in 1843 in the diocese of Montreal, and have their headquarters at Longueil. They have in the diocese 10 houses, 402 sisters, novices, etc., and 1026 pupils; in the diocese of St. Hyacinth, 2 houses, with 213 pupils; in the diocese of Sandwich, 3 houses, with 793 pupils; and in the United States, 13 houses, with 2060 pupils (see Sadlier, *Cath. Directory*, 1879).

14. *Humility of Mary, Sisters of the.*—There is a convent of the Sisters of the Humility of Mary at New Bedford, Pa., which had (according to Barnum, *Romanism as It Is*) 18 sisters, 8 pupils, and 20 orphans; also communities at Newburg, Louisville, and Harrisburg, O. Beyond this no information is given, except that they

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now have in the United States (Sadlier, *Cath. Directory*, 1879) 4 houses, 58 sisters, and 120 pupils.

15. *Incarnate Word, Sisters of the*, have in the United States (Sadlier, *Cath. Directory*, 1879) 3 houses, 46 sisters, and 250 pupils.

16. *Jesus, Daughters of*, founded in 1820 by the bishop of Cahors, France, and recognised by the government in 1853. Their vows are taken annually for the first eight years of their profession, after which they are taken for five years.

17. *Jesus, the Child, Sisters of*, founded at Paris by Nicolas Barré in 1678. They are dependent on their superiors for their support, not even being allowed to dispose of any property without their consent. They are engaged in teaching from place to place under the direction of their superiors. They confess twice a week before the assembled community. There are several of these establishments in France. In the United States (see Sadlier, *Cath. Directory*) they had in 1879 1 house, with 39 sisters and 36 pupils.

18. *Jesus and Mary, Sisters of.*—This congregation was founded in Lyons, France, in 1816, by André Coindre, assisted by Mlle. Claudine Thevenet. The Sisters employ themselves in the education of young children. A branch establishment was founded in Puy, Haute Loire, in 1822; and in 1842 sisters went to Hindostan, and founded schools in several cities. In 1849 they founded an establishment in Barcelona, Spain, from which have arisen several others. In 1854 they came to America, and opened a school in Quebec, in which diocese they have 4 houses, with 102 sisters and novices, and 643 pupils. In the United States they have 2 houses, 10 religious, and 748 pupils (see Sadlier, *Cath. Directory*).

19. *St. John of Penitence, Sisters of.*—The two monasteries of this name were founded in Spain by cardinal Ximenes, the one at Alcala in 1504, and the other at Toledo in 1511. Pope Leo X approved the order in 1514, and granted it liberal benefices, which were increased by Philip II. The house at Alcala was removed to Madrid, and transferred from the Franciscan rule to that of the Augustines.

20. *St. Joseph, Sisters of.*—This order was founded at Puy, France, by father Medaille, in 1650, confirmed by the bishop of the diocese in 1661, and received the royal sanction in 1665. In 1667 an Asylum of Penitence was established in connection therewith. Another congregation was founded at Bourg in 1823. The principal house is at Clermont. In the United States the order has (see Sadlier, *Cath. Directory*, 1879) 29 houses, with 680 sisters and novices; 77 schools, with 7847 pupils; and 21 asylums, etc., with about 2400 inmates.

21. *St. Louis, Sisters of*, an order founded in 1808 by Madame Malesherbes and her daughter, Madame Molé. There are four establishments, devoted to instruction and religious contemplation.

22. *St. Madeleine, Sisters of.*—This order was founded at Strasburg in 1225, and approved by pope Gregory IX in 1257. It is under the Augustinian rule. In 1474, during the wars, it was broken up, and the buildings destroyed. The order was afterwards restored, and largely beneficed by the pope. In 1523, so greatly had its income increased that the magistrates obliged it to contribute largely of its revenue for civil purposes, and in 1525 its entire income was confiscated.

23. *St. Martha, Sisters of*, an order that was founded in 1813 by Mlle. Edwige de Vivier at Romans. In 1815 it was settled into a community, having had a house built for its accommodation. It was confirmed by the government in 1826, and in 1848 had 30 establishments and about 4500 sisters.

24. *St. Martha, Sisters of, at Périgueux*, founded in 1643, and approved by the bishop in 1650. In 1701 a general hospital was established, and another in 1711. During the Revolution the Sisters were nearly destroyed, being expelled from their house. Afterwards they were allowed to return, but in 1839 took possession of a new convent. At present they have 30 houses. Another branch of this order, called the *Sisters of the Orphans*, was founded at Gras in 1831. It has 9 houses and about 45 sisters.

25. *Modesty, Sisters of*, founded at Venice about 1573 by Dejanara Valmarana, under the rule of St. Francis. Their employment consists in teaching, visiting the poor, and religious exercises. They have several houses.

26. *Nativity of our Lord, Sisters of the*, founded at Crest, France, in 1813, and a second house at Valence in 1814. The order was approved by the king in 1826, and by pope Pius IX in 1855.

27. *Nativity of the Virgin, Sisters of the*, founded at Saint-Germain-en-Laye, France, in 1818. They are under the Augustinian rule, and devote themselves to the education of girls, having a large boarding-school. They have also a free school for poor children.

28. *Nazareth, Holy Family of, Sisters of the*, founded in 1851. Their object is principally to prepare girls for vocations by religious instruction. They were approved by the bishop in 1855. Another house, Notre Dame of Nazareth, was founded at Marseilles about 1840 by brother Olivier. It was established for the purpose of instructing slave-girls purchased in the markets of the Levant. The *Society of Ladies of Nazareth* was formed at Montmirail, France, in 1822. In 1853 the Ladies founded a house at Nazareth, in Palestine. They now have three houses.

29. *Paul, St., Daughters of*, founded at Tréguier, France, in 1699. Their several establishments were broken up during the Revolution, and their convents are now occupied by the Ursulines.

30. *Paul, St., Hospital Sisters of*, called *Sisters of St. Maurice de Chartres*, were founded in 1690, re-established in 1808, and approved by the government, and also by an imperial edict, in 1811. They had in 1859 38 establishments in the diocese of Chartres, and 67 in the remainder of France; in England, 9 houses, and 1 in Hong-Kong.

31. *Paul, St., Sisters of.*—This congregation was founded at Angoulême, France, in 1826, and was under the Franciscan rule. The Sisters are sometimes called *Ladies of Doyenné*, and have three houses in France.

32. *Philippines, Oblate Sisters of*, were founded at Rome by Rutilio Brandi in 1620, and confirmed by Urban VIII. The object of the sisterhood was the education of poor girls, and they were under a cardinal protector.

33. *Philomene, St., Sisters of*, were established at Poitiers, France, in 1835, and approved in 1838. They founded a small agricultural college for boys, and in 1859 had about 56 sisters.

34. *Poor, Little Sisters of the*, were founded at Saint-Servan, Brittany, by the abbé Le Pailleur in 1840. Much opposed at first, they soon opened houses in all the cities of France. They were approved by Pius IX, July 9, 1854, and recognised by the French government in 1856. In 1868 they came to Brooklyn, N. Y., and now have houses in Cincinnati, New Orleans, Baltimore, St. Louis, New York, Philadelphia, Louisville, and Boston. There is another community, styled *Sisters of the Poor of St. Francis*, which originated at Aix-la-Chapelle in the present century, and came to the United States in 1857. They have many establishments in the large cities.

35. *Presentation, Sisters of the.*—Under this general name were several congregations. That of Notre Dame, founded in the diocese of Digne, France, by Mgr. Miolliss, bishop of Digne, was recognised by royal ordinance in 1826. In 1859 they had 3 establishments and 100 sisters.

36. *Presentation of the Virgin, Sisters of the.*—This order was founded at Tours, France, in 1684 by Marie Poussepin. It has been a flourishing community, having a large number of establishments, with about 1200 sisters, who are chiefly engaged in hospital work. The *Presentation of Mary* was founded at Bourg Saint-Andéol, France, by Madame Rivier, in 1796, and approved by Gregory XVI in 1836. Several other estab-

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lishments exist in France. In 1858 an establishment was formed at Sainte-Marie-de-Monnoir, Canada, which has now (1879) in the diocese of St. Hyacinth 9 houses, 200 sisters, and 1500 pupils. Of the Order of the Presentation there are in the United States 8 houses, 58 sisters, and 875 pupils.

37. *Saviour, Good, Sisters of the*, were founded at Caen, Normandy, in 1720 by two poor girls, who in 1730 opened asylums for homeless children and others. They were suppressed in 1789, but persevered in their labor until May 22, 1805, when 15 sisters met in community. They were charged with the care of insane women in 1817, and soon after with that of insane men. In 1874 the mother-house numbered 300 sisters, and upwards of 1000 insane patients. They have 3 establishments—Albi, Pont l'Abbé, and Brucourt. In Canada, the care of the insane at Quebec devolved on the Sisters of the general hospital till 1844.

38. *Solitaires*, nuns of the Order of St. Peter of Alcantara, instituted by cardinal Barberini in 1670. They imitate the austere practices of their patron saint, observe perpetual silence, and employ their time wholly in spiritual exercises; they go barefoot, gird themselves with a cord round the waist, and wear no linen.

39. *Trinity, Holy, Sisters of the*, founded at Valence, France, by mother Andréan de Sainte-Esprit in 1685. The congregation suffered much during the Revolution, but was not expelled from its home. In 1837 it received the royal approval, since which time it has largely increased in establishments and numbers.

40. *Union, Christian, Sisters of*, founded at Fontenay-le-Comte, France, by Madame Polaillon in 1652, and confirmed by the archbishop of Paris in the same year. This order is under the protection of the Holy Family—Jesus, Mary, and Joseph. Dispersed by the Revolution, the Sisters were authorized to reunite themselves into a community. The order is very flourishing, having houses in many of the provinces of France.

41. *Virgin, Holy, Sisters of the*, or *Ladies of Budes*, an order founded at Rennes, France, in 1676, and authorized by Louis XIV in 1678. It was founded for the reception of girls who had been converted from Calvinism to the Church of Rome, but has not grown much since the general decline of the Reformation in France.

See *Appletons' American Cyclop.* s. v.; Barnum, *Romanism as It Is;* Migne, *Dict. des Ordres Religieux*, vol. i–iv; Sadlier, *Catholic Directory*, 1879.

SISTERHOODS, PROTESTANT. In the Church of England, several communities of women devoted to works of charity have been organized in the present century.

1. *Sisters of Mercy* were founded at Devonport, about 1845, by Miss Lydia Sellon, and were at first under the visitorial control of the bishop of Exeter. The society is composed of three orders, viz. those living in the community and leading an active life; those unable to take work, but who wish to lead a quiet, contemplative life; and married and single women who live in the world, but are connected with and assist the community. The Sisters are bound only by the vow of obedience to the superior, and are free to abandon their vocation at will.

2. A sisterhood for nursing the sick at their homes, or in hospitals, etc., was founded at East Grinstead by Dr. John Mason Neale in 1855. In 1874 it had houses in London, Aberdeen, Wigan, and Frome-Selwood.

3. *Sisterhood of St. John the Baptist* was founded at Clewer in 1849, and embraces (1) choir and lay sisters living in community; (2) a second order (formed in 1860) of those who enter for periods of three years, to be renewed at their own desire and with the consent of the Sisters; (3) associates, who live in their own home and render such assistance as they may.

4. *Sisterhood of St. Mary*, Wangate, was established in 1850, and has branch houses at Bedminster, Plymouth, and other places.

5. *Sisterhood of St. Mary the Virgin* was established at Wymering in 1859, and consists of sisterhood (residents) and ladies of charity (associates). It has branches at Manchester and Aldersholt.

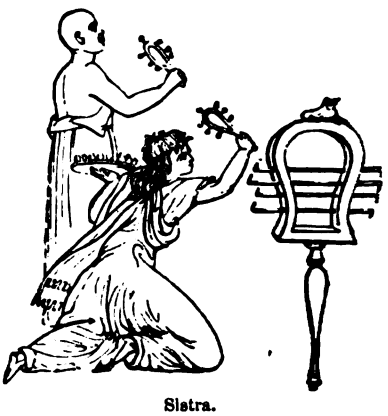
6. *Sisterhood of St. Thomas the Martyr* has its parent house at Oxford, and branches at Liverpool and Plymouth.

7. *Sisters of the Poor* were founded in 1851, and have their parent house in London, with branches at Edinburgh, Clifton, Eastbourne, and West Chester.

In the Protestant Episcopal Church, the *Sisters of the Holy Communion* were founded by the exertions of the Rev. W. A. Muhlenburg, in connection with the Church of the Holy Communion in New York. They are under no vows, and leave whenever they please. They are usually received between the ages of twenty-five and forty years; if under twenty-five, they must secure the consent of their parents or guardians. Since 1858 they have had charge of St. Luke's Hospital, New York.

There is also a community of four or five sisters associated with the "House of Prayer," Newark, N. J.

Sistrum (Gr. σείστρον), a mystical instrument of music used by the ancient Egyptians in the worship of Isis. Its most common form is seen in the annexed wood-cut, which represents an ancient sistrum formerly belonging to the library of St. Geneviève, at Paris. Apuleius (*Met.* xi, 119, 121, ed. Ald.) describes the sistrum as a bronze rattle, consisting of a narrow plate curved like a sword-belt, through which passed a few rods that rendered a loud, shrill sound. He says that these instruments were sometimes made of silver, or even of gold. Plutarch says that the shaking of the four bars within the circular apsis represented the agitation of the four elements within the compass of the world, by which all things are continually destroyed and reproduced, and that the cat sculptured upon the apsis was an emblem of the moon.



Sistra.

Sisty, JOHN, a minister of the Baptist denomination, was born near Newark, N. J., March 26, 1783, and became a member of the First Baptist Church in Philadelphia, July 4, 1803. For some years he was engaged in a successful business in Philadelphia, being a manufacturer of pocket-books. His heart being set upon the preaching of the Gospel, he was licensed by the Church in Mount Holly, N. J., whither he had removed, Aug. 13, 1814. For a time he preached without ordination. A congregation having been formed in Haddonfield, he was ordained as its pastor in August, 1819, and held that office for nineteen years, not only without charge to the Church, but proving his love for it by contributing liberally to the erection of a house of worship for his people from his own funds. He resigned Sept. 30, 1838, and removed to Philadelphia, where he died, Oct. 2, 1863. He was a member of the body which in 1814 organized the Baptist General Convention, and was the last of the thirty-three who were the constit-

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uent members of that important society. See *The Missionary Jubilee*, p. 118. (J. C. S.)

Sisyphus, in Grecian mythology, was a son of Æolus and Enarete, though authorities differ, who married Merope, the daughter of Atlas and a Pleiad, and became the father of Glaucus. He is said to have built the town of Ephyra, or Corinth. He was noted for craftiness, and numerous instances of this quality are preserved respecting him. Autolycus, the son of Mercury, the celebrated cattle-stealer of Parnassus, had robbed the herds of Sisyphus among others, and defaced the marks by which they might be distinguished; but Sisyphus was able to select his own from the herds on Parnassus, because the initial of his name had been stamped under the hoof. In revenge, Sisyphus violated Anticlea, according to a later tradition, and thus became the real father of Ulysses. When Jupiter carried off Ægina, the daughter of Asopus the river-god, Sisyphus informed the father who the ravisher was, and the king of gods punished him in Tartarus by compelling him to roll a stone up a hill, from which it incessantly rolls back as soon as it reaches the summit. Innumerable reasons are, however, given for the infliction of this punishment. See Vollmer, *Wörterb. d. Mythol.* s. v.; Anthon, *Class. Dict.* s. v.; Smith, *Dict. of Mythol.* s. v.

Sita, in Hindû mythology, was an avatar of the goddess Lakshmi, in which she emerged from the blood exacted as a tribute from holy devotees who had nothing else, by the tyrant of Lanka. Sita was made the consort of Rama or Vishnu. According to others, she was the daughter of Janaka, a king of Mithilâ. The word means literally "furrow," as she was not born in the usual sense of this word, but arose from a furrow when her father was ploughing the ground, whence she is also called Pârthivî (from *pr'thivi*, "the earth").

Sitalcas, in Grecian mythology, was a surname of the Delphian *Apollo*.

Site of Churches. By the Christian religion the worship of God is not limited to place, and yet from a very early period a preference was manifested for certain favorite situations. The primitive Christians selected the summit of some high hill or elevated ground, unless compelled, for the sake of concealment, to resort to some less conspicuous place. They also erected their churches over the tombs of martyrs and confessors. Not unfrequently they built subterranean churches and oratories: but this was always on account of some local and special reason. Such churches were called *κρύπται*, *cryptæ*.

Si-Tenno, in Japanese mythology, is a name for the four superior deities of the thirty-third heaven of Shintuism.

Siteresia (*Σιτηρέσια*, *ἐτήσια*), an annual allowance of corn granted (out of the yearly tribute of every city) to the clergy, virgins, and widows of the Church. This grant was ordered by Constantine, and continued to the time of Julian, who withdrew the whole allowance. Jovian restored it in some measure, granting a third of the former allowance, and promising the whole as soon as the public storehouses were better replenished. See Bingham, *Christian Antiq.* bk. v, ch. iv, p. 7.

Sith, in Norse mythology, was one of the streams which flow down from the antlers of the stag Æjkthyrner.

Sithnîdès, in Grecian mythology, were nymphs who were highly venerated at Megara, insomuch that Theagenes surrounded their fountain with a magnificent enclosure of columns. One of them became, by Jupiter, the mother of Megarus, ancestral hero of the Megarians.

Sithon, in Grecian mythology, was represented as the son of Poseidon and Assa, or of Ares and Achiroe, and as married to the nymph Mendeis, by whom he had Pallene and Rhœteia. He was king of the Hadomantes in Macedonia, or of Thrace. Pallene, being sought by many suitors, was by Sithon promised to the aspirant who should successfully wage a single combat with him, and eventually to either Dryas or Cleitus, as the duel might determine. By the connivance of Pallene, Dryas was overcome and killed; but her trick having been discovered by Sithon, he built a pyre on which to burn her with the body of Dryas. Aphrodite, however, extinguished the already blazing pile, and so caused Sithon to change his mind and give Pallene to Cleitus. See Smith, *Dict. of Gr. and Rom. Mythol.* s. v.

Sithsekur, in Norse mythology, *the long beard*, was a surname of *Odin*.

Sit'nah (Heb. *Sitnah'*, שִׂטְנָה; Sept. *ἐχθρία*; Josephus, *Σιτεννά*, *Ant.* i, 18, 2; Vulg. *Inimicitiæ*), the second of the two wells dug by Isaac in the valley of Gerar, and the possession of which the herdmen of the valley disputed with him (Gen. xxvi, 21). Like the first one, Esek, it received its name from the disputes which took place over it, *Sitnah* meaning, as is stated in the margin, "hatred," or more accurately "accusation," but the play of expression has not been in this instance preserved in the Hebrew. The Sept., however, has attempted it — *ἐκρίνοντο . . . ἐχθρία*. The root of the name is the same as that of *Satan*, and this has been taken advantage of by Aquila and Symmachus, who render it respectively *ἀντικειμένη* and *ἐναντίωσις*.—Smith. See Isaac.

Sito, an appellative of *Ceres* in Grecian mythology, particularly prevalent in Syracuse.

Sitrangaden, in Hindû mythology, was a son of Santanen and Satiawedi, who suspected his mother of criminal intercourse with her step-son, but, on the manifestation of her innocence and virtue, atoned for his suspicion by causing himself to be burned to death in a hollow tree.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sitsi Siki, *the evening festival*, is celebrated in Japan on the seventh day of the seventh month.

Sitting (prop. יָשַׁב, *yashâb*, *καθέζομαι*). This is the favorite posture of Orientals. In the absence of chairs, it becomes a necessity to sit upon the floor with the feet crossed under one. "In Palestine people *sit* at all kinds of work. The carpenter saws, planes, and hews with his hand-adze sitting upon the ground or upon the plank he is planing. The washerwoman sits by the tub; and, in a word, no one stands where it is possible to sit. Shopkeepers always sit, and Levi sitting at the receipt of custom (Matt. ix, 9) is the exact way to state the case" (Thomson, *Land and Book*, i, 191). "No Moslem will move when he can stand, or stand when he can sit. We observed three men in a farrier's shop devoting their combined energies to the shoeing of a little mule. One sat under the mule's nose, and held it down with a halter; another sat with its foot turned up in his lap; and a third sat alongside while he fitted and nailed the shoe. Even the masons must sit on their haunches, and fill their panniers with lime; and a little farther on, where some new pavement was in progress, all the paviors sat at their work, from the boys lolling on their hams, who passed the stones from the heap, to the two men who sat *vis-à-vis* with a great mallet between them, and in that posture lazily poised and let it fall. But the acme of the art of sitting seemed to have been reached by a party of reapers in a wheat-field through which we rode. All in a long row, men and women, sat to reap, and jerked themselves forwards or sideways as their work progressed" (Tristram, *Land of Israel*, p. 616). See Attitude; Bed; Eating.

SITTING, as a posture of Christian adoration, never had (according to Bingham) any allowance in the practice of the ancient Church, being considered by them as very irreverent. Neither did they ever receive sitting the sacrament of the Lord's supper, but always

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kneeling or standing. It was quite a general custom in the early Church for the people to stand while listening to the sermon. This custom was most observed in Africa, France, and some of the Greek churches, while in the churches of Italy the contrary custom prevailed. This posture is allowed in the Church of England at the reading of the lessons in the morning and evening prayer, and also of the first lesson or epistle in the communion service, but at no other time except during the sermon. Some of our Protestant denominations use sitting as the posture of prayer, and of receiving the Lord's supper. Some Arians in Poland have done this for the avowed reason of showing that they do not believe Christ to be God, but only their fellow-creature. See Bingham, *Christ. Antiq.*; Hook, *Church Dict.* s. v.

Siva, in Hindû mythology, is the third member of the Hindû trinity, the terrible destroyer. According to the doctrine of the Sivaites, he is, next to Brahm, the highest god, to whom Brahma and Vishnu are subordinate; but the worshippers of Vishnu and Brahma rank Siva lower than either of these deities. He is commonly represented as riding on the ox Nundi (the symbol of wisdom), and holding his beautiful consort Parvati on his lap. Painters and sculptors have sought to introduce into his countenance every imaginable repulsive element, and he is regarded as cruel and blood-thirsty, so as to require the most terrible sacrifices; but he is nevertheless filled with tenderest love towards his wife, and has established her in one half of his own body, to the end that she need never be separated from him. He is, accordingly, the god who presides over the generation of all living beings. To renounce the joys of love is to act contrary to his will, for he himself passed a hundred celestial years in the arms of the fascinating Uma, an earlier form of Parvati. He consequently awakens all life, as he destroys it—a contradiction whose solution must be found in the fact that the natural and religious teachings of the Hindûs do not recognise any real annihilation, but simply a transformation, change, the passing from one condition into another. Siva appears as an immeasurable pillar of fire whose dimensions Vishnu and Brahma cannot estimate, and as Mahadeva (the great god); and also in a large number of additional avatars, in all of which he promotes the welfare of the world by means of destruction. The worship paid him is accordingly both cruel and lascivious. The frequent devedashies celebrated in the pagodas of India are chiefly in his honor.—Vollmer, *Wörterb. d. Mythol.* s. v.

Figure of Siva.

Sivabramnals, in Hindûism, are Brahmins of the sect of Sivaites, who recognise Siva as the supreme deity.

Si'van (Heb. *Sivan'*, סִיוָן; Sept. Νισάν), the third month of the Hebrew year, from the new moon of June to the new moon of July. The name admits of a Hebrew etymology; but as it occurs only in Esth. viii, 9, it is better to regard it as of Persian origin, like the other names of months; the corresponding Persian month being *Sefend-armed*; Zend, *Çpenti Armaiti*; Pehlvi, *Sapand-omad* (Benfey, *Monatsnamen*, p. 13, 41 sq., 122 sq.; Gesenius, *Thesaur.* p. 946).—Kitto. See Calendar; Month.

Sivpasadána, a term employed by the Buddhists in Ceylon to denote almsgiving when practiced in relation to the priests. Of this almsgiving there are four divisions: 1. Chiwara-dána, the gift of robes: 2. Aháradána, the gift of food; 3. Sayanássana-dána, the gift of a pallet on which to recline; 4. Gilanapratya-dána, the gift of medicine or sick diet. See Hardy, *Eastern Monachism.*

Six-Principle Baptists. See Baptists, Six-Principle.

Sixt, Christian Heinrich, D.D., a German theologian, member of consistory, and dean of Nuremberg, who died Aug. 20, 1866, is best known as the biographer of *Paul Eber* (q. v.) (Heidelberg, 1843; Ansbach, 1857). He also wrote, *Petrus Paulus Bergerius, päpstlicher Nuntius, katholischer Bischof und Vorkämpfer des Evangeliums* (Brunswick, 1855); the same in a popular edition (ibid. 1856). See Zuchold, *Bibliotheca Theol.* iii, 1233; *Literarischer Handweiser*, 1866, p. 356. (B. P.)

Sixtus Senensis, an Italian convert from Judaism, was born at Sienna in 1520. After his conversion to Christianity he joined the Order of Franciscans, and distinguished himself by his preaching in many cities of Italy. Having been accused of heterodoxy, the Inquisition condemned him to the stake, but he was saved through the intervention of the cardinal Michael Ghislieri, afterwards pope Pius V, with whose aid he joined the Dominicans. He now betook himself to the study of Greek, Hebrew, history, and philosophy, and distinguished himself both as a writer and a preacher. He died in 1569. The work which immortalized his name is his *Bibliotheca Sancta ex Præcipuis Catholicæ Eccl. Auctoribus Collecta* (Venice, 1566, and often; lastly Naples, 1742), which he dedicated to pope Pius V, and in his dedication he states, "Me, quem tu olim, ab inferis revocatum et errorum tenebris erutum, sincero veritatis lumine illustrasti," etc. The *Bibliotheca* is divided into eight books: the first treats of the division and authority of the Scriptures; the second contains a historical and alphabetical index of the matter; the third treats of the interpretation of the Holy Writings; the fourth gives an alphabetical list of Catholic interpreters; the fifth (published also separately with the title *Ars Interpretandi S. Scripturas Absolutissima* [Cologne, 1577-88]) contains a hermeneutic of the Scriptures, the sixth and seventh contain exegetical disquisitions; and the last an apology of the Scriptures. The work was highly esteemed among both Catholics and Protestants. Besides this, he also published homilies and mathematical writings. See Kalkar, *Israel u. die Kirche*, p. 72 sq.; *Theologisches Universal-Lexikon*, s. v.; Dupin, *Bibl.* vol. xvi; Wolf, *Bibl. Hebræa*, i, 930; Simon [R.], *Histoire Critique*, p. 457 sq.; Fabricii *Delectus Argumentorum et Syllabus*, p. 516; Hoefer, *Nouv. Biog. Générale*, s. v. (B. P.)

Sixtus I (*St.*), pope, was born at Rome, of a senatorial family, near the close of the 1st century, and succeeded Alexander I in 119. We know little of his life, except that he perished in 127 during the persecution ordered by the emperor Hadrian. He was canonized, and his day was fixed as Aug. 6, although he appears in the martyrologies likewise under April 3 or 6. There have been attributed to him two decretal *Letters*, which are spurious; there is also a *Commentary* under his name in the patristic collections. He was succeeded in the episcopal office by Telesphorus.

Sixtus II (*St.*), pope, was born at Athens about the year 180, and was originally a philosopher. Being elected (Aug. 24, 247) to succeed Stephen I, he was accused, during the persecution under Valerian, of preaching Christianity, and was brought to the Temple of Mars to offer sacrifice, but, refusing, he was martyred, Aug. 6, 258. Two of the false decretals [see Decre-

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TALS, PSEUDO-ISIDORIAN] are attributed to him. He was succeeded by Denis.

Sixtus III (*St.*), pope, was born at Rome about the beginning of the 5th century. He became a priest under Zosimus, whose decree against the Pelagians he wrote in 418, and to him Augustine directed his celebrated letter on grace. He was elected (July 31, 432) to succeed Celestine I, and labored with more zeal than success to reconcile Cyril of Alexandria with John of Antioch. Sixtus built several churches, adorned others, and enlarged the basilica of Tiberius (now St. Mary Major), as well as that of St. John Lateran. He died at Rome, Aug. 18, 440, and was succeeded by Leo the Great. There remain of this pope eight *Letters*, some poems, and a few supposititious works.—Hoefer, *Nouv. Biog. Générale*, s. v.

Sixtus IV, pope (originally *Francesco della Rovere*), was born July 22, 1414, it is said of the family of Rovere; but, according to the best historians, he was the son of a poor fisherman. He was brought up by cardinal Bessarion, and entered the Order of the Minorites, whose head he eventually became. Paul II made him a cardinal, and he succeeded him as pope, Aug. 9, 1471. His pontificate was occupied with schemes of reform, and with expeditions against the Turks; but he also engaged earnestly in efforts for the maintenance of the privileges of the Holy See, laying the city of Florence under an interdict, and finally Venice likewise. Being of a weak and unprincipled character, he wasted the public and papal resources in his extravagant intrigues. He died at Rome, Aug. 18, 1484, and was succeeded by Innocent VIII. It was he who built the Sistine Chapel and founded the Festival of the Conception of the Virgin. There are a few theological treatises by him, also some *Letters*, etc., for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Sixtus V, one of the most celebrated of the popes of Rome, was descended from Slavonian parents, who had fled to Italy at the period of the Ottoman conquest of their country. His father, Pereto Peretti, was a vine-dresser in the humblest circumstances, but so hopeful of the fortunes of his son that he named him *Felix*, or *Felice*. This child was born in 1521, and educated by his uncle, Fra Salvatore, who had fortunately joined the Franciscan order of friars. Before passing under his care, however, the young Felix had acted as swineherd, or in any field occupation by which a scanty addition could be made to his parents' income. Felix Peretti made great progress in scholarship and dialectics, and being ordained priest acquired a valuable reputation by his oratory as Lent preacher in Rome in the year 1552. His firmness in the Catholic faith at this time, under trying circumstances, procured him also the friendship of the grand inquisitor, and the now rising churchman attached himself to the severe party of Ignatius and others, whose influence was then beginning to be felt. In quick succession he became commissary-general at Bologna, inquisitor at Venice, and procurator-general of his order; and these steps gained, by dint of a pushing and resolute ambition, he is said to have assumed the greatest humility, and affected the infirmities of old age. The truth of such statements, however, is denied by Ranke, who justly observes that the highest dignities are not to be won by such means. It is much more probable that Peretti's energy as a reformer of his order, and the discriminating friendship of the pope, Pius V, marked him out as the man for the epoch, and we know that he stood firmly by his favorite, whom he clothed with the purple in 1570. The son of the vine-dresser was now ranked with the princes of Italy by the title of cardinal Montalto, and he still varied his public labors by rural occupations. We are not informed of all the circumstances attending his election to the papacy, but he succeeded Gregory XIII in 1585, and at once commenced the administrative and social reforms in Italy that he had so long contemplated. Unlike a recent example, he carried his measures with a high and firm hand, and so vigorously enforced justice that the instances often read more like cold-blooded cruelty. His measures had the desired effect, however, of extirpating the bandits who had so long overrun the country, and of bringing some show of order out of the general lawlessness of society. We cannot enumerate here his great enterprises in administrative reform, or the magnificence of his public works, but they all mark his passion for order and completeness. His foreign policy was of the same trenchant description; no half measures or vaporings were to be tolerated. For examples of this spirit it may be sufficient to name the great Catholic league, and the invasion of England by the Spanish Armada. Still more surprising and gigantic were his conceptions as he grew old, as his rigid financial system enabled him to amass a large public treasure in the vaults of St. Angelo. His designs now were sufficient to prove that he had perfected the government of his own states and improved the discipline of the Church as an instrument of a more universal dominion than the papacy had ever reached; even the Greek Church and the empire of Mohammed were destined to be transformed under his hand. Sixtus V breathed his last amid these visions of grandeur Aug. 27, 1590. A storm burst over the palace of the Quirinal at the moment of his death, and it became an article of the popular faith that he had achieved his enterprises by a compact with the evil one, which had then expired. See Hoefer, *Nouv. Biog. Générale*, and the literature there cited.

Sjobu-no-sit is a martial and religious festival in which the male youth of Japan engage; the Kalamus festival.

Sjugo-nitsi ADSUGI KAJU KURAHI is a Japanese popular festival, observed on the fifteenth day of the first month, and in connection with which it is customary to serve a favorite dish of beans.

Sju-go-zin is a subordinate or adjunct deity of the Japanese mythology, who, in the form of a fox, accompanies the moon-god in his travels. He was highly venerated, but even more greatly feared. His form, however, was changed, and he now enjoys the high regard of the people as a protector, though he sometimes appears as the attendant spirit of Inari as well. In the latter character he is honored in the form of a fox, and his image of clay is sold at the annual fairs which fall on the days of the Inari festival, to serve as the patron of the common people. It may be found in every house and in the little temples throughout the land. The belief is still common that the foxes assemble once a year in some unknown place where a flame bursting from the earth foretells the fruitfulness of the year.—Vollmer, *Wörterb. d. Mythol.* s. v.

Skade, in Norse mythology, was the wife of Njord and daughter of the giant Thjasse. She lives in her father's dwelling, Thrymheim, and hunts the wild boar with bow and arrow as she rides on snow-shoes down the mountain. See NORSK MYTHOLOGY.

Skalds (or **Scalds**) were the poets, reciters, and singers, and also the historiographers, of the ancient Scandinavians. Like the Celtic bards, they went before the heroes to battle with inspiring war-cry, and observed the warriors' deeds, recounted them in song, and transmitted their fame to succeeding generations. As the insurers of posthumous fame and as divinely inspired wise-men and prophets, they were in high esteem at the courts of princes. They were known throughout Norway, Sweden, Iceland, Denmark, and the north of Germany. The legends of the Edda, preserved for us by Snorre Sturleson, were the work of these Skalds.—Vollmer, *Wörterb. d. Mythol.* s. v.

Skanda, in Hindû mythology, was the child of Rudra (Siva) and the sisters Ganga and Uma, the former of whom was the consort of all the gods, the latter

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of Rudra alone. Skanda was taken in charge at his birth by the stars Kartigas, who were six nymphs, and thus obtained his other name, *Kartikeya*. He was washed and nourished and became so bright that he eclipsed the brilliancy of the sun. He received six heads and twelve arms, and was appointed leader of the heavenly armies when they should march against the evil dæmons and spirits of the underworld. Numerous pagodas were erected to him in India, in which he was always represented as accompanied by his consorts Devanei and Velliamen. The name Skanda signifies *the rapidly conquering one*.—Vollmer, *Wörterb. d. Mythol.* s. v.

Skapidur was one of the celebrated skilled dwarfs, in Norse mythology, who came from Swains Haugi to Orwanga on Jornwall.

Skatalundr, in Norse mythology, was the grove where Odin caused the beautiful Brynhildur to fall into a magic sleep and encased her with shields, leaving her in that condition until Sigurd wrought her deliverance.

Skaugul, in Norse mythology, was one of the battle-virgins, the beautiful Valkyrias.

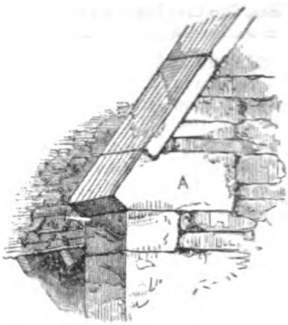
Skeggoeld, in Norse mythology, was a Valkyria. The name signifies *time of axes*.

Skeidbrimer was one of the asa-horses, in Norse mythology, on which the asas (excepting Thor, who walked) rode to the place of daily judgment.

Skelton, PHILIP, a worthy and learned clergyman of Ireland, was born in the parish of Derryaghy, near Lisburn, February, 1707, and educated at Trinity College, Dublin. Soon after graduation he went to reside with his brother John at Dundalk, and was ordained deacon for the cure of Newtown-Butler, Fermanagh Co., about 1729. This, after two years, he resigned and returned to his brother's, where he remained until 1732, when he settled on the curacy of Monaghan, in the diocese of Clogher. In 1750 the living of Pettigoe, County Donegal, was given to him; and in 1759 he received the living of Devenish, Fermanagh Co., worth about three hundred pounds a year. In 1766 he removed to Fintona, in the County of Tyrone, from which, in 1780, he took his final leave and removed to Dublin to end his days. He died May 4, 1787. Mr. Skelton was somewhat eccentric, but was a very charitable, unassuming, and useful minister. He published, *A Vindication of the Bishop of Winchester* (1736):—*Some Proposals for the Revival of Christianity* (1736):—*Dissertation on the Constitution, etc., of a Petty Jury* (1737):—*Necessity of Tillage and Granaries* (1741):—*Truth in a Mask* (1743):—*The Candid Reader* (1744):—*The Chevalier's Hopes* (1745):—*Deism Revealed* (1749, 2 vols. 8vo; 2d ed. 1751, 2 vols. 12mo):—*The Consultation* (1753):—*Discourses, Controversial and Practical* (1754, 2 vols.). He published his works by subscription in 1770, 5 vols. 8vo; in 1784 vol. vi, and in 1786 vol. vii; also in the same year *A Catechism*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.; *London Monthly Review*, Dec. 1792; *London Gent. Mag.* lxxxi, 104; lxxxii, 349; lxxxvii, 58; Southey [R.], *Life and Correspondence*, ch. xxxii; Chalmers, *Biog. Dict.* s. v.

Skevi-Kare, a small sect in Sweden. In 1734 a little society of Pietists, driven from Denmark and other countries, took shelter on the little isle of Wermdoc, near Stockholm. Their contempt for the established worship had drawn them into disagreeable circumstances, but in 1746 they were permitted to fix themselves on this island, where their descendants still remain. Having taken the domain of Skevic, they are called *Skevi-Kare*.

Skew or ASKEWTABLE. The term skew is still used in the north of England for a stone built into the bottom of a gable or other similar situations to support the coping above it. It appears formerly to have been applied to the stones forming the slopes of the set-offs of buttresses and other projections. *Skew-table* was probably the course of stone weathered, or sloped, on the top, placed over a continuous set-off in a wall.—Parker, *Gloss. of Architecture*, s. v.



Skew (A).

Skialgr (*the bent one*) was the name of the *moon* in Norse mythology.

Skidbladner, in Norse mythology, was a splendid ship belonging to the god Frey. It was built by skilful dwarfs, the sons of Iwald, and was made large enough to hold all the asas with their armor, but is nevertheless capable of being reduced to so small dimensions that it may be carried away in one's pocket. It also commands favorable winds, whatever may be the destination of its voyage.—Vollmer, *Wörterb. d. Mythol.* s. v.

Skidmore, JEREMIAH, an eminent elder in the Presbyterian Church, was born at Rockaway, L. I., March 23, 1797. He came to New York at the age of sixteen, where for fifty-seven years he was engaged in business. He was senior member of the firm of Jeremiah Skidmore & Sons. He early became a member of the Rutgers Street Presbyterian Church, and removed with it to its present location on Madison Avenue, filling successively the office of deacon and elder. He often represented the Church in her higher judicatories, and in Church matters his judgment was highly prized. He maintained an unspotted and honorable business reputation. In social life he was regarded with the highest esteem, and in the domestic circle his Christian virtues were still more prized because better known. His example and influence were an untold blessing to society, and his death was a great loss to the Church. He died in New York, November, 1877. (W. P. S.)

Skierstuves, among the ancient Prussians, was a sausage-festival celebrated in memory of the dead.

Skilfingr, in Norse mythology, was a surname of *Odin*.

Skin (prop. עוֹר, *ôr*, so called, perhaps, from its *nudity*; once גֶּלֶד, *géled*, so called from its *smoothness* [Job xvi, 15]; once improperly for בָּשָׂר, *basâr* [Psa. cii, 5], *flesh*, as elsewhere rendered; εἴσμα), the *cuticle* of man (Exod. xxxiv, 29; Lev. xiii, 2; Job vii, 5, etc.), or the *hide* of an animal (Job xl, 31); the latter chiefly as taken off (Gen. iii, 21; xxvii, 16; Lev. iv, 10; vii, 8), also as prepared or wrought into leather (xi, 32; xiii, 48; Numb. xxxi, 20). So in the plur. (Exod. xxvi, 14; xxxix, 34). For the *tâchash*-skins (Numb. iv, 8; xi, 12), see BADGER. For the use of holding water, see SKIN-BOTTLE. The word in Heb. is poetically put for *body* (Job xviii, 13). The phrase "skin for skin" (ii. 4) means like for like, or what is intimate and dear as the skin. "Skin of the teeth" (xix, 20) is evidently a proverbial phrase for *the barest nothing*.

Skin-bottle. The people of Asia west of the Indus use the skins of animals, on a journey, for carrying water and other liquids, as well as, in general, other articles of provision which they are obliged to take with them in their journeys across the deserts or thinly inhabited plains. The preference of such vessels is well grounded. Earthen or wooden vessels would soon be broken in the rough usage which all luggage receives while conveyed on the backs of camels, horses, or mules;

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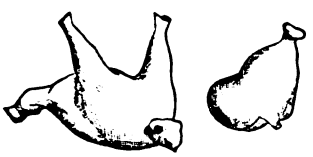
and if metal were used, the contents would be boiled or baked by the glowing heat of the sun. Besides, such skins exclude the encroachments of ants, which swarm in those countries, and also effectually guard against the admission of fine impalpable dust. The scarcity of streams and wells renders it indispensable for all travellers to carry water with them. When a party is large, and the prospect of a fresh supply of water distant, large skins of the camel or ox, two of which are a good load for a camel, are used. Goat-skins serve in ordinary circumstances. Individual travellers, whether in large or small parties, mounted or on foot, usually carry a kid-skin of water, or else a sort of bottle of prepared leather shaped something like a powder-flask. The greater portability of such skins is another advantage. The skins of kids and goats are those used for ordinary purposes. The head being cut off, the carcass is extracted without opening the belly, and the neck serves as the mouth of the vessel. See BOTTLE.



Skin-bottles. (From the Museo Borbonico, Naples.)

Skinfaxi (*bright mane*), in Norse mythology, was the steed of Dagur (day), with which he makes his daily progress round the earth. The glitter of its mane gives light to the world.

Skinner, Ezekiel, a Baptist preacher, was born in Glastenbury, Conn., June 27, 1777. He was apprenticed to a blacksmith, but bought the last year of his apprenticeship and studied medicine. He received his license to practice medicine in 1801, and settled at Granville, Mass. Here he professed religion and united with the Congregational Church; but afterwards adopting the views of the Baptists, he was immersed and joined the Baptist Church in Lebanon. He enlisted in the army in the war of 1812; but was discharged in a few months on account of the failure of his health, and removed to Stafford, Conn. While there he began to preach, and was licensed in 1819 by the Baptist Church in that place. In 1822 he was ordained pastor of the church in Ashford, where he officiated nine years; and also pastor at Westford, where he officiated seventeen years, including a period of four years which were spent in the service of the Colonization Society. In the summer of 1834 he went to Liberia, and rendered important services to that colony. On his final return in 1837, he resumed his pastoral relations with his former charge, which he resigned in April, 1855, and went to reside with his son (Dr. E. D. Skinner, Greenport, L. I.), where he died, Dec. 25, 1855. Mr. Skinner published a series of articles *On the Prophecies*, in the *Christian Secretary* (1842). See Sprague, *Annals of the Amer. Pulpit*, vi, 694.

Skinner, James, a missionary of the Presbyterian Church, was born in Dundee, Scotland, in 1801. His parents were members of the Secession Church of Scotland. He was educated at St. Andrew's College and at Marischal College; studied divinity under John Mitchell, D.D., and John Dick, at Glasgow; was licensed in the summer of 1832; was accepted by the Mission Committee of the United Associate Synod, and designated to go to Canada; and was ordained for that work by the Presbytery of Forfar March 31, 1834. He landed at Montreal in May, 1834, and immediately directed his steps westward to the township of Southwold, on Lake Erie, where he began a series of itinerancies and explorations, setting up regular stations and starting new congregations in every direction. He died Oct. 17, 1865. Mr. Skinner was emphatically a missionary. See Wilson, *Presb. Hist. Almanac*, 1867, p. 481. (J. L. S.)

Skinner, Thomas E., a minister of the Methodist Episcopal Church, was born on Kent Island, Queen Anne Co., Md., April 26, 1838. He was educated at Baltimore (where he was converted in his sixteenth year) at Dickinson College, and graduated as Doctor of Medicine at the Maryland University of Baltimore. In 1859 he abandoned the profession of medicine, and entered the Philadelphia Conference. Consumption soon began to prey upon him, and he died June 14, 1862. See *Minutes of Annual Conferences*, 1863, p. 45.

Skinner, Thomas Harvey, D.D., a Presbyterian minister, was born at Harvey's Neck, Perquimans Co., N. C., March 7, 1791. He graduated at Princeton in 1809, and commenced the study of law in his native state. After pursuing this study for eighteen months, he experienced religion, and determined to preach. He returned to Princeton, where he remained one year. The year 1812 was mainly spent with Rev. John McDowell at Elizabeth, N. J., and he was licensed to preach in December of that year. He was ordained co-pastor with Dr. Janeway, Philadelphia, June 10, 1813, and in 1816 became pastor of the Fifth Presbyterian Church in Locust Street. He remained in Philadelphia until 1832, when he accepted the chair of Sacred Rhetoric in Andover Seminary. He occupied this for three years, and then became pastor of the Mercer Street Church, New York. After thirteen years of service he became professor of sacred theology in the Union Theological Seminary, N. Y., and continued to discharge the duties of this professorship until his death, Feb. 1, 1871. He published, *Religion of the Bible* (1839):—*Aid in Preaching and Hearing* (1839):—*Hints to Christians* (1841):—*Thoughts on Evangelizing the World:*—*Religious Life of Francis Markoe:*—*Vinet's Pastoral Theology*, and *Vinet's Homiletics* (1854):—*Discussions in Theology* (1868). See Plumley, *Presb. Church throughout the World*, p. 410.

Skiold, in Norse mythology, was a son of Odin, who obtained for his consort the beautiful Gefion after she, aided by the giants' sons in the form of oxen, had ploughed Zealand off from Sweden. Skiold was ancestor of the Danish kings, traces of whose graves and monuments yet occur near Leira. Leira was the early Hleidra, or Lethra, the principal place of sacrifice among the heathen Danes.—Vollmer, *Wörterb. d. Mythol.* s. v.

Skirner, in Norse mythology, was an intimate friend and companion of the god Frey.

Skirt is the rendering in the A. V. properly of שׁוּל, *shûl* (so called as being *pendulous*), the flowing *train* of a female dress ("skirts," Jer. xiii, 22, 26; Lam. i, 9; Nahum iii, 5; "train," Isa. vi, 1; elsewhere "hem"); more vaguely of כָּנָף, *kanâph* (literally a *wing*), the *flap* of a robe (Deut. xxii, 30; xxvii, 20; Ruth iii, 9; 1 Sam. xv, 27; xxiv, 4, 5, 11; Ezek. v, 3; Hag. ii, 12; Zech. viii, 23); improperly of פֶּה, *peh* (literally the *mouth*, as usually rendered), the upper *opening* of a garment around the neck (Psa. cxxxiii, 2; "hole," Exod. xxviii, 32; xxxix, 23; "collar," Job xxx, 18). To raise the skirts of a female's garment is put for a symbol of the greatest insult and disgrace (Jer. xiii, 22, 26; Nah. iii, 5; comp. Isa. xlvii, 2); whereas to cover her with one's skirt was a token of matrimony (Ruth iii, 9), or to remove it was preliminary to sexual intercourse (Deut. xxiii, 1); the wide Oriental outer garment serving as a coverlet by night. See DRESS.

Skjoeldr, in Norse mythology, is the name of a famous Danish king who, after many conquests and great deeds, caused himself to be placed with his treasures on board a ship and exposed to the mercy of the winds.—Vollmer, *Wörterb. d. Mythol.* s. v.

Skoll (or **Skoell**), in Norse mythology, was the terrible son of Fenris and Gyge, whose form was that of a monstrous giant resembling a wolf. He steadily pursues the sun in order to devour it, and in this purpose he will eventually succeed. His brother Hate will, in like manner, devour the moon in the end of the world.—Vollmer, *Wörterb. d. Mythol.* s. v.

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Skoptsi. See RUSSIAN SECTS.

Skuld, in Norse mythology, was (1) the youngest of the three *Norns*, or Fates, who guide the life of men. The gods often seek counsel from them; and even Odin has not the power to alter their decrees. (2) A Valkyria who, accompanied by two others, rides to the battle-field to invite the heroes to Odin's banquet in Valhalla.

Skull (גֻּלְגֹּלֶת, *gulgóleth*, so called from its *round* form [2 Kings ix, 35; "head," 1 Chron. x, 10; elsewhere "poll;" κράνιον; the Lat. *cranium*, Matt. xxvii, 33; Mark xv, 22; Luke xxiii, 33; John xix, 17]). See CALVARY.

Sky stands in the A. V. as the rendering only of שְׁחָק, *shâchak* (Deut. xxxiii, 26; 2 Sam. xxii, 12; Psa. xviii, 11; lxxvii, 17; Isa. xlv, 8; Jer. li, 9), the thick black *clouds* (as elsewhere rendered) spread over the whole firmament; and thrice (Matt. xvi, 2, 3; Heb. xi, 12) of οὐρανός, the visible expanse of air (elsewhere "heaven"). In Scripture phraseology the *heavens* (שָׁמַיִם), as the opposite of the earth (Gen. i, 8, 10), constitute with it the world (i, 1; ii, 1; Deut. xxx, 19; Psa. l, 4), for which idea the Heb. had no other proper expression. According to the Mosaic cosmogony, the sky seems to have been regarded as physical, being a space between the upper and lower waters, or rather as a fixed expanse (רָקִיעַ, "firmament") which separates these (Gen. i, 6, 8; Psa. civ, 3; cxlviii, 4). Through this oceanic heaven were poured upon the earth rains, dews, snow, and hail (Job xxxviii, 2) by means of openings, which were under the divine control, and which are sometimes called windows (אֲרֻבּוֹת, Gen. vii, 11; viii, 2; 2 Kings vii, 2, 19) or doors (דְּלָתַיִם, Psa. lxxviii, 23). In the sky hung the sun, moon, and stars as lights for the inhabitants of the earth (Gen. i, 14 sq.), and above it sat Jehovah as on a throne (Psa. ciii, 3; comp. xxix, 3; Ezek. i, 26). These, however, were rather poetical than literal representations (comp. Exod. xxiv, 10; Dan. xii, 3; Job xxxvii, 18; Ezek. i, 22; Rev. iv, 6), for there are not wanting evidences of a truer conception of the cosmical universe (Job xxvi, 7; xxxvi, 7). See EARTH.

Skyndir, in Norse mythology, is an additional name for the *moon*, signifying *the hastening one*.

Slack, Comfort I., a Presbyterian minister, was born in Mexico, N. Y., Aug. 12, 1835. He graduated at Hamilton College, Clinton, N. Y., studied theology in Auburn Seminary, was licensed to preach by the Cayuga Presbytery, and in 1863 was ordained and installed pastor of Westminster Church at Newton, Jasper Co., Ia. This was his only charge, and here he labored faithfully till his death, Feb. 24, 1865. Mr. Slack was distinguished for his fidelity as a student, his interest in the missionary cause, and his devoted piety. The Rev. George Ransom, of Muir, Mich., writes of him: "He brought into the work of the ministry an accuracy of judgment, a perspicuity of reasoning, and a safety in his conclusions which are rarely achieved save by the discipline of a long and trying experience." See Wilson, *Presb. Hist. Almanac*, 1866, p. 224. (J. L. S.)

Slack, Elijah, LL.D., a Presbyterian divine, was born in Lower Township, Bucks Co., Pa., Nov. 24, 1784. He professed religion in 1801, attended the grammar-school at Trenton, N. J., from 1803 to 1806, and graduated at the College of New Jersey, Princeton, in 1808. He was principal of the Trenton Academy three years, during which time he studied theology privately; was licensed by the New Brunswick Presbytery in 1811; was elected vice-president of the College of New Jersey and professor of natural philosophy and chemistry in 1812, and continued to discharge the appertaining duties for five years; removed to Cincinnati, O., in 1817, and was elected superintendent of the Literary and Scientific Institute in that city. In 1819, the Cincinnati College being established, he was appointed president and professor of natural philosophy and chemistry, in which position he remained until 1828, when, from deficient endowment, the college closed. During this time he had, in connection with Dr. Daniel Drake, established the Cincinnati Medical College and Commercial Hospital. In 1837 he removed to Brownsville, Tenn., and established a high-school for young men, which was very successful; but in 1842 returned to Cincinnati, and retired from public life. He died May 29, 1866. Dr. Slack was very closely identified for several years with the early educational interests of the West. A short time before his death his alma mater conferred upon him the title of Doctor of Laws. See Wilson, *Presb. Hist. Almanac*, 1867, p. 197. (J. L. S.)

Slade, JOHN, a minister of the Methodist Episcopal Church, was born on Beech Branch, Beaufort District, S. C., April 7, 1790. He joined the Church when about thirty years of age, and was licensed to preach in 1822. In 1823 he was admitted on trial in the South Carolina Conference, and was received in full connection in 1825. In 1828 he was ordained elder; but his health having been impaired by excessive labors and exposure, he was made superannuated. In 1830 he was located, and held this relation until 1845, when upon the organization of the Florida Conference he was readmitted into the travelling connection. He continued his ministerial labors until he was stricken with paralysis, which in a few days resulted in death, June 25, 1854. Mr. Slade possessed an intellect of high order, and was endowed with great courage, both physical and moral. He was distinguished for his humility, his self-denial, his devotedness to Christ, and his fidelity to all his Christian obligations. See Sprague, *Annals of the Amer. Pulpit*, vii, 682.

Slafter, CORODEN H., a Baptist missionary, was born in Norwich, Vt., Jan. 31, 1811. He removed with his parents to the town of Lawrence, St. Lawrence Co., N. Y., and remained there until 1831. Soon after his hopeful conversion, he felt it to be his duty to preach the Gospel. Like so many other young men whom God calls to be his servants in the ministry, he was poor, and saw no way by which he could obtain the funds necessary to procure an education. Trusting, however, in him who, he believed, had chosen him to enter upon what proved to be his life-work, he went to Hamilton, and entered the Baptist institution in that place. His frank statement of his feelings and wishes won the confidence of sympathizing friends, and, along with what he was able to earn by his own efforts, he was supplied with an amount of funds sufficient to carry him through his studies. On leaving the institution, he carried with him the sincere esteem of friends who had given him their love and their aid to fit him for the service upon which he purposed to enter. The cause of Christian missions had taken strong hold upon the mind of Mr. Slafter. It is related of him that "even before his conversion what he had heard and read on the subject had made a deep impression upon his mind, and while pursuing his studies, on looking over the field, the condition of the 'poor perishing heathen' presented a claim which he could not resist." Having decided what was the path of duty, he offered himself as a missionary, and was appointed to the Siam field. He sailed from Boston in December, 1838, and arrived at Bangkok via Singapore Aug. 22, 1839. The hopes which had been raised with reference to Mr. Slafter's qualifications for his work were not disappointed. Having acquired the language, he entered upon his missionary labors with characteristic zeal and energy. Having in his mind made a survey of the great field of his missionary operations, he determined in person to see as much of it as it was possible for him to visit. In order that he might carry out his purpose, he procured and had fitted up a family boat, in which he and his companion made several excursions upon the River Meinaur, and the canals which connect this with the other principal rivers. He

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penetrated farther into the interior of the country than any other Protestant missionary has ever done. It was his earnest desire to do a work which no other one had done before him, and it was his delight to distribute tracts and such portions of the Bible as had been translated into Siamese where the good news of salvation through Christ had never before been proclaimed. While thus engaged, the messenger of death came to him, and he was removed from the scene of his earthly toils April 17, 1841. It seemed a dark and mysterious Providence which thus early in his career brought to a termination so many cherished plans. But the cause was God's, not man's, and "he doeth all things well." See *The Baptist Memorial*, i, 82. (J. C. S.)

Slagfidr (or **Finnr**), in Norse mythology, was a prince of Finnish race, who was a great hero or singer, and whom the Valkyria Swanwit chose for her consort. She forsook him after eight years, and he now seeks her incessantly, but in vain.—Vollmer, *Wörterb. d. Mythol.* s. v.

Slander, according to Dr. Barrow, is uttering false speeches against our neighbor, to the prejudice of his fame, safety, welfare, and that out of malignity, vanity, rashness, ill-nature, or bad design. The principal kinds of slander are these: (1) charging others with faults they are not guilty of; (2) affixing scandalous names and odious characters which they deserve not; (3) aspersing a man's actions with foul names, importing that they proceed from evil principles, or tend to bad ends, when it does not or cannot appear; (4) perverting a man's words or acts disadvantageously by affected misconstruction; (5) partial or lame representation of men's discourse or practice, suppressing some part of the truth or concealing some circumstances which ought to be explained; (6) instilling sly suggestions which create prejudice in the hearers; (7) magnifying and aggravating the faults of others; (8) imputing to our neighbor's practice, judgment, or profession evil consequences which have no foundation in truth.—Buck, *Theol. Dict.* s. v.

Slater (or **Slatyer**), WILLIAM, a learned English divine and poet, was born in Somersetshire in 1587, entered St. Mary's Hall, Oxford, in 1600, removed to Brasenose College in 1607, took his degree of Bachelor of Arts the following year, and was chosen to a fellowship. In 1611 he entered holy orders, and was beneficed. In 1623 he took his degrees in divinity, and had acquired considerable reputation as a poet. He died in Otterden, Kent, where he was beneficed, October (or November), 1647. His works are, *Threnodia, sive Pandionium*, being elegies and epitaphs on queen Anne of Denmark, to whom he had been chaplain:—*Palæ-Albion, or History of Great Britain* (Lond. 1621, fol.):—*Genethliacon, sive Stemma Regis Jacobi* (ibid. 1630, fol.):—*The Psalms of David, in Foure Languages—Hebrew, Greek, Latin, and English* (1652, 16mo), in four parts, set to music, etc. See Burney, *Hist. of Music;* Chalmers, *Biog. Dict.* s. v.

Slaughter, DEVEREAUX J. C., a minister of the Methodist Episcopal Church, South, was born in Dinwiddie County, Va., Nov. 8, 1817. He was converted Aug. 16, 1835, joined the Church May, 1836, was licensed to preach Sept. 25, and received on trial into the Virginia Conference in November, 1842. He received deacon's orders in November, 1844, and elder's in November, 1846. He was effective and very useful until 1862, when, because of ill-health, he obtained a supernumerary relation, which he retained until his death, Nov. 6, 1870. See *Minutes of Annual Conferences of M. E. Church, South*, 1870, p. 403.

Slavery, BIBLICAL. (In the discussion of this question we make use of whatever appropriate matter we find in the dictionaries of Kitto, Smith, and Fairbairn.)

I. *Terms Employed to Designate this Condition.*—The word "slavery" does not occur in the English Bible, and the word "slave" is but rarely used, once (in italics) to supply a noun to the adj. phrase יְלִיד בַּיִת, *yelid beyth*, "home-born" (Jer. ii, 14, "servant" having been already used in the former clause); once (Rev. xviii, 13) by way of paraphrase for the peculiar use of σῶμα, *body*, i. e. person; and four times in the Apocrypha (Judith v, 11; xiv, 13, 18; 1 Macc. iii, 41) for δοῦλος, which is the appropriate classical word. The Heb. and Greek terms designating servitude are, for the male, עֶבֶד, *ébed*, δοῦλος; for the female, אָמָה, *amâh*, or שִׁפְחָה, *shiphkâh*, δούλη, usually rendered "bondman," "servant," etc., which our translators have instinctively felt were more euphonious and appropriate words. Indeed, the regular term for *bondman* in the Hebrew tongue, עֶבֶד (*ébed*), is used in a far greater variety of applications than our word *slave;* and collateral circumstances are always needed to determine the nature and extent of the service which it denotes. The term is used to describe individuals viewed as the servants of God, as when David and Daniel, speaking of themselves in prayer to the Most High, say, "Put not away thy servant in anger" (Psa. xxvii, 9); "Now, therefore, O our God, hear the prayer of thy servant" (Dan. ix, 17). It is also applied to the relation of men to one another who occupied high positions, as to Eliezer, who had a place in Abraham's household something similar to that of a prime-minister at court (Gen. xv, 2; xxiv, 2), and to Jacob with reference to his brother Esau (xxxiii, 5). See the *Bibl. Sac.* xii, 740–743; Gesenius, *Thesaur.* p. 978, 979.

It thus appears that the term slavery, though frequently applied to the Jewish system of servitude, is not wholly appropriate. Among the Greeks and Romans it properly expressed the legal condition of captives taken in war, or the victims of the existing slave-trade and the offspring of female slaves. Those slaves were held to be the absolute property of their masters, and their slavery was regarded as perpetual and hereditary. Nor does Jewish servitude bear any resemblance to modern slavery, which, however it may differ from the Greek and Roman in some of its minor incidents, resembles it in its essential principles. If under the Roman law slaves were held "pro nullis, pro mortuis, pro quadrupedibus," so, until lately, under the laws of several of the United States, they were adjudged to be chattels personal in the hand of their owners, to all intents, constructions, and purposes whatsoever; and their slavery, like that of the ancient Romans, was, as a necessary consequence, perpetual and hereditary.

In the heat of modern controversy, indeed, some writers have been led to deny that the Hebrew and Greek words noticed above necessarily, or in point of fact ever do, designate a condition of absolute bondage; but whatever may be said of עֶבֶד, it is certain that δοῦλος, both from its etymological signification (from δέω, *to bind*), and its classical usage, is the prevalent and appropriate word for *slave* in the current acceptation of the term. See SERVITUDE.

II. *Forms of Scriptural Slavery.*—It is difficult to trace the origin of slavery. It may have existed before the Deluge, when violence filled the earth, and drew upon it the vengeance of God. But the first direct reference to slavery, or rather slave-trading, in the Bible is found in the history of Joseph, who was sold by his brethren to the Ishmaelites (Gen. xxxvii, 27, 28). In Ezek. xxvii, 12, 13 we find a reference to the slave-trade carried on with Tyre by Javan, Tubal, and Meshech. In the Apocalypse we find enumerated in the merchandise of pagan Rome (the mystic Babylon) *slaves* (σώματα) and the souls of men (Rev. xviii, 13). The sacred historians refer to various kinds of bondage:

1. *Patriarchal Servitude.*—The exact nature of this service cannot be defined: there can be no doubt, however, that it was regulated by principles of justice, equity, and kindness. The servants of the patriarchs were

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of two kinds, those "born in the house" and those "bought with money" (Gen. xvii, 13). Abraham appears to have had a large number of servants. At one time he armed three hundred and eighteen young men, "born in his own house," with whom he pursued the kings who had taken "Lot and his goods, and the women also, and the people," and recaptured them (xiv, 1–16). The servants born in the house were, perhaps, entitled to greater privileges than the others. Eliezer of Damascus, a home-born servant, was Abraham's steward, and, in default of issue, would have been his heir (xv, 2–4). This class of servants was honored with the most intimate confidence of the masters, and was employed in the most important services. An instance of this kind will be found in Gen. xxiv, 1–9, where the eldest or chief-servant of Abraham's house, who ruled over all that he had, was sent to Mesopotamia to select a wife for Isaac, though then forty years of age. The authority of Abraham was that of a prince or chief over his patriarchate or family, and was regulated by usage and the general consent of his dependents. It could not have been otherwise in his circumstances; nor, from the knowledge which the Scriptures give of his character, would he have taken advantage of any circumstances to oppress or degrade them: "For I know him," saith the Lord, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him" (xviii, 19). The servants of Abraham were admitted to the same religious privileges with their master, and received the seal of the covenant (xvii, 9, 14, 24, 27).

There is a clear distinction made between the "servants" of Abraham and the things which constituted his property or wealth. Abraham was very rich in cattle, in silver, and in gold (Gen. xiii, 2, 5). But when the patriarch's power or greatness is spoken of, then servants are spoken of as well as the objects which constituted his riches (xxiv, 34, 35). It is said of Isaac, "And the man waxed great, and went forward, and grew until he became *very great*, for he had possession of flocks, and possession of herds, and great store of *servants*" (xxvi, 13, 14, 16, 26, 28, 29). When Hamor and Shechem speak to the Hivites of the riches of Jacob and his sons, they say, "Shall not their cattle and their substance and every beast of theirs be ours?" (xxxiv, 23). Jacob's wives say to him, "All the *riches* which God hath taken from our father, that is ours and our children's." Then follows an inventory of property: "all his cattle," "all his goods," "the cattle of his getting." His numerous servants are not included with his property (comp. xxxi, 43, and also ver. 16, 18). When Jacob sent messengers to Esau, wishing to impress him with an idea of his state and sway, he bade them tell him not only of his riches, but of his *greatness*, and that he had oxen and asses and flocks, and men-servants and maid-servants (xxxii, 4, 5). Yet in the present which he sent there were no servants, though he manifestly selected the most valuable kinds of property (ver. 14, 15; see also xxxiv, 23; xxxvi, 6, 7). In no single instance do we find that the patriarchs either gave away or sold their servants, or purchased them of *third* persons. Abraham had servants "bought with money." It has been assumed that they were bought of third parties, whereas there is no proof that this was the case. The probability is that they sold themselves to the patriarch for an equivalent; that is to say, they entered into voluntary engagements to serve him for a longer or shorter period of time, in return for the money advanced them. It is a fallacy to suppose that whatever *costs* money *is* money or property. The children of Israel were required to purchase their firstborn (Numb. xviii, 15, 16; iii, 45, 51; Exod. xiii, 13; xxxiv, 20). They were, moreover, required to pay money for their own souls; and when they set themselves or their children apart by vow unto the Lord, the price of release was fixed by statute (Lev. xxvii, 2–8). Boaz bought Ruth (Ruth iv, 10). Hosea bought his wife (Hos. iii, 2). Jacob bought his wives Rachel and Leah, and, not having money, paid for them in labor, seven years apiece (Gen. xxix, 16–23). That the purchase of wives, either with money or by service, was the general practice is plain from such passages as Exod. xxii, 17 and 1 Sam. xviii, 25. But the idea of property does not appear in any of these purchases. For the various ways in which the terms "bought," "buy," and "bought with money" are used, consult Neh. v, 8; Gen. xlvii, 18–26, etc. In Lev. xxv, 47 will be found the case of the Israelite who became the servant of the stranger. The words are, "If he *sell himself* unto the stranger." Yet the 51st verse says that this servant was "bought," and that the price of the purchase was paid to *himself*. For a further clue to Scripture usage, the reader is referred to 1 Kings xxi, 20, 25; 2 Kings xvii, 17; Isa. lv, 1; lii, 3; see also Jer. xxxiv, 14; Rom. vi, 16; vii, 14; John viii, 34. Probably Job had more servants than either of the patriarchs to whom reference has been made (Job i, 2, 3). In what light he regarded, and how he treated, his servants, may be gathered from Job xxxi, 13–23. That Abraham acted in the same spirit we have the divine testimony in Jer. xxii, 15, 16, 17, where his conduct is placed in direct contrast with that of some of his descendants, who used their neighbor's service without wages, and gave him not for his work (ver. 13).

2. *Egyptian Bondage.*—The Israelites were frequently reminded, after their exode from Egypt, of the oppressions they endured in that "house of bondage," from which they had been delivered by the direct interposition of God. The design of these admonitions was to teach them justice and kindness towards their servants when they should have become settled in Canaan (Deut. v, 15; viii, 14; x, 19; xv, 15; xxiii, 7, etc.), as well as to impress them with gratitude towards their great deliverer. The Egyptians had domestic servants, who may have been slaves (Exod. ix, 14, 20, 21; xi, 5). But the Israelites were not dispersed among the families of Egypt; they formed a special community (Gen. xlvi, 34; Exod. ii, 9; iv, 29; vi, 14; viii, 22, 24; ix, 26; x, 23; xi, 7; xvi, 22; xvii, 5). They had exclusive possession of the land of Goshen, "the best part of the land of Egypt." They lived in permanent dwellings, their own houses, and not in tents (xii, 22). Each family seems to have had its own house (ver. 4; comp. Acts vii, 20); and, judging from the regulations about eating the Passover, the houses could scarcely have been small ones (Exod. xii, etc.). The Israelites appear to have been well clothed (ver. 11). They owned "flocks and herds, and very much cattle" (ver. 4, 6, 32, 37, 38). They had their own form of government, and although occupying a province of Egypt and *tributary* to it, they preserved their tribes and family divisions, and their internal organization throughout (ii, 1; iii, 16, 18; v, 19; vi, 14, 25; xii, 19, 21). They had to a considerable degree the disposal of their own time (ii, 9; iii, 16, 18; iv, 27, 29, 31; xii, 6). They were not unacquainted with the fine arts (xxxii, 4; xxxv, 22, 35). They were all armed (xxxii, 27). The women seem to have known something of domestic refinement. They were familiar with instruments of music, and skilled in the working of fine fabrics (xv, 20; xxxv, 25, 26); and both males and females were able to read and write (Deut. xi, 18, 20; xvii, 19; xxvii, 3). Their food was abundant and of great variety (Exod. xvi, 3; Numb. xi, 4, 5; xx, 5). The service required from the Israelites by their taskmasters seems to have been exacted from males only, and apparently a portion only of the people were compelled to labor at any one time. As tributaries, they probably supplied levies of men, from which the wealthy appear to have been exempted (Exod. iii, 16; iv, 29; v, 20). The poor were the oppressed, "and all the service wherewith they made them serve was with rigor" (i, 11–14). But Jehovah saw their "afflictions and heard their groanings," and delivered them after having inflicted the most terrible plagues on their oppressors.

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3. *Jewish Slavery.*—The institution of slavery was recognised, though not established, by the Mosaic law with a view to mitigate its hardships and to secure to every man his ordinary rights. Repugnant as the notion of slavery is to our minds, it is difficult to see how it can be dispensed with in certain phases of society without, at all events, entailing severer evils than those which it produces. Exclusiveness of race is an instinct that gains strength in proportion as social order is weak, and the rights of citizenship are regarded with peculiar jealousy in communities which are exposed to contact with aliens. In the case of war carried on for conquest or revenge, there were but two modes of dealing with the captives, viz. putting them to death or reducing them to slavery. The same may be said in regard to such acts and outrages as disqualified a person for the society of his fellow-citizens. Again, as citizenship involved the condition of freedom and independence, it was almost necessary to offer the alternative of disfranchisement to all who through poverty or any other contingency were unable to support themselves in independence. In all these cases slavery was the mildest of the alternatives that offered, and may hence be regarded as a blessing rather than a curse. It should further be noticed that a laboring class, in our sense of the term, was almost unknown to the nations of antiquity. Hired service was regarded as incompatible with freedom; and hence the slave in many cases occupied the same social position as the servant or laborer of modern times, though differing from him in regard to political status. The Hebrew designation of the slave shows that service was the salient feature of his condition; for the term *ébed*, usually applied to him, is derived from a verb signifying "to work," and the very same term is used in reference to offices of high trust held by free men. In short, service and slavery would have been to the ear of the Hebrew equivalent terms, though he fully recognised grades of servitude, according as the servant was a Hebrew or a non-Hebrew, and, if the latter, according as he was bought with money (Gen. xvii, 12; Exod. xii, 44) or born in the house (Gen. xiv, 14; xv, 3; xvii, 23). We shall proceed to describe the condition of these classes, as regards their original reduction to slavery, the methods by which it might be terminated, and their treatment while in that state.

(1.) *Hebrew Slaves.*—(1.) The circumstances under which a Hebrew might be reduced to servitude were—(*a*) poverty; (*b*) the commission of theft; and (*c*) the exercise of paternal authority. In the first case, a man who had mortgaged his property, and was unable to support his family, might sell himself to another Hebrew, with a view both to obtain maintenance and perchance a surplus sufficient to redeem his property (Lev. xxv, 25, 39). It has been debated whether, under this law, a creditor could seize his debtor and sell him as a slave. The words do not warrant such an inference, for the poor man is said in Lev. xxv, 39 to *sell himself* (not as in the A. V., "be sold;" see Gesenius, *Thesaur.* p. 787); in other words, to enter into *voluntary* servitude, and this under the pressure, not of debt, but of *poverty*. The instances of seizing the children of debtors in 2 Kings iv, 1 and Neh. v, 5 were not warranted by law, and must be regarded as the outrages of lawless times, while the case depicted in the parable of the unmerciful servant is probably borrowed from Roman usages (Matt. xviii, 25). The words in Isa. l, 1, "Which of my creditors is it to whom I have sold you?" have a *prima facie* bearing upon the question, but in reality apply to one already in the condition of slavery. The commission of theft rendered a person liable to servitude, whenever restitution could not be made on the scale prescribed by the law (Exod. xxii, 1, 3). The thief was bound to work out the value of his restitution-money in the service of him on whom the theft had been committed (for, according to Josephus, *Ant.* xvi, 1, 1, there was no power of selling the person of a thief to a foreigner); when this had been effected he would be free, as implied in the expression "sold for his theft," i. e. *for the amount of* his theft. This law contrasts favorably with that of the Romans, under which a thief became the actual property of his master. The exercise of paternal authority was limited to the sale of a daughter of tender age to be a maid-servant, with the ulterior view of her becoming a concubine of the purchaser (Exod. xxi, 7). Such a case can perhaps hardly be regarded as implying servitude in the ordinary sense of the term.

(2.) The servitude of a Hebrew might be terminated in three ways: (*a*) by the satisfaction or the remission of all claims against him; (*b*) by the recurrence of the year of Jubilee (Lev. xxv, 40), which might arrive at any period of his servitude; and (*c*), failing either of these, the expiration of six years from the time that his servitude commenced (Exod. xxi, 2; Deut. xv, 12). There can be no doubt that this last regulation applied equally to the cases of poverty and theft, though Rabbinical writers have endeavored to restrict it to the former. The period of seven years has reference to the sabbatical principle in general, but not to the sabbatical year, for no regulation is laid down in reference to the manumission of servants in that year (Lev. xxv, 1 sq.; Deut. xv, 1 sq.). We have a single instance, indeed, of the sabbatical year being celebrated by a general manumission of Hebrew slaves, but this was in consequence of the neglect of the law relating to such cases (Jer. xxxiv, 14). To the above modes of obtaining liberty the Rabbinists added, as a fourth, the death of a master without leaving a son, there being no power of claiming the slave on the part of any heir except a son (Maimonides, *Abad.* 2, § 12).

If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges (or, more exactly, *at the place of judgment*), and then the master was to take him to the door-post, and to bore his ear through with an awl (Exod. xxi, 6), driving the awl into or "unto the door," as stated in Deut. xv, 17, and thus fixing the servant to it. Whether the door was that of the master's house, or the door of the sanctuary, as Ewald (*Alterth.* p. 245) infers from the expression *el hâ-elohim*, to which attention is drawn above, is not stated; but the significance of the action is enhanced by the former view; for thus a connection is established between the servant and the house in which he was to serve. The boring of the ear was probably a token of subjection, the ear being the organ through which commands were received (Psa. xl, 6). A similar custom prevailed among the Mesopotamians (Juvenal, i, 104), the Lydians (Xenophon, *Anab.* iii, 1, 31), and other ancient nations. A servant who had submitted to this operation remained, according to the words of the law, a servant "forever" (Exod. xxi, 6). These words are, however, interpreted by Josephus (*Ant.* iv, 8, 28) and by the Rabbinists as meaning until the year of Jubilee, partly from the universality of the freedom that was then proclaimed, and partly perhaps because it was necessary for the servant then to resume the cultivation of his recovered inheritance. The latter point no doubt presents a difficulty, but the interpretation of the word "forever" in any other than its obvious sense presents still greater difficulties.

(3.) The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not "as a bond-servant, but as a hired servant and as a sojourner;" and again, "not to rule over him with rigor" (Lev. xxv, 39, 40, 43). The Rabbinists specified a variety of duties as coming under these general precepts: for instance, compensation for personal injury, exemption from menial duties, such as unbinding the master's sandals or carrying him in a litter; the use of gentle language on the part of the master; and the maintenance of the servant's wife and children, though the master was not allowed to exact work from them

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(Mielziner, *Sklaven bei den Hebr.* p. 31). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xv, 13, 14). Such a custom would stimulate the servant to faithful service, inasmuch as the amount of the gift was left to the master's discretion; and it would also provide him with means wherewith to start in the world afresh.

In the event of a Hebrew becoming the servant of a "stranger," meaning a non-Hebrew, the servitude could be terminated only in two ways, viz. by the arrival of the year of Jubilee, or by the repayment to the master of the purchase-money paid for the servant, after deducting a sum for the value of his services proportioned to the length of his servitude (Lev. xxv, 47–55). The servant might be redeemed either by himself or by one of his relations, and the object of this regulation appears to have been to impose upon relations the obligation of effecting the redemption, and thus putting an end to a state which must have been peculiarly galling to the Hebrew.

A Hebrew woman might enter into voluntary servitude on the score of poverty, and in this case she was entitled to her freedom after six years' service, together with the usual gratuity at leaving, just as in the case of a man (Deut. xv, 12, 13). According to Rabbinical tradition, a woman could not be condemned to servitude for theft; neither could she bind herself to perpetual servitude by having her ear bored (Mielziner, p. 43).

Thus far we have seen little that is objectionable in the condition of Hebrew servants. In respect to marriage, there were some peculiarities which, to our ideas, would be regarded as hardships. A master might, for instance, give a wife to a Hebrew servant for the time of his servitude, the wife being in this case, it must be remarked, not only a slave, but a non-Hebrew. Should he leave when his term had expired, his wife and children would remain the absolute property of the master (Exod. xxi, 4, 5). The reason for this regulation is, evidently, that the children of a female heathen slave were slaves; they inherited the mother's disqualification. Such a condition of marrying a slave would be regarded as an axiom by a Hebrew, and the case is only incidentally noticed. Again, a father might sell his young daughter to a Hebrew, with a view either of the latter's marrying her himself or of his giving her to his son (ver. 7–9). It diminishes the apparent harshness of this proceeding if we look on the purchase-money as in the light of a dowry given, as was not unusual, to the parents of the bride; still more, if we accept the Rabbinical view (which, however, we consider very doubtful) that the consent of the maid was required before the marriage could take place. But even if this consent were not obtained, the paternal authority would not appear to be violently strained; for among ancient nations that authority was generally held to extend even to the life of a child, much more to the giving of a daughter in marriage. The female slave was in this case termed אָמָה, as distinct from שִׁפְחָה, applied to the ordinary household slave. The distinction is marked in regard to Hagar, who is described by the latter term before the birth of Ishmael, and by the former after that event (comp. Gen. xvi, 1; xxi, 10). The relative value of the terms is expressed in Abigail's address, "Let thine handmaid (*amâh*) be a servant (*shiphkâh*) to wash," etc. (1 Sam. xxv, 41). The position of a maiden thus sold by her father was subject to the following regulations: [1] She could not "go out as the men-servants do;" i. e. she could not leave at the termination of six years, or in the year of Jubilee, if (as the regulation assumes) her master was willing to fulfil the object for which he had purchased her. [2] Should he not wish to marry her, he should call upon her friends to procure her release by the repayment of the purchase-money (perhaps, as in other cases, with a deduction for the value of her services). [3] If he betrothed her to his son, he was bound to make such provision for her as he would for one of his own daughters. [4] If either he or his son, having married her, took a second wife, it should not be to the prejudice of the first. [5] If neither of the three above-specified alternatives took place, the maid was entitled to immediate and gratuitous liberty (Exod. xxi, 7–11).

The custom of reducing Hebrews to servitude appears to have fallen into disuse subsequently to the Babylonian captivity. The attempt to enforce it in Nehemiah's time met with decided resistance (Neh. v, 5), and Herod's enactment that thieves should be sold to foreigners roused the greatest animosity (Josephus, *Ant.* xvi, 1, 1). Vast numbers of Hebrews were reduced to slavery as war-captives at different periods by the Phœnicians (Joel iii, 16), the Philistines (ibid.; Amos i, 6), the Syrians (1 Macc. iii, 41; 2 Macc. viii, 11), the Egyptians (Josephus, *Ant.* xii, 2, 3), and, above all, by the Romans (*War*, vi, 9, 3). We may form some idea of the numbers reduced to slavery by war from the single fact that Nicanor calculated on realizing 2000 talents in one campaign by the sale of captives at the rate of ninety for a talent (2 Macc. viii, 10, 11), the number required to fetch the sum being 180,000. The Phœnicians were the most active slave-dealers of ancient times, purchasing of the Philistines (Amos i, 9), of the Syrians (2 Macc. viii, 21), and even of the tribes on the shores of the Euxine Sea (Ezek. xxvii, 13), and selling them wherever they could find a market about the shores of the Mediterranean, and particularly in Joel's time to the people of Javan (Joel iii, 6), it being uncertain whether that name represents a people in South Arabia or the Greeks of Asia Minor and the peninsula. It was probably through the Tyrians that Jews were transported in Obadiah's time to Sepharad, or Sardis (Obad. 20). At Rome vast numbers of Jews emerged from the state of slavery and became freedmen. The price at which the slaves were offered by Nicanor was considerably below the ordinary value either in Palestine or Greece. In the former country it stood at thirty shekels (=about $18), as stated below; in the latter at about one and a quarter mina (=about $20), this being the mean between the extremes stated by Xenophon (*Mem.* ii, 5, 2) as the ordinary price at Athens. The price at which Nicanor offered them was only about $12 a head. Occasionally slaves were sold as high as a talent (about $1058) each (Xenophon, *loc. cit.*; Josephus, *Ant.* xii, 4, 9).

(II.) *Non-Hebrew Slaves.*—(1.) The majority of non-Hebrew slaves were war-captives, either the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the other surrounding nations (Numb. xxxi, 26 sq.). Besides these, many were obtained by purchase from foreign slave-dealers (Lev. xxv, 44, 45); and others may have been resident foreigners who were reduced to this state either by poverty or crime. The Rabbinists further deemed that any person who performed the services of a slave became *ipso facto* a slave (Mishna, *Kedush.* i, 3). The children of slaves remained slaves, being the class described as "born in the house" (Gen. xiv, 14; xvii, 12; Eccles. ii, 7), and hence the number was likely to increase as time went on. The only statement as to their number applies to the post-Babylonian period, when they amounted to 7337, or about one to six of the free population (Ezra ii, 65). We have reason to believe that the number diminished subsequently to this period, the Pharisees in particular being opposed to the system. The average value of a slave appears to have been thirty shekels (Exod. xxi, 32), varying, of course, according to age, sex, and capabilities. The estimation of persons given in Lev. xxvii, 2–8 probably applies to war-captives who had been dedicated to the Lord, and the price of their redemption would in that case represent the ordinary value of such slaves.

(2.) That the slave might be manumitted appears

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from Exod. xxi, 26, 27; Lev. xix, 20. As to the methods by which this might be effected, we are told nothing in the Bible; but the Rabbinists specify the following four methods: [1] redemption by a money payment; [2] a bill or ticket of freedom; [3] testamentary disposition; or [4] any act that implied manumission, such as making a slave one's heir (Mielziner, p. 65, 66).

(3.) The slave is described as the "possession" of his master, apparently with a special reference to the power which the latter had of disposing of him to his heirs as he would any other article of personal property (Lev. xxv, 45, 46); the slave is also described as his master's "money" (Exod. xxi, 21), i. e. as representing a certain money value. Such expressions show that he was regarded very much in the light of a *mancipium*, or chattel. But, on the other hand, provision was made for the protection of his person: wilful murder of a slave entailed the same punishment as in the case of a free man (Lev. xxiv, 17, 22). So, again, if a master inflicted so severe a punishment as to cause the death of his servant, he was liable to a penalty, the amount of which probably depended on the circumstances of the case; for the Rabbinical view that the words "he shall be surely punished," or, more correctly, "it is to be avenged," imply a sentence of death, is wholly untenable (Exod. xxi, 20). No punishment at all was imposed if the slave survived the punishment for a day or two (ver. 21), the loss of the slave being regarded as a sufficient punishment in that case. There is an apparent disproportion between this and the following regulation, arising probably out of the different circumstances under which the injury was effected. In this case the law is speaking of legitimate punishment "with a rod;" in the next, of a violent assault. A minor personal injury, such as the loss of an eye or a tooth, was to be recompensed by giving the servant his liberty (ver. 26, 27). The general treatment of slaves appears to have been gentle—occasionally too gentle, as we infer from Solomon's advice (Prov. xxix, 19, 21), nor do we hear more than twice of a slave running away from his master (1 Sam. xxv, 10; 1 Kings ii, 39). The slave was considered by a conscientious master as entitled to justice (Job xxxi, 13–15) and honorable treatment (Prov. xxx, 10). A slave, according to the Rabbinists, had no power of acquiring property for himself; whatever he might become entitled to, even by way of compensation for personal injury, reverted to his master (Mielziner, p. 55). On the other hand, the master might constitute him his heir either wholly (Gen. xv, 3), or jointly with his children (Prov. xvii, 2); or, again, he might give him his daughter in marriage (1 Chron. ii, 35).

The position of the slave in regard to religious privileges was favorable. He was to be circumcised (Gen. xvii, 12), and hence was entitled to partake of the Paschal sacrifice (Exod. xii, 44) as well as of the other religious festivals (Deut. xii, 12, 18; xvi, 11, 14). It is implied that every slave must have been previously brought to the knowledge of the true God, and to a willing acceptance of the tenets of Judaism. This would naturally be the case with regard to all who were "born in the house," and who were to be circumcised at the usual age of eight days; but it is difficult to understand how those who were "bought with money," as adults, could always be induced to change their creed, or how they could be circumcised without having changed it. The Mosaic law certainly presupposes a universal acknowledgment of Jehovah within the limits of the promised land, and would therefore enforce the dismissal or extermination of slaves who persisted in heathenism.

The occupations of slaves were of a menial character, as implied in Lev. xxv, 39, consisting partly in the work of the house and partly in personal attendance on the master. Female slaves, for instance, ground the corn in the handmill (Exod. xi, 5; Job xxxi, 10; Isa. xlvii, 2), or gleaned in the harvest-field (Ruth ii, 8). They also baked, washed, cooked, and nursed the children (Mishna, *Kethub.* v, 5). The occupations of the men are not specified; the most trustworthy held confidential posts, such as that of steward or major-domo (Gen. xv, 2; xxiv, 2), of tutors to sons (Prov. xvii, 2), and of tenants to persons of large estate; for such appears to have been the position of Ziba (2 Sam. ix, 2, 10).

In Mohammedan Asia the slaves termed "house-born" are regarded with peculiar esteem. They form part of their master's family, and their welfare is an object of his peculiar care. They are the most attached of his adherents, and often inherit a large share of his wealth. It is sometimes the practice of childless persons to adopt a favorite slave of this class as their own child and heir, or sometimes they purchase promising boys when young; and, after having brought them up in their own faith, formally adopt them as their children.

4. *Gibeonitish Servitude.*—The condition of the inhabitants of Gibeon, Chephirah, Beeroth, and Kirjath-jearim, under the Hebrew commonwealth, was not that of slavery; it was voluntary (Josh. ix, 8–11). They were not employed in the families of the Israelites, but resided in their own cities, tended their own flocks and herds, and exercised the functions of a distinct, though not independent, community (x, 6–18). The injuries inflicted on them by Saul were avenged by the Almighty on his descendants (2 Sam. xxi, 1–9). They appear to have been devoted exclusively to the service of the "house of God," or the Tabernacle; and only a few of them, comparatively, could have been engaged at any one time. The rest dwelt in their cities, one of which was a great city, as one of the royal cities. The service they rendered may be regarded as a natural tribute for the privilege of protection. No service seems to have been required of their wives and daughters. On the return from the Babylonian captivity they dwelt at Ophel (Neh. iii, 26; see also 1 Chron. ix, 2; Ezra ii, 43; Neh. vii, 24; viii, 17; x, 28; xi, 21). See NETHINIM.

5. *Roman Slavery.*—Our limits will not allow us to enter into detail on the only kind of slavery referred to in the New Test., for there is no indication that the Jews possessed any slaves in the time of Christ. Suffice it, therefore, to say that, in addition to the fact that Roman slavery was perpetual and hereditary, the slave had no protection whatever against the avarice, rage, or lust of his master. The bondman was viewed less as a human being, subject to arbitrary dominion, than as an inferior animal, dependent wholly on the will of his owner. The master possessed the uncontrolled power of life and death over his slave—a power which continued, at least, to the time of the emperor Hadrian. He might, and frequently did, kill, mutilate, and torture his slaves, for any or for no offence, so that slaves were sometimes crucified from mere caprice. He might force them to become prostitutes or gladiators; and, instead of the perpetual obligation of the marriage-tie, their temporary unions (*contubernia*) were formed and dissolved at his command, families and friends were separated, and no obligation existed to provide for their wants in sickness or in health. But, notwithstanding all the barbarous cruelties of Roman slavery, it had one decided advantage over that which was introduced in modern times into European colonies—both law and custom being decidedly favorable to the freedom of the slave (Blair, *Inquiry into the State of Slavery among the Romans* [1833]). The Mohammedan law, also, in this respect, contrasts favorably with those of the European settlements.

Although the condition of the Roman slaves was no doubt improved under the emperors, the early effects of Christian principles were manifest in mitigating the horrors, and bringing about the gradual abolition, of slavery. Onesimus, according to the concurrent testimony of antiquity, was liberated by Philemon (ver. 21); and in addition to the testimonies cited in Wright's *Slavery* (*ut infra*, p. 60), see the preface of Euthalius to this epistle. The servile condition formed no obstacle to attaining the highest dignities of the Christian priesthood. Our space will not allow us to pursue this sub-

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ject. "It was," says M. Guizot, "by putting an end to the cruel institution of slavery that Christianity extended its mild influence to the practice of war; and that barbarous art, softened by its humane spirit, ceased to be so destructive" (Milman's Gibbon, i, 61). "It is not," says Robertson, "the authority of any single detached precept in the Gospel, but the spirit and genius of the Christian religion, more powerful than any particular command, which has abolished the practice of slavery throughout the world." Although, even in the most corrupt times of the Church, the operation of Christian principles tended to this benevolent object, they unfortunately did not prevent the revival of slavery in the European settlements in the 16th and 17th centuries, together with that nefarious traffic the suppression of which has rendered the name of Wilberforce forever illustrious. Modern servitude had all the characteristic evils of the Roman, except, perhaps, the uncontrolled power of life and death, while it was destitute of that redeeming quality to which we have referred, its tendency being to perpetuate the condition of slavery. It has also been supposed to have introduced the unfortunate prejudice of color, which was unknown to the ancients (Linstant, *Essai* [1841]). It was the benevolent wish of the philosophic Herder (*History of Man* [1788]) that the time might come "when we shall look back with as much compassion on our inhuman traffic in negroes as on the ancient Roman slavery or Spartan helots." This is now legally, if not actually, the case in all civilized countries. See SLAVERY, MODERN.

III. *Ethical Considerations.*—These have been incidentally touched upon in the foregoing discussion; but their importance in connection with the occurrence of slavery in the Bible requires a fuller notice, especially as it has been boldly claimed that the above facts justify the detention of human beings in menial servitude.

1. The circumstances of patriarchal slavery were so very different from those of modern times that no argument in this regard can fairly be drawn from a comparison of the two. It is obvious, for example, that if Abraham's "servants" had chosen to run away, there was no power by which they could have been compelled to return. But even if there had been, and if their state could be proved to be ever so severe, there is no evidence that this condition of society had the approval, much less the authority, of God, either in its institution or its continuance. There were many social usages in those days which were only tolerated for a time, until a better economy should supervene.

2. This last consideration likewise applies, in part, to the whole system of Jewish slavery. But we are not left to this mode of vindicating Mosaism on the point in question. The moral law is a revelation of great principles. It requires supreme love to God and universal love among men; and whatever is incompatible with the exercise of that love is strictly forbidden and condemned. Hence, immediately after the giving of the law at Sinai, as if to guard against all slavery and slave-trading on the part of the Israelites, God promulgated this ordinance: "He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death" (Exod. xxi, 16; Deut. xxiv, 7). The crime is stated in its threefold form—man-*stealing, selling,* and *holding*—the penalty for either of which was *death.* The law punished the stealing of mere property by enforcing restitution; in some cases twofold, in others fivefold (Exod. xxii, 14). When property was stolen the legal penalty was compensation to the person injured; but when a man was stolen no property compensation was allowed: death was inflicted, and the guilty offender paid the forfeit of his life for his transgression, God thereby declaring the infinite dignity and worth of man and the inviolability of his person. The reason of this may be found in the great fact that God created man in his own image (Gen. i, 26–28)—a high distinction, more than once repeated with great solemnity (v, 1; ix, 6). Such was the operation of this law, and the obedience paid to it, that we have not the remotest hint that the sale and purchase of slaves ever occurred among the Israelites. The cities of Judæa were not, like the cities of Greece and Rome, slave-markets, nor were there found throughout all its coasts either helots or slaves.

3. It has been made a question whether servitude, even of the modified kind described in the Old Test., existed in Palestine in the days of our Lord. There is some reason to believe that after the return from Babylon the system gradually lost ground and disappeared. Certainly there is nothing in the Gospel history to indicate the existence of what could with any propriety be called slavery. It admits of no doubt, however, that slavery of the most obnoxious type did prevail in Italy and Greece and Asia Minor; and it has been argued that since the apostles did not everywhere openly denounce it, therefore it cannot be viewed as inconsistent with the principles of the Gospel. But there is a wide, unbridged interval here between the premises and the conclusion. The whole spirit and precepts of Christianity are quite opposed to the idea of the subjugation of one man to the arbitrary will of another. The mutual love which it enjoins, the brotherhood of believers which it establishes, the golden rule of doing to others as we would have them do to us, the model of self-sacrificing love exhibited by the blessed Saviour himself, are all utterly repugnant to the practice of stealing men, buying and selling them, and holding them to enforced labor; and accordingly it has ever been found that just in proportion to the footing which the Gospel has obtained in any country the system of slavery has declined and in the end died out. This unjust system has its root in the evil passions of depraved human nature, and in certain states of society it flourishes, but the moral and spiritual renovation effected by the merciful religion of Jesus gradually brings a withering blight upon it which ultimately quite destroys it.

Why, then, it may be asked, did not the apostles place themselves in more direct and obvious opposition to it while visiting the cities and countries of heathen nations? Why did they not everywhere denounce it and command the whole world to relinquish it? Now such questions betray a total ignorance of the whole circumstances of the case. Who were the apostles in the estimation of mankind in that age? They were men of no worldly influence, few, and poor, and despised, strangers wherever they appeared; and the effect of their entering into a hand-to-hand fight with any of the institutions of society would have been to throw an insuperable barrier in the way of the progress of the Gospel. This course, moreover, would have manifested the folly of expecting to reap before the seed was sown. First of all, it was indispensable that men's moral notions should be rectified; that the principles of love and universal brotherhood should be inculcated upon them; that they should discover in the one sacrifice of Christ for rich and poor, for bond and free, for men of all colors and climes, that God looked upon them all with equal favor; and not until these ideas were embraced by multitudes, and, in fact, permeated the great mass of society, was it possible that a system so rooted as slavery could be plucked up or even much changed.

The laws which the great Deliverer and Redeemer of mankind gave for the government of his kingdom were those of universal justice and benevolence, and as such were subversive of every system of tyranny and oppression. To suppose, therefore, as has been rashly asserted, that Jesus or his apostles gave their sanction to the existing systems of slavery among the Greeks and Romans is to dishonor them. That the reciprocal duties of masters and servants (δοῦλοι) were inculcated admits, indeed, of no doubt (Col. iii, 22; iv, 1; Tit. ii, 9; 1 Pet. ii, 18; Ephes. vi, 5–9). But the performance of these duties on the part of the masters, supposing

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them to have been slave-masters, would have been tantamount to the utter subversion of the relation. There can be no doubt either that "servants under the yoke," or the slaves of heathens, are exhorted to yield obedience to their masters (1 Tim. vi, 1). But this argues no approval of the relation; for (1) Jesus, in an analogous case, appeals to the paramount law of nature as superseding such temporary regulations as the "hardness of men's hearts" had rendered necessary (see Wright [Rev. W.], *Slavery at the Cape of Good Hope* [1831], p. 58); and (2) Paul, while counselling the duties of contentment and submission under inevitable bondage, inculcates at the same time on the slave the duty of adopting all legitimate means of obtaining his freedom (1 Cor. vii, 18–20). We are aware that the application of this passage has been denied by Chrysostom, Photius, Theodoret, and Theophylact, who maintain that it is the state of slavery which Paul here recommends the slave to prefer. But although this interpretation is indeed rendered admissible by the context, yet the more received meaning, or that which counsels freedom, is both more easily connected with the preceding phrase, "if thou mayest he made *free*, use *it* rather," and is, as Neander observes, "more in accordance with the liberal views of the free-minded Paul" (Bilroth, *Commentary on Corinthians*, in *Bib. Cab.*). Besides, the character of the existing slavery to which we now refer was utterly inconsistent with the entire tenor of the moral and humane principles of the precepts of Jesus.

But it has been alleged that as Paul sent back Onesimus to Philemon, he thus not only testified his approbation of slavery, but even countenanced the principles of modern fugitive-slave law. This is one of the weakest arguments that could well be employed. Did Paul send back Onesimus against his will, bound hand and foot, and labelled as a piece of property? On the contrary, he sent him as one brother to another—a convert, like his master, to Christianity; and the whole epistle implies that Onesimus returned with his own free consent, because persuaded that he would now be more happy with Philemon than anywhere else. What countenance is there here for a fugitive-slave law to enforce the restoration of runaways? Can we imagine that Paul would have spontaneously acted upon the principle of such a law when it was in direct contradiction to the religion he had been reared in, which expressly forbade that any servant who had fled from his master should be sent back to him? This would have been not only to ignore the benign spirit of the Gospel, but even to fall below the lower platform of the preparatory dispensation. This would have been to follow the advice of the foolish counsellors of Rehoboam, and to exchange the whip of Solomon's gentle reign for the scorpion of intolerable oppression. The return of Onesimus to Philemon was the return of one friend to another with the congratulations of a common friend who was unspeakably dear to both. Slavery finds no support at all in the Word of God, and the attempt to deduce its principles from Scripture does the utmost dishonor to the benign and merciful spirit of the Gospel.

IV. *Literature.*—A calm and complete view of Hebrew servitude is given in the above-mentioned treatise of Mielziner, *Die Verhältnisse der Sklaven bei den alten Hebräern, nach biblischen und talmudischen Quellen dargestellt* (Copenhag. and Leips. 1859), which was translated by Prof. Schmidt in the (Gettysburg) *Evangelical Review*, Jan. 1862, p. 311–355. Older treatises are those of Abicht, *De Servis Hebr.* (Lips. 1704); Mieg, *Constitutiones Servi Heb. ex Script. et Rabbin.* (Herb. 1785). See also Barnes, *Scriptural Views of Slavery* (Phila. 1846); Raphall, *Bible View of Slavery* (N. Y. 1861); *Jour. Sac. Lit.* Oct. 1859; Jan. 1860; *New-Englander*, May, 1860; *Amer. Theol. Rev.* April, 1861; *Amer. Presb. Rev.* July, 1861; *Bibliotheca Sacra*, Jan. and July, 1862; Row, *Bampton Lectures* for 1878, p. 147. Comp. the numerous earlier controversial articles cited by Poole, *Index*, s. v. See also the two articles immediately following.

SLAVERY, MODERN. Ancient slavery, especially among the Romans and Greeks, became a system of extreme cruelty. Christianity, though it did not do away with slavery, tended to ameliorate the condition of the slave. See SLAVERY, RELATION OF, TO CHRISTIANITY.

1. *In Asia and Europe.*—Justinian did much to promote the eventual extinction of slavery, and the Church excommunicated slave-owners who put their slaves to death without warrant from the judge. But the number of slaves again increased, multitudes being brought by the barbarian invaders, and in the countries which had been provinces of the empire slavery continued long after the empire had fallen to pieces. It eventually merged into the mitigated condition known as serfdom, which prevailed all over Europe in the Middle Ages. The contact between Christianity and Mohammedanism during the Crusades gave a new impulse to slavery, neither party having scruples about the enslaving of those belonging to the other. From the 10th to the 14th century there grew up a considerable slave-trade, of which Rome was the centre. The great commercial republics of Italy engaged largely in slave-trading, the Venetians even selling Christians to Moslems. Slavery also existed in Florence, the slaves being, however, mostly Moslems and other unransomed prisoners of war. Under the Saxons, the slave-trade flourished in England, Bristol being the chief market, whence many slaves were exported to Ireland. But in England slavery was never very popular, and the Irish early emancipated their bondmen. Slavery still exists in most Mohammedan countries, but in a very mild form. It being a political rather than a social institution, it is possible for the slave not only to obtain liberty, but also to secure the highest social position. For a long time the Algerine corsairs took large numbers of captives from among the Christian nations around the Mediterranean, and sailed as far north as Ireland, seizing people whom they reduced to slavery. The European powers made frequent wars on the Barbary states, and the United States also resorted to force to secure the liberty and commerce of its citizens. The successful bombardment of Algiers in 1816 by an English fleet commanded by lord Exmouth put an end to white slavery in Barbary.

2. *Negro Slavery.*—The slave-trade in negroes existed three thousand years ago, at least, and the Carthaginians brought numbers of black slaves from Central and Southern Africa. The Venetians, no doubt, distributed some negro slaves over the various European nations which they visited. Black slaves have been found in Mohammedan countries since the time of the prophet, but they have often risen very high, both in the state and in the household. The negro formerly was sold, not because he was a negro, but under the same conditions as the Greek or Arab. The initiative in the African slave-trade was taken by the Portuguese, who in 1444 formed a company at Lagos, although it is doubtful whether it was organized expressly for the trade in men. In 1445 four negroes were taken by the Portuguese, but rather accidentally than of set purpose to make them slaves. The trade quickly increased, and another factory was established in one of the Anguin islands, which sent from seven to eight hundred black slaves to Portugal every year. The discovery of America (1492) gave a new impetus to the trade, which had declined fully one half. The Spaniards, finding the Indians unable to do the work required of them, soon began to import negroes into the New World, and were encouraged by the priest Las Casas and other Roman Catholic leaders on the plea of preventing the extinction of the natives. The trade, under the stimulus afforded by the American demand, rapidly increased, and was engaged in by the English, who had already brought negroes into their own country and sold them as early as 1553. In the time of the Stuarts four com-

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panies were formed for carrying on the traffic, which furnished negroes to America. In 1713 the privilege of supplying negroes to the Spanish colonies was secured by the English for thirty years, during which time 144,000 were to be landed. Other European nations engaged in the commerce, and the first slaves brought to the old territory of the United States were sold from a Dutch vessel, which landed twenty at Jamestown, Va., in 1620. The Continental Congress, in 1776, resolved that no more slaves should be imported; but when the American Constitution was formed, in 1788, Congress was prohibited from interfering with the traffic until 1808, at which time it was abolished. In 1820 it was declared to be piracy. The State of Georgia prohibited the traffic in 1798. In England, as early as 1702, chief-justice Holt ruled that "as soon as a negro comes into England he is free: one may be a villein in England, but not a slave;" and later, "In England there is no such thing as a slave, and a human being never was considered a chattel to be sold for a price." In 1772 lord Mansfield decided, in the case of Sharp *vs.* Somerset [see SHARP, GRANVILLE], that a slave could not by force be compelled to go out of the kingdom. The first legislative action in favor of the abolition of the slave-trade was in 1793, when the Commons passed an act for its gradual abolition, which failed in the House of Lords. In 1806 abolition was brought forward as a government measure, and was carried in 1807. It received the royal assent on March 25, and made all slave-trading illegal after Jan. 1, 1808. British subjects, however, continued to carry on the trade under cover of the Spanish and Portuguese flags. The ships were more crowded than ever, through fear of capture; and the negroes were often thrown overboard when the vessel was pursued. In 1811 an act of Parliament made the trade felony, punishable with fourteen years' transportation, or from three to five years' imprisonment with hard labor. An act of 1824 declared it piracy, and as such a capital crime if committed within the admiralty jurisdiction, but the statute of 1837 left it punishable with transportation for life. In the course of time the slave-trade was abolished by Venezuela, Chili, Buenos Ayres, Sweden, Denmark, Holland, and France. The accession of Portugal and Spain to the principle of abolition was obtained by the treaties of 1815 and 1817; and by a convention concluded with Brazil in 1826 it was declared piratical for the subjects of that country to be engaged in the slave-trade after 1830. By treaties with different countries various steps have been taken for its suppression, which have resulted in its almost entire extinction.

Having secured the suppression of the slave-trade, philanthropists turned their attention to efforts to secure the emancipation of the slave himself. After considerable agitation, an emancipation bill passed both houses of the English Parliament, and obtained the royal sanction Aug. 28, 1833. Slavery was to cease Aug. 1, 1834, but the slaves were for a certain duration of time to be apprenticed laborers to their former owners. This was objected to, and the complete disfranchisement took place in 1838. The slave-owners were indemnified in the sum of £20,000,000. The French emancipated their negroes in 1848, as did most of the new republics of South America at the time of the Revolution, while the Dutch slaves received their freedom in 1863. In Hayti slavery ceased in 1791, its abolition being the result of an insurrection of that year. In Brazil a law for the gradual emancipation of slaves was passed in 1871. A recent treaty between Great Britain and the sultan of Zanzibar secures in promise the speedy abolition of the slave-trade on the opposite eastern coast of Africa. In the United States the feeling was generally averse to slavery at the time of their founding, and in some of the Southern states that feeling was stronger than in most of the Northern. Vermont abolished slavery in 1777, before she joined the Union; Pennsylvania, in 1780, provided for general emancipation. In Massachusetts the abolition of slavery was provided for by the constitution of 1780. Rhode Island gradually emancipated her slaves, and had but five left in 1840; New York adopted a gradual emancipation act in 1799, and in 1817 passed another act declaring all her slaves free on July 4, 1827. New Jersey pursued the same course in 1804. The increase in the demand for cotton and the invention of the cotton-gin made slavery very profitable, and probably prevented voluntary emancipation by the Southern states. In 1820, when Missouri was admitted into the Union as a slave state, the "Missouri Compromise" was entered into, by which slavery was legalized to the south, but prohibited to the north, of 36° 30′ N. lat. The South obtained in compensation an amendment of the Fugitive-slave Law, making it penal to harbor runaway slaves or aid in their escape. In Boston, Mass., Jan. 1, 1831, William Lloyd Garrison began to oppose slavery in *The Liberator*, and on Jan. 1, 1832, the first emancipation society was formed, on the basis that "slaveholding is a sin against God and a crime against humanity; that immediate emancipation was the right of every slave and the duty of every master." This society was organized in Boston, by twelve men, with Arnold Buffum as president. Very soon the results of their efforts were manifest in the religious sects and parties. In 1840 some of its members seceded and formed the "American and Foreign Antislavery Society," and the same year the "Liberty party" was organized, which was mostly absorbed by the "Free-soil party" in 1848. This party was in turn absorbed by the Republican party, which in 1860 elected Abraham Lincoln president. The "American Abolition Society" was formed in Boston in 1855, to advocate the view that the national government had the constitutional right to abolish slavery from every part of the Union. In 1859 the "Church Antislavery Society" was organized for the purpose of convincing ministers and people that slavery was a sin. In the same year an attempt was made by John Brown and his followers to subvert slavery, but it was defeated. The secession of the states forming the Confederate States (1861) wholly changed the relation of the government towards slavery. War soon followed, notwithstanding the assurances of Mr. Lincoln of his purpose to abide faithfully by all constitutional compromises relating to slavery. In May, 1861, major-general Butler, of the department of Eastern Virginia, declared all slaves who had been employed for military purposes of the confederacy to be contraband of war. The president recommended, March 2, 1862, that Congress adopt a resolution "that the United States, in order to co-operate with any state which may adopt gradual abolition of slavery, give to such state pecuniary aid, to be used by such state in its discretion, to compensate it for the inconvenience, public and private, produced by such change of system." The resolution was adopted, but produced no effect. Mr. Lincoln issued a proclamation on Sept. 22, 1862, declaring his intention to announce that on Jan. 1, 1863, all persons held by any state, or part of a state, which should then be in rebellion, should be free. The final proclamation of freedom was issued Jan. 1, 1863. On June 9, 1862, Congress passed an act declaring that "from and after the passage of this act there shall be neither slavery nor involuntary servitude in any of the territories now existing," etc. On June 23, 1864, all laws for the rendition of fugitive slaves to their masters were repealed. On Jan. 31, 1865, the vote was taken submitting to the several states for ratification the 13th amendment to the Constitution: "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction." This amendment was approved by twenty-seven of the states, and consequently adopted. The 14th amendment, adopted in 1867–68, absolutely forbade compensation for loss of slaves being made either by the United States or by any state.

3. *In Egypt and Africa.* — Slavery has existed in

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Egypt through all its known history. In modern slavery there has not been very great severity, the male black slave being treated with more consideration than the free servant. He leads a life well suited to his lazy disposition, and if discontented with his situation, can easily compel his master to sell him. The female slaves are generally negroes, Abyssinians, Georgians, or Greeks. They occupy all positions from that of the lowest menial to the favorite companion, and even wife, of the master (Lane, *Manners and Customs of Modern Egyptians*, i, 275 sq.). Slavery has been nominally abolished in Egypt, although it still exists to a large degree in Nubia and Upper Egypt. In the interior of Africa the slave-traffic is still carried on with much severity, principally by Arab traders. See *Chambers's Encyclop.* s. v.; *Johnson's Cyclop.* s. v. For literature, see *Appletons' Cyclop.* s. v.

SLAVERY, RELATION OF, TO CHRISTIANITY. This topic has necessarily been touched upon in the preceding articles, but its importance justifies a fuller consideration separately. (In doing this we avail ourselves in part of the treatment in Herzog's *Real-Encyklop.*)

The New Test. teaches that salvation is the common privilege of all mankind, and that all men have an equal right to the benefits it confers (Tit. ii, 11; 1 Tim. ii, 4). This principle alone would, of necessity, determine the Christian view of slavery and lead to the extinction of that state (Gal. iii, 28; Col. iii, 11). Christianity, moreover, does not deal with nations and masses of people, but with individuals, whom it severally invites, exhorts, and receives into its communion. It sets forth faith as an inward liberating life-principle (John viii, 36), through which the individual lays hold on Christ and becomes united with him. This involves a recognition of the rights of the *inner man*, which the heathen nations never apprehended, and which were veiled from sight even in the Old Test., though clearly stated in the New (Gal. ii, 19–21; Acts ii. 41; xiii, 46), and which in their progress and complete realization under Protestantism must ultimately bring about the utter extirpation of slavery from the earth. Christ postulated the law of *liberty*, and made freedom the privilege of believers (John viii, 32; James i. 25; ii. 12; Rom. viii, 2), thereby accomplishing the predictions of the Old Covenant (comp. Luke iv, 18–21 with Isa. lxi, 1 sq.); and, though the proclamation of liberty by the apostles had primary reference to the inward states of the soul (1 Cor. vii, 23; Gal. v, 1; 1 Pet. ii, 16; comp. Gal. ii, 4, 5, 13; 2 Pet. ii, 19), it necessarily led to the great principle that with Christ liberty in general had come to man (see Luke i, 79; 2 Cor. iii, 17). They taught that while freedom begins in the religious consciousness, it is not restricted to that field, but involves consequences in other departments of human life as well, even as the saving of the soul involves that of the body likewise (Rom. viii, 23); and that the Christian is a freeman, and entitled to all the blessings which God sheds abroad in the earth (1 Cor. iii. 21–23). The realization of that ideal, however, was shown to be the work of a progressive Christianity, advancing in knowledge and in influence over the conditions of the world; and they consequently discountenanced all tendency to rebellion against the properly constituted and existing authorities of the nations of the earth. It is evident from Rom. xiii, 1 sq. that a disposition to refuse obedience to governments existed to some extent in apostolic times, and, from the case of Onesimus, that bondmen sometimes broke away from their masters' rule. In the latter instance Paul succeeded in effecting the voluntary return of the fugitive Christian slave by imparting to him a deeper and more correct knowledge of the nature and aims of Christianity (Philem. 10–16). A similar principle is embodied in the important passage 1 Cor. vii, 21: existing conditions, however adverse to the spirit of Christianity, are not to be subverted by outward force, but are to be displaced by new conditions whose root is the principle of Christian freedom implanted in the human heart. As a rule, converts to Christianity are exhorted to continue in the station and condition of life to which the Providence of God has assigned them. The argument by which that rule is enforced, that the present is a time of distress in which it becomes prudent for the unmarried to retain their virgin state and the slave to remain contentedly in his bondage, indicates its primary reference to the Corinthian Christians of that day; but the further considerations adduced, that the time is short, the work to be done is all-important, and the grand catastrophe through which the world's conditions shall be changed is drawing near, have universal force, and adapt the rule to the conditions of all Christians. It is, however, evident that the apostle does not strike at the right to liberty and personal independence in these instructions. 1 Cor. vii, 23 asserts that right most forcibly, and shows that the saving grace of the Lord involves a setting-aside of all human bondage. A denial of that right would bring him into conflict with his own claim to freedom (1 Cor. ix, 1), and with his fundamental statement that in Christ all things shall become *new* (2 Cor. v, 17).

From the opposite point of view, Christianity is seen to be equally opposed to slavery. Masters are to treat their slaves kindly, and as brothers (Eph. vi, 9; Col. iv, 1; Philem. 16). In practice, the early Christians were accustomed to give freedom to their slaves, and to purchase the freedom of the slaves of others: witness the action of Gregory the Great in the 6th century in purchasing a number of British captives and returning them in freedom to their native land, that they, aided by the monk Augustine, might carry the blessings of Christianity to their countrymen. Where slavery exists in a Christian land in any pronounced form, it is because Christianity itself has remained in a low state of development—as, for instance, in Russia—or because it has relapsed into such a state, as was the case in Europe during the Middle Ages. In its fundamental nature, Christianity is the law of liberty, and, therefore, opposed to the enslaving of individual men, on the one hand, and to the exercise of absolutism and despotism in the government of states, on the other.

The extirpation of slavery has been made a part of the mission of Protestantism. It is among Evangelical Christians alone that the evils of slavery have arrested attention, and it is chiefly through their influence that its sway has been contested. The attitude of the Papal Church has been that of indifference or of impotency. The first place among the opponents of human slavery belongs to Great Britain, whose West-Indian colonies and naval supremacy compelled a recognition of responsibility in the matter; but the Christian spirit ruling in Protestant lands will allow none of the nations which they shelter to rest until the last vestige of human slavery is wiped from the face of the earth.

The earliest endeavors for the overthrow of slavery date back to A.D. 1270, when an alliance between England and France was formed to punish the pirates of the Barbary states. The object was to compel the liberation and subsequent immunity from slavery of *white* persons. Philip the Bold attacked Tunis with this intention, and England repeated the attack in 1389, in each instance compelling the liberation of all Christian slaves; but the states of Oran, Algiers, Tunis, and Tripoli, nevertheless, devoted themselves, from the close of the 15th century, to piracy as their leading industry. Repeated inflictions of punishment were received by them at the hands of England, France, and America; but they continued at the same time to exact tribute and ransom from the subjects of those powers. The first effectual hindrance to this business was realized in the present century through the conquest and colonization of Algiers by the French.

The idea of breaking up the trade in *negro* slaves is of much more recent birth. The Pennsylvania Quak-

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ers passed resolutions against slavery in 1696, and repeatedly afterwards, and enforced them practically since 1727. George Fox and William Penn were especially active in this movement. The earliest authors who wrote against slavery were William Burlin (1718) and afterwards Thomas Lay. John Woolman became prominent in this work, as did his friend Anthony Benezet, who was connected with John Wesley, George Whitefield, and the Countess of Huntingdon. In 1751 the Quakers gave up the trade in slaves among themselves, which led Sidmouth, Wellesley, and others to advocate in Parliament the abrogation of trade in negroes generally. It was, however, chiefly through the efforts of Granville Sharp that the principle was established, in 1772, that "a slave who treads on English soil is free." Public opinion was now with him, and Sharp proceeded to demand the closing of the slave-trade, and the liberation of the slaves in all the colonies of England. Clarkson's prize-essay on the question "Is it right to make slaves against their will?" appeared in 1785. Wilberforce, Pitt, and Fox were gained over to the cause of abolition soon afterwards; and in 1788 a petition by the first of these men led to an official inquiry into the slave-trade and its consequences by a commission raised by the privy-council. Facts were accumulated which caused the passage of the first bill for the restriction of the slave-trade in 1789. The Commons passed a bill for the abolition of slavery in 1792 by a majority of nineteen votes; and in 1807 the definitive "Abolition Act of Slavery" became a law. In 1811 conscious participation in the slave-trade was made a penal offence, to be punished with banishment, or hard labor for fourteen years; and in 1827 Canning's resolution, which declares the slave-trade to be piracy, was adopted. Treaties for the suppression of the traffic were entered into at various times with other nations; expeditions were repeatedly sent into the heart of the African continent charged to make every effort to secure the co-operation of the native kings in the work of stopping the supply of slaves; and fleets were sent out and kept on the African coast, at great expense, to prevent their exportation. Negroes rescued from their captors were sent to the colony of Sierra Leone, where they have made most rapid progress in civilization under the influence of Christian teaching. Denmark and France were equally prompt in their action. The former in 1793 restricted the slave-trade in its West-Indian colonies, and in 1804 forbade it entirely; and the latter liberated all slaves within its colonial territories by act of the National Convention.

The earliest negro slaves were introduced into Europe by the Portuguese, though Spanish historians claim the unenviable distinction for their own nation; and these nations likewise introduced them into America. The first slaves found in an English colony were obtained by Virginia from a Dutch vessel in 1620. The Puritans in the Northern colonies enslaved the native Indians at first, and displayed no repugnance to the idea of negro slavery, though the nature of their soil and the conditions of their life prevented any considerable employment of such bondmen. In the South, James Oglethorpe, the founder of the colony of Georgia, interdicted the holding of slaves; but when, in 1752, Georgia became a royal colony, its inhabitants were freed from all restrictions of this kind, and slave-holding became general. After the Revolutionary War, in 1790, the census reported 657,527 slaves in the United States, of whom 40,370 were in the North; but in the latter section interest combined with a growing moral sentiment to excite hostility against any increase in the number of slaves or the permanent retention of slavery as an institution. The situation of the Southern States, on the other hand, was entirely favorable to the development of slavery. The cultivation of tobacco and cotton, the great staples of that section, afforded opportunity for the profitable employment of the slaves. Gradually the dislike of slavery felt by the more intelligent of the early Southern statesmen and clergymen died out, and a sentiment favorable to its existence arose; and the reaction was carried so far that the pulpits devoted their powers to the demonstration of a divine origin and a divine character for slavery. The slave-trade had, however, come to a close by act of Congress on Jan. 1, 1808—the passing of the measure preceding that of the British Parliament by seven days. But the inter-state trade in slaves continued. The breeding of negroes for the slave-market became a regular business, whose proportions enlarged with the extension of the slave-using territory. The political measures of the Southern States were wholly designed to promote the interests and the extension of slavery, culminating in the Fugitive-slave Law of 1850, by which any slave-owner was authorized to follow an escaped slave into any part of the Union, and compel the assistance of citizens for the recovery of the bondman. The operation of this law outraged the moral sense of the world, and led to the initiation of antislavery efforts by which the sentiment of the *free states* was thoroughly revolutionized. In these agitations the names of Garrison, Wendell Phillips, and others became prominent as the leaders of the abolition movement, which realized its object when, on Jan. 1, 1863, the emancipation of slaves went into effect wherever the authority of the United States was recognised. The success of the Northern arms soon made that proclamation universally prevalent.

The relation of the churches to the question of slavery involved grave inconsistencies of practice, among Evangelicals, at least. The Roman Catholic and Protestant Episcopal churches never expressed an authoritative condemnation of slavery, and in the war for the Union the influence of the Papal Church was emphatically favorable to the South; but other churches were opposed in principle to slavery, while they tolerated it in practice, and tried hard to persuade themselves that slavery is right. The Methodist Episcopal Church was set right by the separation of 1844; the Presbyterian Church by the New-school Assembly's declaration of 1857, and by the separation, consequent on the war, in 1861. In each denomination of Protestants, except the Protestant Episcopalian, the remarkable fact came to pass that the churches in slave-holding communities became the defenders, while those in free territory became the determined opponents, of slavery. The progress of events has, however, wrought a great change of opinion among the more influential classes of the South. The extinction of slavery in the United States is, at any rate, a fact whose influence over the ideas of the people cannot be resisted. For the attitude of each particular Church towards this subject, see the articles devoted to the several denominations.

The latest aspect of the relation of slavery to Christianity appears in connection with the planting of Christian missions in the interior of Africa, as one of the consequences of the recent explorations of Livingstone, Stanley, and others. The Christian communities of Liberia and Sierra Leone afford opportunity for an invasion of African heathendom from the west, which is expected to be made sooner or later. The day is evidently near when the superior might of Christian principles shall control the world, to the exclusion of all trade in human flesh, when it shall be impressed on the entire human family that to every individual man belongs the right "to life, liberty, and the pursuit of happiness."

See Hüne, *Vollst. Darstellung aller Veränder. d. Negersklavenhandels* (Gött. 1820); Wadström, *Observations of the Slave-trade;* Clarkson, *Hist. of the Abolition of the Slave-trade;* Burkhardt, *Evangel. Mission unter d. Negern in West-Afrika* (Bielefeld, 1859); Wilson, *Rise and Fall of the Slave Power in America;* Greeley, *The American Conflict* (Hartford, 1866).

Slaves IN THE EARLY CHRISTIAN CHURCH labored under several disabilities as regarded their Church re-

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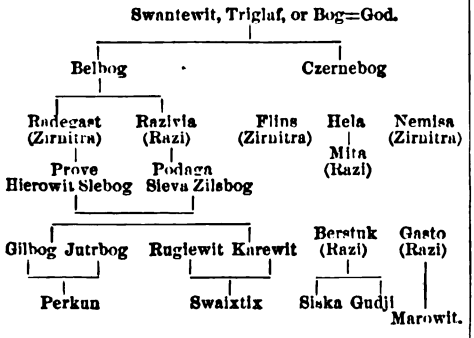
lations and privileges. This did not arise from any hostility or desire to oppress on the part of the Church, but rather from the necessity of respecting the legal rights of the master. 1. They were debarred from the privilege of ordination, for the reason that, being originally tied by birth or purchase to their patron's or master's service, they could not be legally ordained; the service of the Church being incompatible with their other duties, and no man was to be defrauded of his right under pretence of ordination. If, however, a slave was found worthy, and his master gave consent, then he might be ordained. 2. If the master of a slave was a Christian, his testimony concerning the life and conversation of the slave was required before the latter could be admitted to the privilege of baptism. The design of this course was to enlist the interest of the master, and prevent the over-hasty admission of unfit persons. 3. The slave could not marry without his master's consent, being looked upon in this respect as a child; nor could he enter a monastery without this permission, because this would deprive his master of his legal right of service. 4. The privilege of sanctuary was also denied them if it would excuse them from the proper duties of their station. If they fled to a church, they might be reclaimed and brought out immediately. Other facts relating to slaves may not be uninteresting: e. g. exception was made in their favor so that the judge might on Sunday go through the civil process of law necessary for their emancipation. It was thought a highly proper and commendatory act to celebrate Easter by granting freedom to slaves. Further, if the slave of an apostate or a heretic fled from his master and took sanctuary in the church, he was not only to be protected, but to have his manumission or freedom granted him likewise. See Bingham, *Christ. Antiq.*

Slavic Mythology. This term may cover the religions of the early Poles, Russians, Wends, Bohemians, Moravians, Servians, Masuri, and Silesians. The teaching of these systems is based on the idea of dual principles, a race of good and another of evil deities, with whom are associated numerous inferior gods. The principal divinities may be connected with a tree whose root is God—called Bog or Swantewit. All the subordinate gods are in pairs, as Belbog and Czernebog, *good* and *evil*, and Razi and Zirnitra, *counsellors* and *magicians*, as follows:



This plan assumes that the principal seat of the Slavonic religions was at Arcona, since *Swantewit* was there only venerated as the supreme divinity; at Kief and Romowa the lightning-darting *Perun*, or *Perkun*, stood first, and at Rhetra *Radegast*; but Swantewit was at all events the chief deity worshipped among all the Western Slavs, and was esteemed as one of the chief gods among the Eastern Slavs as well. The Russians and the Poles residing nearest to Kief or Novogorod distinguished the gods into four classes, which contrasted with each other, and whose respective members were similarly various in their natures. There were, for instance, gods of men and of beasts. In the former class were found gods of love and of pain; in the latter, gods of growth and of destruction. The other classes were that of the nation and that of inanimate nature—the one including gods of war and of peace; the other, gods of the land and of the water, of the house and of the field. To these deities of the general populace must be added innumerable private and local gods, especially among the Poles, each tribe, town, or institution having its own patron divinity, and each one regarding its own god as superior to others of his class. The most insignificant duties, such as the lighting of lamps, the cutting of bread, the tapping of a fresh barrel, etc., were under the guidance of the gods. A numerous priesthood conducted the religious rites, which generally took place in front of the temples, and sometimes involved bloody sacrifices of human beings. Princes were accustomed to devote prisoners of war in this way, though the interested priests would sometimes spare the latter for a life of servitude; and the people were in the habit of contributing material of every kind and in lavish quantity to the support of their religion. Such contributions afforded the support by which the priestly class was sustained. The temples were rude structures of logs and were surrounded by hanging cloths. The devastating campaigns of Henry the Lion destroyed the temples of the western Slavonian tribes and brought the prevalent paganism to an end, though certain superstitious customs have been preserved in the regions of their former occupancy to this day.—Vollmer, *Wörterb. d. Mythol.* s. v.

Slavonians is the general designation of a race of great antiquity, who were found on the Don among the Goths, and afterwards on the Danube among the Huns and the Bulgarians. Their ancient religion was a system of unmixed paganism, their chief god being Perun (*thunder*), while the other principal deities were Lada (goddess of love and pleasure), Kupala (god of the fruits of the earth), and Koleda (god of festivals). From Procopius we learn that they worshipped also rivers, nymphs, and other deities, to whom they offered sacrifices, making divinations at the same time. The most celebrated deity of the Baltic Slavonians was Swantewit, whose temple was at Arcona, the capital of Rügen. For a lengthened and graphic account of the temple and worship of Swantewit, see Gardner, *Faiths of the World*, s. v. Each of the different Slavonian nations had its own special deities. At Plön, in Holstein, there was an idol called Podaga, and at Stettin there was a temple dedicated to the Slavic god Triglaf, whose image was triple-headed. Notwithstanding the numbers of their deities, the Slavonians seem to have believed in a supreme God in heaven, and held that all other gods issued from his blood. In addition to their gods, they believed in good and evil spirits and dæmons of different kinds, in the immortality of the soul, and in a retribution after death. Worship was held in forests and temples, and sacrifices of cattle and fruit were offered. The dead were burned and their ashes preserved in urns. For literature, see Miklosich, *Vergleichende Grammatik der slavischen Sprachen* Wien, 1852-71); Naaké, *Slavonic Fairy Tales* (Lond. 1874); Schafarik, *Slavische Alterthümer* (Leips. 1843, 2 vols.); Talvi, *Historical View of the Languages and Literature of the Slavic Nations* (N. Y. 1850). See SERVIA.

Slavonic Versions. Under this head we shall have to speak of different versions, all belonging to one and the same family. The oldest of these is—

1. *The Slavonic Version*, which was executed during the 9th century by Cyril (q. v.) and Methodius (q. v.), the first missionaries to the Slavonians, and who, contrary to the course pursued by Xavier, but anticipating the labors of modern and Protestant missions and Bible societies, conferred on that half-savage nation the inestimable blessing of a valuable translation of the Bible.

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The first portion of the Slavonic version which was printed was the Psalter, published in 1491 at Cracow, Poland, and reprinted in 1495 in Montenegro. The four gospels were printed in 1512 at Ugrovallachia, which edition was followed by another in 1552 at Belgrade, and a third, in Montenegro, in 1562. In 1581 the first edition of the Slavonic Bible was published at Ostrog, a number of Greek MSS. having been used for this edition. In 1633 a second edition of the Bible was published at Moscow. In 1712 the czar Peter the Great issued a ukase ordering the printed Slavonic text to be carefully compared with the Greek of the Sept., and rendered in every respect conformable to it. The revision was not completed till the year 1723, having occupied nearly twelve years. In the following year Peter the Great ordered the revised copy to be put to press, but his death in that year greatly retarded the progress of its publication. Besides the death of the czar, other obstacles occasioned still further delay, and it was not till 1751 that this revised edition was published in a ponderous folio form, containing, besides the text, long and elaborate prefaces, with tables of contents and other useful additions. This edition, which served as the basis of all subsequent ones, has often been printed by the Russian Bible Society; and up to the year 1816 not fewer than twenty-one editions of the whole Bible, besides many others of the New Test., were put into circulation. According to the last report (1878) of the British and Foreign Bible Society, about 246,418 copies of the Bible have been distributed. Owing to the comparatively late date of this version, it has no claim as a critical authority. Of late, parts of the New Test. have been published based on the oldest manuscript text, as *Ostromiroro Evangelie*, edited after a MS. of 1056 by Vostokov (St. Petersburg, 1843); *Evangelium Matthæi Palæoslovenice*, e codd. ed. Fr. Miklosich (Vindob. 1856); Mark i-x, by the same, in *Altslovenische Formenlehre* (ibid. 1874); John, by Leskien, in *Handbuch der altbulgarischen Sprache* (Weimar, 1871). See the *Introductions* by Hug, Eichhorn, Kaulen, Scholz; the art. "Slavonic Version" in Kitto's *Cyclop.* and Smith's *Dict. of the Bible*; Davidson, *Biblical Criticism*, p. 238 sq.; Kohl, *Introductio in Hist. et Rem Litt. Slavorum*; Dobrowsky, *Slavin: Beiträge zur Kenntniss der slavischen Literatur* (Prague, 1808); *The Bible of Every Land*, p. 292 sq.; Dalton, *Das Gebet des Herrn in den Sprachen Russlands*, p. 37 sq.

2. *Russian Version* (q. v.).

3. *Polish Version.* — A translation of the Scriptures into Polish is said to have been made prior to 1390 by order of queen Hedwig, the first wife of Jagello. Since the middle of the 16th century no fewer than six different versions have been executed. The first in order of time was a translation of the New Test., made by Seklucyan, a Lutheran, and a competent Greek scholar. It was printed at Königsberg in 1551, and was thrice reprinted before 1555. The first version of the entire Old Test. appeared at Cracow in 1561. It was translated from the Vulg. by Leonard, and reprinted in 1575 under the title *Biblia, to jest Ksiegi Starego y Nowego Zakonu, na Polski jezyk*, etc.; w Krakowie, w druk. Mik. Szárffenbergerá (1575, and again in 1577). Although designed for Roman Catholics, it never received the sanction of the pope, because many passages had been taken from the Bohemian Bible. It is known as the "Old Cracow Bible," and copies are now very rare. The New Test. of this version first appeared at Cracow in 1556, and in the course of time other translations were published. Thus in 1563 the famous Radziwill Bible was published at Brzesc, under the title *Biblia Swieta, to jest, Ksiegi Starego y Nowego Zakonu, wtamie z Zydowskiego, Greckiego, y Latinskiego, nowo na Polski jezyk z pilnoscia y wiernie wyloone.* This edition was executed from the original texts by an anonymous translator for the Calvinists, and printed at the expense of prince Radziwill; but his son, who became a Roman Catholic, carefully bought up all the copies he could find and burned them. In 1570 the Socinian Bible, translated from the original texts by Budny, a Unitarian clergyman, was published at Nieswicz, in Lithuania, and was reprinted at the same place in 1572. Only three copies are said to be extant. The authorized Polish Bible was first printed in Cracow in 1599, with the title *Biblia, to jest Ksiegi Starego y Nowego testamento*; przez D. Jak. Woyka, w Krakowie, w druk. Lázárowey (1599, fol.). This edition, having been designed for Roman Catholics, was sanctioned by Clement VIII. The translation is accounted one of the best of European versions of the Vulg., the language being pure and classical, though in some places slightly antiquated. It was executed by the Jesuit Jacob Wuyck. At present a copy of this edition is sold at Leipsic for 360 marks, or about £90. Two other editions followed in 1740 and 1771. In 1632 the Dantzic Bible, translated by Paliurus, Wengierscius, and Micolaievius, from the original texts, was sent forth by the Reformed Church at Dantzic, under the title *Biblia Sacra, to jest Ksiegi Starego y Nowego Przymierza z Zydowskiego y Greckiego jezyka na Polski pilnie y wiernie przetlumaczone*; we Gdansku w druk. Andrzeja Hunefelda. This Bible had passed through many editions before the British and Foreign Bible Society commenced its operations. In 1808 the Berlin Bible Society projected an edition of the Polish Scriptures. The text selected was that of the Dantzic edition. In 1813 the St. Petersburg Bible Society commenced an edition of the New Test. from the text of Jacob Wuyck. Other editions from both of the above texts were issued by the Berlin society with the aid of the British and Foreign Bible Society, which are at present in circulation. According to the latest report (1878) of the latter society, a revision committee is engaged to prepare a translation of the New Test. from the original, the work to be completed in three years.

4. *Bohemian Version.* — It seems that the greater part of a Bohemian version of the Scriptures was extant at the close of the 14th century. When Huss began to preach against the evils of Rome, the several portions of Scripture that had been translated into Bohemian were for the first time collected together. After his martyrdom, in 1415, copies of this Bible were greatly multiplied by his followers, and from A.D. 1410 to 1488 (when this Bible was first printed), no less than four different recensions of the entire Scriptures can be distinctly traced, and many more of the New Test. From the date of the first publication of this Bible in 1488 to the year 1804, fourteen editions of the same left the press. Between the years 1579 and 1601, a version of the Scriptures executed by the United (or Moravian) Brethren from the original texts was published in six quarto volumes at Kralitz, in Moravia: *Biblij Ceské dil prwnjsetsy.* Fourteen translators are said to have been engaged on this splendid work (the price of which is given in a Leipsic catalogue at 510 marks, or about £128), and the whole was executed at the expense of baron John Zerotimus. This edition is now very scarce, most of its copies having been destroyed by the Jesuits. As to the translation and the notes accompanying the same, Schafarik has remarked that "they contain a great deal of that which, two hundred years later, the learned coryphæi of exegesis exhibited to the world as their own profound discoveries." A third edition of this Kralitz Bible was published in 1613 under the title *Biblij Svatá, to jest, Kniha, v niz se wiecka Pjma S. Stárého y Nového Zákona obsahuji*; v nově vytistena, a vydaná, which is also remarkable for its high price (£90) given in a Leipsic catalogue. In addition to the two versions above mentioned, a translation of the entire Scriptures from the Vulg. into Bohemian was published in 1804 by Prochazka and Durich, under the title *Biblij Ceská . . . podlé stareho obecneho Latinskeho od svaté rjmské Katolické Cyrkve swáleneho wydánj* (Prague, 2 vols.). The design of issuing an edition of the Bohemian Bible was entertained by the Berlin society as early as 1805. The current of political events,

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however, impeded the progress of the edition, which was not completed till 1807. In 1808 an edition of the Bible, carefully printed from the text of 1593, was edited by Prof. Palkovitch, of Hungary, with a list of obsolete words. After one hundred copies had been circulated, the British and Foreign Bible Society purchased in 1812 the whole stock for distribution. Numerous other editions have been issued since that time by the same society, and, in spite of the great opposition to the circulation of the Scriptures among the Bohemians, the latest report (1878) of that society shows that up to March 30, 1878, all in all, 402,096 portions of the Holy Scriptures have been disseminated.

5. *Servian Version.*—The Servian approximates more closely to the Old Slavonic than to any modern idiom, and its chief characteristic is the softness of its sound. Schafarik, in comparing the various Slavonic languages, fancifully but truly said, "Servian song resembles the tone of the violin; Old Slavonic, that of the organ; Polish, that of the guitar. The Old Slavonic, in its psalms, sounds like the loud rush of the mountain-stream; the Polish, like the bubbling and sparkling of a fountain; and the Servian, like the quiet murmuring of a streamlet in the valley." As to the version into that language, it is of a comparatively recent period, since the ancient Slavonic version, more intelligible to the Servians than to any other members of the Slavonic family, has always been in use. We are told that in 1493 a translation of the Pentateuch into Servian was printed at Zenta, in Herzegovina: but it is probable that the language of this version approached nearer to the Old Slavonic than to the modern idiom. In 1815 a communication from Mr. Kopitar, of Vienna, was addressed to the committee of the British and Foreign Bible Society through baron De Sacy, of Paris, calling attention to the necessity of furnishing Servia with a version intelligible to the mass of the people. A Servian, by name Vuc Stephanovitch, was engaged to prepare an edition of the New Test. in Servian, which was not completed at press until 1824. As his translation was written in the common dialect of the people, many objections were made to it by those who preferred a more elevated style, bearing a stricter conformity to the Old Slavonic idioms. Soon after the appearance of this version, Prof. Stoikovitch was appointed by a committee of the St. Petersburg society to prepare a new version, holding a middle course between the common and the more ancient and classical phraseology of the language. This edition was printed at St. Petersburg. When a second edition of the New Test. became necessary for Servia, the committee of the British and Foreign Bible Society, having ascertained that the latter edition proved more acceptable to the people, resolved to take Stoikovitch's text, and issued an edition of 2000 copies at Leipsic in 1830, which was followed by other editions published at different times. In 1864 the same society purchased the manuscript translation of the Psalms prepared by Prof. Daničić, which was published in 1865. From that time on, different parts of the Old Test. were published as soon as their translation was approved, and in 1869 the Servian Bible was completed. As to the merit of this translation, we will mention the fact that the bishop of Pakrac, in Slavonia, the most talented of the Servian hierarchy, and in former days a strong opponent, has written to Mr. Daničić, the translator, in the following terms: "I am more pleased with your translation of the Bible than with any other. I only regret that I cannot express my approbation of your glorious work as freely as you deserve and as I wish." "Daničić's version," as the *Zagrebački Katholičke List* (a Roman Catholic periodical) states, "is a valuable addition to our national literature. The clergy of both churches (Greek and Roman) can avail themselves of it with advantage; but, although the translation is an honest one, neither the Greek Oriental nor the Catholic Church can approve of it in its present state, nor can it be recommended to the people. What is to be done in the case? The Greek Oriental Church, unless it desire to abide by its custom of using the ancient Slavonic and quoting from that, might easily bring Daničić's version into conformity with its rules. The Catholic Church may do the same. . . . It is not worthy of praise that, with so many bishops of both churches, it should have been left to the British and Foreign Bible Society to produce a more popular translation than we have had hitherto. If things are allowed to remain as they are now, no prohibitions will be of any avail. The people will grasp at this translation, unless an authentic one be provided for them." That the writer in that journal was correct in his anticipation may be seen from the fact that up to March 30, 1878, 132,109 copies of the Servian version had been distributed.

6. *Croatian Version.*—The Servians and Croatians speak the same language, the only difference being in the written characters. The Servians belong almost without exception to the Greek Church, and use a modified Cyrillian character, while the Croats, having received instruction in the Christian religion originally from Latin priests, belong in general to the Roman Catholic Church, and use the Roman character. A translation of the gospels into Croatian, or Dalmato-Servian, by Bandulovitch, appeared at Venice in 1613, but never obtained much circulation. In 1640 a Jesuit, by name Bartholomew Cassio, prepared a translation of the entire Scriptures, but it never was printed. After the lapse of another century, Stephen Rosa, a Roman Catholic priest, executed a new translation, which he forwarded to the pope with the request that it might be used in all the churches instead of the Old Slavonic version; but at the consideration of a committee appointed by the pope, the project was formally rejected in 1754. At length, in 1832, by the renewed efforts of the Romish Church and the zealous aid of the deceased primate of Hungary, cardinal Rudnay, another version was completed and permitted to pass through the press. It was printed in Roman letters, and was at once adopted by the Roman Catholics of Dalmatia and Croatia. This version, translated from the Vulg., and rendered conformable in all points to the dogmas of the Romish Church, was executed by Katancsich, a Franciscan monk and professor. An entire new translation was commenced by Mr. Karadçiç, completed by Mr. Daniçiç in 1868, and published in 1869. In 1877 an edition of the Old and New Tests. was commenced by Dr. Sulek, with the orthography revised and obsolete words changed. Of this revised edition the New Test. was published in 1878, which proves to be more acceptable because more intelligible than formerly. Altogether the British and Foreign Bible Society had circulated up to March 30, 1878, 52,025 copies of the Croatian version.

7. *Slovenian Version.*—Slovenian is a dialect spoken in the Austrian provinces of Carinthia, Carniola, and Styria, and has been the vernacular of these regions since the 5th century, but was never embodied in a written form till towards the epoch of the Reformation. The first who wrote in this dialect was Truber, a canon and curate of several places in Carniola and Carinthia. In his endeavors to give to his people the Bible in the vernacular, he met with so much discouragement and opposition that he was obliged to take refuge with Christopher, duke of Würtemberg. Here he completed his translation, the first portion of which was the Gospel of Matthew, published at Tübingen in Roman letters in 1555, while the entire New Test. was completed at press in 1557. Dalmatin, who assisted Truber, translated the Old Test., and an edition of the entire Scriptures in Slovenian was printed under his direction, with the aid of Melancthon, in 1584. This edition was designed for the Protestants of Carinthia and Carniola, who were then very numerous; but they have been exterminated by the Jesuits, and almost all the copies of this edition seem to have been destroyed. In 1784 a version of the Scriptures for the use of Roman Catholics was printed at Laybach, it being executed from the Vulg. by George

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Japel. This version has since been reprinted. About the year 1817 another version is said to have been prepared by Ravnikar, a Roman Catholic divine at Laybach. Of late, however, the British and Foreign Bible Society has undertaken a new translation of the New Test. into this dialect, made directly from the Greek. In 1870 the sixty-sixth *Annual Report* of that society announced the publication of the gospels of Matthew and Mark. Although the most violent opposition has been awakened by the circulation of these gospels, not a word has been uttered which could lead to the supposition that the translation is in any degree a failure. In 1871 an edition of the four gospels and the Acts of the Apostles was published, which was followed in 1875 by an edition of 2000 copies of the Epistle to the Romans, and in 1877 by the publication of three additional epistles. Of the Old Test. the Psalms are prepared for publication. Altogether the British and Foreign Bible Society has circulated in about eight years 23,500 copies of the New Test., the best evidence of the timely undertaking of this version.

8. *Slovakian Version.*—This dialect is spoken in the north-west of Hungary. It approximates closely to the Servian, but has been greatly influenced by the Bohemian, which the Slovaks have adopted as their literary language. A translation of the Bible, made by the canon G. Palkowic, was printed in 1831.

9. *Bulgarian Version.*—The first translation into this dialect was commenced in 1820 by the archimandrite Theodoseos, and completed in 1822. Only the Gospel of Matthew was printed at St. Petersburg in 1823. In 1827 another translation of the New Test. was completed by Sapounoff, of which the four gospels only were printed. In 1836 the British and Foreign Bible Society set an entirely new translation on foot, and the complete New Test. was published at Smyrna in 1840. Other editions have since been issued from the London press, and up to March 30, 1878, 51,918 copies of the New Test. had been distributed. The earnest demand for the Word of God evinced by the Bulgarian population encouraged the British and Foreign Bible Society to take steps for obtaining a translation of the entire Old Test., and this work was completed in 1858, under the superintendence of Dr. Riggs, of the American mission. It was printed at Smyrna, and left the press in September, 1863. In 1873 the report of the British and Foreign Bible Society stated that a new edition of the Bulgarian Bible was in course of preparation by the Rev. Dr. Long, introducing some small corrections in order to make the whole work uniform in style and phraseology. Since 1875 this new edition has been in circulation.

10. *Wendish Version.*—The Latin term *Venedi*, German *Wenden*, is the specific appellation of a Slavonic tribe located in Upper and Lower Lusatia. Two dialects are predominant among them—that of Upper Lusatia and that of Lower Lusatia, the former resembling more the Bohemian, the latter the Polish. At an early period attempts seem to have been made to translate portions of the Bible into Wendish. In 1728 a version of the entire Scriptures in Upper Wendish appeared at Budissen, or Bautzen, in Upper Lusatia, which was followed by an emended edition in 1742, and a third edition in 1797. All these editions strictly follow the German version of Luther. With the aid of the British and Foreign Bible Society, the Dresden society published an edition of 3000 copies of the version of 1728 in 1817. For Lower Lusatia an edition was also published in 1818. New editions soon followed, and in 1860 an edition of 5000 copies, carefully revised by the Rev. Mr. Teschner, was published at Berlin.

11. *Wendish-Hungarian Version.*—A peculiar dialect of the Wendish is spoken by about 15,000 Protestant Slavonians in the Szala and other districts of Hungary. The New Test. has been translated for this race by Stephen Kuznico, or Kugmits, an edition of which has been printed by the British and Foreign Bible Society, together with a version of the Psalms by the Rev. Mr. Trplan.

12. *Lettish or Livonian Version.*—The maritime portion of Livonia bordering on the Baltic, and also part of Courland, are occupied by a small nation to whom this dialect is vernacular. According to Dalton, their number amounted in 1870 to about 900,000 souls, of whom 150,000 belong to the Church of Rome and the remainder to the Lutheran Church. The Livonians are indebted for their version of the Bible to Ernest Glück, dean of the Lutheran Church in Livonia. He was a native of Saxony, and bestowed eight years upon this version. After it was revised by John Fischer, a German professor of divinity and general superintendent of Livonia, it was printed at the command and expense of Charles XI in 1689. This edition was so favorably received that a second was soon demanded, and in 1739 a second and revised edition, consisting of 9000 copies, was printed at Königsberg, the New Test. having previously been published at Riga in 1730. In 1815 another impression of the New Test., according to the received edition of Fischer, was printed by the Courland section of the St. Petersburg Bible Society at Mittau, consisting of 15,000 copies. Numerous copies of the Lettish Testament have also within a recent period been distributed in the province by the agency of the American Bible Society. An edition of 20,500 New Tests. was printed in 1854 at the expense of the British and Foreign Bible Society. In 1866 another edition, together with the Psalms, was issued, under the title *Ta Jauna Derriba muhsu Kunga Jesus Kristus jeb Deewa swehti wahrdi Kas pehz tu Kunga Jesus Kristus peedsimschanas no teem swehteem preezas-mahzitajeem un Apustuleem irr usrakstiti.* The seventieth report (1874) of the British and Foreign Bible Society stated that "a revision of the Lettish Scriptures is in progress, partly at the expense of the Livonian and Courland synods, the principal reviser being Prof. Bielenstein. The committee have ordered an edition of the New Test. according to this version. It is expected that the Old Test. will also be revised shortly." Altogether, the British and Foreign Bible Society had distributed up to March 30, 1878, 158,750 New Tests. with Psalms.

13. *Lithuanian Version.*—The Lithuanian dialect is now spoken only by the peasantry, Polish being the language of the middle and upper classes. It is interesting that the dialect used by the Protestant Lithuanians differs from that spoken by the Roman Catholic Lithuanians. This difference is not to be traced back to any confessional quarrel, but rather to territorial influences—the Lutherans and Reformed living more in the northern part (Kovno, Wilna, Courland), the Catholics more in the southern part (Poland). Hence Lithuanian proper is spoken by the former, while the latter use the Shamaitic or Samogitian dialect. See SAMOGITIAN VERSION. The first translation into this dialect was made at the close of the 16th century by John Bretkius, of Bammeln, near Friedland, and pastor of Labiau. He afterwards became pastor of the Lithuanian Church at Königsberg, and there he commenced his version in 1579, which he completed in 1590. From the MS., which was deposited in the Royal Library at Königsberg, the New Test. was printed at Strasburg in 1700, by order of Frederick I, king of Prussia. A new translation was undertaken by Rev. John Jacob Quandt, at the order of Frederick William, king of Prussia. The New Test. and the Psalms were completed in 1727, and the entire Bible in 1735, in which year it was also printed, with the title *Biblia, tai esti: Wissas szwentas rásztas, sénu ir Naujo Testamento.* A second edition of the Bible, with Luther's German text, was published at Königsberg in 1755. In 1806 the British and Foreign Bible Society was informed that, although the province of Lithuania possessed 74 churches and 460 schools, the people were almost destitute of the Scriptures. An edition of 3000 copies of the Bible was accordingly printed by the society at Königsberg in 1816, which was followed by other issues. The New

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Test. now in circulation has the title *Naujas Testamentas mùsù Wieszpatiés ir Iszganytojo Iezaus Kristaus i sietuwiszkaje Kalbą iszwerstas.* Up to March 30, 1878, the British and Foreign Bible Society had distributed 13,000 Bibles and 53,111 New Tests. with the Psalms.

14. *Samogitian Version* (q. v.).

See *The Bible of Every Land;* Dalton, *Das Gebet des Herrn in den Sprachen Russlands;* but more especially the *Annual Reports* of the British and Foreign Bible Society. (B. P.)

Sleep (properly יָשֵׁן, *καθεύδω*) is taken in Scripture either (1) for the sleep or repose of the body (Jonah i, 5, 6; Psa. iv, 8) or (2) the sleep of the soul, i. e. supineness, indolence, or stupid inactivity of the wicked (Rom. xiii, 11, 12; Eph. v, 14; 1 Cor. xv, 34), whose "damnation slumbereth not" (2 Pet. ii, 3); or (3) for the sleep of death (Jer. li, 39; Dan. xii, 2; John xi, 11; 1 Cor. xv, 51; 1 Thess. iv, 13, 14). See DEATH.

The early Christians looked upon the death of the body as a sleep from which they should awake to inherit glory everlasting. In the Greek word *cemetery*, signifying *a sleeping-place*, applied by them to the tomb, there is a manifest sense of hope and immortality, the result of Christianity. In the catacombs of Rome, where multitudes of the early Christians rest in hope, among the inscriptions may be read, in a Latin dress, "Victorina Sleeps;" "Zoticus laid here to Sleep;" "The Sleeping-place of Elpis;" "Gemella sleeps in Peace." Emblems of their sure and certain hope of a resurrection abound; such as a vessel supporting a burning flame, and the palm branch and wreath; signifying victory over death. See INSCRIPTIONS.

The manner of sleeping in Eastern climates is very different from that in colder regions. The present usages appear to be the same as those of the ancient Jews. Beds of feathers are altogether unknown, and the Orientals generally lie exceedingly hard. Poor people who have no certain home, or when on a journey, or employed at a distance from their dwellings, sleep on mats, or wrapped in their outer garment, which from its importance in this respect was forbidden to be retained in pledge over night (D'Arvieux, iii, 257; Gen. ix, 21, 23; Exod. xxii, 26, 27; Deut. xxiv, 12, 13). Under peculiar circumstances a stone covered with some folded cloth or piece of dress is often used for a pillow (Gen. xxviii, 11). The wealthy classes sleep on mattresses stuffed with wool or cotton, which are often no other than a quilt thickly padded, and are used either singly or one or more placed upon each other. A similar quilt of finer materials forms the coverlet in winter, and in summer a thin blanket suffices; but sometimes the convenient outer garment is used for the latter purpose, and was so among the Jews, as we learn from 1 Sam. xix, 13, where Michal covers with a cloak or mantle (corresponding to the modern *abba* or *hyk*) the image which was to represent her husband sleeping. See BOLSTER. The difference of use here is, that the poor *wrap themselves up* in it, and it forms their whole bed; whereas the rich employ it as *a covering* only. A pillow is placed upon the mattress, and over both, in good houses, is laid a sheet. The bolsters are more valuable than the mattresses, both in respect of their coverings and material. They are usually stuffed with cotton or other soft substance (Ezek. xiii, 18, 20); but instead of these, skins of goats or sheep appear to have been formerly used by the poorer classes and in the hardier ages. These skins were probably sewed up in the natural shape, like water-skins, and stuffed with chaff or wool (1 Sam. xix, 13). See PILLOW.

It is evident that the ancient Jews, like the modern inhabitants of their land, seldom or never changed their dress on going to bed. Most people only divest themselves of their outer garment, and loosen the ligatures of the waist, excepting during the hottest part of the summer, when they sleep almost entirely unclad. See COUCH.

As the floors of the better sort of Eastern houses were of tile or plaster and were covered with mats or carpets, and as shoes were not worn on them, and the feet were washed, and no filthy habits of modern times prevailed, their floors seldom required sweeping or scrubbing; so that frequently the thick, coarse mattresses were thrown down at night to sleep upon (Hackett, *Illust. of Script.* p. 104). See BEDCHAMBER. The poorer people used skins for the same purpose, and frequently they had but a simple mattress, or a cloak, or a blanket, which probably also answered to wrap themselves in by day (Exod. xxii, 26, 27; Deut. xxiv, 12, 13). Hence it was easy for the persons whom Jesus healed "to take up their beds and walk" (Matt. ix, 6; Mark ii, 9; John v, 8). See BEDSTEAD.

To be tormented in bed, where men seek rest, is a symbol of great tribulation and anguish of body and mind (Job xxxiii, 19; Psa. xli, 3; Isa. xxviii, 20). See BED.

Sleeper, JOSEPH JONATHAN, a minister of the Methodist Episcopal Church, was born in Vincenttown, N. J., Jan. 24, 1793, and was converted Aug. 31, 1812, uniting with the Methodist Episcopal Church in Burlington. In 1823 he received a local preacher's license, and in 1837 was admitted into the New Jersey Conference. In 1857 he took a supernumerary relation, in which, and that of a superannuate, he remained until his death in Pemberton, N. J., Feb. 27, 1873. See *Minutes of Annual Conferences*, 1873, p. 25.

Sleepers, SEVEN, THE. See SEVEN SLEEPERS.

Sleidan (originally *Philippson*), JOHANN, a celebrated historian of the Reformation in Germany, and an actor in the scenes he describes, was born in 1506 at Schleiden, in the present governmental district of Aix-la-Chapelle, Prussia, and educated at Liége and Cologne. At the age of eighteen he became private tutor to a son of count Mandersheid, in whose domain the village of Schleiden was situated, and in that capacity visited France, where he devoted himself to the study of jurisprudence and became licentiate of that faculty (at Orleans, 1525). Through the influence of cardinal John du Bellay of Paris, Sleidan was appointed by king Francis I interpreter to the embassy which attended the diet at Hagenau in 1540; and in the following year the landgrave Philip of Hesse secured his appointment as messenger, interpreter, and historiographer to the Smalcald League (see Von Rummel, *Philipp d. Grossmüthige*, etc. [Giessen, 1830], ii, 439). It is evident, therefore, that Sleidan was by that time an adherent of the evangelical faith; and he soon afterwards proved himself a determined opponent of the Church of Rome by publishing two addresses, the one to the princes of the empire and the other to the emperor (*Orationes Duæ* [Argent. 1544, and in German, 1567]). He also left the service of king Francis, and established his home permanently at Strasburg. In 1545 he published a Latin version of Philip Comines' history of Louis XI and of the duke Charles of Burgundy; and in the same year he was instructed by the Smalcald League "to write a complete history of the renewed religion." He therefore began his famous work *De Statu Relig. et Reipubl. Carolo Quinto Cæsare Commentarii.* He also, in that year, accompanied the Protestant embassy to England, in order to negotiate a peace with France, and on his return in 1546 he married Jola von Nidbruck, who bore him three daughters and lived with him in wedlock to her death, in 1555. In 1548 he published a Latin edition of Comines' Charles VIII, and in 1550 a *Summa Doctr. Platon. de Republica et Legibus* (Argent.), and a Latin edition of De Seysel on the French State and the duty of kings. He attended the Council of Trent in 1551 in the capacity of representative of the city of Strasburg, but was not received, and in 1552 he went to the camp of king Francis, near Saverne, for the purpose of inducing the king to modify his demands for the support of the army. In 1554 he visited the Con-

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vent of Naumburg as the ambassador of Strasburg (Salig, *Hist. d. Augsb. Conf.* i, 682; ii, 1043). The somewhat noted work *De Quatuor Summis Imperiis Libri Tres* (Argent. 1557) was probably written in the last year of the author's life. He died in 1556. Sleidan was characterized by frankness and a love for the truth. His style as an author was natural and easy, his Latin classical, his sources well chosen. His works accordingly commanded attention at an early period, and will always be important for the history of the Reformation. They were published in numerous editions, that of 1785 and 1786 (Frankfort-on-the-Main) being the best in German. See Dr. Theod. Paur, *J. Sleidan's Comment. über d. Regierungszeit Karls V*, etc. (Leips. 1843), where a rich literature relating to Sleidan is given.—Herzog, *Real-Encyklop.* s. v.

Sleipner, in Norse mythology, was the famous eight-footed horse of Odin. See SVADILFAR.

Sleipnisfraendi, in Norse mythology, was a surname of *Loke*, who assumed the form of a mare and enticed the steed Svadilfar away from his lord, afterwards giving birth to the eight-footed horse Sleipner (q. v.).

Slicer, HENRY, D.D., a distinguished minister of the Methodist Episcopal Church, was born in Annapolis, Md., March 27, 1801. He joined the Church in Baltimore in his seventeenth year, and was licensed to preach in his twentieth year. He was received into the Baltimore Conference in 1822, and his appointments (from 1822 to 1874) may be thus classified: seven years on circuits; twenty years in stations; two years agent of the Metropolitan Church, Washington, D. C.; eight years chaplain of the Seamen's Union Bethel, Baltimore; and fifteen years as presiding elder. He was a member of eight General Conferences—namely, 1832, 1840, 1844, 1852, 1856, 1860, 1868, 1872. When the East Baltimore Conference was formed he became a member of it, and continued such until 1868, when he returned to the Baltimore Conference. He died April 23, 1874. Mr. Slicer was a man of vigorous intellect, self-reliant and indefatigable. His ministry is an instructive example of devotion to primitive Methodist usage, of sympathy with judicious changes, and of punctilious discharge of official duties. See *Minutes of Annual Conferences*, 1875, p. 16.

Slidrugtanni, in Norse mythology, was a surname of the golden boar, *Gullin Bursti*, made by the dwarfs.

Slidur, in Norse mythology, was one of the Elivogs, rivers which flow from the well Hoergelmer.

Slime is the constant rendering in the A. V. of the Heb. חֵמָר, *chemâr*, the *hommar* of the Arabs, translated ἄσφαλτος by the Sept., and *bitumen* in the Vulg. That our translators understood by this word the substance now known as bitumen is evident from the following passages in Holland's Pliny (ed. 1634): "The very clammy *slime* Bitumen, which at certaine times of the yere floteth and swimmeth upon the lake of Sodom, called Asphaltites in Jury" (vii, 15; vol. i, p. 163). "The Bitumen whereof I speake is in some places in manner of a muddy *slime;* in others, very earth or minerall" (xxxv, 15; vol. ii, p. 557).

The three instances in which it is mentioned in the Old Test. are abundantly illustrated by travellers and historians, ancient and modern. It is first spoken of as used for cement by the builders in the plain of Shinar, or Babylonia (Gen. xi, 3). The bitumen pits in the vale of Siddim are mentioned in the ancient fragment of Canaanitish history (xiv, 10); and the ark of papyrus in which Moses was placed was made impervious to water by a coating of bitumen and pitch (Exod. ii, 3).

Herodotus (i, 179) tells us of the bitumen found at Is, a town of Babylonia, eight days' journey from Babylon. The captive Eretrians (Herod. vi, 119) were sent by Darius to collect asphaltum, salt, and oil at Arderica, a place two hundred and ten stadia from Susa, in the district of Cissia. The town of Is was situated on a river or small stream of the same name which flowed into the Euphrates and carried down with it the lumps of bitumen which were used in the building of Babylon. It is probably the bitumen springs of Is which are described in Strabo (xvi, 743). Eratosthenes, whom he quotes, says that the liquid bitumen, which is called naphtha, is found in Susiana, and the dry in Babylonia. Of the latter there is a spring near the Euphrates, and when the river is flooded by the melting of the snow the spring also is filled and overflows into the river. The masses of bitumen thus produced are fit for buildings which are made of baked brick. Diodorus Siculus (ii, 12) speaks of the abundance of bitumen in Babylonia. It proceeds from a spring, and is gathered by the people of the country, not only for building, but, when dry, for fuel instead of wood. Ammianus Marcellinus (xxiii, 6, 23) tells us that Babylon was built with bitumen by Semiramis (comp. Pliny, xxxv, 51; Berosus, quoted by Josephus, *Ant.* x, 11, 1; *Contra Apion.* i, 19; Arrian, *Exp. Al.* vii, 17, 1, etc.). The town of Is, mentioned by Herodotus, is, without doubt, the modern *Hit*, on the west, or right, bank of the Euphrates, and four days' journey northwest, or rather west-northwest, of Bagdad (Sir R. Ker Porter, *Trav.* ii, 361, ed. 1822). The principal bitumen pit at Hit, says Mr. Rich (*Memoir on the Ruins of Babylon*, p. 63, ed. 1815), has two sources, and is divided by a wall in the centre, on one side of which the bitumen bubbles up, and on the other the oil of naphtha. Sir R. K. Porter (ii, 315) observed "that bitumen was chiefly confined, by the Chaldæan builders, to the foundations and lower parts of their edifices, for the purpose of preventing the ill effects of water." "With regard to the use of bitumen," he adds, "I saw no vestige of it whatever on any remnant of building on the higher ascents, and therefore drier regions." This view is indirectly confirmed by Mr. Rich, who says that the tenacity of bitumen bears no proportion to that of mortar. The use of bitumen appears to have been confined to the Babylonians, for at Nineveh, Mr. Layard observes (*Nin. and Bab.* ii, 278), "Bitumen and reeds were not employed to cement the layers of bricks as at Babylon; although both materials are to be found in abundance in the immediate vicinity of the city." At Nimrûd bitumen was found under a pavement (*ibid.* i, 29), and "the sculpture rested simply upon the platform of sun-dried bricks without any other substructure, a mere layer of bitumen about an inch thick having been placed under the plinth" (*ibid.* p. 208). In his description of the firing of the bitumen pits at Nimrûd by his Arabs, Mr. Layard falls into the language of our translators. "Tongues of flame and jets of gas, driven from the burning pit, shot through the murky canopy. As the fire brightened, a thousand fantastic forms of light played amid the smoke. To break the cindered crust and to bring fresh *slime* to the surface, the Arabs threw large stones into the spring. . . . In an hour the bitumen was exhausted for the time, the dense smoke gradually died away, and the pale light of the moon again shone over the black *slime pits*" (*ibid.* p. 202). See BABYLON.

The bitumen of the Dead Sea is described by Strabo, Josephus, and Pliny. Strabo (xvi, 763) gives an account of the volcanic action by which the bottom of the sea was disturbed and the bitumen thrown to the surface. It was at first liquefied by the heat, and then changed into a thick, viscous substance by the cold water of the sea, on the surface of which it floated in lumps (βῶλοι). These lumps are described by Josephus (*War*, iv, 8, 4) as of the size and shape of a headless ox (comp. Pliny, vii, 13). The semi-liquid kind of bitumen is that which Pliny says is found in the Dead Sea, the earthy in Syria about Sidon. Liquid bitumen, such as the Zacynthian, the Babylonian, and the Apolloniatic, he adds, is known by the Greeks by the name of pis-asphaltum (comp. Exod. ii, 3, Sept.).

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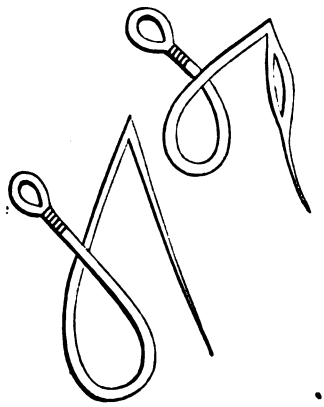
He tells us, moreover, that it was used for cement, and that bronze vessels and statues and the heads of nails were covered with it (Pliny, xxxv, 51). The bitumen pits by the Dead Sea are described by the monk Brocardus (*Descr. Terr. Sanct.* c. 7, in Ugolino, vi, 1044). The Arabs of the neighborhood have perpetuated the story of its formation as given by Strabo. "They say that it forms on the rocks in the depths of the sea, and by earthquakes or other submarine concussions is broken off in large masses and rises to the surface" (Thomson, *Land and Book*, i, 336). They told Burckhardt a similar tale. "The asphaltum, *hommar*, which is collected by the Arabs of the western shore is said to come from a mountain which blocks up the passage along the eastern Ghôr, and which is situated at about two hours south of Wady Môjeb. The Arabs pretend that it oozes up from fissures in the cliff, and collects in large pieces on the rock below, where the mass gradually increases and hardens until it is rent asunder by the heat of the sun with a loud explosion, and, falling into the sea, is carried by the waves in considerable quantities to the opposite shores" (*Trav. in Syria*, p. 394). Dr. Thomson tells us that the Arabs still call these pits by the name *biâret hŭmmar*, which strikingly resembles the Heb. *beerôth chemâr* of Gen. xiv, 10 (*ut sup.*). See SALT SEA.

Strabo says that in Babylonia boats were made of wicker-work and then covered with bitumen to keep out the water (xvi, 743). In the same way the ark of rushes or papyrus in which Moses was placed was plastered over with a mixture of bitumen and pitch or tar. Dr. Thomson remarks (p. 224): "This is doubly interesting, as it reveals the process by which they prepared the bitumen. The mineral, as found in this country, melts readily enough by itself; but then, when cold, it is as brittle as glass. It must be mixed with *tar* while melting, and in that way forms a hard, glossy wax perfectly impervious to water." We know from Strabo (xvi, 764) that the Egyptians used the bitumen of the Dead Sea in the process of embalming, and Pliny (vi, 35) mentions a spring of the same mineral at Corambis in Ethiopia.—Smith. See BITUMEN.

Sling (קֶלַע, *kéla*; Sept. *σφενδόνη*; Vulg. *funda*), an implement which has in all ages been the favorite weapon of the shepherds of Syria (1 Sam. xvii, 40), and hence was adopted by the Israelitish army as the most effective weapon for light-armed troops. The Benjamites were particularly expert in their use of it; even the left-handed could "sling stones at a hair and not miss" (Judg. xx, 16; comp. 1 Chron. xii, 2). According to the Targum of Jonathan and the Syriac, it was the weapon of the Cherethites and Pelethites. It was advantageously used in attacking and defending towns (2 Kings iii, 25; Josephus, *War*, iv, 1, 3), and in skirmishing (*ibid.* ii, 17, 5). Other eastern nations availed themselves of it, as the Syrians (1 Macc. ix, 11), who also invented a kind of artificial sling (1 Macc. vi, 51), the Assyrians (Judg. ix, 7; Layard, *Nin. and Bab.* ii, 344), the Egyptians (Wilkinson, i, 357), and the Persians (Xenophon, *Anab.* iii, 3, 18). The construction of the weapon hardly needs description. It consisted of a couple of strings of sinew, or some fibrous substance, attached to a leathern receptacle for the stone in the centre, which was termed the *kaph* (כַּף), i. e. pan (1 Sam. xxv, 29). The sling was swung once or twice round the head,

Ancient Assyrian Slinger.



Ancient Egyptian Slings.

and the stone was then discharged by letting go one of the strings. Sling-stones (אַבְנֵי־קֶלַע) were selected for their smoothness (1 Sam. xvii, 40), and were recognised as one of the ordinary munitions of war (2 Chron. xxvi, 14). In action the stones were either carried in a bag round the neck (1 Sam. xvii, 40), or were heaped up at the feet of the combatant (Layard, *Nin. and Bab.* ii, 344). The violence with which the stone was projected supplied a vivid image of sudden and forcible removal (Jer. x, 18). The rapidity of the whirling motion of the sling round the head was emblematic of inquietude (1 Sam. xxv, 29, "the souls of thine enemies shall he *whirl round* in the midst of the pan of a sling"), while the sling-stones represented the enemies of God (Zech. ix, 15, "they shall tread under foot the sling-stones"). The term *maryemâh* (מַרְגֵּמָה) in Prov. xxvi, 8 is of doubtful meaning. Gesenius (*Thesaur.* p. 1263) explains of "a heap of stones," as in the margin of the A. V., the Sept.; Ewald and Hitzig, of "a sling," as in the text. The simple weapon with which David killed the giant Philistine was the natural attendant of a shepherd, whose duty it was to keep at a distance and drive off anything attempting to molest his flocks. The sling would be familiar to all shepherds and keepers of sheep, and, therefore, the bold metaphor of Abigail has a natural propriety in the mouth of the wife of a man whose possessions in flocks were so great as those of Nabal (1 Sam. xxv, 29).

Later in the monarchy, slingers formed part of the regular army (2 Kings iii, 25), though it would seem that the slings there mentioned must have been more ponderous than in earlier times, and that those which could break down the fortifications of so strong a place as Kir-haraseth must have been more like the engines which king Uzziah contrived to "shoot great stones" (2 Chron. xxvi, 15). In ver. 14 of the same chapter we find an allusion (concealed in the A. V. by two interpolated words) to stones specially adapted for slings, "Uzziah prepared throughout all the host shields and spears . . . bows and sling-stones."—Smith.

Shepherd life in Syria and Arabia affords peculiar facilities for the cultivation and acquirement of this art; and Burckhardt notes of the modern Bedawin that "the shepherds who tend flocks at a distance from the camp are armed with short lances, and also with slings, which they use very dexterously in throwing stones as large as a man's fist" (*Notes on the Bed.* i, 57). Thomson speaks of the extraordinary skill of the lads of Hasbeya with this weapon (*Land and Book*, ii, 372). In various other countries the use of the sling was much practiced in ancient times; the inhabitants of the Baleares (Majorca and Minorca) were particularly distinguished for it. See ARMOR.

Slith, in Norse mythology, was one of the thirty-seven rivers of Hell, which rise in the well Hoergelmer, and flow around Nidheim.

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Sloane Codex (Heb.). This codex, formerly known as Kenn. 126, is now designated as *Sloane* 4708. It originally belonged to Da Costa of Amsterdam, and is now in the library of the British Museum. It contains the later prophets. It has no Masoretic notes; but the Keri, vowels, and accents have been added by a later hand. According to Heidenheim, this codex was written between the 6th and 8th centuries; but Strack says, "Hunc codicem esse antiquum libenter concedimus, minime vero plus undecim sæcula eum habere demonstratum est, cum e sola literarum figura de librorum Hebraicorum ætate accurate concludi nequeat." Whatever may be the age, the Sloane codex contains a great many various readings as well as omissions. Thus, e. g., we notice:

Isaiah i, 30, עלה, V. D. H. עלח.
ii, 6, וכילדי, V. D. H. ובילדי.
iii, 6, ידך, V. D. H. ידך.
iii, 18, יסיר יהוה, V. D. H. יסיר אדני.
iv, 4, יחוח אדני, V. D. H. אדני.
vi, 5, ובתוך עם טמא שפתים omitted.
vii, 14, חנה omitted.
xi, 11, אדני omitted.
xvii, 10, נעמנים, V. D. H. נעמנים.
xx, 1, סרגון omitted.
xxv, 11, חשחה omitted.
xxvii, 9, יעקב omitted.
li, 18, אשר ילדה, V. D. H. ילדה.
liii, 11, יראה and צדיק omitted.
lvi, 2, שומר שבת מחללו omitted.
lvi, 7, בית omitted.
lvi, 11, שבעה וחמה רעים לא ידעו omitted.
lvii, 7, שם, V. D. H. שמה.
lvii, 15, לב omitted.
lvii, 18, לו omitted.
lx, 10, ישרתונך omitted.
lx, 19, לך omitted.
lxiv, 8, נו omitted.
lxv, 3, אתי omitted.
lxv, 8, עבדי omitted.

These readings we have taken from Heidenheim's *Deutsche Vierteljahrsschrift für englisch-theologische Forschung und Kritik*, where in i, 268–274, 398–405, 553–562; ii, 73–79, the variations and omissions of this codex are noted down. See also Strack, *Prolegomena Critica* (Lips. 1873), p. 47. (B. P.)

Sloss, James Long, a Presbyterian minister, was born in the parish of Bellaghy, County of Derry, Ireland, March 13, 1791. He enjoyed good opportunities for early education in his native country, emigrated to the United States with his father's family in 1803, and settled in Lexington, Va. He was apprenticed to the printer's trade for seven years; after this he pursued his studies under private instruction, at the same time teaching as an assistant, and completed his preparatory course for the ministry under the care of Rev. Dr. Moses Waddel, of Willington, S. C. He was licensed by the Presbytery of South Carolina Nov. 18, 1817; the next day received a commission as a missionary through portions of Georgia and the newly formed settlements of the then Alabama Territory; and was ordained Oct. 3, 1818. Subsequently he became pastor of the following charges: The Church at St. Stephens, Clarke Co., Ala., for three years; the three churches of Selma, Pleasant Valley, and Cahawba, three years; at Somerville, Morgan Co., six years; at Florence, Lauderdale Co., eleven years, where he died, Aug. 5, 1841. Mr. Sloss was a man of fine intellectual abilities—every exercise of his mind evincing a clear, logical, and discriminating judgment. As a pastor he had few, if any, equals, being always intensely devoted to the spiritual interests of his people. See Sprague, *Annals of the Amer. Pulpit*, iv, 581. (J. L. S.)

Slovenian Version. Slovenian is a South-Slavic dialect, spoken in parts of Styria, and in Carinthia, Carniola, Croatia, etc. In all the southern provinces of the present empire of Austria, the doctrines of the Reformation made rapid progress in the beginning of the 16th century. In 1599, according to a letter written by a Romish bishop to pope Paul V, only one fifth of the population of the capital city of Laybach was left to the Romish Church, and that small portion consisted mainly of the poor and ignorant. In 1572 primus Truber, once a Romish priest, afterwards a minister of the Gospel, completed the first translation of the New Test. into the Slovenian, which was published in 1577. In 1584 Truber's successor, George Dalmatin, published at Wittenberg the first entire Slovenian Bible, based on Luther's translation. In 1628 the empress of Austria peremptorily ordered "all non-Catholic gentlemen and farmers, and all nobles (male and female)," to leave the realm within the space of one year. This was the end of the Reformation in those parts, and Rome succeeded in putting out the light of the glorious Gospel. The Slovenian language, never fully developed, but since then greatly neglected, has of late years revived in a remarkable degree. One sign of this revival appears in the translation into this dialect of the gospels of Matthew and Mark, which were printed in 1869. The Roman Catholic priests, who for the last two hundred years have had things all their own way, did certainly not look with a kindly eye on this small book; but the success which attended the circulation of these two gospels encouraged the committee of the British and Foreign Bible Society to go on, and subsequently, in 1871, the remaining gospels and the Acts of the Apostles, forming together the first volume of the New Test., were added. As to the translation itself, and its effect, the sixty-seventh *Annual Report* (1871) of the British and Foreign Bible Society states: "It would be idle to set up a plea for perfection in a first translation; but the fruits of honest and competent criticism will be available for improvement in subsequent editions, which, it is hoped, may be speedily in demand. The appearance of the version has produced some consternation, and it is regarded as an uncomfortable sign that, after the Bible had been successfully suppressed for ages, it should again emerge in the 19th century clothed in the vernacular of the Slovenian race." But the consternation thus produced seems to be without any effect upon the arduous and important task of rekindling this lamp of life; for not only is the New Test. almost complete, but the Psalms also are in preparation. That there is a great demand for this translation may be seen from the fact that from the publication of the parts of the New Test. up to March 30, 1878, 23,500 copies had been disposed of. For this version comp. the *Annual Reports* of the British and Foreign Bible Society since 1869. (B. P.) See Slavonic Versions.

Sluice is in Isa. xix, 10 the improper rendering of the A. V. for שָׂכָר, *séker*, *hire* ("reward," in Prov. xi, 18).

Sluyter, Richard, a minister of the Reformed (Dutch) Church, born at Nassau, N. Y., 1787. He graduated at the New Brunswick Theological Seminary in 1815, and became pastor at Claverack, Columbia Co., N. Y., from 1816 to 1843, when he died. He served also, in connection with his Claverack Church, one or two neighboring churches for some years. He was eminent as an apostolic spirit, and for the numerous remarkable revivals that blessed his labors. In some of these "the converts were numbered by hundreds. He wore himself out in the work. His memory, as a man of God, is still fresh in the hearts of the people of all that region, which

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was spiritually transformed by his labors." He had "a fine, and even martial, appearance, great conversational powers, energy, hopefulness, courage, simplicity, and generosity. He was an unusually excellent singer. He was incessantly visiting his people and talking about their souls. He was active, self-denying, in the establishment of new churches, in whole or part formed out of his own. His death-bed was a scene of great spiritual beauty and power." His *Memoir* was prepared by Rev. R. O. Currie, D.D. See Corwin, *Manual*, p. 209. (W. J. R. T.)

Smalbroke, RICHARD, an English prelate, was born at Birmingham in 1672, and graduated from Magdalen College, Oxford, in 1694. He took his degree of Bachelor of Divinity in 1706 and of Doctor of Divinity in 1708. He was chaplain to archbishop Tenison, treasurer of Llandaff in 1712, and afterwards prebendary of Hereford. He was consecrated bishop of St. David's Feb. 2, 1723; whence he was translated to the see of Lichfield and Coventry Feb. 20, 1730. He died Dec. 22, 1749. He published, *Inquiry into the Authority of the Primitive Complutensian Edition of the New Test.* (Lond. 1722, 8vo):—*Reflections on Mr. Whiston's Conduct*:—and *Animadversions on the New Arian Reproved.* His great work was *A Vindication of our Saviour's Miracles* (ibid. 1728, 8vo):—also *Sermons* and *Charges* (ibid. 1706–32). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.; Lardner, *Works; London Gent. Mag.* lxxv; Nichol, *Lit. Anec.*; Shaw, *Staffordshire*; Chalmers, *Biog. Dict.* s. v.

Smalcald, Articles of. See ARTICLES OF SCHMALKALD.

Smalcald, League of. See SCHMALKALD, LEAGUE OF.

Small, Arthur M., a Presbyterian minister, was born in Charleston, S. C. He was converted in early life, and, after an academical training in his native city, he graduated at Oglethorpe University, Milledgeville, Ga.; studied theology in the Columbia Seminary, S. C.; was licensed by Charleston Presbytery in 1854, and ordained by Harmony Presbytery in 1857. He preached for some time at Liberty Hill, S. C., then two years at Tuskegee, Ala., and finally at Selma, in the bounds of South Alabama Presbytery. During one of the raids made by portions of the United States army in the suppression of the rebellion, the town of Selma was attacked, and, with others, Mr. Small rallied to its defence, and was instantly killed in the fight, on April 2, 1865. Mr. Small's talents were of a high order. As a preacher of the Gospel, he was universally and greatly admired, always aiming to present its plain, simple truths with great distinctness. See Wilson, *Presb. Hist. Almanac*, 1866, p. 362. (J. L. S.)

Small, Samuel M., a minister of the Methodist Episcopal Church, was born a slave in Maryland about 1803. He was converted when twenty-six, and in 1836 was taken to New Orleans, where, in 1850, he was licensed to preach by the Rev. (now bishop) N. H. M'Tyeire, of the Methodist Episcopal Church, South. During the war he was removed to Alabama, but returned to New Orleans when peace was restored. He was sent by the Rev. J. P. Newman as a missionary among the freedmen, and upon the organization of the Louisiana Conference in 1865 was admitted on trial. In 1871 he was granted a superannuated relation, and settled in East Feliciana Parish, where he died, Oct. 12, 1873. See *Minutes of Annual Conferences*, 1873, p. 16; Simpson, *Cyclop. of Methodism*, s. v.

Smalley, Elam, D.D., a Presbyterian divine, was born in Dartmouth, Mass., Oct. 27, 1805. He graduated at Brown University, Providence, R. I., studied theology privately, was licensed by the Mendon Congregational Association of Massachusetts, and ordained, June 17, 1829, as colleague with the Rev. Dr. Emmons, over the Church at Franklin, Mass. In 1838 he became pastor of Union Church, Worcester, Mass., and in 1854 of the Second Presbyterian Church, Troy, N. Y., as successor of the Rev. Charles Wadsworth. He died July 30, 1858. Dr. Smalley was a man of decided piety and ability, and was the author of *The Worcester Pulpit, with Notices Historical and Biographical* (Boston, 12mo). See Wilson, *Presb. Hist. Almanac*, 1860, p. 78; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Smalley, Henry, a Baptist preacher, was born in Piscataway, N. J., Oct. 23, 1765, and was admitted by baptism to the communion of the Baptist Church there when about sixteen years old. He was educated first at Queen's College, New Brunswick, and then at Princeton, where he graduated in 1786. He was licensed to preach in 1788, and in 1790 he began to preach for the Cohansey Baptist Church, Cumberland Co., N. J., and on Nov. 8 of the same year was ordained its pastor. In this charge he continued forty-nine years, until removed by death, Feb. 11, 1839. See Sprague, *Annals of the Amer. Pulpit*, vi, 281.

Smalley, John, D.D., a Congregational minister, was born in Lebanon, Conn., June 4, 1734; graduated at Yale College in 1756; studied theology under the Rev. Joseph Bellamy; was ordained pastor of the New Britain Society, Berlin, Conn., April 19, 1758; and died June 1, 1820. He was a distinguished theologian, and a faithful and successful preacher. He published, *Sermons on Natural and Moral Inability* (1769):—*Eternal Salvation not a Just Debt* (1785), against John Murray:—*Concio ad Clerum: At the Election* (1800):—*Sermons on Connected Subjects* (1803):—*Sermons* (1814). See Sprague, *Annals of the Amer. Pulpit*, i, 559.

Smalridge, GEORGE, a learned English prelate, was born in Lichfield, Staffordshire, in 1663. He was sent to Westminster School in 1678 by Ashmole, the celebrated antiquary. In May, 1682, he was elected to Christ Church, Oxford, where, having taken his degree of B.A., he became tutor. In July, 1689, he entered holy orders, and about 1692 was appointed minister of Tothill Fields Chapel. In 1693 he was collated to a prebend in the cathedral of Lichfield. He was chosen lecturer of St. Dunstan's in the West, London, in 1708, which he resigned in 1711, when he was made one of the canons of Christ Church, and succeeded Atterbury in the deanery of Carlisle, as he did likewise in the deanery of Christ Church in 1713. In 1714 he was consecrated bishop of Bristol, and queen Anne soon after appointed him her lord-almoner, in which capacity he for some time served her successor, George I. Refusing to sign the declaration which the archbishop of Canterbury and the bishops in and about London had drawn up against the rebellion in 1715, he was removed from that place. He soon regained the favor of the princess of Wales, afterwards queen Caroline, who was his patron until his death, in 1719. He published, *Animadversions on the Eight Theses*, etc., in 1687, having for its full title *Church Government, Part V, a Relation of the English Reformation*, etc.:—*Actio Dariniana* (1689, 4to):—*Twelve Sermons* (1717, 8vo). Also *Sixty Sermons* published by his widow (1726 fol.; 2d ed. 1727; new ed. Oxf. 1832, 2 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.; Chalmers, *Biog. Dict.* s. v.

Smaltz, JOHN H., a Presbyterian minister, was born in Philadelphia, Pa., Feb. 17, 1793. He enjoyed the advantages of an early religious training; graduated at Rutgers College, New Brunswick, N. J.; studied theology in the seminary in that place; was licensed by the Classis of New Brunswick, May 27, 1819; entered upon his work as a missionary in New Jersey, and for three years performed the toilsome duties of his calling. In 1822 he connected himself with the Presbyterian Church; was ordained by the Philadelphia Second Presbytery over the Third Presbyterian Church, Baltimore, Md., and subsequently was settled in Germantown, Pa.; Frederick City, Md.; Trenton, N. J.; and Harrisburg, Pa. He died July 30, 1861. Mr. Smaltz was

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a plain, practical preacher, and conscientious in the discharge of all his duties. See Wilson, *Presb. Hist. Almanac*, 1862, p. 118. (J. L. S.)

Smara, in Hindû mythology, is a surname of the love-god, *Kamadeva*. See KAMA.

Smaragdus, the name of several monkish writers in the Middle Ages.

1. An abbot of the Convent of St. Michael, in the diocese of Verdun, who was one of the most learned of Frankish theologians in the Carlovingian period. He stood high in the regard of the emperor Charlemagne, as appears from the fact that in A.D. 810 he was associated with a commission to convey to pope Leo III the decisions of the Synod of Aix-la-Chapelle of 809 with regard to the *Filioque* dispute, and served as its secretary (comp. the record from his pen entitled *Acta Collationis Romanæ*, in Baronius, *Ann.* ad ann. 809, No. 54-63; Labbe, *Coll. Concil.* tom. vii; and in Migne's complete ed. of Smaragdus [Paris, 1852], p. 971 sq.). Louis the Pious also esteemed Smaragdus highly, and not only gave donations and immunities to St. Michael's Convent (see the *Chartæ Ludovici . . . et Lotharii . . . pro Monast. S. Michaelis*, in Baluze, *Miscell.* lib. iv, and Migne, p. 975 sq.), but also constituted him one of the arbitrators in the quarrel of the abbot Ismund of Milan with his monks (see the *Epist. ad Ludov. August.* in Duchesne, *Script. Rer. Franc.* ii, 71 sq.). The year of Smaragdus's death is not known, though he does not seem to have outlived the king, Louis the Pious. His writings, now very largely accessible in Migne, as above, give evidence of considerable familiarity with patristical lore and of a pious and practical mind, somewhat influenced by the healthful and sober tendency of the Frankish-German theology of the time. There is, however, no sign of originality in them. His principal exegetical work—the *Comment. s. Collect. in Evangel. et Epist.* etc. (1st ed. Strasburg, 1594)—is a mere compilation, without other method than the mere concatenation of opinions expressed by older writers, and without a definite adhesion to either historico-grammatical interpretation or excessive allegorizing. His second important work—*Expositio s. Comment. in Reg. S. Bened.*—is more independent. In it Smaragdus appears as a supporter of the strict principles of monastic reform advocated by his contemporary Benedict of Aniane. A similar tendency is displayed in *Diadema Monachorum*, a collection of ascetic rules for the government of monks, compiled from the Church fathers. The *Via Regia* is essentially an extract from the last-mentioned work. The above, with others of minor importance, are printed in Migne; and, together with certain unprinted manuscripts (concerning which, see Mabillon, *Annal.* p. 350 sq.), constitute all of the works of Smaragdus which have been preserved to us.

2. A friend and pupil of Benedict of Aniane, whose real name was *Ardo*. Having witnessed the death of Benedict, he was appointed to write his biography (see the work, *Vita S. Benedicti Anianensis*, in Mabillon, *Acta SS. O. S. B.* Sæc. iv, pt. i, p. 191 sq.; and Migne, pt. ciii, p. 354 sq.). Smaragdus died in 843, aged sixty years.

3. The abbot of a monastery at Lüneberg, Saxony, which was founded in 972 by duke Hermann Billung, so that he could not belong to a period earlier than about A.D. 1000. Nothing is known with regard to literary labor performed by his hand, though he may be the author of a *Grammatica Major s. Comment. in Donatum*, from which Mabillon gives citations (*Annal.* p. 358 sq.), and which is sometimes ascribed to Smaragdus No. 1. See D'Achery, *Spicileg.* i, 238.—Herzog, *Real-Encyklop.* s. v.

Smart, James P., a Presbyterian minister, was born in Huntingdon, Pa., July 14, 1814. He received a careful home training, graduated in Jefferson College, Pa., studied divinity in the Associate Seminary in Canonsburg, was licensed by the Chartiers Presbytery and ordained by the Miami Presbytery in 1839, and his first and only charge was Massey's Creek, O. Here he labored with true apostolic zeal and earnestness, and died Feb. 28, 1861. Mr. Smart was a man of vigorous mind and noble heart. He was for many years stated clerk of the Xenia Presbytery. See Wilson, *Presb. Hist. Almanac*, 1862, p. 235. (J. L. S.)

Smart, John G., D.D., a Presbyterian divine, was born in Huntingdon, Pa., Aug. 3, 1804. He graduated at Jefferson College, Pa., in 1826, studied theology privately, was licensed by the Associate Presbytery of Philadelphia, Aug. 17, 1826, and ordained pastor of the Associate Church in Johnstown, N. Y., Nov. 5, 1829, where he continued to labor until 1837, when he removed to Baltimore, Md., and in 1838 was installed pastor of the Church in that city. This relation was dissolved in 1850, and he removed to Cambridge, N. Y., where he continued without a charge, but was engaged in preaching almost constantly in the many vacancies which occurred in the Presbytery of Cambridge, to which he belonged. He died July 18, 1862. Dr. Smart was a man of very superior mental power. He was well skilled in the languages, particularly the Latin, and while a student of theology edited the *Orations of Cicero* for Tower & Hogan, publishers in Philadelphia. His distinguishing characteristic was his acquaintance with the rules of Church order. Such was his reputation as an ecclesiastical disciplinarian that he was chosen by the General Assembly of the United Presbyterian Church as chairman of the committee to draft a book of discipline. See Wilson, *Presb. Hist. Almanac*, 1863, p. 363; *The Evangelical Repository*, s. v.; Allibone, *Dict. of Brit. and Amer. Auth.* s. v. (J. L. S.)

Smectymnuus, an answer to bishop Hall's remonstrance to Parliament in defence of his book *Episcopacy of Divine Right*. The name of the treatise is fictitious, made up of the initial letters of the authors, viz. Stephen Marshal, Edward Calamy, Thomas Young, Matthew Newcomen, and William Spurston. When the bishop replied to their book, these divines published a vindication of their answer to the *Humble Remonstrance*. This being an appeal to the legislature on both sides, may be supposed to contain the merits of the controversy. The debate was upon these two heads—(1) of the antiquity of liturgies, or forms of prayer; (2) of the apostolical institution of diocesan episcopacy.—Eadie, *Eccles. Cyclop.* s. v.

Smell (בֹּשֶׂם or רֵיחַ, *fragrance*; בְּאֵשׁ, *stench*). Jacob said to his sons, after the slaughter of the Shechemites (Gen. xxxiv, 30), "Ye have troubled me, to make me to stink among the inhabitants of the land"—Ye have given me an ill scent, or smell, among this people. The Israelites, in a similar manner, complained to Moses and Aaron (Exod. v, 21), "The Lord look upon you, and judge, because you have made our savor to be abhorred in the eyes of Pharaoh and in the eyes of his servants." This manner of speaking occurs frequently in the Hebrew. In a contrary sense, Paul says (2 Cor. ii, 15, 16), "We are unto God a sweet savor of Christ in them that are saved and in them that perish; to the one we are the savor of death unto death, and to the other the savor of life unto life." In the sacrifices of the old law, the smell of the burnt-offerings is represented in Scripture as agreeable to God (Gen. viii, 21), "And thou shalt burn the whole ram upon the altar; it is a burnt-offering unto the Lord; it is a sweet savor, an offering made by fire unto the Lord." The same thing, by analogy, is said of prayer (Psa. cxli, 2), "Let my prayer be set forth before thee as incense, and the lifting-up of my hands as the evening sacrifice." So John, in allusion to this service of the Old Test., represents the twenty-four elders with "golden vials full of odors, which are the prayers of the saints" (Rev. v, 8).—Calmet.

Smernitza, in Slavic mythology, was an appari-

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tion whose coming always occasioned the decease of persons who were sick. The phantom was invisible to the dying themselves, but neighbors might observe it skulking about and finally entering the house of the victim, whose fate was then inevitable. The spasmodic twitchings and the throat-rattle of the last hour were evidences of the force which Smernitza employed to separate the soul from the body.—Vollmer, *Wörterb. d. Mythol.* s. v.

Smet, Hans von der Ketten, son of the Dutch antiquarian of the same name, was born in Nimeguen about 1630, and was pastor at Alkmaer until 1684, when he received a call to Amsterdam, where he died May 23, 1710, leaving several religious works.

Smet, Peter John de, a Roman Catholic missionary, was born in Dendermonde, Belgium, Dec. 31, 1801. He came to the United States in August, 1821; entered the Jesuit novitiate at Whitemarsh, Md.; went to Missouri in 1823, and aided in founding the University of St. Louis, in which he labored until 1838. He was then sent to found a mission among the Pottawattomies, afterwards laboring among the Flatheads and the Blackfeet. Taking a general superintendence of these missions, he travelled to collect money for them. He died in St. Louis, May 23, 1873. His principal works are, *Letters, Sketches, and Residence in the Rocky Mountains* (Phila. 1843, 12mo):—*Oregon Missions and Travels over the Rocky Mountains* (N. Y. 1847):—*Western Missions and Missionaries* (1863, 12mo):—*Reisen in den Felsengebirgen*, etc. (St. Louis, 1865). See *Appletons' Cyclop.*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Smeton, Thomas, a learned Scotch divine and educator, was born in Gask, near Perth, in 1536. He was educated at the University of St. Andrew's, and afterwards studied in Paris. He went to Rome, and entered the Society of Jesuits; but, going to Geneva, he was confirmed in his intention of leaving the Church of Rome. From Geneva he went to Paris, where he narrowly escaped the massacre. Arriving in London, he publicly renounced popery, and settled at Colchester, Essex, as a schoolmaster. In 1578 he returned to Scotland, joined Knox and the other Reformers, was appointed minister of Paisley and member of the General Assembly which met at Edinburgh the same year, and was chosen moderator in the Assembly of 1579. He was soon after made principal of the College of Glasgow, and died in 1583. His only publication is entitled *Responsio ad Hamiltonii Dialogum* (Edinb. 1579, 8vo), a defence of the Presbyterians, to which is added *Eximii Viri Joannis Knoxii, Scoticanæ Ecclesiæ Instauratoris*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Smiglecius, Martin, a learned Jesuit, was born in Poland in 1562. He entered the Society of Jesuits in Rome in 1581, and after making great progress in his studies was sent back to Poland, and taught philosophy at Wilna for four years and divinity for ten. He became rector of several colleges and superior of the convent at Cracow. He died July 26, 1618. He published many works against the Protestants, but his principal work is his *Logic* (Ingolst. 1618, 2 vols. 4to). See Chalmers, *Biog. Dict.* s. v.

Smik, in Lettish mythology, was a god of the Lithuanians, to whom they dedicated the first furrow turned up by the plough, and whatever should grow on it. To cross such a furrow was regarded as an insult to the god.—Vollmer, *Wörterb. d. Mythol.* s. v.

Smilax, a young girl in Grecian mythology who tenderly loved Crocus. As their love was hopeless, the gods changed them into flowers bearing their respective names.

Smintheus, in Grecian mythology, is a surname given to *Apollo* in the Troad, from the town of Sminthe. It is derived, by some, from *sminthos*, a mouse.

Smite (נָכָה, *τύπτω*, etc.), *to strike*, is often used in Scripture for *to kill*. Thus David smote the Philistine, i. e. he killed Goliath. The Lord smote Nabal and Uzziah, i. e. he put them to death. To smite an army is to conquer it, to rout it entirely. To smite with the tongue is to load with injuries and reproaches, with scandalous reflections. To smite the thigh denotes indignation, trouble, astonishment (Jer. xxxi, 19).—Calmet.

Smith (חָרָשׁ, *charâsh*), *a workman* in stone, wood, or metal, like the Lat. *faber*, but sometimes more accurately defined by what follows, as חָרָשׁ בַּרְזֶל, a workman in iron, a smith; Sept. *τέκτων, τέκτων σιδήρου, χαλκεύς, τεχνίτης*; Vulg. *faber* and *faber ferrarius* (1 Sam. xiii, 19; Isa. xliv, 12; liv, 16; 2 Kings xxiv, 14; Jer. xxiv, 1; xxix, 2). In 2 Chron. xxiv, 12 "workers in iron and brass" are mentioned, The first smith mentioned in Scripture is Tubal-cain, whom some writers, arguing from the similarity of the names, identify with Vulcan (Gerh. Vossius, *De Orig. Idolol.* i, 16). He is said to have been "an instructor of every artificer in brass and iron" (Gen. iv, 22), or, perhaps more properly, a whetter or sharpener of every instrument of copper or iron. So Montanus, "*acuentem* omne artificium æris et ferri;" Sept. *σφυροκόπος χαλκεὺς χαλκοῦ καὶ σιδήρου*; Vulg. "fuit malleator et faber in cuncta opera æris et ferri." Josephus says that he first of all invented the art of making brass (*Ant.* i, 2, 2). As the art of the smith is one of the first essentials to civilization, the mention of its founder was worthy of a place among the other fathers of inventions. So requisite was the trade of a smith in ancient warfare that conquerors removed these artisans from a vanquished nation, in order the more effectually to disable it. Thus the Philistines deprived the Hebrews of their smiths (1 Sam. xiii, 19; comp. Judg. v, 8). So Nebuchadnezzar, king of Babylon, treated them in later times (2 Kings xxiv, 14; Jer. xxiv, 1; xxix, 2). With these instances the commentators compare the stipulation of Porsenna with the Roman people after the expulsion of their kings: "Ne ferro, nisi in agricultura, uterentur" (Pliny, *Hist. Nat.* xxxi, 14). Cyrus treated the Lydians in the same manner (Herodotus, i, 142). See Handicraft.

מַסְגֵּר, *masgér*, *smith*, occurs in 2 Kings xxiv, 14, 16; Sept. *συγκλείων*; Jer. xxiv, 1; xxix, 2; Vulg. *clusor*, or *inclusor*. Buxtorf gives "claustrarius, faber ferrarius." The root סגר, *to close*, indicates artisans "with busy hammers closing rivets up," which suits the context better than other renderings, as setters of precious stones, seal-engravers, etc.

In the New Test. we meet with Demetrius, "the silversmith," at Ephesus, *ἀργυροκόπος*, "a worker in silver;" Vulg. *argentarius;* but the commentators are not agreed whether he was a manufacturer of small silver models of the Temple of Diana, *ναοὺς ἀργυροῦς*, or, at least, of the chapel which contained the famous statue of the goddess, to be sold to foreigners, or used in private devotion, or taken with them by travellers as a safeguard; or whether he made large *coins* representing the temple and image. Beza, Scaliger, and others understand a coiner or mint-master (see Kuinöl, *ad loc.*). That the word may signify a silver-*founder* is clear from the Sept. rendering of Jer. vi, 29. From Plutarch (*Opp.* ix, 301, 473, ed. Reisk.) and Hesychius it appears that the word signifies any worker in silver or money. A *coppersmith* named Alexander is mentioned as an opponent of Paul (2 Tim. iv, 14).—Kitto.

Other Heb. terms substantially indicating the handicraft of a smith are: לוֹטֵשׁ, *lotêsh:* Sept. *σφυροκόπος*; Vulg. *malleator*, a *hammerer* (A. V. "instructor"); a term applied to Tubal-cain in Gen. iv, 22 (see Gesen. *Thesaur.* p. 530, 755; Saalschütz, *Arch. Hebr.* i, 143); and הוֹלֵם, *holém;* Sept. *ὁ τύπτων, he that smites* (A. V. "smootheth") the anvil (פַּעַם, *σφῦρα, incus*), Isa. xli, 7.

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A description of a smith's workshop is given in Ecclus. xxxviii, 28.—Smith. See MECHANIC.

Smith, Albert, D.D., a Congregational minister and teacher, was born in Milton, Vt., Feb. 15, 1804. In 1826 he went to Hartford, Conn., and began a course of study preparatory to entering upon the profession of the law. He soon after experienced a change of heart, which also brought a change in his views of life, and led him to turn his attention to the ministry. He graduated at Middlebury College, Vt., in 1831; also at Andover Theological Seminary in 1835; and in 1836, having been licensed by Andover Congregational Association, he was ordained by the Congregational Council, and became pastor of the Congregational Church at Williamstown, Mass. In 1839 he was called to the professorship of languages in Marshall College, Mercersburg, Pa., and in 1841 to the chair of rhetoric and oratory in his alma mater at Middlebury, Vt. In 1845 he returned to the ministry, and became pastor of the Church in Vernon, Conn., where he remained till 1854, when, compelled by declining health, he removed to Peru, Ind. In the summer of 1855 he was employed in Duquoin, in the southern part of Illinois, in the service of the Home Missionary Society; and in the fall of that year he settled at Monticello, Ill., where he died, April 24, 1863. Dr. Smith was a man of uncommon intellectual power. He was an accurate and eloquent writer, an acute and profound theologian, and a wise, faithful, and affectionate pastor. See Wilson, *Presb. Hist. Almanac*, 1864, p. 321; *Congregational Quarterly*, 1863, p. 349. (J. L. S.)

Smith, A. B., a minister of the Methodist Episcopal Church, was born on Bell Creek, Fayette Co., West Va., June 13, 1829. He joined the Church in his thirteenth year. He was received into the West Virginia Conference in the spring of 1859, took a superannuated relation in 1862, but was ordained elder in 1863. He was made effective in 1868, but died in the spring of 1870. See *Minutes of Annual Conferences*, 1871, p. 40.

Smith, Alexander J., a minister of the Methodist Episcopal Church, was born in South Carolina in 1831. He united with the Church when nine years of age, and was licensed to preach and admitted on trial in the Mississippi Conference, Methodist Episcopal Church, South, in 1855. After being ordained elder, he was located at his own request. He was admitted into the Arkansas Conference of the Methodist Episcopal Church in 1869, and labored faithfully until his death, Feb. 2, 1875. See *Minutes of Annual Conferences*, 1875, p. 158.

Smith, Alexander L., a minister of the Methodist Episcopal Church, South, was born in Marlborough District, S. C., Dec. 5, 1825, and was received into the South Carolina Conference in 1847. He remained effective for twenty years, supernumerary one year, and superannuated for nearly four years. He died in Spartanburg, S. C., Aug. 25, 1872. See *Minutes of Annual Conferences of M. E. Ch., South*, 1872, p. 671.

Smith, Amos, a minister of the Methodist Episcopal Church, was born in Frederick County, Va., April 30, 1795, and professed conversion in 1811. He served as a soldier during the war of 1812, after which he studied in Asbury College, Baltimore. In 1820 he was admitted on trial into the Baltimore Conference, and thus commenced a long life of usefulness. He was ordained deacon Sept. 29, 1822, and elder April 10, 1825. In 1839 he was appointed to the office of presiding elder, but was compelled to resign, on account of ill-health, in the winter of 1841-42. He became a member of the East Baltimore Conference upon its formation in 1857, and in 1863 was a superannuate, continuing, however, to preach frequently. He died Jan. 20, 1868. See *Minutes of Annual Conferences*, 1868, p. 29.

Smith, Anson C., a minister of the Methodist Episcopal Church, was born in Bridgewater, N. H., Dec. 20, 1810, and made profession of religion in 1831. He entered the ministry in 1834 as local preacher, and was admitted into the New Hampshire Conference in 1835, receiving ordination as deacon in 1837, and as elder in 1839. His health failed in 1859, and he died April 23, 1862. See *Minutes of Annual Conferences*, 1863, p. 103.

Smith, Archer B., a Baptist minister, was born in Georgetown, S. C., and graduated at Brown University in the class of 1828, and pursued his theological studies at Newton. His ministerial life was spent at the South, chiefly in Virginia, where he was highly respected. He died at his residence at Auburn Mills, Hanover Co., Va., Dec. 5, 1877. (J. C. S.)

Smith, Archibald G., a minister of the Methodist Episcopal Church, was born in New York in 1826, and was admitted into full connection in the Rock River Conference in 1856. He sustained an effective relation for eleven years, and was superannuated four years. He died at Shell Bark, Butler Co., Ill., August, 1870. See *Minutes of Annual Conferences*, 1870, p. 275.

Smith, Asa, a Methodist Episcopal minister, was received on trial in the Philadelphia Conference in 1800, and appointed to the Northumberland and Wyoming Circuit. He subsequently travelled Salem, Freehold, Gloucester, Bristol, Cecil, Chester, Bohemia, Kent, Dover, Queen Ann's, Lancaster, Northampton, Essex, Staten Island, Somerset, Snow Hill, Annamessex, Dorchester, Accomac, and Salisbury circuits, which terminated his active ministry. He died in April, 1847. Mr. Smith was abundant in labors, and was often denominated "a son of thunder." See *Minutes of Annual Conferences*, iv, 203.

Smith, Asa D., D.D., LL.D., a Presbyterian minister, was born in Amherst, Mass., in September, 1804. At the age of seventeen, while living at Windsor, Vt., he was called by divine grace to a new life, and there he consecrated himself with all his characteristic earnestness to the service of Christ. The vows he then took he most sacredly kept, nor ever turned aside from the one great purpose God had wrought in his soul. He very soon commenced a preparatory study for the work of the ministry, and entered Dartmouth College in 1826. Here the traits of character which distinguished him in after-life—industry, energy, fidelity, and singleness of purpose to the one great object of his early consecration—were made conspicuous. His remarkable power of extemporaneous speech drew to him the marked and admiring attention of the students. He ranked very high as a scholar, and was among the very first in his class, in some respects he had no superior. He was a decided Christian, and knew the secret, which so many fail to learn, of living a decidedly godly life at college. He never was more active, or accomplished more for the salvation of souls in his after-life, than during his college course of four years. After leaving college he taught an academy one year in Maine. During that year the school was blessed with a revival of religion. From Maine he went to the Theological Seminary at Andover. After completing the course he was ordained to the ministry, and settled as pastor over a church in New York city, in which charge he continued for thirty years. While in that city he was associated with its leading men in all the public, benevolent, and religious movements of the time. His prominent position in the literary and religious world brought many applications for him to leave the pulpit for services in colleges and seminaries for which he was regarded as so eminently fitted. From the retirement of Dr. Lord from the presidency of Dartmouth College, attention was directed to him as his successor. He received a unanimous call from the trustees of the college, which, after prayerful deliberation, he accepted. Dr. Smith entered upon his work in the full maturity of life with all the fire and energy of youth. Endowed with every quality which the highest mental culture could give, and freighted

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with an experience rich in every department of literary, social, and religious life, he resolved to carry out the design of the founders of the college to impart a sanctified learning to all who should gain access to its halls. So thoroughly was he devoted to his great work that every moment was consecrated to the interests of the institution. He knew but one work, and every interest in which he took a part was made to contribute to the welfare of the college. His life as a pastor was, as it were, acted over again, for, while his care extended to the temporal welfare of his flock, he was, if possible, more anxious about their salvation. He improved occasions to converse with them on the subject of religion, and prayed much for them, while he asked for them an interest in the prayers of others. Dr. Smith not only took an interest in the affairs of the college, but in all things that pertained to the welfare of the community. As a citizen he was public-spirited, always earnest for improvements, quite up to the means of securing them, always willing to bear his full share of labor or expense. No one in the community was more free, more generous in aid of every good cause, or more ready to contribute of his substance to those in need. By over-exertion his health became somewhat impaired and it was necessary for him to remain abroad during the winter and spring of 1870. With that exception he was rarely laid aside from labor during the thirteen years of his connection with the college. In November of the last year, near the close of the fall term, he was suddenly stricken down by acute disease, and from that blow he never fully recovered, nor had sufficient strength to attend to his official duties. Following the advice of his physician and his own judgment, he tendered, early in the winter, his resignation of the presidency. It was accepted with reluctance on the part of the trustees, but only when they saw there was no hope of his final recovery. He was grateful to God for having permitted him to render so long a service, and, though he could have wished it protracted, yet he was resigned to the divine will. During the last few days he was extremely weak, and at the close, without pain, he gently fell asleep in Jesus to enjoy the "rest that remains for the people of God," Aug. 17, 1877. Dr. Asa D. Smith was author of the following: *Letters to a Young Student:—Memoir of Mrs. L. A. Leavitt:—Importance of a Scriptural Ministry:—A Discourse on the Life and Character of Charles Hall, D.D.:—The Puritan Church's Stewardship:—Beneficence our Life Work:—Two Baccalaureate Discourses:—Obedience to Heaven's Law:—Death Abolished:—Introduction to Pioneer American Missions in China:*—with numerous articles in the *American Theological Review* and *Biblical Repository*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. P. S.)

Smith, Azariah, M.D., a minister of the Congregational Church, was born in Manlius, N. Y., Feb. 16, 1817. From a very early age he was kept at school, studying, in addition to the ordinary branches, algebra, Latin, and Greek. In the spring of 1834 he entered the freshman class in Yale College. In 1835, during a revival, he was the subject of converting grace. Soon after his conversion he became interested in the subject of missions, and made his impressions known to Dr. Armstrong, one of the secretaries of the American Board. Immediately after graduation he went to Geneva, N. Y., where he pursued the study of medicine in the office of Prof. Spencer, attending six lectures a day. He engaged in Sunday-school work and was secretary of the village Tract Society. In 1839 he went to Philadelphia, where he spent three months, enjoying, under the special favor of Prof. Hodge, access to the Pennsylvania Hospital and also to the dispensary and almshouse. In October he entered the Theological Seminary at New Haven. During the winter he kept up his medical as well as theological studies, and received from the medical school connected with the college the degree of M.D., Jan. 24, 1840. He also, day by day, attended the lectures of the law-school on Blackstone's *Commentaries*. His was not a mere smattering, but his application was such that he thoroughly mastered what he undertook. On Aug. 30, 1842, he was ordained at Manlius, and he embarked for Western Asia in November following, arriving at Smyrna after a voyage of fifty-three days. After residing at Brûsa and Constantinople for a few months, he proceeded to Trebizond, where he remained five months, spending the most of his time in studying Turkish and practicing medicine. In 1844 he visited Smyrna, Rhodes, Cyprus, and Beirût, and made a tour in the interior to Aleppo, Orfa, Diarbekir, and Mosul. He was at Mosul when Botta was disentombing one of the palaces of Nineveh; he also travelled for a time with Mr. Layard. At Mosul it was his sorrowful privilege to attend the dying couch of the excellent Dr. Grant. This year he made a trying and dangerous tour in the mountain Nestorian districts of Kurdistan, going, through much peril, as far north as Julamerk, returning to Mosul, and thence to Alexandretta. In 1845 he travelled extensively after visiting Constantinople, including a visit to Trebizond and Erzerum, where he remained a year and a half. This year he was mobbed for affording protection to an Armenian priest who had fled to his house, but by his determined courage and perseverance the offenders were punished and damages were recovered from the Turkish government. His travels were extensive, and he often went many miles out of his way to administer medicine for the cholera at different missionary stations. What was so widely known and extensively used in this country in 1849 as "Dwight's Cholera Mixture" was his own preparation. Once he was attacked with this disease in the wilderness, his only attendant forsaking him through fear; but after two days' suffering he recovered sufficiently to proceed on his journey. At length, in 1848, he arrived at Aintab, seventy miles north of Aleppo, which he made his missionary home. It had a population of Armenian Christians amounting to 12,000, twice that of the Mohammedan residents—a field large enough to wear out the most untiring energy. He returned to America the same year, was married, and went back to his field. Everything he knew, he knew thoroughly; and everything he did, it was with all his might. As the author of valuable papers on meteorology, Syrian antiquities, and natural history, published in the *American Journal of Science*, he at once took rank with the best scholars of his own land, thus confirming the declaration that "none have made richer contributions to the material of the naturalist and geographer than are being made by the missionaries of the Cross." He who lived and labored so faithfully for others was not forgotten by his Lord in the trying hour. When death came, June 3, 1851, it found him prepared. In the midst of painful struggles which amounted almost to agony, he uttered, in Turkish, his last words—"Joy, joy! praise, praise!" (W. P. S.)

Smith, Bela, a Methodist Episcopal minister, was born in 1784, converted when about eighteen years of age, and admitted on trial by the New York Conference in 1809. In 1810 he was ordained deacon as a missionary to Canada; in 1811 admitted into full connection and appointed to Ulster Circuit. He was ordained, in 1812, elder, and appointed to Delaware Circuit; 1813, Newburg Circuit; 1814-15, New Windsor; 1816, Delaware; 1817, Schenectady; 1818, Albany; 1819, Pittsfield; 1820-21. Stratford. In 1822, owing to failing health, he took a superannuated relation, in which he continued to the termination of his life, July 2, 1848. He was a faithful and successful ambassador for Christ, and in all the relations of life he was highly valued and universally esteemed. See *Minutes of Annual Conferences*, iv, 223.

Smith, Benjamin A., a minister of the Methodist Episcopal Church, South, was born in Warren Co.,

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Ga., in 1813. He embraced religion in his seventeenth year and united with the Church. He was licensed to preach in 1848, and in 1849 was admitted into the Georgia Conference. His brief ministry was closed by death June 13, 1850. See *Minutes of Annual Conferences of M. E. Ch., South*, 1851, p. 304.

Smith, Benjamin Coleman, a Presbyterian minister, was born in Windsor, Vt., May, 1800. He was educated in the Bloomfield Academy, N. J.; graduated at the Theological Seminary at Auburn, N. Y.; and was licensed by Windsor Congregational Association, Vt., and ordained by the same in 1836. He was chaplain of the state-prison at Auburn for twelve years, agent for the Western Educational Society for two years, and in 1844 was installed pastor of the Presbyterian Church at Prattsburgh, N. Y., by Bath Presbytery, which relation existed until 1859, when he was disabled by paralysis, and died Oct. 17, 1861. Mr. Smith was a good preacher, decidedly Calvinistic; an excellent pastor, a godly man. See Wilson, *Presb. Hist. Almanac*, 1863, p. 206. (J. L. S.)

Smith, Benjamin F., a minister of the Methodist Episcopal Church, South, was born in Hardin County, Tenn., Oct. 28, 1830. He was brought into the Church in 1848, and admitted into the Tennessee Conference in 1857. During the year 1862 he enlisted in the Confederate army and was killed at Jackson, Tenn., July 13, 1863. "He was a man of sound judgment, deep piety, and a promising preacher." See *Minutes of Annual Conferences of M. E. Ch., South*, 1865, p. 545.

Smith, Caleb, a Presbyterian minister, was born in Brookhaven, L. I., Dec. 29, 1723. He received good preparatory training, graduated at Yale College in 1743, remained at college for some time as a resident graduate, gave instruction in the languages at Elizabethtown, N. J., and at the same time studied theology under the direction of the Rev. Jonathan Dickinson. He was licensed to preach in April, 1747, and was ordained and installed pastor of Newark Mountains (now Orange), N. J., Nov. 30, 1748. In 1750, shortly after his settlement in the ministry, he was appointed a trustee of the College of New Jersey and clerk of the board, and continued as such officer till the removal of the college to Princeton. After the death of president Edwards he was chosen president *pro tempore*, and for several months continued to discharge the duties of that important position with much dignity and ability. He was for many years stated clerk of the presbytery, and usually conducted its correspondence. He died Oct. 22, 1762. Mr. Smith ranked among the more popular preachers of his day. His only publication was a *Sermon on the Death of Aaron Burr* (1757). *A Brief Account of his Life from his Diary*, etc., was published at Woodbridge, N. J., in 1763. See Sprague, *Annals of the Amer. Pulpit*, iii, 146; Stearn, *Hist. of First Church, Newark;* Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Smith, Carlos, D.D., a Presbyterian minister, was born in Hopkinton, N. H., July 17, 1801. He was graduated at Union College in 1822. He became a teacher in Petersburg, Va., and in Thetford, Vt., going from the latter place to Catskill, N. Y., where he taught six years. He was ordained by Oneida Presbytery at Utica, N. Y., in 1832, and was installed pastor of the Presbyterian Church at Manlius, N. Y. He remained in this charge four years, and then removed to Painesville, O., where he was pastor eight years. He next took charge of the Massillon Church, O., where he continued three years. He then accepted a call to Tallmadge, O., and was pastor of that Church fourteen years. His next and last charge was Akron, O., where he remained eleven years, after which he was without charge. Dr. Smith died at Akron, April 22, 1877. He published, *Progress and Patience* (1847):—*God's Voice Misunderstood:*—*The Pulpit Theme* (1854):—*Eyes and No Eyes* (1855):—*Spiritualism, or the Bible a Sufficient Witness* (1856):—*God's Call to the Nation* (1861):—*The Memory of Our Noble Dead* (1864):—*Christ in the Bible* (1870):—*Selling of Intoxicating Drinks Immoral* (1872):—*Roman and Grecian Civilization:*—*To Young Men* (1872):—*Value of a Good Man* (1873):—*Historical Discourse* (1875):—*An Adventure at Sea:*—and several minor articles. (W. P. S.)

Smith, Charles A., D.D., a Presbyterian minister, was born in the city of New York in 1809. He received a classical education in the Hartwick Seminary, and subsequently passed through a theological course. His early labors were in the Lutheran Church, and at the age of twenty-one he was ordained and installed pastor of the Palatine Church on the Mohawk River, west of Albany. After seven years' service he was called to take charge of a new Church enterprise in Baltimore, Md. While there he was a contributor to the *Southern Observer*, and in connection with Dr. J. G. Morris he prepared and published a *Popular Exposition of the Gospel* in four volumes. He was next called to the rural parish of Wurtemberg and Rhinebeck on the Hudson, where he remained nine years, during which he conducted successfully several controversies in behalf of evangelical religion in opposition to a dead formality. Many, through his faithful ministrations, were brought to a saving knowledge of the truth. After this, he received a call to Christ Church, Easton, and after a few years of successful labor was called to St. Mark's Church, Philadelphia. Here he accepted a call to the Western Presbyterian Church in that city. In this Church he remained seven years, doing effective service. From this charge he was called to the Presbyterian Church at East Orange, N. J. After a successful pastorate of five years, he resigned his charge and returned to Philadelphia, where one of his sons, Rev. Henry A. Smith, has for a long time been pastor of a flourishing Presbyterian Church (Northminster), and another son, E. C. Smith, has for twelve years proved his excellent qualities as an educator as principal of Rugby Academy. Dr. Smith died in Philadelphia, Feb. 15, 1879. He was, in the judgment of those who knew him best, a man of rare attainments. He was frank, ingenuous, unpretending, and manly. His writings were numerous, and his style, especially in translations from the German and in his descriptive works, was remarkably happy. Among these works, besides those already mentioned, were a translation of *Krummacher's Parables:*—*Illustrations of Faith:*—*Men of the Olden Time:*—*Familiar Talks about the Five Senses:*—*Among the Lilies:*—and last, perhaps best of all, *Stoneridge*, made up of pastoral sketches and scenes from his early ministry. His contributions to the periodical press were numerous. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. P. S.)

Smith, Charles Mouzon, a minister of the Methodist Episcopal Church, South, was born June 28, 1841, and joined the Church when he was sixteen. He was licensed to preach in 1859, and the same year entered the Georgia Conference. In 1862, because of the absence of his senior preacher, a chaplain in the Southern army, he was overtaxed, and was taken with a violent hemorrhage of the lungs. From this he never recovered. He was made a superannuate in 1862, and died Oct. 9, 1863. See *Minutes of Annual Conferences of the M. E. Church, South*, 1863, p. 454.

Smith, Clark A., a Methodist Episcopal minister, was born in Salem, Washington Co., N. Y., Dec. 3, 1810; converted Sept. 14, 1828; licensed to exhort in 1830, and as local preacher in 1835; received on trial soon after, and travelled Lawrenceville, Loyalsock, Chemung, Towanda, Fairport, and Millmont circuits. He died Sept. 13, 1844. *See Minutes of Annual Conferences*, iii, 643.

Smith, Cotton Mather, a Congregational minister, was born in Suffield, Conn., Oct. 26, 1731, and graduated at Yale College in 1751. He studied theol-

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ogy under the direction of the Rev. T. Woodbridge, of Hatfield, but before his course was completed he took charge of a school among the Indians at Stockbridge. He resumed his theological studies at Hatfield, and was licensed to preach in 1753. He was installed pastor of the First Church, Sharon, Conn., Aug. 28, 1755. Mr. Smith served as chaplain in the campaign of general Schuyler in 1755. He preached his last sermon on the first Sunday in January, 1806, but lingered for several months, dying Nov. 27, 1806. He published single *Sermons* (1770, 1771, 1793). "Mr. Smith was not only a polished gentleman, and a discreet and affectionate pastor, but a devout and earnest Christian, and an instructive and animated preacher." See Sprague, *Annals of the Amer. Pulpit*, i, 500.

Smith, Daniel (1), a minister of the Methodist Episcopal Church, was born in Philadelphia in 1769. Although his early educational advantages were small, he had a great taste for knowledge, and acquired a considerable stock of useful information. He was admitted into the travelling connection in 1789, and in 1790 was appointed to Boston with Jesse Lee. In 1791 he was admitted into full connection by the conference. In 1794 Mr. Smith located, and continued in that relation till the close of his life. He settled in New York city, and engaged to some extent in secular business; but continued in the vigorous exercise of his ministry till the close of life. He died Oct. 23, 1815. See Sprague, *Annals of the Amer. Pulpit*, vii, 172.

Smith, Daniel (2), a minister of the Methodist Episcopal Church, was born in Salisbury, Conn., Sept. 26, 1806. When nineteen years of age he was converted, and shortly after began to study at the Wilbraham Academy. In 1831 he was admitted on trial into the New York Conference. He labored on the Derby Circuit; at Sag Harbor; Winstead, Conn.; Forsyth Street, New York; Bridgeport, Reading, and Stratford, Conn.; Tarrytown; Seventh Street and Green Street, New York; and at Kingston, N. Y. He was a delegate to the General Conference of 1848, and a reserve in 1852. He died June 23, 1852. He was a plain, practical, earnest preacher. See *Minutes of Annual Conferences*, 1853, p. 192.

Smith, Darius, a minister of the Methodist Episcopal Church, was born in Pittsford, N. Y., July 19, 1805, and united with the Church in April, 1827. He was licensed to preach in May, 1833, and in 1835 was received on trial by the Pittsburgh Conference. After laboring, with the exception of one year (superannuated), until 1874, he became superannuated, and died in Saybrook, O., May 12, 1875. He was at the time of his death a member of the Erie Conference. See *Minutes of Annual Conferences*, 1875, p. 139.

Smith, David, a Presbyterian minister, was born in Wilmington, Del., about the year 1772; graduated at Hampden Sidney College in 1791; studied theology privately; was licensed by Redstone Presbytery Nov. 14, 1792; was ordained and installed by the same presbytery as pastor of the congregations of George's Creek and the Tent in Fayette Co., Pa., Aug. 20, 1794, and of the congregations of Rehoboth and Roundhill, Westmoreland Co., in 1798, where he remained until his death, Aug. 24, 1803. Mr. Smith was a well-read divine, and an earnest and faithful preacher. See Sprague, *Annals of the Amer. Pulpit*, iii, 280, note. (J. L. S.)

Smith, Eben, a Methodist Episcopal minister, was born in Lenox, Berkshire Co., Mass., July 18, 1774. His parents were religious persons, and members of the Baptist Church. He was converted at the age of thirteen years, was licensed to preach in 1801, began his itinerant labors in the Litchfield Circuit, Conn., in November, 1803, was admitted on trial in the New York Conference in 1804, and appointed to Litchfield Circuit. He continued to fill appointments until 1819, when he was made presiding elder of the Hudson River District. In 1823 he was appointed presiding elder of the Saratoga District; in 1826 without an appointment; six of the years between 1827 and 1840 he held an effective relation and received appointments; seven of these years he was a supernumerary; and from 1840 until his death, May 18, 1844, he was superannuated. Mr. Smith was a member of the General Conference in the years 1812, 1816, 1820, and 1824. He was a man of much zeal, diligence, and usefulness, and a great lover of Methodism. See *Minutes of Annual Conferences*, iii, 473; Bangs, *Hist. of the M. E. Church*, ii, 305; iii, 33. (J. L. S.)

Smith, Edward, an Irish prelate, was born in Lisburn, County of Antrim, in 1665, and was educated at the University of Dublin, of which he was elected a fellow in 1684. In 1689 he went for safety to England, and was recommended and appointed chaplain to the factories of the Smyrna Company at Constantinople and Smyrna. In 1693 he returned to England, and was made chaplain to William III, whom he attended four years in Flanders. He was promoted to the deanery of St. Patrick's, Dublin, in 1695, and advanced to the bishopric of Down and Connor in 1699, being soon after admitted to the Privy Council. He died at Bath in October, 1720. In 1695 he was elected a member of the Royal Society of London, and contributed papers upon various subjects. He also printed four *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Smith, Edward Parmelee, a Congregational minister, was born in South Britain, Conn., June 8, 1827. He graduated at Yale College in 1849, and went thereafter to Mobile, Ala., where he engaged in teaching, and continued in that occupation for three years, when he returned and entered the New Haven Theological Seminary. After remaining one year, he entered the Union Theological Seminary, which he left in 1854 for the Andover Theological Seminary, where he finished his somewhat erratic course. He was ordained and installed pastor of the Congregational Church in Pepperell, Mass., in 1856, and continued in this relation for six years, when he resigned and became field agent for the United States Christian Union, Philadelphia, Pa. In 1866 he became field agent for the American Missionary Association, and remained such until 1871, when he received the appointment from government of Indian agent in Minnesota. In 1873 he was appointed United States Commissioner of Indian Affairs. From the year last named he was president of Howard University, and continued such until 1876, when he took a voyage to Africa. He died at Accra, Western Africa, June 15, 1876, after a laborious and useful life spent in the service of God and his country. (W. P. S.)

Smith, Eli, D.D., an eminent scholar and missionary, was born in Northfield, Conn., Sept. 13, 1801. He graduated at Yale College in 1821, and at Andover Theological Seminary in 1826. In May of the same year he embarked on his mission to the East, to take charge of the printing establishment of the American Board at Malta. In 1827 he went to Beirût to study Arabic, and in 1828 returned to his work at Malta. In 1829 he made a tour with Dr. Anderson through Greece, and in 1830–31, with Dr. Dwight, of Constantinople, through Armenia and Georgia to Persia, opening the way for the Nestorian mission at Urumiah. He returned to the United States in 1832, and embarked on his return to Syria in September, 1833. Mrs. Smith died at Smyrna, Sept. 30, 1836. Until 1841, with the exception of a second visit to the United States, he was actively engaged in missionary duty, and in the critical study of the Arabic language. Among other important services performed by him in this period was the production of a new and improved font of Arabic type, conformed to the calligraphy of a first-rate manuscript of the Koran, the types being made by Mr. Homan Hallock, the ingenious printer for the mission, from models prepared by Dr. Smith. The

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first font was cast by Tauchnitz, at Leipsic, under Dr. Smith's superintendence, and others of different sizes have since been cut and cast by Mr. Hallock in the United States. He resumed his missionary work in Syria in the summer of 1841. In the autumn of 1846 he commenced the translation of the Scriptures into the Arabic language. The importance of this work is seen in the fact that that language is spoken by more than sixty millions of the human family. After more than eight years of exhausting and incessant toil, he completed the New Test., the Pentateuch, the minor prophets from Hosea to Nahum, and the greater part of Isaiah. At this stage of the enterprise, he was called from the scene of his earthly labors to his heavenly reward. He died at Beirût on Sabbath, Jan. 11, 1857. Dr. Smith was a thorough scholar and a most laborious missionary. By his wise counsels and practical and comprehensive views, he, independently of his labors as translator, rendered important service to the American Board, with the operations of which in the Levant he was identified for a quarter of a century. The value and completeness of Dr. E. Robinson's *Researches in Palestine* are largely due to Dr. Smith's co-operation. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Smith, Eli Burnham, D.D., a distinguished minister of the Baptist denomination, was born in Shoreham, Vt., April 16, 1803, and was a graduate of Middlebury College in the class of 1823. He pursued his theological studies at Andover and Newton, Mass., where he was graduated in the class of 1826. He was ordained as pastor of the Baptist Church in Buffalo, N. Y., where he remained three years, and then was pastor at Poultney, Vt., for four years. He was elected president of the New Hampton Literary and Theological Institution (now Fairfax Institution) in 1833. Here he remained for nearly twenty-eight years—1833–61. In this position he devoted himself with great zeal and self-denial to his work, and sent forth from the seminary under his charge a large number of ministers, who have done good service in the cause of Christ. President Smith died at Colchester, Vt., Jan. 5, 1861. (J. C. S.)

Smith, Elijah, a minister of the Methodist Episcopal Church, was born in Newport, N. Y., Sept. 4, 1797. He united with the Church in 1820, and in 1832 was admitted on trial into the Oneida Conference. His effective ministry closed in 1855. He was a member of the Black River Conference at the time of his death, which occurred in Le Roy, N. Y., Sept. 30, 1870. See *Minutes of Annual Conferences*, 1871, p. 144.

Smith, Ethan, a Congregational minister, was born Dec. 19, 1762, in Belchertown, Mass. He learned the shoemaker's trade, and entered the army in 1780; but after leaving it was converted and determined to preach. Having prepared for college, he entered Dartmouth, and graduated in 1790. He was ordained pastor at Haverhill, N. H., early in 1791, where he remained until 1799, when he was settled in Hopkinton, which place he left in 1818 and became pastor of the Presbyterian Church in Hebron, N. Y. From the latter place he went to Poultney, Vt., and remained five years as pastor of the Congregational Church, when he went to Hanover, Mass., but left in a short time, and was appointed city missionary in Boston. He died in Boylston, Mass., Aug. 29, 1849. He published, *A Dissertation on the Prophecies* (1809):—*A Key to the Figurative Language of the Prophecies* (1814):—*A View of the Trinity, Designed as an Answer to Noah Worcester's Bible News* (1824):—*A View of the Hebrews, Designed to Prove, among other Things, that the Aborigines of America are Descended from the Ten Tribes of Israel* (1825):—*Memoirs of Mrs. Abigail Bailey*:—*Four Lectures on the Subject and Mode of Baptism*:—*A Key to the Revelation* (1833):—*Prophetic Catechism to Lead to the Study of the Prophetic Scriptures* (1839):—and a number of occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, ii, 296.

Smith, Fieldon M., a minister of the Methodist Episcopal Church, was born near Hodginville, Hardin Co., Ky., June 16, 1833, but removed to Warren Co., Ill., with his father in 1840. He joined the Church Jan. 5, 1851, and was licensed to preach in the conference year 1853–54. He was received on trial by the Rock River Conference in September, 1854, and was ordained deacon at the first session of the Central Illinois Conference in 1856, and elder in 1858. He was superannuated in 1862, but became effective in 1864, and so continued until his death, in Avon, Ill., Dec. 20, 1868. See *Minutes of Annual Conferences*, 1868, p. 285.

Smith, Francis, a Baptist minister, was born in Wakefield, Mass., July 12, 1812, and was a graduate of Brown University in the class of 1837, and of the Newton Theological Institution in the class of 1840. He was ordained in Providence, R. I., as pastor of the Fourth Baptist Church, and remained there thirteen years—1841–54. He supplied the Baptist Church in Rutland, Vt., for some time, and then accepted an appointment as district secretary of the American Baptist Publication Society. Having resigned this position, he acted for some time as missionary of the Rhode Island State Convention. He died in Providence, Jan. 29, 1872. (J. C. S.)

Smith, Friend W., a minister of the Methodist Episcopal Church, was born in Lenox, Bucks Co., Mass., Dec. 4, 1799. He entered the ministry in 1821, and continued to perform efficient service until the day before his semi-centennial conference, when he suddenly died, April 4, 1871. Mr. Smith was attractive and useful in his services, even to the last. See *Minutes of Annual Conferences*, 1871, p. 102.

Smith, Gad, a Methodist Episcopal minister, was born in Goshen, Litchfield Co., Conn., in 1788; converted in 1807; approved of as an exhorter in 1810; licensed as a local preacher in 1811; received into the itinerancy on trial in June, 1812, and into full connection in 1814, and was stationed as follows: Middletown Circuit; Litchfield Circuit, 1812; New Haven, 1813–14; Hotchkissaville, 1815. He died Sept. 24, 1817. He was a man of deep piety, good natural and acquired abilities, and sound and acceptable preaching talents. See *Minutes of Annual Conferences*, i, 309; Stevens, *Hist. of the M. E. Church*, iv, 324; Bangs, *Hist. of the M. E. Church*, iii, 79.

Smith, Gad N., a Methodist Episcopal minister, was born in Sharon, Litchfield Co., Conn., Dec. 25, 1812; converted in his eighteenth year; received on trial in the New York Conference in June, 1836, and was appointed to Wethersfield Circuit. He subsequently preached at Litchfield in 1837–38; in Burlington Circuit in 1839–40; at Norwalk, Conn., in 1841; supernumerary in 1842; at Sullivan Street Church, New York, in 1843; at Seventh Street Church, New York, in 1845, where he died, Oct. 22 of the same year. Mr. Smith, as a man, was amiable, modest, and unassuming in manners. His preaching was solid and instructive. As a pastor he excelled, always faithful to the personal interests of every one of his flock. See *Minutes of Annual Conferences*, iv, 30.

Smith, George (1), a minister of the Methodist Episcopal Church, South, was born in Litchfield, Conn., in 1801. Of Presbyterian parentage, he, nevertheless, joined the Methodist Episcopal Church in Chenango County, N. Y., in November, 1817. He joined the Pittsburgh Conference in 1832, and was ordained deacon in 1834 and elder in 1836. He afterwards went West and joined the Missouri Conference. He died Sept. 1, 1872. See *Minutes of Annual Conferences of the M. E. Church, South*, 1872, p. 737.

Smith, George (2), a minister of the Methodist Episcopal Church, was born in Hampshire Co., Va., in 1810, but was removed in early life to Ohio. In 1830 he was licensed as a local preacher, and joined the Ohio Conference in 1833. He was ordained deacon in 1835 and elder in 1836, at the first session of the Detroit Con-

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ference. He served the Church thirty-five years, twenty-two as presiding elder, and died May 4, 1868. He was a member of the General Conference of 1844. He was a man of sound judgment, comprehensive views, and eminently earnest and practical as a preacher. See *Minutes of Annual Conferences*, 1868, p. 175.

Smith, George R. W., a Methodist Episcopal minister, was born in Lincoln Co., Ga., Aug. 8, 1820; converted in October, 1832; licensed to exhort in 1838, and as local preacher in 1839. He was received on trial in the Alabama Conference in January, 1840, and sent to the Tombigbee Circuit; in 1841, the Coosa Circuit. In 1842 he was received into full connection and sent to Pensacola; in 1843, to Apalachicola, where he organized a Church and began the building of a house of worship. He died April 16, 1843. See *Minutes of Annual Conferences*, iii, 462.

Smith, George W., a minister of the Methodist Episcopal Church, was born in Nelson, Madison Co., N. Y., in August, 1816, and was licensed to preach in 1854. In 1855 he entered the Oneida Conference; was superannuated in 1858 and made effective in 1859; was appointed in 1863 to the Oneida Indian Mission, and labored efficiently until 1872, when he was granted a superannuated relation, being at the time a member of the Central New York Conference. He died May 12, 1873. See *Minutes of Annual Conferences*, 1873, p. 130.

Smith, Giles Chapman, a minister of the Methodist Episcopal Church, was born in Union District, S. C., July 9, 1805. When four years of age his parents settled in Wayne Co., Ind. He studied one year in Harpeth Academy, Tenn., and graduated at Columbia (now Jackson) University April 3, 1830. His conversion took place while at college, and his ministry was spent in the Indiana and afterwards in the South-eastern Indiana Conference. In 1865 ill-health compelled him to take a superannuated relation, and he made his home in Brownstown, Ind., where he resided until his death, April 12, 1870. He represented his conference in the General Conference in 1864. His writings were published in the periodicals of the day. See *Minutes of Annual Conferences*, 1870, p. 192.

Smith, Griffin, a minister of the Methodist Episcopal Church, was born in Upper Canada May 14, 1814. Previous to his conversion he was a practicing physician, but was admitted to the ministry by the Genesee Conference in October, 1853. In 1866 he took a superannuated relation, but in 1867 accepted an appointment in Scottsville, Monroe County, N. Y. Here he died April 29, 1868. See *Minutes of Annual Conferences*, 1868, p. 273.

Smith, Harvey S., a minister of the Methodist Episcopal Church, was born in Monkton, Vt., in 1820. He was received on trial in the Troy Conference in 1843, and labored faithfully wherever appointed. His work, however, was short, for death overtook him at the early age of thirty-five years. He died in Albany, April 8, 1855. Mr. Smith was deeply pious, an industrious student and a devoted pastor. See *Minutes of Annual Conferences*, 1855, p. 539.

Smith, Henry (1), an English clergyman, was born in Withcock, Leicestershire, in 1550, and after pursuing his studies at Oxford entered the Church. His scruples, however, as to subscriptions and ceremonies were such that he resolved not to undertake a pastoral charge, but accepted the office of lecturer of the Church of St. Clement Danes, London. The circumstances of his death are unknown; Fuller thinks that he died about 1600, Wood in 1593. Granger says that "he was called the Silver-tongued Preacher." His sermons and treatises, published at various times about the close of the 16th century, were collected in one volume, 4to, in 1675, with a life of the author by Fuller. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Smith, Henry (2), a veteran minister of the Methodist Episcopal Church, was born near Frederick City, Md., April 23, 1769. He was admitted into the Church as a seeker of religion in 1790, and soon after experienced a change of heart. In August, 1793, he was licensed to preach, and in the following October was admitted on trial into the conference held in Baltimore. For about ten years he labored in Western Virginia, Kentucky, and the North-west, in the face of dangers, loss, and extreme hardships. Mr. Smith was actively employed in the work of a travelling preacher forty-two years. In 1835 he took a superannuated relation, and settled in Hookstown, Baltimore Co., Md., where he continued to reside until his death, in 1862. Mr. Smith published an autobiography, *An Old Itinerant Preacher* (New York, 12mo). See *Minutes of Annual Conferences*, 1863, p. 17.

Smith, Henry Boynton, D.D., LL.D., an eminent Presbyterian minister and educator, was born in Portland, Me., Nov. 21, 1815. He graduated at Bowdoin College in 1834, and remained as tutor in the same for some time. He prosecuted his theological studies at Bangor and at the Andover Theological Seminary. Desiring to pursue them still further, he went to Halle and Berlin, Germany. Here he developed his peculiarly Germanic conception of scholarship in the breadth of scope, and that critical accuracy, that patient and laborious research of study, which marked him so strongly even among the conspicuous American students of that day. In 1842 he became pastor of the Congregational Church at West Amesbury, Mass., which position he held for five years, enjoying happy and affectionate relations with the congregation. Two years from the above time, he filled the chair of Hebrew in the Andover Seminary in connection with his pastoral duties. In 1847 he accepted the professorship of mental and moral philosophy in Amherst College, whence, after a service of three years, he went, at the anxious solicitation of Dr. Adams and the trustees and faculty, to the Union Theological Seminary, New York city. He was called originally to the professorship of Church history, but it was subsequently exchanged for the chair of systematic theology in 1855, which he held until 1873, a period of eighteen years, when, broken down by unremitting toil, he retired from the chair, but was still retained in connection with the faculty as emeritus professor of apologetics until his death, Feb. 7, 1877. In speaking of himself he said, "My life has been given to the seminary," and it may be added that it was characterized by a lucid intensity. To strangers he seemed distant and unapproachable. He was not in any sense of the word magnetic; yet though he did not seem to draw, he never repelled. He took a deep and abiding interest in the students, and held them "with hooks of steel." He was punctual in his attendance at church, being latterly a member of Dr. Prentiss's Church of the Covenant, which he was principally instrumental in organizing in 1862, where on Sabbath and at the week-day prayer-meetings he was always found, taking an active part when his health would permit. His piety was of a pure, deep, and even kind. He entered into the discussions of the higher judicatories of the Church. In all matters of Church polity he was at home, and in the discussions relating to the contemplated reunion of the New and Old School branches of the Church he took an active interest. As moderator of the New-school General Assembly in 1864, his utterances on Christian union were in the highest degree impressive, and conduced greatly to bring about the happy result which four years later was so successfully accomplished. As a delegate to the General Assembly in 1867 his sound sense as well as modesty was made apparent. On the presentation of the plan of reunion there wanted but a few lines to bind it stronger, and the two lines offered by Prof. Smith and sent up to the Assembly of 1868 became one of the strongest strands of the bond of union. The words were, "It being understood that this confession is received in its proper—that is, historical—*Calvinistic* or *Reformed sense*." Dr. Jessup, writing from Beirût

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in 1877, thus speaks of a visit made by Prof. Smith to Syria a few years before: "As I write there rises a vision before my mind of two of the Lord's eminent saints who met on yonder heights of Lebanon, and are now walking the golden streets in the New Jerusalem. I refer to Simeon B. Calhoun and Henry B. Smith. When Profs. Smith, Park, and Hitchcock visited this land a few years ago, they came up to Abeih, on Mt. Lebanon, to meet Mr. Calhoun. Prof. Smith was my guest, and it was a rich treat to me to have a visit from my old teacher. At the time of my graduation in 1855, our class invited him to a social gathering one evening. He made a brief address, but so sententious that it seemed apostolic. He said, 'When I went to Germany, I passed through an intense struggle with rationalistic doubt and unbelief. But in the midst of it all there came before me a vision of Christ, so distinct, so sweet—of Christ as a Person, a living, divine, and human Saviour—that all shadows were driven away, and I never doubted more. This vision of Christ we all must have. No man can be a true and living Christian until he has had this vision of a living Christ.' The whole sentiment and substance of his theological lectures was permeated with this glorious conception of Christ. He seemed to lift up his pupils to the same high plane on which he himself stood. It brings heaven nearer to think that such men as Calhoun and Smith are actually *there*, for heaven seemed to be in them while they were here." In the April number, 1877, of the *Princeton Review* is an editorial by Dr. Atwater on Prof. Smith, who was his colleague in the conduct of the *Review* for a period of nine years. This noble tribute is followed by one from Dr. Sherwood. It contains a reminiscence of Prof. Smith's labors as an editor of the *Review*, and the largest contributor to its columns. It contains a list of the titles of all his contributions to the several *Reviews* with which he was connected and the date of their appearance, making five pages of the *Review*. The record will prove of special interest to many who may wish to read or reread the always interesting, and often elaborate and powerful, productions of his pen. He bequeathed his large and valuable library to the Union Seminary. Dr. Smith's principal publications are as follows: *The Relations of Faith and Philosophy:—Nature and Worth of the Science of Church History:—Problem of the Philosophy of History:—The Reformed Churches of Europe and America in Relation to General Church History:—The Idea of Christian Theology as a System; an Argument for Christian Colleges:—History of the Church of Christ:—Chronological Tables:—A Synchronic View of the Events, Characters, and Culture of each Period, including the History of Polity, Worship, Literature, and Doctrines, together with a Supplementary Table on the Church in America, and an Appendix containing the Series of Councils, Popes, Patriarchs, and other Bishops, and a Full Index*, making matter for four large volumes of print:—*A Translation of Dr. Gieseler's Text-book of Church History:—Translation of Dr. Hagenbach's Christian Doctrines:—A Discourse on Christian Union and Ecclesiastical Reunion before the General Assembly of* 1864:—*State of Religion in the United States in a Report made to the Evangelical Alliance:*—Numerous contributions to the *American Theological Review* and to the *Bibliotheca Sacra*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. P. S.)

Smith, Henry F., a minister of the Methodist Episcopal Church, South, was born Dec. 21, 1818, and entered the Florida Conference in 1857. He died in Ocala, Marion Co., Fla., June 12, 1864. He was a Christian of deep and ardent piety, and an excellent preacher. See *Minutes of Annual Conferences of the M. E. Ch., South*, 1864, p. 521.

Smith, Henry H., a minister of the Methodist Episcopal Church, was born in Benson, Vt., in 1801; and at the age of fifteen joined the Congregational Church. He prepared for college; but relinquished his studies because of failing health, and engaged in teaching and the study of medicine. In 1834 he united with the Methodist Episcopal Church, was licensed to exhort, and in 1835 joined the New England Conference on trial, and was ordained deacon in 1837. He became a member of the Providence Conference at its formation, laboring until 1870, when he superannuated. He died in South Yarmouth, Mass., Jan. 30, 1871. See *Minutes of Annual Conferences*, 1871, p. 71.

Smith, Henry Ryan, a minister of the Methodist Episcopal Church, was born in Canada, April 29, 1812. He was converted at an early age, and commenced to preach when about nineteen. At the age of twenty-six he entered the Genesee Conference; and his ministerial life was interrupted by but one year's superannuation (1847). He died at Wilson, N. Y., April 29, 1873. Before coming to the United States, Mr. Smith occupied an honorable position in his Conference in Canada, filling the two previous years one of the chief pulpits in Hamilton, Canada. He was a man of positive Christian conviction and masterly in his preaching. See *Minutes of Annual Conferences*, 1873, p. 111.

Smith, Hervey, a Congregational minister, was born in Granby, Mass., Sept. 19, 1793. He pursued his preparatory studies with Rev. Enoch Hale, of West Hampton; entered Williams College, and graduated in 1819, and studied theology with Mr. Hale and Rev. Moses Hallock, of Plainfield, Mass. He was ordained and installed over the First Church in Stafford, Conn., Oct. 9, 1822, and remained pastor of this Church eight years. He was called to the Feeding Hills Church, West Springfield, Mass., where he remained three years, and was installed pastor of Ireland Parish, now Holyoke, continuing such for eight years. He was without charge while residing at Granby, East Hampton, and West Hampton until his death, June 4, 1877. For several years he was secretary of Hampden County Home Missionary Society. He published two *Sermons*, one preached after the death of his wife, and the other after the death of his only daughter. (W. P. S.)

Smith, Hezekiah, D.D., a Baptist minister, was born on Long Island, N. Y., April 21, 1737, and joined the Baptist Church in New York city in his nineteenth year. He began his education at Hopewell Academy, N. J., and graduated from Princeton in 1762. He was ordained in Charleston, S. C., where he preached until the spring of 1764, when he went to New England. He organized the First Baptist Church in Haverill, Mass., May 9, 1765; and was recognised as its pastor Nov. 12, 1766. In 1776 Mr. Smith was appointed chaplain in the American army, and continued to serve until the close of the war. He greatly assisted in the establishment and prosperity of Brown University, and continued to be pastor of the First Church, Haverill, for forty years, when, after preaching from John xii. 24, he was smitten with paralysis, and died, after a week's illness, Jan. 22, 1805. Dr. Smith was a man of commanding presence and winning manners, and was strictly evangelical. See Sprague, *Annals of the Amer. Pulpit*, vi. 97.

Smith, Hugh, D.D., an Episcopal clergyman, was born near Fort Hamilton, L. I., Aug 29, 1795. He was trained for college at the Flatbush Academy; and, graduating from Columbia College, New York, in 1813, he pursued his theological studies under bishop Hobart, from whom he received deacon's orders in 1816 and priest's orders in 1819. In April, 1817, he was appointed by Dr. Brown his assistant in Grace Church, and in the same year accepted the rectorship of St. Ann's Church, Brooklyn. In 1819 he became rector of the Episcopal Church in Augusta, Ga. Resigning this charge in 1831, he returned to the North, and was called to the rectorship of Christ Church, Hartford, Conn., where he remained till 1833, when he became missionary of the Church of the Holy Evangelist in New York. St. Peter's Church, his last parish, was offered to him in 1836; and in the same year he became professor of Pas-

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toral Theology and Pulpit Eloquence in the General Theological Seminary, New York. He died in the St. Peter's rectory, March 25, 1849. Dr. Smith published, *The Heart Delineated in its State of Nature, and as Renewed by Grace* (1834, 12mo):—also *Sermons* (1827, 1835). See Sprague, *Annals of the Amer. Pulpit*, v, 605.

Smith, Isaac (1), an eminent early minister of the Methodist Episcopal Church, was born in New Kent Co., Va., Aug. 17, 1758. He had few early educational advantages; and at the age of thirteen was apprenticed to a house carpenter. Previous to the Declaration of Independence he enlisted as a volunteer, and was for more than four years in active service; and received an honorable discharge at Goshen, N. Y., in August, 1779. At the age of twenty-five he made a public profession of faith, and immediately began to labor as exhorter; and in April, 1784, he was admitted to the travelling connection, on trial, in Virginia, and travelled that year the Salisbury Circuit, N. C.; Tar River Circuit in 1785; Charleston, S. C., in 1786; Santee Circuit in 1787; Edisto Circuit in 1789; Charleston in 1790; Broad River in 1791; Santee Circuit in 1792. He was presiding elder from 1793 to 1795. In 1796 he retired from active work on account of ill-health, took a location, and went into the mercantile business. He made his residence at Camden, S. C., where he remained twenty-four years, when (1820) he was readmitted to the Conference. In 1822 he was appointed missionary to the Creek Indians, and remained among them five years. He took a superannuated relation in 1827, left the Creek Nation in February, 1828, and went to Mississippi, where he labored two or three years. He died in Monroe County, Ga., July 20, 1834. Mr. Smith was a man of sterling Christian character, and of a sweet and loving disposition. Believing every word of God, meek above the reach of provocation, and thoroughly imbued with the spirit of love and devotion, he was a saint indeed. As a preacher he was earnest in manner, and concise and energetic in language. See Sprague, *Annals of the Amer. Pulpit*, vii, 102; *Minutes of Annual Conferences*, ii, 346; Stevens, *Hist. of the M. E. Church*, ii, 140; iii, 57, 384; Simpson, *Cyclop. of Methodism*, s. v.

Smith, Isaac (2), a minister of the Methodist Episcopal Church, was born in Wilmington, Vt., Nov. 1, 1817. He first joined the Methodist Episcopal Church, but relapsed into a backslidden state. At the age of twenty-one was reclaimed and united with the Baptist Church. He was educated at Oberlin, O., and at Newbury Seminary, Vt. While in the latter institution he reunited himself with the Methodist Church, and was licensed to preach. In 1843 he joined the New Hampshire Conference, and at its division became a member of the Vermont Conference. In 1852 he was transferred to the New England Conference, in which he continued to render effective service until a few months previous to his death, in Chicopee, Mass., July 16, 1860. See *Minutes of Annual Conferences*, 1861, p. 54.

Smith, Israel Bryant, a Presbyterian minister, was born at West Hills or Huntington, Long Island, Sept. 12, 1822. At an early age his father removed to New York, and there the son united with Dr. Hatfield's Church in his fourteenth year. After three years spent in business pursuits he determined to study for the ministry, and with this end in view entered the New York University, from which he graduated in 1846. He then entered the Union Theological Seminary, and graduated in 1849. He was ordained July 12, 1851; and, with the exception of three years at Mount Pleasant and Uniondale, Pa., he passed his entire ministerial life on Long Island. He supplied successively the churches at East Hampton, Fresh Pond, Northport, and Green Lawn. In 1875 he relinquished his charge, but continued to reside at Green Lawn until his death, which occurred suddenly after an illness of only a few days, July 6, 1878. He was an earnest, hard-working man, and his memory will be tenderly cherished by the churches. (W. P. S.)

Smith, James (1), a Methodist Episcopal minister, was born in Virginia in 1782, converted in early youth, and in 1802 received as a travelling preacher into the Virginia Conference. He soon gave evidence of strong powers of mind, and evinced a taste and capacity for intellectual improvement. On some occasions, especially, he was truly eloquent, and rose far above ordinary speakers in sublimity of sentiment and energy of thought and expression. He died in 1826. See *Minutes of Annual Conferences*, i, 542; Stevens, *Hist. of the M. E. Church*, iii, 401, 402; Sprague, *Annals of the Amer. Pulpit*, vii, 373–377; Bangs, *Hist. of the M. E. Church*, ii, 307; iii, 371.

Smith, James (2), a minister of the Methodist Episcopal Church, was born in Kent Co., Del., May 15, 1788. His conversion took place in 1804, and he was received on trial into the Philadelphia Conference in 1811. He became supernumerary in 1830, but again entered the active work in 1833. He was also presiding elder of the North Philadelphia District and of the Wilmington District. He died March 30, 1852. See *Minutes of Annual Conferences*, 1852, p. 22.

Smith, James (3), a minister of the Methodist Episcopal Church, was born in Washington Co., Pa., in 1791. He was converted in early life, and in 1818 was licensed to preach, and admitted on trial into the Ohio Conference. He was ordained deacon in 1820, and elder in 1822. For thirty years he rendered effective service, and when, in 1852, the conference was divided, he became a member of the Cincinnati Conference, and received a supernumerary relation, which he sustained until his decease. He died in Sidney, O., April 7, 1856. See *Minutes of Annual Conferences*, 1856, p. 152; Simpson, *Cyclop. of Methodism*, s. v.

Smith, James (4), a minister of the Methodist Episcopal Church, was born in Andover, N. Y., Jan. 21, 1807, and united with the Church in his seventeenth year. He entered the ministry in 1833, and for eighteen years did effective service, and then took a superannuated relation, which he held until his death, at Westfield, Vt., Nov. 20, 1875. He was a member of the Vermont Conference. See *Minutes of Annual Conferences*, 1876, p. 85.

Smith, James (5), a Presbyterian minister, was born in Scotch Valley, Blair Co., Pa., Sept. 5, 1819. His father was an elder in the Church at Hollidaysburg, of which the son afterwards became a member. He was graduated at Jefferson College in 1843, and entered Princeton Theological Seminary in the autumn of the same year. After completing the course he graduated, and was licensed by the Presbytery of Huntingdon at Clearfield, Pa., Oct. 8, 1846. The following April he was dismissed to the Presbytery of Clarion, and was ordained as an evangelist by that presbytery Sept. 1, 1847. After preaching one year as an evangelist, he was again received into the Presbytery of Huntingdon in 1848, and in April, 1849, he was called to the pastorate of the Little Valley Church. He did not choose to be installed as pastor, but supplied the pulpit until 1855. Joining the Allegheny Presbytery, he was, soon after leaving his former charge, installed by the last-named presbytery over the Church at Bridgewater. In 1857 he again changed his relation, and was installed pastor of the Church at Mount Joy by the Donegal Presbytery. Here he continued to labor with great acceptability and usefulness among a people strongly attached to him, and he to them, for a period of ten years, when, owing to the failure of his health, he was obliged to submit to the dissolution of the pastoral relation. For the last eight years of his life feeble health prevented him from performing ministerial duties, and he gradually declined until his death, Oct. 4, 1875. (W. P. S.)

Smith, James Bradford, a minister of the Methodist Episcopal Church, South, was born in Warren Co., Ga., and united with the Church in 1836. He

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received license to preach in 1845, and in 1846 joined the Georgia Conference. His last appointment was Oglethorpe, where his brief ministry closed with death, July 7, 1853. See *Minutes of Annual Conferences of M. E. Ch., South*, 1853, p. 470.

Smith, James C., a minister of the Methodist Episcopal Church, was born in New Liberty, Lycoming Co., Pa., Aug. 31, 1824, and was converted at the age of nine. He was admitted into the Iowa Conference in 1846 (or 1847), and was transferred to the Missouri Conference in May, 1858. After serving in Jefferson City and St. Louis, he was appointed presiding elder of the Kansas City District. Persecuted in the war, he escaped with his family into Iowa, where he continued until the next session of the conference, when he was placed in charge of the St. Louis District. In 1865 he took a supernumerary relation, and died May 8, 1866. See *Minutes of Annual Conferences*, 1866, p. 264.

Smith, James M., a Presbyterian minister, was born at Jamaica, N. Y., in 1810. He entered Princeton Theological Seminary in 1837, and, after remaining one year, finished his theological studies in the Union Theological Seminary in 1840. He was ordained and installed pastor of the Upper Ten-mile Creek and Mount Nebo churches, Pa., remaining such till 1843, when he resigned, and became a stated supply of the churches at Bethlehem and North Branch, Pa. He then became pastor of the Church at Tarentum, Pa., in 1844, and continued in this relation until 1853, a period of nine years, laboring with success and usefulness. He removed to Grand Spring, Wis., and remained without charge until his death, in 1854. (W. P. S.)

Smith, Jeremiah, an English Dissenting minister, was born about 1653. It is not known where he received his education. He was first pastor of a Church at Andover, in Hampshire, and afterwards succeeded Mr. Spademan, as co-pastor with Mr. Rosewell, in Silver Street, where he was also one of the Friday-evening lecturers. Amid the theological contentions of the year 1719, he stood forward the champion of the Trinity. He continued to preach with great zeal the faith which others were attempting to destroy until the day of his death, Aug. 29, 1723. He was one of four who composed the work entitled *The Doctrine of the Trinity Stated and Defended*. The *Exposition of the Epistles to Titus and Philemon*, in the continuation of Henry's *Commentary*, was by his pen. He published several separate *Sermons* (1712 and 1713, 8vo):—*Four Sermons* (1715 and 1716, 8vo):—*On the Death of Sir Thomas Abney* (1722, 4to). See Bennett, *Hist. of Dissenters*, ii, 349.

Smith, John (1), an English clergyman, was born in Warwickshire in 1563, and elected in 1577 a scholar of St. John's College, Oxford, where he also obtained a fellowship. He succeeded Dr. Lancelot Andrews as lecturer in St. Paul's Cathedral, London. In September, 1592, he was presented to the living of Clavering, Essex. He died in November, 1616. His works are, *The Essex Dove*, etc., in three treatises (1629, 4to):—*Exposition on the Creed, and Explanation of the Articles of our Christian Faith*, in seventy-three sermons (1632, fol.). See Chalmers, *Biog. Dict.* s. v.

Smith, John (2), an English divine and instructor, was born in Achurch, near Oundle, in 1618. He entered Emmanuel College, Cambridge, in 1636, and in 1644 was chosen fellow of Queen's College. He died Aug. 7, 1652. Certain treatises by Mr. Smith were published by Dr. John Worthington (Cambridge, 1660, 4to) under the title of *Select Discourses*. A second edition, corrected, with a funeral sermon by Patrick, was published at Cambridge (1673, 4to). One of the discourses, that *Upon Prophecy*, was translated into Latin by Le Clerc, and prefixed to his *Commentary on the Prophets* (1731). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.; Hook, *Ecclesiastical Biography*, s. v.; Chalmers, *Biog. Dict.* s. v.

Smith, John (3), a learned English divine, was born in Lowther, Westmoreland, Nov. 10, 1659. After being under several teachers, he was for some time at the school of Appleby, whence he went to St. John's College, Cambridge, June 11, 1674. He took his degree of A.B. in 1677, and of A.M. in 1681, and was also ordained both deacon and priest. In the same year he was invited to Durham by Dr. Denis Granville, and in July, 1682, was admitted a minor canon of Durham. About the same time he was collated to the curacy of Croxdale, and in July, 1684, to the living of Witton Gilbert. In 1686 he went to Madrid as chaplain to lord Lansdowne, the English ambassador. In 1694 Crew, bishop of Durham, appointed him his domestic chaplain, collated him to the rectory and hospital of Gateshead in June, 1695, and to a prebend of Durham in September following. In 1696 he was created D.D. at Cambridge, and treasurer of Durham in 1699, to which bishop Crew, in July, 1704, added the rectory of Bishop Wearmouth. He died at Cambridge, July 30, 1715. Dr. Smith was learned, generous, and strict in the duties of his profession. Besides his edition of Bede's *History*, he published four single *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Biog. Brit.*; Hutchinson, *Durham*, i, 61; Nicholson, *Letters*, i, 224; Chalmers, *Biog. Dict.* s. v.

Smith, John (4), D.D., a Congregational minister, was born in Newbury (Byfield Parish), Mass., Dec. 21, 1752. He entered the junior class in Dartmouth College in 1771, graduating in 1773, and immediately after was appointed preceptor of Moor's School at Hanover. While occupying this position, he studied theology under the direction of president Wheelock. In 1774 he was appointed tutor in the college, continuing in that office until 1778, when he was elected professor of languages. This position he retained until the close of his life, April 30, 1809. He served as college librarian for thirty years (1779–1809). For two years he delivered lectures on systematic theology, and officiated as stated preacher in the village of Hanover. Dr. Smith prepared a *Hebrew Grammar* (dated May 14, 1772; revised Feb. 11, 1774). He also prepared a *Chaldee Grammar*:—a *Latin Grammar* (1802):—a *Greek Grammar* (1809):—an edition of *Cicero de Oratore*, and *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, ii, 90.

Smith, John (5), a Methodist Episcopal minister, was born in Kent Co., Md., March 10, 1758; converted June 9, 1780; received on trial in the travelling connection in 1784, and into full connection in 1786, and afterwards travelled the following circuits: New Hope, Redstone, Greenbrier, Cecil, Talbot, Milford, Somerset, Annamessex (twice), Caroline, and Dover, when he became supernumerary for several years, and afterwards superannuated until his death, May 10, 1812. See *Minutes of Annual Conferences*, i, 224; Stevens, *Hist. of the M. E. Church*, ii, 147; iv, 281.

Smith, John (6), D.D., a Congregational minister, was born in Belchertown, Mass., March 5, 1766. He graduated at Darmouth College in 1794, entered the ministry in 1796, and was ordained Jan. 4, 1797, co-pastor at Salem, N. H., but resigned his charge Nov. 21, 1816. He became pastor in Wenham, Mass., Nov. 26, 1817, but was dismissed Sept. 8, 1819, to accept the professorship of theology in the Theological Seminary, Bangor, Me., which he held until his death, April 7, 1831. He published, *Treatise on Infant Baptism:—Two Sermons on the National Fast* (1812), and a few occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, ii, 389.

Smith, John (7), a Presbyterian minister, was born in Hopewell, Pa., May 8, 1776. He was carefully educated by his parents, graduated at Dickinson College; studied theology privately at Princeton, N. J.; was licensed by New Brunswick Presbytery in 1809; and ordained by Oneida Presbytery as pastor of the Church at Cooperstown, N. Y., in 1810, where, for nearly a quarter of a century he went in and out as a true shepherd

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before his people. In 1834 he became principal of Cherry Valley Academy, at the same time preaching in the church at Middlefield, a distance of six miles. In 1836 he was stated supply of the Church at Painted Post, in Chemung Presbytery; in 1840 of the Church in Hammondsport, in Bath Presbytery, where he preached as opportunity and his increasing years would permit, until 1855, when he removed to Pen Yan and took up his residence with his son-in-law. He died here, June 17, 1860. On the announcement of Mr. Smith's death, the members of Bath Presbytery held a meeting and passed resolutions in view of his great worth as a Christian and minister. See Wilson, *Presb. Hist. Almanac*, 1862, p. 195. (J. L. S.)

Smith, John (8), a minister of the Methodist Episcopal Church, was born in Kirby, Vt., in 1808. He was converted and joined the Church in 1824, was licensed to preach in 1827, and joined the New England Conference in 1829. He labored for about twenty years in the active ministry, and then, compelled by ill-health, took a supernumerary relation, which he held until his death, March 27, 1872, in West Burke. See *Minutes of Annual Conferences*, 1873, p. 58.

Smith, John Blair, D.D., an eminent Presbyterian divine and educator, and brother of Samuel Stanhope Smith, D.D., was born in Pequea, Lancaster Co., Pa., June 12, 1756. He very early evinced great thirst for knowledge and uncommon facility in acquiring it, received most watchful and faithful parental training, and was converted when fourteen years of age. He graduated at the College of New Jersey in 1773 under Dr. Witherspoon; pursued his theological studies under the direction of his brother, was licensed by the Presbytery of Hanover, April 29, 1778, and ordained by the same presbytery, Oct. 26, 1779. He became successor to his brother as president of Hampden Sidney College in the same year, and in the spring of 1780 also as pastor of the churches of Cumberland and Briery, in Prince Edward Co., Va., where he became very popular, and before he left the state is said to have been "at once more attractive and powerful than any other clergyman in Virginia from the time of Samuel Davies." In 1789 he resigned his position as president of Hampden Sidney College, in 1791 became pastor of the Third Presbyterian Church, Philadelphia, Pa.; in 1795 president of Union College, N. Y., and for three years presided over the infant institution with great credit and success. In May, 1799, he returned to his former charge in Philadelphia, where he died, Aug. 22, of the same year, of yellow fever. Dr. Smith was a fervent and eloquent preacher, earnestly devoted to his work, and drew immense congregations, which would hang upon his lips in breathless silence. As a patriot and a citizen he also exerted an important influence in the civil concerns of the state, especially as connected with the interests of religion. When the Legislature, in 1776, abolished the establishment of the Church of England in the state, they at the same time passed an act incorporating the Episcopal clergy, and giving them a right to the glebes and churches which had been procured by a tax upon the inhabitants in general, including Dissenters of every description as well as Episcopalians. Another bill was introduced, but not yet passed, to extend the privileges of the Act of Toleration, as passed by William and Mary, to the State of Virginia. Dr. Smith framed a remonstrance against those acts, which he induced the Presbytery of Hanover to adopt and send to the Legislature, which was a very able State paper and had the desired effect. About this time another great excitement was raised in Virginia by a bill introduced in the Legislature for a general assessment for the support of religion, a scheme which was advocated by Patrick Henry and other popular politicians. An adverse petition was prepared, and it, together with a memorial from the presbytery, was presented to the Legislature by Dr. Smith (whose handwriting the papers show), who was heard for three successive days at the bar of the House in support of them. So decided was the influence of the struggle in Virginia as to procure the withholding from the Federal Constitution of all power to erect a religious establishment of any kind. Dr. Smith's only publication was *The Enlargement of Christ's Kingdom*, a sermon at Albany in 1797. See Sprague, *Annals of the Amer. Pulpit*, iii, 397; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Davidson, *Hist. of Presb. Ch. in Kentucky*, p. 37-39; *Gen. Assemb. Miss. Mag.* 1805; Foote, *Sketches of Virginia*, 1st series; *Life of Dr. Ashbel Green*; Graham, *Lett. VII*; Smyth, *Eccles. Republicanism*, p. 96-103; Baird, *Religion in America*, p. 109, 110; Lang, *Religion and Education in America*, p. 94, 115; Rice, *Evangel. Mag.* ix, 30, 33, 35, 42, 43. (J. L. S.)

Smith, John Blakely, a minister of the Methodist Episcopal Church, South, was born in Charlotte, N. C., July 11, 1820. In 1843 he joined the Church, and in December, 1847, was admitted into the Georgia Conference. After its division he became a member of the South Georgia Conference. Besides serving as pastor, he was Sunday-school agent of the latter conference, three years agent of the American Tract Society, and three years agent of the Wesleyan Female College. In 1850 he was elected conference secretary, and continued in office for twenty-two years. He died near Americus, Ga., Sept. 30, 1872. See *Minutes of Annual Conferences of M. E. Ch., South*, 1872, p. 680.

Smith, John Cross, D.D., a Presbyterian minister, was born in Baltimore, Md., Oct. 29, 1803. He received his classical education in a private school. After studying theology under Dr. Duncan, he entered Princeton Seminary and remained one year. He was licensed in 1828, and soon after began to preach as an evangelist at Fortress Monroe, Va. While here he received a call from Portsmouth, and he was ordained and installed over that Church. Here he labored with great zeal and success until 1832, when he accepted a call to the Bridge Street Church, Georgetown, D.C. He went to work in his new charge with zeal, clearing his Church of a heavy debt, and securing its prosperity and growth. In 1839 the pastoral relation was dissolved, and he became agent of the American Tract Society; but in a few months he was called to the Fourth Church in Washington, D. C., over which he was installed in September, 1839. Here he labored with untiring zeal and energy for thirty-eight years, and his Church was blessed with numerous and powerful revivals. He was quite successful in building churches free from debt, and still more successful in raising funds to liquidate the debts of others. In 1861 he offered his services gratuitously as chaplain in the Union army, and served with fidelity for more than a year. In 1876 he received an injury in the street from which he never recovered, and his system gradually gave way. He died in Washington, Jan. 23, 1878. (W. P. S.)

Smith, John Faris, a Presbyterian minister, was born in York County, Pa., Jan. 29, 1822. He graduated at Jefferson College, Canonsburg, in 1842, studied theology at Princeton, N. J., was licensed by Donegal Presbytery in 1844, and ordained and installed pastor of Owensborough (Ky.) Church. He preached successively at Bardstown, Ky.; Vincennes, Richmond, and Hopewell, Ind.; and afterwards undertook a temporary labor in behalf of the United States Christian Commission in the army, whence he returned sick, and died among his kindred in York, Pa., July 4, 1864. The Indianapolis Presbytery recorded the following minute: "Brother Smith was an honored and useful member of presbytery, was well known and greatly confided in in all our ecclesiastical councils. Taken off in the prime of life, while pastor of a flourishing Church, the lamentations of his people follow him to his grave." See Wilson, *Presb. Hist. Almanac*, 1865, p. 120; 1866, p. 170. (J. L. S.)

Smith, John G., a minister of the Methodist Epis-

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copal Church, was born in Marlborough, Ulster Co., N. Y., Sept. 30, 1809. He was licensed to preach at the age of twenty-two, and was also admitted into the New York Conference on trial. When this conference was divided, Mr. Smith being stationed at Willett Street, New York city, became a member of the New York East Conference. His last appointment was to the Second Church, New Haven, Conn., where his health failed. He removed to Warwick in July, 1854, and died Sept. 30, in the same year. See *Minutes of Annual Conferences*, 1855, p. 545.

Smith, John M., a Methodist Episcopal minister, was born in Brooklyn, N. Y., Oct. 10, 1795. He was converted in the spring of 1810, and immediately joined the Church; graduated at Columbia College in the city of New York; entered upon the study of medicine, but, becoming impressed that it was his duty to preach, relinquished that design and entered the itinerant ministry in 1817, and was stationed on Jamaica Circuit, L. I. He continued in this work until September, 1820, when he was elected by the New York Conference principal of the Wesleyan Seminary in New York city, in which he continued until that institution was removed to White Plains, of which he also took the oversight. From this he was transferred, in May, 1832, to the professorship of languages in the Wesleyan University. He entered upon the duties of his professorship with great ardor of mind and promising hopes of distinguished usefulness; but his days were soon cut off, and he died Dec. 27, 1832. Mr. Smith was a diligent and successful student; a fine classical scholar; sound and systematical as a preacher; meek, modest, and polished as a man. See *Minutes of Annual Conferences*, ii, 216; Bangs, *Hist. of the M. E. Church*, iv, 146-151. (J. L. S.)

Smith, John Pye, D.D., LL.D., F.R.S., an eminent English Presbyterian divine, was born in Sheffield, May 25, 1774. He was educated at the Independent Academy at Rotherham, was ordained to the ministry in the Independent Church, and, without entering upon the regular work, he accepted the appointment of resident professor of classical literature and theology in the Theological Seminary at Homerton. Subsequently (in 1815) he became sole professor of divinity, and discharged his duties with acceptability, training hundreds of young men for the ministry. In 1843 he resigned this post and became president of the institution, and again took the chair of classical literature, which he retained until 1850, when New College, St. John's Wood, was formed by the junction of Homerton, Highbury, and Coward colleges. Dr. Smith retired to private life aided by a testimonial fund of £15,000. For forty-three years he was pastor of the celebrated Gravel Pits Chapel, Homerton. He took a great interest in scientific pursuits and was honored by a membership in the Royal and Geological societies. He died at Guildford, Surrey, Feb. 5, 1851. Dr. Smith wrote, *The Scripture Testimony to the Messiah* (1818-21, 2 vols. 8vo; 1829, 3 vols.; 1837, 3 vols.; 1847, 2 vols.):—*Four Discourses on the Sacrifice and Priesthood of Christ* (1828, 3d ed. 1847):—*Principles of Interpretation as Applied to the Prophecies of Scripture* (1829, 2d ed. 1831):—*The Relation between Holy Scripture and Some Parts of Geological Science* (1839, 8vo; 4th ed. 1848):—*Personality and Divinity of the Holy Spirit*:—*Mosaic Account of the Creation and Deluge*:—*Manual of Latin Grammar*:—*Synoptic Tables*:—*Reasons of the Protestant Religion*; besides many sermons, controversial pieces, and reviews. After his death appeared *First Lines of Christian Theology*, being notes of his lectures to his students (1854, 2d ed. 1860). He was one of the greatest Biblical scholars of his day; and the works above enumerated are full of most valuable criticism and exegesis. See Medway [J.], *Memoirs of the Life and Writings of John Pye Smith* (1853); Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Smith, Joseph (1), an English clergyman, was born in Lowther, Westmoreland, Oct. 10, 1670, and was admitted to Queen's College, Oxford, May 10, 1689. In 1693, being chosen taberder, he took his first degree in arts, but was afterwards removed from college by Sir Joseph Williamson, who appointed him his deputy keeper of the Paper-office at Whitehall; and soon after, being made plenipotentiary at Ryswick, he took Mr. Smith with him as secretary. He was created A.M. while abroad, March 1, 1696, and a fellow, Oct. 31, 1698. Desiring to enter the Church, he returned to Oxford in 1700 and was ordained by Dr. Talbot, bishop of Oxford. Not long after he was presented to the donative of Iffley, near Oxford, and at the same time was appointed divinity lecturer in the college. In 1704 he served as senior proctor. In 1705 Dr. Lancaster presented him to Russel-court Chapel, and then to the lectureship of Trinity Chapel, Conduit Street. Taking up his residence in London, he was soon after appointed chaplain to Edward Villiers, earl of Jersey, and by him was presented at court. Made D.D. Nov. 2, 1708, he was presented by his college to the rectory of Knights-Enham, and the donative of Upton Gray, both in Southampton County. In 1716 he exchanged Upton Gray for the rectory of St. Dionis Back-church, London, over which he presided for forty years. On the accession of George I he was made chaplain to the princess of Wales. He was promoted to the prebend of Dunholm, Lincoln; and received the donative of Paddington, near London. He was also promoted to the prebend of St. Mary, Newington, in St. Paul's Cathedral. He was chosen lecturer of St. George's Church, Hanover Square. He had before resigned the lectureship of Trinity Chapel, Conduit Street, and in 1731 resigned also that of St. George's in consequence of having been, on Oct. 20, 1730, elected provost of Queen's College. His provostship, which lasted twenty-six years, was of great financial benefit to the college. He died in Queen's College, Nov. 23, 1756. He published only two *Sermons*, and a pamphlet entitled *A Clear and Comprehensive View of the Being and Attributes of God*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Smith, Joseph (2), one of the early ministers of the Presbyterian Church in Western Pennsylvania, was born in Nottingham, Pa., in 1736. Of his early education and religious convictions nothing is known. He graduated at Princeton in 1764; was licensed by the Presbytery of Newcastle at Drawyers, Aug. 5, 1767; was ordained and installed pastor of the Congregation of Lower Brandywine, April 19, 1769; of the united congregations of Wilmington, Del., and Lower Brandywine, Oct. 27, 1774; and of Buffalo and Cross Creek congregations in Westmoreland County, Pa., in December, 1780, where he spent the remainder of his life. He died April 19, 1792. Mr. Smith was an extraordinary preacher and laborious pastor. "I never heard a man," said the Rev. Samuel Porter, "who could so completely as Mr. Smith unbar the gates of hell and make me look far down into the abyss, or who could so throw open the gates of heaven and let me glance at the insufferable brightness of the great white throne." See Sprague, *Annals of the Amer. Pulpit*, iii, 274. (J. L. S.)

Smith, Joseph (3), D.D., a minister of the Presbyterian Church, was born in Westmoreland County, Pa., July 15, 1796. He entered Jefferson College and was graduated in 1815. From thence he went to Princeton Theological Seminary, where he graduated in 1819. He was ordained and commenced preaching in Virginia, where he remained several years. He was principal of the academy at Staunton, Va., and also of that at Frederick City, Md. He subsequently became president of Franklin College, O., and also of a college at Frederick City. After this he became general agent of the Presbyterian synods of Western Pennsylvania, Northern Virginia, and Eastern Ohio. He was pastor of the churches of Round Hill, and at Greensburg, Pa.,

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at which latter place he died, Dec. 4, 1868. He was the author of *Old Red Stone* and a *History of Jefferson College*. He possessed great versatility of talent, and served the Church in the various relations he sustained to it with great acceptability and usefulness. See Plumley, *Presbyterian Church*, p. 296. (W. P. S.)

Smith, Joseph (4) (Mormon prophet). See MORMONS.

Smith, Joseph (5), a Baptist minister, was born in Hampstead, N. H., Jan. 31, 1808, and pursued his studies at the New Hampton and Newton institutions. Wishing to secure a full collegiate education, he entered Brown University and was graduated in the class of 1837, and was ordained Sept. 27, 1837. His pastorates were at Woonsocket and Newport, R. I., and at Grafton and North Oxford, Mass. In the latter place he died, April 26, 1866. (J. C. S.)

Smith, Josiah, a Congregational minister, was born in Charleston, S. C., in 1704, and graduated at Harvard College in 1725. He began to preach within about a year of his graduation, and was ordained July 11, 1726. In 1729 he maintained a learned dispute with Rev. H. Fisher on the right of private judgment, and in 1740 he espoused the cause of Mr. Whitefield. In 1749 he received a stroke of palsy, from which he never recovered so far as to be able to articulate distinctly. He nevertheless continued writing sermons, many of which were published. Mr. Smith was an earnest friend of the cause of American independence, and on the surrender of Charleston became a prisoner of war, but was released on parole. In 1781 he was ordered out of Charleston, and landed in Philadelphia, where he died in October of that year. Mr. Smith was a respectable preacher, a learned divine, and a writer of considerable reputation. He published, *Sermons* (1726-45):—*Sermons* (1752, 8vo):—*The Church of Ephesus Arraigned* (1765):—*Letters*, etc. See Sprague, *Annals of the Amer. Pulpit*, i, 351.

Smith, Josiah D., D.D., a Presbyterian divine, was born in Westmoreland County, Pa., Nov. 20, 1814. He was educated in South Hanover College, Ind., studied divinity in the South Hanover Theological Seminary, was licensed by the Madison Presbytery and ordained by the Columbus Presbytery, O., in 1841, and installed pastor of the Truro and Hamilton churches in that state. He subsequently became pastor of the Westminster Presbyterian Church in Columbus, where he died May 29, 1863. Dr. Smith was a man of high intellectual worth. He published, *Truth in Love:—Sermons* (Phila. 1864), with a biographical preface by the Rev. James M. Platt and an introduction by M. W. Jacobus, D.D. See Wilson, *Presb. Hist. Almanac*, 1864, p. 193; Allibone, *Dict. of Brit. and Amer. Authors*. (J. L. S.)

Smith, Leonard, a minister of the Methodist Episcopal Church, was born in Ancaster, Wentworth Co., Canada, May 2, 1838, and joined the Church there in 1854. He was licensed to preach in 1857, and entered the Illinois Conference in 1860. In 1873 he was granted a supernumerary relation, and held that position until his death, Nov. 18, 1874. See *Minutes of Annual Conferences*, 1875, p. 133.

Smith, Matthew, a Presbyterian minister, was born in Antrim County, near Belfast, Ireland, in 1825, where he received his early education. He studied theology at Paisley, Scotland, and was ordained and installed pastor of a Presbyterian church near Belfast in 1846. In 1850 he emigrated to America, and was stated supply for the Associate Reformed Presbyterian Church at Milton, Pa., where he labored for more than a year, and afterwards removed to Wisconsin as an Associate Reformed missionary. In 1854 he accepted a commission from the American Home Missionary Society, and became stated supply of the Presbyterian Church at Centreville, Ia. He died Aug. 13, 1859. Mr. Smith was a faithful minister, attending diligently to all the duties of his calling, and endearing himself to all his people. See Wilson, *Presb. Hist. Almanac*, 1861, p. 164. (J. L. S.)

Smith, Miles, an English prelate, was born in the city of Hereford, and about 1568 entered Corpus Christi College, Oxford, but graduated at Brasenose. He afterwards became one of the chaplains or petty canons of Christ Church, where he took his bachelor of divinity degree. In due course he was preferred to the office of residentiary of Hereford Cathedral, was created doctor of divinity in 1594, and on Sept. 20, 1612, became bishop of Gloucester. His knowledge of the Oriental languages was so extraordinary that he was employed by James I upon the translation of the Bible. He began with the first, and was the last man engaged upon that work, having also written the preface. For this service he was appointed bishop of Gloucester, and had leave to hold *in commendam* his former livings, viz. the prebend of Hinton in the Church of Hereford; the rectories of Upton-upon-Severn and Hartlebury, in the diocese of Worcester; and the first portion of Ledbury, called Overhall. According to Willis, he died Oct. 20, but Wood says in the beginning of November, 1624, and was buried in his own cathedral. His published works are, *Sermons* (Lond. 1632, fol.):—*Sermon* (published without his consent by Robert Burhill, 1602). He was the editor of bishop Babington's works, to which he prefixed a preface. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.; Chalmers, *Biog. Dict.* s. v.

Smith, Moses, D.D., a minister of the Methodist Episcopal Church, was born in Chatham County, N. C., Feb. 28, 1817. When two years old, his parents moved to Highland County, O., where he was converted, and united with the Church. He graduated from Augusta College in August, 1842; was licensed to preach, Jan. 31, 1843, and admitted into the Ohio Conference on Sept. 27. His ordination as deacon took place in 1844, and that of elder in 1846. For twenty-seven years he was constantly engaged in the work. He died in Newton, Jasper Co., Ia., Aug. 25, 1869. He was twice a delegate to the General Conference. He wrote works on *Mental* and *Moral Science*, the former of which was published. See *Minutes of Annual Conferences*, 1869, p. 282.

Smith, Noah, a minister of the Methodist Episcopal Church, South, was admitted into the Georgia Conference about 1837 or 1838. He was a very popular and useful preacher until 1858, when he took a superannuated relation. He died Sept. 14, 1860. Mr. Smith was a man of right principles, ardent piety, and indefatigable in his labors. See *Minutes of Annual Conferences of the M. E. Ch., South*, 1860, p. 257.

Smith, Peyton Pierce, a minister of the Methodist Episcopal Church, South, was born in Franklin County, Ga., Jan. 12, 1812, and joined the Church in September, 1826. He was licensed to preach by the Gwinnett Circuit Quarterly Conference, Nov. 12, 1831, and at the next session of the Georgia Annual Conference was received on trial. According to his journal, he was a travelling preacher for thirty years and four months, during which time he preached 4414 sermons, baptized 1529 persons, made 5979 visits, wrote 4941 letters, and travelled, chiefly by private conveyance, 125,623 miles. In 1863 he was returned to Madison district as presiding elder, where he labored until the day before his death, May, 1863. Mr. Smith was one of the oldest and most efficient members of the Georgia Conference, and as a minister was eminently successful. See *Minutes of Annual Conferences of the M. E. Church, South*, 1863, p. 466; Simpson, *Cyclop. of Methodism*, s. v.

Smith, Philander, D.D., third bishop of the Methodist Episcopal Church in Canada after the separate organization in 1828, was born in Delaware County, N. Y., in 1796. He was reared a Calvinist, and at

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an early age settled in Elizabethtown, near Brockville, Canada. He was converted in 1817 under the preaching of bishop George, and united with the Methodists. In 1820 he joined the Genesee Conference, and was duly ordained deacon and elder. In 1826 he was appointed presiding elder of the Upper Canada work, and labored regularly till the union of the Canada Conference with the British Wesleyans in 1833. Opposing this action, dissatisfied with the abandonment of the episcopacy, and with the terms of the union generally, he ceased travelling for a time. In 1836 he united with the Methodist Episcopal Church, which had again rallied, and in 1862 was elected to the episcopate, which office he held until his death, in 1870. As a preacher he was earnest and effective; as an administrator he was calm and judicious; as an overseer in the Church of Christ he was watchful, self-sacrificing, and laborious. See Simpson, *Cyclop. of Methodism*, s. v.

Smith, Reuben, a Presbyterian minister, was born in South Hadley, Mass., Sept. 26, 1789. He enjoyed a good academical training, graduated at Middlebury College, Vt., in 1812, and at Princeton Theological Seminary, N. J., in 1816. Licensed by the New York Presbytery, he was ordained and installed pastor of the Church at Ballston Centre, N. Y., in 1816, by the Troy Presbytery. He afterwards labored in the Third Presbyterian Church at Albany for some years; in 1829 became pastor of a Congregational Church in Burlington, Vt.; in 1832 of the Church at Waterford, N. Y., where he remained sixteen years; in 1848 again at Ballston Centre. In 1854 he removed West, joining the Winnebago Presbytery, and living at Beaver Dam, Wis.; but increasing age prevented his taking that active part in the ministerial duties which marked his earlier years. He died Nov. 7, 1860. Mr. Smith was a man of deep, earnest piety, a close Biblical student, and in his prime an eloquent preacher. He was the author of *Africa Given to Christ* (Burlington, Vt., 1860), a sermon:—*The Pastoral Office, embracing Experiences and Observations from a Pastorate of Forty Years* (Phila. 18mo). See Wilson, *Presb. Hist. Almanac*, 1862, p. 119; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Smith, Richard (1), a learned Roman Catholic divine of England, was born in Worcestershire in 1500, and educated at Oxford. In 1527 he was admitted a probationary fellow of Merton College, took his degree of A.M. in 1530, and was elected registrar of the university in the following year. He afterwards became rector of Cuxham, Oxfordshire; principal of St. Alban's Hall, divinity reader of Magdalen College, regius professor of divinity, and took his degree of D.D. in that faculty. In 1537 he was made master of Wittington College, London, but was deprived in the reign of Edward VI. In the first year of that reign he recanted his opinions at St. Paul's Cross, but was obliged to resign his professorship at Oxford. He went to St. Andrew's, Scotland; thence to Paris in 1550, and then to Louvain, where he was made professor of theology. On the accession of queen Mary he returned to England, was restored to his professorship, made canon of Christ Church, and chaplain to her majesty. He was one of the witnesses against Cranmer, and at the burning of Ridley and Latimer he preached, from 1 Cor. xiii, 3, a sermon, lasting about fifteen minutes, full of invective against the martyrs. For this conduct he was deprived of all his preferments upon the accession of Elizabeth, and placed in the custody of archbishop Parker, by whose persuasion he recanted part of what he had written in defence of the celibacy of the clergy. He escaped to Douay, Flanders, where he obtained the deanery of St. Peter's Church and a professorship. He died in 1563. Smith wrote about sixteen tracts in favor of popery:—*The Assertion and Defence of the Sacraments* (Lond. 1546, sm. 8vo):—*A Defence of the Sacrifice of the Masse* (1546, 16mo; 1547, 8vo):—*A Bouclier of the Catholike Fayth of Christe's Church* (2 pts. 8vo). The entire list may be seen in Dodd or Wood. See Chalmers, *Biog. Dict.* s. v.

Smith, Richard (2), an English Roman Catholic prelate, was born in Lincolnshire in 1566, and educated at Trinity College, Oxford, and afterwards at Rome. He then completed his studies in Spain, taking his doctor's degree at Valladolid, and in 1603 arrived in England as a missionary. He sided against the Jesuit party, and was opposed by them when named for the bishopric of Chalcedon. On Feb. 4 he was, however, appointed bishop of that diocese. A controversy shortly arose between him and the regulars of his own Church, and Smith was ordered to drop the title of Ordinary of England which he had assumed. In 1629 two proclamations were issued against him, which induced him to leave the kingdom and retire to France. There he exercised his jurisdiction over the English Romanists by vicars-general and other ecclesiastical officers. He experienced the kindness of cardinal Richelieu, who bestowed upon him the abbacy of Charroux; but his successor, Mazarin, withdrew his protection, and deprived him of that position. He afterwards retired to an apartment near the convent of some English nuns in the vicinity of Paris, where he died, March 18, 1655. Smith wrote several works in defence of himself and of popery in his dispute with the regulars. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.; Dodd, *Church History*, vol. iii; Hook, *Eccles. Biog.* s. v.

Smith, Robert (1), an English divine and educator, was born in 1689, and educated at Trinity College, Cambridge, where he took his degrees of A.B. in 1711, A.M. in 1715, LL.D. in 1723, and D.D. in 1739. Information respecting Dr. Smith is very meagre. He was mathematical preceptor to William, duke of Cumberland, and master of mechanics to George II. In 1716 he became Plumian professor at Cambridge, and afterwards succeeded Bentley as master of Trinity. He died in 1768. Smith's works are, *A Complete System of Optics* (1728, 2 vols. 4to), and *Harmonics, or the Philosophy of Musical Sounds* (1760). See Allibone, *Dict. of Brit. and Amer Authors*, s. v.; *Cambridge Graduates*; Cumberland, *Life*; Chalmers, *Biog. Dict.* s. v.

Smith, Robert (2), D.D., an eminent Presbyterian divine, and father of the Revs. John Blair Smith, D.D., and Samuel Stanhope Smith, D.D., was born in Londonderry, Ireland, in 1723. His family came to America when he was seven years old, and settled at the head-waters of the Brandywine River, about forty miles from Philadelphia. At the age of fifteen his mind became deeply impressed with the subject of religion under the preaching of Whitefield, during his first visit to America, and he soon felt a strong desire to devote himself to the ministry. He accordingly placed himself under the instruction of the Rev. Samuel Blair, who was then conducting an institution for the education of young men for the ministry at Fagg's Manor, Chester Co., Pa. There he made very rapid improvement in both classical and theological knowledge; was licensed by the New Side Presbytery of Newcastle Dec. 27, 1749, and ordained and installed pastor of the churches in Pequea and Leacock, Pa., March 25, 1751. Shortly after his settlement he founded a school, designed chiefly for the instruction of youth in the Latin, Greek, and Hebrew languages, which was afterwards resorted to by many who were subsequently greatly distinguished in the different professions. In 1759 he resigned the care of the congregation of Leacock; in 1760 he received the degree of D.D. from the College of New Jersey, and in 1772 he was appointed one of its overseers, and held the office during the rest of his life. He was the second moderator of the General Assembly, and the last public act of his life was to attend a meeting of the board of trustees of the College of New Jersey. He died April 15, 1793. Dr. Smith was distinguished for his activity, being in labors most abundant. "Few

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men in the holy ministry have been more useful or more esteemed." He published a sermon preached on the union of the Old and New Side Presbyteries of Newcastle, entitled *A Wheel in the Middle of a Wheel, or the Harmony and Connection of the Various Acts of Divine Providence*:—*Two Sermons on Sin and Holiness* (1767):—*A Sermon* (1774):—*Three Sermons on Saving Faith*, in the *Amer. Preacher*, vol. iv (1791). See Sprague, *Annals of the Amer. Pulpit*, iii, 172; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Gen. Assembly Miss. Mag.* vol. ii; Timlow, *Hist. Serm.* (J. L. S.)

Smith, Robert (3), D.D., an efficient Episcopal minister in America, and afterwards bishop of South Carolina, was born in Norfolk, England, Aug. 25, 1732. He passed A.B. and A.M. at Cambridge, of which he was also elected fellow, and was ordained in 1756. On his arrival in America he was successively assistant and rector of St. Philip's, Charleston, S. C., and was specially interested in the negro school. He exerted himself in favor of the American cause, and went to the lines as a common soldier at the siege of Charleston. During the Revolutionary war he was chaplain to the Continental Hospital, S. C., and had charge of St. Paul's, Queen Anne's Co., Md. He devoted the remainder of his life to teaching and the care and organization of the Episcopal Church. In 1789 he was made D.D. by the University of Pennsylvania, and in 1795 was elected bishop. He died Oct. 28, 1801. See Sprague, *Annals of the Amer. Pulpit*, v, 170.

Smith, Robert A., a Methodist Episcopal minister, was born in Robertson County, Tenn., in 1809; converted in 1828, licensed as a local preacher in 1832, received on trial in the Tennessee Conference in the same year, transferred and stationed on Oakmulgee Circuit in 1833, at Jones's Valley in 1834-35, and admitted into full connection at Montgomery, in 1836, where he died, Oct. 25, 1836. He was a man of deep and ardent piety, a good preacher, and a most agreeable companion. See *Minutes of Annual Conferences*, ii, 487.

Smith, Robert D., a minister of the Methodist Episcopal Church, South, was born in Lancaster County, Pa., Oct. 21, 1802. In 1813 his family removed to Champaign County, O., where he lived till 1824, when he went to Mississippi to teach school. There he was converted, and united with the Church Nov. 9, 1824. He was licensed to preach in 1826, and preached under the presiding elder until 1828, when he was received on trial into the Mississippi Conference. He labored as missionary to the Choctaw nation for two years and six months. In 1831 he was stationed in Montgomery, Ala.; 1832, Mobile; 1833, Vicksburg; 1834, New Orleans; 1835, Natchez; 1836, Cole's Creek Circuit; 1837-38, Vicksburg District; 1839, Warren Circuit; 1840-41, appointed president of the Elizabeth Female Academy at Washington; and in 1842 he was at Centenary College. In 1843-45 he labored as missionary among the colored people in Madison Parish, La., where he closed his life and work, May 16, 1845. See *Minutes of Annual Conferences of the M. E. Church, South*, 1845, p. 33.

Smith, Samuel, an English clergyman and popular writer of tracts, was born in or near Dudley, Worcestershire, in 1588, and studied for some time at St. Mary's Hall, Oxford. He left without taking a degree, and became beneficed at Prittlewell, Essex, and afterwards, as Wood says, in his own county; but, according to Calamy, he had the perpetual curacy of Cressedge and Cound, Shropshire. On the breaking-out of the Rebellion he went to London, and sided with the Presbyterians. On his return to the country he was appointed an assistant to the commissioners for the ejection of "scandalous and ignorant ministers and schoolmasters." At the Restoration he was ejected from Cressedge. The time of his death is unknown, but, according to Wood, he was living near Dudley in 1663. Smith's works are, *David's Blessed Man* (Lond. 8vo):—*The Great Assize* (12mo; thirty-one editions of which appeared before 1684):—*A Fold for Christ's Sheep* (printed thirty-two times):—*The Christian's Guide*:—besides other tracts and sermons. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.; Chalmers, *Biog. Dict.* s. v.

Smith, Samuel Stanhope, D.D., LL.D., a distinguished divine and educator of the Presbyterian Church, and son of the Rev. Robert Smith, D.D., was born in Pequea, Lancaster Co., Pa., March 16, 1750. At a very early period he gave indications of possessing a mind of no common order. When he was only six or seven years old he commenced the study of the languages in his father's school. "He made the best of his opportunities, and was distinguished for his improvement in every branch to which he directed his attention." He became a communicant in the Church under his father's care while he was yet under the paternal roof; and before he was eighteen years of age graduated at the College of New Jersey under circumstances the most honorable and gratifying. After graduation he returned to his father's house and spent some time "partly in assisting him in conducting his school, and partly in vigorous efforts for the higher cultivation of his own mind." In 1770 he became tutor of the classics and of belles-lettres in the College of New Jersey, where he remained for upwards of two years, discharging his duties with great fidelity and acceptance, while at the same time he was pursuing a course of theological study privately. In 1773 he resigned the position of tutor, was licensed to preach by the Presbytery of Newcastle, and immediately went as a missionary to the western counties of Virginia, where he soon became an almost universal favorite. So powerful an impression did he make that some of the most wealthy and influential persons soon set on foot a project for detaining him there as the head of a literary institution. A seminary was subsequently chartered under the name of Hampden Sidney College, and he took upon himself the double office of principal of the seminary and pastor of the Church, and the duties of both he discharged with the most exemplary fidelity. In 1779 he accepted the professorship of moral philosophy in the College of New Jersey. The college was then in ruins in consequence of the uses and abuses to which it had been subjected by both the British and American soldiers; its students were dispersed, and all its operations had ceased; but it is not too much to say that during this whole period, although Dr. Witherspoon's name could not fail to shed glory over the institution, and he was always intent upon the promotion of its interests, it was mainly by the energy, wisdom, and generous self-devotion of Dr. Smith that the college was speedily reorganized and all its usual exercises resumed. In 1783 Yale College honored him with D.D., and in 1810 Harvard University with LL.D. In 1785 he was elected an honorary member of the American Philosophical Society in Philadelphia; and the same year was appointed to deliver their anniversary address, and he met the occasion in a manner which, of itself, would have conferred lasting honor upon his name. The address was afterwards published in the *Transactions* of the society, and subsequently in an enlarged and improved form in a separate volume. With this work his reputation as a philosopher both at home and abroad is, in no small degree, identified. In 1786 he was associated with several of the most distinguished and venerable men in the Presbyterian Church in preparing the *Form of Presbyterial Government*. In 1794, Dr. Witherspoon having died, he became president of the College of New Jersey. He had now acquired a wide reputation as a pulpit orator. His baccalaureate discourses particularly attracted large numbers, even from remote parts of the country, to listen to them; but one of his most splendid performances was his oration, delivered at Trenton, on the death of Washington. The occasion roused his faculties to the utmost, and the result was a production of great beauty and power. In

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1802 the college edifice was burned, together with the libraries, furniture, and fixtures of every description. The trustees resolved to rebuild it immediately. Dr. Smith made a begging tour through the Southern States, and returned in the following spring with about one hundred thousand dollars, which, with other liberal aid, enabled him to accomplish vastly more than he had ventured to anticipate. "This was his crowning achievement. He had won new honors and gained many new friends. The college was popular and prosperous, and numbered two hundred students. New buildings were soon erected, and several new professors were added to the faculty." During the whole period of his presidency he continued to contribute to the elevation of the college to a position of the highest usefulness, and ever proved himself to be one of the ablest and most successful disciplinarians of any age. In 1812, being too much enfeebled to discharge any longer the duties of his office, he tendered his resignation as president and retired to a place which the board of trustees provided for him, and there spent the remainder of his life. He died, in the utmost tranquillity, Aug. 21, 1819, and his remains were laid by the side of his illustrious predecessors. Dr. Smith was an indefatigable student; conversant with the literature, science, philosophy, and politics of ancient and modern times; a classical scholar in the highest acceptation of the phrase; and wrote and conversed in Latin with great facility and was a first-rate prosodist. As a preacher, the uniform testimony was that his eloquence in his best days had no parallel. His superior talents as professor and principal were everywhere spoken of and acknowledged. As a man, the saintly aspect, the tranquil resignation, the humble faith, the generous sympathy, the comprehensive charity, the modest, unpretending gentleness of his whole manner, all proclaimed the Christian gentleman and the mature and gifted good man. The following is a list of his publications: *Essay on the Causes of the Variety of Complexion and Figure of the Human Species*, etc. (Phila. 1787, 8vo; Edin. 1788, 8vo; Lond. 1799, 8vo; 2d ed. New Brunswick, N. J., 1810, 8vo):—*Sermons* (Newark, N. J., 1799, 8vo; Lond. 1801, 8vo):—*Lectures on the Evidences of the Christian Religion* (Phila. 1809, 12mo):—*Lectures on Moral and Political Philosophy* (Trenton, N. J., 1812, 2 vols. 8vo):—*Comprehensive View of Principles of Natural and Revealed Religion* (New Brunswick, 1815, 8vo). He also published a number of single sermons, orations, and discourses (1781–1810). After his death appeared *Sermons, with a Brief Memoir of his Life and Writings* (Phila. 1821, 2 vols. 8vo). See Sprague, *Annals of the Amer. Pulpit*, iii. 335–345; *Life and Works of Philip Lindsley* (1866), iii, 652; *Life of Dr. Archibald Alexander*, p. 265; *New York Med. and Phys. Journ.* 1809; Mitchell [Dr. John], *Essay on the Causes of the Different Colors of People in Different Climates; Analec. Mag.* xv, 443; xvi, 1; Ramsay [Dr. David], *Hist. of the United States*, 1607–1808; continued to the treaty of Ghent by S. S. Smith, D.D., LL.D., and other literary gentlemen; Allibone, *Dict. of Brit. and Amer. Authors*; Davidson, *Hist. of the Presb. Church in Kentucky*, p. 39; Thomas, *Biog. Dict.* s. v. (J. L. S.)

Smith, Samuel W. (1), a minister of the Methodist Episcopal Church, was born in England in 1812, and began to preach at the age of nineteen. In 1834 he joined the itinerant ministry, in which he continued to labor until his death, March 16, 1858. See *Minutes of Annual Conferences*, 1858, p. 99.

Smith, Samuel W. (2), a minister of the Methodist Episcopal Church, was a native of Ireland, and identified himself with the Wesleyan Methodists in Cork. On May 25, 1831, he reached Quebec, Ca., and shortly after removed to Point of Rocks, Md., still following his profession of teacher. He was licensed to preach in January, 1835, and was received on trial into the Baltimore Conference in March, 1838. After twenty years of active service, he was disabled by an accident, being struck by a fire-engine, and soon after died, June 7, 1859. See *Minutes of Annual Conferences*, 1860, p. 19.

Smith, Seth, a minister of the Methodist Episcopal Church, was born in Bristol County, Me., Feb. 1, 1805, and was converted in Onondaga County, N. Y., June, 1829. He removed to Indiana in 1834, was licensed to preach in 1837, and joined the travelling connection in 1838. He was a member of the South-east Indiana Conference, and labored faithfully until about a month previous to his death, Oct. 1, 1853. See *Minutes of Annual Conferences*, 1853, p. 290.

Smith, Socrates, a minister of the Presbyterian Church, was born in Henniker, N. H., June 16, 1814. He graduated from Dartmouth College in 1842 and entered the Union Theological Seminary, where he took the full course and graduated in 1845. He was soon thereafter ordained, and accepted a call Nov. 23, 1845, to Beardstown, Ill., as a stated supply. After remaining one year, he became a stated supply to the Panther Creek Church, Ill., where he remained until 1849, and then became teacher of a classical school in Greenville, Ill. He continued in this position until 1853, when he received a commission as home missionary, and labored at Jerseyville and Troy, Ill., to 1859. After this he resigned his commission and remained without charge in Greenville, where he died in 1869. (W. P. S.)

Smith, Stephen, a minister of the Methodist Episcopal Church, South, was born in Hampshire County, Va., Nov. 1, 1802, and united with the Church in 1815. He was received into the Baltimore Conference in 1830. In 1844 he lost his voice while preaching in a new, damp church, and took a superannuated, and afterwards a supernumerary, relation. In 1867 he again became effective, so continuing until his death, Oct. 9, 1871. See *Minutes of Annual Conferences of the M. E. Church, South*, 1872, p. 648.

Smith, Sydney, an English clergyman and celebrated humorist, was born in Woodford, Essex, in 1771, and was educated at Winchester School and New College, Oxford, where, in 1790, he obtained a fellowship of one hundred pounds a year. Having entered the Church, he became, in 1794, curate of Amesbury, Wiltshire, but three years later went to Edinburgh as a private tutor to the son of the squire of his parish. During this time, he officiated in the Episcopal chapel there. In 1802, in connection with Jeffrey, Horner, Brougham, Dr. Thomas Brown, Playfair, and others, Smith started the *Edinburgh Review*, to the first number of which, as editor, he contributed seven articles. In 1803 he went to London, and was soon popular as a preacher, as a lecturer on moral philosophy (1804–6), and as a brilliant conversationalist. In 1806, during the short reign of the Whigs, he was presented by lord Erskine to the rectory of Foston-le-Clay, Yorkshire, worth about five hundred pounds a year. Failing to exchange this for some more desirable living, he built a new rectory, and in 1814 moved into it with his family. Some eighteen years afterwards the duke of Devonshire gave him the living of Londesborough (seven hundred pounds a year) to hold until Mr. Howard, son of the earl of Carlisle, came of age. In 1828 lord chancellor Lyndhurst presented him to a prebendal stall in Bristol, and enabled him to exchange Foston for Combe Florey, Somersetshire. In 1831 earl Grey appointed him one of the canons residentiary of St. Paul's. Having inherited considerable property from his brother Courtenay, he invested largely in the public stock of Pennsylvania; and the neglect of that state to pay the interest on her bonds called out his *Petition to Congress* and *Letters on American Debts*. He died in London, Feb. 22, 1845. Sydney Smith was not only the wittiest, but one of the wisest, men of his age. His life was devoted to the removal of great abuses, and to the exposure of public vices and crimes at a time when vice

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was enthroned in high places, and when so many perils environed the path of a reformer as to require, in even the mildest innovator, a large stock of humanity and an equal share of courage. Without the power and prestige which in England usually follow high birth or wealth, he exercised a greater influence over the public mind of his day than any man except, perhaps, lord Brougham. He erred at times in treating sacred subjects with levity and seeming irreverence; but this fault was one of natural temperament and had no root in infidelity. Although his Christianity partook of the temper of the time and circle in which he moved, and had, therefore, far less of the evangelical element than could be desired, it is yet clear that his life was mainly regulated by a strong sense of duty and that he found peace and comfort in his abiding faith in the great truths of religion. His writings are, *Six Sermons* (Edinb. 1800, small 8vo):—contributions to the *Edinburgh Review* (published 1839):—*Peter Plymley's Letters* (1807), to promote Catholic emancipation:—*Sermons* (1809, 2 vols.):—*Speeches on Catholic Claims and Reform Bill* (1825–31):—*Three Letters to Archdeacon Singleton on the Ecclesiastical Commission* (1837–39):—*The Ballot* (1837):—*Letter to Lord John Russell on the Church Bills* (1838):—*Letters on Railways* (1842):—*Letters on American Debts* (1843). After his death appeared, *Fragments on the Irish Roman Catholic Church* (Lond. 1845, 8vo):—*Sermons* (ibid. 1846, 8vo):—*Elementary Sketches of Moral Philosophy* (1850, 8vo). See *Memoir of Rev. Sydney Smith*, by his daughter, lady Holland (N. Y. 1855, 2 vols. 12mo); Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Smith, Thomas (1), a learned English divine and writer, was born in the parish of Allhallows, Barking, Essex, June 3, 1638, and was educated at Queen's College, Oxford, being elected fellow in 1666. In June, 1668, he, as chaplain, accompanied Sir Daniel Harvey, ambassador to Constantinople, and returned in 1671. In 1676 he travelled in France, and returning shortly he became chaplain to Sir Joseph Williamson, secretary of state. In 1683 he took the degree of D.D., and the year following was presented by his college to the rectory of Stanlake, diocese of Oxford, but resigned it in a month. In 1687 he was collated to a prebend in the Church of Heytesbury, Wilts. In August, 1688, he was deprived of his fellowship by Dr. Giffard because he refused to live among the new popish fellows of that college. He was, however, restored in October following; but afterwards, refusing to take the oaths to William and Mary, his fellowship was pronounced void, July 25, 1692. He died at London, May 11, 1710. Among his learned works are the following: *Diatriba de Chaldaicis Paraphrastis* (Oxon. 1662, 8vo):—*Syntagma de Druidum Moribus ac Institutis* (Lond. 1664, 8vo):—*Epistolæ Duæ*, etc. (Oxon. 1672, 8vo):—*De Græcæ Ecclesiæ Hodierno Statu Epistola* (ibid. 1676, 8vo):—*Miscellanea* (2 vols. 12mo; vol. i, 1686; vol. ii, 1690):—*Epistolæ et Annales Camdeni ab A.D.* 1603 *ad* 1623, etc. (1691, 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.; Chalmers, *Biog. Dict.* s. v.

Smith, Thomas (2), a Congregational minister, was born in Boston, Mass., March 10, 1702, graduated from Harvard in 1720, and was licensed to preach in April, 1722. On account of his youth he declined a call from the Church in Bellingham, Mass., but preached in various places as a supply. On March 8, 1727, a Church was constituted at Falmouth and Mr. Smith was ordained its pastor, and continued such until 1764, when, on account of infirmity, he received Rev. Samuel Deane as his colleague. He, however, preached in his turn till the close of 1784. His death took place May 23, 1795. The only publications of Mr. Smith are a *Sermon* (1756) at the ordination of Rev. Solomon Lombard, and a *Practical Discourse to Seafaring Men* (1771). See Sprague, *Annals of the Amer. Pulpit*, i, 326.

Smith, Thomas (3), a Methodist Episcopal minister, was born in Kent County, Md., June 3, 1776. He was converted in early life, began to preach in his eighteenth year, was received into the Philadelphia Conference May 20, 1798, and "the demonstrations which had attended Abbott's labors were repeated at almost all his appointments, and hundreds of souls were gathered into the societies." He labored as follows: Caroline Circuit, 1798; Flanders Circuit, N. J., 1799; Northampton Circuit, Va., 1800–1; Dover, Del., 1802; Annamessex, Md., 1803; Talbot Circuit, 1804; Seneca Circuit, N. Y., 1805; Burlington, N. J., 1806; Asbury, N. J., 1807; Lewiston, Del., 1808; St. George's, Philadelphia, 1809; Cecil, Md., 1810; Smyrna, Del., 1811; Kent, Md., 1812; Accomack, Va., 1813; from 1814 to 1816 he was allowed a respite on account of ill-health; Kent Circuit, 1817; New Brunswick, 1818; Kensington, 1819; Kent, 1820–21; supernumerary in 1822, in which relation he continued until his death, in May, 1844. Mr. Smith was a man of unquestioned piety, a superior pastor, and a powerful preacher. He preached "with the utmost brevity, but with the utmost power." He possessed a faith admirable in its earnestness and sublime in its power. See *Minutes of Annual Conferences*, iii, 595; *Experience and Ministerial Labors of the Rev. Thomas Smith*, edited by the Rev. David Daily (N. Y. 1848); Stevens, *Hist. of the M. E. Church*, iii, 379, 415; iv, 269. (J. L. S.)

Smith, Thomas (4), a Congregational minister, was born in Litchfield, Me., Aug. 17, 1812. Converted at the age of twenty-one, he set out to prepare himself for the ministry, and, by his own exertions prepared for college, graduated at Bowdoin College in 1840, and at Bangor Theological Seminary in 1843. He preached in Maine at Cherryfield and Orrington, and in 1849 became pastor of Brewer Village, where he continued until his death, April 7, 1861. Mr. Smith was pre-eminently excellent as a pastor, and was much beloved by his people. He was much attached to his work, and pursued his objects with unconquerable energy. See *Congregational Quarterly*, 1861, p. 376.

Smith, Thomas C., a Methodist Episcopal minister, was born Jan. 1, 1807, embraced religion in 1824, was admitted on trial in the South Carolina Conference Feb. 11, 1828, and appointed to Washington Circuit, Ga.; Reedy River Circuit in 1828; received into full connection in 1830, and sent to Morganton Circuit; Cooper River Circuit in 1831–32; supernumerary on Lancaster Circuit in 1833; returned effective and appointed to Lincolnton Circuit in 1834: superannuated in 1835, in which relation he continued until his death, Nov. 27, 1837. As a minister he possessed good preaching abilities, and was much beloved by those with whom he labored. See *Minutes of Ann. Conf.* ii, 575.

Smith, Thomas G., a Dutch Reformed minister, was born in Scotland in 1756, came to America in 1774, and enlisted actively in the cause of American independence. After the Revolutionary war he studied for the ministry under Dr. John Mason, and obtained license to preach in 1791 from the Associate Reformed Church. His ministry covered the period of forty-six years, during most of which (1808 to 1837) he was pastor of the Reformed Dutch Church at Tarrytown, N. Y. He had previously been settled in the Associate Reformed Church in Orange County, and then in Ulster County, in the churches of Esopus, Bloomingdale, and Hurley. He was always a favorite preacher, popular in manner, evangelical in spirit, and Calvinistic in creed, and in the pulpit was particularly practical and experimental. He possessed a sound mind in a sound body, and a warm heart with a vigorous intellect. His ministry was discriminating, and in every respect useful and honored. See Corwin, *Manual of the Reformed Church*, p. 219, 220. (W. J. R. T.)

Smith, Turner H., a minister of the Methodist Episcopal Church, South, was born in Buncombe County, N. C., May 15, 1818, and moved to Missouri in 1833.

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He united with the Church in 1839, was licensed to preach in 1846, and entered the St. Louis Conference in 1851. He was ordained deacon Oct. 1, 1854; and elder Oct. 12, 1856. He died April 20, 1857. See *Minutes of Annual Conferences of the M. E. Church, South*, 1857, p. 744.

Smith (or **Smyth**), **William** (1), an English prelate, was a native of Lancashire, and born about the middle of the 15th century. He took his LL.B. degree at Oxford before 1492, when he was presented to the rectory of Cheshunt, Hertfordshire, by the countess of Richmond. Previous to this (Sept. 20, 1485) he was appointed clerk of the hanaper, and a few years after was promoted to the deanery of St. Stephen's, Westminster. In 1493 he was consecrated bishop of Lichfield and Coventry. He was shortly afterwards made president of the prince's council within the marches of Wales. There was a renewal of this commission in the seventeenth year of Henry VII, of which Smith was again lord-president. In 1495 he rebuilt the hospital of St. John, Lichfield, and gave a new body of statutes for the use of the society. Bishop Smith was translated to the see of Lincoln in November, 1495. In 1500 he was elected chancellor of Oxford, and in 1507–8 he concerted the plan of Brasenose College, along with his friend Sir Richard Sutton, and lived to see it completed. He died at Buckden, Jan. 2, 1513 (1514), and was interred in Lincoln Cathedral. See Churton, *Lives of the Founders:* Chalmers, *Hist. of Oxford;* Hook, *Eccles. Biog.;* Chalmers, *Biog. Dict.* s. v.

Smith, William (2), a learned English divine, was born in Worcester in 1711, and educated at the grammar-school of that city, and afterwards at New College, Oxford, from which he graduated in 1732. In 1735 he was presented by James, earl of Derby, to the rectory of Trinity Church, Chester, and by his son to the deanery of Chester in 1758. He held the mastership of Brentwood School, Essex, for one year, 1748; and in 1758 was nominated one of the ministers of St. George's Church, Liverpool, which he resigned in 1767. With his deanery he held the parish churches of Handley and Trinity, but in 1780 resigned the last for the rectory of West Kirkby. He died Jan. 12, 1787. He is known in the literary world chiefly by his valuable translation of *Longinus on the Sublime* (1738, 8vo):—*Thucydides* (1753, 2 vols. 4to; reprinted in 1781, 8vo):—*Xenophon's History of the Affairs of Greece* (1770, 4to):—*Nine Sermons on the Beatitudes* (1782, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* s. v.; *Gentleman's Magazine*, vol. lxi; Chalmers, *Biog. Dict.* s. v.

Smith, William (3), D.D., an Episcopalian clergyman, was born in Aberdeen, Scotland, in 1727, and was graduated at the college in his native city in 1747. For three years he taught a parochial school, and in 1750 came to the United States. He acted as private tutor in the family of Gov. Martin, on Long Island, for two years, when he was invited to take charge of the Seminary in Philadelphia, which has since become the University of Pennsylvania. He accepted, went to England for holy orders, and being ordained in December, 1753, returned, and in the May following took charge of the institution. In 1759 he returned to England and received his degree of D.D. from the University of Oxford, and about the same time from Aberdeen College. A few years after the same degree was conferred upon him by Trinity College, Dublin. In 1766 the mission in Oxford being vacant, Dr. Smith undertook to supply it twice in three weeks, and was placed by his own request on the list of the society's missionaries the next year. Dr. Smith held a somewhat indecisive attitude in the contest that resulted in the nation's independence. The charter of the College of Philadelphia being taken away in November, 1779, Dr. Smith became rector of Chester Parish, Md., and established a classical seminary, which in June, 1782, was chartered as Washington College, of which he became president. He was president of the convention which organized the Protestant Episcopal Church, and in June following was elected bishop of Maryland; but finding strong opposition to an episcopate in that state, and others elsewhere opposed to his consecration, he gave up the matter altogether. In 1783 he took charge also of St. Paul's Parish, Kent Co., which he held for two years. He was on the committee appointed in 1785 to revise the Prayer-book. In 1789, the charter of the College of Philadelphia having been restored, he again became its president. He died at Philadelphia, May 14, 1803. "Dr. Smith was a learned scholar, an eloquent and greatly popular preacher, and distinguished as a teacher of the liberal sciences, and an astronomer." He was the author of many occasional sermons, addresses, letters, pamphlets, etc., of which a selection was published, with a preface by bishop White, under the title of *The Works of William Smith, D.D.* (Phila. 1803, 2 vols. 8vo). For a complete list of these works, see Sprague, *Annals of the Amer. Pulpit*, v, 161; also Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Duyckinck, *Cyclop. of Amer. Lit.* i, 388; Rich, *Bibl. Amer. Nova*, i, 111, 129, 225, 245, 379.

Smith, William (4), D.D., an Episcopal clergyman, was born in Scotland about 1754, and came, an ordained minister, to the United States in 1785. Shortly after he was settled in Stepney Parish, Md., and after remaining there two years became rector of St. Paul's Church, Narraganset, R. I. He left Jan. 28, 1790, to assume the rectorship of Trinity Church, Newport, R. I. He was instrumental in organizing the Church in Rhode Island. He left Newport April 12, 1797, to take charge of St. Paul's Church, Norwalk, Conn., where he remained until 1800, when he removed to New York, where he opened a grammar-school. In 1802 he became principal of the Episcopal Academy at Cheshire, N. Y., which he left in 1806, and returned to New York, where he died, April 6, 1821. He was author of *The Reasonableness of Setting Forth the Praises of God* (N. Y. 1814, 12mo):—*Essays on the Christian Ministry:—Chants for Public Worship:—Office of Institution of Ministers*, in the American Prayer-book:—also occasional sermons and articles in periodicals. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Sprague, *Annals of the Amer. Pulpit*, v, 345.

Smith, William (5), D.D., a Presbyterian minister, was born in Harrisburg, Pa., July 17, 1793. He entered Jefferson College, and after his graduation was appointed to a tutorship in the same. In 1821 he was inducted into the professorship of ancient languages. He held this position with marked ability for a quarter of a century, when, on the division of the chair and the appointment of a professor of the Latin language, he was made vice-president of the college and professor of the Greek language and literature. Such he continued at the union of the Canonsburg and Jefferson colleges in 1865. Dr. Smith was a profound linguist, and an able teacher of the languages. Preferring retirement after so long a service, he resigned, and was made emeritus professor, the college being unwilling to part with a man of such eminent attainments. He died at Canonsburg, July 17, 1878. (W. P. S.)

Smith, William (6), a minister of the Methodist Episcopal Church, was admitted on trial in the Philadelphia Conference in 1802, was ordained deacon in 1804, and elder in 1806. He located in 1819, but in 1825 his name appears on the *Minutes* as supernumerary, which relation he held until 1832, when he became superannuated, and so continued until his death at Long Branch, N. J., April 8, 1854. See *Minutes of Annual Conferences*, 1854, p. 352.

Smith, William (7), a Methodist Episcopal minister, was born in Niagara, Upper Canada, March 26, 1802, was converted when about twenty years of age, joined the Methodist Episcopal Church in Canada, and

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prepared himself for the ministry in Cazenovia (N.Y.) Seminary. He was admitted to the Canada Conference in 1827, which he served with fidelity and acceptance during a period of eight years, filling such responsible stations as Brockville, Kingston, and Toronto. In 1835 he removed to New England, and in 1836 was received into the New England Conference, and preached successively at Williamsburg, Westfield, Charlestown, Lynn, Wood End, and Church Street, Boston, where he died, March 30, 1843. He was a good man, and benevolence, faithfulness, and conscientiousness were among the traits of his character. In doing the work of a pastor he shone pre-eminently bright. See *Minutes of Annual Conferences*, iii, 450.

Smith, William (8), a minister of the Methodist Episcopal Church, was born in Kenilworth, England, Feb. 26, 1826, was converted at the age of eleven, and was licensed to preach when but sixteen. He came to the United States in 1857, and was received on trial by the Upper Iowa Conference in 1858. In 1871 he was appointed presiding elder, but was prevented from completing his term of four years' service by death, May 20, 1875. See *Minutes of Annual Conferences*, 1875, p. 128.

Smith, William (9), a minister of the Methodist Episcopal Church, was converted and united with the Mount Pleasant (Pa.) Church, Radnor Circuit. In 1856 he was licensed to preach, and received on trial in the Philadelphia Conference. In 1864 his health declined, and he was superannuated. He died June 7, 1864, aged thirty-one. See *Minutes of Ann. Conf.* 1865, p. 35.

Smith, William Andrew, a minister of the Methodist Episcopal Church, South, was born in Fredericksburg, Va., Nov. 29, 1802. He received a good English education in Petersburg, united with the Church at the age of seventeen, and was admitted into the Virginia Conference in February, 1825. In 1833 he became agent for the Randolph Macon College, and afterwards continued to fill the chief stations in his conference until 1846, when he accepted the presidency of the college. This office he held for twenty years, and acted also as professor of rhetoric, logic, and mental and moral philosophy. In 1866 he resigned the presidency, and was transferred to the St. Louis Conference. He was elected president of Central College, Mo., in 1868. In October of the same year he became the subject of a disease that eventually caused his death, March 1, 1870. Mr. Smith was one of the leading minds of the Methodist Episcopal Church, South. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 479.

Smith, William R., a Presbyterian minister, and son of Robert Smith, D.D., was born in Pequea, Pa., May 10, 1752. He graduated at Princeton, N. J., in 1773, was licensed to preach by the Presbytery of Newcastle, Del., in 1776, and was settled as pastor of the Second Church in Wilmington about 1786. He resigned his charge in 1796, and became pastor of the Reformed Dutch churches of Harlingen and Shannock, N. J., in which relation he died, about the year 1815. The Rev. Dr. Thomas Dewitt writes, "I remember him while I was studying theology at New Brunswick, 1810–12. He was plain in his manners, a judicious and instructive preacher, without much power of elocution; a faithful pastor, and amiable and exemplary in his spirit and deportment." See Sprague, *Annals of the Amer. Pulpit*, iii, 173.

Smith, Worthington, D.D., a Congregational minister, was born in Hadley, Mass., 1795. He graduated at Williams College in 1816, studied theology at Andover, and was licensed to preach in 1819. He was minister at St. Albans, Vt., 1823–49, and was president of the University of Vermont from 1849 until his death at St. Albans, Feb. 13, 1856. He published separate *Sermons* (1846, 1848, 1849):—and a volume of *Sermons*, with a *Memoir of his Life* by Rev. Joseph Torrey (Andover, 1861, 12mo).

Smithers, William Collier, D.D., an English clergyman, was born in 1796, and was educated at Queen's College, Oxford. He served the cure of St. Alphage, Greenwich, for eighteen years, that of Charlton for five years; and was also principal of a school. He died at Maize Hill, Greenwich, Feb. 19, 1861. His works were principally educational, as, *The Classical Student's Manual:—On the Particles, the Middle Verb*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Smoke (usually עָשָׁן, *ashân*, *καπνός*; but in Gen. xix, 28; Psa. cxix, 83, the stronger word קִיטוֹר, *kitôr*, is used, like *τύφομαι*, Matt. xii, 20). On the expression "pillars of smoke" (Joel ii, 30, 31; Acts ii, 19, 20) Thomson remarks (*Land and Book*, ii, 311) that they "are probably those columns of sand and dust raised high in the air by local whirlwinds, which often accompany the sirocco. On the great desert of the Haurân I have seen a score of them moving with great rapidity over the plain." See Whirlwind.

Smotherman, Jesse S., a minister of the Methodist Episcopal Church, South, was admitted into the Memphis Conference in 1854. He labored in the regular work of the ministry (with the exception of one year's service in the army during the rebellion) until his death, in 1863. See *Minutes of Annual Conferences of the M. E. Church, South*, 1863, p. 435.

Smyrna, in Grecian mythology, was (1) the mother of Adonis, commonly called *Myrrha*; (2) one of the Amazons from whom the town in Asia Minor derived its name.

Smyr'na (Σμύρνα, *myrrh*), a city which derived its Biblical importance from its prominent mention as the seat of one of the Apocalyptic churches of Asia Minor (Rev. ii, 8–11). (In the following account we freely use the matter in the Classical and Biblical dictionaries on the subject.)

I. *History.*—This celebrated commercial city of Ionia (Ptol. v, 2) is situated near the bottom of that gulf of the Ægean Sea which receives its name from it (Mela, i, 17, 3), at the mouth of the small river Meles, and 320 stadia north of Ephesus (Strabo, xv, 632). It is in N. lat. 38° 26′, E. long. 27° 7′. Smyrna is said to have been a very ancient town founded by an Amazon of the name of Smyrna, who had previously conquered Ephesus. In consequence of this, Smyrna was regarded as a colony of Ephesus. The Ephesian colonists are said afterwards to have been expelled by Æolians, who then occupied the place, until, aided by the Colophonians, the Ephesian colonists were enabled to re-establish themselves at Smyrna (ibid. xiv, 633; Steph. B. s. v.; Pliny, v, 31). Herodotus, on the other hand (i, 150), states that Smyrna originally belonged to the Æolians, who admitted into their city some Colophonian exiles; and that these Colophonians afterwards, during a festival which was celebrated outside the town, made themselves masters of the place. From that time Smyrna ceased to be an Æolian city, and was received into the Ionian confederacy (comp. Paus. vii, 5, 1). So far, then, as we are guided by authentic history, Smyrna belonged to the Æolian confederacy until the year B.C. 688, when, by an act of treachery on the part of the Colophonians, it fell into the hands of the Ionians and became the thirteenth city in the Ionian League (Herod. *loc. cit.*; Paus. *loc. cit.*). The city was attacked by the Lydian king Gyges, but successfully resisted the aggressor (Herod. i, 14; Paus. ix, 29, 2). Alyattes, however, about B.C. 627, was more successful; he took and destroyed the city, and henceforth, for a period of 400 years, it was deserted and in ruins (Herod. i, 16; Strabo, xiv, 646), though some inhabitants lingered in the place, living *κωμηδόν*, as is stated by Strabo, and as we must infer from the fact that Scylax (p. 37) speaks of Smyrna as still existing. Alexander the Great is said to have formed the design of rebuilding the city (Paus. vii, 5, 1) soon after the battle of the Granicus, in consequence of a dream when he had lain down to sleep after the fatigue of hunting. A temple in which two goddesses were worshipped under the name of Nemeses stood on the hill, on the sides of which

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the new town was built under the auspices of Antigonus and Lysimachus, who carried out the design of the conqueror after his death. The new city was not built on the site of the ancient one, but at a distance of twenty stadia to the south of it, on the southern coast of the bay, and partly on the side of a hill which Pliny calls Mastusia, but principally in the plain at the foot of it extending to the sea. After its extension and embellishment by Lysimachus, new Smyrna became one of the most magnificent cities, and certainly the finest in all Asia Minor. The streets were handsome, well paved, and drawn at right angles, and the city contained several squares, porticos, a public library, and numerous temples and other public buildings; but one great drawback was that it had no drains (Strabo, *loc. cit.*; *Marm. Oxon.* No. 5). It also possessed an excellent harbor which could be closed, and continued to be one of the wealthiest and most flourishing commercial cities of Asia. It afterwards became the seat of a *conventus juridicus* which embraced the greater part of Æolis as far as Magnesia, at the foot of Mount Sipylus (Cic. *Pro Flacc.* p. 30; Pliny, v, 31). During the war between the Romans and Mithridates, Smyrna remained faithful to the former, for which it was rewarded with various grants and privileges (Liv. xxxv, 42; xxxvii, 16, 54; xxxviii, 39). But it afterwards suffered much when Trebonius, one of Cæsar's murderers, was besieged there by Dolabella, who in the end took the city, and put Trebonius to death (Strabo, *loc. cit.*; Cic. *Phil.* xi, 2; Liv. *Epit.* 119; Dion Cass. xlvii, 29). In the reign of Tiberius, Smyrna had conferred upon it the equivocal honor of being allowed, in preference to several other Asiatic cities, to erect a temple to the emperor (Tac. *Ann.* iii, 63; iv, 56). During the years 178 and 180 Smyrna suffered much from earthquakes, but the emperor M. Aurelius did much to alleviate its sufferings (Dion Cass. lxxi, 32). It is well known that Smyrna was one of the places claiming to be the birthplace of Homer, and the Smyrnæans themselves were so strongly convinced of their right to claim this honor that they erected a temple to the great bard, or a Ὁμήρειον, a splendid edifice containing a statue of Homer (Strabo, *loc. cit.*, Cic. *Pro Arch.* 8): they even showed a cave in the neighborhood of their city, on the little river Meles, where the poet was said to have composed his works. Smyrna was at all times not only a great commercial place, but its schools of rhetoric and philosophy also were in great repute. The Christian Church also flourished through the zeal and care of its first bishop, Polycarp, who is said to have been put to death in the stadium of Smyrna in A.D. 166 (Iren. iii, 176). Under the Byzantine emperors the city experienced great vicissitudes. Having been occupied by Tzachas, a Turkish chief, about the close of the 11th century, it was nearly destroyed by a Greek fleet, commanded by John Ducas. It was restored, however, by the emperor Comnenus, but again subjected to severe sufferings during the siege of Tamerlane. Not long after, it fell into the hands of the Turks, who have retained possession of it ever since.

II. *Characteristics.*—Smyrna contained a temple of the Olympian Zeus, with whose cult that of the Roman emperors was associated. Olympian games were celebrated here, and excited great interest. On one of these occasions (in the year 68), a Rhodian youth of the name of Artemidorus obtained greater distinctions than any on record, under peculiar circumstances which Pausanias relates. He was a pancratiast, and not long before had been beaten at Elis from deficiency in growth. But when the Smyrnæan Olympia next came round, his bodily strength had so developed that he was victor in three trials on the same day—the first against his former competitors at the Peloponnesian Olympia, the second with the youths, and the third with the men; the last contest having been provoked by a taunt (Paus. v, 14, 4). The extreme interest excited by the games at Smyrna may perhaps account for the remarkable ferocity exhibited by the population against the aged bishop Polycarp. It was exactly on such occasions that what the pagans regarded as the unpatriotic and anti-social spirit of the early Christians became most apparent; and it was to the violent demands of the people assembled in the stadium that the Roman proconsul yielded up the martyr. The letter of the Smyrnæans, in which the account of his martyrdom is contained, represents the Jews as taking part with the Gentiles in accusing him as an enemy to the state religion—conduct which would be inconceivable in a sincere Jew, but which was quite natural in those which the sacred writer characterizes as "a synagogue of Satan" (Rev. ii, 9).

In the vicinity of Smyrna was a Macedonian colony settled in the country under the name of Hyrcani. The last are probably the descendants of a military body in the service of Seleucus, to whom lands were given soon after the building of new Smyrna, and who, together with the Magnesians, seem to have had the Smyrnæan citizenship then bestowed upon them. The decree containing the particulars of this arrangement is among the marbles in the University of Oxford. The Romans continued the system which they found existing when the country passed over into their hands.

Not only was the soil in the neighborhood eminently productive, so that the vines were even said to have two crops of grapes, but its position was such as to render it the natural outlet for the produce of the whole valley of the Hermus. The Pramnean wine (which Nestor, in the *Iliad*, and Circe, in the *Odyssey*, are represented as mixing with honey, cheese, and meal, to make a kind of salad-dressing) grew even down to the time of Pliny in the immediate neighborhood of the temple of the Mother of the Gods at Smyrna, and doubtless played its part in the orgiastic rites both of that deity and of Dionysus, each of whom in the times of imperial Rome possessed a guild of worshippers frequently mentioned in the inscriptions as the ἱερὰ σύνοδος μυστῶν μητρὸς Σιπυληνῆς and the ἱερὰ σύνοδος μυστῶν καὶ τεχνίτων Διονύσου. One of the most remarkable of the *chefs-d'œuvre* of Myron which stood at Smyrna, representing an old woman intoxicated, illustrates the prevalent habits of the population.

The inhabitants of new Smyrna appear to have possessed the talent of successfully divining the course of events in the troublous times through which it was their destiny to pass, and of habitually securing for themselves the favor of the victor for the time being. Their adulation of Seleucus and his son Antiochus was excessive. The title ὁ θεὸς καὶ σωτήρ is given to the

Coins of Smyrna (with the head of Cybele).

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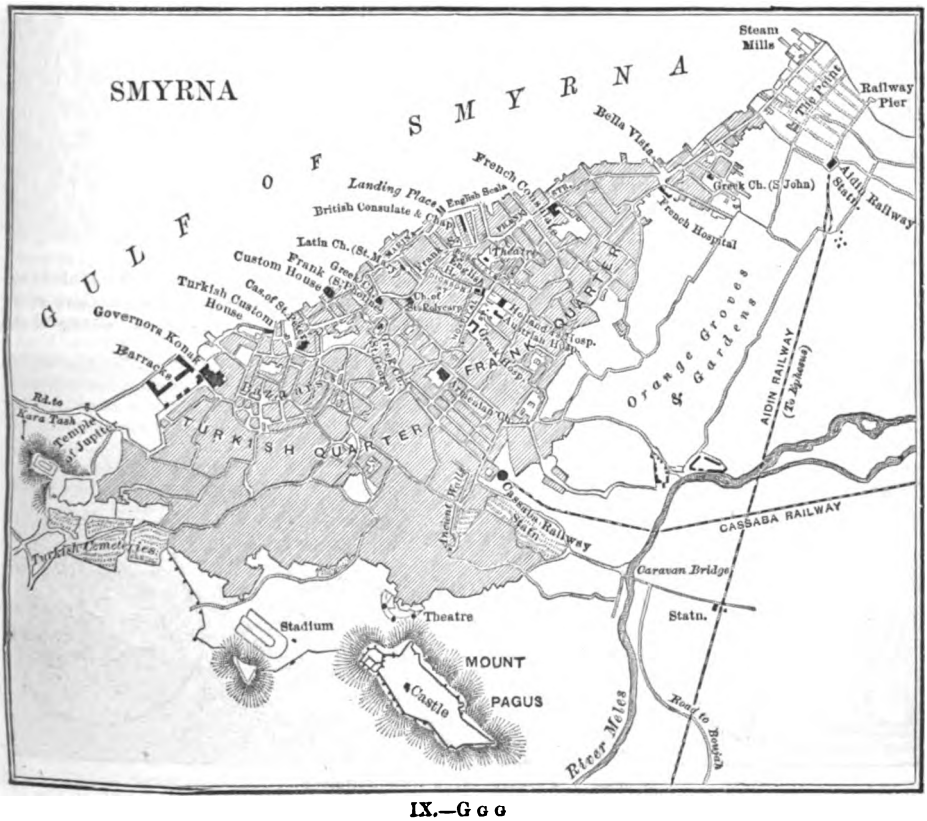
latter in an extant inscription; and a temple dedicated to his mother, Stratonice, under the title of *Ἀφροδίτη Στρατονικίς*, was not only constituted a sanctuary itself, but the same right was extended in virtue of it to the whole city. Yet when the tide turned, a temple was erected to the city of Rome as a divinity, in time to save the credit of the Smyrnæans as zealous friends of the Roman people. Indeed, though history is silent as to the particulars, the existence of a coin of Smyrna with the head of Mithridates upon it indicates that this energetic prince also, for a time at least, must have included Smyrna within the circle of his dependencies. However, during the reign of Tiberius, the reputation of the Smyrnæans for an ardent loyalty was so unsullied that on this account alone they obtained permission to erect a temple, in behalf of all the Asiatic cities, to the emperor and senate, the question having been for some time doubtful as to whether their city or Sardis (q. v.)—the two selected out of a crowd of competitors—should receive this distinction. The honor which had been obtained with such difficulty was requited with a proportionate adulation. Nero appears in the inscriptions as *σωτὴρ τοῦ σύμπαντος ἀνθρωπείου γένους*.

It seems not impossible that just as Paul's illustrations in the Epistle to the Corinthians are derived from the Isthmian games, so the message to the Church in Smyrna contains allusions to the ritual of the pagan mysteries which prevailed in that city. The story of the violent death and reviviscence of Dionysus entered into these to such an extent that Origen, in his argument against Celsus, does not scruple to quote it as generally accepted by the Greeks, although by them interpreted metaphysically (iv, 171, ed. Spence). In this view, the words *ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν* (Rev. ii, 8) would come with peculiar force to ears perhaps accustomed to hear them in a very different application. The same may be said of *δώσω σοι τὸν στέφανον τῆς ζωῆς*, it having been a usual practice at Smyrna to present a crown to the priest who superintended the religious ceremonial, at the end of his year of office. Several persons of both sexes have the title of *στεφανηφόροι* in the inscriptions; and the context shows that they possessed great social consideration. These allusions derive additional force from the superstitious regard in which the Smyrnæans held chance phrases (*κληδόνες*) as a material for augury. They had a *κληδόνων ἱερόν* just above the city outside the walls, in which this mode of divination was the ordinary one (Pausan. ix, 11, 7).

III. *Present Condition.*—From the convenience of its situation, Smyrna has still maintained its rank as a great city and the central emporium of the Levantine trade; and seeing the terrible decay which has fallen upon the numerous great and beautiful cities of Asia Minor, its relative rank among the existing cities of that region is probably greater than that which it anciently bore. The Turks call it *Izmir*. It is a better-built town than Constantinople, and in proportion to its size there are few places in the Turkish dominions which have so large a population. It is computed at from 180,000 to 200,000, according to the season of the year; and the Franks compose a far greater proportion than in any other town of Turkey; and they are generally in good circumstances. Next to the Turks the Greeks form the most numerous class of inhabitants, and they have a bishop and two churches. The unusually large proportion of Christians in the town renders it peculiarly unclean in the eyes of strict Moslems, whence it has acquired among them the name of Giaour Izmir, or Infidel Smyrna. There are in it 20,000 Greeks, 8000 Armenians, 1000 Europeans, and 9000 Jews: the rest are Moslems.

The prosperity of Smyrna is now rather on the increase than the decline; houses of painted wood are giving way in all directions to mansions of stone; and probably not many years will elapse before the modern



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town may not unworthily represent that city which the ancients delighted to call "the lovely—the crown of Ionia—the ornament of Asia." It is the seat of a pashalik, and is the centre of all important movements in Asia Minor.

Smyrna stands at the foot of a range of mountains which enclose it on three sides. The only ancient ruins are upon the mountains behind the town, and to the south. Upon the highest summit stands an old dilapidated castle, which is supposed by some to mark the previous (but not the *most* ancient) site of the city; frequent earthquakes having dictated the necessity of removing it to the plain below, and to the lower declivities of the mountains. Mr. Arundell says, "Few of the Ionian cities have furnished more relics of antiquity than Smyrna; but the convenience of transporting them, with the number of investigators, has exhausted the mine. It is therefore not at all wonderful that of the stoas and temples the very ruins have vanished; and it is now extremely difficult to determine the sites of any of the ancient buildings, with the exception of the stadium, the theatre, and the Temple of Jupiter Acræus, which was within the acropolis" (*Discoveries in Asia Minor*, ii, 407). Of the stadium here mentioned the ground-plot only remains, it being stripped of its seats and marble decorations. It is supposed to be the place where Polycarp, the disciple of John, and probably "the angel of the Church of Smyrna" (John ii, 8), to whom the Apocalyptic message was addressed, suffered martyrdom. The Christians of Smyrna hold the memory of this venerable person in high honor, and go annually in procession to his supposed tomb, which is at a short distance from the place of martyrdom.

Smyrna has a deep interest to Christians from this fact. During one of the Roman persecutions many Christians suffered the most dreadful torments here. They were put to death at the stake, or by wild beasts in the amphitheatre; and the only test applied to them was whether they would throw a few grains of incense into the fire as a sacrifice to the genius of the emperor, or whether they would refuse. A circular letter addressed to the churches in the Christian world from that of Smyrna gives a most interesting account of Polycarp's death, and Neander has admirably translated, abridged, and systematized it. The proconsul before whom Polycarp was accused did all he could to save the venerable bishop, now in his ninetieth year; and when, like Pontius Pilate before him, he found it impossible to restrain the popular fury, he refused to allow any wild beasts to be let loose, and Polycarp, abandoned to the populace, was fastened to a stake and soon surrounded with flames. An old tradition states that the flames formed an arch above the head of the martyr, and left him uninjured; seeing this, a Roman soldier pierced him to the heart with a spear, and the fire then did its office, and consumed the lifeless body. It is, however, as Neander observes, more rational to believe that Polycarp died as Ridley and Latimer have done in more modern times. It is by no means improbable that Polycarp was confined in some one of the arched vaults within the acropolis, which remain to this day. An ancient mosque is also standing, which is said to have been the Church of St. John; but tradition is not much to be depended upon for assigning the correct site to such buildings, and the edifices of Smyrna are constructed of a white and peculiarly friable marble not adapted for great permanency. The Apocalyptic message to the Church at Smyrna is one which conveys no reproach, and it has been often brought forward as a proof of the inspiration of the book in which it is found, that Smyrna has been always a flourishing city, and that there has been, ever since the days of the apostle, a numerous congregation of Christians among her inhabitants. This, however, has not been, strictly speaking, the case, and it is easy to carry such a mode of proving the truth of Scripture too far; but it is satisfactory to know that true religion is greatly on the increase in this important city, and that the labors of Protestant missionaries have been abundantly successful.

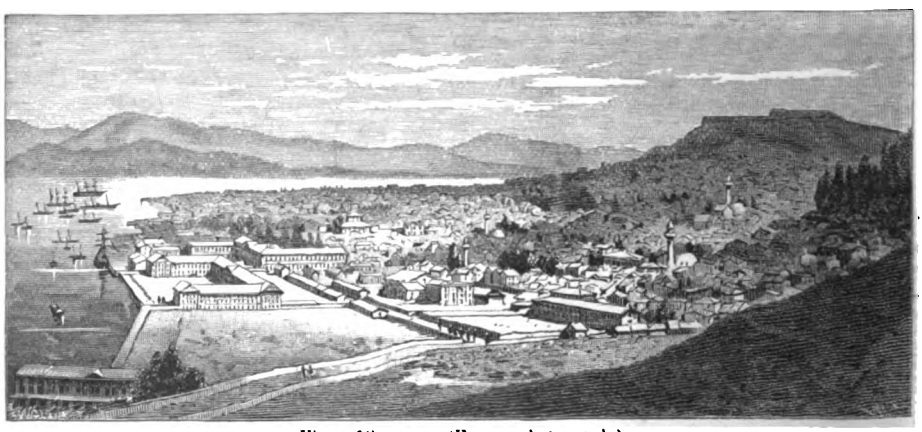
IV. *Authorities.*—1. *Ancient.*—Strabo, xiv, 183 sq.; Herodotus, i, 16; Tacitus, *Annal.* iii, 63; iv, 56; Pliny, *H. N.* v, 29; Bockh, *Inscript. Græc.* "Smyrnæan Inscriptions," especially Nos. 3163–3176; Pausanias, *loc. cit.*, and iv, 21, 5; Macrobius, *Saturnalia*, i, 18.

2. *Modern.*—Rosenmüller, *Alterthumsk.* i, 2, 224 sq.; Turner, *Travels*, iii, 138–141, 285–291; Arundell, *ut sup.*; Richter, p. 495; Schubert, i, 272–283; *Narrative of Scottish Mission*, p. 328–336; *Eöthen*, ch. v; M'Farlane, *Progress of the Turkish Empire;* Prokesch, in the *Wiener Jahrb. d. Literatur*, 1834; Wrangel, *Skizzen aus d. Osten* (Dantz. 1839); Murray, *Handbook for Turkey in Asia*, p. 262 sq. See Asia Minor.

Smyth, Thomas, D.D., a Presbyterian minister, was born in Belfast, Ireland, July 14, 1808. He was educated at Belfast and at London, and came to the United States in 1830. He was graduated at Princeton Theological Seminary, N. J., after which he was pastor of the Second Presbyterian Church at Charleston, S. C., from 1832 until his death, Aug. 20, 1873. He was the author of numerous works, chiefly in illustration and defence of the Presbyterian form of Church government; also of *The Unity of the Human Race Proved to be the Doctrine of Scripture, Reason, and Science* (1850), and *The True Origin and Source of the Mecklenburg Declaration of Independence.* (W. P. S.)

Smyth, William. See Smith, William (1).

Smytonite Controversy was a dispute which arose in the Secession Kirk about the middle of the



View of Smyrna. (From a photograph.)

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18th century respecting the elevation of the elements in celebrating the Lord's supper. One of the ministers of that body, Mr. Smyton, of Kilmaurs, considered such elevation an essential part of the ordinance, but the synod determined that it should be left an open question.—Blunt, *Dict. of Sects*, s. v.

Snail is the representative in the A. V. of two Hebrew words, which are certainly the names of very different animals.

1. *Chómet* (חֹמֶט; Sept. *σαύρα*; Vulg. *lacerta*) occurs only as the name of some unclean animal in Lev. xi, 30. The Sept. and Vulg. understand some kind of *lizard* by the term; the Arabic versions of Erpenius and Saadias give the *chameleon* as the animal intended. The Veneto-Greek and the rabbins, with whom agrees the A. V., render the Heb. term by "snail." Bochart (*Hieroz.* ii, 500) has endeavored to show that a species of small sand-lizard, called *chulaca* by the Arabs, is denoted; but his argument rests entirely upon some supposed etymological foundation. The word *chómet* in Chaldee is said to signify "to bow down," and therefore "suggests the *Lacerta stellio*, which is noted for bowing its head, insomuch that the followers of Mohammed kill it, because they say it mimics them in the mode of repeating their prayers. It is about a foot in length, and of an olive color shaded with black" (Kitto, *Pict. Bib.* ad loc.). The lizard referred to appears to be the skink (*Scincus officinalis*), which is very abundant throughout Northern Africa, Arabia, and Syria. MM. Duméril and Bibron, in their elaborate work on reptiles, give us the following information of the species: "M. Lefebvre, who collected several of these animals during his excursion to the oasis of Barhriah, has communicated to us several observations on the habits of this species which we cannot omit. According to this zealous entomologist, the skink is found on hillocks of fine light sand, which the south wind accumulates at the bottom of hedges that border on cultivated grounds, and around the roots of tamarisk-trees, which grow on the confines of the desert. It may be there seen basking in the rays of the sun, when the heat is intense, and, from time to time, giving chase to beetles and other insects which happen to pass near it. It runs with considerable rapidity, and when alarmed it buries itself in the sand with singular quickness, burrowing in a few moments a gallery of many feet in depth. When caught it struggles to escape, but neither attempts to bite nor to defend itself with its claws."

Col. H. Smith, without specifying his reasons, takes the *chomet* to be the true lizard (that is, we presume, the genus *Lacerta*) as restricted in modern herpetology—"several (probably many) species existing in myriads on the rocks in sandy places and in ruins in every part of Palestine and the adjacent countries. There is one species particularly abundant and small, well known in Arabia by the name of *sarabandi*." Of these lord Lindsay says, speaking of his approach to Sinai, "hundreds of little lizards, of the color of the sand, and called by the natives *sarabandi*, were darting about."

In the present imperfect state of our acquaintance

Skink (*Scincus officinalis*).

with the reptiles of Western Asia, it is perhaps impossible to determine with satisfaction the actual species intended by some of the ancient Hebrew names. That the *chómet* was some one or other of the commoner kinds there can be little doubt, and this is all we can venture to say. Lizards of many sorts abound in these lands; they delight in a burning sun, in a dry sandy soil, in stony deserts, in ruined edifices. Moore's picture of

> "Gay lizards glitt'ring on the walls
> Of ruin'd fanes, busy and bright,
> As they were all alive with light,"

is intensely true, and highly characteristic of the sun-scorched East. All travellers are struck with this element of the scene. Major Skinner says of the Syrian desert, "The ground is teeming with lizards: the sun seems to draw them from the earth, for sometimes, when I have fixed my eye upon one spot, I have fancied that the sands were getting into life, so many of these creatures at once crept from their holes." Lord Lindsay describes the ruins at Jerash as "absolutely alive with lizards." Bruce says, "I am positive that I can say without exaggeration that the number I saw one day in the great court of the Temple of the Sun at Baalbec amounted to many thousands: the ground, the walls, the stones of the ruined buildings, were covered with them; and the various colors of which they consisted made a very extraordinary appearance glittering under the sun, in which they lay sleeping and basking."—Fairbairn. See LIZARD.

2. *Shablúl* (שַׁבְלוּל; Sept. *κηρός*: Aq. *ἔντερον*; Sym. *χόριον*; Vulg. *cera*) occurs only in Psa. lviii, 9 (8, A. V.): "As a *shablúl* which melteth let [the wicked] pass away." There are various opinions as to the meaning of this word, the most curious, perhaps, being that of Symmachus. The Sept. reads "melted wax," similarly the Vulg. The rendering of the A. V. ("snail") is supported by the authority of many of the Jewish doctors, and is probably correct. The Chaldee Paraphr. explains *shablúl* by *thiblala* (תִּבְלָלָא), i. e. "a snail or a slug," which was supposed by the Jews to consume away and die by reason of its constantly emitting slime as it crawls along. See *Schol. ad Gem. Moed Katon*, 1 fol. 6 B, as quoted by Bochart (*Hieroz.* iii, 560) and Gesenius (*Thesaur.* p. 212). Snails and slugs are not very common in countries so dry in summer as Palestine. Hence, perhaps, the fact that there is only one allusion to them in Scripture, where the figure seems to be more significant if understood of snails without shells, i. e. slugs, rather than shell-snails, though true of both. The name itself, *shablúl*, from a verb signifying "to smear" or "soil," has reference to the slime and moisture of this animal (like λείμαξ, from λείβω). Probably some species of slug (*Limax*) is intended which differs from the snails proper (*Helix*) in being unprotected by an external shell. The slugs delight in dampness, and hence dewy nights and rainy weather are the seasons of their activity. Over a dry surface they cannot crawl without pouring out that copious effusion of mucus which constitutes their shining trail; and every one must have seen some miserable slug which, roving over a stone pavement in the dewy night, has been overtaken by the morning sun. The absorbent surface rapidly becomes dry; in vain the wretched creature pours out its slimy secretion, the sun is drying up its moisture, which at every moment becomes less and less copious with the demands made upon it, and it "melts away as it goes." We possess no information respecting the *pulmoniferous mollusca* of Palestine. They do not present many attractions to general travellers, and doubtless are rarely seen. In so dry a country probably the species are few; and it is only in situations permanently humid, and during the night, that they would be likely to occur, at least in any abundance.

Snake (נָחָשׁ, A. V. "serpent"), a creature found in Palestine (Robinson saw some there six feet long [*Bibl. Res.* ii, 154]), but still more abundantly in the neigh-

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boring countries, especially Egypt (Ammian. Marcell. xxii, 15; p. 324 ed. Bip.) and Arabia (Herod. ii, 75; iii, 109; Ælian, *Anim.* ii, 38; Strabo, xvi, 759, 778; Diod. Sic. iii, 47; Agatharc. in *Phot. Cod.* 250, p. 1376; comp. Numb. xxi, 6 sq.; Isa. xxx, 6; see Prosp. Alpin. *Rer. Ægypt.* iv, 4; Burckhardt, *Trav.* ii, 814; Tischendorf, *Reise*, i. 261; Russell, *Aleppo*, ii, 120 sq.; Schubert, iii, 120; Forskäl, *Descr. Anim.* p. 13 sq.); sometimes in the deserts, frequently of poisonous species. They belonged to unclean animals according to the Mosaic classification (Lev. xi, 10, 41 sq.). The scientific investigation of the different species in the East is not sufficiently accurate to enable us to determine with any certainty the various kinds mentioned in Scripture. See SERPENT.

Snape, ANDREW, a learned English divine, was born at Hampton Court, and educated at Eton and King's College, Cambridge, where he received his degree of A.B. in 1693, of A.M. in 1697, and a fellowship. He went to London, was elected lecturer of St. Martin's-in-the-Fields, and afterwards held the rectory of St. Mary-at-Hill. He was created D.D. in 1705, and represented Cambridge in that faculty at the Jubilee at Frankfort in 1707. In this year, on the breaking-out of the Bangorian controversy, he took part against Hoadly; but the latter's interest at court prevailed, and Dr. Snape was removed from the office of chaplain to the king. He had been installed a canon of Windsor in 1713, and on Feb. 21, 1719, was elected provost of King's College. In 1723 he served as vice-chancellor of the university. He was for a short time rector of Knebworth, Hertfordshire, and afterwards (1737) of West Ildesley, Berkshire, which latter he retained until his death, Dec. 30, 1742. Dr. Snape was for several years head-master of Eton school. He was a man of great learning, of an amiable temper, and had a great zeal for the principles of the Church of England. He was the editor of dean Moss's *Sermons*:—the author of a *Letter to the Bishop of Bangor*, during the Bangorian controversy, which passed through seventeen editions in a year:—*Sermons* (1745, 8vo), by Drs. Berriman and Chapman. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Snare (usually the rendering in the A. V. of קוֹשׁ, יָקֹשׁ, or נֶקֶשׁ, all kindred roots signifying to *catch by the* foot in a spring-noose; occasionally of פַּח, etc.; βρόχος, παγίς), a gin, net, or trap, especially of the fowler (Isa. viii, 14; Amos iii, 5); also such a one as seizes and holds beasts or men by the foot (Job xviii, 9; Jer. xviii, 22). They were set in the path or hidden in the ground (Prov. vii, 23; xxii, 5; Psa. cxl, 5; cxix, 110; Jer. xviii, 22). The form of this spring or trap-net appears from the original word *pach* (Amos iii, 5; Psa. lxix, 23). It was in two parts, which, when set, were spread out upon the ground and slightly fastened with a stick (trap-stick), so that as soon as a bird or beast touched the stick, the parts flew up and enclosed the bird in the net or caught the foot of the animal (Job xviii, 9). In Psa. lxix, 23, "Let their table before them become a net," here the *shulchân* is the Oriental cloth or leather spread upon the ground like a net. The original term is figuratively put for any *cause of destruction* (Josh. xxiii, 13; Hos. v, 1; Job xxii, 10). Thus is usually rendered Psa. xi, 6, "Upon the wicked God shall rain snares, fire, and brimstone." But the Hebrew word might here be rendered coals, burning coals, and then *lightning*. Still the significations *nets, snares*, may here well be retained as an emblem of destruction to the wicked. The "snares of death" (2 Sam. xxii, 6; Psa. xviii, 5) are poetically put in apposition with the *cords* (A. V. improperly "sorrows") of Sheol. See NET.

Sneath, RICHARD, a Methodist Episcopal minister, was born in Ireland, Dec. 2, 1751. He emigrated to America in 1774, embraced religion in 1782, and entered the itinerancy in 1796. For twenty-eight years his labors were unremitting, and he ceased not until he was literally worn down in the glorious work. He died Oct. 24, 1824. He was known for his integrity, benevolence, and Christian character. See *Minutes of Annual Conferences*, i, 475; *Meth. Mag.* viii, 287; Bangs, *Hist. of the M. E. Church*, ii, 307.

Sneed, GEORGE W., a minister of the Methodist Episcopal Church, South, was born in Davidson County, Tenn., Dec. 26, 1799, and professed faith in Christ in 1822. Some years subsequently he received a license to preach, and joined the Tennessee Conference. Within its bounds he labored for many years, and became superannuated about 1848. Removing to Texas, his health failed, and he died suddenly about 1851. See *Minutes of Annual Conferences of the M. E. Church, South*, 1851, p. 337.

Snell, THOMAS, D.D., a Congregational minister, was born in Cummington, Mass., Nov. 21, 1774; graduated at Dartmouth College in 1795, and was ordained pastor at North Brookfield, Mass., in 1798, where he continued pastor until his death, May 4, 1862. Dr. Snell's influence upon the Church, town, and brethren in the ministry was much felt. He was a pioneer in temperance and slavery reform, and was much interested in missionary and educational movements. He published several sermons, conversations on baptism, etc. See *Congregational Quarterly*, 1862, p. 317–332.

Snethen, NICHOLAS, an influential minister of the Methodist Protestant Church, was born at Fresh Pond (now Glen Cove), L. I., Nov. 15, 1769. Removing to Belleville, N. J., he there experienced religion, and began to speak and pray in public. In 1794 he entered the ministry of the Methodist Episcopal Church, and preached for four years in Connecticut, Vermont, and Maine. In 1798–99 he preached in Charleston, S. C., and in 1800 was chosen as travelling companion to bishop Asbury. He was elected secretary of the General Conference of 1800, and was also a member in 1804 and 1812. He took a prominent part in favor of limiting the episcopal prerogative, a delegated General Conference (his plan for which was adopted in 1808), and was an early advocate of anti-slavery principles. He located in 1806, and removed to his farm on Longanore, Frederick Co., Md. By his marriage he became the holder of slaves, whom he emancipated as soon as the law would permit (1829). In 1809 he re-entered the itinerancy, and was stationed in Baltimore, Georgetown, and Alexandria, and while at Georgetown was elected chaplain of the House of Representatives. He located again in 1814. In 1829 he removed to Indiana, and upon the formation of the Methodist Protestant Church (q. v.) he united with it, and in connection with it continued to travel and preach till within a short time of his death. In 1834 he became one of the editors of *The Methodist Protestant*, in Baltimore. In 1836 the Methodist Protestants started a college in New York, of which Mr. Snethen took charge. The enterprise did not succeed, and in 1837 he returned to the West and took charge of a Manual Labor Ministerial College at Lawrenceburg, Ind., but that institution also failed. Much of his subsequent labor was performed in Cincinnati. He died May 30, 1845. Mr. Snethen was a clear and forcible writer and an eloquent minister. He became a contributor to *The Wesleyan Repository* in 1821, and afterwards to its successor, *The Mutual Rights*. In 1800 he wrote a *Reply to O'Kelly's Apology*, and in 1801 his *Answer to O'Kelly's Rejoinder*:—*Funeral Oration on Bishop Asbury* (1816):—*Lectures on Preaching* (1822):—*Essays on Lay Representation* (1835):—*Lectures on Biblical Subjects* (1836):—*Sermons* (1846), edited by W. G. Snethen.

Snio (*snow*), in Norse mythology, was one of the Fornjot nature-gods, whose father was Froste (*cold, frost*), grandfather Kare (*air*), and great-grandfather Fornjoter, the oldest of gods. He was also named *Snær*.

Snoddy, ROBERT H., a Presbyterian minister, was born in Jefferson County, Tenn., in 1800. After the usual training in academical schools, he graduated at

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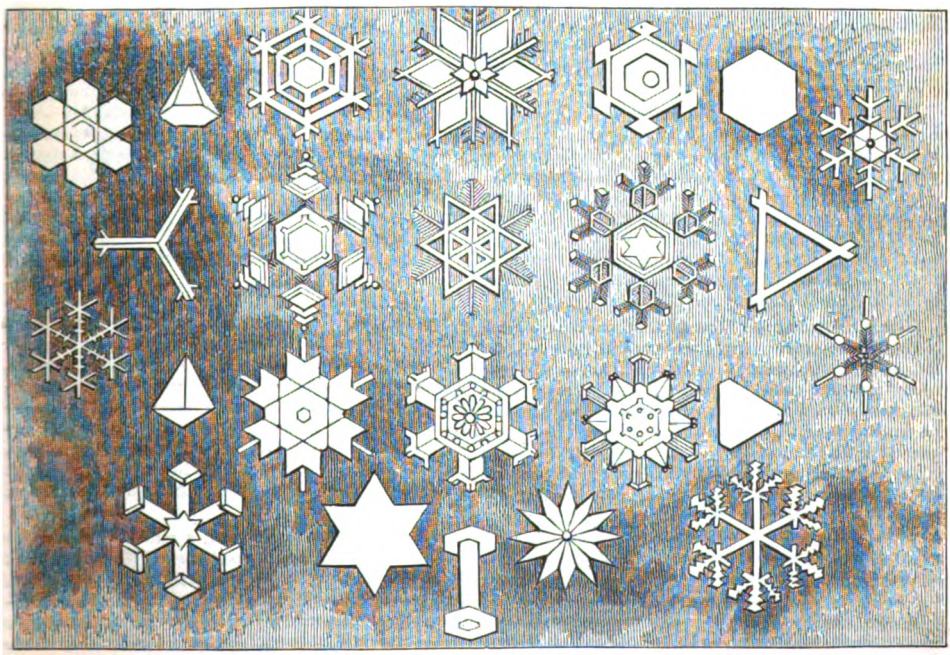
the college at Maryville, Tenn., and also at the Southwestern Theological Seminary at Maryville; was licensed by Union Presbytery in 1831; was ordained in 1833, and preached for Lebanon and Eusebia churches; took charge of New Prospect Church in 1836. Having organized Spring Place Church, he added that to his other places of preaching till 1853. He took charge of Ebenezer Church in 1855, where he labored until his death, June 22, 1859. Mr. Snoddy was a faithful and devoted minister of the Gospel. See Wilson, *Presb. Hist. Almanac*, 1861, p. 192.

Snotr, in Norse mythology, was the goddess of virtue and modesty, and the protectress of virtuous men.

Snow (שֶׁלֶג, *shéleg*, so called probably from its *glistening;* Sept. and New Test. χιών; but ὄρσος in Prov. xxvi; Vulg. *nix*). The historical books of the Bible contain only two notices of snow actually falling (2 Sam. xxiii, 20; 1 Macc. xiii, 22), but the allusions in the poetical books are so numerous that there can be no doubt as to its being an ordinary occurrence in the winter months. Thus, for instance, the snow-storm is mentioned among the ordinary operations of nature which are illustrative of the Creator's power (Psa. cxlvii, 16; cxlviii, 8). We have, again, notice of the beneficial effect of snow on the soil (Isa. lv, 10). Its color is adduced as an image of brilliancy (Dan. vii, 9; Matt. xxviii, 3; Rev. i, 14), of purity (Isa. i, 18; Lam. iv, 7, in reference to the white robes of the princes), and of the blanching effects of leprosy (Exod. iv, 6; Numb. xii, 10; 2 Kings v, 27). In the book of Job we have references to the supposed cleansing effects of snow-water (ix, 30), to the rapid melting of snow under the sun's rays (xxiv, 19), and the consequent flooding of the brooks (vi, 16). The thick falling of the flakes forms the point of comparison in the obscure passage in Psa. lxviii, 14. The snow lies deep in the ravines of the highest ridge of Lebanon until the summer is far advanced, and indeed never wholly disappears (Robinson, iii, 531); the summit of Hermon also perpetually glistens with frozen snow (ibid. ii, 437). From these sources probably the Jews obtained their supplies for the purpose of cooling their beverages in summer (Prov. xxv, 13), as is still done (Hackett, *Illust. of Script.* p. 53). This allusion removes the apparent contradiction of this passage in Prov. xxvi, 1. As snow — that is, a fall of snow — in summer is unnatural and ill-timed, so honor is not seemly for a fool; but it is quite out of character, out of season. The "snow of Lebanon" is also used as an expression for the refreshing coolness of spring water, probably in reference to the stream of Siloam (Jer. xviii, 14). Lastly, in Prov. xxxi, 21, snow appears to be used as a synonym for winter or cold weather. The liability to snow must of course vary considerably in a country of such varying altitude as Palestine. Josephus notes it as a peculiarity of the low plain of Jericho that it was warm there even when snow was prevalent in the rest of the country (*War*, iv, 8, 3). At Jerusalem snow often falls to the depth of a foot or more in January and February, but it seldom lies long (Robinson, i, 429). At Nazareth it falls more frequently and deeply, and it has been observed to fall even in the maritime plain at Joppa and about Carmel (Kitto, *Phys. Hist.* p. 210). A comparison of the notices of snow contained in Scripture and in the works of modern travellers would, however, lead to the conclusion that more fell in ancient times than at the present day. At Damascus snow falls to the depth of nearly a foot, and lies at all events for a few days (Wortabet, *Syria*, i, 215, 236). At Aleppo it falls, but never lies for more than a day (Russell, i, 69).—Smith.

Scientifically, snow is nothing more than the frozen visible vapor of which the clouds are formed. A quantity of very minute crystals of ice having been formed, they are enlarged by the condensation and freezing of vapor, and, merging together, constitute flakes, which increase in size during their descent. In equatorial regions snow is unknown at the ocean level, and in all latitudes less than thirty-five degrees it is rare; but it is found in all latitudes in the higher regions of the atmosphere. It would scarcely be supposed that the broad flakes of snow which every blast of wind blows hither and thither as it lists are perfectly formed collections of crystals, delicate in their structure, and regular in their measurement. Flakes of snow are best observed when placed upon objects of a dark color, cooled below the freezing-point, a method first described by Kepler, who expressed the highest admiration of their structure. The minute crystals exhibit an endless di-



Crystals of Snow, magnified.

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versity of regular and beautiful forms. Scoresby described ninety-six varieties of combination; and they probably amount to several hundreds. Snow-flakes are understood to belong to the hexagonal system of crystals. Kemtz remarks that flakes which fall at the same time have generally the same form; but if there is an interval between two consecutive falls of snow, the forms of the second are observed to differ from those of the first, although always alike among themselves. The temperature and density of the atmosphere have doubtless an influence upon their structures. Some have thought that the expression "*treasures* of the snow" in Job xxxviii, 22 has reference to these variegated forms (Kitto, *Pict. Bible*, ad loc.).

The substance which has received the name of *red* or *crimson-colored snow* is common in all alpine districts; yet no one ever pretends to have seen this kind of snow fall. This substance has been observed by Ross, Parry, and others in the Arctic regions; and even green snow was observed about an inch beneath the white by the French Expedition at Spitzbergen. Prof. M. Ch. Martius and his companions in the French Expedition concluded generally that the red and green granules of colored snow are one and the same microscopic plant in different stages of development; that red is the color of the primitive state, which afterwards becomes green under the influence of light and air. This very minute red or crimson-colored plant, sometimes called the *Palmetto nivalis*, finds nourishment on the surface of the snow within the limits of perpetual congelation; it is also found covering long patches of snow in the Alps and Pyrenees. See Schlichter, *De Nive ejusque Usu Antiquo* (Hal. 1738). See FROST; ICE.

Snow, Jonathan M., a minister of the Methodist Episcopal Church, was born in Montpelier, Vt., Oct. 30, 1809. He embraced religion and joined the Church when seventeen, and in 1838 was admitted into the Illinois Conference. In 1852 he located, but in 1859 he was admitted into the Wisconsin Conference and granted a superannuated relation, which continued until his death, in Chicago, April 30, 1862. See *Minutes of Annual Conferences*, 1862, p. 218.

Snow, William, a minister of the Methodist Episcopal Church, was born in Providence, N. J., July 14, 1783. He joined the New York Conference in 1807; located in 1818; in 1831 re-entered the itinerancy; but in 1835 became superannuated, and remained such until his death, in Genesee, N. Y., July 6, 1871. See *Minutes of Annual Conferences*, 1871, p. 157.

Snow, William T., a minister of the Methodist Episcopal Church, was born in Providence, R. I., about 1803. In 1826 he embraced religion, was licensed to preach, and soon after joined the Ohio Conference. For a number of years he labored in the mountains of Western Virginia, Southern Ohio, and the wilds of Michigan. In 1836–37 his health failed, and he retired from active work, residing in Oakland County, Mich., and preaching to the Indians as his strength permitted. He died Oct. 16, 1875. See *Minutes of Ann. Conf.* 1875, p. 146.

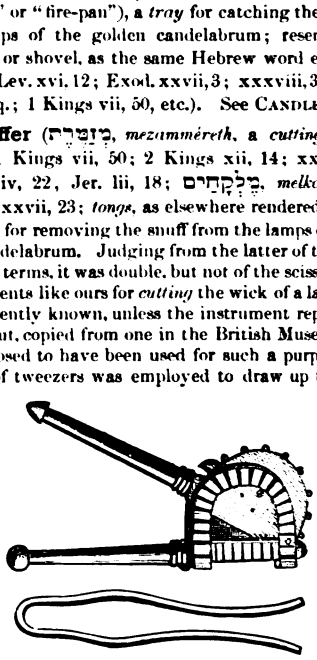
Snowden, James Ross, LL.D., an eminent elder of the Presbyterian Church, was born in Philadelphia, Pa., in 1810. For many years he was prominently connected with the affairs of Pennsylvania, having repeatedly been elected to the Legislature of the state, where he served two terms in the speaker's chair. He subsequently filled the positions of state treasurer, treasurer of the United States Mint, and assistant-treasurer of the United States at Philadelphia. In 1858 he was appointed director of the United States Mint, and held that position till 1861. His connection with the mint led him to study numismatics with great thoroughness, and he was the author of several important works on the subject. In 1864 he published *The Coins of the Bible and its Money Terms*. In 1868 he contributed the article on the coins of the United States to Bouvier's *Law Dictionary*, also several addresses on currency, coinage, and other kindred subjects. He contributed a number of articles to the *New York Observer* on *The Coins of the Bible, Evidencing the Truth of the Scripture Testimony*. Mr. Snowden frequently represented the Philadelphia Presbytery in the General Assembly. He died in Hulmeville, Pa., in March, 1878. (W. P. S.)

Snowden, L. D., a minister of the Methodist Episcopal Church, was born in Howard County, Md., in 1826. In 1867 he was admitted on trial in the Washington Conference; was ordained deacon in 1869, and elder in 1871. He died in Romney, West Va., Dec. 5, 1875. See *Minutes of Annual Conferences*, 1876, p. 31.

Snowden, Samuel Finley, a Presbyterian minister, was born in Philadelphia, Pa., Nov. 6, 1767. He graduated at the College of New Jersey in 1786; studied theology privately; was licensed to preach by the New Brunswick Presbytery, April 24, 1794; was ordained and installed pastor of the Church in Princeton Nov. 25 of same year; resigned, on account of ill-health, April 29, 1801; was afterwards settled successively at Whitesborough, New Hartford, and Sackett's Harbor, N. Y.; and died in May, 1845. See Sprague, *Annals of the Amer. Pulpit*, iii, 341, note.

Snuff-dish (מַחְתָּה, *machtâh*, Exod. xxv, 38; xxvii, 23; Sept. ὑποδόχια; Vulg. *vasum;* elsewhere "censer" or "fire-pan"), a *tray* for catching the snuff of the lamps of the golden candelabrum; resembling a fire-pan or shovel, as the same Hebrew word elsewhere means (Lev. xvi, 12; Exod. xxvii, 3; xxxviii, 3; Numb. xvi, 6 sq.; 1 Kings vii, 50, etc.). See CANDLESTICK.

Snuffer (מְזַמֶּרֶת, *mezammêreth*, a *cutting* instrument; 1 Kings vii, 50; 2 Kings xii, 14; xxv, 14, 2 Chron. iv, 22, Jer. lii, 18; מֶלְקָחַיִם, *melkacha'yim*, Exod. xxxvii, 23; *tongs*, as elsewhere rendered), an implement for removing the snuff from the lamps of the sacred candelabrum. Judging from the latter of the above Hebrew terms, it was double, but not of the scissors form. Instruments like ours for *cutting* the wick of a lamp were not anciently known, unless the instrument represented in the cut, copied from one in the British Museum, may be supposed to have been used for such a purpose, but a sort of tweezers was employed to draw up the wick



Snuffers and Pincers.

when necessary, and for *pinching off* any superfluous portion. Every one is aware that lamps when properly replenished with oil do not need snuffing, like candles. The sort of tweezers we have mentioned is still used in the East for trimming lamps. Snuffers are only known in those parts of Western Asia where candles are partially used during winter. Snuffers are candle, not lamp, instruments; and candles are but little used in any part of Asia, the temperature being generally too warm. See CANDLESTICK.

Snyder, George Niver, a minister of the Reformed Dutch Church, was born in Honesdale, Pa., March 27, 1844. He graduated at Hamilton College, N. Y., in 1868, and entered Union Theological Seminary, where he graduated in 1871. He was ordained, and became a stated supply of the Church at Elmsford, N. Y., and after remaining one year became pastor of

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the Church at White Plains, N. Y., where he died, Nov. 2, 1872. (W. P. S.)

Snyder, Henry (1), a minister of the Methodist Episcopal Church, was born near Schellsburgh, Bedford Co., Pa., Sept. 16, 1813. He was converted, and united with the Church Sept. 26, 1831. He was admitted on trial into the Pittsburgh Conference in 1848, ordained deacon in 1850, and elder in 1852. He continued in active labor until his death, Oct. 3, 1861. As a preacher he was eminently successful; gracious revivals attended his ministry wherever he went. See *Minutes of Annual Conferences*, 1862, p. 43.

Snyder, Henry (2), a Presbyterian minister, was born in Stephensburg, Frederick Co., Va., Dec. 2, 1814. He graduated at Jefferson College, Canonsburg, Pa., in 1838, studied theology privately, was licensed by the Ohio Presbytery, and in 1850 was ordained by the same presbytery as an evangelist. In 1841 he was appointed adjunct professor of mathematics in Jefferson College, Pa.; in 1843, professor of mathematics; in 1850, resigned; in 1851, professor of Latin in Centre College, Danville, Ky.; in 1853, removed to Bridgeton, N. J.; in 1854, to Winchester, Va.; in 1856 was stated supply to the Church at Amelia Court-house, Va.; in 1857, professor of mathematics in Hampden Sidney College, Prince Edward Co., where he remained until the outbreak of the war, when he and his family were compelled to abandon everything and seek refuge in the North. After a time he obtained a chaplaincy, and was stationed at Fort Richmond, S. I., New York Harbor. Here he remained until he was mustered out of the service, and was making arrangements to settle in Sharpsburg, Pa., to resume the work of teaching, when, on the evening of Feb. 22, 1866, he was drowned. Mr. Snyder was well read in English literature, a remarkable conversationalist, and possessed of a clear and logical mind, quick in discernment. See Wilson, *Presb. Hist. Almanac*, 1867, p. 198. (J. L. S.)

Snyder, Peter, a Presbyterian minister, was born in Schoharie, N. Y., Oct. 18, 1814. He graduated at Union College, Schenectady, N. Y., in 1836; studied theology one year at Princeton Seminary, N. J., and two years at Union Seminary, New York city; was licensed by New York Third Presbytery in 1839, and in 1840 was ordained by Rockaway Presbytery, and afterwards labored two years at Whippany, N. J.; two years at New Rochelle, N. Y., then at Cairo, Greene Co., N. Y.; and the remainder of his ministerial service, sixteen years, at Watertown, N. Y., where he died, Dec. 13, 1863. Mr. Snyder was a thorough scholar, and his reading extensive, few men being better versed in current literature, and none more devoted to the moral, religious, and educational movements of the day. From his birth he suffered from an optical infirmity, but, although never using his own or another's pen in preparing for the pulpit, his discourses were always systematic, well digested, and specially eloquent. See Wilson, *Presb. Hist. Almanac*, 1864, p. 323. (J. L. S.)

So (Heb. *Sô*, סוֹ; Sept. Σηγώρ; Vulg. *Sua*), a king of Egypt whom Hoshea, the last king of Israel, called to his help against the Assyrians under Shalmaneser, evidently intending to become the vassal of Egypt, and therefore making no present, as had been the yearly custom, to the king of Assyria (2 Kings xvii, 4). B.C. 726. The consequence of this step, which seems to have been forbidden by the prophets, who about this period are constantly warning the people against trusting in Egypt and Ethiopia, was the imprisonment of Hoshea, the taking of Samaria, and the carrying captive of the ten tribes. See ISRAEL, KINGDOM OF. It has been questioned whether this So was the same with *Sabaco* (Manetho *Sabac-ōn*), the first king of the Ethiopian dynasty in Upper Egypt, or his son and successor *Sevechus* (Manetho *Sebich-ōs*), the second king of the same dynasty, and the immediate predecessor of Tirhakah. Winer hesitates between them, and Gesenius concludes for the latter. Sevechus reigned twelve years, according to Manetho, fourteen according to Syncellus. This name, in Egyptian *Sebech*, is also that of the god Saturn (Champollion, *Panth. Egypt.* No. 21, 22; Winer, *Real-Wörterb.* s. v.; Gesenius, *Comment. in Jes.* i, 696).—Kitto. See EGYPT.

The accession of Teharka, the Tirhakah of Scripture, may be nearly fixed on the evidence of an Apis-tablet, which states that one of the bulls Apis was born in his twenty-sixth year, and died at the end of the twentieth of Psammetichus I. This bull lived more than twenty years, and the longest age of any Apis stated is twenty-six. Supposing the latter duration, which would allow a short interval between Teharka and Psammetichus II, as seems necessary, the accession of Teharka would be B.C. 695. If we assign twenty-four years to the two predecessors, the commencement of the dynasty would be B.C. 719. But it is not certain that their reigns were continuous. The account which Herodotus gives of the war of Sennacherib and Sethos suggests that Tirhakah was not ruling in Egypt at the time of the destruction of the Assyrian army, so that we may either conjecture, as Dr. Hincks has done, that the reign of Sethos followed that of Shebetek and preceded that of Tirhakah over Egypt (*Journ. Sac. Lit.* Jan. 1853), or else that Tirhakah was king of Ethiopia while Shebetek, not the same as Sethos, ruled in Egypt, the former hypothesis being far the more probable. It seems impossible to arrive at any positive conclusion as to the dates to which the mentions in the Bible of So and Tirhakah refer, but it must be remarked that it is difficult to overthrow the date of B.C. 721 for the taking of Samaria. If we adopt the earlier dates, So must correspond to Shebek; if the later, perhaps to Shebetek; but if it should be found that the reign of Tirhakah is dated too high, the former identification might still be held. The name Shebek is nearer to the Hebrew name than Shebetek; and if the Masoretic points do not faithfully represent the original pronunciation, as we might almost infer from the consonants, and the name was Sewa or Seva, it is not very remote from Shebek. We cannot account for the transcription of the Sept.

From Egyptian sources we know nothing more of Shebek than that he conquered and put to death Bocchoris, the sole king of the twenty-fourth dynasty, as we learn from Manetho's list, and that he continued the monumental works of the Egyptian kings. There is a long inscription at El-Karnak in which Shebek speaks of tributes from "the king of the land of Khala (Shara)," supposed to be Syria (Brugsch, *Hist. d'Egypte*, i, 244). This gives some slight confirmation to the identification of this king with So, and it is likely that the founder of a new dynasty would have endeavored, like Shishak and Psammetichus I, the latter virtually the founder of the twenty-sixth, to restore the Egyptian supremacy in the neighboring Asiatic countries. The standard inscription of Sargon in his palace at Khorsabad states, according to M. Oppert, that after the capture of Samaria, Hanon, king of Gaza, and Sebech, sultan of Egypt, met the king of Assyria in battle at Raphi, Raphia, and were defeated. Sebech disappeared, but Hanon was captured. Pharaoh, king of Egypt, was then put to tribute (*Les Inscriptions Assyriennes des Sargonides*, etc. p. 22). This statement would appear to indicate that either Shebek or Shebetek, for we cannot lay great stress upon the seeming identity of name with the former, advanced to the support of Hoshea and his party, and being defeated fled into Ethiopia, leaving the kingdom of Egypt to a native prince. This evidence favors the idea that the Ethiopian kings were not successive.—Smith. See TIRHAKAH.

In a room in the ruins of the palace of Sennacherib at Koyunjik, Mr. Layard found a piece of clay upon which was impressed the signet of Sabak, or Sabaco, king of Egypt. On the same piece of clay is impressed an Assyrian seal, probably that of Sennacherib, with a device representing a priest ministering before the king,

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Seal of So and Sennacherib.

or perhaps the symbol of the high contracting parties. The original of this remarkable seal is now deposited in the British Museum. The Egyptian portion of it represents Sabak as about to smite an enemy, perhaps in sacrifice to Amun-Ra, with a kind of mace. Above and before him are hieroglyphs, expressing *Netr nfr nb ar cht Sabak* = "the perfect god, the lord who produces things, Sabak." Behind him, *sha sanch-haf* = "life follows his head." On the left edge, *ma na nak* = "I have given to thee." This seal, impressed with the royal signets of the two monarchs, probably Sennacherib and Sabak, or So, appears to have been affixed to a treaty between Assyria and Egypt and deposited among the archives of the kingdom. As the two monarchs were undoubtedly contemporary, this piece of clay furnishes remarkable confirmatory evidence of the truth of Scripture history. See PHARAOH.

Soanen, JEAN, a French prelate, was born in Riom, Jan. 6, 1647, and entered the Congregation of the Oratory at Paris in 1661, where he chose father Quesnel for his confessor. Leaving that establishment, he taught ethics and rhetoric in several provincial towns, and devoted himself afterwards to the pulpit, for which he had great talents. Having preached at Lyons, Orleans, and Paris with applause, he was invited to court, preached there during Lent in 1686 and 1688, and was appointed bishop of Senez soon after. Appealing from the bull *Unigenitus* to a future council, and refusing to listen to any terms of accommodation on the subject, he published a *Pastoral Instruction*, giving an account to his diocesans of his conduct. This *Instruction* gave great offence, and occasioned the famous Council of Embrun (1727), in which M. de Tencin procured its condemnation as rash, scandalous, etc., and the bishop to be suspended from all episcopal jurisdiction and ecclesiastical functions. After this council, M. Soanen was banished to La Chaise Dieu, where he died, Dec. 25, 1740. His writings are, *Pastoral Instructions:—Mandates:*—and *Letters*. The *Letters* have been printed with his *Life* (6 vols. 4to, or 8 vols. 12mo). His *Sermons* were published in 1767 (2 vols. 12mo). See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Soap (בֹּרִית, *borith*; Sept. πόα) occurs in Jer. ii, 22, "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God;" and again in Mal. iii, 2, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." From neither of these passages does it distinctly appear whether the substance referred to by the name of *borith* was obtained from the mineral or from the vegetable kingdom; but it is evident that it was possessed of cleansing properties, and this is confirmed by the origin and signification of the word, which is thus illustrated by Celsius: "A verbo ברר, *barár, purificavit*, quæ vox etiam apud Chaldæos, Syros, Arabes, in usu fuit, descendit nomen בר, *bor, puritas*" (*Hierobot.* i, 449). So Maimonides, on the Talmud tract *Shemittah*, "Species ablutionibus aptæ, uti sunt borith et ahal." In fact, the simple בֹּר, *bôr*, itself denotes a vegetable alkali used for washing (Job ix, 30) and as a flux for metals (Isa. i, 25). See ALKALI.

The word *borith* is very similar to the *boruk* of the Arabs, written *baurakh* in the Latin translations of Serapion and Avicenna, and translated *nitrum*, that is, natron, or carbonate of soda. Boruk appears, however, to have been used in a generic rather than in a specific sense, as in the Persian works on materia medica (derived chiefly from the Arabic) which have been collated we find that no less than six different kinds of boruk (Persian *búreh*) are enumerated, of which some are natural, as the Armenian, the African, etc., and others artificial, as that obtained from burning the wood of the poplar, also that employed in the preparation of glass. Of these it is evident that the last two are chemically nearly the same, being both carbonates of alkalies. The incineration of most plants, as well as of the poplar, yields the carbonate of potash (commonly called potash, or pearlash); while carbonate of soda, or barilla, is the alkali used in the preparation of glass. Previous to the composition of bodies having been definitely ascertained by correct chemical analysis, dissimilar substances were often grouped together under one general term; while others, although similar in composition, were separated on account of some unimportant character, as difference of color or of origin, etc. It is unnecessary for our present purpose to ascertain the other substances included by the Arabs under the general term of *boruk*, which may have been also included under the nitrum of the Greeks. It is evident that both the carbonate of soda and of potash were comprehended under one name by the former. It would be difficult, therefore, to distinguish the one from the other, unless some circumstances were added in addition to the mere name. Thus in the above passage of Jeremiah we have *neter* (nitre) and *borith* (soap) indicated as being both employed for washing or possessed of some cleansing properties, and yet, from occurring in the same passage, they must have differed in some respects. The term *natron*, we know, was in later times confined to the salt obtained chiefly from the natron lakes of Egypt, and *neter* may also have been so in earlier times. Since, therefore, the natural carbonate of soda is mentioned in one part of the verse, it is very probable that the artificial carbonates may be alluded to in the other, as both were in early times employed by Asiatic nations for the purposes of washing. The carbonate of potash, obtained from the burning of most plants growing at a distance from the sea or a saline soil, might not have been distinguished from the carbonate of soda, produced from the ashes of plants growing on the shores of the sea or of salt-water lakes. Hence it is probable that the ashes of plants, called boruk and boreh by Asiatic nations, may be alluded to under the name of borith, as there is no proof that soap is intended, though it may have been known to the same people at very early periods. Still less is it probable that borax is meant, as has been supposed by some authors, apparently from the mere similarity of name.

Supposing that the ashes or juices of plants are intended by the word borith, the next point of inquiry is whether it is to be restricted to those of any particular plants. The ashes of the poplar are mentioned by Arabian authors and of the vine by Dioscorides; those of the plantain and of the *Butea frondosa* by Sanscrit authors—thus indicating that the plants which were most common, or which were used for fuel or other purposes in the different countries, had also their ashes, that is, impure carbonate of potash, employed for washing, etc. Usually the ashes only of plants growing on the seashore have been thought to be intended. All these, as before mentioned, would yield barilla, or carbonate of soda. Many of them have been burned for the soda they yield on the coasts of India, of the Red Sea, and of the Mediterranean. They belong chiefly to the natural family of the *Chenopodeæ* and to that of the *Mesembryanthemums*. In Arabic authors, the plant yielding soda is said to be called *ishnan*, and its Persian name is stated to be *ghasúl*, both words signifying "the washer," or "washing-herb." Rauwolf points out two

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plants in Syria and Palestine which yield alkaline salts. Hasselquist considered one of them to be a *Mesembryanthemum*. Forskål has enumerated several plants as being burned for the barilla which they afford, as *Mesembryanthemum geniculatum* and *nodiflorum*, both of which are called *ghasûl*. *Salsola kali* and his *Suæda monoica*, called *asul*, are other plants, especially the last named, which yield sal-alkali. So on the coasts of the Indian peninsula, *Salicornia Indica* and *Salsola nodiflora* yield barilla in great abundance and purity, as do *Salsola sativa kali*, and *tragus*, and also *Salicornia annua* on the coasts of Spain and of the south of France.—Kitto. In Palestine we may especially notice the plant named *hubeibeh* (the *Salsola kali* of botanists), found near the Dead Sea, with glass-like leaves, the ashes of which are called *el-Kuli* from their strong alkaline properties (Robinson, *Bibl. Res.* i, 505); the *ajram*, found near Sinai, which when pounded serves as a substitute for soap (*ibid.* i, 84); the *gillû*, or "soap plant" of Egypt (Wilkinson, *Anc. Egypt.* ii, 106) and the heaths in the neighborhood of Joppa (Kitto, *Phys. Hist.* p. 267). From these sources large quantities of alkali have been extracted in past ages, as the heaps of ashes outside Jerusalem and Nablûs testify (Robinson, *Bibl. Res.* iii, 201, 299), and an active trade in the article is still prosecuted with Aleppo in one direction (Russell, *Aleppo*, i, 79) and Arabia in another (Burckhardt, *Trav.* i, 66). We need not assume that the ashes were worked up in the form familiar to us, for no such article was known to the Egyptians (Wilkinson, *Anc. Egypt.* i, 186).

The uses of soap among the Hebrews were twofold—(1) for cleansing either the person (Jer. ii, 22; Job ix, 30, where for "never so clean" read "with alkali") or the clothes; (2) for purifying metals (Isa. i, 25, where for "purely" read "as through alkali"). Hitzig suggests that *borith* should be substituted for *berith*, "covenant," in Ezek. xx, 37 and Mal. iii, 1.—Smith.

Sobriety, freedom from any inordinate passion—that quiet self-possession which enables one to devote himself to the matter in hand, whether prayer, meditation, study, forming schemes, laboring to carry them out, and which keeps the individual from undue elevation in prosperity or depression in case of failure. The necessity of sobriety is especially obvious: (1) In our inquiries after truth as opposed to presumption; (2) in our pursuit of this world as opposed to covetousness; (3) in the use and estimate of the things of this world as opposed to excess; (4) in trials and afflictions as opposed to impatience; (5) in forming our judgment of others as opposed to censoriousness; (6) in speaking of one's self as opposed to egotism. Many motives might be urged to this exercise, as (1) the general language of Scripture (1 Pet. iv, 7; v. 8; Phil. iv, 5; Tit. ii, 12); (2) our profession as Christians; (3) the example of Jesus Christ; and (4) the near approach of death and judgment.—Buck, *Theol. Dict.* s. v.

Sochereth. See MARBLE.

So'cho (Heb. *Soko'*, שׂוֹכוֹ, for שׂוֹכוֹן, *bushy;* Sept. Σωχών; Vulg. *Socho*), the name of a town, which occurs in this form, among those settled by the sons of Ezra of the tribe of Judah (1 Chron. iv, 18). It apparently was the same as the town of SOCOH (q. v.), in Judah, probably the one in the lowland, which was better known than the other, and in the vicinity of the associated places. It appears from its mention in this list that it was colonized by a man or a place named Heber. "The Targum, playing on the passage after the custom of Hebrew writers, interprets it as referring to Moses, and takes the names Jered, Soco, Jekuthiel, as titles of him. He was 'the rabba of Soco because he sheltered (סכך) the house of Israel with his virtue'" (Smith). See SHOCO; SHOCHO.

So'choh (Heb. *Sokoh'*, שׂוֹכֹה, i. q. *Socho* and *Socoh;* Sept. Σωχώ v. r. Σωχλώ; Vulg. *Socho*), a town in Solomon's commissariat assigned to Hepher (1 Kings iv, 10); probably the same as the SOCOH (q. v.) in the lowland of Judah (Josh. xv, 35).

Socialism, a general term applied to several schemes of social arrangement which advocate community of property, and abandon or modify individual industry, the rights of marriage, and of the family. In discussing the subject of Socialism, two elements are to be considered: (1) the judgment of socialism on existing institutions and practices and on their results; (2) the various plans which it has proposed for doing better. Socialism affirms that the evils it complains of are irremediable in the present constitution of society. In the opinion of Socialists, the existing arrangements of society in respect to property and the production and distribution of wealth are, as a means to the general good, a total failure. First among existing evils may be mentioned that of *poverty*. The institution of property is upheld and commended principally as being the means by which labor and frugality are insured their reward and mankind enabled to emerge from indigence. But Socialism urges that an immense proportion of the industrious classes are, at some period or other of their lives, dependent on legal or voluntary charity; that many are outstripped by others who are possessed of superior energy or prudence; that the reward, instead of being proportioned to the labor and abstinence of the individual, is almost in the inverse ratio to it; that the great majority are what they are born to be—some to be rich without work, others to become rich *by* work, but the great majority are born to hard work and poverty through life; that competition is, for the people, a system of extermination, resulting from the continual fall of labor. "Cheapness," they say, "is advantageous to the consumer at the cost of introducing the seeds of ruinous anarchy among the producers." The Fourierists (M. Considérant, *Destinée Sociale* i, 35–37) enumerate the evils of existing civilization in the following order: "1. It employs an enormous quantity of labor and of human power unproductively, or in the work of destruction, e. g. in sustaining armies, courts, magistrates, etc.; in allowing 'good society,' people who pass their lives in doing nothing, also in allowing philosophers, metaphysicians, political men, who produce nothing but disturbance and sterile discussions. 2. That even the industry and powers which, in the present system, are devoted to production do not produce more than a small portion of what they might produce if better directed and employed," e. g. "the wastefulness in the existing arrangements for distributing the produce of the country among the various producers." Socialism seeks to put an end to the vices and suffering of men, not by individual regeneration and reformation, but by a new social organization. It is the employment of political and economic measures for a moral purpose. Proceeding upon the supposition that the individual is wholly or largely the creature of circumstances, it seeks to make the latter as favorable as possible. Thus it makes a religion of social regeneration, and proposes to renovate the world by a new arrangement of property and industrial interests. Although in some measure anticipated by movements in the ancient world, socialism may be considered a product of the French Revolution, which was an anarchic attack on the social system that had its roots in the feudalism of the Middle Ages. The first to revive or bring socialistic ideas into general notice was François Noël Babeuf (1764–97), in his paper *Le Tribun du Peuple*. The idea from which he started was that of equality, and he insisted that there should be no other differences than those of age and sex; that men differed little in their faculties and needs, and consequently should receive the same education and food. After his death his system, Babouvism, was for some time entirely forgotten, until, in 1834, Buonarotti again attempted its propagation in the *Moniteur Républicain* and *Homme Libre*. The three most noted developments of Socialism are Communism, Fourierism, and

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Saint-Simonism or Humanitarianism. The Nihilists of Russia at this time attract considerable attention because of the efforts made by the government towards their extinction. They believe that, in order to human progress, it is not only possible, but absolutely necessary, to begin at once with the present complicated social phenomena in the way of a sudden and complete social reform, or with a revolution. In April, 1879, an attempt was made by one of their number to assassinate the emperor. This has led to the arrest of hundreds, many of whom have been sent to Siberia. A number of Socialistic communities have been established in the United States, some of which have already been noticed. See HARMONISTS; SEPARATISTS; SHAKERS. Others will be treated in this article.

I. *The Amana Society.*—This society takes its name from the Bible (Cant. iv, 8), and has its location in Iowa, in the town of Amana. The members call themselves the "True Inspiration Congregations" (*Wahre Inspirations-Gemeinden*), and are Germans. They came from Germany in 1842, and settled near Buffalo, N. Y.; but in 1855 they removed to their present location. The "work of inspiration" began far back in the 18th century, an account of the journeys, etc., of "Brother John Frederick Rock" in 1719 being given in the *Thirty-sixth Collection of the Inspiration Record.* Finally, in 1816, Michael Krausert became what they call an "instrument," and to him were added several others, among them Christian Metz, who was for many years, and until his death (1867), the spiritual head of the society. Another prominent "instrument" was Barbara Heynemann, whose husband, George Landman, became spiritual head of the society. The removal to this country was inaugurated by Metz, who professed to have a revelation so directing.

1. *Social Economy.*—The society was not communistic in Germany, and even after removal to this country the community intended to live simply as a Christian congregation. Being obliged to look after the temporal interests of each other, they built workshops, etc., out of a common fund, and thus drifted into their present practice. They have now seven villages, and carry on farming, woollen, saw, and grist mills. Each family has a house for itself; but the members eat in common, in cooking- or eating-houses, of which there are fifteen. Each business has its foreman; and these leaders, in each village, meet every evening to consult and arrange for the following day. The civil or temporal government is vested in thirteen trustees, chosen annually by the male members, the trustees choosing the president of the society. The elders are men of presumably deep piety, appointed by inspiration, and preside at religious assemblies. The members are supplied with clothing and other articles, excepting food, by an annual allowance to each individual. Usually a neophyte enters on probation for two years, and, if a suitable person, is admitted to full membership; although some are received at once into full membership by "inspiration." They forbid the use of musical instruments (except a flute), and exclude photographs and other pictures, as tending to idol-worship. Although not forbidding marriage, celibacy is looked upon as meritorious; and young men are not allowed to marry until twenty-four years of age. The society is financially prosperous, has no debt, has money at interest, and owned in 1874 about 25,000 acres of land, 3000 sheep, 1500 head of cattle, 200 horses, and 2500 hogs, with a population of about 1500.

2. *Religion and Literature.*—The society is pietistic, and believes in inspiration as a result of entire consecration to God. It accepts both the Old and the New Testament, but not to the exclusion of present inspiration. It does not practice baptism, but celebrates the Lord's supper whenever led by "inspiration." Inspiration is sometimes private, at other times public; and the warnings, reproofs, etc., thus received are written down in yearly volumes, entitled *Year-books of the True Inspiration Congregations.* When a member offends against the rules of society, he is admonished by the elders; and if he do not amend, expulsion follows. These rules are twenty-one in number, and encourage sobriety, reverence, honesty, and abstinence. They hold religious services on Wednesday, Saturday, and Sunday mornings, and every evening. They keep New-year's as a holiday, and Christmas, Easter, and Holy Week are their great religious festivals. At least once a year there is an "*Untersuchung*," or inquisition of the whole community, including children—an examination of its spiritual condition, in which each member is expected to make confession of sins. Their hymnology is found in *The Voice from Zion* (Ebenezer, 1851, pp. 358), and another hymn-book in regular use, *Psalms after the Manner of David*," etc. (Amana, Ia., 1871). Among their books is *Innocent Amusement* (*Unschuldiger Zeitvertreib*), a mass of pious doggerel; *Jesus' A, B, C for his Scholars*, also in rhyme; *Rhymes on the Sufferings, Death, Burial, and Ascension of Christ.*

II. *Perfectionists of Oneida and Wallingford.*—This society is of American origin, having for its founder the present head, John Humphrey Noyes, born in Brattleborough, Vt., in 1811. He was educated at Dartmouth, Andover, and Yale. While in the latter institution he entered upon a new experience and new views of the way of salvation, which took the name of Perfectionism. In 1834 he went to Poultney, Vt., and slowly gathered about him a small company of believers, and in 1847 had forty persons in his own congregation, besides small gatherings in other states who recognised him as leader. Not a Communist at first, Mr. Noyes, in 1845, made known his peculiar views, and began cautiously to practice them in 1846. The community were mobbed and driven from the place, and in 1848 settled in Oneida, Madison Co., N. Y. Other communities were established, but all were eventually merged in those of Oneida, N. Y., and Wallingford, Conn. After various reverses, they began to accumulate property, engaged in manufacture and the preserving of fruits, etc., and in 1874 had 640 acres of land near Oneida, with 240 at Wallingford. In ten years (1857-66) they had netted $189,580, and were worth over $500,000. The two communities must be counted as one, and the members are interchangeable at will. In February, 1874, they numbered 283 persons, 131 males and 152 females. The members are mostly Americans, largely recruited from New England.

1. *Daily Life*, etc.—The members live in one large building, the older people occupying separate chambers, the younger sleeping two together. There is no regulation style of dress, although plainness is expected of all. They have twenty-one standing committees—on finance, amusements, arbitration, etc.; and, besides this, the duties of administration are divided among forty-eight departments, as publication, education, agriculture, manufacture, etc. Every Sunday morning a meeting is held of the "Business Board," composed of the heads of all the departments, and any members of the community who choose to attend. The children are left to the care of their mothers until weaned, when they are placed in the general nursery, under "care-takers," who are both men and women. They have no sermon or public prayers, and address one another as Mr. or Miss, except when the women were married before they entered the society. An annual allowance of thirty-three dollars is made to each woman, the men ordering clothes when in need. In the school the Bible is the prominent text-book, but a liberal education is encouraged. They receive members with great care, but exact no probation.

2. *Religious Belief.*—The Perfectionists hold to the Bible as the "text-book of the spirit of truth," to Jesus Christ as "the eternal Son of God," and to "the apostles and Primitive Church as the exponents of the everlasting Gospel." They believe that the second advent of Christ took place at the period of the destruction of Jerusalem; that the final kingdom of God then began in the heavens; that the manifestation of the kingdom in the visible world is now approaching; that its approach is

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ushering in the second and final resurrection and judgment; that a Church on earth is now rising to meet the approaching kingdom in the heavens, and to become its duplicate and representative; that inspiration, or open communication with God and the heavens, involving perfect holiness, is the element of connection between the Church on earth and the Church in the heavens, and the power by which the kingdom of God is to be established and to reign in the world. They also teach that "the Gospel provides for complete salvation from sin," which, they say, "is the foundation needed by all other reformers." Community of goods and of persons they believe to have been taught by Jesus, and hold that communism is "the social state of the resurrection." In their system, "complex marriage takes the place of simple," they affirming that there is no intrinsic difference between property in person and property in things; and that the same spirit which abolished exclusiveness in regard to money would abolish, if circumstances allowed full scope for it, exclusiveness in regard to women and children. "Complex marriage" means that, within the limits of their community, any man and woman may freely cohabit, having gained each other's consent through a third party. They are firm believers in the efficacy of the "faith cure," and quote instances in which invalids have been *instantly* restored to perfect health in answer to prayer.

This community has lately taken an important step towards reorganization by formally abandoning the system of complex marriage that father John Humphrey Noyes has consistently advocated for so many years. Considerable opposition having been experienced because of the promiscuous commerce of the sexes asserted to exist, father Noyes has decided to abandon his scheme called stirpiculture in practice, while retaining it in theory. He accordingly wrote (Aug. 20, 1879) a message to the community, containing modifications in their platform, of which the following is a summary:

I. To give up the practice of complex marriage, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment evidently rising against it.

II. To place themselves as a community, not on the platform of the Shakers, on the one hand, nor on that of the world, on the other, but on Paul's platform, which, while allowing marriage as a concession to human weakness, prefers celibacy as the holier and more perfect state.

III. To continue to hold their business and property in common; to continue to live together, and to eat at the same table; to retain the common department for infants and juveniles, and to maintain the practice of regular evening meetings for mutual criticism.

The platform contained in the communication was adopted by a formal vote on the evening of Tuesday, Aug. 26, abolishing the offensive abomination of complex marriage at a stroke. The society will hereafter, therefore, consist of two classes of members—celibates, and married persons living together as husband and wife under the laws of marriage as generally understood. The family idea is left, it is true; but with permanent families within the community family it is shorn of its main significance, and takes the form of a common work, a common interest in commercial ventures, and a common property. Among the literary productions of this community are, *Paul not Carnal; The Perfectionist; The Way of Holiness; Berean Witness; Spiritual Magazine; Free Church Circular; Bible Communism; History of American Socialism;* and *Essay on Scientific Propagation* (the latter two by J. H. Noyes).

III. *Aurora and Bethel Communes.*—The founder and present ruler of these communities is Dr. Keil, a Prussian, born in 1811. At first a man-milliner, he became a mystic, and afterwards, at Pittsburgh, made open profession of his belief. He gathered a number of Germans about him, to whom he represented himself as a being to be worshipped, and later as one of the two witnesses in the Book of Revelation. He began to plan a communism somewhat resembling that of Rapp, but without the celibate principle. His followers, in 1844, removed to Bethel, Mo., and took up four sections of land, or 2560 acres, to which they added from time to time, until they possessed 4000 acres. In 1874 they numbered about 200 persons. In 1855 Dr. Keil, with about 80 persons, removed to Oregon, and the following year settled at Aurora. They numbered in 1874 nearly 400 people, and owned about 18,000 acres of land.

The government at Aurora is vested in Dr. Keil, who is both president and preacher, and has for his advisers four of the elder members, chosen by himself. The preacher and head of the Bethel Commune is Mr. Giese, with six trustees, chosen by the members. The people of both communes are plain, frugal, industrious Germans, with simple tastes, and seem contented and happy. They hold to principles which are chiefly remarkable for their simplicity. 1. That all government should be parental, to imitate the parental government of God. 2. That society should be formed upon the model of the family, having all interests and property absolutely in common. 3. That neither religion nor the harmony of nature teaches community in anything further than property and labor. Hence the family life is strictly maintained, and all sexual irregularities are absolutely rejected. Religious service is held twice a month, and after the Lutheran style.

IV. *Icarians.*—This community was the offspring of the dreams of Étienne Cabet, who was born in Dijon, France, in 1788. Cabet was educated for the bar, but became a politician and writer. He was a leader of the Carbonari, a member of the French Legislature, wrote a history of the French Revolution of July, was condemned to two years' imprisonment, but fled to London, where he wrote the *Voyage to Icaria*. In this book he described a communistic Utopia, and in 1848 set sail, with a number of persons, for Texas, where he started an actual Icaria. Sixty-nine persons formed the advance-guard, which was attacked by yellow fever, and disorganized by the time Cabet arrived in the next year. They went to Nauvoo, Ill., and were established in that deserted Mormon town, May, 1850. They numbered here, at one time, not less than 1500 persons, and labored and planted with success; but Cabet developed a dictatorial spirit, which produced a split in the society. He and some of his followers went to St. Louis, where he died in 1856. Shortly after, the Illinois colony came to an end, and between fifty and sixty settled upon their Iowa estate, about four miles from Corning. They own at the present time 1936 acres of land; number 65 members and 11 families, most of whom are French. They live under the constitution prepared by Cabet, which lays down the equality and brotherhood of mankind and the duty of holding all things in common, abolishes servitude and servants, commands marriage under penalties, provides for education, and requires that the majority shall rule. In practice they elect a president once a year, who is the executive officer, but whose powers are strictly limited. They have also four directors, who carry on the necessary work and direct the other members. They have no religious observances. Sunday is a day of rest and amusement.

V. *Bishop Hill Commune*, now extinct, was formed by Swedish pietists, who settled in Henry County, Ill., October, 1846. Others followed, until, by the summer of 1848, they numbered 800 persons. At first they were very poor, living in holes in the ground and under sheds; but by industry and economy they prospered, so that, in 1859, they owned 10,000 acres of land and a town. Their religious life was very simple. Two services were held on Sunday and one each week-night. They discouraged amusements as tending to worldliness, and after a while the young people became discontented with the dull community life. It was determined, in the spring of 1860, to divide the property, which was done. Dissensions still continuing, a further division was made, each family receiving its share, and the commune ceased to exist.

VI. *Cedar Vale Community* is a communistic society

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near Cedar Vale, Howard Co., Kansas, and was begun in January, 1871. Its members were recruited from among two essentially different classes of Socialists—the Russian Materialists and American Spiritualists. They numbered in 1874 four males, one female, one child; and on probation, two males, one female, and one child. They are organized under the name of the PROGRESSIVE COMMUNITY, and hold to community of goods and to entire freedom of opinion.

VII. *Social Freedom Community* is a communistic society established early in 1874, in Chesterfield County, Va. It has two women, one man, and three boys as "full members," with four women and five men as "probationary members." They own a farm of 333 acres, and are attempting general farming, sawing, grinding, etc. The members are all Americans. They hold to "unity of interests, and political, religious, and social freedom; that every individual shall have absolute control of herself or himself." They have no constitution or by-laws; ignore man's total depravity, and believe that all who are actuated by a love of truth and a desire of progress can be governed by love and moral suasion.

See Holyoake, *History of Co-operation* (1875); Noyes, *History of American Socialism* (1870); Stein, *Der Socialismus und Communismus des heutigen Frankreichs* (1844), and *Geschichte der socialen Bewegungen in Frankreich* (1849–51). For information as to societies mentioned in this article we are largely indebted to Nordhoff, *Communistic Societies of the United States* (N. Y. 1875).

Socialists. See SOCIALISM.

Society, a combination of persons uniting in a *fellowship* for any purpose whatever, and having common objects, principles, and laws. Many such combinations have been made of late years for the purpose of promoting different religious objects, among the earliest of which are the Society for Promoting Christian Knowledge, for the circulation of Bibles, prayer-books, and tracts, founded in 1698; the Society for the Propagation of the Gospel in Foreign Parts, for carrying Christianity to the colonies and other dependencies of the British empire, established in 1701; and others, most of which will be found under their appropriate heads, as BIBLE SOCIETIES, etc. Since convocations and diocesan synods have fallen into disuse, the duty of providing for missions, the circulation of the Scriptures, the preparation and publication of devotional works, and similar objects, have devolved upon voluntary associations. These societies, being formed independent of ecclesiastical authority, are necessarily free from ecclesiastical rule or regulation, and their constitution is thus determined by the nature of their object. In the Church of England a controversy has arisen in relation to these societies, respecting the necessity of members of the Church having the sanction of their diocesan before joining such associations. The real question is, whether any such society involves in its constitution or practices a violation of canonical law or established discipline. The matter was finally left to the judgment of the individual. In the United States such societies are often organized by the authorities of the Church they represent, or are endorsed by several churches, and thus become their acknowledged agency in that direction. Of the latter the American Bible Society is a notable example.

Society People, a name given to the Covenanters in Scotland by Wodrow (iii, 357) and others, because they formed themselves into societies for mutual religious intercourse and edification.

Socinianism, a development of the Arian heresy, has for its leading feature the denial of our Lord's divine nature, with the belief that he was a typical and unique man, displaying in so unprecedented a manner those higher characteristics of human nature which make it a shadow of the divine nature that he was *called* the Son of God. See SOCINUS.

I. *System of Theology.*—Socinianism represents Jesus as having been born of the Virgin Mary by a supernatural interposition of the Holy Ghost, in consequence of which he was a man free from original sin and its evil inclinations, but only a man. He was outwardly anointed prophet, priest, and king at his baptism by a material descent of a divine force and efficacy upon him in the form of a dove; but his full commission was given to him during some one or more interviews which he had with God when rapt up into heaven, probably during the forty days in the wilderness. He was (shutting out any idea of deity) the anointed Son of God, and was established in the fulness of his dominion by God, who raised him (not by any co-operation of his own) from the dead, and delegated to him a supreme authority over men and angels. But in all this he is only a created being, and worship rendered to him should only be given to him as the representative of God, not as his own right. The Socinian system discards altogether the idea of union between divine and human nature, alleging that the two are so infinitely removed from each other that union between them is an impossibility. Its later development does not recognise Christ as, in any sense, an object of worship, denies the supernatural origin which was attributed to him by the earlier form of the heresy, and looks upon him only as a very exalted saint and moral teacher.

Socinianism, however, is not merely a system of negations, but includes positive propositions. It not only denies the doctrine of the Trinity, but positively asserts that the Godhead is one in person as well as in essence. It not only denies the proper divinity of Jesus Christ, but positively asserts that he was a mere man—that is, a man, and nothing else or more than a man. It not only denies the vicarious atonement of Christ, but it asserts that men, by their own repentance and good works, procure the forgiveness of their sins and the enjoyment of God's favor; and thus, while denying that, in any proper sense, Christ is their Saviour, it teaches that men save themselves—that is, in so far as they need salvation. It denies that the Spirit is a person who possesses the divine nature, and teaches that the Holy Ghost in Scripture describes or expresses merely a quality or attribute of God.

In its theology Socinianism represents God as a being whose moral character is composed exclusively of goodness and mercy, desiring merely the happiness of his creatures; thus virtually excluding from his character that immaculate holiness which leads him to hate sin, and that inflexible justice which constrains him to inflict upon the impenitent the punishment they deserve. It also denies that God foresees the actions of his creatures, or knows anything about them until they come to pass; except in some special cases in which he has foreordained the event, and foresees it *because* he foreordained it. That they may not seem to derogate from God's omniscience, they admit that God knows all things that are knowable; but they contend that contingent events are unknowable, even by an infinite being.

In its anthropology Socinianism denies, in substance, the fall of man, and all original depravity, and asserts that men are now, as to all moral qualities, tendencies, and capacities, in the same condition as when the race was created. Having no original righteousness, Adam, when he sinned, did not lose any quality of that sort. He simply incurred the divine displeasure, but retained the same moral nature with which he was created. Created naturally mortal, he would have died whether he had sinned or not. Men are now, in their moral nature and tendencies, just as pure and holy as Adam when created; without, however, any positive tendency towards God or towards sin. Men are now under more unfavorable circumstances than Adam was, because of the many examples of sin, which increase the probabilities of actually falling into sin. Some avoid sin

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altogether, and obtain eternal blessedness as a reward; others sin, but there is no difficulty in obtaining forgiveness from God, and thus escaping the consequences of transgression.

In its Christology this system naturally denies the necessity of an atonement, and declares that Christ had nothing to do in the world for the fulfilment of his mission but to communicate fuller and more certain information about the divine character and government, the path of duty and future blessedness, and to set before men an example of obedience to God's law and will. The old Socinians rejected, therefore, the priestly office of Christ altogether, or conjoined and confounded it with the kingly one; while the modern Socinians abolish the kingly office and resolve all into the prophetical. His suffering of death, of course, did not belong to the execution of the priestly, but of the prophetical office; in other words, its sole object and design were confined within the general range of serving to declare and confirm to men the will of God. Thus was revealed an immortality beyond death, of which no certainty had been given to men before Christ's death.

With respect to eschatology Socinianism denies the resurrection of the body, as a thing absurd and impossible. It holds to what is called a resurrection, which is not a resurrection of the *same* body, but the formation and the union to the soul of a different body. It repudiates the doctrine of eternal punishment; but Socinians are divided between the two theories of the annihilation of the wicked (held by older Socinians) and the final restoration of all men (adopted by modern Socinians).

As regards the Church and its sacraments, Socinianism teaches that the Church is not, in any proper sense, a divine institution, but is a mere voluntary association of men, drawn together by similarity of views and a desire to promote one another's welfare. The object of the sacraments is to *teach* men, and to impress divine truth upon their minds; and they are in no way whatever connected with any act on God's part in the communication of spiritual blessings.

II. *The Sect.*—Lælius Socinus (q. v.) is usually regarded as the true founder of the Socinian system, though his nephew, Faustus, was its chief defender and promulgator. The origin of the sect is usually traced by their own writers to the year 1546, when colleges or conferences of about forty individuals were in the habit of meeting, chiefly at Vicenza, in the Venetian territory, with a view of introducing a purer faith by discarding a number of opinions held by Protestants as well as Papists—although this account is discredited by Mosheim and others. The first catechism and confession of the Socinians was printed at Cracow, Poland, in 1574, at which time the sect received the name of Anabaptists. See CATECHISM, II, 8. George Schomann is believed to have been the author of this early Socinian creed. This catechism was, however, supplanted in the 17th century by the Racovian Catechism, composed by Schmalz, a learned German Socinian, who had settled in Poland. From Poland, Socinian doctrines were carried, in 1563, into Transylvania, chiefly through the influence and exertions of George Blandrata, a Polish physician. For upwards of a hundred years Poland was the stronghold of this sect; but in 1658, by a decree of the diet of Warsaw, they were expelled from the kingdom; and this severe edict being repeated in 1661, they were completely rooted out from the country. The father of Socinianism in England was John Biddle, who, towards the middle of the 17th century, was the first who openly taught principles subversive of the received doctrine of the Trinity. The publication of Biddle's *Twofold Catechism* caused great excitement both in England and on the Continent. Various answers to this Socinian pamphlet appeared; but the most able was that of the celebrated Dr. John Owen, in his *Vindiciæ Evangelicæ*. The Biddelians were never numerous, and speedily disappeared. The modern Socinians, who took the name of Unitarians (q. v.), were not a conspicuous party in England till the close of the 18th century, when Priestley and others publicly avowed and propagated antitrinitarian sentiments. A considerable difference, however, exists between the opinions of the ancient and those of the modern Socinians. Both the Socini, uncle and nephew, as well as their immediate followers, admitted the miraculous conception of Christ by the Virgin Mary, and that he ought to be worshipped, as having been advanced by God to the government of the whole created universe —doctrines usually rejected by the modern Socinians. These latter are now, at least in the United States, quite generally substituting, for Socinianism proper, the pantheistic infidelity of Germany, though under a sort of profession of Christianity.

See Cunningham, *Historical Theology*, ii; Gardner, *Faiths of the World*, s. v.; Cottle, *Essays on Socinianism;* Best, *Letters on Socinianism;* Fuller, *Socinian and Calvinistic Systems* (8vo); Groves, *Lines to a Socinian Friend; Socinianism, Rise, Growth, and Danger of*, in the *Christian Disciple*, iii, 429; also the list in Malcom, *Theological Index*, s. v.

Socinians. See SOCINIANISM.

Socinus, Faustus (*Fausto Sozzini*), the real founder of the Socinian sect, was the nephew of Lælius Socinus (q. v.), and was related, through his mother, with the famous race of the Piccolomini. He was born in Sienna, Italy, in 1539, and was orphaned at a tender age. His early training was neglected, and his education irremediably defective. Theological questions engaged his mind while he was yet employed in the study of jurisprudence on which he had entered, and his conclusions were largely determined by the anti-Roman training he received, his uncle Lælius acting as his principal instructor. In 1562 the papers of Lælius, then recently deceased, came into the possession of Faustus, and their study confirmed the opinions held by him, so that they became convictions. He was wont to declare that, aside from the Bible, his only instructor had been his uncle Lælius.

I. *Life and Labors.*—The literary life of Socinus began in 1562 with the publication of a work entitled *Explicatio Primæ Partis Primi Capitis Evang. Joannis* —in effect a declaration of antitrinitarian principles; but twelve years of courtier life in Florence interrupted his activity in this direction. A single minor work, *De S. Script. Autoritate*, belongs to this period. He subsequently devoted four years (1574 to 1578) to the perfecting of his system and the propagating of his views, his residence being at Basle; and at this time he wrote two of his most important works, the *De Jesu Christo Servatore* and the *De Statu Primi Hominis ante Lapsum*. From Basle he went to Transylvania, and thence, in 1579, to avoid the plague, to Poland, where he spent the remainder of his life.

Socinus now undertook the work of unifying and organizing the scattered Unitarian elements which existed, especially among the upper classes of Polish society; but his success was not at first encouraging. Anabaptist views prevailed to a degree which prevented his own admission into the Unitarian society at Cracow during four years, because he declined rebaptism as a needless ceremony. He came, however, to be in time regarded as the recognised and principal champion of the sect. His discussions and writings secured to it prominence and reputation, and gradually produced a measure of agreement in the views of its adherents. In 1603 the Synod of Rakov, or Racovia, settled the specially controverted question of rebaptism by approving the teachings of Socinus.

But few events belong to Socinus's private life which claim notice in this place. He left Cracow in 1583 to avoid persecution by the king, Stephen Bathori, and settled in the adjoining village of Pawlikowice, where he

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married a lady of noble rank, the daughter of Christoph Morsztyn. At the same time he became impoverished through the loss of his Italian properties. He soon returned to Cracow. In 1588 he secured the favor of the Lithuanian Unitarians, whose synod he visited at Brzesc. The other features of his history are simply illustrative of the bigotry of his age. He was exposed to frequent persecution, now at the hands of a military mob (1594), then through the fanaticism of the students of Cracow, who were incited to their action by Romish priests (1598). They dragged him from a sick-bed to the streets, beat him, sacked his house, and burned his books and writings. To avoid his foes he again left Cracow, and lived in a neighboring village, Luclawice, until he died, in 1604. His works were collected and published in the *Bibliotheca Fratrum Polonorum*, vol. i and ii. They also bear the title *Fausti Sinensis Opera Omnia in Duos Tomos Distincta*. They include expositions of Scripture; polemics against Romanists, Protestants, and Unitarians; and dogmatical writings. The more important are the *Prælectiones Theologicæ* and the *Christianæ Religionis Brevissima Institutio per Interrog. et Respons.*, etc., to which may be added a *Fragmentum Catechismi Prioris F. L. S. qui periit in Cracoviensi Rerum ejus Direptione*.

Immediately after Socinus's death the *Racovian Catechism*, which had been prepared by him, but which was completed by Schmalz, Moskorzowski, and Völkel, was published in the Polish language (1605). A German edition appeared in 1608, and one in Latin, with notes and additions, in 1609. Oeder brought out a new edition in 1739, which was based on that of 1609, and which affords a good compendium of Socinian theology. It is accompanied with a refutation by the editor.

II. *Followers.*—Numerous congregations of Unitarians, whose members were chiefly of noble rank, had been formed in Poland by the time Socinus died, that at Rakov being the largest. They supported many schools, to which the most capable teachers were appointed, and in which the most prominent theologians delivered occasional lectures. A press connected with the establishment at Rakov promoted the dissemination of the principal writings of Socinian authors. A general synod, which met annually at Rakov, and subordinate particular synods, furnished an effective organization which contributed greatly to the progress of the Socinian cause. But the most influential factor at work in securing this result is to be found in the large number of distinguished pastors, theologians, and scholars which the community produced. The names of Valentin Schmalz, Jerome Moscorovius (Moskorzowski), Johann Crell (q. v.), and others, are recognised as those of men who in their time exercised a most powerful influence over the history of the Polish Church and State. The progress of Socinianism was, however, stopped, and its very existence assailed, by the Romish reaction under Sigismund II of Poland and his son, Vladislav IV. An insult offered to the crucifix by some pupils of the Rakov school furnished the occasion for a complaint of sacrilege, which involved the whole community of Unitarians. In violation of law, and in disregard of the facts of the case, they were condemned. The school at Racovia was destroyed, the church transferred from the possession of its Arian owners, and the clergy and teachers declared infamous and outlawed. Other schools and churches were afterwards involved in similar ruin. The decisive blows of Jesuitism against the Unitarian sect were not inflicted, however, until after the accession of John Casimir—a Jesuit and cardinal—in 1648. The Cossack wars which raged in Southern Poland ruined many congregations; and when the Swedes invaded the country many Socinians, as well as others, joined their party. This was made the occasion for treating them as traitors to the country. The Diet of Warsaw in 1658 decreed their banishment, to take effect within three years, and this term was afterwards shortened to two years. The protests of Socinian delegates, and likewise those of Electoral Brandenburg and Sweden, were disregarded, and the edict was rigorously executed.

In Germany, Socinianism had established itself in the University of Altorf through the influence of Prof. Ernst Soner (died 1612); but when its existence was discovered the authorities of Nuremberg effected its overthrow. Polish exiles settled in Silesia, and held synods in 1661 and 1663; but their efforts to gain proselytes led to unfavorable action on the part of the State, and to their eventual removal in 1666. Certain departments of Brandenburg contained numerous Socinian congregations and communities during the last decades of the 16th century. Everywhere, however, they were merely tolerated. Often they were persecuted. The repeated efforts to extirpate them were so far successful that in 1838 only two Socinians were found in Prussia, both of them old men.

In the Netherlands, antitrinitarianism was at first connected with the Anabaptist movement. An Antitrinitarian, Herman van Vleckwyck, was burned at the stake at Bruges in 1569. Amsterdam and Leyden each contained a band of Socinians at the close of the 16th century, whose expulsion was attempted by the States-General, though not with entire success. The sect continued to grow, even in the face of the active efforts of the orthodox synods to bring about its extirpation. The influx of Polish coreligionists, who were banished from their native country, greatly strengthened its numbers. Constant repression of its worship and interference with its tenets eventually produced the intended effect, however; the Socinian party gradually melted away, and its members were absorbed by the Remonstrants, the more liberal Anabaptists, and the Collegiants.

Antitrinitarian ideas found reception in England as early as the reign of Henry VIII, and furnished numerous martyrs. So late as the time of James I three Antitrinitarians were burned at the stake. The Polish Socinians forwarded a copy of their Catechism to the latter monarch, which was not favorably received, but proved the first of an uninterrupted series of Socinian writings which circulated from that time. John Biddle (q. v.) became the prominent advocate of a modified Socinianism, and the rise of deism secured to it a widespread existence, even though it was excluded from the Acts of Toleration, and was under the ban of stringent laws; and it became a tendency among the clergy of the Established Church. Lindsey and Priestley eventually brought about a breach with the Church. The old repressive laws were finally repealed in 1813. For the present status of Unitarianism in England, recourse must be had to the census-tables of 1851, the census of 1861 not giving information respecting the creed of the inhabitants. In 1851 Great Britain contained 239 Unitarian churches, which afforded 68,554 sittings, and attracted 37,156 attendants—nearly all of them being in England.

Unitarianism was planted in North America in the middle of the 18th century, and obtained its first American church in November, 1787, when James Freeman (q. v.) was ordained pastor over the King's Chapel congregation in Boston. The movement spread in secret, care being taken by its supporters to avoid alarming the orthodox part of the population; so that when the state of affairs was finally understood, nearly every Congregational Church in Boston had become Unitarian, and many churches in other parts of New England had adopted Unitarian views. A controversy growing out of the publication in 1815 of a pamphlet entitled *American Unitarianism* led to the withdrawal of Unitarians from the orthodox, and their separate organization. Channing (q. v.) became the foremost representative of the new sect. The American Unitarian Association, founded in 1825, became its centre, and the *Christian Examiner* its leading periodical. It has now less than 300 churches, about 350 ministers, a member-

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ship estimated at about 30,000, two theological schools, and a number of benevolent and other societies. The Socinian view has many supporters, besides, in the *Christian* churches (q. v.) and among the Universalists.

See Fock, *Der Socinianismus nach seiner Stellung in d. Gesammtentwicklung des christl. Geistes, n. seinem hist. Verlauf u. n. seinem Lehrbegriff* (Kiel, 1847); Hurst, *Hist. of Rationalism*, ch. xxiii; Gieseler, *Ch. Hist.* iv, 358–365; Baumgarten-Crusius, *Compend.* i, 334; *Bibliotheca Fratrum Polonorum*, etc. (Amst. 1626, 6 vols. fol.); Lindsey, *Historical View of Unitarianism from the Reformation* (Lond. 1783); Belsham, *Memoir of Lindsey* (1812); Reez, *Racovian Catechism*, with historical introduction (Lond. 1818, etc.).—Herzog, *Real-Encyklop.* s. v. See SOCINIANISM.

Socinus, Lælius (*Lelio Sozzini*), a noted Italian heresiarch, uncle of the preceding, was born in Sienna in 1525, being the son of Mariano Sozzini, Jun., a lawyer, of a family that made considerable pretensions to learning. Lelio gave himself to the study of theology, then quickened by the discussions of Luther, and for this purpose read the Bible in the original tongues. This made him suspected by the Church authorities, and he left Italy about 1544, and wandered for four years over France, England, the Netherlands, and Germany in search of knowledge. He at last settled at Zurich, where his erudition and personal qualities at first gained him consideration, and there entered upon a series of investigations and a course of correspondence which resulted in undermining his belief in the divinity of Jesus Christ. These convictions rendering him unpopular at Zurich, he retired, after the death of his father, in 1558 or 1559, to Poland, where Sigismund II received him favorably, and gave him letters that enabled him to return with prestige to Zurich; and he spent the remainder of his days there in peace, dying May 16, 1562. He left the following works: *Dialogus inter Calvinum et Vaticanum* (s. l. 1612, 8vo), in which he opposes the punishment of heretics:—*De Sacramentis* and *De Resurrectione Corporum*, both inserted in *Fausti et Lælii Socini Tractatus* (Eleutheropolis [Holland], 1654). Sand (*Biblioth. Antitrin.* p. 18–25) speaks of some other doubtful writing attributed to Lælius Socinus.—Hœfer, *Nour. Biog. Générale*, s. v.

Socket (אֶדֶן, *e'den*), the *base*, e. g. of the planks of the tabernacle (Exod. xxvi, 19, etc.), the *pedestal* of a pillar (xxxviii, 10 sq.; Cant. v, 15); the "foundation" of a building (Job xxxviii, 6). See COLUMN.

So'coh (Heb. *Sokoh'*, שׂוֹכֹה, Josh. xv, 35, 48 [marg. *Soko'*, שׂוֹכוֹ, which occurs in the text at 1 Chron. iv, 18, "Socho;" 2 Chron. xi, 7, "Shoco;" xxviii, 18, "Shocho;" "Shochoh," 1 Sam. xvii, 1 twice], or שׂכֹּה, 1 Kings iv, 10, "Sochoh;" another form for *Socho* [q. v.]), the name of two towns, both in the tribe of Judah (q. v.).

1. (Sept. Σαωχώ v. r. Σωχώ; Vulg. *Soccho.*) A place in the district of the lowland or Shephelah (Josh. xv, 35). It is a member of the same group with Jarmuth, Azekah, Shaaraim, etc., which were located in the N. W. corner (see Keil, *Comment.* ad loc.). The same relative situation is implied in the other passages in which the place (under slight variations of form) is mentioned. At Ephes-dammim, between Socoh and Azekah (1 Sam. xvii, 1), the Philistines took up their position for the memorable engagement in which their champion was slain, and the wounded fell down in the road to Shaaraim (ver. 54). Socho, Adullam, Azekah, were among the cities in Judah which Rehoboam fortified after the revolt of the northern tribes (2 Chron. xi, 7), and it is mentioned with others of the original list as being taken by the Philistines in the reign of Ahaz (xxviii, 18). In the time of Eusebius and Jerome (*Onomast.* "Soccho") it bore the name of *Soechoth* (Σοηχώθ), and lay between eight and nine Roman miles from Eleutheropolis, on the road to Jerusalem. Paula passed through it on her way from Bethlehem (?) to Egypt (Jerome, *Ep. Paulæ*, § 14). As is not unfrequently the case in this locality, there were then two villages, an upper and a lower (*Onomast.*). Dr. Robinson's identification of Socoh with *esh-Shuweikeh* (a diminutive of *Shaukeh*) in the western part of the mountains of Judah is very probable (*Bibl. Res.* ii, 21). It lies about one mile to the north of the track from Beit Jibrîn to Jerusalem, between seven and eight English miles from the former. To the north of it, within a couple of miles, is Yarmuk, the ancient Jarmuth. Damun, perhaps Ephes-dammim, is about the same distance to the east, and Azekah and Shaaraim, no doubt, were in this neighborhood. To complete the catalogue, the ruins which must be those of the upper one of Eusebius's two villages stand on the southern slope of the Wady es-Sumt, which with great probability is the Valley of Elah, the scene of Goliath's death (see Tobler, *Dritte Wanderung*, p. 122). The ruins are extensive, with many caverns, "nearly half a mile above the bed of the wady, a kind of natural terrace covered with green fields (in spring), and dotted with gray ruins" (Porter, *Handb.* p. 249).

From this village probably came "Antigonus of Soco," who lived about the commencement of the 3d century B.C. He was remarkable for being the earliest Jew who is known to have had a Greek name; for being the disciple of the great Simon, surnamed "the Just," whom he succeeded as president of the Sanhedrim; for being the master of Sadok, the reputed founder of the Sadducees; but most truly remarkable as the author of the following saying which is given in the Mishna (*Pirke Aboth*, i, 3) as the substance of his teaching, "Be not ye like servants who serve their lord that they may receive a reward. But be ye like servants who serve their lord without hope of receiving a reward, but in the fear of heaven." Socoh appears to be mentioned under the name of *Sochus* in the acts of the Council of Nice, though its distance from Jerusalem as there given is not sufficient for the identification proposed above (Reland, *Palæst.* p. 1019).

2. (Sept. Σωχά v. r. Σωχώ; Vulg. *Soccho.*) Also a town of Judah, but in the mountain district (Josh. xv, 48). It is one of the first group, and is named in company with Anab, Jattir, Eshtemoh, and others. It has been discovered by Dr. Robinson (*Bibl. Res.* i, 494) in the Wady el-Khalîl, about ten miles S.W. of Hebron; bearing, like the other Socoh, the name of *esh-Shuweikeh*, and, with Anab, Semoa, 'Attir, within easy distance of it.—Smith.

Socordia, in Roman mythology, was the daughter of Æther and the Earth; a personification of *dulness*.

Socrates, the most notable and the best known of all the Greek philosophers, to whom the designation of "the Father of Philosophy" (*parens philosophiæ*) has been deservedly given. His prominence during life, his influence after death, and his notoriety through his death affected the character and development of speculation more than they have ever been affected by any other philosopher. It is the impress of his own heart and mind upon the growing thought of the world—the impulse and direction which he gave to intellectual inquiry and to moral action—much more than any special doctrine, which have insured to his name the distinction and affectionate reverence that have attended it through all the ensuing centuries. Even if no regard should be paid to the peculiarities of his philosophical doctrine, the career and the character of Socrates would merit the highest admiration in any age. They were singularly remarkable in a pagan age, and amid all the corruptions, the sophistries, and the brilliant license of Athens during the Peloponnesian war. He was a heathen, with many of the virtues and more of the aims of Christianity. In a period of unrestrained ochlocracy, of eager ambition, of greed, of self-seeking, and of rapacity, he, though conscious of the highest intellectual vigor, and associating with the ablest public

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men, was content with the humble station in which he was born, and never sought office or command. Surrounded with opportunities for acquiring wealth and luxurious indulgences, he was heedless of poverty, hunger, exposure, and all hardships. He was at all times patriotic, and observant of law in matters religious, political, and social. He was without superstitions other than those inseparable from his time and country. He was faithful and fearless in the discharge of every public and private duty. He gave his thought, his heart, his energies, to the improvement of his fellow-citizens, and spent his life as a missionary of moral and intellectual reformation. His temperament, at least in his later years, was withal so serene; his disposition so amiable, earnest, and unaffected; his manner so sincere and winning; his intercourse so kindly and sportive; his resolution so steadfast; his heart at all times so simple and devoid of selfishness or guile, that he might well appear to Alcibiades and the contemporaries of Alcibiades such a man as was not elsewhere to be encountered. "We shall not look upon his like again." He will remain, as he has remained, a unique exemplar in the history of humanity. In accounting for the unequalled fascination which Socrates since death, as in life, has exercised upon all intellectual and cultivated men, to the merits and charms and singularities of his career must be added the quiet and unostentatious grandeur of his death, when he freely surrendered life under an undeserved sentence, in order to maintain the laws of his country, though misapplied, and to seal his doctrine and his practice with the most solemn of all signatures. As a missionary, and as a zealous, self-abnegating and untiring moralist, Socrates suggests a comparison with the apostles and martyrs of Christianity, and with the founders of monastic communities in the dissolute and stormy Middle Age. As a preacher and teacher of moral regeneration, he provokes, though with reverential assertion of the vast interval, a more daring comparison, which has impressed devout Christians no less than unbelievers and misbelievers like Rousseau and Baur. It adds new dignity and a loftier interest to the life and death of Socrates to contemplate his career as an essential part of the providential and patient preparation of the civilized world for the acceptance of Christianity.

I. *Life.*—It is peculiarly needful, in the case of Socrates, to pay careful attention to the course and circumstances of his life, because his remarkable personality is so strongly and so strikingly impressed upon his doctrine and upon the whole tenor of his procedure. The Socratic philosophy, in its active development and in its theoretic import, is distinctly the product of the idiosyncrasies of Socrates, and of the requirements and tendencies of the memorable age in which he lived, and which he rendered more illustrious by his life. This has been fully recognised by Ritter, by Zeller, by Grote, and by other historians of philosophy and historians of Athens. It may be thought that they have overlooked some considerations not less weighty and significant than any that they have adduced. But they have not failed to note the intimate correspondence between the man and his doctrine, between his teachings and his times. His life is his philosophy, his philosophy the reflection of his life. Yet it is difficult to present a true portrait of the great teacher, or a just biography of him. The materials are abundant, are, indeed, redundant; but they are all presented "in such questionable guise" as to be of doubtful credibility. Socrates reappears in nearly all later writers, Greek or Roman, whose subjects allowed any reference to him, or who sought "to point a moral or adorn a tale." Incident and anecdote, text and comment, are multiplied indefinitely; but no confidence can be accorded to the traditions reported or repeated by Cicero, Seneca, or Quintilian, by Plutarch or Diogenes Laertius, or by other authorities having still less claim on our belief. Reverent conjecture invented, credulous admiration accepted, eager tradition expanded, and curious repetition distorted or transmuted detail after detail, till the genuine Socrates of the 5th ante-Christian century became an accumulation of myths. This process of transfiguration commenced, in no respectful way, in the lifetime of the sage. Aristophanes, in his *Clouds*, and Ameipsias, in his *Connus*, exposed to immortal laughter his appearance, his rags, his manners, and his speculation. Yet the caricature of the comedians may be welcomed as a likeness with almost as much security as the delineations of his disciples. It is fortunate that we possess the *Memorabilia* and the *Symposium* of Xenophon and the *Dialogues* of Plato. But both these biographers were manifest writers of fiction, and all their productions were dyed in the brighter or more subdued colors of fancy. The author of the *Memorabilia* composed the *Cyropædia*, the *Agesilaus*, and the *Hiero*. The author of the exquisite *Apologia* was also the dreamer of the *Republic* and the *Laws*. All the writings of both these glories of Attic literature may be included under Pindar's category: *ἐξαπατᾶλμένοι ψεύδεσι ποικίλοις . . . μῦθοι*. Aristippus wrote to Plato repudiating his representations of their common teacher (Aristotle, *Rhet.* ii, 23), and Demochares denied Plato's statements regarding the exploits of Socrates at Delium and Amphipolis. The contrasts and discrepancies between Xenophon and Plato have been long and prominently noted. They have been explained by diversity of aim, difference of intellectual susceptibilities, and disparity of talents. It has been held by Zeller, by Grote, by Mason, in an able article in Smith's *Dictionary of Biography*, that the apparent contradictions may be reconciled. It is alleged that Xenophon regarded only the practical side of the Socratic instructions, and sought to convince the Athenians of the innocence of the master; while Plato was always contemplating the speculative import of the Socratic doctrine, and sublimating teaching and teacher in accordance with his own philosophical fantasy. This may be freely admitted, but it does not leave a sufficient or a safe basis for accurate biography: "The trail of the serpent is over it all." Even those who espouse this scheme of conciliation are compelled to exclude from the *Mémoires pour servir* the greater and the more characteristic part of the Platonic *Dialogues*, in which Socrates is evidently a mere lay figure, or, rather, a tailor's mannikin for the exhibition of the Platonic robes and other finery. Agreement may be imagined between the representations of Xenophon and Plato by considering them as different views of the same personage. Such agreement, however, is not inconsistent with a lavish employment of decoration by each; since all forms of flattery and of caricature require some observance of characteristic features. Yet it may reasonably be concluded that the Socrates of Xenophon as well as of Plato is posing or attitudinizing, though there be great difference in the grace and fascination of the two figures. Still Xenophon and Plato are our best, and almost our only real, authorities for the life and opinions of Socrates. They must be accepted as nearly our sole genuine sources of information. Due caution must be shown in their employment; and it must be remembered that something of coherence and consistency, the softening of some asperities, and the exaggeration of some angularities, which were originally due to the fictitious ingredient, will remain after all our care. There may be little real ground for regret in the want of perfect assurance of the literal truth of the portraiture. There is a hazy conception, and an exaggeration through the haze, of all the images of the past. There will be a general truth of presentation, resulting from the affectionate and admiring pictures of dissimilar followers, which will be more impressive and inspiriting than any mechanical though faithful daub could be. At any rate, Xenophon and Plato furnish forth the Socrates who kindled, guided, charmed, the later world. Those who are satisfied of the substantial agreement of the two contemporary bi-

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ographers introduce Aristotle to check or to confirm their statements. The indications of Aristotle are eminently valuable. They are rarely biographical. They do not diminish the regret that all the works of the censors and even calumniators of Socrates, except the *Clouds*, and all the sources whence Athenæus drew his discrediting reports, have been utterly lost, but lost without having influenced the general judgment of men.

Socrates was born at Athens in B.C. 468 or 469; before 469 says Ueberweg, with great plausibility. His birthday was in later times commemorated as a sacred day on the 6th of Thargelion, which would fall in May. His father, Sophroniscus, was a sculptor or statuary, in humble circumstances; not a common stone-mason, if his distinguished son, who learned and practiced the father's art, produced the Graces in front of the Acropolis, which were seen and noted by Pausanias (i, 22, 8; ix, 35, 1). His mother was Phænarete, a midwife, whose occupation he often employed to illustrate his own intellectual procedure, which may have been confirmed or suggested by it. The father's condition did not allow the son any special advantages of education. The statement that Socrates was the pupil of Anaxagoras and Prodicus can have no other meaning than that he may have read the works of the former, and may have conversed with both. They, as well as Gorgias and Parmenides, were at Athens during his early or mature manhood. The ordinary education of an Athenian, with the varied aids and stimulations which rendered the average Athenian more than equal to an average member of the British Parliament, were open to him, and were doubtless turned to the best account. He would learn music and gymnastics, and these were, probably, his only school acquirements; but music and gymnastics embraced the elements of all intellectual and physical training. He has expressed, through Plato, his obligations for his public education (*Crito*. xii). The free intercourse of a democracy, and of such a democracy as that of Athens in the age of Pericles, with its boast of freedom of speech and of association, would afford Socrates, who ever sought intimacy with noted persons, every chance of instruction and information that could be desired. The education of living communion far transcends all that can be learned from books. Socrates himself professes to have been self-educated in philosophy (Xenophon, *Symp.* i, 5), and the profession is just, for he had none to point the way which he pursued. He might also have claimed self-education in other respects, but it was an education resulting from habitual intercourse with the most intelligent and the best informed of all classes and of both sexes—with the associates of Pericles and Phidias, with Aspasia and Diotima, as well as with poets, artists, sophists, and artisans. His indefatigable pertinacity and curiosity would enable him readily to acquire the extensive knowledge ascribed to him by Xenophon.

There are no authentic details of the first half of the life of Socrates. To Plato and to Xenophon he was always an old man. Is there not room here for suspecting that the tenets and inquiries and practices which were ridiculed by Aristophanes and Ameipsias, before an audience familiar with the object of caricature, may have been the pursuits and investigations of Socrates in his earlier years, while groping his way towards his ultimate vocation? This suspicion merits examination. It may, however, be fairly inferred from the tenor of Xenophon's and of Plato's remarks that Socrates pursued the simple path of his obscure life, in the performance of every public and private duty, without failure and without blame. He discharged the civil functions devolving on every Athenian faithfully, but without thought of advancement. He rendered the regular military service without seeking or holding command. He distinguished himself, or is said to have done so, at Potidæa, Delium, and Amphipolis by his courage, patience, and endurance. The story of the rescue of Alcibiades by Socrates at Potidæa is incredible, for the former was barely fifteen years of age at the time. The compensating story that Alcibiades afterwards rescued Socrates has the air of fiction about it. These military expeditions were the only occasions of absence from Athens, except one visit to the Isthmus, to which Aristotle adds a visit to Delphi (*Frag.* 3). Socrates loved Athens, loved its scenes, its bustle, and its people. He married and had children, but he was happy neither in his wife nor his children. Xanthippe had the reputation of a shrew throughout all antiquity; and the sons of Cimon, Pericles, and Socrates are commemorated together as worthless (Aristotle, *Rhet.* ii, 15). It may easily be credited that Socrates neglected wife and family while interminably discussing and debating throughout the livelong day. It is a question whether he had one or two wives — the much-known Xanthippe, the mother of his daughter, and Myrto, the daughter or descendant of Aristides the Just. This bigamy, or matrimonial duplicity, is repudiated by Athenæus (xiii, 2), by Grote, Zeller, and nearly all the moderns. Athenæus says that the allegation rests upon the authority of Callisthenes, Demetrius Phalereus, Satyrus, and Aristoxenus. This is early testimony, and in the main reputable. It rests also on the higher evidence of Aristotle (*Frag.* 84), as reported by Diogenes Laertius, but the reporter may be suspected.

We may believe that Socrates displayed the highest civic virtue and the highest moral courage on the only two occasions when he is stated to have been clothed with an official character. He was at all times averse to political employment, and avoided it as unsuited to his temperament and habitudes; but he renounced no duty. As presiding member of the Prytany, he refused to put to the vote the iniquitous decree against the generals inculpated at Arginusæ; and, under the Thirty Tyrants, he opposed the execution of the infamous order for the arrest of Leon the Salaminian. In one case he braved the furious mob, in the other the despotic oligarchs. The vocation of Socrates lay not in art, nor in litigation, nor in war, nor in politics. His mission was that of a reformer of morals and of speculation, and was created by and for himself. At what time he entered upon this career it is impossible to ascertain. It probably grew upon him gradually, and strengthened and shaped itself as it grew, until at length it became recognised as a definite and irrecusable duty. There is so much in both method and doctrine that springs from the peculiarities of the man, so much in the fashion of his apostolate that reflects and elucidates any possible interpretation of his character, that his marvellous career must be deemed primarily spontaneous and unconscious. The deliberate and systematic prosecution of his high vocation must have begun soon after the death of Pericles, though it probably did not assume its characteristic form till a later time. He must have attained public notoriety in those years, for Aristophanes and Ameipsias offered him to the merciless ridicule of the Athenian people in the spring after the battle of Delium. The new teacher presented as curious a spectacle as the fancy of a caricaturist could devise. He was earnest, enthusiastic, untiring, pertinacious; pressing forward, "in season and out of season," with "line upon line and precept upon precept;" tackling everybody, high and low, at work or at recreation, in street and temple, theatre and banquet-hall, court, dock-yard, and grove; in school, workshop, conference, and assembly. He claimed to be impelled to catechise, and to expose ignorance, under the solemnity of a divine call. But the missionary was grotesque in all respects, repulsive in many. He was garrulous beyond measure, an interminable disputant; boring everybody with an unceasing and pitiless storm of questions, and answering others only with a fresh shower of questions. This concorporated note of interrogation was ugly beyond known examples of human ugliness, with short,

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squat figure, fat, round belly, goggle eyes, thick lips, big mouth, pug-nose, transcending in its *pug-nasi-ty* all observed puggishness. Even friends and admirers called him a satyr, and compared him to the comic masks of Silenus. Rabelais wittily assimilated him to a patent-physic-bottle. He was habitually unwashed and unshod, and clothed with an old, worn, greasy chlamys. His manners tended to increase repugnance. His speech was rude and inelegant, his voice grating, his immediate topics and examples humble, if not positively vulgar; his bearing was obtrusive, without being presumptuous; his address plain and unpolished, though not discourteous. His manners were termed coarse and clownish by Aristoxenus. Politicians, legists, orators, philosophers, sophists, magistrates, generals, and citizens were decried by him as fools and knaves, and compelled to gaze in the mirror held before them, that they might recognise their own folly, fraud, and ignorance. This drastic medicine was forced upon those who enjoyed the discomfiture of others, but not their own, by the quaint personage who could stand, and keep others standing, from morning to night, and who talked without intermission, though able sometimes to listen with the utmost patience. Nevertheless, this portentous mouthpiece of the gods had strange powers of enchantment, and lulled those on whom he fastened like a vampire, fanning them while sucking their blood, or held them, like the skinny finger of the Ancient Mariner, so that "they could not choose but hear." The lustre of another world broke forth in his speech, like the moon emerging from a shapeless bank of clouds, and revealed a tenderness of sentiment, a purity of feeling, a depth of thought, a fertility of illustration, an overflowing humor, a playful and penetrating wit, a wealth of knowledge, an ingenuity of argument, and a concentration of noble aims. His magic wrought like the Vice of the poet:

> "A monster of so frightful mien
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

It could scarcely increase the favor of Socrates with the multitude, who knew him only by sight, to see him attended by Critias, Alcibiades, Charmides, Xenophon, Aristippus, etc., and to hear that this zealot of a new doctrine, who condemned present conduct and current opinion, professed to keep a little divinity of his own, and was declared by the Delphic oracle to be the wisest of men. The humility of his interpretation of the oracle might be unknown, or might seem a mock-humility, correspondent to his familiar and habitual irony. The only ground of the oracular utterance, he said, was that he knew that he knew nothing, while others mistook their own ignorance for knowledge. There is more wit than reason in the remark of Athenæus (v, 60), "If knowing nothing is wisdom, knowing all things must be folly." He proceeds to say that Socrates was worthy of belief when he professed himself "not to be wise;" and that it was as needless to consult the god on this point as to ask "whether any one was more pug-nosed than Socrates."

Such, then, was the reformer who undertook to convert the Athenians from the error of their ways. He was more frugal than a Neapolitan lazzarone or a Greek mendicant — *Græculus esuriens*. He was abstemious, given neither to wine nor to pleasure. He was able and willing to drink more than any of his *compotators;* yet "no man ever saw Socrates drunk" (Plato, *Symp.* p. 220). He was ascetic, inviting hardships and careless of pain, like the Cœnobites of the desert or the founders of mediæval fraternities. He declined the invitations of princes and potentates because he could not return their favors. He refused to take money for his instructions, denounced the Sophists for their mercenary practice, and sent back to Aristippus the gains which he desired to share with him. He condemned existing usages, procedures, and theories; derided the political institutions of Athens; invited all to abandon their delusive and pernicious doctrines and reasonings; attached himself specially to the young for the conversion of the rising generation; yet was himself observant of established customs and prescription in religion, in law, in political and social conduct.

A character like this could hardly receive due appreciation in the lively and captious community in which he lived and moved without resting, and which he tormented through all ranks without ceasing. How difficult the appreciation must have been may be estimated from the diverse portraits drawn by his friends and pupils, Xenophon and Plato, without either achieving a fair picture. Socrates might win the admiration of many by his brilliant display of dialectical ingenuity and intellectual power; he might attract ambitious politicians by the hope of acquiring his arts; but he could secure the devotion only of the few who caught glimpses of his purpose and desired to share his aims. To the populace and to the upper multitude he must have seemed a strange and unwelcome phenomenon. He must have gone about multiplying dislikes nursing enmities and antagonisms, and storing up wrath against the day of wrath. In the Platonic *Apology* he expresses greater apprehension of chronic misconception and calumny and odium than of the immediate capital charge. This is consonant with probability. The distinct reference to Aristophanes is a Platonic device, and excites a suspicion that there is as little authentic and uncolored fact as in the Latin *Panegyrica*, or the *Diogenes* of Dion Cassius.

Full acquiescence may be accorded to Grote's remark that the indictment and condemnation of Socrates are less surprising than his long escape from prosecution. For twenty or thirty years he had been suffered, without molestation, to infest the streets of Athens, to consort with oligarchs and tyrants, to preach novel doctrines to idlers, to interrupt and deride every one, and to offend prevailing sentiment. The Jews would have stoned such a prophet without such patient endurance.

At length, in B.C. 399, after the restoration of the democracy and the re-establishment of the old constitution, Socrates was indicted. His accusers had little obvious reason for personal enmity. Meletus, or Melitus, was a youthful poet, otherwise almost unknown. Anytus was a wealthy tradesman and active politician, who had co-operated efficiently with Thrasybulus in the recent overthrow of the Thirty, and whose son had been dissuaded from following his father's trade. Lycon was a professional rhetorician, and was thus involved in the Socratic censure of the Sophists. Anytus alone had any personal grievance. It was very slight, but it concurred with a general antipathy to Socrates. The charge was that Socrates neglected his country's gods, introduced new divinities, and corrupted the Athenian youth. These charges may now be admitted to be substantially unjust; but they were then very plausible, and gave utterance to what may well have been the common impression in regard to the tenor and tendency of his disputations. The purity of the motives, designs, and conduct of Socrates none will now gainsay. None will now repeat the fatal accusations with any thought that Socrates could conceive them to be just. His strict observance of the religious rites of his country is insisted upon in both the *Apologies* written after the event. He will not be less reverenced now from a conviction that his religious views inclined vaguely to the assertion of monotheism and to the adoration of "the unknown God." This would result in the negation of existing superstitions and creeds, and would sustain the allegation of the introduction of new divinities. This allegation would be confirmed by his claim of special inspiration, and by the announcement of his mysterious and divine counsellor, whose essential character has not yet been satisfactorily explained. The third charge of corrupting young men would be even more plausible among the ancient Athenians than the other two. The Socratic method contemplated the compulsory confes-

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sion of ignorance, and proceeded by a perplexing series of questions and constrained answers, designed to remove the false conceit of knowledge in order to prepare the way for a careful and unprejudiced investigation of truth. Most of the sufferers would stop with the negative result, as Socrates himself appears practically to have done. Others, who did not understand the process and could not appreciate the design, would conclude that the purpose as well as the effect of the Socratic *elenchus* was to unsettle belief in accredited institutions no less than in established convictions. This apprehension would be aggravated by remembering that Alcibiades, Critias, and Charmides had been among his most cherished associates; that his chief disciple, Plato, perhaps not yet prominent, was the nephew of Charmides, one of the Thirty, and had recently been active in aristocratical opposition; that Socrates had always disapproved the existing modes of appointment to office; and that he had displayed a constant distrust and disapproval of democratic institutions—a censure which democracies always jealously and passionately resent.

Socrates was brought to trial. His divine monitor forbade his making a defence in the customary spirit. If he spoke what is reported by Plato, his *Apology* was calculated only to irritate his judges. There was no fixed or systematic law at Athens, especially in criminal matters. Every indictment was a bill of attainder. Nevertheless, Socrates was condemned by a majority of only five or six voices in a dicastery of more than five hundred. After the condemnation the penalty had to be determined. Athenian procedure required the accusers to name a penalty and the accused to offer an alternative satisfaction. The accusers had specified death. The alternative proposed by Socrates was a virtual negation of the verdict by substituting for death public support in the Prytaneum, the highest honor that could be bestowed; or, in deference to the urgency of his friends, a fine of thirty minæ (about seven hundred dollars). The jury could choose only one or other of these penalties. Socrates had already been declared guilty. The sentence could scarcely be other than—death.

Polycrates among the Greeks, and Cato among the Romans, justified the condemnation of Socrates. Lélut and Forchhammer did the same thing forty years ago, and Dresig preceded them by a century. Grote holds the balance even between the judges and the judged. The judgment of Polycrates may have been merely a rhetorical exercise, an intellectual *tour de force;* or it may have been serious, and may have called out the *Apologia* of Xenophon as a reply. It was recognised by friends and contemporaries, it was generally recognised in antiquity, it has usually been recognised by the moderns, that the condemnation and death of Socrates were his own act. He did not desire to live. His work was done, his career was bending to its close. He was willing, if not eager, to perpetuate his influence and to confirm his life and doctrine by his death. Nothing can be more exquisitely touching, more ennobling, or more memorable than the account given by Plato of the last days of Socrates, and of the cheerful, playful serenity with which he welcomed the hastening term of life. The closing scenes are among the noblest exhibitions of human, and almost of superhuman, virtue. That there is much of Plato in the pathetic story is indubitable. The artistic arrangement of details, the subdued coloring, the solemn calm, the dramatic presentation, are all Plato's; but the substantial significances may be confidently ascribed to the genuine Socrates. We shall not repaint the rose or reperfume the lily. The tale must be read in the pages of the reverent disciple and consummate artist.

Socrates should have drunk the fatal hemlock the day after the sentence. But the sacred embassy had just sailed for Delos, and capital punishments were suspended till its return. Socrates lay in prison for a month, suffering, perhaps, the indignity of fetters, surrounded by sorrowing friends, to whom he repeated the instructions of his life. Provision was made for his escape. He refused such release because firm in his obedience to the laws, whether just or unjust in their operation upon him. At the appointed time, towards the end of May, he drank the deadly cup with perfect composure, and welcomed death in the hope, but without the confident expectation, of a tranquil immortality.

The death of Socrates scattered his disciples: he never formed a school. The dispersion of the disciples disseminated his doctrine and method. Many years elapsed before philosophy revisited Athens. A long and troubled time intervened before Plato returned to renew with caution, and to remodel, expand, and transfigure the speculations of his master.

The Athenians have been alleged to have soon repented of the condemnation and execution of Socrates, and to have prosecuted his accusers capitally. There is neither valid evidence for this nor inherent probability in it. The supposed remorse of Elizabeth for the execution of Essex is not more fanciful. There was occasion for deep regret; there was none for repentance. Socrates had left his judges little room for hesitation. There is no reason to suppose that they had decided contrary to their convictions of right and of law. Moreover, the Athenians were oblivious of past incidents and of melancholy events. They were always engrossed with the enjoyment or the expectation of something new. No reaction was known when Demosthenes and Æschines were rival orators, nor, previously, to Xenophon or Plato. A statue made by Lysippus in Macedonian times is said to have been erected at Athens in memory of Socrates. This may be questioned; yet from this tribute, or from the belief in such a tribute, the legend of the repentance may have arisen.

II. *Philosophy.*—There is no such thing, properly speaking, as a Socratic philosophy. There was a Socratic impulse, a Socratic method, a Socratic inquiry, but no positive or systematic Socratic speculation. He planted the vigorous seed; he did not cultivate the plant or gather the harvest. He was the father of all wholesome investigation by indicating, not by constructing, the route. Like Bacon, he was the herald of conquest, not the conqueror. *Potest videri ostendisse posteris, non tradidisse.* "Still, enough remains to stamp him as the originator of the philosophy of conceptions, as the reformer of method, as the first founder of a scientific doctrine of morals." The characteristic and essential features of the philosophical career of Socrates were his aim and method. These determined all his philosophical developments, and were themselves determined by the complexion and requirements of his time. Pericles, during his long ascendency, had "wielded at will the fierce democratie," and had restrained the violent, excessive appetencies of a capricious and domineering populace and of their ambitious and unscrupulous guides. Yet the agitations of demagogues, the disappointments, disasters, and sorrows of the opening years of the Peloponnesian war, the distress and demoralization produced by the plague, had gravely shaken his control in his latter life. After his death the political conflict lay between the wealthy but weak and superstitious Nicias and the turbulent, boastful, and rapacious Cleon. The voting and dicastic mass of the people were gravely debauched and completely misled by noisy bawlers and greedy flatterers. The corrosion of public, and, to a great extent, of private morals was fearfully aggravated by the destruction of all political, jural, ethical, and speculative principles through the harangues on the bema, the arguments in the courts, the predominance of rhetorical ingenuity, and the sophistries of brilliant and mercenary teachers, who reduced all truth to semblance, all discussion to a conflict of showy words and dazzling plausibilities. The Athenians had been brought to accept that most pernicious of all delusions—"There is nothing either good or bad but thinking makes it so" (see Protag. ap. Aristot. *Met.* iii,

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5; Plato, *Sophist.* xlvii; Erasmus, *Chil.*—"Non est beatus, esse qui se nesciat;" "Nil passus es mali si dissimulaveris"). It was in this condition of the State and of Greek society that Socrates felt himself urged, as by a divine voice, to interpose for the reclamation and regeneration of his countrymen, and to appear as a persistent missionary in the cause of justice, honesty, and truth (Plato, *Apolog.* xxii). It has already been observed that his career must have been gradually developed. He may have proceeded at first in an intuitive, unconscious, tentative sort of way, following his natural impulse to inquiry, to the pursuit of information, to love of company and conversation, till his course shaped itself out before him, beset him as the special duty of his life, and assumed the imperative form of a divine monition. The increasing perception of the decline of public and private faith and morals would conduce to such a result in a nature highly sensitive to all intellectual and moral demands. Whatever opinion may be entertained of the claim of the Platonic *Apology* to be regarded as a just representation of the actual defence made by Socrates, it is very remarkable that Plato puts into the mouth of the accused the distinct declaration that he had received his mission from the divinity, and that if his life were taken another divine messenger might be sent (*Apolog.* xviii). This special and controlling influence is familiarly known as the *dæmon* of Socrates. What that dæmon was is still under discussion. Some critics, commentators, and historians of philosophy conceive it to have been a personal genius, or, at least, to have been so regarded by Socrates. Others look upon it as simply a divine pressure or mysterious suggestion. Those who recognise the direct action of the Holy Spirit and the divine call to Christian believers cannot utterly reject the possibility of the like agency even in pagan times (Rom. ii, 15). Others, again, consider the Socratic δαιμόνιον to have been "the still, small voice of conscience" gradually transmuting itself into a prepossession. Others, finally, regard the allegation of such divine guidance or restraint as hallucination, hypocrisy, or pretence. Neither pretence nor hypocrisy would have been apt to assume such a form in those sceptical times, and would be at variance with any plausible or consistent conception of the character of Socrates. Pure hallucination is not consonant with the singular sobriety of mind and sentiment which distinguished him from all other enthusiasts. That this dæmon was sometimes regarded by him and by his disciples as personal cannot be denied. As Socrates says that every earnest servant of the gods may have a like divine illumination, as Plato speaks of the dæmon of every man leading him after death to the judgment (*Phæd.* lvii), it is apparent that it was regarded, at an early period, as a guardian or attendant angel. This conclusion scarcely militates against the second supposition, which will not appear extravagant or unreasonable to those who remember the numerous echoes, through all ages and all creeds, and from the most eminent men in all lines of thought, of the Homeric phrase ἐνέπνευσε φρεσὶ δαίμων (*Odyss.* xix, 138). Says Cicero (*De Nat. Deor.* ii, 66, 167), "Nemo vir magnus sine aliquo divino afflatu umquam fuit." The testimonies are endless, and from sources that would not be anticipated; but there is no room to cite them. Waiving, however, such transcendental speculations, and admitting that there may be delusion in imagining any special inspiration, it will not do to resolve the Socratic *dæmonism* into practical wisdom with Grote, or into moral tact with Ueberweg. These might be the results of the monitions of the dæmon, or independent of them; but they are wholly distinct from them. There is a curious psychological phenomenon, rarely noted because of infrequent occurrence and less frequently subjected to critical observation, which merits grave estimation in this connection. A mind and nature quick, earnest, comprehensive, and impressible—with unusual faculties of intuition—fervently occupied with any serious moral or intellectual pursuit, has visions of the day "which have elsewhere their rising," and spring neither from the reason nor from the volition; hears voices in the silence which others never hear; has sudden convictions which descend upon him without logical inducement or antecedent evidence; has firm assurances which rest upon inexplicable faith; and is led reverently to presume that "it is the Lord which giveth him understanding" by an immediate revelation. Of such men was Socrates.

In the assurance of a heavenly vocation, Socrates put aside all other thoughts, cares, interests, employments, aims, and devoted himself exclusively to the task of reforming his fellow-citizens by disclosing their intellectual procedure and by enlightening their consciences. He pretended to be seeking everywhere for knowledge to improve himself and to acquire fixed knowledge. He disclaimed any pretence of teaching, for ignorance was his profession and the ground, as he alleged, of his being declared by Apollo "the wisest of men." He spent the whole day and every day, from early morn till set of sun, amid the gatherings of men, inquiring into the opinions, and the grounds of their opinions, of persons in every profession and of every grade. He was never tired of asking questions, and he did nothing but ask questions, drawing out by the answers obtained the fallacy and inconsistency of dogmas, and making every one confute himself and apprehend the baselessness of his supposed knowledge. Hence he always professed to do nothing more than practice intellectual obstetrics, and to deliver men of their own intellectual progeny, for the most part monstrously deformed. This was the method of Socrates, and his method was his whole philosophy. The curtain was the picture. Yet this method was productive of nearly all the philosophy that followed, and was then the one thing needful—the effectual exposure of the false conceit of knowledge. "Dum falsas mentis vires mirantur homines et celebrant, veras ejusdem, quæ esse possint, . . . prætereunt et perdunt. Restabat illud unum, ut res de integro tentetur, melioribus præsidiis" (Bacon, *Nov. Org. Monitum*; comp. *I Aph.* ix, 31). To those who were subjected to this catechising process it may have appeared a preconcerted scheme for their confusion. Such it may ultimately have become, being scarcely disguised by the pretension of ignorance and the solicitude for enlightenment. So the practice was regarded and presented by Xenophon and Plato. So it has been universally esteemed by later writers, who have explained it by the Socratic irony. Is it not more reasonable and more consistent with every probability to suppose that this interrogatory inquisition was begun in simple honesty with the view of gaining information, and that it assumed its definite purpose as a *criterium falsitatis* only after those who were consulted were found to be without settled principles or tenable doctrines? With the prevalent arrogance of knowledge which was no knowledge, with the consequent substitution of blunt assurance for intelligent investigation, with such a blind indifference to logical proof that the possibility of either rational or moral principles was often theoretically denied, with the vitiation of all intellectual procedure and of all authoritative rules of moral conduct thence ensuing, the first duty of the reforming missionary was to discover the reality and the basis of truth. What is truth? was the great question. What is true? was the question that Socrates propounded. There was, however, a preliminary task to be performed before such inquiries could be hopefully prosecuted. It was necessary to purge the minds of the inquirers, to disclose the nature and the sources of uncertainty, to reveal the hollowness and fallacy of current maxims, postulates, deductions, and argumentations, to expose the ambiguity and deception of popular phrases and received terms, and to establish the elementary principles of valid reasoning: διαλεκτικὴ γὰρ ἰσχὺς οὔπω τότ' ἦν (Aristot. *Metaph.* xiii, 4). Socrates never got beyond the pre-

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liminary task. His whole life was engrossed with it. He only laid the foundations and discovered the elements of dialectical science.

Socrates thought—at first, perhaps, only instinctively felt or ascertained by experience—that any hope of moral reform must be preceded or accompanied by intellectual reform. He examined himself, he examined others, and discerned that received doctrine was nothing better than ingenious fantasy or unauthenticated opinion. The first effort, then, was to remove delusion, prejudice, presumption, and what Grote calls "the conceit of knowledge." The humble confession of ignorance was the indispensable preparation for a candid and hopeful search for truth. Grote has acutely and ingeniously compared the procedure of Socrates with that of Bacon. It may be as justly compared to that of Descartes. Hence the Delphic *Nosce teipsum* became the point of departure (Aristot. *Fragm.* 4), and both in his own case and in the case of all with whom he conversed his effort was to unveil ignorance under the presumption of knowledge. This was his special function with all who approached him—friends and opponents, young and old, notable and simple; for school and scholars he had none. This was his unpaid office, for which he would take no pay. Why should he take pay when he disclaimed teaching or having anything to teach? Why should he seek gain when the teaching for gain and the pursuit of gain had engendered the mental and moral diseases which he attempted to cure? In accordance with his function, he required those whom he catechised to examine the precise import of their terms and propositions. By a succession of adroit cavils he compelled them to apprehend the absence of precision and consistency in the vague phraseology which they employed and the hazy meaning which they attached to their statements. It was purely an inquisitive or investigative process—an examination of mind and conscience, confined to negative results, the recognition and admission of ignorance, or of false knowledge, which was worse than ignorance. These negative results involved living germs of positive and active growth. Much, too, was learned by the way. The investigation of duplicities of expression and of the derivative fallacies and discords compelled attention to the meaning and to the strict use of language. It compelled the habit of strict definition and regard to the comprehension of terms and the limitation of conceptions. It compelled also habitual observation and observance of the just processes of reasoning, and thus introduced dialectics. The purpose and results of the method of Socrates may be fitly compared with the tenor of John Locke's *Essay on the Human Understanding*, which is occupied with the legitimate import of words and the cautions needful in their employment. Aristotle says (*Metaph.* xiii, 4) that Socrates deserves the credit of two inventions—the definition of general terms and the introduction of inductive (or anagogical) reasoning. It was necessary to induce men to look into their own minds, to dissect their own thoughts, to test their own language, that they might detect their own meaning, or want of meaning, and thus arrive at actual knowledge, or at the conditions precedent to any valid knowledge. This lesson once taught was taught forever. The character of the day, the character of the habits, doctrines, speculations of the day, no less than his own temperament and gradual self-development, inevitably led Socrates to adopt this procedure. It was not deliberately chosen; it was forced upon him. Some influence may be ascribed to the outdoor life of the Athenians, and to their addiction to free converse, inquiry, and disputation. The process, it will be seen, was not adapted to instruction, but to compulsory introspection. In the exercise of his peculiar vocation, Socrates furnished continual illustrations of ingenious cross-examination to those who sought dexterity in eristic arts. He irritated many, and among them persons of note, whose ignorance and sophistries were skilfully exposed by him; but in others—sages, anxious for knowledge, for improvement, for intellectual and moral growth—he kindled a zeal, an enthusiasm, and an affectionate admiration which no other education has ever equalled (Plato, *Symp.* p. 219). It must be manifest how effectual this continual introspection, this constant testing of terms and torturing of significances, this inspection of the interdependence of thoughts, must have been in clearing the ground for healthy inquiry and in stimulating wholesome investigation. Socrates thus inaugurated genuine philosophy, or the earnest search for truth simply as truth; and communicated the impulse whence all real Hellenic philosophy proceeded.

The primary and abiding purpose of Socrates to promote moral regeneration through intellectual reform inclined his thoughts almost exclusively to ethical speculation. He was dissatisfied with the development of the physical theories of Anaxagoras, which he studied in early life; but he was dissatisfied on grounds whose invalidity Bayle has pointed out (*Hist. Crit. Dict.* "Anaxagoras," note R). He rejected physical inquiries entirely, deeming them beyond human apprehension and human application: "Quod supra nos nihil ad nos." Grote thinks that he excluded physics only provisionally, and that he contemplated such studies as an ultimate portion of his scheme. But he had no system, and could have no system; and Grote is directly contradicted by Aristotle (*Metaph.* i, 6; xiii, 4). Ethics, in the widest sense of the term, was the special and peculiar domain of Socrates. He deserves Grote's designation as "the first of ethical philosophers." This commendation had been anticipated by Augustine (*De Civ. Dei*, viii, 3): "Socrates primus universam philosophiam ad corrigendos componendosque mores flexisse memoratur." Hence he is said to have been the first to draw down philosophy from heaven to dwell with men (Cicero, *Tusc. Disp.* v, 4). But there was no systematic doctrine; there were principles and tendencies which might be developed into a system, or into several systems, but they were not adapted by him for the places which they might occupy in such systems. They were undeveloped and disconnected; not inharmonious, but unharmonized; requiring explanation and discussion to be understood in their true bearing. Thus he holds that all virtue is knowledge, and may be acquired by instruction—a doctrine accepted and partially developed by Plato, and corrected by Aristotle. His test of good is practical utility—a narrow and dangerous principle, which he was far from acting on himself. In government he advocated the rule of the best and most instructed—an optimist delusion—without showing, or being able to show, how the best and most competent were to be discovered, or to secure obedience. He censured democratic elections and appointments by lot; and, with good reason, condemned the contemporaneous practices in his own State. However wise in purpose, Socrates was a dreamer in practical affairs, despite Xenophon's admiration of his sagacity in counsel. In that higher department of ethics which consists of theology he manifested an inclination towards monotheism, though maintaining the formal observance of the religious ceremonial and worship of his country. Like the best of the ancients, he had not attained to the conviction of the immortality of the soul. It was a wish, a hope, a probability, not an assured belief. It must be remembered, however, that everything we seem to know of Socrates, of his tenets, and of his instructions is seen through stained glasses, and glasses of a wonderfully magnifying and distorting power. We cannot safely trust either Xenophon or Plato, and there is none other whom we can trust except Aristotle; and his indications are loose and rare. The number of coincidences between the alleged Socratic utterances and the precepts of Scripture, under both the first and the second covenant, are singularly noteworthy. These precepts may or may not be the real expressions of Socrates; they may be eagerly accepted as such, but some doubt must always remain. After all uncertainties are

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entertained, and all reasonable deductions made, there can be no reluctance to reverence Socrates as one of the most memorable, best, and wisest of men: "Bonum virum facile crederes, magnum libenter." Erasmus declared that he was often tempted to exclaim, "Sancte Socrate, ora pro nobis!" and his impulse may excite sympathetic appreciation in others. The highest attestation of the moral excellence, the sublime purpose, and the intellectual greatness of Socrates is to be found not in the beautiful biographical notices of his loving disciples Xenophon and Plato, which have the taint of fiction on them, but in the reputation which he left permanently behind; in the universal reverence early and always accorded to his name; in the volume of philosophy which traced its descent from him; and in the broader, loftier, healthier, soberer spirit which animated all subsequent speculation.

III. *Influence of Socrates.*—The unquestioned influence of Socrates was not revealed by any marked improvement in the political or private morals of the contemporary and succeeding generations, but in the changed tone of thought and sentiment among the higher natures of the following times, and pre-eminently in the enlargement and more sedate and rational development of philosophy. Xenophon and Plato, Euclid and Phædo, Antisthenes and Aristippus, were his immediate disciples, and from them proceeded all the great sects of the Greek philosophers, with the exception of Epicurus—and the morals of Epicurus accorded with Socratic purity. It is useless to add that from this Hellenic philosophy issued all Roman, and nearly all that is valuable in mediæval or modern philosophy, so far as these have been independent of revelation. No such extensive and enduring influence has ever been, or can ever again be, exercised upon the world by any other uninspired teacher. No such unending influence could have been exercised by any system or by any founder of a system.

IV. *Literature.*—Dresig, *De Socrate juste Damnato* (Lips. 1732); Fréret, *Observations sur les Causes et sur quelques Circonstances de la Condamnation de Socrate* (1736; Paris, 1809); Wiggers, *Sokrates, als Mensch, Bürger u. Philosoph* (Rost. 1807); Schleiermacher, *Ueber den Werth des Sokrates*, etc. (Berlin, 1815); Meiners, *Ueber den Genius des Sokrates;* Brandis, *Ueber die Grundlinien der Lehre des Sokrates* (Rhein. Mus. 1817); Lélut, *Le Démon de Socrate* (Paris, 1836); Baur, *Sokrates und Christus*, in the *Tüb. Zeitschrift*, 1837; Forchhammer, *Die Athener und Sokrates*, etc. (Berlin, 1837); Van Limburg Brower, *Apologia contra Meliti Rediviri Calumnium* (Groningen, 1838); Grote, *History of Greece*, ch. lxviii; Hanne, *Sokrates als Genius der Humanität* (Brunsw. 1841); Brikler, *Sokrates und sein Zeitalter* (Ellw. 1848); Hurndall, *De Philosophia Morali Socratis* (Heidelb. 1853); Lasaulx, *Des Sokrates Leben, Lehre und Tod* (Munich, 1859); Volquardsen, *Das Dämonium des Sokrates* (Kiel, 1862); Hügle, *Das Dämonium des Sokrates* (Berne, 1864); Zeller, *Socrates and the Socratic School* (Lond. 1868); Alberti, *Sokrates* (Götting. 1869); Nietzsche, *Sokrates*, etc. (Basel, 1871); Labriola, *La Dottrina di Socrate* (Naples, 1871). (G. F. H.)

Socrates, Scholasticus, an ecclesiastical historian, was born at Constantinople towards the end of the 5th century. He studied grammar and rhetoric under Ammonius and Helladius, of Alexandria, and afterwards followed the profession of advocate or *scholastic*. He appears, however, to have abandoned this profession in order wholly to devote himself to the study of ecclesiastical history. In the latter part of his life he undertook to write the history of the Church, beginning at 309, where Eusebius ends, and continued it down to 440, in seven books. He is generally considered the most exact and judicious of the three continuators of the history of Eusebius, being less florid in his style and more careful in his statements than Sozomen, and less credulous than Theodoret. "His impartiality is so strikingly displayed," says Waddington, "as to make his orthodoxy questionable to Baronius, the celebrated Roman Catholic historian; but Valesius, in his life, has shown that there is no reason for such suspicion. He is generally suspected of being a Novatian, though he shows but little knowledge upon the subject, and confounds Novatian, a priest at Rome, with Novatus of Africa." His history has been abridged by Epiphanius, the scholastic, in his *Historia Tripartita*, and was published for the first time as a continuation of Eusebius by Robert Stephens (Paris, 1544. fol.). There was an edition with notes, published by Reading (Lond. 1720, 3 vols. fol.), and an English edition (Cambridge, 1683, fol.). There is a good French translation of it by the president Cousin. See Smith, *Dict. of Gr. and Rom. Biog.* s. v.

Socratitæ, a local name for the *Gnostics*, which is to be found under the number 26 in St. John Damascene's treatise *On Heresies*.

Sodalities (Lat. for *societies*), a term applied to certain associations in the Roman Catholic Church. These are composed of laymen, and are instituted for the encouragement of devotion, or for promoting certain works of piety, religion, and charity, under some rules or regulations, though without being tied to them so far as that the breach or neglect of them would be sinful. An example is afforded by the Sodality of the Living Rosary. Fifteen persons form a company or circle, each taking by lot one of the fifteen "Mysteries of the Rosary" and reciting its decade (= ten Hail-Marys, with a Lord's Prayer before it, and a Gloria Patri) every day. A number of circles, united under a clergyman as director, constitute a sodality.

Soder. See Solder.

So'di (Heb. *Sodi'*, סוֹדִי, *intimate;* Sept. Σουδί), father of the Zebulunite spy Gaddiel at the Exode (Numb. xiii, 10). B.C. ante 1657.

Sod'om (Heb. *Sedom'*, סְדֹם, meaning uncertain [see below]; Sept. and New Test. [τά] Σόδομα: Josephus, Σόδομα, *Ant.* i, 9, 1; Vulg. *Sodoma*), an ancient city in the vale of Siddim, where Lot settled after his separation from Abraham (Gen. xiii, 12; xiv, 12; xix, 1). It had its own chief or "king," as had the other four cities of the plain (xiv, 2, 8, 10), and was along with them, Zoar only excepted, destroyed by fire from heaven on account of the gross wickedness of the inhabitants; the memory of which event has been perpetuated in a name of infamy to all generations (ch. xix). (In the following account of this remarkable place we freely avail ourselves of the discussions found in the dictionaries of Kitto and Smith.) See Sodomitish Sea.

I. *The Name.*—The word *Sedôm* has been interpreted to mean "burning" (Gesenius, *Thesaur.* p. 939a), taking סְדֹם = שְׂרֵפָה, and that as = שְׂרֵפָה. This is possible, though not at all certain, since Gesenius himself hesitates between that interpretation and one which identifies it with a similar Hebrew word meaning "vineyard," and Fürst (*Handwb.* ii, 72), with nearly equal plausibility, connects it with an Arabic root meaning *to enclose* or fortify (סדר, as the base also of *Siddim*), a view in which Mühlau coincides. Simonis, again (*Onomast.* p. 363), renders it "abundance of dew or water," Hiller (*ibid.* p. 176), "fruitful land," and Chytræus, "mystery." In fact, like most archaic names, it may, by a little ingenuity, be made to mean almost anything. Stanley (*Sin. and Pal.* p. 289) notices the first of these interpretations, and, comparing it with the "Phlegræan fields" in the Campagna at Rome, says that "the name, if not derived from the subsequent catastrophe, shows that the marks of fire had already passed over the doomed valley." Apparent "marks of fire" there are all over the neighborhood of the Dead Sea. They have been regarded by many travellers as tokens of conflagration and volcanic action, and in the same manner it is quite possible that they originated the name *Sedôm*, for they

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undoubtedly abounded on the shores of the lake long before even Sodom was founded.

II. *Historical Notices.*—Sodom is commonly mentioned in connection with Gomorrah, but also with Admah and Zeboim, and on one occasion (Gen. xiv) with Bela or Zoar. Sodom was evidently the chief town in the settlement. Its king takes the lead, and the city is always named first in the list, and appears to be the most important. The four are first named in the ethnological records of Gen. x, 19 as belonging to the Canaanites: "The border of the Canaanite was from Zidon towards Gerar unto Azzah, towards Sedom and Amorah and Admah and Tseboïm unto Lasha." The meaning of this appears to be that the district in the hands of the Canaanites formed a kind of triangle—the apex at Zidon, the south-west extremity at Gaza, the south-eastern at Lasha.

The next mention of the name of Sodom (Gen. xiii, 10-13) gives us more definite information as to the city. Abram and Lot are standing together between Bethel and Ai (ver. 3), taking, as any spectator from that spot may still do, a survey of the land around and below them. Eastward of them, and absolutely at their feet, lay the "circle (כִּכַּר) of Jordan," i. e. the *ghôr*. It was in all its verdant glory—that glory of which the traces are still to be seen, and which is so strangely and irresistibly attractive to a spectator from any of the heights in the neighborhood of Bethel—watered in the northern portion by the copious supplies of the Wady Kelt, the Ain Sultân, the Ain Dûk, and the other springs which gush out from the foot of the mountains; and in the southern part by Wady Tufileh, and the abundant brooks of the Ghôr es-Safieh. These abundant waters even now support a mass of verdure before they are lost in the light, loamy soil of the region. But at the time when Abram and Lot beheld them, they were husbanded and directed by irrigation, after the manner of Egypt, until the whole circle was one great oasis—"a garden of Jehovah" (ver. 10). In the midst of the garden the four cities of Sodom, Gomorrah, Admah, and Zeboim appear to have been situated. To these cities Lot descended, and retaining his nomad habits among the more civilized manners of the Canaanitish settlement, "pitched his tent" by (עַד, *at*, not "towards") the chief of the four. At a later period he seems to have been living within the walls of Sodom. It is necessary to notice how absolutely the cities are identified with the district. In the subsequent account of their destruction (ch. xix), the topographical terms are employed with all the precision which is characteristic of such early times. "The *Ciccâr*" (q. v.), the "land of the *Ciccâr*," "*Ciccâr* of Jordan," recurs again and again both in ch. xiii and xix, and "the cities of the *Ciccâr*" is the almost technical designation of the towns which were destroyed in the catastrophe related in the latter chapter. See JORDAN.

The remaining passages of Scripture respecting Sodom relate merely to the event of its destruction (Gen. xix), and to its perpetual desolation: "Brimstone, and salt, and burning . . . not sown, nor beareth, nor any grass groweth therein" (Deut. xxix, 22); "Never to be inhabited, nor dwelt in from generation to generation; where neither Arab should pitch tent nor shepherd make fold" (Isa. xiii, 19); "No man abiding there, nor son of man dwelling in it" (Jer. xlix, 18; l, 40); "A fruitful land turned into saltness" (Psa. cvii, 34); "Overthrown and burned" (Amos iv, 11); "The breeding of nettles and salt-pits, and a perpetual desolation" (Zeph. ii, 9); "A waste land that smoketh, and plants bearing fruit which never cometh to ripeness" (Wisd. ix, 7); "Land lying in clods of pitch and heaps of ashes" (2 Esdr. ii, 9); "The cities turned into ashes" (2 Pet. ii, 6), where their destruction by fire is contrasted with the deluge. The miserable fate of Sodom and Gomorrah is held up as a warning in these and other passages of the Old and New Tests. By Peter and Jude it is made "an ensample to those that after should live ungodly," and to those "denying the only Lord God, and our Lord Jesus Christ" (2 Pet. ii, 6; Jude 4-7). Our Lord himself, when describing the fearful punishment that will befall those that reject his disciples, says that "it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city" (Mark vi, 11; comp. Matt. x, 15).

In agreement with the above Scripture accounts is the statement of Josephus (*War*, iv, 8, 4). After describing the lake, he proceeds: "Adjoining it is Sodomitis, once a blessed region abounding in produce and in cities, but now entirely burned up. They say that it was destroyed by lightning for the impiety of its inhabitants. And even to this day the relics of the divine fire and the traces of five cities are to be seen there, and, moreover, the ashes reappear even in the fruit." Josephus regarded this passage as his main statement of the event (see *Ant.* i, 11, 4). In another passage (*War*, v, 13, 6) he alludes incidentally to the destruction of Sodom, contrasting it, like Peter, with a destruction by water. By comparing these passages with *Ant.* i, 9, it appears that Josephus believed the vale of Siddim to have been submerged, and to have been a district adjoining Sodom. Similar are the accounts of heathen writers, as Strabo and Tacitus; who, however vague their statements, are evidently under the belief that the remains of the towns were still to be seen. These passages are given at length by De Saulcy (*Narr.* i, 448). There is a slight variation in the account of the Koran (xi, 84): "We turned those cities upside down, and we rained upon them stones of baked clay."

The name of the bishop of Sodom, "Severus Sodomorum," appears among the Arabian prelates who signed the acts of the first Council of Nice. Reland remonstrates against the idea of the Sodom of the Bible being intended, and suggests that it is a mistake for Zuzuma-on or Zoraima, a see under the metropolitan of Bostra (*Palæst.* p. 1020). This De Saulcy (*Narr.* i, 454) refuses to admit. He explains it by the fact that many sees still bear the names of places which have vanished, and exist only in name and memory, such as Troy. The Coptic version to which he refers, in the edition of M. Lenormant, does not throw any light on the point.

III. *Physical Means of the Catastrophe to the City.*—The destruction of Sodom claims attention from the solemnity with which it is introduced (Gen. xviii, 20-22); from the circumstances which preceded and followed—the intercession of Abraham, the preservation of Lot, and the judgment which overtook his lingering wife (ver. 25-33; xix); and from the nature of the physical agencies through which the overthrow was effected. Most of these particulars are easily understood; but the last has awakened much discussion, and may therefore require a larger measure of attention. The circumstances are these. In the first place, we learn that the vale of Siddim, in which Sodom lay, was very fertile, and everywhere well watered—"like the garden of the Lord;" and these circumstances induced Lot to fix his abode there, notwithstanding the wickedness of the inhabitants (xiii, 10, 11). Next it appears that this vale was full of "slime-pits." This means sources of bitumen, for the word is the same as that which is applied to the cement used by the builders of Babylon, and we know that this was bitumen or asphaltum (xiv, 10; comp. xi, 3). These pits appear to have been of considerable extent; and, indeed, it was from them doubtless that the whole valley derived its name of Siddim (שִׂדִּים). At length, when the day of destruction arrived, "the Lord rained upon Sodom and upon Gomorrah fire and brimstone from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of those cities, and that which grew upon the ground" (xix, 24, 25). In the escape from this overthrow, the wife of Lot "looked back, and became a pillar of salt" (ver. 26). When Abraham, early that same morning, from the neighborhood of his distant

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camp, "looked towards Sodom and Gomorrah, and towards all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace" (ver. 27). These are the simple facts of the case. The following are the naturalistic explanations that have been attempted of the phenomena:

1. It has usually been assumed that the vale of Siddim occupied the basin of what is now the Dead Sea, which did not previously exist, but was one of the results of this catastrophe (see Milman, *Hist. of the Jews*, i, 15 sq.). It has now, however, been established that a lake to receive the Jordan and other waters must have occupied this basin long before the catastrophe of Sodom, as all the geological characteristics of the region go to show that its present configuration is in its main features coeval with the present condition of the surface of the earth in general, and is not the effect of any local catastrophe at a subsequent period (Dr. Buist, in *Trans. of Bombay Geogr. Soc.* xii, p. xvi). See DEAD SEA.

2. But although a lake must then have existed to receive the Jordan and other waters of the north, which could not have passed more southward, as was at one time supposed, and which must even, as is now proved, have received the waters of the south also, we are at liberty to assume, and it is necessary to do so, that the Dead Sea anciently covered a much less extent of surface than at present. The cities which were destroyed must have been situated at the edge of the lake as it then existed, for Lot fled to Zoar, which was near Sodom (Gen. xix, 20). This view has the support of several incidental circumstances. Thus the abundant water supply (as above noticed) still exists at both ends of the lake. "Even at the present day," says Robinson, "more living streams flow into the Ghôr, at the south end of the sea, from wadys of the eastern mountains than are to be found so near together in all Palestine; and the tract, although now mostly desert, is still better watered through these streams and by the many fountains than any other district throughout the whole country" (*Bibl. Res.* ii, 603). The slime-pits, or wells of asphaltum, are no longer to be seen; but it seems that masses of floating asphaltum occur only in the southern part of the lake; and as they are seen but rarely, and immediately after earthquakes, the asphaltum appears to be gradually consolidated in the lake, and not being able to flow off, forms by consequence a layer at the bottom, portions of which may be detached by earthquakes and other convulsions of nature, and then appear on the surface of the water or upon the shore. The eminent geologist Leopold von Buch, in his letter to Dr. Robinson (*Bibl. Res.* ii, 606–608), thinks it quite probable that this accumulation may have taken place in remote times as well as at the present day. Thus another circumstance of importance is produced in coincidence with the sacred accounts, especially with reference to the southern portion of the *present* lake, suggesting the probability that the remarkable bay, or "back water," at its southern extremity, is the portion of it which did not in ancient times exist—that it, in fact, covers the more fertile vale of Siddim, and the site of Sodom and the other cities which the Lord destroyed; and that, in the words of Dr. Robinson, "by some convulsion or catastrophe of nature connected with the miraculous destruction of the cities, either the surface of this plain was scooped out or the bottom of the sea was heaved up so as to cause the waters to overflow and cover permanently a larger tract than formerly. The country is, as we know, subject to earthquakes, and exhibits also frequent traces of volcanic action. It would have been no uncommon effect of either of these causes to heave up the bottom of the ancient lake, and thus produce the phenomenon in question. But the historical account of the destruction of the cities implies also the agency of fire. Perhaps both causes were therefore at work, for volcanic action and earthquakes go hand in hand, and the accompanying electric discharges usually cause lightnings to play and thunders to roll. In this way we have all the phenomena which the most literal interpretation of the sacred records can demand." The same writer, with the geological sanction given above, repeats the conjecture of Le Clerc and others that the bitumen had become accumulated around the sources, and had perhaps formed strata, spreading for some distance upon the plain; that possibly these strata in some parts extended under the soil, and might thus approach the vicinity of the cities: "If, indeed, we might suppose all this, then the kindling of such a heap of combustible materials, through volcanic action or lightning from heaven, would cause a conflagration sufficient not only to ingulf the cities, but also to destroy the surface of the plain, so that 'the smoke of the country would go up as the smoke of a furnace, and the sea rushing in, would convert it to a tract of waters.' The supposition of such an accumulation of bitumen, with our present knowledge, appears less extraordinary than it might in former times have seemed, and requires nothing more than nature presents to our view in the wonderful lake, or rather tract, of bitumen in the island of Trinidad. The subsequent barrenness of the remaining portion of the plain is readily accounted for by the presence of the masses of fossil salt which now abound in its neighborhood, and which were perhaps then, for the first time, brought to light. These, being carried by the waters to the bottom of the valley, would suffice to take away its productive power. In connection with this fact, the circumstance that the wife of Lot 'became a pillar of *salt*' is significant and suggestive, whatever interpretation we may assign to the fact recorded" (see Baier, *De Excidio Sodomæ* [Francf. 1695]). See LOT.

This view of the catastrophe of the cities of the plain has, however, not passed without the dissent of some writers. It was easy to explode the opinion long current that when the five cities were submerged in the lake their remains—walls, columns, and capitals—might still be discerned below the water, for exploration has discovered no such relics. Not content with this, Reland led the way in modern times in attacking the whole theory in question of the meteorological and geological agencies employed in the event (*Palæst.* p. 257), and De Saulcy (*Dead Sea*, i, 370, Amer. ed.) and Stanley (*Sin. and Pal.* p. 289) have followed in the same line. Their arguments are the following:

(1.) Only two words are used in Gen. xix to describe what happened: הִשְׁחִית, to throw down, to destroy (ver. 13, 14), and הָפַךְ, to overturn (ver. 21, 25, 29). In neither of these is the presence of water—the submergence of the cities or of the district in which they stood—either mentioned or implied. This would perhaps be a valid objection if the submersion were regarded as the principal cause of the destruction; but as, under the above statement, it comes in merely as a consequence of that event (see Keil, *Comment.* ad loc.), the argument hardly applies. Moreover, in the latter of the two terms employed (הָפַךְ, *kaphák*, to overturn) there does seem to be a covert allusion to the undermining action of a subterranean force; and perhaps in the former (הִשְׁחִית, *hischith*, to wipe out) there is implied the erasive violence of a rush of water. Certainly these terms do not forbid such an explanation of the mode of destruction; and in the confessed inability of the opponents of this view to suggest any other natural means, we may well acquiesce in this as the most plausible hitherto found.

(2.) "The geological portion of the theory does not appear to agree with the facts. The whole of the lower end of the lake, including the plain which borders it on the south, has every appearance not of having been lowered since the formation of the valley, but of undergoing a gradual process of filling up. This region is, in fact, the delta of the very large, though irregular, streams which drain the highlands on its east, west, and

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south, and have drained them ever since the valley was a valley. No report by any observer at all competent to read the geological features of the district will be found to give countenance to the notion that any disturbance has taken place within the historical period, or that anything occurred there since the country assumed its present general conformation beyond the quiet, gradual change due to the regular operation of the ordinary agents of nature, which is slowly filling up the chasm of the valley and the lake with the washings brought down by the torrents from the highlands on all sides. The volcanic appearances and marks of fire, so often mentioned, are, so far as we have any trustworthy means of judging, entirely illusory, and due to ordinary, natural causes." On the contrary, we have adduced above the testimony of travellers and the opinion of competent scientists to sustain the convulsive character of the region in modern times. Until counter-evidence shall have been brought forward of a more decided character than merely round assertions and general inferences, we may rest the case upon these grounds. Prof. Hitchcock shows (*Bibliotheca Sacra*, July, 1867, p. 469 sq.) that the present geological features of the region confirm the Scriptural account of the fate of the cities of the plain where Sodom stood.

(3.) "The 'plain of the Jordan,' in which the cities stood (as has been stated), can hardly have been at the south end of the lake." This position of Sodom favors, indeed, the foregoing theory, by reason of the comparative shallowness of the water in the southern end of the Dead Sea; but it is not essential to the mechanical agencies employed, whether volcanic, meteorological, or fluvial. As, however, the two questions have been involved in each other, we will proceed to consider,

IV. *The Location of the City.*—Until a very recent period it has universally been held that the cities of the plain were situated at the *southern* end of the Dead Sea. Josephus, although he speaks indefinitely about the position of Sodom, expressly fixes Zoar (*Ant.* i, 11; *War*, iv, 8) in Arabia, under which name he was in this case referring to the south-east end of the Salt Sea; and to the same effect is the testimony of Eusebius (*Onomast.* s. v.) and of Jerome (*Ep.* cviii, 11; *Comment. in Esa. xv*, 5). This view seems to have been universally held by the mediæval historians and pilgrims, and it is adopted by modern topographers, almost without exception. In the words of one of the most able and careful of modern travellers, Dr. Robinson, "the cities which were destroyed must have been situated on the south end of the lake as it then existed" (*Bibl. Res.* ii, 188). This is also the belief of De Saulcy, except with regard to Gomorrah; and, in fact, is generally accepted. Besides the above arguments in favor of the submersion beneath the shallow waters of the south end of the sea, a consideration of much force is the existence of similar names in that direction. Thus, the name *Usdum*, attached to the remarkable ridge of salt which lies at the south-western corner of the lake, is usually regarded as the representative of Sodom (Robinson, Van de Velde, De Saulcy, etc.), notwithstanding a slight difference between the two words. See SODOMITISH SEA. The name *'Amrah*, which is attached to a valley among the mountains south of Masada (Van de Velde, ii, 99, and map), is an almost exact equivalent to the Hebrew of Gomorrha ('Amorah). The name *Dra'a*, and nearly as strongly that of *Zoghal*, recall Zoar. The frequent salt pinnacles in the same vicinity are likewise a striking memento of the saline incrustation which overtook Lot's wife, although, from the miraculous character of the latter incident, we are not inclined to press this coincidence. See LOT'S WIFE.

On the other hand, Mr. Tristram, who has explored the lake neighborhood more carefully than any previous investigator, strenuously contends for the northern location of Sodom with its neighboring cities, chiefly on account of the following considerations:

(1.) When it is said that Lot encamped "at" (not "towards") Sodom (Gen. xiii, 12; Sept. ἐν Σοδόμοις), the statement is made in such a connection with the "*Ciccâr*," or circle, of Jordan as to imply that Sodom was in it. Now this *Ciccâr* was in view from a mountain on the east of Bethel (Gen. xii, 8; xiii, 3, 10), whence no portion of the south end of the lake can be discerned; the headland of Feshkah shuts out the view in that direction. There is good reason to believe, however, that the *Ciccâr*, or circle, of the Jordan comprehended the whole crevasse on both ends of the Dead Sea (see *Jour. Sac. Lit.* April, 1866, p. 36 sq.), and in the above passages it is not expressly said that Zoar itself was visible from Abraham's encampment at Bethel. Similarly, in the account of Abraham's view of the plain from the place of his intercession with Jehovah (Gen. xviii, 16; xix, 27, 28), the cities themselves are not said to be in sight, but only glimpses of the general Ghôr, such as are still attainable through the mountain gaps from the traditionary spot near Hebron (Robinson, *Bibl. Res.* ii, 189).

(2.) In the account of the invasion of Chedorlaomer (Gen. xiv) he is described as marching from Mount Seir to Hazezon-tamar (Engedi); and it is said that afterwards he met the king of Sodom and his confederates in the vale of Siddim. Now, as Mr. Tristram urges, "had Sodom and the other cities been situated at the south end of the sea, it was certainly not after smiting the Amalekites and Amorites at Engedi that they would have met the invader, but long before he reached Hazezon-tamar. But when we place these cities in the plain (circle) of the Jordan, there is a topographical sequence in the whole story, while Abraham and his allies hurriedly pursue the plunderers up the Ghôr without delay or impediment until they overtake them at the sources of the Jordan" (*Land of Israel*, p. 362). On the contrary, it is impossible to proceed directly from Engedi to the plain of Jericho, owing to the impassable heights of Ain Feshkah, whereas the way is open along the whole shore of the Dead Sea southerly. It was from Kadesh, on the western side of the Arabah, that Chedorlaomer passed northerly through the Negeb, or south of Palestine, and then came down upon the Dead Sea by the pass of Engedi, where he could have encountered the natives only from the southern Ghôr.

(3.) The location of Zoar at the south-eastern end of the Salt Sea is inconsistent with the statement that Moses beheld it in his view from Mount Nebo (Deut. xxxiv, 3); for only the western outline of the lake can be seen from the most commanding position among those heights, one of which must be the mount in question. To this argument the same reply may be made as in the above (No. 1), namely, that Zoar itself is not said in this passage to be seen, but only "the plain," or Ghôr. We have had occasion under the article PISGAH to notice the sweeping character of the panorama there disclosed to Moses—one doubtless of miraculous extent; and the discussion of the location of the guilty cities will be resumed under ZOAR. For the present we may say that, although Tristram has reiterated his views on this subject in his *Land of Moab* (p. 343, Am. ed.), yet it is privately understood that he has since changed his mind, and now adheres to the traditionary opinion. Dr. Merrill revives the arguments in favor of the northern position of Zoar (*Bulletin* of the American Geographical Society, condensed in the *Quar. Statement* of the "Palestine Exploration Fund," July, 1879, p. 144). See SIDDIM.

SODOM, FRUIT OF. See APPLES OF SODOM; VINE OF SODOM.

Sod'oma (Σόδομα), the Greek form (Rom. ix, 29) of the name elsewhere Anglicized SODOM (q. v.).

Sod'omite (קָדֵשׁ, *kadêsh*, i. e. *consecrated*; Vulg. *scortator*, *effeminatus*). This word does not denote an inhabitant of Sodom (except only in 2 Esdr. vii, 36), nor one of their descendants; but is employed in the A. V. of the Old Test. for those who practiced as a religious rite the abominable and unnatural vice from which the

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inhabitants of Sodom and Gomorrah have derived their lasting infamy. It occurs in Deut. xxiii, 17; 1 Kings xiv, 24; xv, 12; xxii, 46; 2 Kings xxiii, 7; and Job xxxvi, 14 (margin). The Hebrew word *kadésh* is said to be derived from a root *kadásh*, which (strange as it may appear) means "pure," and thence "holy." The words *sacer* in Latin, and "devoted" in our own language, have also a double meaning, though the subordinate signification is not so absolutely contrary to the principal one as it is in the case of *kadésh*. "This dreadful 'consecration,' or rather desecration, was spread in different forms over Phœnicia, Syria, Phrygia, Assyria, Babylonia. Ashtaroth, the Greek Astarte, was its chief object." It appears also to have been established at Rome, where its victims were called Galli (not from Gallia, but from the river Gallus in Bithynia). There is an instructive note on the subject in Jerome's *Comment.* on Hos. iv, 14. See SODOMY.

The translators of the Sept., with that anxiety to soften and conceal obnoxious expressions which has often been noticed as a characteristic of their version, have, in all cases but one, avoided rendering *kadésh* by its ostensible meaning. In the first of the passages cited above they give a double translation, πορνεύων and τελισκόμενος (initiated). In the second, σύνδεσμος (a conspiracy, perhaps reading קֶשֶׁר); in the third, τὰς τελετάς (sacrifices); in the fourth the Vat. MS. omits it, and the Alex. has τοῦ ἐνδιηλλαγμένου; in the fifth, τῶν Καδησίμ; and in the sixth, ὑπὸ ἀγγέλων. There is a feminine equivalent to *kadésh*, viz. *kadeshâh*. This is found in Gen. xxxviii, 21, 22; Deut. xxiii, 17; and Hos. iv, 14. In each of these cases it throws a new light on the passage to remember that these women were (if the expression may be allowed) the priestesses of a religion, not plying for hire, or merely instruments for gratifying passing lust. Such ordinary prostitutes are called by the name *zonâh*. In 1 Kings xxii, 38 the word *zonôth* is rendered "armor." It should be "harlots"—"and the harlots washed themselves there" (early in the morning, as was their custom, adds Procopius of Gaza). The Sept. has rendered this correctly. The "strange women" of Prov. ii, 16, etc., were foreigners, *zarôth*.—Smith. See HARLOT.

Sodomi'tish Sea (*Mare Sodomiticum*), a name once given in the Apocrypha (2 Esdr. v, 3) to the Dead Sea (q. v.), evidently from its supposed connection with the overthrow of Sodom. A striking illustration of this coincidence in name (which in some form has ever since clung to that lake) is found in the names of one or two natural features of that region. See SODOM.

(1.) At the south-west corner of the lake, below where the wadys Zuweirah and Mahauwat break down through the enclosing heights, the beach is encroached on by the salt mountain or ridge of *Khashm Usdûm*. This remarkable object is hitherto but imperfectly known. It is said to be quite independent of the western mountains, lying in front of and separated from them by a considerable tract filled up with conical hills and short ridges of the soft, chalky, marly deposit just described. It is a level ridge or dike several miles long. Its northern portion runs south-southeast; but after more than half its length it makes a sudden and decided bend to the right, and then runs south-west. It is from three to four hundred feet in height, of inconsiderable width. There is great uncertainty about its length. Dr. Robinson states it at five miles and "a considerable distance farther" (ii, 107, 112). Van de Velde makes it ten miles (ii, 113), or three and a half hours (p. 116). But when these dimensions are applied to the map they are much too large, and it is difficult to believe that it can be more than five miles in all. Dr. Anderson (p. 181) says it is about two and a half miles wide; but this appears to contradict Dr. Robinson's expressions (ii, 107). The latter are corroborated by Mr. Clowes's party. They also noticed salt in large quantities among the rocks in

Salt Rocks of Usdûm. (From a photograph by the Editor.)

regular strata some considerable distance back from the lake. The mountain consists of a body of crystallized rock-salt, more or less solid, covered with a capping of chalky limestone and gypsum. The lower portion—the salt rock—rises abruptly from the glossy plain at its eastern base, sloping back at an angle of not more than 45°, often less. It has a strangely dislocated, shattered look, and is all furrowed and worn into huge angular buttresses and ridges, from the face of which great fragments are occasionally detached by the action of the rains, and appear as "pillars of salt," advanced in front of the general mass. At the foot the ground is strewn with lumps and masses of salt, salt streams drain continually from it into the lake, and the whole of the beach is covered with salt—soft and sloppy, and of a pinkish hue in winter and spring, though during the heat of summer dried up into a shining, brilliant crust. An occasional patch of the Kali plant (*Salicorniæ*, etc.) is the only vegetation to vary the monotony of this most monotonous spot. It is probable that from this mountain rather than from the lake itself was anciently procured the so-called "salt of the Dead Sea," which was much in request for use in the Temple service. It was preferred before all other kinds for its reputed effect in hastening the combustion of the sacrifice, while it diminished the unpleasant smell of the burning flesh. Its deliquescent character (due to the chlorides of alkaline earths it contains) is also noticed in the Talmud (*Menachoth*, xxi, 1; *Jalkut*). It was called "Sodom salt," but also went by the name of the "salt that does not rest" (מלח שאנן שובתת), because it was made on the Sabbath as on other days, like the "Sunday salt" of the English salt-works. It is still much esteemed in Jerusalem. See SALT SEA.

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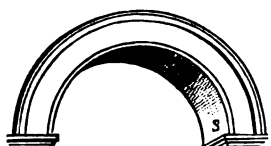
(2.) Between the north end of Khashm Usdum and the lake is a mound covered with stones and bearing the name of *um-Zoghal* (Robinson, ii, 107). By De Saulcy the name is given Redjom el-Mezorrahl (the gh and rr are both attempts to represent the *ghain*). The "Pilgrim" in *Athenæum*, April 2, 1854, expressly states that his guide called it *Rudjeim ez-Zogheir*. It is about sixty feet in diameter and ten or twelve high, evidently artificial, and not improbably the remains of an ancient structure. A view of it, engraved from a photograph by Mr. James Graham, is given in Isaacs's *Dead Sea* (p. 21). This heap De Saulcy maintained to be a portion of the remains of Sodom. Its name is more suggestive of Zoar, but there are great obstacles to either identification. See ZOAR.

Sodomy, an unnatural crime, consisting of the defilement of man with man, and thus differing from bestiality, which is the defilement of man with brutes. The name is derived from Sodom, in which city the crime was frequent. Sodomy was strictly forbidden in the Mosaic law, and was punishable with death (Lev. xx, 13). Among the pagan nations of antiquity, as still in many heathen countries, this was a very common vice (Rom. i, 27); the Greeks and Romans designated it by the term *pæderasty* (see Wilcke, *De Satyricis Romanis* [Viteb. 1760]). In the early Church this was considered, not an ordinary, but a monster crime. The Council of Ancyra has two canons relating to this and similar crimes, imposing heavy ecclesiastical penalties upon offenders. St. Basil (Can. 62, 63) imposes the penalty of adultery, viz. twenty years' penance; and the Council of Eliberis refused communion, even at the last hour, to those guilty of this crime with boys. There was an old Roman law against it, called the *Lex Scantinia*, mentioned by Juvenal (*Sat.* ii, 44) and others; but it lay dormant until revived by Christian emperors. Constantius made it a capital offence, and ordered it to be punished with death by the sword; while Theodosius decreed that those found guilty should be burned alive. According to modern legislation, it is considered a very heinous crime, and severely punished. See Bingham, *Christ. Antiq.* bk. xvi, ch. xi, p. 9.

Sodor and Man, DIOCESE OF. The Norwegians and Danes, who in ancient times occupied the Orkneys and other islands on the coast of Scotland, divided these islands into two groups: to the former they gave the name of *Nordureyar*, or Northern Isles; and to the latter, which included the western islands, that of *Surdureyar*, or Southern Isles. By *Sodor*, therefore, is meant the western islands of Scotland, especially those most contiguous to the Isle of Man, which, with them, formed a diocese.

Soffit (erroneously *Sopheat*), a ceiling. The word is seldom used except in reference to the subordinate parts and members of buildings, such as staircases, entablatures, archways, cornices, etc., the under-sides of which are called the soffit. — Parker, *Gloss. of Architect.* s. v.



Soffit (S S).

Sogănè (Σωγανή, Suidas Σωγάνη), the name of two towns in Palestine.

1. A city of Galilee (Josephus, *Life*, p. 51; *War*, ii, 20, 6), situated twenty stadia from Araba, and the same distance from Gabara (Reland, *Palæst.* p. 1021); now *Sukhnim*, a village in the centre of Galilee, first visited by G. Schultz, and identified by Grossz (Ritter, *Erdk.* xvi, 768; see also Robinson, *Later Res.* p. 83, 85). There are at Sukhnim graves of some famous Jewish rabbins (Schwarz, *Palest.* p. 188).

2. A city of Gaulonitis (Josephus, *War*, iv, 1, 1; Reland, *Palæst.* p. 1021), discovered by Dr. Thomson (*N. Y. Observer*, Oct. 15, 1857) in a ruin by the name of *Sujân*, on the high brow of the mountains that rise above the Hûleh marshes on the eastern side.—Van de Velde, *Memoir*, p. 350.

Sohar. See ZOHAR.

Sohn, GEORG, a theologian of Hesse, was born in Rossbach, Dec. 31, 1551. In 1571 he obtained the degree of master of liberal arts at Wittenberg, and in the following year began to teach at Marburg. In 1574 he entered the faculty, and was intrusted with the exposition of Melancthon's *Loci Communes*, and soon afterwards with the professorship of Hebrew. In 1578 he was made doctor of theology. A constant attendance on the synods of 1578 and 1582 involved Sohn in the controversies of the time. Egidius Hunnius was the strenuous advocate of strict Lutheranism in the Marburg faculty, while Sohn ranked as the leading supporter of the Melancthonian doctrine in the Hessian Church, and this led to his final removal from Marburg. The landgrave William of Hesse-Cassel vented his anger on Hunnius as the disturber of the Church, and the landgrave Louis, at Marburg, retaliated by holding Sohn responsible for the existing troubles. The latter was accordingly prepared to seek a new field, when he was called in 1584 to the University of Herborn, in Nassau, and to that of Heidelberg. He accepted the latter call, and delivered his inaugural address as professor of theology on July 18 of that year. Four years later he became a regular member of the Church Council. He died April 23, 1589. The works of Sohn are chiefly doctrinal, and of the Melancthonian type. A complete list is given in Strider, *Grundlage einer hess. Gelehrtengesch.* xv, 109–112. The more important works were published in 4 vols. at Herborn in 1591, and in a third edition in 1609.—Herzog, *Real-Encyklop.* s. v.

Soissons, COUNCILS OF (*Concilium Suessionense*), were held in the town of Soissons, department of Aisne, France.

I. Held March 3, 744, by order of Pepin. Twenty-three bishops were present. The heretic Adelbert was condemned in this council, and ten canons were published.

1. Recognises the Nicene Creed.
4. Forbids fornication, perjury, and false witness to the laity; orders all priests to submit to their bishop, to render an account to him every year of their conduct, to receive him when making his visitations, and to obtain from him the holy rite and chrism.
5. Forbids to receive strange clerks.
6. Directs bishops to take all possible measures for the extirpation of paganism.
7. Orders that the crosses which Adelbert had set up in his diocese should be burned.
8. Forbids clerks to retain any women in their houses, except their mother, sister, or niece.
9. Forbids lay persons to retain in their houses women consecrated to God; forbids them also to marry the wife of another man in his lifetime, since no man may put away his wife except for adultery.

See Mansi, vi, 1552.

II. Held April 26, 853, in the monastery of St. Medard, under Hincmar of Rheims, composed of twenty-six bishops, from five provinces. The king, Charles the Bald, was present during the deliberations of the Council, which lasted through eight sessions. Thirty canons were published.

1. Recapitulates and confirms the judgment pronounced against Ebbo and the clerks whom he had ordained; also confirms the elevation of Hincmar to his see.
2. Relates to the case of Herlman, bishop of Nevers, at the time out of his mind, whose church was committed to the care of his archbishop.
4. Orders Amaulry, archbishop of Tours, to take charge of the bishopric of Mans, the bishop, Aldricus, being afflicted with paralysis, having addressed a letter to the synod for assistance, asking for their prayers during his life and after his decease.
7. Orders that the king be requested to send commissioners, who should re-establish divine service in the monasteries.

Mansi adds three other canons (i, 929; viii, 79).

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III. Held Aug. 18, 866, by order of Charles. Thirty-five bishops attended. The clerks ordained by Ebbo, and who had been deposed in the Council of 853, were, by indulgence, re-established. Vulgade, one of the number, was in this same year consecrated archbishop of Bourges. See Hincmar, *Opusc.* vol. xviii; Mansi, viii, 808.

IV. Held in 1092 or 1093 by Raynaldus, archbishop of Rheims, against Roscelin the Tritheist. Fulco, bishop of Beauvais, attended in behalf of Anselm, abbot of Bec (afterwards archbishop of Canterbury), whom Roscelin, both in private and in his writings, had falsely charged with holding the same opinions as himself, viz. that the Father, Son, and Holy Spirit were three distinct beings, existing separately, and that it might be said that there were three Gods, were not the expression harsh, and contrary to the phraseology in use. Being questioned before the assembly, Roscelin explained his views, and abjured the heresy imputed to him; but no sooner was the council dissolved than he recanted, declaring that he had made his abjuration before the synod merely through fear of being assassinated by the ignorant populace unless he did so. Upon this Anselm wrote his tract *De Incarnatione*, which he dedicated to Urban II. Subsequently Roscelin, finding himself regarded by all Catholics as a heretic and avoided, betook himself to Ivo, bishop of Chartres, imploring his assistance, and abjuring again all his errors. At last he died in retreat in Aquitaine. See Pagi, in Baronius, A.D. 1094; Mansi, x, 494.

V. Held in 1115 by Conon, bishop of Prænestе. From this council deputies were sent to the Carthusians, entreating and commanding them to send back into his diocese Godfrey, bishop of Amiens, who had retired among them. This command was executed in the beginning of Lent. Another council was held in the same year at Rheims upon the same subject by the legate Conon. See Mansi, x, 801.

VI. Held in February, 1121, by Conon, bishop of Prænestе and legate. In this council Abelard was compelled to burn his book upon the subject of the Blessed Trinity, and was desired to make a confession of faith; he accordingly, with many tears and much difficulty, read the Creed of St. Athanasius. He was then sent to the monastery of St. Medard at Soissons, and subsequently to that of St. Denys. See Mansi, x, 885.

VII. Held July 11, 1456, by John, archbishop of Rheims, who presided. The execution of the decrees of Basle was ordered, and the acts of the Assembly of Bourges were confirmed. Several other canons were enacted, which relate, among other things, to the dress of bishops, the approval of confessors, the preaching of indulgences, etc. See Mansi, xiii, 1396.—Landon, *Manual of Councils*, s. v.

Sojourning (מוֹשָׁב, *a residence*; Exod. xii, 40; elsewhere "dwelling," "habitation," etc.; παροικία, 1 Pet. i, 17; so the verb and noun, παροικέω and πάροικος). The 430 years of the "sojourning of the children of Israel in Egypt" (Gal. iii, 17) may be reckoned thus:

	Yrs.
From the call of Abraham (Acts vii, 12) till the removal from Haran (Gen. xii, 5), about	5
In Canaan before the birth of Isaac (Gen. xxi, 5)	25
Till the birth of Jacob (Gen. xxv, 26)	60
Till the migration into Egypt (Gen. xlvii, 9)	130
The time passed in Egypt, only	210
The whole period of sojourning (Exod. xii, 40)	430
Deduct 5 years in Haran + 25 till Isaac's birth	30
The sojourning of the "seed" (Gen. xv, 13; Acts vii, 6)	400

See Chronology.

Sol, in Roman mythology, is the Latin name for *Helios, the sun.*

Sola (*alone*), a term used in old English registers to designate a *spinster* or unmarried woman.

Sola, David Aaron de, senior minister of the Spanish and Portuguese Congregation in London, England, was born Dec. 26, 1796, in Amsterdam. Having been duly prepared in his native country for the Jewish ministry, besides having studied several modern languages, he came to England, having been elected minister of the Sephardi Congregation of London. In 1831 he began to preach in the Portuguese synagogue, and his sermons were in all probability the first ever delivered in the English tongue in those precincts. He died Oct. 29, 1860. Besides some sermons, he published *A Historical Essay on the Poets, Poetry, and Melodies of the Sephardic Liturgy*, to E. Aguilar's ancient melodies of the liturgy of the Spanish and Portuguese Jews (London, 1857):—*Eighteen Treatises from the Mishna*, translated in connection with M. J. Raphall (q. v.) (ibid. 1845, 2d ed.):—*The Festival Prayers according to the Custom of the German and Polish Jews*, the Hebrew text with an English translation (ibid. 1860, 6 vols.). See Picciotto, *Sketches of Anglo-Jewish History* (ibid. 1875), p. 359 sq.; Fürst, *Bibl. Jud.* iii, 349. (B. P.)

Solar, Soller (Lat. *solarium*), a loft, garret, or upper chamber. In a mediæval house it was *usually* situated behind the dais, separated from it by the end of the hall, and had a cellar under it: these two stories together were not so high as the hall, leaving the gable of the lofty roof with the window in it free above them. This was the lord's chamber, and there generally was a small opening from the solar into the hall, from which the lord could overlook the proceeding, and hear all that passed. The term solar is also used for the rood-loft (q. v.) of a church. In Norfolk, Forby observes that the belfry-loft is termed the soller, or the bell-soller.

Solâres, or **Chamsi**, a small sect inhabiting a certain district of Mesopotamia, and supposed by some to be descendants of the Samsacans mentioned by Epiphanius. Hyde (*History of the Ancient Religion of the Persians*) describes them as amounting to not more than a thousand souls; having no priests nor doctors, and no places of meeting except caves, where they perform their religious worship, the mysteries of which are kept so secret that they have not been discovered even by those who have been converted to the Christian religion. Being compelled by the Mohammedans to declare themselves members of some Christian communion, they chose the Jacobite sect, baptizing their children and burying their dead according to the custom of these Christians. They are considered by some to be the same as the Elkesaites (q. v.). See Gardner, *Faiths of the World*, s. v.; Mosheim, *Eccles. Hist.* iii, 124.

Solari, Andrea, surnamed *del Gobbo*, an Italian painter, flourished in the former half of the 16th century. He was a good colorist, and evidently belonged to the school of Da Vinci. He painted the members of the Holy Family for various museums, and took part in the decoration of the castle of Gaillon.

Solari, Cristoforo, surnamed *il Gobbo*, an Italian sculptor and architect, brother of the preceding, flourished in the latter part of the 15th century. He was one of the most illustrious artists that worked at Chartreuse and Pavia, and on the cathedral of Milan. It is difficult to distinguish his pieces, except some sacred figures in Milan.

Solder (דֶּבֶק, *débek*, from דָּבַק, *to stick*), *welding* of metal (Isa. xli, 7). The same Heb. word likewise denotes a "*joint*" of a coat of mail (1 Kings xxiii, 24; 2 Chron. xviii, 33).

Soldier (in Heb. only collect. for צָבָא, an *army*; or by periphrase; στρατιώτης). See Army.

SOLDIER OF CHRIST, an expression borrowed from a well-known Scripture simile, and frequently introduced or alluded to in the Prayer-book (see *Offices for Baptism*). In some of the older writers of the Church of England the word "knight" was used in the same sense; "The fourth gift of the Holy Spirit is

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the gift of strength which armeth God's knight, and maketh his soul hardy and strong to suffer divers diseases for God's love" (Wycliffe).—Stanton, *Dict. of the Church*, s. v.

Soldins, a Christian sect, so called from their leader, one *Soldin*, a Greek priest. They appeared about the middle of the 5th century in the kingdoms of Saba and Godolia. They altered the manner of the sacrifice of the mass; their priests offered gold, their deacons incense, and their subdeacons myrrh; and this in memory of the like offerings made to the infant Jesus by the wise men. Very few authors mention the Soldins, neither do we know whether they still subsist.

Sole (כַּף, prop. the *palm* of the hand). See FOOT.

Soléa (*σωλέα, σολία*), a part of the church respecting which ecclesiastical writers are not agreed. Latin writers use the word *solea*. It is supposed to denote certain seats at the entrance of the chancel appropriated to the use of emperors, kings, magistrates, or other persons of distinction. The seats of the inferior clergy and monks are sometimes designated by the same name. According to Walcott (*Sacred Archæol.* s. v.) it was the space in a Greek church between the ambon and sanctuary; in a Latin church between the choir and presbytery. In the basilica it was raised several steps above the ambon and the choir of minor clerks. Here the communion was given to all but the clergy, and subdeacons and readers sat, and the candidate for the priesthood was led from this part to the altar.

Solemn League and Covenant. See COVENANT (SOLEMN LEAGUE AND).

Solemn Service, a modern Anglican term used to signify a choral celebration of the holy eucharist with priest, deacon, and subdeacon, or with music. It is equivalent to the "high mass" or "solemn mass" of the Roman Catholics, and if used of evening service is the same as "solemn vespers."

Solemnities, THE, was an ancient term to designate the *holy eucharist*.

Solicitant, one who, abusing the privacy of the confessional, tempts women to a violation of chastity. This kind of solicitation became so common in Spain that pope Paul IV promulgated a bull against solicitants. Nor was this custom confined to Spain; it was rife in Portugal, England, France, and Germany. A German council held A.D. 1225 charged the priests with unchastity, voluptuousness, and obscenity. Gregory XV issued a bull on this accursed practice in 1622, bearing the title *Universi Domini*, which was confirmed by Benedict XIV, June, 1741. Another bull was also issued by the same pontiff in 1745.

Solifidianism, the doctrine that faith is the whole of religion, such doctrine being preceded by an erroneous description of faith. There are two forms of Solifidianism—one resting the whole of religion in the reception by the intellect of correct dogma; the other in an inner sense or persuasion of the man that God's promises belong to him. Those who hold the latter view are called also *Fiduciaries*. It is easily seen that Solifidianism, in both its forms, destroys the nature of faith. The former refers faith to the intellect alone, with a suppression or entire exclusion of the grace of God and the renewed will, and tends to the superseding of good works; the latter suppresses the action of the reason and understanding, and substitutes for a reasonable faith an unreasoning and groundless persuasion.

The former error may take the shape of a maintenance of orthodoxy, which, however, will be found to be an extremely deficient representation of Christian doctrine, omitting those doctrines which have most power to move the will, and striving to bring others within the comprehension of man's understanding. The more common form is that of advancing the doctrine of justification by faith into the substance of the Gospel. Such Solifidians teach that good works are not necessary to justification.

The second form of Solifidianism generally connects itself with a one-sided or perverted view of the doctrine of election. It advances the error that Christ died only for the elect, and that the elect cannot fall from grace, and it rests on an inward sense or persuasion of one's own election. It speaks of faith, but makes *fides* the same as *fiducia;* and the latter it makes to be, not the witness of the Spirit with our spirits, i. e. with an enlightened conscience and understanding, but a mere inner sense or persuasion, held without appeal to the conscience. Both forms of Solifidianism lead to Antinomianism.—Blunt, *Dict. of Doct. Theol.* s. v.

Solifidians, those who maintain the principles of SOLIFIDIANISM (q. v.).

Solimena, FRANCESCO, an Italian painter, was born Oct. 4, 1657, near Naples, and studied first under his father, Angelo, but was afterwards sent by cardinal Orsini to Naples, where he studied under various eminent painters. He became in some sort a universal artist, but executed several sacred designs, which are found in the churches of Naples. See Hoefer, *Nour. Biog. Générale*, s. v.

Solis, ANTONIO DE, a Spanish ecclesiastic and poet, was born at Placenza, in Old Castile, July 18, 1610, and was sent to Salamanca to study law. His preference, however, was for poetry, which he cultivated with great success, so that he was considered by Cornero to have been the best comic poet that Spain ever saw. He became secretary to the count de Oropesa, and in 1642 Philip IV made him one of his secretaries. After Philip's death the queen-regent made him first historiographer of the Indies, a place of great profit as well as honor. Eventually Solis resolved to dedicate himself to the service of the Church, and was ordained a priest at the age of fifty-seven. He now wrote nothing but some dramatic pieces upon subjects of devotion, which are represented in Spain on certain festivals. He died April 19, 1686. His *Comedies* were printed at Madrid (1681, 4to):—his *sacred and profane poems* at the same place (1716, 4to):—his *History of Mexico* often, but particularly at Brussels (1704, fol.). There is also a collection of his *Letters* (Madrid, 1737). See Hoefer, *Nour. Biog. Générale*, s. v.

Solitaires, nuns of the Order of St. Peter of Alcantara, instituted by cardinal Barberini in 1670. They imitate the austere practices of their patron saint, observe perpetual silence, and employ their time wholly in spiritual exercises. They go barefoot, gird themselves with a linen cord, and wear no linen.—Gardner, *Faiths of the World*, s. v.

Solitaries, a term which designates such as addict themselves to a retired or solitary life. It was originally applied not only to such as retired to absolute solitude in caves and deserts, but also to such as lived apart from the world in separate societies.

Solitarii, a branch of the MANICHÆANS (q. v.). While the Theodosian Code decreed capital punishment upon some of the other branches of this obnoxious sect, the Solitarii were only punished with confiscation.—Gardner, *Faiths of the World*, s. v.

Sol'omon (Heb. *Shelomoh'*, שְׁלֹמֹה, *peaceful;* Sept. Σαλωμών; New Test. and Josephus, Σολομών; Vulg. *Salomo*), the son of David by Bathsheba, and his successor upon the throne. B.C. 1013–973. (The importance of his character and reign justify a full treatment here, in which we make use of whatever materials we find appropriate in the Biblical dictionaries.) See DAVID.

I. *Sources.*—1. The comparative scantiness of historical data for a life of Solomon is itself significant. While that of David occupies 1 Sam. xvi–xxxi, 2 Sam. i–xxiv, 1 Kings i, ii, 1 Chron. x–xxix, that of Solomon fills only the eleven chapters 1 Kings i–xi and the nine

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2 Chron. i–ix. The compilers of those books felt, as by a true inspiration, unlike the authors of the Apocryphal literature cited below, that the wanderings, wars, and sufferings of David were better fitted for the instruction of after-ages than the magnificence of his son. They manifestly give extracts only from larger works which were before them, "The book of the acts of Solomon" (1 Kings xi, 41); "The book of Nathan the prophet, the book of Ahijah the Shilonite, the visions of Iddo the seer" (2 Chron. ix, 29). Those which they do give bear, with what for the historian is a disproportionate fulness, on the early glories of his reign, and speak but little (those in 2 Chron. not at all) of its later sins and misfortunes, and we are consequently unable to follow the annals of Solomon step by step.

2. Ewald, with all his usual fondness for assigning different portions of each book of the Old Test. to a series of successive editors, goes through the process here with much ingenuity, but without any very satisfactory result (*Gesch. Isr.* iii, 259–263). A more interesting inquiry would be to which of the books above named we may refer the sections that the compilers have put together. We shall probably not be far wrong in thinking of Nathan, far advanced in life at the commencement of the reign, David's chief adviser during the years in which he was absorbed in the details of the Temple and its ritual, himself a priest (1 Kings iv, 5 [Heb.]; comp. Ewald, *Gesch. Isr.* iii, 116), as having written the account of the accession of Solomon and the dedication of the Temple (1 Kings i–viii, 66, 2 Chron. i–viii, 15). The prayer of Solomon, so fully reproduced and so obviously precomposed, may have been written under his guidance. To Ahijah the Shilonite, active at the close of the reign, alive some time after Jeroboam's accession, we may ascribe the short record of the sin of Solomon, and of the revolution to which he himself had so largely contributed (1 Kings xi). From the book of the acts of Solomon probably came the miscellaneous facts as to the commerce and splendor of his reign (ix, 10–x, 29).

3. Besides the direct history of the Old Test., we may find some materials for the life of Solomon in the books that bear his name, and in the psalms which are referred by some to his time (Psa. ii, xlv, lxxii, cxxvii). Whatever doubts may hang over the date and authorship of Ecclesiastes and the Song of Songs, we may at least see in them the reflection of the thoughts and feelings of his reign. If we accept the latest date which recent criticism has assigned to them, they elaborately work up materials which were accessible to the writers and are not accessible to us. If we refer them in their substance, following the judgment of the most advanced Shemitic scholars, to the Solomonic period itself, they then come before us with all the freshness and vividness of contemporary evidence (Renan, *Hist. des Langues Sémit.* p. 131).

4. Other materials are very scanty. The history of Josephus is, for the most part, only a loose and inaccurate paraphrase of the Old-Test. narrative. In him, and in the more erudite among early Christian writers, we find some fragments of older history not without their value—extracts from archives alleged to exist at Tyre in the first century of the Christian æra, and from the Phœnician histories of Menander and Dius (*Ant.* viii, 2, 6; 5, 3), from Eupolemus (Euseb. *Præp. Evang.* ix, 30), from Alexander Polyhistor, Menander, and Laitus (Clem. Al. *Strom.* i, 21). Writers such as these were of course only compilers at second-hand, but they probably had access to some earlier documents which have now perished.

5. The legends of later Oriental literature will claim a distinct notice. All that they contribute to history is the help they give us in realizing the impression made by the colossal greatness of Solomon, as in earlier and later times by that of Nimrod and Alexander, on the minds of men of many countries and through many ages.

II. *Early Life.*—1. The student of the life of Solomon must take as his starting-point the circumstances of his birth. He was the child of David's old age, the last-born of all his sons (1 Chron. iii, 5). B.C. 1034. The narrative of 2 Sam. xii leaves, it is true, a different impression. On the other hand, the order of the names in 1 Chron. iii, 5 is otherwise unaccountable. Josephus distinctly states it (*Ant.* vii, 14, 2). His mother had gained over David a twofold power—first, as the object of a passionate though guilty love; and, next, as the one person to whom, in his repentance, he could make something like restitution. The months that preceded his birth were for the conscience-stricken king a time of self-abasement. The birth itself of the child who was to replace the one that had been smitten must have been looked for as a pledge of pardon and a sign of hope. The feelings of the king and of his prophet-guide expressed themselves in the names with which they welcomed it. The yearnings of the "man of war," who "had shed much blood," for a time of peace—yearnings which had shown themselves before, when he gave to his third son the name of Ab-salom (=father of peace)—now led him to give to the new-born infant the name of Solomon (Shelomoh=the peaceful one). Nathan, with a marked reference to the meaning of the king's own name (=the darling, the beloved one), takes another form of the same word, and joins it, after the growing custom of the time, with the name of Jehovah. David had been the darling of his people. Jedid-jah (the name was coined for the purpose) should be the darling of the Lord (2 Sam. xii, 24, 25; see Ewald, *Gesch. Isr.* iii, 215). See JEDIDIAH. According to the received interpretation of Prov. xxxi, 1, his mother also contributed an ideal name, Lemuel (=to God, Deodatus), the dedicated one (comp. Ewald, *Poet. Bück.* iv. 173). On this hypothesis the reproof was drawn forth by the king's intemperance and sensuality. In contrast to what his wives were, she draws the picture of what a pattern wife ought to be (Pineda, *De Reb. Sol.* i. 4).

2. The influences to which the childhood of Solomon was thus exposed must have contributed largely to determine the character of his after-years. The inquiry what was the education which ended in such wonderful contrasts—a wisdom then, and perhaps since, unparalleled, a sensuality like that of Louis XV—cannot but be instructive. The three influences which must have entered most largely into that education were those of his father, his mother, and the teacher under whose charge he was placed from his earliest infancy (2 Sam. xii, 25).

(1.) The fact just stated that a prophet-priest was made the special instructor indicates the king's earnest wish that this child at least should be protected against the evils which, then and afterwards, showed themselves in his elder sons, and be worthy of the name he bore. At first, apparently, there was no distinct purpose to make him his heir. Absalom is still the king's favorite son (2 Sam. xiii, 37; xviii, 33)—is looked on by the people as the destined successor (xiv, 13; xv. 1-6). The death of Absalom, when Solomon was about ten years old, left the place vacant, and David, passing over the claims of all his elder sons, those by Bathsheba included, guided by the influence of Nathan, or by his own discernment of the gifts and graces which were tokens of the love of Jehovah, pledged his word in secret to Bathsheba that he, and no other, should be the heir (1 Kings i, 13). The words which were spoken somewhat later express, doubtless, the purpose which guided him throughout (1 Chron. xxviii, 9. 20). The son's life should not be as his own had been, one of hardships and wars, dark crimes and passionate repentance, but, from first to last, be pure, blameless, peaceful, fulfilling the ideal of glory and of righteousness, after which he himself had vainly striven. The glorious visions of Psa. lxxii may be looked on as the prophetic expansion of those hopes of his old age. So far, all was well. But we may not ignore the fact that the later years of David's life presented a change for the worse

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as well as for the better. His sins, though forgiven, left behind it the Nemesis of an enfeebled will and a less generous activity. The liturgical element of religion becomes, after the first passionate outpouring of Psa. li, unduly predominant. He lives to amass treasures and materials for the Temple which he may not build (xxii, 5, 14). He plans with his own hands all the details of its architecture (xxviii, 19). He organizes on a scale of elaborate magnificence all the attendance of the priesthood and the choral services of the Levites (xxiv, xxv). But, meanwhile, his duties as a king are neglected. He no longer sits in the gate to do judgment (2 Sam. xv, 2, 4). He leaves the sin of Amnon unpunished "because he loved him, for he was his first-born" (Sept. at 2 Sam. xiii, 21). The hearts of the people fall away from him. First Absalom and then Sheba become formidable rivals (2 Sam. xv, 6; xx, 2). The history of the numbering of the people (xxiv; 1 Chron. xxi) implies the purpose of some act of despotism—a poll-tax or a conscription (2 Sam. xxiv, 9 makes the latter the more probable)—such as startled all his older and more experienced counsellors. If in "the last words of David" belonging to this period there is the old devotion, the old hungering after righteousness (xxiii, 2-5), there is also—first generally (ver. 6, 7), and afterwards resting on individual offenders (1 Kings ii, 5-8)—a more passionate desire to punish those who had wronged him, a painful recurrence of vindictive thoughts for offences which he had once freely forgiven, and which were not greater than his own. We cannot rest in the belief that his influence over his son's character was one exclusively for good.

(2.) In Eastern countries, and under a system of polygamy, the son is more dependent, even than elsewhere, on the character of the mother. The history of the Jewish monarchy furnishes many instances of that dependence. It recognises it in the care with which it records the name of each monarch's mother. Nothing that we know of Bathsheba leads us to think of her as likely to mould her son's mind and heart to the higher forms of goodness. She offers no resistance to the king's passion (Ewald, *Gesch. Isr.* iii, 211). She makes it a stepping-stone to power. She is a ready accomplice in the scheme by which her shame was to have been concealed. Doubtless she, too, was sorrowful and penitent when the rebuke of Nathan was followed by her child's death (2 Sam. xii, 24), but the after-history shows that the grand-daughter of Ahithophel had inherited not a little of his character. A willing adultress, who had become devout, but had not ceased to be ambitious, could hardly be more, at the best, than the Madame de Maintenon of a king whose contrition and piety were rendering him, unlike his former self, unduly passive in the hands of others. See BATHSHEBA.

(3.) What was likely to be the influence of the prophet to whose care the education of Solomon was confided? (Heb. of 2 Sam. xii, 25). We know, beyond all doubt, that he could speak bold and faithful words when they were needed (2 Sam. vii, 1-17; xii, 1-14). But this power, belonging to moments or messages of special inspiration, does not involve the permanent possession of a clear-sighted wisdom or of aims uniformly high, and we in vain search the later years of David's reign for any proof of Nathan's activity for good. He gives himself to the work of writing the annals of David's reign (1 Chron. xxix, 29). He places his own sons in the way of being the companions and counsellors of the future king (1 Kings iv, 5). The absence of his name from the history of the "numbering," and the fact that the census was followed early in the reign of Solomon by heavy burdens and a forced service, almost lead us to the conclusion that the prophet had acquiesced in a measure which had in view the magnificence of the Temple, and that it was left to David's own heart, returning to its better impulses (2 Sam. xxiv, 10), and to an older and less courtly prophet, to protest against an act which began in pride and tended to oppression. Josephus, with his usual inaccuracy, substitutes Nathan for Gad in his narrative (*Ant.* vii, 13, 2).

3. Under these influences the boy grew up. At the age of ten or eleven he must have passed through the revolt of Absalom and shared his father's exile (2 Sam. xv, 16). He would be taught all that priests or Levites or prophets had to teach; music and song; the book of the law of the Lord in such portions and in such forms as were then current; the "proverbs of the ancients," which his father had been wont to quote (1 Sam. xxiv, 13); probably also a literature which has survived only in fragments; the book of Jasher, the upright ones, the heroes of the people; the book of the wars of the Lord; the wisdom, oral or written, of the sages of his own tribe, Heman, and Ethan, and Calcol, and Darda (1 Chron. ii, 6), who contributed so largely to the noble hymns of this period (Psa. lxxxviii, lxxxix), and probably were incorporated into the choir of the tabernacle (Ewald, *Gesch. Isr.* iii, 355). The growing intercourse of Israel with the Phœnicians would naturally lead to a wider knowledge of the outlying world and its wonders than had fallen to his father's lot. Admirable, however, as all this was, a shepherd-life, like his father's, furnished, we may believe, a better education for the kingly calling (Psa. lxxviii, 70, 71). Born to the purple, there was the inevitable risk of a selfish luxury. Cradled in liturgies, trained to think chiefly of the magnificent "palace" of Jehovah (1 Chron. xxix, 19) of which he was to be the builder, there was the danger first of an æsthetic formalism and then of ultimate indifference.

III. *Accession.*—1. The feebleness of David's old age led to an attempt which might have deprived Solomon of the throne his father destined for him. Adonijah, next in order of birth to Absalom, like Absalom, "was a goodly man" (1 Kings i, 6), in full maturity of years, backed by the oldest of the king's friends and counsellors, Joab and Abiathar, and by all the sons of David, who looked with jealousy—the latter on the obvious though not as yet declared preference of the latest-born, and the former on the growing influence of the rival counsellors who were most in the king's favor, Nathan, Zadok, and Benaiah. Following in the steps of Absalom, he assumed the kingly state of a chariot and a body-guard; and David, more passive than ever, looked on in silence. At last a time was chosen for openly proclaiming him as king. A solemn feast at En-rogel was to inaugurate the new reign. All were invited to it but those whom it was intended to displace. It was necessary for those whose interests were endangered, backed apparently by two of David's surviving elder brothers (1 Chron. ii, 13, 14; Ewald, *Gesch. Isr.* iii, 266), to take prompt measures. Bathsheba and Nathan took counsel together. The king was reminded of his oath. A virtual abdication was pressed upon him as the only means by which the succession of his favorite son could be secured. The whole thing was completed with wonderful rapidity. Riding on the mule well known as belonging to the king, attended by Nathan the prophet and Zadok the priest, and, more important still, by the king's special company of the thirty Gibborim, or mighty men (1 Kings i, 10, 33), and the body-guard of the Cherethites and Pelethites (mercenaries, and therefore not liable to the contagion of popular feeling) under the command of Benaiah (himself, like Nathan and Zadok, of the sons of Aaron), he went down to Gihon and was proclaimed and anointed king. (According to later Jewish teaching, a king was not anointed when he succeeded to his father, except in the case of a previous usurpation or a disputed succession [Otho, *Lex. Rabbin.* s. v. "Rex"].) The shouts of his followers fell on the startled ears of the guests at Adonijah's banquet. Happily they were as yet committed to no overt act, and they did not venture on one now. One by one they rose and departed. The plot had failed. The counter *coup d'état* of Nathan and Bathsheba had been successful. Such incidents are common enough in the history of Eastern monarchies. They are usually followed by

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a massacre of the defeated party. Adonijah expected such an issue, and took refuge at the horns of the altar. In this instance, however, the young conqueror used his triumph generously. The lives both of Adonijah and his partisans were spared, at least for a time. What had been done hurriedly was done afterwards in more solemn form. Solomon was presented to a great gathering of all the notables of Israel with a set speech, in which the old king announced what was, to his mind, the programme of the new reign, a time of peace and plenty, of a stately worship, of devotion to Jehovah. A few months more and Solomon found himself, by his father's death, the sole occupant of the throne.

2. The position to which he succeeded was unique. Never before, and never after, did the kingdom of Israel take its place among the great monarchies of the East, able to ally itself or to contend on equal terms with Egypt or Assyria, stretching from the river Euphrates to the border of Egypt, from the Mediterranean to the Gulf of Akaba, receiving annual tributes from many subject princes (see Hase, *Regni Salom. Descriptio* [Norimb. 1739]). Large treasures accumulated through many years were at his disposal. The sums mentioned are (1) the public funds for building the Temple, 100,000 talents (*kikarim*) of gold and 1,000,000 of silver; (2) David's private offerings, 3000 talents of gold and 7000 of silver. Besides these, large sums of unknown amount were believed to have been stored up in the sepulchre of David. 3000 talents were taken from it by Hyrcanus (Josephus, *Ant.* vii. 15, 3; xiii. 8, 4; xvi. 7, 1). The people, with the exception of the tolerated worship in high places, were true servants of Jehovah. Knowledge, art, music, poetry, had received a new impulse, and were moving on with rapid steps to such perfection as the age and the race were capable of attaining. We may rightly ask what manner of man he was, outwardly and inwardly, who at the age of about twenty was called to this glorious sovereignty? We have, it is true, no direct description in this case as we have of the earlier kings. There are, however, materials for filling up the gap. The wonderful impression which Solomon made upon all who came near him may well lead us to believe that with him, as with Saul and David, Absalom and Adonijah, as with most other favorite princes of Eastern peoples, there must have been the fascination and the grace of a noble presence. Whatever higher mystic meaning may be latent in Psa. xlv, or the Song of Songs, we are compelled to think of them as having had, at least, a historical starting-point. They tell us of one who was, in the eyes of the men of his own time, "fairer than the children of men," the face "bright and ruddy" as his father's (Cant. v, 10; 1 Sam. xvii, 42), bushy locks, dark as the raven's wing, yet not without a golden glow (possibly sprinkled with gold-dust, as was the hair of the youths who waited on him [Josephus, *Ant.* viii. 7, 3], or dyed with henna [Michaelis, note in Lowth, *Prael.* xxxi]), the eyes soft as "the eyes of doves," the "countenance as Lebanon, excellent as the cedars," "the chiefest among ten thousand, the altogether lovely" (Cant. v, 9–16). Add to this all gifts of a noble, far-reaching intellect, large and ready sympathies, a playful and genial humor, the lips "full of grace," the soul "anointed" as "with the oil of gladness" (Psa. xlv), and we may form some notion of what the king was like in that dawn of his golden prime.

3. The historical starting-point of the Song of Songs just spoken of connects itself, in all probability, with the earliest facts in the history of the new reign. The narrative, as told in 1 Kings ii, is not a little perplexing. Bathsheba, who had before stirred up David against Adonijah, now appears as interceding for him, begging that Abishag the Shunamite, the virgin concubine of David, might be given him as a wife. Solomon, who till then had professed the profoundest reverence for his mother, his willingness to grant her anything, suddenly flashes into fiercest wrath at this. He detects what her unsuspicious generosity had not perceived. The petition is treated as part of a conspiracy in which Joab and Abiathar are sharers. Benaiah is once more called in. Adonijah is put to death at once. Joab is slain even within the precincts of the tabernacle, to which he had fled as an asylum. Abiathar is deposed and exiled, sent to a life of poverty and shame (1 Kings ii, 31–36), and the high-priesthood transferred to another family more ready than he had been to pass from the old order to the new, and to accept the voices of the prophets as greater than the oracles which had belonged exclusively to the priesthood. See URIM AND THUMMIM. Abiathar is declared "worthy of death," clearly not for any new offences, but for his participation in Adonijah's original attempt; and Joab is put to death because he is alarmed at the treatment of his associates (ver. 26–29), which implies collusion on his part. The king sees in the movement a plot to keep him still in the tutelage of childhood, to entrap him into admitting his elder brother's right to the choicest treasure of his father's harem, and therefore virtually to the throne, or at least to a regency in which he would have his own partisans as counsellors. With a keen-sighted promptness he crushes the whole scheme. He gets rid of a rival, fulfils David's dying counsels as to Joab, and asserts his own independence. Soon afterwards an opportunity is thrown in his way of getting rid of one [see SHIMEI] who had been troublesome before and might be troublesome again. He presses the letter of a compact against a man who by his infatuated disregard of it seemed given over to destruction (ver. 36–46). (An elaborate vindication of Solomon's conduct in this matter may be found in Menthen, *Thesaur.* vol. i; Slisser, *Diss. de Salom. Processu contra Shimei.*) There is, however, no needless slaughter. The other "sons of David" are still spared, and one of them, Nathan, becomes the head of a distinct family (Zech. xii. 12) which ultimately fills up the failure of the direct succession (Luke iii, 31). As he punishes his father's enemies, he also shows kindness to the friends who had been faithful to him. Chimham, the son of Barzillai, apparently receives an inheritance near the city of David, and probably in the reign of Solomon displays his inherited hospitality by building a caravansary for the strangers whom the fame and wealth of Solomon drew to Jerusalem (2 Sam. xix, 31–40; 1 Kings ii, 7; Jer. xli, 17; Ewald, *Gesch. Isr.* iii, 247; *Proph.* ii, 191).

IV. *Foreign Policy.*—The want of sufficient data for a continuous history has already been noticed. All that we have are (*a*) The duration of the reign, forty years (1 Kings xi, 42). (Josephus, again inaccurate, lengthens the reign to eighty years, and makes the age at accession fourteen [*Ant.* viii, 7, 8].) (*b*) The commencement of the Temple in the fourth, its completion in the eleventh year of his reign (vi, 1, 37, 38). (*c*) The commencement of his own palace in the seventh, its completion in the twentieth year (vii, 1; 2 Chron. viii. 1). (*d*) The conquest of Hamath-zobah, and the consequent foundation of cities in the region north of Palestine after the twentieth year (ver. 1–6). With materials so scanty as these, it will be better to group the chief facts in an order which will best enable us to appreciate their significance.

1. *Egypt.*—The first act of the foreign policy of the new reign must have been to most Israelites a very startling one. He made affinity with Pharaoh, king of Egypt. He married Pharaoh's daughter (1 Kings iii, 1). Since the time of the Exode there had been no intercourse between the two countries. David and his counsellors had taken no steps to promote it. Egypt had probably taken part in assisting Edom in its resistance to David (1 Chron. xi, 23; Ewald, *Gesch. Isr.* iii. 182), and had received Hadad, the prince of Edom, with royal honors. The king had given him his wife's sister in marriage, and adopted his son into his own family (1 Kings xi, 14–20). These steps indicated a purpose to support him at some future time more actively, and Solomon's proposal of marriage was probably intended

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to counteract it. It was at the time so far successful that when Hadad, on hearing of the death of the dreaded leaders of the armies of Israel, David and Joab, wished to seize the opportunity of attacking the new king, the court of Egypt rendered him no assistance (xi, 21, 22). The disturbances thus caused, like those of a later date in the north, coming from the foundation of a new Syrian kingdom at Damascus by Rezon and other fugitives from Zobah (ver. 23–25), might well lead Solomon to look out for a powerful support, to obtain for a new dynasty and a new kingdom a recognition by one of older fame and greater power. The immediate results were probably favorable enough. The new queen brought with her as a dowry the frontier city of Gezer, against which, as threatening the tranquillity of Israel, and as still possessed by a remnant of the old Canaanites, Pharaoh had led his armies. She was received with all honor, the queen-mother herself attending to place the diadem on her son's brow on the day of his espousals (Cant. iii, 11). Gifts from the nobles of Israel and from Tyre (the latter offered perhaps by a Tyrian princess) were lavished at her feet (Psa. xlv, 12). It is to be remarked that the daughter of Pharaoh appears to have conformed to the Hebrew faith, for she is mentioned as if apart from the "strange women" who seduced Solomon into the toleration or practice of idolatry (1 Kings xi, 1), and there are no accounts of any Egyptian superstitions being introduced during his reign. The Egyptian queen dwelt in a separate portion of the city of David till a palace was reared—the presence of the ark on Zion precluded the near residence of such a foreigner, though she might have abandoned her national gods (2 Chron. viii, 11). She dwelt there apparently with attendants of her own race, "the virgins that be her fellows," probably conforming in some degree to the religion of her adopted country. According to a tradition which may have some foundation in spite of its exaggerated numbers, Pharaoh (Psusennes, or, as in the story, Vaphres) sent with her workmen to help in building the Temple to the number of 80,000 (Eupolemus, in Euseb. *Præp. Evang.* ii, 30-35). The "chariots of Pharaoh," at any rate, appeared in royal procession with a splendor hitherto unknown (Cant. i, 9).

The ultimate issue of the alliance showed that it was hollow and impolitic. There may have been a revolution in Egypt, changing the dynasty and transferring the seat of power to Bubastis (Ewald, iii, 389). There was at any rate a change of policy. The court of Egypt welcomes the fugitive Jeroboam when he is known to have aspirations after kingly power. There, we may believe, by some kind of compact, expressed or understood, was planned the scheme which led first to the rebellion of the Ten Tribes, and then to the attack of Shishak on the weakened and dismantled kingdom of the son of Solomon. Evils such as these were hardly counterbalanced by the trade opened by Solomon in the fine linen of Egypt, or the supply of chariots and horses which, as belonging to aggressive rather than defensive warfare, a wiser policy would have led him to avoid (1 Kings x, 28, 29).

2. *Tyre.*—The alliance with the Phœnician king rested on a somewhat different footing. It had been part of David's policy from the beginning of his reign. Hiram had been "ever a lover of David." He, or his grandfather (comp. the data given in 2 Sam. v, 11; Josephus, *Ant.* vii, 3, 2; viii, 5, 3; *Cont. Ap.* i, 18; and Ewald, iii, 287), had helped him by supplying materials and workmen for his palace. As soon as he heard of Solomon's accession he sent ambassadors to salute him. A correspondence passed between the two kings, which ended in a treaty of commerce. (The letters are given at length by Josephus [*Ant.* viii, 2, 8] and Eupolemus [Eusebius, *Præp. Evang.* loc. cit.].) Israel was to be supplied from Tyre with the materials which were wanted for the Temple that was to be the glory of the new reign. Gold from Ophir, cedar-wood from Lebanon, probably also copper from Cyprus, and tin from Spain or Cornwall (Niebuhr, *Lect. on Anc. Hist.* i, 79), for the brass which was so highly valued, purple from Tyre itself, workmen from among the Zidonians—all these were wanted and were given. The opening of Joppa as a port created a new coasting-trade, and the materials from Tyre were conveyed to it on floats, and thence to Jerusalem (2 Chron. ii, 16). The chief architect of the Temple, though an Israelite on his mother's side, belonging to the tribe of Dan or Naphtali [see HIRAM], was yet by birth a Tyrian, a namesake of the king. In return for these exports, the Phœnicians were only too glad to receive the corn and oil of Solomon's territory. Their narrow strip of coast did not produce enough for the population of their cities, and then, as at a later period, "their country was nourished" by the broad valleys and plains of Samaria and Galilee (Acts xii, 20).

The results of the alliance did not end here. Now, for the first time in the history of the Israelites, they entered on a career as a commercial people. They joined the Phœnicians in their Mediterranean voyages to the coasts of Spain. See TARSHISH. Solomon's possession of the Edomitish coast enabled him to open to his ally a new world of commerce. The ports of Elath and Ezion-geber were filled with ships of Tarshish, i. e. merchant-ships, for the long voyages, manned chiefly by Phœnicians, but built at Solomon's expense, which sailed down the Ælanitic Gulf of the Red Sea, on through the Indian Ocean, to lands which had before been hardly known even by name, to Ophir and Sheba, to Arabia Felix, or India, or Ceylon; and brought back, after an absence of nearly three years, treasures almost or altogether new—gold and silver and precious stones, nard, aloes, sandal-wood, almug-trees, and ivory; and last, but not least in the eyes of the historian, new forms of animal life, on which the inhabitants of Palestine gazed with wondering eyes, "apes and peacocks." The interest of Solomon in these enterprises was shown by his leaving his palaces at Jerusalem and elsewhere and travelling to Elath and Ezion-geber to superintend the construction of the fleet (2 Chron. viii, 17); perhaps also to Sidon for a like purpose. (The statement of Justin Martyr [*Dial. c. Tryph.* c. 34], *ἐν Σιδῶνι εἰδωλολάτρει*, receives by the accompanying *διὰ γυναῖκα* the character of an extract from some history then extant. The marriage of Solomon with a daughter of the king of Tyre is mentioned by Eusebius [*Præp. Evang.* x, 11].) To the knowledge thus gained we may ascribe the wider thoughts which appear in the psalms of this and the following periods, as of those who "see the wonders of the deep and occupy their business in great waters" (Psa. cvii, 23-30); perhaps also as an experience of the more humiliating accidents of sea-travel (Prov. xxiii, 34, 35). (See the monographs *De Navig. Salom.* by Wichmannshausen [Viteb. 1709], Huetius [in Ugolino, vol. vii], Königsmann [Slesv. 1800], and Reill [in Germ.] [Dorp. 1834].)

According to the statement of the Phœnician writers quoted by Josephus (*Ant.* viii, 5, 3), the intercourse of the two kings had in it also something of the sportiveness and freedom of friends. They delighted to perplex each other with hard questions, and laid wagers as to their power of answering them. Hiram was at first the loser and paid his forfeits; but afterwards, through the help of a sharp-witted Tyrian boy, Abdemon, he solved the hard problems, and was in the end the winner. (The narrative of Josephus implies the existence of some story, more or less humorous, in Tyrian literature, in which the wisest of the kings of earth was baffled by a boy's cleverness. A singular pendant to this is found in the popular mediæval story of Solomon and Morolf, in which the latter [an ugly, deformed dwarf] outwits the former. A modernized version of this work may be found in the *Walhalla* [Leipsic, 1844]. Older copies, in Latin and German, of the 15th century, are in the British Museum Library. The Anglo-Saxon Dialogue of Solomon and Saturn is a mere catechism of

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scriptural knowledge.) The singular fragment of history inserted in 1 Kings ix, 11–14, recording the cession by Solomon of sixteen cities, and Hiram's dissatisfaction with them, is perhaps connected with these imperial wagers. The king of Tyre revenges himself by a Phœnician bonmot. See CABUL. He fulfils his part of the contract, and pays the stipulated price.

3. These were the two most important alliances. The absence of any reference to Babylon and Assyria, and the fact that the Euphrates was recognised as the boundary of Solomon's kingdom (2 Chron. ix, 26), suggest the inference that the Mesopotamian monarchies were at this time comparatively feeble. Other neighboring nations were content to pay annual tribute in the form of gifts (ix, 24). The kings of the Hittites and of Syria welcomed the opening of a new line of commerce which enabled them to find in Jerusalem an emporium where they might get the chariots and horses of Egypt (1 Kings x, 29). This, however, was obviously but a small part of the traffic organized by Solomon. The foundation of cities like Tadmor in the wilderness, and Tiphsah (Thapsacus) on the Euphrates; of others on the route, each with its own special market for chariots or horses or stores (2 Chron. viii, 3–6); the erection of lofty towers on Lebanon (2 Chron. *loc. cit.*; Cant. vii, 4), pointed to a more distant commerce, opening out the resources of Central Asia, reaching, as that of Tyre did afterwards (availing itself of this very route), to the nomad tribes of the Caspian and the Black seas, to Togarmah and Meshech and Tubal (Ezek. xxvii, 13, 14; comp. Milman, *Hist. of the Jews*, i, 270).

With the few exceptions above noted, the reign of Solomon verified his name. It was a time of peace: "he had peace on all sides round about him, and Judah and Israel dwelt safely" (1 Kings iv, 24, 25). The arms of David had won the empire which Solomon now enjoyed. It was an empire in the Oriental sense, extending from the Euphrates to the Mediterranean, from Thapsacus to Gaza. The outlying territories paid tribute to their suzerain; "they that dwell in the wilderness bowed before him; the kings of Tarshish and of the isles brought presents; the kings of Sheba and Seba offered gifts;" the Syrian tribes beyond Lebanon and as far as Damascus, with Moab, Ammon, and Edom, the Arabian clans, the surviving aborigines, and the Philistines, did homage and paid tribute—"they brought presents, and served Solomon all the days of his life." At the same time proper measures or precautions were taken to preserve peace. Fortresses seem to have been built along the ridges of Lebanon, and on the frontiers "were chariot-cities, and cities of horsemen." The two Beth-horons, on the boundary-line of the great and uneasy tribe of Ephraim, and on the high-road between Jerusalem and the sea-coast, as well from the east as from Philistia and Egypt, were strongly fortified—became "fenced cities, with walls, bars, and gates" (2 Chron. viii, 5). For a similar reason the old city of Gezer, on the Philistine border, was rebuilt and garrisoned; and Hazor and Megiddo, guarding the plain of Esdraelon from Syrian or Assyrian attack, rose into great fortifications. No doubt, also, on the south, and fronting Idumæa and the desert, similar military stations were placed at intervals. Such a congeries of kingdoms has but a loose coherence, and continues united only so long as the central controlling power maintains its predominance, so that Solomon's empire, made up of those heterogeneous materials, fell to pieces at his death and the revolution that so closely followed it.

4. The survey of the influence exercised by Solomon on surrounding nations would be incomplete if we were to pass over that which was more directly personal—the fame of his glory and his wisdom. The legends which pervade the East are probably not merely the expansion of the scanty notices of the Old Test., but (as suggested above), like those which gather round the names of Nimrod and Alexander, the result of the impression made by the personal presence of one of the mighty ones of the earth. Cities like Tadmor and Tiphsah were not likely to have been founded by a king who had never seen and chosen the sites. 2 Chron. viii, 3, 4, implies the journey which Josephus speaks of (*Ant.* viii, 6, 1), and at Tadmor Solomon was within one day's journey of the Euphrates, and six of Babylon. (So Josephus, *loc. cit.*; but the day's journey must have been a long one.) Wherever the ships of Tarshish went, they carried with them the report, losing nothing in its passage, of what their crews had seen and heard. The impression made on the Incas of Peru by the power and knowledge of the Spaniards offers perhaps the nearest approach to what falls so little within the limits of our experience, though there was there no personal centre round which the admiration could gather itself. The journey of the queen of Sheba, though from its circumstances the most conspicuous, did not stand alone. The inhabitants of Jerusalem, of the whole line of country between it and the Gulf of Akaba, saw with amazement the "great train;" the men with their swarthy faces, the camels bearing spices and gold and gems, of a queen who had come from the far South, because she had heard of the wisdom of Solomon, and connected with it "the name of Jehovah" (1 Kings x, 1). She came with hard questions to test that wisdom, and the words just quoted may throw light upon their nature. Not riddles and enigmas only, such as the sportive fancy of the East delights in, but the ever-old, ever-new, problems of life, such as, even in that age and country, were vexing the hearts of the speakers in the book of Job, were stirring in her mind when she communed with Solomon of "all that was in her heart" (2 Chron. x, 2). She meets us the representative of a body whom the dedication-prayer shows to have been numerous, the strangers "coming from a far country" because of the "great name" of Jehovah (1 Kings viii, 41), many of them princes themselves, or the messengers of kings (2 Chron. ix, 23). The historians of Israel delighted to dwell on her confession that the reality surpassed the fame, "the one half of the greatness of thy wisdom was not told me" (ver. 6; Ewald, iii, 353). (See Schramm, *De Fama Salom.* [Herb. 1745].)

The territory of Sheba, according to Strabo, reached so far north as to meet that of the Nabathæans, although its proper seat was at the southernmost angle of Arabia. The very rich presents made by the queen show the extreme value of her commerce with the Hebrew monarch; and this early interchange of hospitality derives a peculiar interest from the fact that in much later ages—those of the Maccabees and downward—the intercourse of the Jews with Sheba became so intimate, and their influence, and even power, so great. Jewish circumcision took root there, and princes held sway who were called Jewish. The language of Sheba is believed to have been strongly different from the literate Arabic; yet, like the Ethiopic, it belonged to the great Syro-Arabian family, and was not alien to the Hebrew in the same sense that the Egyptian was; and the great ease with which the pure monotheism of the Maccabees propagated itself in Sheba gives plausibility to the opinion that even at the time of Solomon the people of Sheba had much religious superiority over the Arabs and Syrians in general. If so, it becomes clear how the curiosity of the southern queen would be worked upon by seeing the riches of the distant monarch, whose purer creed must have been carried everywhere with them by his sailors and servants. See SHEBA.

V. *Internal History.*—1. *Administrative Capacity.*—We can now enter upon the reign of Solomon, in its bearing upon the history of Israel, without the necessity of a digression. The first prominent scene is one which presents his character in its noblest aspect. There were two holy places which divided the reverence of the people—the ark and its provisional tabernacle at Jerusalem, and the original tabernacle of the congregation, which, after many wanderings, was now pitched at Gibeon. It was thought right that the new king should

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offer solemn sacrifices at both. After those at Gibeon there came that vision of the night which has in all ages borne its noble witness to the hearts of rulers. Not for riches, or long life, or victory over enemies, would the son of David, then at least true to his high calling, feeling himself as "a little child" in comparison with the vastness of his work, offer his supplications, but for a "wise and understanding heart," that he might judge the people. The "speech pleased the Lord." There came in answer the promise of a wisdom "like which there had been none before; like which there should be none after" (1 Kings iii, 5–15). So far all was well. The prayer was a right and noble one. Yet there is also a contrast between it and the prayers of David which accounts for many other contrasts. The desire of David's heart is not chiefly for wisdom, but for holiness. He is conscious of an oppressing evil, and seeks to be delivered from it. He repents, and falls, and repents again. Solomon asks only for wisdom. He has a lofty ideal before him, and seeks to accomplish it; but he is as yet haunted by no deeper yearnings, and speaks as one who has "no need of repentance."

The wisdom asked for was given in large measure, and took a varied range. The wide world of nature, animate and inanimate, which the enterprises of his subjects were throwing open to him, the lives and characters of men, in all their surface-weaknesses, in all their inner depths, lay before him, and he took cognizance of all. But the highest wisdom was that wanted for the highest work, for governing and guiding, and the historian hastens to give an illustration of it. The pattern-instance is in all its circumstances thoroughly Oriental. The king sits in the gate of the city, at the early dawn, to settle any disputes, however strange, between any litigants, however humble. In the rough-and-ready test which turns the scales of evidence, before so evenly balanced, there is a kind of rough humor as well as sagacity specially attractive to the Eastern mind, then and at all times (1 Kings iii, 16–28).

But the power to rule showed itself not in judging only, but in organizing. The system of government which he inherited from David received a fuller expansion. Prominent among the "princes" of his kingdom, i. e. officers of his own appointment, were members of the priestly order: Azariah the son of Zadok, Zadok himself the high-priest, Benaiah the son of Jehoiada as captain of the host, another Azariah and Zabud, the sons of Nathan—one over the officers (*Nitstsabim*) who acted as purveyors to the king's household (1 Kings iv, 2–5), the other in the more confidential character of "king's friend." In addition to these, there were the two scribes (*Sopherim*), the king's secretaries, drawing up his edicts and the like [see SCRIBE], Elihoreph and Ahiah, the recorder or annalist of the king's reign (*Mazkir*), the superintendent of the king's house and household expenses (Isa. xxii, 15), including probably the harem. The last in order, at once the most indispensable and the most hated, was Adoniram, who presided "over the tribute," that word including probably the personal service of forced labor (comp. Keil, *Comm.* ad loc., and Ewald, *Gesch. Isr.* iii, 334).

2. *Exchequer.*—The last name leads us to the king's finances. The first impression of the facts given us is that of abounding plenty. That all the drinking-vessels of the two palaces should be of pure gold was a small thing, "nothing accounted of in the days of Solomon" (1 Kings x, 21). "Silver was in Jerusalem as stones, and cedars as the sycamore-trees in the vale" (x, 27). The people were "eating and drinking and making merry" (iv, 20). The treasures left by David for building the Temple might well seem almost inexhaustible (1 Chron. xxix, 1–7). (We labor, however, under a twofold uncertainty, [1] as to the accuracy of the numbers, [2] as to the value of the terms. Prideaux, followed by Lewis, estimates the amount at £833,000,000, yet the savings of the later years of David's life, for one special purpose, could hardly have surpassed the national debt of England [comp. Milman, *History of the Jews*, i, 267].) The large quantities of the precious metals imported from Ophir and Tarshish would speak, to a people who had not learned the lessons of a long experience, of a boundless source of wealth (1 Kings ix, 28). All the kings and princes of the subject provinces paid tribute in the form of gifts, in money and in kind, "at a fixed rate year by year" (x, 25). Monopolies of trade, then, as at all times in the East, contributed to the king's treasury, and the trade in the fine linen and chariots and horses of Egypt must have brought in large profits (ver. 28, 29). The king's domain-lands were apparently let out, as vineyards or for other purposes, at a fixed annual rental (Cant. viii, 11). Upon the Israelites (probably not till the later period of his reign) there was levied a tax of ten per cent. on their produce (1 Sam. viii, 15). All the provinces of his own kingdom, grouped apparently in a special order for this purpose, were bound each in turn to supply the king's enormous household with provisions (1 Kings iv, 21–23). The total amount thus brought into the treasury in gold, exclusive of all payments in kind, amounted to 666 talents (x, 14). See TAX.

The profound peace which the nation enjoyed as a fruit of David's victories stimulated the industry of all Israel. The tribes beyond the Jordan had become rich by the plunder of the Hagarenes, and had a wide district where their cattle might multiply to an indefinite extent. The agricultural tribes enjoyed a soil and climate in some parts eminently fruitful, and in all richly rewarding the toil of irrigation; so that, in the security of peace, nothing more was wanted to develop the resources of the nation than markets for its various produce. In food for men and cattle, in timber and fruit-trees, in stone, and probably in the useful metals, the land supplied of itself all the first wants of its people in abundance. For exportation, it is distinctly stated that wheat, barley, oil, and wine were in chief demand; to which we may conjecturally add, wool, hides, and other raw materials. The king undoubtedly had large districts and extensive herds of his own; but besides this, he received presents *in kind* from his own people and from the subject nations; and it was possible in this way to make demands upon them, without severe oppression, to an extent that is unbearable where taxes must be paid in gold or silver. He was himself at once monarch and merchant; and we may with much confidence infer that no private merchant will be allowed to compete with a prince who has assumed the mercantile character. By his intimate commercial union with the Tyrians, he was put into the most favorable of all positions for disposing of his goods. That energetic nation, possessing so small a strip of territory, had much need of various raw produce for their own wants. Another large demand was made by them for the raw materials of manufactures, and for articles which they could with advantage sell again; and as they were able to furnish so many acceptable luxuries to the court of Solomon, a most active change soon commenced. Only second in importance to this, and superior in fame, was the commerce of the Red Sea, which could not have been successfully prosecuted without the aid of Tyrian enterprise and experience. The navigation to Sheba, and the districts beyond—whether of Eastern Arabia or of Africa—in spite of its tediousness, was highly lucrative, from the vast diversity of productions between the countries so exchanging; while, as it was a trade of monopoly, a very disproportionate share of the whole gain fell to the carriers of the merchandise. The Egyptians were the only nation who might have been rivals in the southern maritime traffic; but their religion and their exclusive principles did not favor sea-voyages; and there is some reason to think that at this early period they abstained from sending their own people abroad for commerce. The goods brought back from the south were chiefly gold, precious stones, spice, almug or other scented woods, and ivory, all of which

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were probably so abundant in their native regions as to be parted with on easy terms; and of course were all admirably suited for re-exportation to Europe. The carrying-trade, which was thus shared between Solomon and the Tyrians, was probably the most lucrative part of the southern and eastern commerce. How large a portion of it went on by caravans of camels is wholly unknown, yet that this branch was considerable is certain. From Egypt Solomon imported not only linen yarn, but even horses and chariots, which were sold again to the princes of Syria and of the Hittites; and were probably prized for the superior breed of the horses, and for the light, strong, and elegant structure of the chariots. Wine, being abundant in Palestine, and wholly wanting in Egypt, was no doubt a principal means of repayment. Moreover, Solomon's fortifying of Tadmor (or Palmyra), and retention of Thapsacus on the Euphrates, show that he had an important interest in the direct land and river trade to Babylon; although we have no details on this subject. The difficulty which meets us is, to imagine by what exports, light enough to bear land-carriage, he was able to pay for his imports. We may conjecture that he sent out Tyrian cloths and trinkets, or Egyptian linen of the finest fabric; yet in many of these things the Babylonians also excelled. On the whole, when we consider that in the case of Solomon the commercial wealth of the entire community was concentrated in the hands of the government, that much of the trade was a monopoly, and that all was assisted or directed by the experience and energy of the Tyrians, the overwhelming riches of this eminent merchant-sovereign are perhaps not surprising.

It was hardly possible, however, that any financial system could bear the strain of the king's passion for magnificence. The cost of the Temple was, it is true, provided for by David's savings and the offerings of the people; but even while that was building, yet more when it was finished, one structure followed another with ruinous rapidity. A palace for himself, grander than that which Hiram had built for his father; another for Pharaoh's daughter; the house of the forest of Lebanon, in which he sat in his court of judgment, the pillars all of cedar, seated on a throne of ivory and gold, in which six lions on either side, the symbols of the tribe of Judah, appeared (as in the thrones of Assyria, Layard, *Nin. and Bab.* ii, 30) standing on the steps and supporting the arms of the chair (1 Kings vii, 1-12; x, 18-20); ivory palaces and ivory towers, used apparently for the king's armory (Psa. xlv, 8; Cant. iv, 4; vii, 4); the ascent from his own palace to the house or palace of Jehovah (1 Kings x, 5); a summer-palace in Lebanon (ix, 19; Cant. vii, 4); stately gardens at Etham, *paradises* like those of the great Eastern kings (Eccles. ii, 5, 6; Josephus, *Ant.* viii, 7, 3) [see PARADISE]; the foundation of something like a stately school or college; costly aqueducts bringing water, it may be, from the well of Bethlehem, dear to David's heart, to supply the king's palace in Jerusalem (Ewald, iii, 323); the fortifications of Jerusalem completed, those of other cities begun (1 Kings ix, 15-19); and, above all, the harem, with all the expenditure which it involved on slaves and slave-dealers, on concubines and eunuchs (1 Sam. viii, 15; 1 Chron. xxviii, 1), on men-singers and women-singers (Eccles. ii, 8)—these rose before the wondering eyes of his people and dazzled them with their magnificence. All the equipment of his court, the "apparel" of his servants, was on the same scale. If he went from his hall of judgment to the Temple, he marched between two lines of soldiers, each with a burnished shield of gold (1 Kings x, 16, 17; Ewald, iii, 320). If he went on a royal progress to his paradise at Etham, he went in snow-white raiment, riding in a stately chariot of cedar, decked with silver and gold and purple, carpeted with the costliest tapestry worked by the daughters of Jerusalem (Cant. iii, 9, 10). A body-guard attended him, "threescore valiant men," tallest and handsomest of the sons of Israel, in the freshness of their youth, arrayed in Tyrian purple, their long black hair sprinkled freshly every day with gold-dust (ver. 7, 8; Josephus, *Ant.* viii, 7, 3). Forty thousand stalls of horses for his chariots, and twelve thousand horsemen, made up the measure of his magnificence (1 Kings iv, 26). If some of the public works had the plea of utility—the fortification of some cities for purposes of defence (Millo [the suburb of Jerusalem], Hazor, Megiddo, the two Beth-horons); the foundation of others (Tadmor and Tiphsah) for purposes of commerce—these were simply the pomps of a selfish luxury; and the people, after the first dazzle was over, felt that they were so. As the treasury became empty, taxes multiplied and monopolies became more irksome. Even the Israelites, besides the conscription which brought them into the king's armies (ix, 22), were subject, though for a part only of each year, to the *corvée* of compulsory labor (v, 13). The revolution that followed had, like most other revolutions, financial disorder as the chief among its causes. The people complained, not of the king's idolatry, but of their burdens, of his "grievous yoke" (xii, 4). Their hatred fell heaviest on Adoniram, who was over the tribute. If, on the one side, the division of the kingdom came as a penalty for Solomon's idolatrous apostasy from Jehovah, it was, on another, the Nemesis of a selfish passion for glory, itself the most terrible of all idolatries.

3. *Structures.*—It remains for us to trace that other downfall, belonging more visibly, though not more really, to his religious life, from the loftiest height even to the lowest depth. The building and dedication of the Temple are obviously the representatives of the former. That was the special task which he inherited from his father, and to that he gave himself with all his heart and strength. He came to it with all the noble thoughts as to the meaning and grounds of worship which his father and Nathan could instil into him. We have already seen, in speaking of his intercourse with Tyre, what measures he took for its completion. All that can be said as to its architecture, proportions, materials, and the organization of the ministering priests and Levites, will be found elsewhere. See TEMPLE. Here it will be enough to picture to ourselves the feelings of the men of Judah as they watched, during seven long years, the cyclopean foundations of vast stones (still remaining when all else has perished [Ewald, iii, 297]) gradually rising up and covering the area of the threshing-floor of Araunah, materials arriving continually from Joppa, cedar and gold and silver, brass "without weight" from the foundries of Succoth and Zarethan, stones ready hewn and squared from the quarries. Far from colossal in its size, it was conspicuous chiefly by the lavish use, within and without, of the gold of Ophir and Parvaim. It glittered in the morning sun (as has been well said) like the sanctuary of an El Dorado (Milman, *Hist. of the Jews*, i, 259). Throughout the whole work the tranquillity of the kingly city was unbroken by the sound of the workman's hammer:

"Like some tall palm the noiseless fabric sprung."

We cannot ignore the fact that even now there were some darker shades in the picture. Not reverence only for the holy city, but the wish to shut out from sight the misery he had caused, to close his ears against cries which were rising daily to the ears of the Lord of Sabaoth, led him probably to place the works connected with the Temple at as great a distance as possible from the Temple itself. Forgetful of the lessons taught by the history of his own people, and of the precepts of the law (Exod. xxii, 21; xxiii, 9 *et al.*), following the example of David's policy in its least noble aspect (1 Chron. xxii, 2), he reduced the "strangers" in the land, the remnant of the Canaanitish races who had chosen the alternative of conformity to the religion of their conquerors, to the state of helots, and made their life "bitter with all hard bondage." See PROSELYTE.

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Copying the Pharaohs in their magnificence, he copied them also in their disregard of human suffering. Acting, probably, under the same counsels as had prompted that measure, on the result of David's census, he seized on these "strangers" for the weary, servile toil against which the free spirit of Israel would have rebelled. One hundred and fifty-three thousand, with wives and children in proportion, were torn from their homes and sent off to the quarries and the forests of Lebanon (1 Kings v, 15; 2 Chron. ii, 17, 18). Even the Israelites, though not reduced permanently to the helot state (viii, 9), were yet summoned to take their share, by rotation, in the same labor (1 Kings v, 13, 14). One trace of the special servitude of "these hewers of stone" continued long afterwards in the existence of a body of men attached to the Temple, and known as Solomon's servants (q. v.).

Besides the great work which has rendered the name of Solomon so famous—the Temple at Jerusalem—we are informed of the palaces which he built, viz. his own palace, the queen's palace, and the house of the forest of Lebanon, his porch (or piazza) for no specified object, and his porch of judgment, or law-court. He also added to the walls of Jerusalem, and fortified Millo ("in the city of David," 2 Chron. xxxii, 5) and many other strongholds. The Temple seems to have been of very small dimensions—sixty cubits long, twenty broad, and thirty high (1 Kings vi, 3)—or smaller than many moderate-sized parish churches; but it was wonderful for the lavish use of precious materials. Whether the three palaces were parts of the same great pile remains uncertain. The house of the forest of Lebanon, it has been ingeniously conjectured, was so called from the multitude of cedar pillars, similar to a forest. That Solomon's own house was of far greater extent than the Temple appears from its having occupied thirteen years in building, while the Temple was finished in seven. In all these works he had the aid of the Tyrians, whose skill in hewing timber and in carving stone, and in the application of machines for conveying heavy masses, was of the first importance. The cedar was cut from Mount Lebanon, and, as would appear, from a district which belonged to the Tyrians; either because in the Hebrew parts of the mountain the timber was not so fine, or from want of roads by which it might be conveyed. The hewing was superintended by Tyrian carpenters, but all the hard labor was performed by Hebrew bondmen. This circumstance discloses to us an important fact—the existence of so large a body of public slaves in the heart of the Israelitish monarchy, who are reckoned at 153,600 in 2 Chron. ii, 17; see also 1 Kings ix, 20–23. During the preparation for the Temple, it is stated (ver. 13–18) that 70,000 men were employed to bear burdens, 80,000 hewers of wood in the mountains, besides 3300 overseers. The meaning of this, however, is rather obscure; since it also states that there was a "levy" of 30,000, of whom 10,000 at a time went to Lebanon. Perhaps the 150,000 was the whole number *liable to serve*, of whom only one fifth was actually called out. From the large number said to "bear burdens," we may infer that the mode of working was very lavish of human exertion, and little aided by the strength of beasts. It is inferred that at least the Hittites had recognised princes of their own, since they are named as purchasers of Egyptian chariots from Solomon; yet the mass of these nations were clearly pressed down by a cruel bondage, which must have reacted on the oppressors at every time of weakness. The word מַס, which is translated "levy" and "tribute," means especially the personal service performed by public slaves, and is rendered "task" in Exod. i, 11, when speaking of the Israelites in Egypt.

Until the Temple was finished, the tabernacle appears to have continued at Gibeon, although the *ark* had been brought by David to Zion (2 Chron. i, 3, 4). David, it appears, had pitched a tent on purpose to receive the ark, where Asaph and his brethren the Levites ministered before it with singing, while Zadok and his brethren the priests ministered before the tabernacle at Gibeon with sacrifices (1 Chron. xv, 16-24; xvi, 37-40). This shows that even in David's mind the idea of a single centre of religious unity was not fully formed, as the co-ordinate authority of Abiathar and Zadok indicates that no single high-priest was recognised. But from the time of the dedication of the Temple, not only the ark, but all the holy vessels from the tabernacle were brought into it (1 Kings viii, 4), and the high-priest naturally confined his ministrations to the Temple, Zadok having been left without an equal by the disgrace of Abiathar. Nevertheless, the whole of the later history of the Jewish monarchy, even under the most pious kings, proves that the mass of the nation never became reconciled to the new idea, that "in Jerusalem (alone) was the place where they ought to worship." The "high places," at which Jehovah was worshipped with sacrifice, are perpetually alluded to in terms which show that, until the reign of Josiah, it was impossible for kings, priests, or prophets to bring about a uniformity and central superintendence of the national religion.

After seven years and a half the work on the Temple was completed, and the day came to which all Israelites looked back as the culminating glory of their nation. Their worship was now established on a scale as stately as that of other nations, while it yet retained its freedom from all worship that could possibly become idolatrous. Instead of two rival sanctuaries, as before, there was to be one only. The ark from Zion, the tabernacle from Gibeon, were both removed (2 Chron. v. 5) and brought to the new Temple. The choirs of the priests and Levites met in their fullest force arrayed in white linen. Then, it may be for the first time, was heard the noble hymn "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in" (Milman, *Hist. of Jews*, i, 263). The trumpeters and singers were "as one" in their mighty hallelujah—"O praise the Lord, for he is good, for his mercy endureth forever" (2 Chron. v, 13). The ark was solemnly placed in its golden sanctuary, and then "the cloud," the "glory of the Lord," filled the house of the Lord. The two tables of stone, associated with the first rude beginnings of the life of the wilderness, were still, they and they only, in the ark which had now so magnificent a shrine (ver. 10). They bore their witness to the great laws of duty towards God and man, remaining unchangeable through all the changes and chances of national or individual life, from the beginning to the end of the growth of a national religion. Throughout the whole scene the person of the king is the one central object, compared with whom even priests and prophets are for the time subordinate. Abstaining, doubtless, from distinctively priestly acts, such as slaying the victims and offering incense, he yet appears, even more than David did in the bringing-up the ark, in a liturgical character. He, and not Zadok, blesses the congregation, offers up the solemn prayer, dedicates the Temple. He, and not any member of the prophetic order, is then, and probably at other times, the spokesman and "preacher" of the people (Ewald, *Gesch. Isr.* iii, 320). He takes, at least, some steps towards that far-off (Psa. cx, 1) ideal of "a priest after the order of Melchizedek," which one of his descendants rashly sought to fulfil [see UZZIAH], but which was to be fulfilled only in a Son of David, not the crowned leader of a mighty nation, but despised, rejected, crucified. From him came the lofty prayer—the noblest utterance of the creed of Israel—setting forth the distance and the nearness of the eternal God, one, incomprehensible, dwelling not in temples made with hands; yet ruling men, hearing their prayers, giving them all good things—wisdom, peace, righteousness.

The solemn day was followed by a week of festival, synchronizing with the Feast of Tabernacles, the time

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of the completed vintage. Representatives of all the tribes, elders, fathers, captains, proselytes, it may be, from the newly acquired territories in Northern Syria (2 Chron. vi, 32; vii, 8)—all were assembled, rejoicing in the actual glory and the bright hopes of Israel. For the king himself then, or at a later period (the narrative of 1 Kings ix and 2 Chron. vii leaves it doubtful), there was a strange contrast to the glory of that day. A criticism, misled by its own acuteness, may see in that warning prophecy of sin, punishment, desolation, only a *vaticinium ex eventu*, added some centuries afterwards (Ewald, iii, 404). It is open to us to maintain that, with a character such as Solomon's, with a religious ideal so far beyond his actual life, such thoughts were psychologically probable, that strange misgivings, suggested by the very words of the jubilant hymns of the day's solemnity, might well mingle with the shouts of the people and the hallelujahs of the Levites. It is in harmony with all we know of the work of the Divine Teacher that those misgivings should receive an interpretation, that the king should be taught that what he had done was indeed right and good, but that it was not all, and might not be permanent. Obedience was better than sacrifice. There was a danger near at hand.

4. *Idolatry.*—The danger came, and, in spite of the warning, the king fell. Not very long afterwards the priests and prophets had to grieve over rival temples to Moloch, Chemosh, Ashtaroth; forms of ritual not idolatrous only, but cruel, dark, impure. This evil came, as the compiler of 1 Kings xi, 1–8 records, as the penalty of another. Partly from policy, seeking fresh alliances, partly from the terrible satiety of lust seeking the stimulus of change, he gave himself to "strange women." He found himself involved in a fascination which led to the worship of strange gods. The starting-point and the goal are given us. We are left, from what we know otherwise, to trace the process. Something there was perhaps in his very "largeness of heart," so far in advance of the traditional knowledge of his age, rising to higher and wider thoughts of God, which predisposed him to it. His converse with men of other creeds and climes might lead him to anticipate, in this respect, one phase of modern thought, as the confessions of the preacher in Koheleth anticipate another. In recognising what was true in other forms of faith, he might lose his horror at what was false—his sense of the pre-eminence of the truth revealed to him—of the historical continuity of the nation's religious life. His worship might go backward from Jehovah to Elohim, from Elohim to the "gods many and lords many" of the nations around. Jehovah, Baal, Ashtaroth, Chemosh, each form of nature worship, might come to seem equally true, equally acceptable. The women whom he brought from other countries might well be allowed the luxury of their own superstitions; and, if permitted at all, the worship must be worthy of his fame and be part of his magnificence. With this there may, as Ewald suggests (iii, 380), have mingled political motives. He may have hoped, by a policy of toleration, to conciliate neighboring princes, to attract a larger traffic. But probably also there was another influence less commonly taken into account. The widespread belief of the East in the magic arts of Solomon is not, it is believed, without its foundation of truth. On the one hand, an ardent study of nature, in the period that precedes science, runs on inevitably into the pursuit of occult, mysterious properties. On the other, throughout the whole history of Judah, the element of idolatry which has the strongest hold on men's minds was the thaumaturgic—soothsaying, incantations, divinations (2 Kings i, 2, Isa. ii, 6, 2 Chron. xxxiii. 6 *et al.*). The religion of Israel opposed a stern prohibition to all such perilous yet tempting arts (Deut. xviii, 10 *et al.*). The religions of the nations around fostered them. Was it strange that one who found his progress impeded in one path should turn into the other? So, at any rate, it was. The reign which began so gloriously was a step backward into the gross darkness of fetich worship. As he left behind him the legacy of luxury, selfishness, oppression, more than counterbalancing all the good of higher art and wider knowledge, so he left this, too, as an ineradicable evil. Not less truly than the son of Nebat might his name have been written in history as Solomon the son of David who "made Israel to sin." The idolatry of Solomon is commemorated in the traditionary name of "the Mount of Offence," given to the southernmost peak of the range of which Olivet (q. v.) forms a part. (See Brucker, *De Salom. Idololatria* [Lips. 1755]; Niemeyer, *Charakt.* iv, 562 sq.)

Disasters followed before long, as the natural consequence of what was politically a blunder as well as religiously a sin. The strength of the nation rested on its unity, and its unity depended on its faith. Whatever attractions the sensuous ritual which he introduced may have had for the great body of the people, the priests and Levites must have looked on the rival worship with entire disfavor. The zeal of the prophetic order, dormant in the earlier part of the reign, and, as it were, hindered from its usual utterances by the more dazzling wisdom of the king, was now kindled into active opposition. Ahijah of Shiloh, as if taught by the history of his native place, was sent to utter one of those predictions which help to work out their own fulfilment, fastening on thoughts before vague, pointing Jeroboam out to himself and to the people as the destined heir to the larger half of the kingdom, as truly called as David had been called to be the anointed of the Lord (1 Kings xi, 28–39). The king in vain tried to check the current that was setting strong against him. If Jeroboam was driven for a time into exile, it was only, as we have seen, to be united in marriage to the then reigning dynasty, and to come back with a daughter of the Pharaohs as his queen (Sept. *ut sup.*). The old tribal jealousies gave signs of renewed vitality. Ephraim was prepared once more to dispute the supremacy of Judah, needing special control (1 Kings xi. 28). With this weakness within there came attacks from without. Hadad and Rezon—the one in Edom, the other in Syria—who had been foiled in the beginning of his reign, now found no effectual resistance. The king, prematurely old (about sixty-one), must have foreseen the rapid breaking-up of the great monarchy to which he had succeeded. Rehoboam, inheriting his faults without his wisdom, haughty and indiscreet, was not likely to avert it.

5. *Writings.*—Of the inner changes of mind and heart which ran parallel with this history Scripture is comparatively silent. Something may be learned from the books that bear his name, which, whether written by him or not, stand in the canon of the Old Test. as representing, with profound, inspired insight, the successive phases of his life; something, also, from the fact that so little remains out of so much—out of the songs, proverbs, treatises, of which the historian speaks (1 Kings iv, 32, 33). Legendary as may be the traditions which speak of Hezekiah as at one and the same time preserving some portions of Solomon's writings (Prov. xxv, 1) and destroying others, a like process of selection must have been gone through by the unknown rabbins of the Great Synagogue after the return from the exile. Slowly and hesitatingly they received into the canon, as they went on with their unparalleled work of the expurgation by a people of its own literature, the two books which have been the stumbling-blocks of commentators—Ecclesiastes and the Song of Songs (Ginsburg, *Koheleth*, p. 13–15). They give *excerpta* only from the 3000 proverbs. Of the thousand and five songs (the precise number indicates a known collection) we know absolutely nothing. They were willing to admit Koheleth for the sake of its ethical conclusion; the Song of Songs, because at a very early period, possibly even then, it had received a mystical interpretation (Keil, *Einleit. in das Alte Test.* § 127)—because it was, at any rate, the history of a love which, if passionate, was also tender and pure and true. But it is easy to see that

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there are elements in that poem—the strong delight in visible outward beauty, the surrender of heart and will to one overpowering impulse—which might come to be divorced from truth and purity, and would then be perilous in proportion to their grace and charm. (But see Rollin, *Salom. a Scepticismo Defensus* [Rost. 1710].) Such a divorce took place, we know, in the actual life of Solomon. It could not fail to leave its stamp upon the idyls in which feeling and fancy uttered themselves. The poems of the son of David may have been like those of Hafiz. The scribes who compiled the canon of the Old Test. may have acted wisely, rightly, charitably to his fame in excluding them.

The wisdom of Solomon is specially dwelt on in Scripture—"God gave him wisdom and understanding exceeding much, and largeness of heart, even as the sand which is on the sea-shore." The term "heart" is often used for "mind," and the meaning is, that Solomon was endowed with great faculties and capacities; and that his intellect was not only stored with vast and varied information, but was so active, shrewd, and penetrating as to be successful in its studies and investigations. He had at once an unwearying eagerness in the pursuit of knowledge, and he had also the creative power of genius. Nature and man were his study; botany and zoology shared his attention with men and manners; and his spirit gave utterance to its thoughts and emotions in poetry. He was a sage, a poet, and a naturalist—"he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes" (1 Kings iv, 32, 33). The value of his zoological or botanical researches we know not. No doubt his knowledge took minute cognizance more of external peculiarity than of inner structure, but it may have had the rudiments of a science, though he may not be compared to Linnæus or Hooker, Cuvier or Owen. He was not so absorbed in royal cares or royal state and luxury as to forget mental culture. Amid much that was weak and wrong, he was "yet acquainting his heart with wisdom" (Eccles. ii, 3). The "wisdom of Egypt" was proverbial in geometry, astronomy, and medicine; but Solomon outstripped it. Arabia was the home of that sagacity that clothes itself in proverbs and of that subtlety which created riddles and queries; but "Solomon's wisdom excelled the wisdom of all the children of the east country." There had been men of noted intelligence in his own country, such as Ethan, who had charge of the temple music in David's time; Heman, one of the famous singers and "the king's seer in the words of God;" and Chalcol and Darda; but Solomon was "wiser than all men" (1 Kings iv, 29–31). (See the monographs *De Sap. Sal.* by Möller [Kil. 1703], Lund [Upsala, 1705], and Scherer [Argent. 1770].)

The books that remain meet us, as has been said, as at any rate representing the three stages of his life. The Song of Songs brings before us the brightness of his youth; the heart as yet untainted; human love passionate, yet undefiled, and therefore becoming, under a higher inspiration—half-consciously, it may be, to itself, but, if not, then unconsciously for others—the parable of the soul's affections. (See Krummacher, *Solomon and Shulammith* [Lond. 1838].) Then comes in the Book of Proverbs, the stage of practical, prudential thought, searching into the recesses of man's heart, seeing duty in little things as well as great, resting all duty on the fear of God, gathering, from the wide lessons of a king's experience, lessons which mankind could ill afford to lose. Both in Ecclesiastes (ii, 3–12) and yet more in Proverbs (i, 11–17; vii, 6–23) we may find traces of experiences gained in other ways. The graphic picture of the life of the robbers and the prostitutes of an Eastern city could hardly have been drawn but by one who, like Haroun al-Rashid and other Oriental kings, at times laid aside the trappings of royalty and plunged into the other extreme of social life, that so he might gain the excitement of a fresh sensation. The poet has become the philosopher, the mystic has passed into the moralist. But the *man* passed through both stages without being permanently the better for either. They were to him but phases of his life which he had known and exhausted (Eccles. i, ii). Therefore there came, as in the Confessions of the Preacher, the great retribution. The "sense that wore with time" avenged "the crime of sense." There fell on him, as on other crowned voluptuaries, the weariness which sees written on all things, Vanity of vanities. Slowly only could he recover from that "vexation of spirit," and the recovery was incomplete. It was not as the strong burst of penitence that brought to his father David the assurance of forgiveness. He could not rise to the height from which he had fallen, or restore the freshness of his first love. The weary soul could only lay again, with slow and painful relapses, the foundations of a true morality. See Ecclesiastes.

Here our survey must end. We may not enter into the things within the veil, or answer either way the doubting question, Is there any hope? Others have not shrunk from debating that question, deciding, according to their formulæ, that he did or did not fulfil the conditions of salvation so as to satisfy them, were they to be placed upon the judgment-seat. It would not be profitable to give references to the patristic and other writers who have dealt with this subject. They have been elaborately collected by Calmet (*Dict.* s. v. "Salomon, Nouvelle Dissert. de la Salut du Sal."). It is noticeable and characteristic that Chrysostom and the theologians of the Greek Church are, for the most part, favorable, Augustine and those of the Latin, for the most part, adverse, to his chances of salvation. (See Petersen, *De Salute Salomonis* [Jen. 1665]; Reime, *Harmonia Vitæ Salomonis* [ibid. 1711]; Ewald, *Salomo* [Gera, 1800].)

VI. *Legends.*—1. The impression made by Solomon on the minds of later generations is shown in its best form by the desire to claim the sanction of his name for even the noblest thoughts of other writers. Possibly in Ecclesiastes, certainly in the Book of Wisdom, we have instances of this, free from the vicious element of an Apocryphal literature. Before long, however, it took other forms. Round the facts of the history, as a nucleus, there gathers a whole world of fantastic fables, Jewish, Christian, Mohammedan — refractions, colored and distorted according to the media through which they pass, of a colossal form. Even in the Targum of Ecclesiastes we find strange stories of his character. He and the rabbins of the Sanhedrim sat and drank wine together in Jabne. His *paradise* was filled with costly trees which the evil spirits brought him from India. The casuistry of the rabbins rested on his *dicta*. Ashmedai, the king of the dæmons, deprived him of his magic ring, and he wandered through the cities of Israel weeping, and saying, I, the preacher, was king over Israel in Jerusalem (Koran, sur. 38; Ginsburg, *Koheleth*, app. i, H). He left behind him spells and charms to cure diseases and cast out evil spirits; and for centuries incantations bearing his name were the special boast of all the "vagabond Jew exorcists" who swarmed in the cities of the empire (Josephus, *Ant.* viii, 2, 5; Just. Mart. *Respons. ad Orthod.* 55, Origen, *Comm. in Matt. xxvi*, 3). His wisdom enabled him to interpret the speech of beasts and birds, a gift shared afterwards, it was said, by his descendant Hillel (Koran, sur. 37, Ewald, iii, 407). He knew the secret virtues of gems and herbs (Fabricius, *Codex Pseudep. V. T.* p. 1042). The name of a well-known plant, Solomon's-seal (*Convallaria majalis*), perpetuates the old belief. He was the inventor of the Syriac and Arabian alphabets (*ibid.* p. 1014).

2. Arabic imagination took a yet wilder flight. After a long struggle with the rebellious Afrits and Jinns, Solomon conquered them and cast them into the sea (Lane, *Arabian Nights*, i, 36). The remote pre-Adam-

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ite past was peopled with a succession of forty Solomons ruling over different races, each with a shield and sword that gave them sovereignty over the Jinns. To Solomon himself belonged the magic ring which revealed to him the past, the present, and the future. Because he stayed his march at the hour of prayer, instead of riding on with his horsemen, God gave him the winds as a chariot, and the birds flew over him, making a perpetual canopy. The daemons, in their spite, wrote books of magic in his name; but he, being aware of it, seized them and placed them under his throne, where they remained till his death, and then the daemons again got hold of them and scattered them abroad (Koran, sur. 21; D'Herbelot, s. v. "Soliman ben Daoud"). The visit of the queen of Sheba furnished some three or four romances. The Koran (sur. 27) narrates her visit, her wonder, her conversion to the Islam, which Solomon professed. She appears under three different names—Nicaule (Calmet, *Dict.* s. v.), Balkis (D'Herbelot, s. v.), Makeda (Pineda, v, 14). The Arabs claim her as belonging to Yemen; the Ethiopians as coming from Meroe. In each form of the story a son is born to her, which calls Solomon its father—in the Arab version, Meilekh; in the Ethiopian, David, after his grandfather, the ancestor of a long line of Ethiopian kings (Ludolf, *Hist. Æthiop.* ii, 3–5). Twelve thousand Hebrews accompanied her on her return home, and from them were descended the Jews of Ethiopia, and the great Prester John (Presbyter Joannes) of mediæval travellers (D'Herbelot, *loc. cit*; Pineda, *loc. cit.*; Corylus, *Diss. de Regina Austr.* in Menthen's *Thesaurus*, vol. i). She brought to Solomon the self-same gifts which the Magi afterwards brought to Christ. See MAGI. One, at least, of the hard questions with which she came was rescued from oblivion. Fair boys and sturdy girls were dressed up by her exactly alike, so that no eye could distinguish them. The king placed water before them and bade them wash; and then, when the boys scrubbed their faces and the girls stroked them softly, he made out which were which (Glycas, *Annal.* in Fabricius, *loc. cit.*). Versions of these and other legends are to be found also in Weil, *Bibl. Legends*, p. 171; Fürst, *Perlenschnüre*, ch. xxxvi.

3. The fame of Solomon spread northward and eastward to Persia. At Shiraz they showed the Meder-Suleiman, or tomb of Bath-sheba, said that Persepolis had been built by the Jinns at his command, and pointed to the Takht-i-Suleiman (Solomon's throne) in proof. Through their spells, too, he made his wonderful journey, breakfasting at Persepolis, dining at Baalbek, and supping at Jerusalem (Chardin, iii, 135, 143; Ouseley, ii, 41, 437). Persian literature, while it had no single life of David, boasted of countless histories of Solomon; one, the *Suleiman-Nameh*, in eighty books, ascribed to the poet Firdusi (D'Herbelot, *loc. cit.*; Chardin, iii, 198). In popular belief he was confounded with the great Persian hero Jemshid (Ouseley, ii, 64).

4. As might be expected, the legends appeared in their coarsest and basest form in Europe, losing all their poetry, the mere appendages of the most detestable of Apocrypha, books of magic, a Hygromanteia, a Contradictio Salomonis (whatever that may be) condemned by Gelasius, Incantationes, Clavicula, and the like. Two of these strange books have been reprinted in fac-simile by Scheibel (*Kloster*, v). The *Clavicula Salomonis Necromantica* consists of incantations made up of Hebrew words; and the mightiest spell of the enchanter is the *Sigillum Salomonis*, engraved with Hebrew characters, such as might have been handed down through a long succession of Jewish exorcists. It is singular (unless this, too, was part of the imposture) that both the books profess to be published with the special license of popes Julius II and Alexander VI. Was this *the* form of Hebrew literature which they were willing to encourage? A pleasant Persian apologue teaching a lesson deserves to be rescued from the mass of fables. The king of Israel met one day the king of the ants, took the insect on his hand, and held converse with it, asking, Crœsus-like, "Am not I the mightiest and most glorious of men?" "Not so," replied the ant-king. "Thou sittest on a throne of gold, but I make thy hand my throne, and thus am greater than thou" (Chardin, iii, 198). One pseudonymous work has a somewhat higher character, the *Psalterium Salomonis*, altogether without merit, a mere *cento* from the Psalms of David, but not otherwise offensive (Fabricius, i, 917; Tregelles, *Introd. to the New Test.* p. 154), and therefore attached sometimes, as in the great Alexandrian Codex, to the sacred volume. One strange story meets us from the omnivorous *Note-book* of Bede. Solomon did repent, and in his contrition he offered himself to the Sanhedrim, doing penance, and they scourged him five times with rods, and then he travelled in sackcloth through the cities of Israel, saying as he went, "Give alms to Solomon" (Bede, *De Salom.* ap. Pineda).

VII. *New-Testament Views.*—We pass from this wild farrago of Jewish and other fables to that which presents the most entire contrast to them. The teaching of the New Test. adds nothing to the materials for a life of Solomon. It enables us to take the truest measure of it. The teaching of the Son of Man passes sentence on all that kingly pomp. It declares that in the humblest work of God, in the lilies of the field, there is a grace and beauty inexhaustible, so that even "Solomon in all his glory was not arrayed like one of these" (Matt. vi, 29). It presents to us the perfect pattern of a growth in wisdom, like, and yet unlike, his, taking, in the eyes of men, a less varied range; but deeper, truer, purer, because united with purity, victory over temptation, self-sacrifice, the true large-heartedness of sympathy with all men. On the lowest view which serious thinkers have ever taken of the life of Jesus of Nazareth, they have owned that there was in him one "greater than Solomon" (xii, 42). The historical Son of David, ideally a *type* of the Christ that was to come, was in his actual life the most strangely contrasted. It was reserved for the true, the later, Son of David, to fulfil the prophetic yearnings which had gathered round the birth of the earlier. He was the true Shelomôh, the prince of peace, the true Jedid-jah, the well-beloved of the Father. (See De Pineda, *De Rebus Salomonticis* [Cologne, 1613, 1686]; Hess, *Gesch. Salomons* [Zür. 1785]; Miller, *Lectures on Solomon* [Lond. 1838].)

SOLOMON'S GARDENS (Eccles. ii, 5). See GARDEN.

SOLOMON'S POOLS (Eccles. ii, 6). Of the various pools mentioned in Scripture, or usually regarded as such, perhaps the most celebrated are the Pools of Solomon in Wady Urtas, between Hebron and Bethlehem, called by the Arabs *el-Burak*, from which an aqueduct was carried which still supplies Jerusalem with water (Ecclus. xxiv, 30, 31). They are three in number, partly hewn out of the rock, and partly built with masonry, but all lined with cement, and formed on successive levels, with conduits leading from the upper to the lower, and flights of steps from the top to the bottom of each (Sandys, *Trav.* p. 150). They are all formed in the sides of the valley of Etham, with a dam across its opening, which forms the east side of the lowest pool. Their dimensions are thus given by Dr. Robinson (*Bibl. Res.* i, 348, 374): (1.) Upper pool: length 380 feet; breadth at the east 236 feet, at the west 229 feet; depth at the east 25 feet; distance above the middle pool 160 feet. (2.) Middle pool: length 423 feet; breadth at the east 250 feet, at the west 160 feet; depth 39 feet; distance above the lower pool 248 feet. (3.) Lower pool: length 582 feet; breadth at the east 207 feet, at the west 148 feet; depth 50 feet. They appear to be supplied in part from a spring in the ground above (see Thomson, *Land and Book*, i, 311), but they are evidently filled mostly by surface-water in the rainy season, as they drain the neighboring hill-sides. The aqueduct has two lines, an upper and a lower level; the

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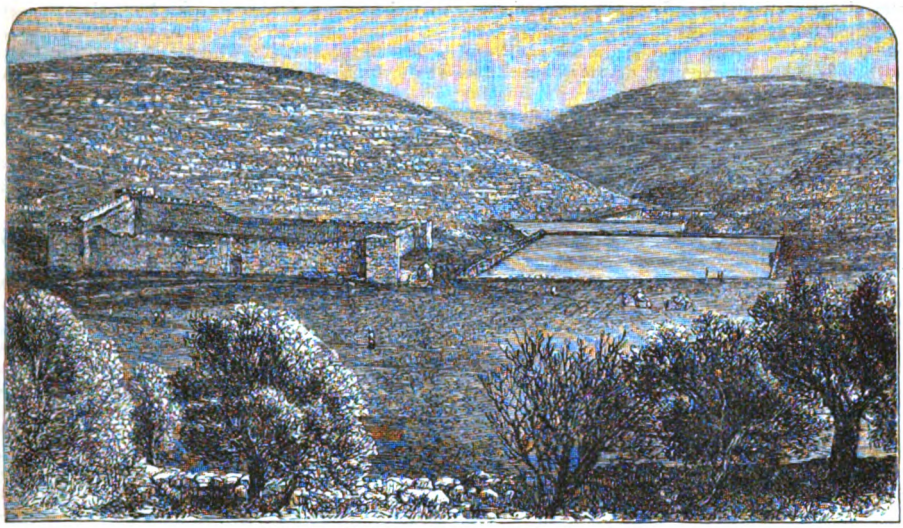

"Pools of Solomon." (From a photograph.)

former tunnelling the hill, and the latter passing near the surface by way of Bethlehem (see *Ordnance Survey of Jerusalem*, Notes, p. 80 sq.). See POOL.

SOLOMON'S PORCH, a name given in Scripture to two very different structures in Jerusalem: (*a*) The "porch of judgment" attached to the palace (1 Kings vii, 7), for which see PALACE; and (*b*) "Solomon's Porch," or portico (στοὰ Σολομῶνος), the outer eastern corridor of the Temple (John x, 23; Acts iii, 11; v, 12), for which see TEMPLE.

SOLOMON'S PSALTER. See PSALTER OF SOLOMON.

SOLOMON'S SERVANTS (עַבְדֵי שְׁלֹמֹה; Sept. *υἱοὶ Ἀβδησελμά*, Ezra ii, 58; *υἱοὶ δούλων Σαλωμών*, ver. 55; Neh. vii, 57, 60; Vulg. *filii servorum Salomonis*). The descendants ("sons") of persons thus named appear in the lists of the exiles who returned from the captivity. They occupy all but the lowest places in those lists, and their position indicates some connection with the services of the Temple. First come the priests, then Levites, then Nethinim, then "the children of Solomon's servants." In the Greek of 1 Esdr. v, 33, 35, the order is the same, but instead of Nethinim we meet with *ἱερόδουλοι*, "servants" or "ministers" of the Temple. In the absence of any definite statement as to their office, we are left to conjecture and inference. (1.) The name, as well as the order, implies inferiority, even to the Nethinim. They are the descendants of the *slaves* of Solomon. The servitude of the Nethinim, "*given* to the Lord," was softened by the idea of dedication. (2.) The starting-point of their history is probably to be found in 1 Kings v, 13, 14; ix, 20, 21; 2 Chron. viii, 7, 8. Canaanites, who had been living till then with a certain measure of freedom, were reduced by Solomon to the helot state, and compelled to labor in the king's stone-quarries, and in building his palaces and cities. To some extent, indeed, the change had been effected under David, but it appears to have been then connected specially with the Temple, and the servitude under his successor was at once harder and more extended (1 Chron. xxii, 2). (3.) The last passage throws some light on their special office. The Nethinim, as in the case of the Gibeonites, were appointed to be hewers of *wood* (Josh. ix, 23), and this was enough for the services of the tabernacle. For the construction and repairs of the Temple another kind of labor was required, and the new slaves were set to the work of hewing and squaring *stones* (1 Kings v, 17, 18). Their descendants appear to have formed a distinct order, probably inheriting the same functions and the same skill. The prominence which the erection of a new Temple on their return from Babylon would give to their work accounts for the special mention of them in the lists of Ezra and Nehemiah. Like the Nethinim, they were in the position of proselytes, outwardly conforming to the Jewish ritual, though belonging to the hated race, and, even in their names, bearing traces of their origin (Ezra ii, 55–58). Like them, too, the great mass must either have perished, or given up their position, or remained at Babylon. The 392 of Ezra ii, 55 (Nethinim included) must have been but a small fragment of the descendants of the 150,000 employed by Solomon (1 Kings v, 15).—Smith. See NETHINIM.

SOLOMON'S SONG. See CANTICLES.

SOLOMON, WISDOM OF. See WISDOM, BOOK OF.

Solomon BEN-GABIROL. See IBN-GEBIROL.

Solomon BEN-ISAAC. See RASHI.

Solotaja Baba (*the golden woman*), a deity of the Slavic mythology, who was worshipped in the extreme east of European Russia, and whose image was covered with gold. The nomads and hunters of the steppes offered her beasts taken from their herds, or the skins of animals taken in the chase. The hollow statue of the goddess was occupied by the priest who was selected to pronounce her oracles; and the opportunity so afforded was largely used to persuade the assembled shepherds to make more liberal offerings. The blood of the sacrifices was used to smear the eyes and mouth of the goddess, and what remained of the animal became the property of her servants.—Vollmer, *Wörterb. d. Mythol.* s. v.

Solus (*alone*), a term used in old English registers to designate an unmarried man.

Solūta (*free*), a term sometimes used in old English registers to designate a spinster.

Soma, in Hindû mythology, the *moon;* also termed *Chandra*, was (1) an entire dynasty of Hindû kings who bore the title "children of the moon;" (2) the *moon-plant* (*Asclepias acida*), from which a milky juice was extracted, that, when mixed with barley and fermented, formed an intoxicating drink much used in the ancient Vedic worship. This plant was held sacred and worshipped by the Hindûs of the Vaidic period. The hymns comprising one whole section of the Rig-Veda are addressed to the Soma, and its deification is still more prominent in the Sáma-Veda. As early as the Rig-Veda, the Soma sacrifice is called *amrita* (immortal), and, in a secondary sense, the liquor which

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communicates immortality. It was the more important part of the ancient daily offering among the Hindûs. The plants were gathered on the hills by moonlight, and brought home in carts drawn by rams; the stalks are bruised with stones and placed with the juice in a strainer of goat's hair, and further squeezed by the priest's ten fingers, ornamented by rings of flattened gold. Lastly, the juice, mixed with barley and clarified butter, ferments, and is then drawn off in a scoop for the gods, and in a ladle for the priests. They finally say to Indra (its discoverer), "Thy inebriety is most intense, nevertheless thy acts are most beneficent." See Gardner, *Faiths of the World*, s. v.; Butler, *Land of the Veda*, Glossary; Vollmer, *Wörterb. d. Mythol.* s. v.

Somaschians, THE ORDER OF. The Somaschians are a religious order in the Church of Rome, and their congregations rank with the most important institutions called into being by the effort to retard the progress of the Protestant Reformation in the 16th century. The name is derived from the solitary hamlet of Somascho, between Milan and Bergamo, where Girolamo Miani (Hieronymus Æmilianus), the founder, undertook the definitive organization of the order and wrote its first rule. Miani was a noble Venetian who served with distinction against Charles VIII and Louis XII, and who was given over to frivolity and worldliness until the capitulation of Castelnuovo, near Treviso, where he commanded, made him the prisoner of the Germans under Maximilian I (1508). He was thrown into a dark dungeon and there abjured his sins, and vowed a thorough reformation of life to God if he should once more become free. It is related that his prayers were heard, and that the Blessed Virgin caused his shackles to fall from his limbs and led him through the midst of the guard to freedom. He now renounced the dignity of podestà of Castelnuovo, given him in recognition of his bravery, and accepted an inferior position in Venice itself, where he displayed great benevolence in caring for the poor and the sick, especially during a famine and pestilence in 1528. Eventually, he devoted himself chiefly to the care of poor orphan children and fallen women. He founded an orphan asylum in connection with the Church of St. Roch in Venice, in 1528, and afterwards others in Verona, Bergamo, and Brescia. In 1532 he established a magdalen asylum in Venice; and finally he united with a number of like-minded clergymen in founding a congregation for the care and administering of the institutions he had established, and for the training of young persons to succeed in that work. Pope Clement VII highly approved of this benevolent order, and favored it. Its seat was fixed at Somascho, though other houses were subsequently established at Pavia and Milan. Miani died Feb. 8, 1537. He was succeeded by Angelus Marcus Gambarana, under whose administration the community was solemnly constituted an order of regular clergy under the rule of St. Augustine, and denominated *Clerici Regulares S. Majoli Papiæ Congregationis Somaschæ*, from a church in Pavia presented to them by archbishop Charles Borromeo of Milan. The order was afterwards temporarily united with the *Theatines* (1546–55), and with the *Fathers of Christian Doctrine* in France (1616–47), and increased largely in numbers and influence, so that in 1661 Alexander VII approved its division into three provinces — Lombard, Venetian, and Roman. It sustained numerous colleges, and was earnestly devoted to the instruction of the young. A French province was subsequently added.

The constitutions of the order are based on the ideas of its founder as collected by the procurator-general, Ant. Palinus, and approved by pope Urban VIII, and they have continued without essential change until now. They prescribe simple and poor clothing, in all respects like that of the regular clergy, simple food, frequent prayers by day and night, fastings, bodily mortifications, manual labor, care of the sick and of orphans, and the instruction of the young. They may be seen in Holstenius, *Cod. Reg. Mon.* iii, 199–292; comp. also the Bollandists' *Vita Hieronymi Æmiliani*, February, vol. ii; Helyot, *Gesch. d. Kloster- u. Ritterorden*, iv. 263 sq.; Fehr, *Gesch. d. Mönchsorden*, ii, 41 sq. — Herzog, *Real-Encyklop.* s. v.

Somasquo, FATHERS OF. See CLERKS OF ST. MAJOLUS; SOMASCHIANS.

Somatist, one who denies the existence of spiritual substances, and admits that of corporeal or material beings only. See MATERIALISM.

Somatology, the doctrine of bodies or material substances.

Somerville, *Mrs.* MARY, a distinguished scientist and mathematician, whose studies tended to the advancement of Christian learning, was born in Jedburgh, Scotland, Dec. 26, 1780, and was the daughter of admiral William Fairfax. In her early childhood she gave no promise of genius, but was apparently beneath mediocrity. Her mind was awakened to higher aspirations and endeavors by a slow and spontaneous process. At the age of eleven, while spending a vacation at Burnt Island, she occupied her time gathering sea-shells, the beginning of her knowledge of natural history. From her father she inherited a passion for flowers, and turned the garden of her home into a studio, the beginning of her love of botany. Two small globes in the house attracted her attention, and thus began her study in geography and astronomy. She soon learned to play on the piano, and in a little while became an accomplished painter, studying under Nasmyth in Edinburgh. The love of knowledge became an irrepressible passion. She took up Euclid alone, which she soon mastered; studied navigation, and taught herself Latin enough to read Cæsar's *Commentaries*. In 1804 she was married to Samuel Greig, and resided in London. After three years she returned, a widow with two children, to Burnt Island, where she resumed her studies with more diligence than ever. Prof. Wallace, of Edinburgh University, gives the following catalogue of books which she mastered: Francœur's *Pure Mathematics, Elements of Mechanics;* Lacroix's *Algebra, Differential Calculus, Finite Differences and Series;* Biot's *Analytical Geometry and Astronomy;* Poisson's *Treatise on Mechanics;* La Grange's *Theory of Analytical Functions;* Euler's *Algebra, Isoperimetrical Problems* (in Latin); Clairault's *Figure of the Earth;* Monge's *Application of Analysis to Geometry;* Callet's *Logarithms;* La Place's *Mécanique Céleste,* and *Analytical Theory of Probabilities.* In 1812 she married her cousin, Dr. William Somerville, who deeply sympathized with her in her studies. She soon became a correspondent of such men as Faraday and La Place, and was elected a member of most of the learned societies of Europe. Losing her fortune, she was dependent upon a government pension, first of one thousand, later of fifteen hundred pounds, and lived, for economy, many years in Italy. Mrs. Somerville continued to keep up her studies in her advanced years, working from 8 A.M. till 12 or 1 P.M., even in her ninetieth year. She died Nov. 29, 1872. Her works are, *Mechanism of the Heavens* (Lond. 1831, 8vo; Phila. 1832, 18mo):—*On the Connection of the Physical Sciences* (Lond. 1834, 12mo; 8th ed. 1849, 8vo; completely revised, 1859, 8vo; American editions, N. Y. 1846, etc. 12mo):—*Physical Geography* (Lond. 1848, 2 vols. 12mo; 2d ed. 1849; 3d ed. 1851; 4th ed. 1858, 8vo; 5th ed. 1862, 8vo; American editions, Phila. 1848, 1850, 1853, 1856, 12mo):—*On Molecular and Microscopic Science* (Lond. 1869, 2 vols. 8vo).

Sommer- or **Summer-beam,** a main beam or girder in a floor, etc.; a name now seldom used except in the compound *breast-summer*.

Sommer, PETER NICHOLAS, a Lutheran minister, was born in Hamburg, Germany, Jan. 9, 1709. He received a thorough classical and professional education, and on the completion of his course was licensed as a

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theological candidate. He received a call from a Church in Schoharie County, N. Y., left for America Oct. 24, 1742, and arrived at his destination, May 25, 1743. Here for nearly fifty years he labored, having a wide field, often travelling from thirty to fifty miles to care for destitute Lutheran settlements. In 1768 he was suddenly smitten with blindness, but still continued to serve the Church for about twenty years, when his sight was as unexpectedly restored. In 1788 he retired from the active ministry and removed to Sharon, Schoharie Co., N. Y., where he remained until his death, Oct. 27, 1795. "Mr. Sommer held a high rank in his denomination, as an able, earnest, laborious, and successful minister." See Sprague, *Annals of the Amer. Pulpit*, ix, 13.

Sommier, JEAN CLAUDE, a French prelate, was born July 22, 1661, at Vauvillers, and studied at Besançon, where he became doctor in theology and law. He was first curate of Girancourt, and afterwards (1696) at Champs. He became preacher to Leopold I of Lorraine, and was engaged in several important negotiations of state. Benedict XIII made him archbishop of Cæsarea and prothonotary apostolic in 1725, and the same year he received the provostship of St. Dié and other ecclesiastical honors. His zeal for clerical privileges involved him in a controversy with the bishop of Toul, which continued till his death, Oct. 3, 1737. He is the author of several works on local Church history, for which see Hoefer, *Nouv. Biog. Générale*, s. v.

Sommonacodom, in Siamese mythology, was a most wise legislator, who was conceived by his virgin-mother from the sun. He traversed the world, passing through repeated births until he had occupied five hundred and fifty bodies, and blesses the world with his teachings until his mission is accomplished and the earth is free from sin. He trained many pupils, and died from eating the flesh of a hog which contained the soul of an evil genius whom he had once conquered. Temples and numerous statues were erected in his honor throughout Siam.—Vollmer, *Wörterb. d. Mythol.* s. v.

Somnia (*dreams*), in Roman mythology, were children of Erebus and Night, whose palace in Tartarus had two gates, the one of ivory and the other of bone. From the latter issued the truthful, from the former the fanciful and deceptive, dreams.

Somnists, a name for those who maintain that the soul is in an unconscious state from the time of death until the resurrection; called also *Soul Sleepers* (q. v.).

Somnus, or HYPNOS, in Roman and Grecian mythology, was the god of *sleep*.

Somoda, in Hindû mythology, is one of the most attractive of female genii, belonging to the race of the Gantharvas; a servant of the holy Tshuli.

Somovansham, in Hindû mythology, is the famous family of kings which claimed descent directly from the moon (Soma or Chandra), and assumed the title of *Children of the Moon*.

Sompnour (i. e. *summoner*), a term found in Chaucer and other of our older writers to designate the officer who is now called an apparitor, whose duty it is to *summon* delinquents to appear in ecclesiastical courts.

Son, properly בֵּן, *bên* (often rendered in the plural "children"), υἱός. From the root בָּנָה, *to build*, are derived both בֵּן, *son*, as in Ben-hanan, etc., and בַּת, *daughter*, as in Bath-sheba. The Chald. also בַּר, *son*, occurs in the Old Test., and appears in the New Test. in such words as Barnabas, but which in the plural בְּנַיִן (Ezra vi, 16) resembles more the Hebrew. Cognate words are the Arabic Beni, *sons*, in the sense of descendants, and Benât, *daughters* (Gesenius, *Thes. Hebr.* p. 215, 236; Shaw, *Travels*, p. 8). See BAR-; BEN-.

1. The word "son" is used with a great variety and latitude of significations both in the Old and the New Test., especially in the former, some of which often disappear in a translation. The following is a summary of these applications: It denotes (1) the immediate offspring. (2.) Grandson: so Laban is called son of Nahor (Gen. xxix, 5), whereas he was his grandson, being the son of Bethuel (xxiv, 29); Mephibosheth is called son of Saul, though he was the son of Jonathan, son of Saul (2 Sam. xix, 24). (3.) Remote descendants: so we have the sons of Israel, many ages after the primitive ancestor. (4.) Son-in-law: there is a son born to Naomi (Ruth iv, 17). (5.) Son by adoption, as Ephraim and Manasseh to Jacob (Gen. xlviii). See ADOPTION. (6.) Son by nation: sons of the East (1 Kings iv, 30; Job i, 3). (7.) Son by education, that is, a disciple: Eli calls Samuel his son (1 Sam. iii, 6). Solomon calls his disciple his son in the Proverbs often, and we read of the sons of the prophets (1 Kings xx, 35, *et al.*), that is, those under a course of instruction for ministerial service. In nearly the same sense a convert is called son (1 Tim. i, 2; Titus i, 4; Philem. 10; 1 Cor. iv, 15; 1 Pet. v, 13). See PROPHET. (8.) Son by disposition and conduct, as sons of Belial (Judg. xix, 22; 1 Sam. ii, 12), unrestrainable persons; sons of the mighty (Psa. xxix, 1), heroes; sons of the band (2 Chron. xxv, 13), soldiers, rank and file; sons of the sorceress, who study or practice sorcery (Isa. lvii, 3). (9.) Son in reference to age: son of one year (Exod. xii, 5), that is, one year old; son of sixty years, etc. The same in reference to a beast (Micah vi, 6). (10.) A production or offspring, as it were, from any parent: sons of the burning coal, that is, sparks which issue from burning wood (Job v, 7). "Son of the bow," that is, an arrow (iv, 19), because an arrow issues from a bow; but an arrow may also issue from a quiver, therefore, son of the quiver (Lam. iii, 13). "Son of the floor," threshed corn (Isa. xxi, 10). "Sons of oil" (Zech. iii, 14), the branches of the olive-tree. (11.) Son of beating, that is, deserving beating (Deut. xxv, 3). Son of death, that is, deserving death (2 Sam. xii, 3). Son of perdition, that is, deserving perdition (John xvii, 12). (12.) Son of God (q. v.), by excellence above all; Jesus the Son of God (Mark i, 1; Luke i, 35; John i, 34; Rom. i, 4; Heb. iv, 14; Rev. ii, 18). The only begotten; and in this he differs from Adam, who was son of God by immediate creation (Luke iii, 18). (13.) Sons of God (q. v.), the angels (Job i, 6; xxxviii, 7), perhaps so called in respect to their possessing power delegated from God; his deputies, his vicegerents; and in that sense, among others, his offspring. (14.) Genuine Christians, truly pious persons; perhaps also so called in reference to their possession of principles communicated from God by the Holy Spirit, which, correcting every evil bias, and subduing every perverse propensity, gradually assimilates the party to the temper, disposition, and conduct, called the image, likeness, or resemblance of God. Believers are sons of God. (See John i, 12; Phil. ii, 15; Rom. viii, 14; 1 John iii, 1.) (15.) Sons of this world (Luke xvi, 8) are those who, by their overweening attention to the things of this world, demonstrate their principles to be derived from the world; that is, worldly-minded persons. Sons of disobedience (Eph. ii, 2; v, 6) are persons whose conduct proves that they are sons of Belial, of unrestrainableness, sons of libertinism. Sons of hell (Matt. xxiii, 5). Sons of the devil (Acts xiii, 10).

In addition to these senses in which the word son is used in Scripture, there are others which show the extreme looseness of its application. So when we read of sons of the bride-chamber (Matt. ix, 15; Mark ii, 19) it merely indicates the youthful companions of the bridegroom, as in the instance of Samson. And when the holy mother was committed to the care of the apostle John (John xix, 36), the term son is evidently used with great latitude.—Calmet. See DAUGHTER, etc.

2. The blessing of offspring, but especially, and sometimes exclusively, of the male sex, is highly valued among all Eastern nations, while the absence is regarded as one of the severest punishments (Herod. i, 136;

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Strabo, xv, 733. See Gen. xvi, 2; xxix, 31; xxx, 1, 14; Deut. vii, 14; 1 Sam. i, 6; ii. 5; iv, 20; 2 Sam. vi, 23; xviii, 18; 2 Kings iv, 14; Isa. xlvii, 9; Jer. xx, 15; Hos. ix, 14; Esth. v, 11; Psa. cxxvii, 3, 5; Eccles. vi, 3. Comp. Drusius, *Prov. Ben-Sirac*, in *Crit. Sacr.* viii. 1887; Lane, *Mod. Egypt.* i, 208, 240; Poole [Mrs.], *Englishw. in Egypt*, iii, 163; Niebuhr, *Descr. de l'Ar.* p. 67; Chardin, *Voy.* vii, 446; Russell, *Nubia*, p. 343). Childbirth is in the East usually, but not always, attended with little difficulty, and accomplished with little or no assistance (Gen. xxxv, 17; xxxviii, 28; Exod. i, 19; 1 Sam. iv, 19, 20; see Burckhardt, *Notes on Bedouins*, i, 96; Harmer, *Obs.* iv, 425; Montagu [Lady M. W.], *Letters*, ii, 217, 219, 222). As soon as the child was born, and the umbilical cord cut, it was washed in a bath, rubbed with salt, and wrapped in swaddling-clothes. Arab mothers sometimes rub their children with earth or sand (Ezek. xvi, 4; Job xxxviii, 9; Luke ii, 7; see Burckhardt, *loc. cit.*). On the eighth day the rite of circumcision in the case of a boy was performed, and a name given, sometimes, but not usually, the same as that of the father, and generally conveying some special meaning (Gen. xxi, 4; xxix, 32, 35; xxx, 6, 24; Lev. xii, 3; Isa. vii, 14; viii, 3; Luke i, 59; ii, 21). Among Mohammedans, circumcision is most commonly delayed till the fifth, sixth, or even the fourteenth year (Spencer, *De Legg. Hebr.* v, 62; Strabo, xvii, 824; Herod. ii, 36, 104; Burckhardt, *ut sup.*; Lane, *Mod. Egypt.* i, 87; Poole [Mrs.], *Englishw. in Egypt*, iii, 158; Niebuhr, *Descr.* p. 70). See CIRCUMCISION. After the birth of a male child the mother was considered unclean for 7+33 days; if the child was a female, for double that period, 14+66 days. At the end of the time she was to make an offering of purification of a lamb as a burnt-offering, and a pigeon or turtle-dove as a sin-offering; or, in case of poverty, two doves or pigeons, one as a burnt-offering, the other as a sin-offering (Lev. xii, 1–8; Luke ii, 22). The period of nursing appears to have been sometimes prolonged to three years (Isa. xlix, 15; 2 Macc. vii, 27; comp. Livingstone, *Travels*, vi, 126; but Burckhardt leads to a different conclusion). The Mohammedan law enjoins mothers to suckle their children for two full years if possible (Lane, *Mod. Egypt.* i, 83; Poole [Mrs.], *Englishw. in Egypt*, iii, 161). Nurses were employed in cases of necessity (Gen. xxiv, 59; xxxv, 8; Exod. ii, 9; 2 Sam. iv, 4; 2 Kings xi, 2; 2 Chron. xxii, 11). The time of weaning was an occasion of rejoicing (Gen. xxi, 8). Arab children wear little or no clothing for four or five years. The young of both sexes are usually carried by the mothers on the hip or the shoulder, a custom to which allusion is made by Isaiah (xlix, 22; lxvi, 12; see Lane, *Mod. Egypt.* i, 83). Both boys and girls in their early years, boys probably till their fifth year, were under the care of the women (Prov. xxxi, 1; see Herod. i, 136; Strabo, xv, 733; Niebuhr, *Descr.* p. 24). Afterwards the boys were taken by the father under his charge. Those in wealthy families had tutors or governors (אֹמְנִים, *παιδαγωγοί*), who were sometimes eunuchs (Numb. xi, 12; 2 Kings x, 1, 5; Isa. xlix, 23; Gal. iii. 24; Esth. ii, 7; See Josephus, *Life*, § 76; Lane, *Mod. Egypt.* i, 83). Daughters usually remained in the women's apartments till marriage, or, among the poorer classes, were employed in household work (Lev. xxi, 9; Numb. xii, 14; 1 Sam. ix, 11; Prov. xxxi, 19, 23; Eccles. vii, 25; xlii, 9; 2 Macc. iii, 19). The example, however, and authority of the mother were carefully upheld to children of both sexes (Deut. xxi, 20; Prov. x, 1; xv, 20; 1 Kings ii, 19).

The first-born male children were regarded as devoted to God, and were to be redeemed by an offering (Exod. xiii, 13; Numb. xviii, 15; Luke ii, 22). Children devoted by special vow, as Samuel was, appear to have been brought up from very early years in a school or place of education near the tabernacle or temple (1 Sam. i, 24, 28). See EDUCATION.

The authority of parents, especially the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents. The disobedient child, the striker or reviler of a parent, was liable to capital punishment, though not at the independent will of the parent. Children were liable to be taken as slaves in case of non-payment of debt, and were expected to perform menial offices for them, such as washing the feet, and to maintain them in poverty and old age. How this last obligation was evaded, see CORBAN. The like obedience is enjoined by the Gospel (Gen. xxxviii, 24; Lev. xxi, 9; Numb. xii, 14; Deut. xxiv. 16; 1 Kings ii, 19; 2 Kings xiv, 6; iv, 1; Isa. l, 1; Neh. v, 5; Job xxiv, 9; Prov. x, 1; xv, 20; xxix, 3; Col. iii. 20; Eph. vi, 1; 1 Tim. i, 9. Comp. Virg. *Æn.* vi, 609; and Servius, *ad loc.*; Aristoph. *Ran.* 146; Plato, *Phædo*, 144; *De Legg.* ix. See Drusius, *Quæst. Hebr.* ii, 63, in *Crit. Sacr.* viii, 1547).

The legal age was twelve, or even earlier, in the case of female, and thirteen for a male (Maimon. *De Pros.* c. 5; Grotius and Calmet, *On John ix.* 21).

The inheritance was divided equally between all the sons except the eldest, who received a double portion (Deut. xxi, 17; Gen. xxv, 31; xlix, 3; 1 Chron. v, 1, 2; Judg. xi, 2, 7). Daughters had by right no portion in the inheritance; but if a man had no son, his inheritance passed to his daughters, but they were forbidden to marry out of their father's tribe (Numb. xxvii, 1, 8; xxxvi, 2, 8).—Smith. See CHILD.

Son, in Norse mythology, was one of the barrels in which Fialar and Galar caught the blood of the white Quasar, in order to brew from it the mead which produced poetic intoxication.

Son of God. This expression occurs, and even with some frequency, in the plural before it is found in the singular; that is, in the order of God's revelations it is used in a sense applicable to a certain class or classes of God's creatures prior to its being employed as the distinctive appellation of One to whom it belongs in a sense altogether peculiar. It seems necessary, therefore, in order to obtain a natural and correct view of the subject, that we first look at the more general use of the expression, and then consider its specific and higher application to the Messiah.

1. SONS OF GOD viewed generally. We first meet with this designation in a passage which has from early times been differently understood. It is at Gen. vi, 1-4, where, in reference to the growing corruption of antediluvian times, it is said, "The sons of God (*bene Elohim*) saw the daughters of men that they were fair, and they took them wives of all whom they chose" (that is, having regard only to natural attraction). And again, "There were giants in the earth (literally, "the nephilim were on the earth") in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] unto them, these were the mighty men (the heroes, הַגִּבֹּרִים) who were of old, men of renown." The sons of God in these verses, say many of the Jewish interpreters, were persons of quality, princes and nobles, and the daughters of men they married were females of low birth—as if the climax of disorder and corruption in the Bible sense were marrying below one's rank! Such a view carries improbability in its very front, and is without any support in the general usage of the terms. In the Apocryphal book of Enoch, then by many of the fathers, and in later times not a few Catholic and Lutheran theologians (including among the last class Stier, Hofmann, Kurtz, Delitzsch), the sons of God is a name for the angels, in this case, of course, fallen angels; who they think form the only proper contrast to the daughters of men. In other passages, also, angels are undoubtedly called "sons of God" (Job i, 6; ii, 1; xxxviii, 7; Dan. iii, 25) and "sons of Elim," or the Mighty (Psa. xxix, 1; lxxxix, 7). There are, however, other passages in which men standing in a definite relation to God, his peculiar people, are so called. Israel, as the elect na-

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tion, is called his son, his first-born (Exod. iv, 22); but within this circle a narrower circle still bore the name of his sons, as contradistinguished from those who corrupted themselves and fell away to the world (Deut. xxxii, 5); and those who had backslidden, but again returned, were to be designated sons of the living God (Hos. i, 10). Also in Psa. lxxx, 17, Israel in the stricter sense, as the elect seed, is named the son whom God (Elohim) made strong for himself. There seems no reason, therefore, for supposing that the expression "sons of God" should be understood of angels any more than of men. Its actual reference must be determined from the connection, and in the case under consideration angels are on various accounts necessarily excluded. For (1) the procedure ascribed to those sons of God—choosing beautiful women for wives and marrying them—cannot, without the greatest incongruity, be associated with angelic natures, among which there is neither marrying nor giving in marriage (Luke xx, 35. 36). Even carnal intercourse between such parties was impracticable; but the actual taking of wives (the term used being that uniformly employed to denote the marriage relationship) is still more abhorrent to the ideas set forth in Scripture as to the essential distinctions between the region of spirits and the world of sense. (2.) If a relation of the kind had been possible, it would still have been entirely out of place in such a narrative, where the object of the historian manifestly is to trace the progress of *human* corruption—implying that the prominent actors in the drama were men, and not beings of another sphere. Hence, immediately after the first notice of the angels of God marrying the daughters of men, the Lord says, "My spirit shall not always strive with man, for that he also is flesh" (Gen. vi, 3); as if the whole quarrel were with the partakers of flesh and blood. (3.) The moral bearing and design of the narrative also point in the same direction, which undoubtedly aimed at presenting, from the state of things which drew on the Deluge, a solemn warning to the Israelites against those heathen marriages which brought incalculable mischief on the covenant people. (4.) In like manner, the allusion of our Lord to the marrying and giving in marriage before the Flood as things which were going to be repeated after the same fashion before the second advent (Luke xvii, 27) requires them to be understood of earthly relationships, otherwise the allusion could have furnished no proper parallel to the state of things anticipated in the last days, and would have been beside the mark. (See Stosch, *De Filiis Dei* [Lingæ, 1749]; Quintorp, *ibid.* [Rost. 1751]; Scholz, *Ehe d. Söhne Gottes*, etc. [Ratisb. 1866].)

We are therefore decidedly of opinion that by "sons of God" in the narrative of Genesis is meant, as the great body of the best interpreters have understood it, a select class of men on earth, those who belonged to the line that had maintained in a measure the true filial relationship to God (the Sethites). Though fallen and sinful, yet, as children of faith and heirs of promise, they were the spiritual as well as natural offspring of one who was originally made in God's image, and who still through grace could look up to God as a father. From this select class the Cainites were cut off, the unbelieving and godless spirit they manifested showing them to be destitute of the childlike spirit of faith and love; whence Adam and Eve, by reckoning their seed only through Seth, had in a manner disowned them. Alienated from God, the offspring of Cain were merely sons of men, and their daughters might fitly be called in an emphatic sense the daughters of men, because knowing no higher parentage. But the other class contained members of a family of God on earth; for, if "in that olden time there were pious men, who, like Enoch and Noah, walked with God, or who, even if they did not stand in this close, priestly relation to God, made the divine image a reality through their piety and fear of God, then these were sons of God (Elohim), for whom the only correct appellation was 'sons of Elohim,' since sonship to Jehovah was only introduced with the call of Israel" (Keil). The name in question, "sons of God," was made prominent at the critical time when it was on the eve of becoming altogether inapplicable in order the more distinctly to show how willing God was to own the relationship as long as he well could, and how grievous a degeneracy discovered itself when the distinction belonging to them as God's elect began practically to be obliterated by their ungodly alliances with the world. It is impossible here to enter into the collateral arguments urged by those who oppose the view given in the text and understand by "sons of God" the fallen angels. They are chiefly two. They conceive the *nephilim* (q. v.), the men of gigantic energy, or superhuman might, mentioned in Gen. vi, 4, to be the product of those unnatural connections, and a proof of it. But the text speaks of the nephilim as being on the earth before the improper marriages in question were formed; and it is not at all clear that the *gibborim*, or "mighty men" subsequently referred to, were the same or similar persons (see Keil, *On Gen. vi*, 4). The other line of support is derived from the supposed reference, in Jude 6, 7, to the wickedness of the fallen angels in a lustful and fleshly direction, as if they left their proper habitation to mingle in the pollutions of sensual indulgence here; but this is quite a fanciful interpretation. The sensuality and defiling of the flesh spoken of have reference, not to them, but to the people of Sodom and Gomorrah, who indulged in wanton and rebellious courses like the angels, but in these took, of course, a different direction. Going after fornication, or strange flesh, implies, as Keil remarks, a flesh of one's own (ἰδία σάρξ), which the angels had not.

It was thus plainly in reference to men's moral state and relationship that the epithet "sons of God" was applied to some before the Deluge; and so was it ever afterwards. In a mere physical sense, as having derived their being from God, men are not in Scripture designated his sons; though there is an approach to it in the appropriation by Paul of a passage from a heathen poet ("We are also his offspring," Acts xvii, 28), in order to give it a higher application. Israel, when about to be called out of Egypt, or when actually delivered, was called collectively the son of Jehovah, or, in the plural, sons (Exod. iv, 22, 23; Deut. xiv, 1; Hos. xi, i); and this because they were by special election and privilege called to be "a holy people unto Jehovah their God, and Jehovah had chosen them to be a peculiar people unto himself, above all the nations that are upon the earth" (Deut. xiv, 2; Exod. xix, 5, 6). In this sense are to be understood all the passages which speak of God as the Father, the Former, or Begetter, of Israel (Deut. xxxii, 18; Jer. ii, 27; Isa. lxiv, 8; Mal. i, 6; ii, 10). The sonship they indicate is one of a moral or spiritual nature, having its origin in the free grace of God, and its visible manifestation in the peculiar relation of Israel to the knowledge, service, and blessing of Jehovah. They are also called God's first-born, because the distinction thus conferred upon them was not to be theirs exclusively; they only took precedence of others, and received their place and privileges in order that through them all the nations of the earth might be similarly blessed. But from the manifest failing, on the part of the great body of the people, to fulfil their calling and destiny, the sonship was again, as it were, denied of the collective Israel, and limited to the better portion of them. The one had not the marks of true children (Deut. xxxii, 5), and the other alone could properly call God Father, or be owned by him as sons (Jer. iii, 4; Hos. i, 10). And even in their case all was imperfect, and could not but be till "the time of reformation," when God's purpose of grace reached its full development, and the partakers of it attained to a far higher position in the gifts and blessings of the divine kingdom. From that time it was formally as the regenerate, those who have been born again

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of God or have received from him the adoption, that they become members of the kingdom (John i, 12. 13; iii, 3, 5; Gal. iii, 5, etc.); and the Spirit is conferred upon them, not with a kind of secrecy and reserve, but in the full plenitude of grace, and expressly as the spirit of sonship or adoption, leading them to cry in a manner altogether peculiar, "Abba, Father" (Rom. viii, 15). As compared with this higher stage of sonship, those who lived in earlier times, while they enjoyed the reality, scarcely knew how to use it. In the tone of their spirits and the general environments of their condition they approached nearer to the state of servants than that of sons. See ABBA.

2. SON OF GOD, in its special application to Jesus Christ. Even in Old-Test. Scripture, and with respect to the participation of sonship by the common members of the covenant, there was, as already stated, a narrowing of the idea of sonship to those in whom it was actually realized. But within that narrow circle there was a narrower still of which divine sonship was predicated, and this in connection with the family of David, the royal house. Even in the first formal announcement of God's mind on the subject, when the prophet Nathan declared so distinctly that David's son should also be God's son, and that the throne of his son's kingdom should be established forever (2 Sam. vii, 14-16), there was an elevation of the idea of sonship beyond what had yet been given in the revelations of God to his people. The king on the throne of Israel in David's line was to be in the most emphatic sense God's son—combining, therefore, royalty and sonship—and this associated with actual perpetuity. Could such things be supposed to have their full accomplishment in a son who had about him only the attributes of humanity? Must not the human, in order to their realization, be in some peculiar manner interpenetrated with the divine? Thoughts of this description could scarcely fail to occur to contemplative minds from the consideration of this prophecy alone; but other and still more explicit utterances were given to aid their contemplations and render their views in this respect more definite. For David himself in Psa. ii speaks of the future God-anointed king of Zion as so anointed and destined to the irreversible inheritance of the kingdom, just because he was Jehovah's son and had a right to wield Jehovah's power and exercise his sovereignty to the utmost bounds of the earth. This seemed to bespeak for him who was to be king by way of eminence an essentially divine standing; and in Psa. xlv he is addressed formally as God, whose throne should be for ever and ever. The same strain was caught up at a later period by Isaiah (vii, 14), where it is said of the child one day to be born in the house of David of a virgin that he should be Immanuel (God with us), and, again, in ix, 6, that the child so singularly to be given should be called "Wonderful, Counsellor, the Mighty God (literally, the God-hero), the Everlasting Father, the Prince of Peace"—epithets which had been unmeaning, or at least extravagantly hyperbolical, if the destined bearer of them had not been possessed of strictly divine attributes. So, also, in the prophet Micah, the contemporary of Isaiah, it is affirmed of the future ruler of Israel, whose birth was to throw a peculiar glory around the little town of Bethlehem, that his goings-forth have been from old, from everlasting (v, 2). It is but to give a specific application to these prophecies, and to many besides that spoke of the glorious powers and prerogatives of Him who should come as the angel or messenger of the covenant to redeem his people and rectify the affairs of the divine kingdom, when at the beginning of the Gospel æra the birth was announced of one who should be called the Son of the Highest, and who should sit on the throne of David (Luke i, 32); and when this same person, as soon as he had begun to manifest himself to the people, was acknowledged as at once "the King of Israel and the Son of God" (John i, 49).

Nothing, however, can be more clear from the records of New-Test. Scripture than that the Jews, while they expected a Messiah who should be king of Israel, were all but unanimous in the rejection of the idea that he should be possessed of a nature essentially divine. They could scarcely doubt that he was to enjoy in a very peculiar manner the favor and help of God so as to occupy the very highest rank among God's messengers to men; but there is no evidence that they carried the matter higher (Schöttgen's proofs [*De Messia*, vol. iii] to the contrary are insufficient); and, accordingly, whenever our Lord made declarations which amounted to an assumption of proper divinity, he was always met by an uncompromising opposition, except within the circle of his immediate disciples. Once and again, when he spoke in such a way as to convey the impression that God was his own (ἴδιος) Father—Father in a sense that implied equality of nature—the Jews proceeded to deal with him as a blasphemer (John v, 18; viii, 59; x, 30-33). When assuming the divine prerogative of forgiving sins, they charged him in their hearts with blasphemy (Matt. ix, 3), but, so far from desisting from the claim, he appealed on the spot to what should have been regarded as an incontrovertible proof of his right to maintain it—his power and capacity to perform an essentially divine work. When at a later period he challenged them to reconcile their belief in the fact as to the Christ being David's son with David's own recognition of him as his Lord, they were unable to meet it (Luke xx, 41-44), plainly because they were unprepared to allow any strictly divine element in the constitution of Christ's person. Finally, when driven from all other grounds of accusation against Jesus, they at last found their capital charge against him in his confession that he was the Son of the living God (Matt. xxvi, 63-66). In all the passages referred to, and very specially in the last, it admits of no doubt both that Jesus claimed a really divine character and that his adversaries rejected the claim and held the very making of it to be a capital crime. Jesus knew perfectly that they so understood him, and yet he deliberately accepts their interpretation of his words, nay, consents to let the sentence pronounced against him run its course rather than abandon or modify the claim to divinity on which it was grounded. The conclusion is inevitable on both sides: on the side of the Jewish authorities that the idea of divine sonship was utterly abhorrent to their view of the expected Messiah, while in the mind of Jesus it was only as possessing such a sonship that the real characteristics of the Messiah could be found in him. Stier, however, has conclusively shown (*Words of the Lord Jesus*, on John ix, 36) that the title "Son of God" was not a mere equivalent for "Messiah."

The mistake of the Jews respecting the person of Christ did not come of itself; it sprang from superficial views of the work of Christ. The national king of Israel, such as they had come to anticipate in the Messiah, might have been a mere man only specially assisted by God. There was nothing in the contemplated office which lay above the reach of human capacity or prowess, and it could not appear otherwise than blasphemy to associate with it an incarnation of Deity. Had they seen the more essential part of the work to lie in the reconciliation of iniquity, and laying open, through an atonement of infinite value and a righteousness all perfect and complete, the way to eternal life for a perishing world, they would have seen that unspeakably higher than human powers were needed for the task. Misapprehending the conditions of the great problem that had to be solved, they utterly mistook the kind of qualifications required for its solution, and remained blind to the plainest testimonies of their own Scriptures on the subject. They alone saw it who came to know Jesus as the Saviour of sinners, the Redeemer of the world; and their testimony to his divine character was, like his own, explicit and uniform. If, as has

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been well said—gathering up the substance of their statements and our Lord's own on the subject—"if the only-begotten and well-beloved Son of God, who always was, and is to be, in the bosom of the Father, in the nearness and dearness of an eternal fellowship and an eternal sonship; who is the manifestation, the expression, the perfect image of God, such a reflection of his glory and express image of his person that whoever has seen the Son has seen the Father also; who is the agent and representative of God in the creation and preservation of the material and the spiritual universe, in the redemption of the Church and the reconciliation of the world and the government of both, in the general resurrection of the dead and the final judgment of men and angels, in all divine attributes and acts, so that he is manifestly the acting Deity of the universe—if he is not God, there is no actual or possible evidence that there *is* any God" (Dr. Tyler, in *Bibl. Sacra* for October, 1865).—Fairbairn. See SONSHIP OF CHRIST.

Son of Man. This designation, which, like the Son of God, is now chiefly associated with Christ, has also an Old as well as a New Test. usage; it had a general before it received a specific application. In a great variety of passages it is employed as a kind of circumlocution for *man*, with special reference to his frail nature and humble condition; as, when speaking of God, it is said, "He is not the son of man that he should repent" (Numb. xxiii, 19); and "What is man that thou art mindful of him, or the son of man that thou visitest him?" (Psa. viii, 4). For some reason not certainly known, but probably from its being either a mere adoption of Chaldæan usage, or its possessing a sort of poetical and measured form, the designation "son of man" is the style of address commonly employed in Ezekiel's writings when he was called to hear the word of God (ii, 1; iii, 1, etc.). That Chaldæan usage had, at least, something to do with it may be inferred from its similar employment by Daniel; as, when speaking of a heavenly messenger appearing to him in the visions of God, he describes the appearance as being of one, not simply like a man, but "like the similitude of the sons of men" (x, 16), while in other parts of the description this is interchanged with the simple designation or appearance of a man (ver. 5, 18). Nor have we any reason to think that, as regards the expression itself, anything else is indicated by "son of man" in the vision of Daniel which most directly points to New-Test. times and relations. In that vision, after beholding successively four different monstrous and savage forms imaging so many earthly monarchies, the prophet saw "like a son of man came with the clouds of heaven, and came to the Ancient of Days; . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him" (vii, 13, 14). The expression here, "like a son of man," is evidently equivalent to one having a human aspect, and as such differing essentially from those beastly and rapacious natures that had already passed in vision before him. The kingdoms represented by such natures, though presided over by human beings, were to be characterized by the caprice, selfishness, and cruelty which were instinctively suggested by those ideal heads; while in the higher kingdom that should come after them, and which was really to attain to the universality and perpetuity that they vainly aspired after, there were to be the possession and display of qualities distinctively human—those, namely, which are the image and reflex of the divine. This, however, it could only be by the head of the kingdom himself occupying a higher platform than that of fallen humanity, and being able to pervade this lower sphere with the might and the grace of Godhead. Hence in the vision, not only is ideal humanity made to image the character of the kingdom, but the bearer of it appears coming in the clouds of heaven, the proper chariot of Deity—as himself being from above rather than from beneath—emphatically, indeed, the Lord from heaven.

It may be regarded as certain that in so frequently choosing for himself the designation of "the Son of man" (in all fully fifty times), our Lord had respect to the representation in Daniel. It was the title under which, with a few rare exceptions, he uniformly spoke of himself; and it is remarkable how, when acquiescing in his right to be acknowledged by others in the most peculiar sense "the Son of God," he sometimes immediately after substituted for this the wonted designation of "the Son of man" (John i, 49–51; Matt. xxvi, 63, 64), as if to show that what belonged to the Son of God might equally be affirmed (when the terms were rightly understood) of the Son of man. This comes out with peculiar force in the latter of the two passages referred to; for no sooner had our Lord confessed to the adjuration of the high-priest as to his being the Son of God than he added, "Hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven," appropriating the very language in Daniel's vision, and asserting of himself as Son of man what belonged to him as the fellow of Godhead. Along with and behind the attribution of humanity, which he loved to place in the foreground, there lay the heavenly majesty. Hence, while the epithet in question may well enough be understood to imply that Jesus was "the ideal man" (which is all that rationalistic interpreters would find in it), it includes much more than that: it makes him known as the new man, who had come from heaven, and in whom, because in him the Word was made flesh, manhood had attained to the condition in which it could fulfil the high destiny of exercising lordship for God over "the world to come" (Heb. ii, 5).

By this title, then, to use the words of Luthardt, "Jesus, on the one side, includes himself among other men—he is one of our race; while, on the other, he thereby exalts himself above the whole race besides, as in a truly exclusive sense the Son of mankind, its genuine Offspring—the one Man towards whom the whole history of the human race was tending, in whom it found its unity, and in whom history finds its turning-point as the close of the old and the commencement of the new æra." But this, coupled with the authority and power of judgment which he asserts for himself over all flesh as the Son of man, bespeaks his possession of the divine as well as of the human nature. "No rationalistic ideal of virtue can avail us here. To call Jesus the mere prototype and prefigurement of mankind will not suffice to justify such language; we are constrained to quit the limits of humanity, and to look for the root of his being, the home of his nature and life, in God himself to explain the possibility of such declarations. The absolute relation to the world which he attributes to himself demands an absolute relation to God. The latter is the necessary postulate of the former, which cannot be properly understood but from this point of view. Only because Jesus is to God what he is can he be to us what he says. He is the Son of man, the Lord of the world, its judge, only because he is the Son of God" (*Fundamental Truths of Christianity*, p. 289, 290).—Fairbairn. For literature, see Hase, *Leben Jesu*, p. 127.

Sonargaultr, in Norse mythology, was the great golden boar which was placed on the table of the heroes on every recurring Juel evening, and upon whose back they placed their hands while making the vows which were to bind them during the ensuing year.

Soncino. This appellation designates a Jewish family who won a lasting name by their early and extensive enterprises in Hebrew typography. They were of German origin, and may be traced to the city of Spire, but take the name by which they are best known from Soncino, a small town in Lombardy, where they established a press, from which issued a number of valuable works in Hebrew literature, more especially some of the earliest-printed Hebrew Bibles. The first production of the Soncino press is the treatise *Be-*

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rakoth, dated 1484, a full description of which is given by De Rossi in *Annales Hebræo-Typographici, Sec. XV* (Parmæ, 1795), p. 28 sq. The printer was Joshua Solomon ben-Israel Nathan, who was the head of the family, and with him was associated his brother Moses, whose son Gerson established a press at Constantinople. In the preface the printer speaks of himself as "Gerson, a man of Soncino, the son of R. Moses, the son of the wise and excellent R. Israel Nathan ben-Samuel ben-Rabbi Moses, being of the fifth generation from the rabbi Moses of Spirah." Soon after the printing of the treatise *Berakoth* this press issued the *former* and *later* prophets (i. e. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets), with Kimchi's commentary. The whole comprises 459 leaves. The first word in Joshua, Judges, and Samuel (יהוה) is printed in large letters; in the greater and smaller prophets the first word is wanting, but a great space is left. Neither pages, chapters, nor verses are numbered; above the text the name of the book is printed. Each page is divided into two columns; the commentary stands below the text, which has no minuscular or majuscular letters, no vowels or accents. A full description of this part of the Old Test. (Soncino, 1485–86) is given in Eichhorn's *Repertorium*, viii, 51 sq., together with its variations. At the same time (1486) there appeared the five Megilloth, i. e. Canticles, Ruth, Lamentations, Ecclesiastes, and Esther, and also the Psalter; and two years later (1488) the *Biblia Hebraica Integra, cum Punctis et Accentibus* (fol.). This is the first complete Hebrew Bible with vowel-points and accents. This Bible is very rare; only nine copies are known to be extant, viz. one at Exeter College, Oxford, two at Rome, two at Florence, two at Parma, one at Vienna, and one in the Baden-Durlach Library. It has a title, but at the end of the Pentateuch we find a postscript, which seems to have been added after the completion of the twenty-four books. According to Kennicott, this edition is said to contain more than 12,000 variations, which is probably an exaggeration. The firm of the Soncini extended their operations by erecting presses at Naples, Brescia, Fano, and other places; and to their operations Jewish literature is greatly indebted. For a list of the works edited by the Soncini, see Fürst, *Bibl. Jud.* iii, 352 sq. (B. P.)

Song (prop. שִׁיר, *shir*, ᾠδή). Songs were generally used on occasions of thanksgiving and triumph, as the song of Moses at the deliverance from Pharaoh and his host (Exod. xv, 1); the song of Israel at the well of Beer (Numb. xxi, 17); the song of Moses, in Deuteronomy (ch. xxxii); that of Deborah (Judg. v, 12); that of David on bringing up the ark (1 Chron. xiii, 8); of Hannah (1 Sam. ii); of the Virgin (Luke i, 46); of the four-and-twenty elders (Rev. v, 8); of Moses and the Lamb (xv, 3). But a few also were sung on occasions of sorrow, such as that of David on Saul and Jonathan (2 Sam. i, 18, etc.); the Lamentations of Jeremiah, and the song he composed on the death of Josiah (2 Chron. xxxv, 25). It is said of Tyre, in Ezek. xxvi, 13, as one mark of her desolation,

> "I will cause the noise of thy songs to cease,
> And the sound of thy harps shall be no more heard."

Songs and viols were the usual accompaniments of sacrifices among the Jews and heathens (Amos v, 23).

> "Sacrifica, dulces tibia effundat modos,
> Et nivea magna victima ante aras cadat."
> (Senec. *Troad.*)

Eccles. xi, 4, "And all the daughters of song shall be brought low," i. e. all the organs which perceive and distinguish musical sounds, and those also which form and modulate the voice; age producing incapacity of enjoyment, as old Barzillai remarks (2 Sam. xix, 35); and as Juvenal notices, thus translated by Dryden:

> "What music or enchanting voice can cheer
> A stupid, old, impenetrable ear?"

Psa. lxviii describes the manner of Jewish musical festivities:

> "The singers went before,
> After came the players on instruments,
> Between the damsels playing on timbrels."

In Hos. ii, 15 *singing* implies the manifestation of the divine favor, where the Targum says, "I will work miracles for them, and perform great acts, as in the day when they ascended up out of the land of Egypt." In this sense a song denotes a great deliverance and a new subject of thanksgiving; so a new song, as in Psa. xl, 3; Rev. v, 9, and elsewhere, implies a new work of salvation and favor, requiring an extraordinary return of gratitude and praise. See HYMN; PSALM; SINGING.

SONG OF DEGREES. See DEGREES, SONG OF; GRADUAL.

SONG OF SOLOMON, or SONG OF SONGS. See CANTICLES.

SONG OF THE THREE HOLY CHILDREN is the title of one of the minor pieces found in the Apocrypha, and placed in the English Version immediately after the book of Baruch. See APOCRYPHA. The full caption of the translators is as follows: "The Song of the Three Holy Children, which followeth in the third chapter of Daniel after this place—*fell down bound into the midst of the burning fiery furnace*, ver. 23. That which followeth is not in the Hebrew, to wit, *And they walked* [the first words of the piece in question]—unto these words, *Then Nebuchadnezzar*, ver. 24." It contains sixty-eight verses.

I. *Title and Position.*—This piece is generally called *The Song*, or *Hymn, of the Three Holy Children* because ver. 28 says that "the three, as out of one mouth, praised, glorified, and blessed God," though it ought rather to be denominated *The Prayer of Azarias, and the Song of the Three Holy Children*, inasmuch as nearly half of it is occupied with the prayer of Azarias. Originally it was inserted in the 3d chapter of Daniel, between the 23d and 24th verses; but, being used liturgically in connection with similar fragments, it was afterwards transposed to the end of the Psalms in the Codex Alexandrinus as Hymn ix and x, under the titles of "The Prayer of Azarias," and "The Hymn of our Fathers." It occupies a similar position in many of the Greek and Latin psalters, and most probably was so placed already in the old Latin version.

II. *Design.*—This piece is evidently liturgical in its purpose, being suggested by the apparent abruptness of the narrative in Daniel (iii, 23), as well as by the supposition that these confessors, who so readily submitted to be thrown into a fiery furnace, in which they remained some time, would employ their leisure in prayer to the God whom they so fearlessly confessed. Accordingly, Azarias is represented as praying in the furnace (ver. 2–22), and, in answer to his prayer, we are told that the angel of the Lord appeared, who, notwithstanding the increased heat of the furnace, cooled the air like "a moist whistling wind" (ver. 26, 27); whereupon all the three martyrs burst into a song of praise (ver. 28–68), thus affording an example of prayer and thanksgiving to the afflicted and delivered Church, which she has duly appreciated by having used it as a part of her service ever since the 4th century, and by its being used in the Anglican Church to the present day.

III. *Unity, Author, Date, and Original Language.*—There is hardly any connection between the prayer of Azarias and the song of the Three Holy Children. The former does not even allude to the condition of the martyrs, and is more like what we should expect from an assembly of exiled Jews on a solemn fast-day than from confessors in a furnace. This want of harmony between the two parts, coupled with the fact that ver. 14, which tells that the Temple and its worship no longer exist, contradicts ver. 30, 31, 61, 62, where both are said to exist, and that the same author would not have put the prayer into the mouth of *Azarias alone*, shows that the two parts proceed from different sources. Those who are acquainted with the multifarious stories wherewith Jewish tradition has embalmed the memory of

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scriptural characters well know that it is almost impossible to trace *the authors* or dates of these sacred legends. Neither can the language in which they were originally written be always ascertained. These legends grew with the nation; they accompanied the Jews into their wanderings, assumed the complexions and were repeated in the languages of the different localities in which the Jews colonized. An Apocryphal piece may, therefore, have a Palestinian or Babylonian origin, and yet have all the drapery of the Alexandrian school.

De Wette (*Lehrbuch*) conceives that the prayer and the hymn betray marks of two different authors (Dan. iii, 38; comp. with ver. 53, 55, 84, 85, Stephen's *Division*), and that the latter has the appearance of being written with a liturgical object. Certain it is that, from a very early period, it formed part of the Church service (see Rufinus, in *Symbol. Apost.*, who observes that this hymn was then sung throughout the whole Church; and Athanasius, *De Virginitate*). It is one of the canticles still sung on all festivals in the Roman, and retained in the daily service of the Anglican, Church. In its metrical arrangement it resembles some of the ancient Hebrew compositions. De Wette adduces (*loc. cit.*) several proofs from the style to show that it had a Chaldee original, and had undergone the labors of various hands. It is maintained by those who contend for the divine authority of this hymn that the context requires its insertion, as without it there would be an evident hiatus in the narrative (Dan. iii, 23). "Then these men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace," after which we find immediately (ver. 24, Heb.), "then Nebuchadnezzar was astonished," etc. The cause of this astonishment is said to be supplied by the Greek translation—"And they walked in the midst of the fire praising God, and blessing the Lord (ver. 1, A. V. Apocr.) . . . but the angel of the Lord came down into the oven," etc. (ver. 27). But this addition seems by no means necessary in order to account for Nebuchadnezzar's astonishment, as the cause of it is given in Daniel, ver. 92 (ver. 25 in the Heb. and A. V.). See DANIEL, APOCRYPHAL ADDITIONS TO.

Sonna, in Mohammedan law, is, according to the *Book of Definitions*, the observance of religion in matters respecting which there is no positive and necessary command; also the general practice of the prophets, with some few exceptions. Now this general practice in matters of religion is called the *Sonna* of guidance, but in those of common occurrence the *Sonna* of excess. The Sonna of *guidance* is that by the due performance of which religion is rendered complete, and the dereliction of which is either detestable or sinful. The Sonna of *excess* is that to embrace which constitutes guidance; that is, it performs, insures good works, but the dereliction of which is neither detestable nor sinful; as, for instance, the custom of the prophet in rising, sitting, putting on his clothes, etc., is not binding, but if followed is meritorious. The Sonna, therefore, comprises the Mohammedan traditions. See SUNNA.

Sonnites are the orthodox Mohammedans who rigidly adhere to the traditions, and are famous for their opposition to the several heretical sects, especially the *Shiites* (q. v.), who reject the traditions. The Turks belong to the former, the Persians to the latter sect. They regard the Sonna (q. v.), or traditions, as of equal authority with the Koran, but still do not undervalue the latter. They are accounted orthodox Mohammedans, and recognise the Ottoman emperor as the caliph and spiritual head of Islam. There are four orthodox sects of Sonnites, who agree in points of dogmatic and speculative theology, but differ on ceremonial points and questions of civil and political administration. These sects all unite in hostility to the house of Ali, and to the Shiites, who support his cause.

Sonntag, CHRISTOPH, a German Lutheran theologian, was born Jan. 28, 1654, at Weyda. In 1676 he was called to the pastorate of Oppurg, in 1686 he was made superintendent at Schleusingen, and four years later he was appointed professor of theology at Altdorf, where he died, July 6, 1717. He wrote, *Disputatio de Allegatis Apocryphis in Codice IV Evangeliorum* (Altdorf, 1716): —*Scrutinium Biblicum* (ibid. 1703):—*Ennea Periocharum Philomiarum* (ibid. 1713):—*De Sacerdotum Vet. Test. Ephemeris* (ibid. 1691):—*Miculæ XX Authentiæ Chaldaicæ* (ibid. 1703):—*Dissertatio in Vatic. Esaiæ liii*, 11 (ibid. 1692):—*Triadologia Vet. Test. Catholica* (ibid. 1698):—*Tituli Psalmorum in Methodum Amirersarium Redacti* (1687). See Fürst, *Bibl. Jud.* iii, 355 sq.; Winer, *Handbuch der theol. Lit.* s. v.; Koch, *Gesch. d. deutsch. Kirchenliedes*, v, 419. (B. P.)

Sons OF GOD. See SON OF GOD, 1.

SONS OF THUNDER. See BOANERGES.

Sonship of Christ. The Creed of Nice declares, "We believe in our Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, of one essence with the Father." These sentiments have been the faith of the Church in every age, but they have been in many instances explained by unjustifiable imagery and language, often taken in the earlier centuries from the Platonic ontology, and drawn in later times from material sources. The two constituent elements of the divine sonship are, the Son's consubstantiality with the Father, and his peculiar ante-mundane origin in the Father.

1. *Dependence of the Son.*—The name implies the Son's dependence on the Father, and this relation of dependence lies also at the basis of other scriptural expressions relating to Father and Son, e. g. "Image of the invisible God," "Word of God," etc. The dependence of Jesus on the Father is expressly taught in 1 Cor. iii, 23 and xi, 3: "Ye are Christ's, and Christ is God's:" "The head of Christ is God." But it would be opposed to the central idea of Christian doctrine to maintain a dependence of the Son on the Father inconsistent with his true divinity. By "dependence" in this relation is only meant that relation by which the second Person in the Trinity derives his godhead in virtue of his unity of nature with the Father. It is because he is the Son of God that he is himself likewise fully and truly God. There is no inequality or inferiority implied in this expression. The dependence is one of essence, of nature, and not of creation, production, or emanation. Precisely in the same way the Holy Spirit is said to "proceed" from the Father and the Son; i. e. he is an outflow of the same essential being, but a different personality. The language employed on this subject must necessarily be mysterious, as the theme itself transcends human thought. See PERSON.

2. *Consubstantiality.*—Here we set out with the words of Christ himself, "As the Father hath life in himself, so hath he given to the Son to have life in himself" (1 John v, 26). As the fountain of life, as the independent dispenser of life, the Son is entitled to the appellation of Lord in conjunction with the Father. The world has its existence only in him who upholds and fills it with his gifts; in God only man lives, moves, and has his being (Acts xvii, 28). But the world has its being in the son. He is not only living, but the fountain of life. Sonship we understand to mean similarity of essence, and not a procreation as among men. Not only is the Son of the same essence with the Father, but he is also *αὐτόθεος*—God in and from himself. Sonship appears to mean not a distinction of essence, but of existence—not of being in itself, but of being in its relations. The term does not characterize a separation of nature so much as personality. But such difference of position is not inequality of essence, and when rightly understood will be found as remote from the calumnious imputation of Tritheism as from the heresy of Modalism or Sabellianism.

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3. *Eternity of Sonship.*—This element in the substance of the Son is expressed in Christ's own words: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John xvii, 5). These words evidently imply that Christ was conscious of having a life that had no beginning, and the self-designation of Jesus, "I am Alpha and Omega, the beginning and the ending" (Rev. i, 8), teaches the same truth. The Son, as superior to time, is distinct from the world in a threefold sense: (*a*) he is above the necessity of change, while the world is in a constant change; (*b*) he knows no end, while the world will come to an end; (*c*) his existence has not been preceded by a state of non-existence, as has been the case with the world. The life of the Son is exalted above time, without beginning, exempt from subjection to change and decay.

4. *Begetting of the Son.*—A misconception of the eternal generation of the Son must be guarded against. According to our present mode of thinking, generation seems to be identical with calling into existence what did not exist before. But how is it with the thoughts and self-consciousness of God? They are called forth by God, and yet there never was a time when God was without self-consciousness and without thoughts. Hence it must be evident that there must be in God a producing not subject to time, and productions which have no beginning; and, if so, the eternal generation of God offers no insurmountable difficulties. That Jesus Christ was not called the "Son of God" because of the miraculous conception seems to be clearly shown by Watson (*Exposition*, at Luke i, 35): "First, we have the act of the Holy Ghost, producing that *Holy Thing* which was to be born of the Virgin, and we have the distinct act of *the power of the Highest* uniting himself, the eternal Word, to that which was so formed in the womb of the Virgin. From these two acts all that the angel mentions followed. It followed that that should be a Holy Thing which should be born of Mary, as being produced immediately by the Holy Ghost; and it followed that this Holy Thing should be called the Son of God. That *power of the Highest* which overshadowed, exerted his influence upon the Virgin, took the Holy Thing into personal union with himself, who was in his divine nature the Son of God, and this became the appellation of the one undivided Christ, but wholly by virtue of the hypostatical union. The mode of expression by which the concluding clause is introduced leads also to the same conclusion. The particle διό, 'therefore,' is consequential, and is not to be understood as if the angel were giving a reason why Christ should become the Son of God, but why he should be owned and acknowledged as such. We have also the addition of καί in the sense of *also;* 'Therefore, also, that Holy Thing which shall be born of thee shall be called the Son of God;' it shall not merely be called *holy*, which would follow from its being the immediate production of the Holy Ghost, but, more than that, it shall be called the Son of God, because of another and an additional circumstance—the union of the two natures. For since human nature was united to the Son of God, it was to bear the same name as being in indissoluble union with him." It is the eternal Logos, and not merely the human Jesus, that is and ever was the Son of God. See Gess, *Person of Christ* (transl. by J. A. Reubelt, Andover, 1870); Kidd, *Christophany* (Lond. 1852, 8vo); Sartorius, *Lehre von Christi Person und Wort* (Hamb. 1841, 8vo; Engl. transl. Boston, 1849, 12mo). See Trinity.

Soofes. See Sôfis.

Sool. See Sunna.

Soothsayer (קֹסֵם, *kosêm*, Josh. xiii, 22; elsewhere "diviner;" מְעֹנֵן, *meonén*, Isa. ii, 6; Mic. v, 12 [Heb. 11]; elsewhere "enchanter," "sorcerer;" Chald. גָּזַר, *gazéz*, Dan. ii, 27; iv, 7; v, 7, 11; μαντεύομαι, "soothsaying," Acts xvi, 16). See Divination.

Soothsaying in Christian Times. Although Christianity was a professed enemy to soothsaying and its kindred practices, yet the remains of such superstition continued in the minds of many in the Church. The Church was therefore obliged to make severe laws to restrain them. The Council of Eliberis (can. 62) makes the renunciation of this art a condition of baptism, and a return to its practice was followed by expulsion from the Church. This was the rule in the *Apostolical Constitutions* (lib. viii, cap. 32), and the councils of Agde (can. 42), Vannes (Conc. Venet. can. 16), Orleans (Conc. Aurel. I, can. 30), and several others. A peculiar sort of augury was condemned by the French councils last named, under the name of *sortes sacræ*, divination by holy lots. It is also known as *sortes Biblicæ*, Bible lots. The practice of the Romans in opening a book of Virgil and taking the first passage that appeared as an oracle was imitated by many superstitious Christians. These used the Bible to learn their fortune by "sacred lots," taking the first passage that presented itself to make their divination and conjecture upon. This was also called "The Lot of the Saints," and was practiced for gain by some of the French clergy; but it was decreed by the Council of Agde that any who "should be detected in the practice of this art, either as consulting or teaching it, should be cast out of the communion of the Church." The custom of using the Bible in this way still lingers in England, Scotland, and other countries, more, however, as sport for children. See Bingham, *Antiquities of the Christian Church*, bk. xvi, ch. v, § 2. See Superstition.

Sop (ψωμίον, *a morsel*), a piece of bread dipped into sauce (John xiii, 26–30).

So'pater (Σώπατρος, i. e. *savior of* his *father*, a common Greek name), the son of Pyrrhus of Berœa, was one of the companions of Paul on his return from Greece into Asia as he came back from his third missionary journey (Acts xx, 4). A.D. 55. Whether he is the same with Sosipater (q. v.) mentioned in Rom. xvi, 21 cannot be positively determined. The name of his father, Pyrrhus, is omitted in the received text, though it has the authority of the oldest MSS., A, B, D, E, and the recently discovered *Codex Sinaiticus*, as well as of the Vulgate, Coptic, Sahidic, Philoxenian-Syriac, Armenian, and Slavonic versions. Mill condemns it, apparently without reason, as a traditional gloss.—Smith.

Sope. See Soap.

Sopher. See Scribe.

Sophe'reth (Heb. *id.* סֹפֶרֶת, *writing;* Sept. Σεφρά, Σαφαρά, v. r. Ἀσεφορά, Σαφαρά), one whose children were a family that returned from Babylon with Zerubbabel among the descendants of Solomon's servants (Ezra ii, 55; Neh. vii, 57). B.C. ante 536.

Sopherim is the title of a Talmudic treatise, which is generally found at the end of the ninth volume of the Babylonian Talmud, together with other treatises which belong to the post-Talmudic period. The whole consists of twenty-one chapters, and is divided into three parts, the first of which has given the title *Sopherim* to the whole treatise. Part first, comprising ch. i–v, contains directions for the copyist of the Holy Writings. With this part corresponds what we read in the treatise *Sepher Torah* (edited by R. Kirchheim, Frankf.-on-the-Main, 1851), in the *Septem Libri Talmudici Parvi Hierosolymitani*. Part second, comprising ch. vi–ix, contains the Masoretic part of the book, and treats of the ten words of the Pentateuch which have the *puncta extraordinaria*, viz. Gen. xvi, 5; xviii, 9; xix, 33; xxxiii, 4; xxxvii, 12; Numb. iii, 39; ix, 10; xxi, 30; xxix, 15; Deut. xxix, 28; of the *Keri* and *Kethib*, the variations between Psa. xviii and 2 Sam. xxii, between Isa. xxxvi sq. and 2 Kings xviii sq. The enumeration of the words, which are written, but not read, and of those portions which are not to be read publicly, leads us to the third part, which is subdivided into

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two sections, viz. ch. x–xvi, which treat of the laws for the public reading in general, while ch. xvii–xxi treat of the holydays. From the contents we see the importance of this treatise for the text of the Old Test. Its redaction probably belongs to the 9th century; in the 12th century it is cited by the school of Southern France. This treatise has often been commented upon —thus by A. L. Spira, who published the text with the commentary נחלת אריאל ומכון אריות (Dyrhenfurt, 1732), and by Jac. Naumburg, in his נחלת יצקב (Fürth, 1793). The first part (ch. i–v) has been edited, together with a Latin translation, by J. G. Chr. Adler, in his *Judæorum Codicis Sacri Rite Scribendi Leges* (Hamb. 1779). Of late the treatise *Sopherim* has been published by J. Müller (Leips. 1878), under the title *Masechet Sopherim, der talmudische Tractat der Schreiber, eine Einleitung in das Studium der althebräischen Graphik, der Masora und der altjüdischen Liturgie.* This edition contains, besides the Hebrew text, explanations in German, which are very valuable in spite of the many mistakes which we often find in the writing of proper nouns, as Kennikut for Kennicott, etc. For a review of Müller's edition, see Schürer, *Theolog. Literaturzeitung*, 1878, p. 626 sq.; *Jüdisches Literaturblatt*, 1879, p. 53 sq.; 61 sq. See TALMUD. (B. P.)

Sophia. This name occurs frequently in the catalogues of saints and martyrs of the ancient Church, but in no instance with historical authentication.

1. A Christian widow, living at Rome under Hadrian, about A.D. 120, with her daughters Fides, Spes, and Charitas. Accused before the præfect Antiochus, they made joyous confession of their faith. The daughters were condemned to be thrown into a fire of pitch and sulphur, but as they remained uninjured in the fire, they were taken out and beheaded. The mother was temporarily released, and buried her children, but after three days she, too, sealed her faith with her blood. Her day is Sept. 30, or, according to other authorities, Aug. 1. The legend is found in Simeon Metaphrastes and later collections (ap. Lipom. tom. vi; ap. Sur. tom. iv; Mombrit. tom. ii; *Acta SS.* ad 30 Sept.).

2. A virgin martyred under Decius at Fermo, in Picenum, April 30, and buried in the church of that town. The *Fasti Westphaliæ*, however, commemorate a Sophia on the same day at Minden (*Martyr. Rom.* [ed. Baron.]; Ferrarius, in *Catal. SS.*; comp. *Acta SS.* ad 30 April).

3. Mentioned in Roman (*Martyrol. Rom.* [ed. Baron.]) and Greek (*Menolog. Sirletian.*) lists as having been beheaded at Milan, Sept. 18.

4. An Egyptian, whose daughters were named Dibamona and Bistamona (*Fasti Habessinorum*), and with whom were associated a St. Varsenopha and her mother. Their natalities are assigned to June 4 (*Acta SS.*), their time is uncertain.

5. *Sophia Senatrix*, a nun of Ænos, in Thrace, the widow of a senator at Constantinople, who returned to Thrace after the death of her six children in order to devote herself exclusively to works of Christian love. She died June 4, in the 10th or 11th century. The *Acta SS.* ad h. d. furnish a brief description of her life in Greek, taken from a *Synaxarium Dionysiense*.—Herzog, *Real-Encyklop.* s. v.

Sophists is a title given to the leading public teachers in ancient Greece during the 5th and 4th centuries B.C. The most noted of these were Gorgias of Leontium and Protagoras of Abdera. The foundation of their doctrine was laid in scepticism, absolute truth being denied, and only relative truths being admitted as existing for man. Gorgias attacked the existence of the finite, but at the same time he maintained that all notion of the infinite is unattainable by the human understanding. He expressed his nihilism in three principal propositions: (*a*) nothing exists; (*b*) if anything existed, it would be unknowable; (*c*) if anything existed and were knowable, the knowledge of it could, nevertheless, not be communicated to others. The doctrine of Protagoras was that the phenomena both of external nature and of the processes of mind are so fluctuating and variable that certain knowledge is unattainable. He held that nothing at any time exists, but is always in a state of *becoming*. Man, he declared, is the measure of all things. Just as each thing appears to each man, so it is for him. All truth is relative. The existence of the gods, even, is uncertain. Thus this leading sophist succeeded in annihilating both existence and knowledge. He founded virtue on a sense of shame and a feeling of justice seated in the human constitution. The sophists made use of their dialectic subtleties as a source of amusement, as well as intellectual exercise, to the youth of Greece. They were opposed by Socrates (q. v.) and Plato, and Aristotle defines a sophist as "an imposturous pretender to knowledge—a man who employs what he knows to be fallacy for the purpose of deceit and of getting money." Mr. Grote contends that, so far from this being true, the morality of the Athenian public was greatly improved at the end of the 5th century as compared with the beginning of the century.

Sophoni'as (*Sophonias*), a Greek (or rather Latin) form (2 Esdr. i, 40) of the name of the prophet ZEPHANIAH (q. v.).

Sophronius. 1. A contemporary and friend of Jerome in Palestine about the close of the 4th century. He would seem to have been a Greek, who composed original works, and also translated a portion of Jerome's Latin version of the Scriptures into Greek. He is mentioned in the *De Viris Illustr.* c. 134. See Cave, *De Script. Eccl.* p. 236; Fabric. *Bibl. Eccl.* p. 11; Vallarsii *Opp. Hieron.* (ed. Alt.), II, ii, 818; Fabric. *Bibl. Græc.* (ed. Harl.), ix, 158; Schröckh, *Kirchengesch.* ii, 132.

2. A monk of Damascus, who was termed a scholar or sophist, and who became patriarch of Jerusalem in A.D. 634. He opposed the endeavors of Cyrus, patriarch of Alexandria, to secure the general acceptance of Monothelite views, and though temporarily induced, in a conference with Sergius, patriarch of Constantinople, and with Cyrus, to consent to the phrase θεανδρικὴ ἐνέργεια without insisting further on the consequences therefrom in favor of a dual nature in Christ, he refused to be intimidated after he became patriarch. In a circular letter addressed to Sergius and Honorius of Rome, he gave a detailed exposition of the doctrine of Christ's person, and demanded that no further concessions should be made to Monothelitism. The emperor Heraclius issued his edict *Ecthesis* (q. v.) in 638 with the design of putting an end to the discussion; and as Jerusalem had fallen into the possession of the Saracens two years earlier, Sophronius was no longer able to bring any considerable influence to the support of his cause. The *epistola encyclica* referred to above is given in Hardouin, *Acta Conc.* iii, 1258, 1315 (*Conc. Œcumen.* vi, 11 et *Acta* 12). The work by Joannes Moschus, *Pratum Spirituale* (Λειμὼν Πνευματικός), is frequently cited under the name of Sophronius. It was perhaps dedicated to Moschus, or composed by Sophronius and Moschus together. Several additional writings by Sophronius exist in MS. or in Latin editions (comp. Cave, *De Script. Eccl.* p. 451; Walch, *Gesch. d. Ketzereien*, ix, 17, 37, 115 sq.; Neander, *Kirchengesch.* iii, 248). The *Menologium Græcorum* (Urbini, 1727) cites this Sophronius as a saint, and fixes his day on March 11.

3. Possibly identical with No. 1, is mentioned in Photius's *Bibl. Cod.* v as having written a *Liber pro Basilio adv. Eunomium*. The name is also found in lists of the patriarchs of Alexandria and Constantinople. See Fabric. *Bibl. Græc.* (ed. Harl.), ix, 158 sq.

Sor, in Persian mythology, is the personification of a deadly drought and heat. He is an evil deva, created by Ahriman and opposed to the devas of Ormuzd, for the purpose of hindering the growth of plants, and thus to cause famine and misery.—Vollmer, *Wörterb. d. Mythol.* s. v.

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Sora, called also *Matta Mechasia*, a town on the Euphrates, about twenty-two parasangs south of Pumbaditha, is famous in Jewish history as the seat of a renowned academy, which was inaugurated A.D. 219 by *Abba Areka*, more commonly known by his scholastic title of Rab (q. v.). Rab died in 247 at Sora, where for twenty-eight years he had presided over the Soranic school, remarkable for the pleasantness of its site and accommodations, and numbering, at times, from a thousand to twelve hundred students. Rab's successor in Sora was R. *Huna* (born about 212; died in 297), a distinguished scholar of Rab's. His learning contributed to sustain the reputation of the school, which could, under him, yet number eight hundred students. After an administration of forty years Huna died, and the rectorship was filled by *Jehudah bar-Jecheskel*, who died in 299. Bar-Jecheskel was succeeded by R. *Chasda* of Kaphri (born in 217; died in 309), a scholar of Rab. Although the colleague of Huna for many years, he was far advanced in life—eighty years of age—when he attained the rectorship, the duties of which he discharged for ten years, and died in 309 at the age of ninety-two. Chasda, who was the last of the men who had been personally instructed by Rab, was succeeded by a scholar of his own,

Rabba bar-Huna Mare, in the rectory, and when he died the college was without a rector for nearly fifty years ..... A.D. 309–390

Ashi ben-Simai, surnamed *Rabbana* (our teacher), resuscitated the college of Sora, and was its rector fifty-two years, during which time seven rectors died in Pumbaditha. Ashi immortalized his name by collecting the Babylonian Talmud 375–427

R. Jemar, or *Mar-Jemar*, contracted *Maremar*, succeeded R. Ashi as rector of the college 427–439

R. Idi bar-Abin, his successor 452–452

R. Nachman bar-Huna, who is not once mentioned in the Talmud, held the office 452–455

Mar bar-R. Ashi, continued collecting the Talmud, which his father began, and officiated 455–468

Rabba Tusphah succeeded Mar bar-R. Ashi 468–474
Sora, where one of the oldest Jewish academies stood, was now destroyed by the Persian king Firuz.

After the death of Firuz (485), the academy was reopened, and Rabina occupied the rectory of Sora 488–499
In connection with R. Jose of Pumbaditha, and other scholars of that time, they completed the Talmud Dec. 2, 499. For the next one hundred and fifty years Jewish chronology leaves us in the lurch, as this period was rather troublesome for the Jews; and from the middle of the 7th century the presidents of the Soranic school are styled *Gaon*—i. e. Excellence—a word which is either of Arabic or Persian origin. The first gaon is—

Mar Isaac ..... cir. 657–670
He was succeeded by—

R. Hunai 670–680
Mar Shesh na ben-Tachlipha 680–689
Mar Chaninai of Nehar Pakor 689–697
Nahilai Halevi of Nares 697–715
Jacob of Nahar-Pakor 715–732
Mar ben-Samuel 733–751
Mari Ha-kohen 751–759
R. Acha ..... a few months
R. Jehudah the Blind 759–762
Achunai Kahana ben-Papa 762–765
Chaninai Kahana ben-Huna 765–775
Mari Ha-Levi ben-Mesharshaja 775–778
Bebai Halevi ben-Abba 778–788
Hilai ben-Mari 788–797
Jacob ben-Mardocai 797–811
Abumai ben-Mardocai 811–819
Zadok, or Isaac ben-Ashi 819–821
Hilai ben-Chaninai 821–824
Kirnoj ben-Ashi 824–827
Moses ben-Jacob 827–837
Interregnum 837–839
Mar Cohen Zedek I, ben-Abinai, the author of the first collection of the Jewish order of prayers (סדרור). 839–849

Mar Sar-Shalom ben-Boas 849–859
Natronai II, ben-Hilai, the first gaon who used the Arabic language in his correspondence 859–869
Mar Amram ben-Sheshna 869–881
Nachshon ben-Zadok (q. v.) 881–889
Mar Zemach ben-Chajim 889–895
R. Malchija ..... only one month
Hai ben-Nachshon 895–906

The Soranic academy loses its importance under the next president—

Hilai ben-Michael 906–914
It lingers on, but without any outside influence. The study of the Talmud had so diminished at this academy that there was no Talmudic authority worthy of being invested with the gaonate, or presidency. In order not to give up this school entirely,

Jacob ben-Natronai-Amram was elected 914–926
For want of a learned man, a weaver was elected as the next incumbent—

Jom-Tob Kahana ben-Jacob-Hai-ben-Kimai 926–929
Against the customary usage, after Jom-Tob's death, an outsider was elected for the rectorship,

Saadia ben-Joseph (q. v.) 929–932
Under Saadia the Soranic high-school revived again. Saadia, unwilling to become a blind tool in the hands of those who called him to his position, was deposed in 930 through the jealousy of others and his own unflinching integrity; and an *anti-gaon* in the person of

Joseph ben-Jacob ben-Satia was elected 930–932
Saadia, however, retained his office in the presence of an anti-gaon for nearly three years more (930–933), when he had to relinquish his dignity altogether. His opponent,

Joseph ben-Jacob ben-Satia was now *sole gaon* 933–937
but when deposed in 937,

Saadia ben-Joseph was again incumbent 937–942
When Saadia died, the deposed anti-gaon was again elected 942–948
But with Saadia's death the last sun-set light of the Soranic academy had passed away; and the dilapidated state of that once so famous school obliged Joseph ben-Satia to relinquish Sora, and to emigrate to Bassra, in 948. The school founded by Rab, after it had flourished for more than seven hundred years, was now closed. But the Soranians, it seems, could not get over the downfall of the venerable academy, and used all their endeavors to continue the same. They sent four famous Talmudists outside of Babylonia to interest the Jewish congregations for this old *alma mater*. But these messengers never returned; they fell into the hands of a Spanish corsair. Among these captives was *Moses ben-Chanoch* (q. v.), who was brought to Spain, where he propagated Jewish learning on the peninsula.
In the meantime there was an

Interregnum at Sora from 948–1009
when *Samuel ben-Chofni* 1009–1034
was elected to the presidency, to close up the list of presidents of that old school.

See Grätz, *Gesch. d. Juden*, iv, v, vi. See SCHOOLS, JEWISH. (B. P.)

Soranus, in old Italian mythology, was a name of *Pluto* in use among the Sabines. Roman poets sometimes identified Soranus with the Greek *Apollo* (Virgil. *Æneid*, xi, 786).

Soracte, a mountain in ancient Italy which, according to Servius, was sacred to the infernal gods, especially to Diespiter. It was a custom among the Hirpi (or Hirpini) that at a festival held on Mount Soracte they walked with bare feet upon glowing coals of fir-wood, carrying about the entrails of victims which had been sacrificed. This ceremony is connected by Strabo with the worship of Feronia.—Gardner, *Faiths of the World*, s. v.

Sorbin, *de Sainte-Foi*, ARNAUD, a French prelate, was born at Montech-en-Querci, July 14, 1537. From a child he possessed an insatiable thirst for knowledge, which he pursued at Toulouse, where he finally became doctor of theology; and in 1557 he obtained the neighboring curacy of Sainte-Foi de Peyrolières. At the invitation of the archbishop of Auch he preached in the churches of Toulouse, Narbonne, Lyons, and Paris; and in 1567 became court preacher of Catherine de Medicis. He spent a laborious life in public labors, controversies, and historical writings (a list of which is given in Hoefer, *Nour. Biog. Générale*, s. v.), and died at Nevers, March 1, 1606.

Sorbon, ROBERT DE, founder of the famous French institute of the *Sorbonne* (q. v.), was born at Sorbon, Oct. 9, 1201. From the position of an almoner student he became successively priest, doctor of theology, and canon of the Church of Cambray. His piety and sermons gained him the notice of Louis IX, who made him his

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chaplain and confessor. For the aid of poor students he formed a society of secular ecclesiastics, who lived in common, and gave gratuitous instruction. Out of this, under royal and papal patronage, eventually grew the school of theology known by his name. He died at Paris, Aug. 15, 1274, leaving all his property to the institution. The Sorbonne formed one part only of the faculty of theology in the University of Paris; but its name became so famous that it was often given to the whole, and graduates were proud to name themselves of the Sorbonne rather than the university. See Hoefer, *Nour. Biog. Générale*, s. v.

Sorbonne, THE, *of Paris*, originally a seminary for indigent young men preparing for the secular priesthood, but in course of time a college of learned men whose influence over theological thought was widely recognised. This body of scholars has frequently, but erroneously, been identified with the theological faculty of the University of Paris, and also with the university itself.

The University of Paris may trace its origin to the time of Alcuin, inasmuch as an uninterrupted current of teaching extends from that period until the present. But there was then no organization of faculties. William of Champeaux and Abelard taught philosophy and theology, and especially dialectics, at the beginning of the 12th century, but in any place where opportunity was afforded. During that century the *Corpus Universitatis* was founded, and it was fully organized, being divided into three faculties, etc., when the *Sorbonne* was opened. The founder of this college, the canon Robert of Sorbon or Sorbonne, in Champagne, was chaplain to Louis IX. His purpose was to assist poor young men in securing a theological education by affording them free tuition and training for the service of the Church. He obtained a site with a few buildings from the crown-domains in the street Coupe-gorge, and there built his school. The proper spiritual authorities granted the necessary license for the institution of a *Congregatio pauperum magistrorum studentium in theologica facultate*, and pope Clement confirmed it in A.D. 1268. The school began with sixteen students, four taken from each of the four parts into which the university was divided; but its fame grew so rapidly that in a brief time over four hundred pupils thronged its halls. Eminent men were called to occupy its theological chairs, the first being William of Saint-Amour, Endes of Douai, and Laurent L'Anglois; and finally a preparatory school was added, called the *Collège de Calvi*, and more generally known as *the Little Sorbonne*, designed for five hundred boys.

The principal source of the reputation in which the school was held, and of the influence it exercised over school, Church, and State, and particularly over theology and philosophy, is to be found in the fact that many *docteurs* and *bacheliers* of the house associated themselves with the teachers as resident guests, and joined in the harmonious and earnest pursuit of a common object, thus constituting a compact society for the promotion of learning. The union of powers in the association of the Sorbonne was perfect, and the government firm. A *proviseur* had control of general and external affairs, and regulated the intercourse with the outer world, with the university, and with all authorities. Though subordinated to the university, the *proviseur* held a position of such dignity that none ventured to infringe upon his rights. He was at first chosen from among the professors, but later from the number of most eminent prelates, and was consequently able to afford protection and impart lustre to the institution over which he presided. Internal matters were regulated by a *sénieur des docteurs*.

For admission to a permanent residence in the Sorbonne it was required of a *baccalaureus artium* that he should teach philosophy in any college of the university, and that he should defend the *These Robertine*, even before he could obtain the *licence en Théologie*. Once admitted, the associates were divided into two classes, *the fellows* and *the guests*, the latter being affiliated, but not incorporated, with the house. The privilege of such residence was eagerly sought after. It appears, however, that doctors of theology connected with other colleges were also called *docteurs en Sorbonne*, perhaps because the theological faculty was accustomed to hold its regular meetings in the halls of the Sorbonne, and they actually were doctors of the Sorbonne, inasmuch as they had there acquired their title by defending a thesis. If to all this be added the fact that the theological professors of several colleges were invariably taken from the Sorbonne, it will be easy to understand how the mistake of identifying the Sorbonne with the theological faculty of the university originated.

The Sorbonne has during its career pursued two leading tendencies—that of reconciling theology with philosophy, and that of preserving theology in orthodox purity and unquestioned supremacy. Philological and philosophical studies were taught in its halls; but its spirit and importance, as well as its true merit, are to be sought in its theological effectiveness alone. The apparatus of learning was at first too meagre to admit of noticeable results. Down to the 14th century the study of Latin constituted the whole of philology. Philosophy stimulated theological inquiry, but theology could lay no claim to a scientific character. It had no exegesis, and could not presume to a knowledge of dogmatics. The students lacked books, the teachers acquaintance with the most necessary languages. But under the circumstances, and according to its opportunity, the Sorbonne watched over the orthodoxy of theology according to the councils and the fathers, though such supervision belonged to the diocesan. Its influence was, however, exercised indirectly over the theological faculty, the university, and even the *conseils du roi*. The Sorbonne as an association did not appear publicly in defence of doctrine, or send representatives to Church councils, or take part in political meetings. Statements made to that effect must be understood as referring to the university or the theological faculty rather than the Sorbonne; though the fact that all the principal doctors belonged to the Sorbonne assured her practical participation in all important affairs. More than once it opposed the collection of Peter's pence and the Inquisition. In April, 1531, it condemned several tenets taken from Luther's writings, and during the Reformation of the 16th century it laid under the ban of its censure a long list of writings by different authors, some of them even the works of eminent bishops, and one of them the Catholic version of the Bible by René Benoit.

It is to be noted that in all this the Sorbonne was not a blind agent of the Church. It contended against all Protestant aspirations, but also against all Jesuitical assumptions. It was the earliest defender of the Gallican liberties and of the accepted doctrines of the Church. When the cardinal of Lorraine had procured from Henry II the right to build a Jesuits' college in Paris, the Sorbonne declared the Order of Jesuits dangerous to the faith, the peace of the Church, and the monastic discipline. When Martin Becan published his *Controversia Anglicana de Potestate Regis et Pontificis* (1612), and queen Marie de Medicis forbade the intervention of the Sorbonne, the latter, nevertheless, denounced the book as dangerous to morality, etc. It defended the purity of the received doctrines against even the pope and the curia. Of 128 doctors, only forty-nine were ready to accept the bull *Unigenitus* without protest, though the absolute king Louis XIV favored it, and many declared themselves directly opposed to its reception.

The Sorbonne, i. e. the theological faculty, considered itself the guardian of a pure faith and the scientific organ of the Church down to the beginning of the 18th century. In 1717 it put forth an effort, on the occasion of the presence of Peter the Great in Paris, to bring about the union of the Greek and Roman churches. It was at the time the highest authority in the Gallican

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Church in matters of theology. Political interferences, which could not be wholly avoided in the condition of affairs, finally undermined its influence. It released the subjects of Henry III from their allegiance, and its preachers counselled resistance, to the degree of regicide. It declared Henry IV, the legitimate heir to the crown, unworthy, and debarred because of obstinate persistence in heresy. Still more was done by its mistakes in philosophy to hasten its ruin. In 1624 it secured from the Parliament a decree forbidding any person to teach contrary to the doctrines of approved authors—the resolution being aimed at Des Cartes, in defence of Aristotle. Neither the *Méditations* of Des Cartes nor the works of Malebranche, Fénelon, Bossuet, and Leibnitz could arouse the slumbering intelligence of the learned faculty. But the issuing, by Boileau, of the burlesque *Arrêt donné en la Grande Chambre du Parnasse* exposed the position of the Sorbonne to ridicule, and rendered any further invoking of legal aid to the defence of Aristotle impossible. This was followed, in 1751, by Voltaire's *Le Tombeau de la Sorbonne* (*Œuvres de Voltaire*, par Chr. Beuchot, xxxix, 534). In this work special emphasis was laid on the fact that Des Cartes' *Idées Innees* were now defended by the Sorbonne as a bulwark of religion, though he had been at first denounced by the same authority as a most destructive heretic, etc. The position became more difficult with every day, until the decrees of 1789 and 1790 confiscated the property and financial resources of the Sorbonne for the benefit of the nation. About two thousand manuscripts were transferred to the Bibliothèque Nationale, while the printed works were distributed among different libraries in the metropolis. The buildings came into the possession of the imperial university in 1807, and have been used as residences for professors, deans, rectors, etc. The three faculties, *Théologie*, *Lettres*, and *Sciences*, delivered their lectures and held their examinations, and the minister of public instruction distributed the annual prizes of the *concours général* in the halls of the Sorbonne. The monument of Richelieu still adorns the chapel. He was a former pupil, and had caused the ancient and narrow rooms to be replaced with the modern palace-like edifices which are yet remembered. The modern Bibliothèque de la Sorbonne, or de l'Université, possesses nothing whatever of the former library. Even the homilies of Robert of Sorbon, written by his own hand, are in the National Library. Theology, philosophy, and philology still meet within its walls, and perhaps each retains some measure of the former spirit; but the substance and form are of the 19th century. The course of many prominent professors of the Sorbonne, following the example of Laromiguère and Royer-Collard, in connection with the political and social revolutions of the period from 1817 to 1830, is familiarly known. No other school in Europe has played such a rôle as the Sorbonne. In the domains of politics and the Church its influence was perhaps too prominently exercised, and perhaps no adequate results were produced in philosophy, theology, and science generally, in comparison with the means and opportunity enjoyed.

See Bulæus, *Hist. Universit. Paris.* (Paris, 1665, and often, 6 vols. fol.), censured by the Sorbonne; Crevier, *Hist. de l'Univers. de Paris* (ibid. 1761, 7 vols. 12mo), extracted from Bulæus, and extending only to A.D. 1600; Duvernet, *Hist. de la Sorbonne*, etc. (ibid. 1790, 2 vols. 8vo), declamatory; Dubarle, *Hist. de l'Univ. de Paris* (ibid. 1844, 2 vols. 8vo); Prat, *Maldonat et l'Univ. de Paris au XVIe Siècle* (ibid. 1856, 8vo); *Encycl. des Sciences et des Arts* (Neuchâtel, 1775), tom. xv; Bergier, *Dict. de Théol.* s. v.; "Sorbonne" in the *Encycl. Méthodique*, tom. iii (Paris, 1790); *Hist. de l'Église Gallicane*, tom. xii, liv. 34, to A.D. 1272. See also *Vies des Pères et des Martyrs*, vii, 625; Saint-Savin, *Œuvres de Boileau-Despréaux*, etc. (Par. 1821), iii, 111; Beuchot [Chr.], *Œuvres de Voltaire*, xxxix, 534.—Herzog, *Real-Encyklop.* s. v.

Sorcerer, SORCERY (usually some form of כָּשַׁף, *kashâph*, to *mutter* incantations). See DIVINATION.

Sorcery IN CHRISTIAN COUNTRIES. In early times those who gave themselves to magic and sorcery were usually termed *venefici* and *malefici*, because either by poison or by means of fascination they wrought pernicious effects upon others. The laws of the *Theodosian Code* (lib. ix, tit. 16, *De Maleficiis*) frequently brand them with this name of *malefici*. Constantius (*Cod. Theod.* leg. 5) charges them with disturbing the elements or raising of tempests, and practicing abominable arts in the evocation of the infernal spirits to assist men in destroying their enemies. These he therefore orders to be executed, as unnatural monsters, and quite divested of the principles of humanity. They were also excepted at the granting of indulgence to criminals at the Easter festivals, as guilty of too heinous a crime to be comprised within the general pardon granted to other offenders. The Council of Laodicea (can. 36) condemns them under the name of magicians and enchanters, and orders their expulsion from the Church.—Bingham, *Christ. Antiq.* bk. xvi, ch. v, § 5.

The early Christians were derided as sorcerers in accordance with the impious charge brought by Celsus and others against our Lord, that he practiced magic, which they supposed him to have studied in Egypt. Augustine (*De Consens. Evang.* i, 9) says that it was generally believed among the heathens that our Saviour wrote some books upon magical arts, which he delivered to Peter and Paul for the use of the disciples.

So'rek (Heb. *Sorek'*, שׂוֹרֵק, *red*; Sept. Σωρήκ [in some copies compounded with a part of the preceding word]), the name of a valley (נַחַל, *wady*) in which lay the residence of Delilah (Judg. xvi, 4). It appears to have been a Philistine place, and possibly was nearer Gaza than any other of the chief Philistine cities, since thither Samson was taken after his capture at Delilah's house. Beyond this there are no indications of its position, nor is it mentioned again in the Bible. Eusebius and Jerome (*Onomast.* Σωρήχ) state that a village named *Caphsorech* was shown in their day "on the north of Eleutheropolis, near the town of Saar (or Saraa), i. e. Zorah, the native place of Samson." Zorah is now supposed to have been fully ten miles north of Beit-Jibrin, the modern representative of Eleutheropolis, though it is not impossible that there may have been a second further south. Van de Velde (*Memoir*, p. 350) proposes *Wady Simsim*, which runs from near Beit-Jibrin to Askalân; but this he admits to be mere conjecture. On the south side of the ridge on which the city of Zorah stood, and between it and Bethshemesh, runs a wide and fertile valley, whose shelving sides of white limestone are admirably adapted for the cultivation of the vine. It winds away across the plain, passing the sites of Ekron and Jabneel. This may possibly be the valley of Sorek. Its modern name, *Wady es-Surâr*, bears some remote resemblance, at least in sound, to the Biblical Sorek (Porter, *Handbook*, p. 282). "The view up this valley eastward is picturesque. The vale, half a mile across, is full of corn, and in the middle runs the white shingly bed of the winter torrent. Low white hills flank it on either side, and the high rugged chain of the mountains of Judah forms a pretty background" (Conder, *Tent Work in Palest.* ii, 175).

The word *Sorek* in Hebrew signifies a peculiarly choice kind of vine, which is said to have derived its name from the dusky color of its grapes, that perhaps being the meaning of the root (Gesenius, *Thesaur.* p. 1342). It occurs in three passages of the Old Test. (Isa. v, 2; Jer. ii, 21; and, with a modification, in Gen. xlix, 11). It appears to be used in modern Arabic for a certain purple grape, grown in Syria, and highly esteemed, which is noted for its small raisins and minute soft pips, and produces a red wine. This being the

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case, the valley of Sorek may have derived its name from the growth of such vines, though it is hardly safe to affirm the fact in the unquestioning manner in which Gesenius (*ibid.*) does. Ascalon was celebrated among the ancients for its wine; and, though not in the neighborhood of Zorah, was the natural port by which any of the productions of that district would be exported to the west. See VINE.

Sorŏrès (*sisters*). See AGAPETÆ.

SORŌRES ECCLESIÆ (*sisters of the Church*), a name given in early times to *nuns*.

Sororia, in Roman mythology, was a surname of *Juno*. The sole survivor of the famous contest of the Horatii and the Curiatii is said to have erected an altar to the goddess, under this name, after he had been purified of the murder of his sister (Livy, i, 26).

Sorrow (representing in the A. V. many Hebrew and several Greek words), mental pain or grief, arising from the privation of some good we actually possessed. It is the opposite to joy. This passion contracts the heart, sinks the spirit, and injures the health. Scripture cautions against it (Prov. xxv, 20; Eccles. xiv, 1-3; xxx, 24, 25; 1 Thess. iv, 13, etc.), but Paul distinguishes two sorts of sorrow—one a godly, the other a worldly sorrow (2 Cor. vii, 10): "Godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death." So the wise man (Eccles. vii, 3) says that the grave and serious air of a master who reproves is more profitable than the laughter and caresses of those who flatter. Our Lord upbraided that counterfeit air of sorrow and mortification which the Pharisees affected when they fasted, and cautioned his disciples against all such affectation which proposes to gain the approbation of men (Matt. vi, 16).—Calmet. See GRIEF. Though sorrow may be allowable under a sense of sin, and when involved in troubles, yet we must beware of an extreme. Sorrow, indeed, becomes sinful and excessive when it leads us to slight our mercies, causes us to be insensible to public evils; when it diverts us from duty, so oppresses our bodies as to endanger our lives, sours the spirit with discontent, and makes us inattentive to the precepts of God's Word and to the advice of our friends. In order to moderate our sorrows, we should consider that we are under the direction of a wise and merciful Being; that he permits no evil to come upon us without a gracious design; that he can make our troubles sources of spiritual advantage; that he might have afflicted us in a far greater degree; that though he has taken some, yet he has left many other comforts; that he has given many promises of relief; that he has supported thousands in as great troubles as ours; finally, that the time is coming when he will wipe away all tears, and give to them that love him a crown of glory that fadeth not away.—Buck. See RESIGNATION.

Sortes Biblĭcæ. See SOOTHSAYING.

Sortes Sacræ (*holy lots*), a species of divination which existed among some of the ancient Christians. See SOOTHSAYING.

Sortilĕgi, a name for those among the ancient heathens who foretold future events by the *sortes*, or lots.

Sosano VONO MIKOTO, in Japanese mythology, is the moon-god, who begot of the sun-goddess, Inadahime, eight children, generally symbolized under the figure of an eight-headed dragon. Temples were erected to these two deities in the sacred garden of Miako, and in them a number of festivals are held each year in their honor.—Vollmer, *Wörterb. d. Mythol.* s. v.

Sosiānus, in Greek mythology, is a surname of *Apollo* at Seleucia, or, according to others, at Rome, where the name was derived from the statue of that god which the quæstor C. Sosius brought from Seleucia (Cicero, *Ad Att.* viii, 6; Pliny, *H. N.* xiii, 5; xxxvi, 4).

Sosip'ater (Σωσίπατρος, *saver of* his *father*, a common Greek name), the name of two men in the Apocrypha and New Test.

1. A general of Judas Maccabæus who, in conjunction with Dositheus, defeated Timotheus and took him prisoner (2 Macc. xii, 19-24). B.C. cir. 164.

2. A kinsman or fellow-tribesman of Paul, mentioned as being with him in the salutations at the end of the Epistle to the Romans (xvi, 21). A.D. 54. He is probably the same person as SOPATER (q. v.) of Berœa (Acts xx, 4).

Sosipŏlis, in Grecian mythology, was a patron-god of the State, venerated among the Eleans. His worship originated, as it is fabled, at a time when the Arcadians had invaded Elis. A woman appeared among the Eleans, and related that in a dream the child at her breast had been pointed out to her as the savior of the State. The leaders thereupon placed the child naked before their ranks, and when the battle began it was metamorphosed into a serpent, which frightened the Arcadians and won the victory. After the battle the snake disappeared, and on the spot where it was last seen a temple was erected to the child and his mother, Eileithyia (Pausan. vi, 20, 2; iii, 25, 4).—Smith, *Dict. of Biog. and Mythol.* s. v.; Vollmer, *Wörterb. d. Mythol.* s. v.

Sospīta, in Roman mythology, was a surname of *Juno*, especially at Lanuvium.

Sos'thenes (Σωσθένης, perhaps for Σωσι-έθνης, *saver of* his *nation*; a not infrequent Greek name) was a Jew at Corinth who was seized and beaten in the presence of Gallio, on the refusal of the latter to entertain the charge of heresy which the Jews alleged against the apostle Paul (see Acts xviii, 12-17). A.D. 49. His precise connection with that affair is left in some doubt. Some have thought that he was a Christian, and was maltreated thus by his own countrymen because he was known as a special friend of Paul. But it is improbable, if Sosthenes was a believer, that Luke would mention him merely as "the ruler of the synagogue" (ἀρχισυνάγωγος), without any allusion to his change of faith. A better view is that Sosthenes was one of the bigoted Jews, and that "the crowd" (πάντες simply, and not πάντες οἱ Ἕλληνες, is the true reading) were Greeks who, taking advantage of the indifference of Gallio, and ever ready to show their contempt of the Jews, turned their indignation against Sosthenes. In this case he must have been the successor of Crispus (ver. 8) as chief of the synagogue (possibly a colleague with him, in the looser sense of ἀρχισυνάγωγοι, as in Mark v, 22), or, as Biscoe conjectures, may have belonged to some other synagogue at Corinth. Chrysostom's notion that Crispus and Sosthenes were names of the same person is arbitrary and unsupported.

Paul wrote the First Epistle to the Corinthians jointly in his own name and that of a certain Sosthenes whom he terms "the brother" (1 Cor. i, 1). A.D. 54. The mode of designation implies that he was well known to the Corinthians; and some have held that he was identical with the Sosthenes mentioned in the Acts. If this be so, he must have been converted at a later period (Wettstein, *N. Test.* ii, 576), and have been at Ephesus, and not at Corinth, when Paul wrote to the Corinthians. The name was a common one, and but little stress can be laid on that coincidence. Eusebius says (*H. E.* i, 12, 1) that this Sosthenes (1 Cor. i, 1) was one of the seventy disciples, and a later tradition adds that he became bishop of the Church at Colophon, in Ionia.—Smith.

Sos'tratus (Σώστρατος, probably a contraction for Σωσίστρατος, a common Greek name), a commander of the Syrian garrison in the Acra at Jerusalem (ὁ τῆς ἀκροπόλεως ἔπαρχος) in the reign of Antiochus Epiphanes (2 Macc. iv, 27, 29). B.C. cir. 172.

Sotah. See TALMUD.

So'tai (Heb. *Sotay'*, סוֹטַי, *my turners*, or *change-*

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ful; Sept. Σωταί, Σουτεί, v. r. Σουτιί in Neh.), a person whose "children" were a family of the descendants of Solomon's servants that returned with Zerubbabel (Ezra ii, 55; Neh. vii, 77). B.C. ante 536.

Sotamtambu, in Lamaism, is a region in hell where the damned are tormented with unbearable cold.

Soteira (*the saving goddess*) was a surname in Grecian mythology of *Diana* at Pegæ in Megaris, at Trœzene, at Bœæ in Laconia, and near Pellene; of *Proserpine* in Laconia and Arcadia; and of *Minerva* and *Eunomia*.

Soter (Σωτήρ, *Savior*), in Grecian mythology, was a surname of *Jupiter*, and also of *Bacchus* and *Helios* (Pausan. ii, 20, 5; 31, 4; iii, 23. 6; iv, 31, 5; viii, 9, 1; 30, 5; 31, 4; Aristoph. *Ran.* 1433; Pliny, *H. N.* xxxiv, 8; Plutarch, *Aratus*, 53; Lycoph. 206). It was a title likewise assumed by some of the Ptolemies and Syrian kings.

Soter, pope from A.D. 168 to 176 or 177, is said to have been a native of Campania, and to have written against the Montanists, his work eliciting a reply from Tertullian. A letter to the Corinthians, now lost, but used for reading in the Sunday worship of the Church, is also attributed to him. Decretals said to have been issued by him are not genuine. Some authorities report that he died a martyr's death.—Herzog, *Real-Encyklop.* s. v.

Soteriology (Gr. σωτηρίας λόγος, *doctrine of salvation*), treats of the work of Christ as man's Redeemer, and its logical study requires that we should consecutively look at the deeds Christ has wrought for the salvation of the world, and at their application, through faith, to individuals. The former is called Objective Soteriology, the latter Subjective Soteriology.

a. Objective.—Under this head are included the incarnation of Christ, his holy life, obedience unto death, the intermediate state, resurrection, exaltation to heaven, Christ's coming again, the threefold office of Christ, and the work of the Holy Ghost—all of these entering into the work of atonement.

b. Subjective.—Under this head are discussed the several steps which constitute the way of salvation—the demands upon the sinner, and how he is enabled to satisfy these demands. These are, desire for salvation, saving faith, true repentance, good works, Christian sanctification, the work of grace (necessity, extent, character, result).

Soteriology received little theoretical investigation in the ancient Church compared with that bestowed upon the Trinity and original sin. The chief defect in the patristic soteriology is that the distinction between justification and sanctification was not always so carefully drawn as to preserve the doctrine of atonement in its integrity. The holiness of the Christian is sometimes represented as co-operating with the death of Christ in constituting the ground of the remission of sin.

The papal statements during the Middle Ages were too influential to allow of an improvement in soteriology, and the Church was holding a theory of salvation wholly opposed to that which prevailed in the fourth century. Anselm interrupted this dogmatic decline, and set the Church once more upon the true path of investigation. The leading features of his theory are: 1. Sin is an offence against the divine honor. 2. This offence cannot be waived, but must be satisfied for. 3. Man cannot make this satisfaction except by personal endless suffering. 4. God must, therefore, make it for him, if he is to be saved. 5. God does make it in the incarnation and atonement of the Son of God. The soteriology of Anselm exerted but little influence upon Roman Catholic Christendom, but Luther's assertion of justification by faith alone caused soteriology to become the centre of dogmatic controversy between Protestant and Papist. The principal point of dispute between the Council of Trent and the Protestant theologians related to the appropriate place of sanctification. The Roman divine maintained that holiness of heart is necessary to the forgiveness of sin, as a meritorious cause; while the Protestant threw out the human element altogether, and claimed that the blood of Christ is the only meritorious cause and ground of forgiveness.

In the Protestant Church discussions have been excited by the Socinian opposition and the Grotian modification.

For the historical examination of this subject, see Baur [F. C.], *Die christl. Lehre von der Versöhnung* (1838); Ritschl, *Die christl. Lehre von der Rechtf. und Versöhnung* (1870), vol. i. For other phases, see the *Dogmatics* of Lange, Martensen, Nitzsch; *Evangelical Quar. Rev.* Oct. 1868; Edwards, *Justification and Wisdom in Redemption;* Hodge, *Theology*, vol. ii; Grotius, *Sacrifice of Christ;* Pressensé, *Sur la Rédemption*, in *Bulletin Théol.* 1867, i sq.; Schöberlein, art. *Erlösung*, in Herzog, iv, 129-140; Shedd, *Hist. of Doct.* p. 201-386.

Sothis, the name given by the Egyptians to the *dog-star*, or Sirius. Their year began with the rising of this star, and the coincidence of the latter phenomenon with the new moon marked the great sidereal or world year of 1461 civil years. Sothis was also, in Egyptian mythology, a designation of Isis, and the star Sirius was accordingly sacred to that divinity.

Soto, Francisco Domingo de, a monk and theologian, was born of poor parents, in A.D. 1494, at Segovia. He began life as a sacristan at Orchando, and after a severe struggle with difficulties growing out of his indigent condition, he entered the University of Alcala, where he was the pupil of Thomas de Villanova, and afterwards the University of Paris. In 1520 he became teacher of philosophy at Alcala, and took ground as a victorious opponent of the nominalism then prevalent in the university. He wrote a *Comment. in Aristotelis Dialecticam* (Salam. 1544, and often):—*Categoriæ* (Venet. 1538):—*Libri VIII Physicorum* (Salam. 1545):—and *Summulæ* (1575). He was suddenly induced to become a monk, and entered first at Montferrat, but finally became a Dominican at Burgos in 1524. At Burgos he taught philosophy and theology until 1532, when he removed to Salamanca, and was associated with John Victoria and Melchior Canus in the promulgation of scholastic theology. In 1545 he was appointed by Charles V to participate in the Council of Trent, and at once took prominent rank. In the first four sessions he represented his order, and in the fifth and sixth filled the place of the new general of the Dominicans, Fr. Romeo. He also contributed much towards the settling of the canons of the fifth and sixth sessions. He was spokesman of the Thomist school, and met with determined opposition from the Scotist Ambrosius Catharinus; their disputations dealing with the doctrines of original sin, the condition of the human will after the fall, justification, grace and predestination, the works of unbelievers, and similar matters. These controversies gave occasion for his works *De Natura et Gratia Lib. III*, etc. (Venet. 1547; Antwerp, 1550):—*Apologia, qua Episcopo Minorensi de Certitudine Gratiæ respondit D. S.* (Venet. 1547):—*Discept. F. Ambr. Catharini Epis. Minor. ad Dom. de Soto, Ord. Prædic. super Quinque Articulis Liber* (Rom. 1552). On the removal of the council to Bologna, Soto returned to the court of Charles V. He became confessor to the emperor and archbishop of Segovia in 1549, but renounced both dignities, and went back to the monastery of Salamanca, where he became prior in 1550. At this time he wrote, against Protestantism, *Comment. in Epist. Pauli ad Romanos* (Antwerp, 1550; Salam. 1551). After two years' service as prior, he resumed a professorship in the University of Salamanca, and wrote *De Ratione Tegendi et Detegendi Secretum Relectio Theologica* (Salam. 1552):—*Annot. in J. Feri Francisc. Mognit. Comment. super Evang. Johannis* (Salam. 1554). Four years after resuming the professor's chair, he returned to the convent, was re-elected prior, and died Nov. 15, 1560. In addition to a num-

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ber of minor works, he composed, besides those already given, *De Justitia et Jure Libri VII*, etc. (Salam. 1556): —*Sententiarum Comment. s. de Sacramentis* (1557 and 1560):—a *Commentary on the Gospel according to St. Matthew*, not printed:—a treatise *De Ratione Promulgandi Evangelium*, etc. See Antonio [Nicolao], *Biblioth. Hispanica*, etc. (Rom. 1672), i, 255–258.—Herzog, *Real-Encyklop.* xiv, s. v.

Soto, Pedro de, a Dominican theologian and bitter foe of German Protestantism, was born of aristocratic parentage, at Cordova, and in 1519 became a monk. He gradually obtained the reputation of great learning, particularly in scholastic theology, where he took ground as a stanch Thomist. Charles V appointed him privy-councillor and father-confessor, and his order appointed him vicar of the province of Low Germany. In this capacity he accompanied the emperor to Germany, but there exchanged the emperor's service for that of the seminary at Dillingen, where he became a teacher of theology, and began his literary activity by writing his Romish *Institutiones Christianæ* (Aug. Vind. 1548, and afterwards):—*Method. Confessionis s. Doctr. Pietatisque Christ. Epitome* (Antwerp, 1556):—*Tractat. de Institut. Sacerdotum*, etc. (Dill. 1558), a sort of pastoral theology. The *Assertio Catholicæ Fidei*, etc., involved him in a controversy with Brentius (q. v.), which called forth the further work *Defensio Cathol. Confessionis*, etc. (Antw. 1557). He also came into contact with cardinal Pole (q. v.) at Dillingen. After a time he accompanied Philip II to England, and was employed by queen Mary to restore Romanism and teach theology in the University of Oxford. In 1558, on Mary's death, he returned to Dillingen, and in 1561 accepted the call of pope Pius IV to Trent, in order to participate in the reopened council. Soto died April 20, 1563. See *Biblioth. Hisp.*, etc. (Rom. 1672), ii, 193 sq.—Herzog, *Real-Encyklop.* s. v.

Sotwell (properly *Southwell*, Lat. *Sotwellus*), NATHANIEL, an English Jesuit of the 17th century, is entitled to notice as one of the historians of his order; but particulars of his life are wanting. Being employed to write the lives of eminent authors among the Jesuits, he carried on the plan of Ribadeneira and Alegambe down to his own times. His improved edition was published under the title of *Bibliotheca Scriptorum Societatis Jesu, Opus inchoatum a R. P. Petro Ribadeneira, et productum ad annum* 1609, etc., *a Nathanaelo Sotwello* (Rome, 1676, fol.). See Chalmers, *Biog. Dict.* s. v.

Souchai (or **Souchay**), JEAN BAPTISTE, a French ecclesiastic and writer, was born at Saint-Amand, near Vendôme, in 1688, and was educated by his uncle. Removing to Paris, he gained the applause and esteem of all the learned, and in 1720 was elected a member of the Academy of Inscriptions. He was also made canon of Rodez, counsellor to the king, and reader and professor of eloquence to the Collége Royal. He died at Paris, Aug. 25, 1746. He wrote, *Tarsis et Zélie* (1720):—*Ausone*, Latin text (1730, 4to):—*Astrée, par d'Urfé* (1733): —*Œuvres Diverses de Pellisson* (1735, 3 vols. 8vo):—*Œuvres de Boileau* (1735, 1745, 12mo; 1740, 2 vols. fol. and 4to):—*Avec des Éclaircissements Historiques, Josèphe, trad. par Arnauld d'Andilly* (1744, 6 vols. 12mo):—translation into French, *L'Essai sur les Erreurs Populaires de Th. Brown* (Paris, 1738):—six *Dissertations*. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Souchon, Adolf Friedrich, a German theologian, was born at Magdeburg, Aug. 10, 1807. He studied theology at Berlin, and in 1830 he entered upon his first ministerial duties in Strasburg in the Uckermark. In 1834 he was called to Berlin, first as pastor of the French Church in the Louisenstadt, and in 1854 as pastor of Trinity Church, where Schleiermacher and Krummacher preached before him. Soon after 1854 he was also made a member of consistory. Early in 1878 he was obliged to retire from the ministry on account of bodily infirmities, and died at Mirow, in Mecklenburg-Strelitz, Aug. 27, 1878. Souchon was one of the most prominent ministers of Berlin, and enriched the homiletical literature by his collections of sermons on the gospels and epistles of the Christian year, his sermons on the passion of Christ, and other sermons. See Zuchold, *Biblioth. Theologica*, ii, 1241 sq. (B. P.)

Souchon, François, a French painter, was born at Alais, Nov. 19, 1785, and was early sent by his parents, who were simple artisans, to Paris, in order to improve his talents under the tuition of David, and afterwards of Gros. He soon began to paint sacred subjects for a livelihood, and in 1823 accompanied his friend Sigalon to Rome, where he aided Michael Angelo on his cartoons. In 1838 he was made professor in the school of design at Lille, but retired in 1853, and died April 5, 1857. His works are of moderate merit. See Hoefer, *Nour. Biog. Générale*, s. v.

Soufflot, JACQUES GERMAIN, a French architect, was born at Trenci, near Auxerre, in 1713 (or 1714). His father desired him to study law, but he evinced so strong a taste for architecture that he was allowed to choose that profession. Travelling in Italy to pursue his studies, his assiduity and talents recommended him to the duke of St. Aignau, ambassador of France to the Holy See, who secured him favors. Returning to France, he was engaged by the magistrates of Lyons as architect, and built the Hôtel-Dieu, Exchange, Concert-room, and Theatre. He was shortly after appointed comptroller of the buildings of Marli and the Tuileries, besides being the recipient of many other honors. The commission to rebuild the Church of St. Geneviève was given him, and the foundation was laid in 1756. In the following year he received the Order of St. Michel, and was nominated commissioner and general superintendent of the public buildings. Envy endeavored to destroy the fame of Soufflot, and so vexed him that he was hastened, before the completion of the Church of St. Geneviève, to his death, Aug. 29 (30), 1780. See Hoefer, *Nouv. Biog. Générale*, s. v., Cresy, *Lives of Architects*, s. v.

Soul (prop. רוּחַ, πνεῦμα, the *rational* spirit; but occasionally נֶפֶשׁ, ψυχή, the *animal* principle of life), that vital, immaterial, active substance, or principle, in man whereby he perceives, remembers, reasons, and wills. The rational soul is simple, uncompounded, and immaterial, not composed of matter and form; for matter can never think and move of itself as the soul does. In the fourth volume of the *Memoirs* of the Literary and Philosophical Society of Manchester the reader will find a very valuable paper by Dr. Ferrier, proving, by evidence apparently complete, that every part of the brain has been injured without affecting the act of thought. It will be difficult for any man to peruse this without being convinced that the modern theory of the Materialists is shaken from its very foundation. See MATERIALISM.

The soul is rather to be described as to its operation than to be defined as to its essence. Various, indeed, have been the opinions of philosophers concerning its substance. In the second book of his treatise Περὶ Ψυχῆς, Aristotle has given two definitions of it. In the first of these he calls it "the Entelechy (Ἐντελέχεια), or first form of an organized body which has potential life." The Epicureans thought it a subtile air, composed of atoms, or primitive corpuscles. The Stoics maintained it was a flame, or portion of heavenly light. The Cartesians make thinking the essence of the soul. Critias, a Sophist, regarded the blood as the seat and substratum of the soul. According to Plato, "The first or invisible element of the soul in man is the instrument of rational cognition, the other element is the organ of perception and representation. With this soul, having its seat in the head, are combined the courageous and the appetitive souls, the whole resembling the composite force of a driver and two steeds." Aristotle distinguished several forms of soul, viz. the *rational*, which is purely spiritual, and infused by the immediate inspiration of God, the *appetitive*, which was the source of desire and will—the

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motive of locomotion; the *sensitive*, which, being common to man and brutes, is supposed to be formed of the element, and is the cause of sensation and feeling, and, lastly, the *vegetative* soul, or principle of growth and nutrition, as the first is of understanding, and the second of animal life.

Modern philosophy has made many attempts to define the soul, of which we give the following resumé. "It is not *I* that thinks, but *it* thinks in me, and it is not *I* that am, but *it* is something in me" (Baggesen, *Zeitschr. von Fichte*, xxxiv, 153). "Spirit is a substance, immediately immanent in thinking, or of which thinking is immediately the form of activity. Spirit is thinking substance, the soul is dynamically present in the entire organism" (Chalybäus, *ibid.* xx, 69). "We are compelled to suppose that there must be a real essence as the substantial bearer of all psychical conditions. This essence is the soul. It must stand with other real essences in causal relation, in order to the generation in it of manifold internal conditions. In brief, the soul needs the body, the body needs the soul" (Cornelius, *Zeitschr. für exacte Philosophie*, iv, 99–102). "In the organism formed of atoms, which are spiritual essences, one unfolds its spiritual force to the point of self-consciousness; this atom, which as gasiform atom interpenetrates the entire organism and occupies space as a centre, is the soul" (Drossbach, *Harmonie der Ergebnisse d. Naturforschung*, p. 101–129, 229). "The phenomena of body and soul hang together as internal and external phenomena of the same essence. This primary essence is, however, nothing more than the conjunction of phenomena themselves in the unity of the general consciousness. The soul becomes aware only of its own proper phenomena, the body becomes aware only through that which appears of it to the soul itself. It is a common essence which appears externally as body, internally as soul" (Fechner, *Physical. und philosoph. Atomenlehre*, 2d ed. p. 258, 259). "The soul is no more than nature; it is a phenomenon of the internal sense" (J. G. Fichte, *Grundlage d. ges. Wissenschaftslehre*, 1794. 1802). "The fact of self-consciousness can only be explained on the supposition that the soul is a real essence, distinct from the organism, capable of reflection upon itself, that is, of consciousness." "Soul and body are diverse substances, but in the most intimate union and mutual interpenetration. It is the idea of its body." "Every soul acquires for itself an organic body. The external material body is but the changing image of the internal process of soul and life" (I. H. Fichte, *Zeitschr.* xii, 246; xxv, 176–178). "Spirit is but a higher potency, a mere continuation of development of the animal soul, and the animal soul itself is a mere exaltation of the vital force of the plant. These three principles are in man, in virtue of his self-consciousness, comprehended in one and the same Ego" (Fischer, *Metaphysik*, p. 36–38; *Sitz der Seele*, p. 8, 16). "The soul is a substantial essence. The inmost essence, the Ego, is unattainable to our cognition" (Frohschammer, *Athenäum*, ii, 116, 119). "The body is the same life as the soul, and yet they may be spoken of as lying asunder. A soul without body would be nothing living, and the converse is true. The soul posits and produces itself: it has a body in itself, not without which it composes one total and actual, and in which it is omnipresent" (Hegel, *Werke*, v, 16; viii, 22, 23; xv, 339; xviii, 29, 93). "We have no cognition of what is strictly the essence of our soul. We cannot reach the Ego itself with our consciousness; we can only reach it in the constantly shifting modifications, as it thinks, feels, wills, especially as it possesses the power of representation." "The soul is a simple essence without parts, and without plurality in its quality, whose intellectual manifoldness is conditioned by a varied concurrence with other and yet real essences" (Herbart, *Werke*, i, 193, etc.). "The Ego is an absolute unity, and, as it is no object of outward sense, is immaterial; and though it is present in space, and operates in it, occupies no space and has no special place in the body. The body is, rather, but the form of the soul: and birth, life, and death are but the diverse conditions of the soul. The conception of soul can only be reached by deductions" (Kant, *Vorlesungen über Metaphysik*, p. 133–254; *Werke*, vii, 60–78). "The *what* of the soul, its nature, comes as little into view as does the essential nature of things in general; the essential nature of the soul in itself remains unknown to us before it comes into a situation within which alone its life unfolds itself. The soul is also the focus into which flow together the movements of the bodily life that play hither and thither. The soul neither arises from the body nor from nothing, but goes forth from the substance of the infinite with the same substantiality which pertains to all the actual in nature that has sprung from the same infinite source. Our personality is not composed of body and soul; rather does our true essence lie exclusively in the soul. The spirit is something higher than the soul. In the spirit is the unity of our being, our true Ego. The soul is but an element in its service. At death the soul passes away, the spirit ripens to a new existence" (Lotze, *Mikrokosmus*; *Streitschriften*, i, 138). "The soul, the consciousness *a posteriori*, is nothing but the individual being, so far as it is conscious, and can neither be, nor be thought of, apart from that individual being" (Schellwien, *Sein und Bewusstsein*, p. 117, 122). "The Ego which now apprehends itself as sentient or percipient, now as putting forth effort, willing, etc., knows itself at the same time as one and the same, the same abiding self. It is but an expression of this consciousness of unity when we speak of our own soul, and impute to it this or that predicate; that is, when we distinguish our own soul, with its manifold characteristics, from ourselves, and in this act implicitly contrast ourselves as unity with the mutation and manifoldness of our intellectual life" (Ulrici, *Glauben und Wissen*, p. 64–66; *Zeitschr. von Fichte*, xxxvi, 232; *Gott u. die Natur*, p. 414–417).

Modern philosophers in Germany thus make a distinction between ψυχή (*Seele*) and πνεῦμα (*Geist*), or spirit and soul; but they reverse the relative significance of these terms. Prof. G. H. Schubert says that the *soul* is the inferior part of our intellectual nature, while the *spirit* is that part of our nature which tends to the purely rational, the lofty and divine. The doctrine of the *natural* and the *spiritual* (q. v.) man, which we find in the writings of Paul, may, it has been thought, have formed the basis upon which this mental dualism has been founded. The plainest and most common distinction taken in the use of the words soul and mind is, that in speaking of the *mind* of man we refer more to the various powers which it possesses, or the various operations which it performs; and in speaking of the *soul* of man we refer rather to the nature and destiny of the human being. The following distinguishing features of spirit, mind, and soul have been given: "The first denotes the animating faculty, the breath of intelligence, the inspiring principle, the spring of energy, and the prompter of exertion; the second is the recording power, the preserver of impressions, the storer of deductions, the nurse of knowledge, and the parent of thought; the last is the disembodied, ethereal, self-conscious being, concentrating in itself all the purest and most refined of human excellences, every generous affection, every benevolent disposition, every intellectual attainment, every ennobling virtue, and every exalting aspiration" (*The Purpose of Existence* [1850, 12mo], p. 79). Ψυχή, *spirit*, when considered separately, signifies the principle of *life*; νοῦς, *mind*, the principle of *intelligence*. According to Plutarch, *spirit* is the cause and beginning of motion, and *mind* of order and harmony with respect to motion. Together they signify an intelligent soul. Thus we say the "immortality" of the *soul*, and the "powers" of the *mind* (Fleming, *Vocabulary of Science*, s. v.). See MIND.

In the Holy Scriptures three principles are recognised (see especially 1 Thess. v, 23) as essential components of man—the *soul* (נֶפֶשׁ, πνεῦμα), the *spirit* (רוּחַ, ψυχή),

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and the *body* (בָּשָׂר, σάρξ or σῶμα); but these are not accurately, much less scientifically, defined. The first and the last of these elements clearly correspond to the material or physical and the immaterial or spiritual parts of man's nature, i. e. the soul and the body, as ordinarily defined by modern philosophers and scientists; but the middle term, the "spirit," is hard to be distinguished. Yet in all earthly creatures, even in the lowest forms of animals, there is clearly observable a principle, inherent indeed in the body, and yet distinct from the rational faculty of man or the instinctive intelligence of brutes. This is usually styled "the animate principle," or briefly *life*. It is this which moulds the whole physical organism, and for this end controls, and to a large degree overrides, mere chemical and inorganic laws, producing combinations and results impossible to unvitalized substance. This power or essence—for it has not yet been determined whether it be distinct from or a mere result of the combination of soul and body—has hitherto eluded the analysis of scientific and philosophical research, and it will probably remain an inscrutable secret; but it is a sufficiently separate element of human and animal nature to warrant the distinctive use of a special term for it by the Biblical writers (which is carefully observed by them in the original, although frequently obscured in the English version). Thus *spirit* (נֶפֶשׁ, ψυχή) is never applied to God or to angelic beings, who are incorporeal; nor, on the other hand, is *soul* (רוּחַ, πνεῦμα) ever used of beasts (except in Eccles. iii, 19, 21, where it is evidently employed out of its proper sense for the sake of uniformity). Yet *life* (חַיָּה) is ascribed equally to all these classes of *existence*, although those only who have bodies are endowed with the organic locomotive principle (Gen. i, 20; ii, 7). See PSYCHOLOGY.

On the general subject, see Baxter, *On the Soul*; Drew, *Immateriality and Immortality of the Soul*; Doddridge, *Lectures*, p. 92–97; Flavel, *On the Soul*; Locke, *On the Understanding*; Moore, *Immortality of the Soul*; Ueberweg, *Hist. of Philosophy*. See SPIRIT.

SOUL, IMMATERIALITY OF. See IMMATERIALITY.

SOUL, IMMORTALITY OF. See IMMORTALITY.

SOUL, ORIGIN OF. Respecting the manner of the propagation of the soul among the posterity of Adam, the sacred writers say nothing. The text (Eccles. xii, 7) gives us, indeed, clearly to understand that the soul comes from God in a different manner from the body, but what this manner is it does not inform us. The texts (Isa. xlii, 5; Job xii, 10) which are frequently cited in this connection merely teach that God gave to man *breath* and *life*, and so do not relate to this subject. Nor can anything respecting the manner of the propagation of the soul be determined from the appellation *Father of spirits*, which was commonly given to God among the Jews, and which occurs in Heb. xii, 9 (see Wettstein, *ad loc.*). This appellation implies nothing more than that as man is the father of an offspring of the same nature with himself, so God, who is a Spirit, produces spirits. It is doubtless founded upon the description of God (Numb. xvi, 22) as "the God of the spirits of all flesh." The whole inquiry, therefore, with regard to the origin of human souls is exclusively philosophical, and scriptural authority can be adduced neither for nor against any theory which we may choose to adopt. But notwithstanding the philosophical nature of this subject, it cannot be wholly passed by in systematic theology, considering the influence which it has upon the statement of the doctrine of original sin. It is on account of its connection with this single doctrine (for it is not immediately connected with any other) that it has been so much agitated by theologians, especially since the time of Augustine. They have usually adopted that theory respecting the origin of the soul which was most favorable to the views which they entertained respecting the native character of man. Hence the followers of Augustine and of Pelagius, the advocates and opponents of the doctrine of native depravity, are uniformly ranged on opposite sides of the question concerning the origin of the soul. There have been three principal hypotheses on this subject, which will now be stated.

1. *The Hypothesis of the Pre-existence of Souls.*—Those who support this hypothesis, called *Præexistiani*, affirm that God, at the beginning of the world, created the souls of all men, which, however, are not united with the body before man is begotten or born into the world. This was the opinion of Pythagoras, Plato, and his followers, and of the Cabalists among the Jews. Among these, however, there is a difference of opinion, some believing that the soul was originally destined for the body, and unites with it of its own accord; others, with Plato, that it pertained originally to the divine nature, and is incarcerated in the body as a punishment for the sins which it committed in its heavenly state. This hypothesis found advocates in the ancient Christian Church. Some Christians adopted the entire system of the Platonists, and held that the soul was a part of the divine nature, etc. Priscillianus and his followers either held these views or were accused of holding them by Augustine (*De Hæres.* c. 70). All who professed to believe in the pre-existence of the soul cannot be proved to have believed that it was a part of the divine nature. This is true of Origen, who agreed with the Platonists in saying that souls sinned before they were united with a body, in which they were imprisoned as a punishment for their sins (see Huetius, in his *Origenianæ*, lib. ii, c. 2, quæst. 6). The pre-existence of the soul was early taught by Justin Martyr (*Dial. cum Tryphone Jud.*). This has been the common opinion of Christian mystics of ancient and modern times. They usually adhere to the Platonic theory, and regard the soul as a part of the divine nature, from which it proceeds and to which it will again return. This doctrine of the pre-existence of the soul is, however, almost entirely abandoned, because it is supposed irreconcilable with the doctrine of original sin. If the mystics be excepted, it has been left almost without an advocate ever since the time of Augustine.

2. *The Hypothesis of the Creation of the Soul.*—The advocates of this theory, called *Creatiani*, believe that the soul is immediately created by God whenever the body is begotten. A passage in Aristotle (*De Gener.* ii, 3) was supposed to contain this doctrine—at least, it was so understood by the schoolmen; and, in truth, Aristotle appears not to be far removed from the opinion ascribed to him. Cyril of Alexandria and Theodoret, among the fathers in the Greek Church, were of this opinion, and Ambrose, Hilary, and Jerome in the Latin Church. The schoolmen almost universally professed this doctrine, and generally the followers of Pelagius, with whom the schoolmen, for the most part, agreed in their views with regard to the native character of man; for these views derived a very plausible vindication from the hypothesis that the soul was immediately created by God when it was connected with the body. The argument was this: If God created the souls of men, he must have made them either pure and holy or impure and sinful. The latter supposition is inconsistent with the holiness of God, and consequently the doctrine of the native depravity of the heart must be rejected. To affirm that God made the heart depraved would be to avow the blasphemous doctrine that God is the author of sin. The theory of the *Creatiani* was at first favored by Augustine, but he rejected it as soon as he saw how it was employed by the Pelagians. It has continued, however, to the present time to be the common doctrine of the theologians of the Romish Church, who in this follow after the schoolmen, like them making little of native depravity, and much of the freedom of man in spiritual things. Among the Protestant teachers, Melancthon was inclined to the hypothesis of the *Creatiani*, although, after the time of Luther, another hypoth-

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esis, which will shortly be noticed, was received with much approbation by Protestants. Still many distinguished Lutheran teachers of the 17th century followed Melancthon in his views concerning this doctrine—e. g. G. Calixtus. In the Reformed Church, the hypothesis which we are now considering has had far more advocates than any other, though even they have not agreed in the manner of exhibiting it. Luther would have this subject left without being determined, and many of his contemporaries were of the same opinion.

3. *The Hypothesis of the Propagation of the Soul.*—According to this theory, the souls of children, as well as their bodies, are propagated from their parents. These two suppositions may be made: Either the souls of children exist in their parents as *real beings* (entia)—like the seed in plants, and so have been propagated from Adam through successive generations, which is the opinion of Leibnitz, in his *Theodicee*, i, 91—or they exist in their parents merely *potentially*, and come from them *per propagiuem* or *traducem*. Hence those who hold this opinion are called *Traducians*. This opinion agrees with what Epicurus says of human seed, that it is σωματος τι και ψυχης αποσπασμα. This hypothesis formerly prevailed in the ancient Western Church. According to Jerome, both Tertullian and Apollinaris were advocates of this opinion, and even "maxima pars Occidentalium" (see *Epist. ad Marcellin.*). Tertullian entered very minutely into the discussion of this subject in his work *De Anima*, c. 25 sq., where he often uses the word *tradux*; but he is very obscure in what he has said. This is the hypothesis to which the opponents of the Pelagians have been most generally inclined (see No. 2), though many who were rigorously orthodox would have nothing definitely settled upon this subject. Even Augustine, who in some passages favored the *Creatians*, affirmed in his book *De Origine Animæ* "nullum (sententiam) temere affirmare oportebit." Since the Reformation this theory has been more approved than any other, not only by philosophers and naturalists, but also by the Lutheran Church. Luther himself appeared much inclined towards it, although he did not declare himself distinctly in its favor. But in the *Formula Concordiæ* it was distinctly taught that the soul, as well as the body, was propagated by parents in ordinary generation. The reason why this theory is so much preferred by theologians is that it affords the easiest solution of the doctrine of native depravity. If in the souls of our first progenitors the souls of all their posterity existed potentially, and the souls of the former were polluted and sinful, those of the latter must be so too. This hypothesis is not, however, free from objections, and it is very difficult to reconcile it with some philosophical opinions which are universally received. We cannot, for example, easily conceive how generation and propagation can take place without *extension*, but we cannot predicate extension of the soul without making it a material substance. Tertullian and other of the fathers affirm, indeed, that the soul of man, and that *spirit* in general, is not perfectly pure and simple, but of a refined material nature, of which, consequently, *extension* may be predicated. With these opinions the theory of the propagation of the soul agrees perfectly well, certainly far better than with the opinions which we entertain respecting the nature of spirit, although even with these opinions we cannot be sure that a spiritual generation and propagation are impossible; for we do not understand the true nature of spirit, and cannot therefore determine with certainty what is or is not possible respecting it. There are some psychological phenomena which seem to favor the theory now under consideration; and hence it has always been the favorite theory of psychologists and physicians. The natural disposition of children not unfrequently resembles that of their parents, and the mental excellences and imperfections of parents are inherited nearly as often by their children as any bodily attributes. Again, the powers of the soul, like those of the body, are at first weak, and attain their full development and perfection only by slow degrees. Many more phenomena of the same sort might be mentioned. But after all that may be said, we must remain in uncertainty with regard to the origin of the human soul. Important objections can be urged against these arguments and any others that might be offered. If the metaphysical theory of the entire simplicity of the human soul be admitted, the whole subject remains involved in total darkness.—Knapp, *Christ. Theol.* p. 200 sq.

SOUL, PRE-EXISTENCE OF. See PRE-EXISTENTS.

Soul-bell, the knell tolled on the decease of a person. See PASSING-BELL.

Soul-cakes, a term used for the gifts of sweetened bread, anciently distributed at the church-doors on All-souls'-day (Nov. 2) by the rich to the poor. They were frequently stamped with the impression of a cross, or were triangular in form. They were given away with inscriptions on paper or parchment, soliciting the prayers of the receivers for the souls of certain departed persons, whose names were thus put on record. Some of the earliest specimens of block-printing consist of "soul-papers," as they were termed.—Lee, *Gloss. of Liturgical Terms*, s. v.

Soul-chime, the ringing of the passing or soul bell.

Soul-mass, mass for the dead.

Soul-papers. See SOUL-CAKES.

Soul's-cot, or **Soul's Scot**, the payment made at the grave to the parish priest in whose church the service for the departed had been said.

Soul-seat, that place where the friends of a departed Christian, in the Middle Ages, offered alms, at or near the high-altar, for the use of the clergy, the benefit of the Church, and for the good estate of the departed soul. While offering, they recited the psalm *De Profundis*, and then a versicle and response, asking for eternal rest and peace for the person passing away.—Lee, *Gloss. of Liturgical Terms*, s. v.

Soul-service, mass for the departed.

Soul-sleep is the name given to one among the many conceptions entertained by the human mind with respect to the state of the soul after the death of the body. It assumes that the soul sleeps so long as the body lies in the grave, and that it will arise together with the body at the Resurrection. The term *psychopannychism* (q. v.) has been applied to this doctrine because it teaches a continuous night for the soul "until the day dawn and the day-star arise" (2 Pet. i, 19), or until the eternal day shall begin in which there is no more alternation of light and darkness (Rev. xxi, 25, xxii, 5). The doctrine of psychopannychism originated in the East among the Arabian and Armenian sects, and from thence spread into the West of Europe. Traces of it are found with several of the Church fathers. It was condemned by the Councils of Ferrara (1438) and of Florence (1439), earlier by that of Lyons (1274), and later, in the 16th century, by the Council of Trent (sess. vi, 25). Pope John XXII (died 1304), however, held the doctrine of the soul's sleep himself, and openly promulgated the view that the souls of the pious dead do not see the face of God until after the body has been raised. Later, after the rise of Protestantism, certain of the Socinians and also of the Arminians showed themselves inclined to hold an indefinite, not thoroughly apprehended, psychopannychism; and the Anabaptists (q. v.) allowed the doctrine to attain to its complete development among their adherents. Calvin repeatedly rejected it, first in his treatise *De Psychopannychia* (1534), and afterwards in his *Tractatus Var.* ii, 449 sq. etc. Luther, on the other hand, was inclined to accept the doctrine of the soul's sleep as correct. A related error is that of the *soul's death*, which was taught as early as A.D. 248 by the Arabian *Thnetopsychites* (q. v.). Peter Pomponatius (died 1525)

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became especially prominent among the advocates of this doctrine, and his activity led pope Leo X to condemn this and other similar errors disseminated since the time of Averroes.

The errors in question are based in part upon certain expressions in the Scriptures (see Job xiv, 11, 12; Psa. vi, 5; lxxxviii, 11; cxv, 17, 18; Isa. xxxviii, 18; 1 Thess. iv, 13-15; v, 10). The exposition of such passages by which soul-sleep is proved certainly rests on a misconception, since the New-Test. language does not refer to the soul's sleep nor to the soul's death, but simply to the soul's *rest* (see Rev. xiv, 13, where the *dead* are described as *blessed*). The Old-Test. language usually referred to in behalf of this theory merely regards the life of this earth as a period of gracious opportunity and privilege which comes to end at death (see Heb. ix, 27; John ix, 4). It must be conceded that the Old-Test. revelation was incomplete: it does not disclose everything with reference to eschatological questions, as in other departments of inquiry, and much is left for the New-Test. revelation to perfect. But the earlier revelation contains no error that might contradict New-Test. truth.

The principal basis for the soul-sleep view is found, however, not in the Scriptures, but in the assumption that death causes a complete disintegration of the constituent parts of the human being. This point has been met by regarding the *living soul* (Gen. ii, 7) as a concrete real, and not simply abstract being; but more satisfactorily by the scriptural statement of the blessedness of the soul after death, *from henceforth* (Rev. xiv, 13)—in other words, by the *intermediate state*, which is to continue until the final redintegration of the *entire* man and of the race at the day of the general resurrection. This latter doctrine is expressly taught by Calvin, *Institutes*, iii, 25. (See also Ursinus, *Mittelzustand der Seelen*; Delitzsch, *Bibl. Psychol.* [Leips. 1859], p. 389-394.)

The idea of soul-sleep has, nevertheless, a measure of truth belonging to it, inasmuch as death may really be likened to sleep as it stands related to a future resurrection. It actually does lead pious souls to a sabbatism of rest, i. e. to the *katapausis* (Heb. iv, 9-11) and the *anapausis* (Rev. xiv, 13). Nor is it accidental that the God-man rested in the grave *on the Sabbath*, and arose on the first day of the week. Finally, the soul-sleep theory claims in its behalf the idea that the night of death is to the sleepers but as a moment, however long it may seem to us who have not entered on its experience. The views entertained by the adherents of the theory are not constant, however, and they are found sometimes to postulate a distinction between soul and spirit (Eccles. xii, 7), and at other times to ignore it.

Bordering on the errors of soul-sleep and soul-death is the monstrous doctrine of a soul-migration, or *metempsychosis* (q. v.), accompanied by no recollections of any former state, inasmuch as it postulates a previous sleep, or even death (see Lange [J. P.], *Positive Dogmatik*, p. 1258, etc.). This conception transcends the limits of Christian thought. Sleep and night, death and Sheol, are rest compared with such a migratory state. The theory, associated with that of pre-existence, occurs chiefly, however, in Gnosticism and the Cabala.

In addition to works already mentioned, see Bäcker, *Mittheilungen aus Löscher's Samml. aus d. 17ten u. 18ten Jahrhundert üb. d. Zustand d. Seelen nach d. Tode* (1835, 1836), I, ii; Frantz, *Gebet für d. Todten im Zusammenhang mit Cultus u. Lehre* (Nordh. 1857); Hahn, *Lehre d. christl. Glaubens* (1858), p. 20, 425 sq.; Göschel, *Lehre v. d. letzten Dingen* (Berlin, 1850); Id. *Der Mensch, nach Leib, Seele, u. Geist* (Leips. 1856).—Herzog, *Real-Encykl.* s. v. See INTERMEDIATE STATE; METEMPSYCHOSIS.

Soule, George, a Congregational minister, was born at Willington, Conn., Oct. 12, 1823. He studied at Amherst College, and, completing the course, graduated in 1847. Soon after he entered the East Windsor Theological Seminary, Conn., where he remained two years, and then went to the Union Theological Seminary, where he remained one year, and returned to the East Windsor Seminary, where he graduated in 1851. He was ordained Oct. 18, 1851, and became a stated supply of the Congregational Church at Ashford, Conn., where he remained two years; after which he supplied the pulpit of the church at Hampton, and was installed pastor in 1853, and continued in this relation, honored, beloved, and successful, until his death, Oct. 4, 1867. (W. P. S.)

Soule, Justus, a minister of the Methodist Episcopal Church, was born in Columbia County, N. Y., Sept. 1, 1807. He was licensed to preach in 1835, and was admitted into the Oneida Conference on trial in 1837. He received his ordination as deacon in 1839, and elder in 1841. He was transferred to the Peoria (afterwards the Central Illinois) Conference in 1856. He died while laboring at Moline, Oct. 25, 1859. "He was a useful minister and a faithful pastor." See *Minutes of Annual Conferences*, 1860, p. 259.

Soule, Joshua, a bishop of the Methodist Episcopal Church, South, was born in Bristol, Hancock Co., Me., Aug. 1, 1781. He was converted in June, 1797, and began to travel in 1798 with Joshua Taylor, a presiding elder, and was admitted into the New England Conference the next year. In 1804 he was appointed presiding elder, and served as such (with one year's exception) until 1816, when he was appointed book agent in New York. In 1820 he was stationed in New York city, spent the next two years in Baltimore, and in 1824 was elected to the episcopacy. When the Church divided in 1845, he identified himself with the Southern section, continuing in the bishopric. He died near Nashville, Tenn., March 6, 1867. Mr. Soule was for four years (1816-19) editor of the *Methodist Magazine*, and in 1808 drew up the plan of a delegated General Conference, which now appears in the *Discipline*. "In the pulpit he was slow, elaborate, almost entirely destitute of imagination or figurative illustrations, but strongly fortified in the main positions of his subject, and vigorous in style. His discourses showed more breadth than depth, but were often overwhelmingly impressive. See Stevens, *Hist. of the M. E. Ch.* iv, 44-49.

Souls, CURE OF, the technical term by which the canon law describes the charge which is given to a pastor, no matter of what degree of divinity, over the spiritual concerns of a flock; and the words especially imply the right of administering the sacraments. In this sense, the phrase is used to mark an important distinction between two classes of benefices, or church-livings—"benefices with," and "benefices without," the cure of souls. Of the latter class are canonries, prebends, and the whole class known in the canon law as "simple benefices." Of the former are parochial cures, vicarial cures, and, still more, the higher charges of archbishop, bishop, etc.—*Chambers's Encyclop.* s. v.

Sound-holes, perforations in the wooden shutters of the belfry-windows in church-towers, for the emission of the sound of the bells. In early times they were simply horizontal divisions obtained by the arrangement of the planks. Afterwards the perforations were ornamental in character, shaped like a trefoil or quatrefoil, and harmonized with the character of the structure.

Sounding-board, a board or structure, canopy or tester, with a flat surface, suspended over a pulpit to prevent the sound of the preacher's voice from ascending, and thus sending it out farther in a horizontal direction.

Sourdis, François D'ESCOUBLEAU, *cardinal of*, was born in 1575 at Bordeaux, of a noble house, originally from Poictou. In youth he accompanied the duke of Nevers to Rome in a military capacity, but suddenly entered holy orders under the good graces of Clement VIII, and was furnished with the rich deanery of Aubrac. By solicitation of Henry IV, he was made cardinal at the age of twenty-three (March 3, 1598); and

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was nominated as archbishop of Bordeaux in 1599, while yet a deacon. He established a great number of religious houses, and assisted at the elections of popes Leo XI and Paul V. He eventually became embroiled with the civil authorities, and died Feb. 8, 1628. See Hoefer, *Nour. Biog. Générale*, s. v.

Sourdis, Henri D'Escoubleau de, a French prelate, brother of the preceding, was born in 1593, and was early provided with several considerable benefices, and in 1629 succeeded his brother as archbishop of Bordeaux. He was associated with Richelieu in State affairs, but ultimately became involved in troubles which ended only with Richelieu's death (Dec. 4, 1642), when De Sourdis returned to his see. He died at Auteuil, near Paris, June 18, 1645. See Hoefer, *Nouv. Biog. Générale*, s. v.

Souse, an ancient term for a CORBEL (q. v.).

South, the country or quarter of the heavens which the Shemite, standing with his face to the east, supposes to be on his right hand. It is denoted by seven Hebrew words, nearly all of which refer to some characteristic of the region to which they are respectively applied.

1. נֶגֶב, *négeb* (root נגב in Syr. and Chald. *to be dry*), probably derived its name from the hot drying winds which annually blow into Syria, over Africa and Arabia. "In March," says Volney, "appear in Syria the pernicious *southerly* winds with the same circumstances as in Egypt; that is to say, their *heat*, which is carried to a degree so excessive that it is difficult to form an idea of it without having felt it; but one can compare it to that of a great oven when the bread is drawn out" (*Voyage en Syrie et Égypte*, i, 297; comp. Luke xii, 55. "When ye see the south wind blow, ye say there will be heat;" and see Kitto, *Physical Hist. of Palestine*, month of March, p. 221, 222). The word is occasionally applied to a parched or dry tract of land. Caleb's daughter says to her father, "Thou hast given me a south," or rather "dry land;" אֶרֶץ הַנֶּגֶב (Vulg. *terram arentem*); "give me also springs of water" (Judg. i, 15; comp. ver. 9). At other times the word refers to those arid regions, notwithstanding their occasional fertility, over which the south wind blows into Syria. So the Sept. and Vulg. understood the "whirlwinds from the south" (Isa. xxi, 1: δι' ἐρήμου, *turbines ab Africo*). "The burden of the beasts in the south" is rendered τῶν τετραπόδων τῶν ἐν τῇ ἐρήμῳ (xxx, 6). At other times the word is rendered by νότος and λίψ, which latter is the Hellenized form of Libs, *ventus ex Libya*, the south-west wind, and, by metonymy, the quarter whence it blows. In several instances the Hebrew word is simply put into Greek letters, thus, τὸν Ναγέβ (Josh. x, 40); τὴν γῆν Ναγέβ, Alex. τὴν Ναγέβ, *al.* Νεγέβ (xi, 16); Ναγέβ v. r. Ἀγέβ (Obad. 19, 20); and once, probably by a corruption, it is ἀργάβ (1 Sam. xx, 41), v. r. νεγήβ, νεγέβ, ἐργάβ. The Vulg. renders the word by "meridies," "australis plaga," "terra meridiana," "auster ab Aphrico," "terra australis." More than once the Sept. differs widely from the present Hebrew text; thus in Ezek. xxi, 4 [9] it renders מִנֶּגֶב צָפוֹן by ἀπὸ ἀπηλιώτου ἕως βορρᾶ; Vulg. "ab austro usque ad aquilonem;" so also in Exod. xxvi, 18 פְּאַת נֶגְבָּה is rendered πρὸς βορρᾶν; Vulg. "ad austrum." It is also used in the geographical sense in Numb. xxxiv, 3, Josh. xv, 2; 1 Chron. ix, 24; 2 Chron. iv, 4; Ezek. xl, 2; xlvi, 9, etc. But a further and important use of the word is as the name or designation of the desert regions lying at the south of Judæa, consisting of the deserts of Shur, Zin, and Paran, the mountainous country of Edom or Idumæa, and part of Arabia Petræa (comp. Mal. i, 3; Shaw, *Travels*, p. 438). Thus Abraham, at his first entrance into Canaan, is said to have "gone on towards the south" (Gen. xii, 9), Sept. ἐν τῇ ἐρήμῳ, Aquila νοτονδε, Symmachus εἰς νότον, and upon his return from Egypt into Canaan he is said to have gone "into the south" (xiii, 1); Sept. εἰς τὴν ἔρημον; Vulg. "ad australem plagam," though he was in fact then travelling northward. Comp. ver. 3, "He went from the south to Bethel;" Sept. εἰς τὴν ἔρημον; Vulg. "a meridie in Bethel." In this region the Amalekites are said to have dwelt, "in the land of the south," when Moses sent the spies to view the land of Canaan (Numb. xiii, 29), viz. the locality between Idumæa and Egypt, and to the east of the Dead Sea and Mount Seir. See AMALEKITE. The inhabitants of this region were included in the conquests of Joshua (Josh. x, 40). Whenever the Sept. gives the Hebrew word in the Greek letters, Ναγέβ, it always relates to this particular district. To the same region belongs the passage "Turn our captivity as the streams in the south" (Psa. cxxvi, 4); Sept. ὡς χειμάῤῥους ἐν τῷ Νότῳ, "as *winter torrents* in the south" (Vulg. "sicut torrens in Austro"), which suddenly fill the wadys or valleys during the season of rain (comp. Ezek. vi, 3; xxxiv, 13; xxxv, 8; xxxvi, 4, 6). These are dry in summer (Job vi, 15–18). The Jews had, by their captivity, left their country empty and desolate, but by their return would "flow again into it." Through part of this sterile region the Israelites must repass in their vain application to Egypt (Isa. xxx, 6; comp. Deut. viii, 15). It is called the Wilderness of Judæa (Matt. iii, 1; Josh. xv, 61; comp. Psa. lxxv, 6, Heb. or margin; see also Jer. xvii, 26; xxxii, 44; xxxiii, 14; Ezra xx, 46, 47; xxi, 4; comp. Obad. 19, 20; Zech. ix, 7). Through part of this region lay the road from Jerusalem to Gaza, "which is desert" (Acts viii, 26). Thus, as Drusius observes, the word often means not the whole southern hemisphere of the earth, but a desert tract of land to the south of Judæa. Sometimes it is used in a relative sense: thus the cities of Judah are called "the cities of the south" (Jer. xiii, 19), relatively to Chaldæa, expressed by "the north" (i, 14; comp. iv, 6; vi, 1). Jerusalem itself is called "the forest of the south field" or *country*, like the Latin *ager* (Ezek. xx, 46; comp. Gen. xiv, 7). See FOREST. Egypt is also called "the south;" thus, "the king of the south" (Dan. xi, 5) is Ptolemy Soter and his successors; comp. ver. 6, 9, 11, 15, 25, 29, 40, but in the last-named verse Mede understands the Saracens from Arabia Felix (*Works*, p. 674, 816). See SOUTH COUNTRY.

2. דָּרוֹם, *darôm*, which, according to Gesenius, is a word of uncertain derivation. It is in the Sept. rendered by λίψ, Deut. xxxiii, 23; by νότος, Eccles. i, 6; xi, 3; Ezek. xl, 24, 27, 28, 44, 45; xli, 11; and by ἀλασσα, Ezek. xlii, 18; Vulg. "meridies," "auster," "australis," "ventus australis." This word as a proper name is usually understood to be applied to the southernmost part of Judæa in Job xxxvii, 17; Eccles. i, 6, Ezek. xxi, 2; xl, 24. Hence the name of "Daroma" is given by Eusebius and Jerome to the region which they describe as extending about twenty miles from Eleutheropolis on the way towards Arabia Petræa, and from east to west as far as from the Dead Sea to Gerara and Beersheba. A little to the south of Gaza there is now a spot called Bab ed-Daron, a name probably derived from the fortress Daron, celebrated in the time of the Crusades. That fortress was built on the ruins of a Greek convent of the same name, which, being traced so far back, may well be identified with Darôm as the ancient name of this territory. In Deut. xxxiii, 23 the Hebrew word is applied to the sunny southern slope of Naphtali towards the Lake Huleh. See DAROM.

3. תֵּימָן, *Teymân*, and its adverb תֵּימָנָה, strictly what lies to the *right*: Sept. νότος, λίψ; and sometimes the word is simply put into Greek letters; thus, Θαιμάν (Hab. iii, 3). Indeed, all the three preceding words are so rendered (Ezek. xx, 46 [xxi, 2]), Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ Θαιμάν, καὶ ἐπιβλεψον ἐπὶ ἐαὸμ, καὶ προφήτευσον ἐπὶ ἔρυμὸν ἡγούμενον ναγέβ, where perhaps the vocabulary of the translator did not afford him sufficient variety. The Vulg. here gives "viam austri," "ad aphricum," "ad saltum agri meridiani,"

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and elsewhere renders the Hebrew word by "meridiana plaga," "ad meridiem." It occurs in Exod. xxvi, 35; Numb. ii, 10; iii, 29; x, 6; Job ix, 9; xxxix, 26; Psa. lxxviii, 26; Cant. iv, 16; Isa. xliii, 6; Hab. iii, 3; Zech. ix, 14; xiv, 4. In Zech. vi, 6 it denotes Egypt. It is poetically used for the south wind, like Shakspeare's "sweet *south*;" Psa. lxxvii, 26, *νότον, africum*, and Cant. iv, 16, *νότε*; for the explanation of the latter see NORTH. Observe that תֵּימָנָה and נֶגֶב are interchanged in Exod. xxvi, 18; xxxvi, 23; Ezek. xlvii, 1. See TEMAN.

4. יָמִין, *yamin*, also meaning the *right* side and south. Thus, Psa. lxxxix, 12, "Thou hast made the north and the south;" Sept. *θάλασσα*; Vulg. *mare*. The word is evidently here used in its widest sense, comprehending not only all the countries lying south, but also the Indian Ocean, etc., the whole hemisphere. Aquila has *Βορρᾶν καὶ ἐξιάν*; Theodotion, *Βορρᾶν καὶ Νότον*. In some passages where our translation renders the word *right*, the meaning would have been clearer had it rendered it *south* (1 Sam. xxiii, 19, 24; 2 Sam. xxiv, 5; Job xxiii, 9).

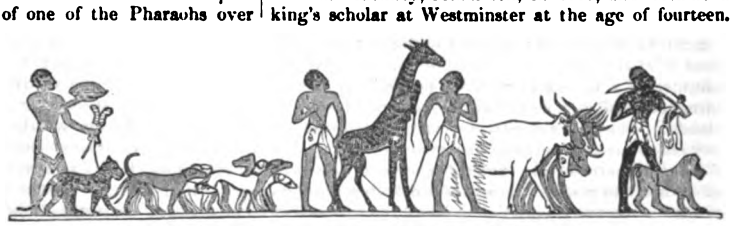
5. חֶדֶר, *chéder*, "Out of the south cometh the whirlwind" (Job xxxvii, 9), literally "chamber" or "storehouse," *ἐκ ταμιείων, ab interioribus*. The full phrase occurs in ix, 9, חַדְרֵי תֵימָן, *ταμεῖα νότου, interiora austri*, the remotest south; perhaps in both these passages the word means the chambers or storehouses of the south wind.

6. מִדְבָּר, *midbâr*, "Promotion cometh not from the south" (Psa. lxxv, 6), literally "wilderness," *ἀπὸ ἐρήμου, desertis montibus*. See DESERT.

7. מַיִם, *máyim*, *water*, "And gathered them out of the sands, and from the south" (Psa. cvii, 3), *θάλασσα, mare*; where Gesenius contends that it ought to be translated "west," though it stands opposed to צָפוֹן, as it is indeed so translated under exactly the same circumstances in Isa. xlix, 12. He refers to Deut. xxxiii, 23, and Amos viii, 12. It is also thus rendered in our version of the first of these references, and on the latter we can only refer to archbishop Newcome's *Version of the Minor Prophets* (Pontefract, 1809), p. 51, 52.

In the New Test. we have *νότος* in the geographical sense, *βασίλισσα νότου, regina austri*, Matt. xii, 42 [see SHEBA] and Luke xiii, 29; Rev. xxi, 13. The word *μεσημβρία* is also translated "south" in Acts viii, 26, *κατὰ μεσημβρίαν, contra meridianum*. It is used in the same sense by Josephus (*Ant.* iv, 5, 2). In Symmachus (1 Sam. xx, 41) for נֶגֶב. Hesychius defines *Μεσημβρία· τὰ τοῦ Νότου μέρη καὶ τὸ τῆς ἡμέρας μέσον*. The south-west λίψ occurs in Paul's dangerous voyage (Acts xxvii, 12); "a haven of Crete," *βλέποντα κατὰ λίβα, respicientem ad africum*, by metonymy the *wind* for the quarter whence it blows. The south wind is mentioned ver. 13, *νότος, auster*, and xxviii, 13.—Kitto. See WIND.

Egypt and Arabia lay south in respect of Canaan, and were therefore frequently mentioned by that designation. But from the Egyptians they may have learned the existence of nations living still farther to the southward, for representations of victories over the negroes, and of negro captives, are not uncommon on the tombs in the valley of the Nile. One which is here copied represents the triumph of one of the Pharaohs over a negro chief, probably designed to be the type of his nation. It is evident that the figure exhibits the usual characteristics of the negro features as strongly as they are found at the present day. See ETHIOPIA.



Tribute from the South to the Kings of Egypt.

South Country (נֶגֶב, *Négeb, south*, or, according to Buxtorf, Parkhurst, and Gesenius, *arid* or *dry country*). There was a certain tract of country or portion of Palestine which was variously designated as "the South," "the South Country," or "the Land of the South." It was so called whether it lay to the south or to the north of the point from whence reference was made to it, i. e. by persons who stood to the south of it or were approaching it from the south, as well as by those who lived to the north of it or were approaching it from the north. Thus Abraham, not only when he was journeying towards the south, as he proceeded southward from Bethel and from Hebron (Gen. xii, 9; xx, 1), but when he was travelling *northward*, is said to go into "the south:" "Abraham went up out of Egypt into the south," that is, into the South Country, or that part of the land of Canaan which was called "the south," and then "went on his journeys from the south," or South Country, "even to Bethel" (xiii, 1, 3). When Moses sent the spies from Kadesh to search the land, he said unto them, "Get you up this way *southward*;" not towards the south, or that point of the compass, according to the obscure rendering of the English translation, which he could not mean when he was directing them *northward*, but, according to the Hebrew, into the *Négeb*, or the south, i. e. the South Country, or that part of the Land of Promise which was so called: and then it is said that "they ascended by the south," that is, by or through the South Country, "and came into Hebron" (Numb. xiii, 17, 22). It was the abode of the Amalekites at the time that the spies searched the land, for in their report they said, "The Amalekites dwell in the land of the south" (ver. 29), and when Israel came by the way of the spies, or the second time to Kadesh, king Arad, who had come out against them, is said to have dwelt in the south, i. e. in the South Country, when his seat lay at the time to their north (xxi, 1).

This district or tract of country was evidently the south part of Judæa, or the southern portion of the Land of Promise. It is spoken of in Judg. i, 16 as "the wilderness of Judah, south of Arad;" and it is found to be, according to the meaning of the word *wilderness*, a hilly region, a strip of hilly country, running from the Dead Sea westward across the land of Palestine, or somewhat obliquely to the south-west, rising abruptly in grand precipices from the shore of the Dead Sea; next forming a high and extensive elevated plateau, intersected towards the west by one or two ranges of mountains; and finally sloping westward or sinking gradually into the land of Gerar, or the great plain south and south-east of Gaza. It constituted in general the portion of Judah (q. v.) that was set off to the tribe of Simeon (q. v.), and its boundaries (which have been inordinately extended by some, e. g. Wilton, *The Négeb* [Lond. 1863]) are to be defined by the cities specified in Josh. xv, 21-32; xix, 1-6. See TOPOGRAPHICAL TERMS.

South End, the end of an altar on the south or epistle side; that is, on the right-hand side of a person looking eastward towards it. See SOUTH SIDE.

South, QUEEN OF THE. See SHEBA.

South Ra'moth (1 Sam. xxx, 27). See RAMOTH-NEGEB.

South, ROBERT, D.D., an English clergyman, was born at Hackney, Middlesex, in 1633, and became a king's scholar at Westminster at the age of fourteen.

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In 1651 he was admitted a student of Christ Church, Oxford, under the care of his relative Dr. John Smith. In 1655 and 1657 successively he took his degrees of A.B. and A.M. Mr. Smith was privately ordained in 1658 by one of the deprived bishops. At the restoration of Charles II. the opportunity was afforded him of showing his peculiar eloquence. In August, 1660, he was chosen public orator in his university, and presently after preached before the king's commissioners. Clarendon appointed him, without delay, his domestic chaplain. On the disgrace of that minister he was nominated to the same office in the family of the duke of York; the king, in the meantime, placing him on the list of royal chaplains. He was installed prebendary of Westminster in March, 1663, and on Oct. 1 following was admitted to the degree of D.D. Afterwards he had a sinecure in Wales bestowed upon him by his patron, the earl of Clarendon, and in 1670 was installed canon of Christ Church. In 1676 he attended, as chaplain, Laurence Hyde, ambassador extraordinary to the king of Poland. Upon his return he was presented, in 1678, by the dean and chapter of Westminster to the pleasant rectory of Islip, near Oxford. To this Church he became a considerable benefactor — rebuilding the chancel in 1680, allowing £100 a year to his curate, and spending the rest in educating the poorer children of the parish. After the Revolution, South took the oath of allegiance to the new king and queen, and is said to have declined the offer of a great dignity vacated by one who refused the oaths. It was at this time that he became engaged in the violent controversy with Dr. Sherlock, dean of St. Paul's. Sherlock's *Vindication of the Doctrine of the Trinity* appeared in 1690, and was answered by South in his *Animadversions*. Sherlock replied in 1694 in a *Defence*, which was replied to by South in *Tritheism*, etc. This was a sharp contest, and men of great note espoused the cause of each. During the greatest part of queen Anne's reign, South was a severe sufferer from illness; and he did little as minister, save attending divine service at Westminster Abbey. He was offered the bishopric of Rochester with the deanery of Westminster; but declined to leave his private station. He died July 8, 1716, and was buried in Westminster Abbey. Dr. South was a man of uncommon abilities and attainments; of judgment, wit, and learning. His wit was his bane, for he could not repress it, even on the most solemn occasions. His works are, *Musica Incantans, sive Poema Experimens Musicæ Vires*, etc. (1655); 1667, 4to):—*Animadversions upon Dr. Sherlock's Book entitled A Vindication of the Holy and Ever-blessed Trinity* (1693):—*Tritheism Charged upon Dr. Sherlock's New Notion of the Trinity* (1695). He published a number of his *Sermons* singly, and a collective edition (1692, 6 vols. 8vo; other editions in 1697, 1704, 1715, 1722, 1727). To these were added (1744) 5 vols. 8vo. These eleven volumes were republished at Oxford (1823, 7 vols. 8vo). They have been reprinted in Philadelphia (4 vols. in 2 vols. 8vo), in New York (4 vols. 8vo), and by Hurd and Houghton (1867, 5 vols. 8vo). See Cattermole, *Literature of the Church of England*, ii, 442–463; Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

South Side, the side of an altar on the south or epistle side; that part of the altar at which the priest, during the Mass, says or sings the collects and the epistle for the day. See South End.

Southcott, Joanna, a noted enthusiast, was born about 1750 at Gittisham, in Devonshire. She was the daughter of a farmer at St. Mary Ottery's, in Devonshire, and, until her name became celebrated, she obtained her living as a domestic servant. Her case is a very curious one, both in the history of psychology and of religious enthusiasm. From her mother, who lived till Joanna had reached the age of womanhood, she received the most exalted religious ideas, the exuberance of which her father often felt himself called upon to check: she was still, however, a sober member of the Church of England. At length she joined the early morning and evening meetings of the Wesleyans, and in 1792 associated exclusively with that body; but she was soon expelled from it on account of her pretended visions. The religious exercises to which Joanna was thus introduced seem to have produced, as exciting causes, her remarkable visions and dreams, which soon took the form of prophecies, and commanded universal attention. Some of her predictions received a remarkable fulfilment, especially that which she published imdiately after the conclusion of the Peace of Amiens, in 1801; for she then derided the joy of the nation, and gave the solemn assurance that a calamitous series of wars were about to break out, the events of which would be more terrible than any on record. At a later period, she as solemnly asserted that Napoleon would never land in England, and that his power would be overthrown. The visions which formed the ground of these prophecies are often very striking as dramatic pictures, and the rude doggerel of her prophetic chants as frequently becomes picturesque, if once the cultivated mind can overcome the disgust first excited by their uncouthness, and their deficiency in common grammatical correctness. She began the publication of her prophetic pamphlets in 1794, and about 1804 was brought up to London and lodged at the West End by some of her admirers, many of whom were persons of consideration in society. Soon after this event, an old man named Thomas Dowland and a poor boy named Joseph also had visions, and a paper-manufacturer named Carpenter (in whose employment they were) finally published many of them. We mention them here, however, because this Carpenter, conceiving himself to be the "right man" of Joanna's prophecies, finally took her place as the chief of the sect who followed her, having first led the secession when she was believed by the more enlightened of her followers to have fallen under a delusion. That delusion consisted in the belief that she was destined to bring forth Shiloh, or the Messiah, and its origin is explained by Carpenter as the result of her believing that she was the Church, or bride, itself, instead of its shadow or representative. We may here mention that previous to its arrival at this idolatrous pitch, which it is still painful to contemplate, Joanna had occupied a year in "sealing" her followers, generally but most unjustly regarded as a mere trick to make money. The old man Dowland expired in 1804, ten years after the commencement of his, Joseph's, and Joanna's prophecies, and 1814 was fixed upon by her for the birth of Shiloh. She was deceived by appearances, and expired on the 27th of December in that year, having previously declared her conviction that "if she was deceived, she had, at all events, been the sport of some spirit, good or evil." The whole case, like many others of the kind, may be explained by the easily ascertained laws of psychology. The appearance which Joanna mistook for pregnancy was the result of a diseased condition, explained when her body was opened. The prevailing thought of her writings is the redemption of man by the agency of *woman*, the supposed cause of his fall. See Southcottians.

Southcottians, or Southcotters, the followers of Joanna Southcott (q. v.), who in 1792 professed to be a prophetess. The book in which Joanna published her prophecies is dated London, April 25, 1804; and she begins by declaring that she herself did not understand the communications given her by the Spirit till they were afterwards explained to her. In November, 1803, she was told to mark the weather during the twenty-four first days of the succeeding year, and then the Spirit informed her that the weather each day was typical of the events of each succeeding month: New-year's-day to correspond with January, January 2 with February, etc. After this she relates a dream she had in 1792, and declares she foretold the death of bishop Buller, and appeals to a letter put into the hands of a clergy-

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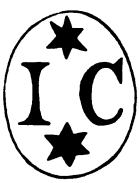
man whom she names. One night she heard a noise as if a ball of iron were rolling down the stairs three steps, and the Spirit afterwards, she says, told her this was a sign of three great evils which were to fall upon the land—the sword, the plague, and the famine. She affirms that the then late war and the extraordinary harvest of 1797 and 1800 happened agreeably to the predictions which she had previously made known; and particularly appeals to the people of Exeter, where it seems she was brought up from her infancy. In November, 1803, she says she was ordered to open her Bible, which she did at Eccles. i, 9; and then follows a long explanation of that chapter. In March, 1805, we find Joanna published a pamphlet in London, endeavoring to confute "Five Charges" against her which had appeared in the *Leeds Mercury*, and four of which, she says, were absolutely false. The first charge was respecting the sealing of her disciples; the second, on the invasion; the third, on the famine; the fourth, on her mission; the fifth, on her death. Sealing is the grand peculiarity and ordinance of these people. Joanna gave those who professed belief in her mission and who subscribed to the things revealed in her "Warning" a sealed written paper with her signature, for which they had to pay half a crown, and by which they were led to think that they were sealed against the day of redemption, and that all those who were possessed of these seals would be signally honored by the Messiah when he comes again. This seal was affixed to most of the voluminous writings which she printed, but the papers given to her disciples generally contained the words "The sealed of the Lord—The Elect Precious Man's Redemption—To inherit the Tree of Life—To be made heirs of God and joint-heirs of Jesus Christ." It is said they looked upon Joanna as the bride, the Lamb's wife; and that as man fell by a woman, he will be restored by a woman. Some of her followers pretended also to have visions and revelations. Joanna went so far at last, when past sixty years of age, as to declare herself pregnant with another Messiah, who was to be called Shiloh. Her followers made costly preparations for the birth of their expected prince, and had a cradle constructed at an expense of two hundred pounds. The disease by which she was deceived terminated in her death; but her deluded disciples, after having been compelled to inter her, persisted in the belief that she was to bear the Shiloh, and gave out that she would rise again with the child in her arms. The members of her society have been gathered chiefly from among the more ignorant members of the seceding denominations, especially the Wesleyans, with whom she had once been associated, and of the Established Church. Mr. Foley, rector of Old Swinford, near Stourbridge, was said to be a firm believer in the resurrection of the prophetess; and another clergyman used to go regularly to expound her writings at Bristol. The Southcotters abound principally in the northern counties. At Ashton-under-Lyne they have a splendid temple, which cost them nine thousand pounds. Their worship is described as awfully wild and tumultuous. The men are known by their wearing long beards and brown hats. At present, it seems, both warning and sealing have subsided; they are waiting in awful suspense for the commencement of the thousand years' reign on the earth. Yet it is said they do not mean that Christ will come in person, but in spirit, and that the sealed who are dead before that time will be raised from their graves to partake of this happy state. See Blunt, *Dict. of Sects*, s. v.



Seal.

Southgate, Richard, an English divine, was born at Alwalton, Huntingdonshire, March 16, 1729, and was educated partly at Uppingham, but chiefly at Peterborough, under Rev. T. Marshall. He entered St. John's College, Cambridge, in 1745, and took his degree of A.B. in 1749. Retiring to his father's house on account of some unpleasant family occurrence, he continued his studies; was ordained deacon September, 1752, and priest September, 1754, by Dr. Thomas, bishop of Lincoln. In the last year he was presented with the rectory of Woolley, in Huntingdonshire, but resigned it when Mr. Peacock, the patron, took orders. On Jan. 2, 1763, he went to London, and became a subcurate of St. James's, and served that cure until 1766. In December, 1765, he entered upon the curacy of St. Giles's, which he retained throughout his life. He received, May, 1783, the small rectory of Little Steeping, in Lincolnshire; and the following year was appointed assistant librarian of the British Museum. In 1790 he was presented with the living of Warsop, Nottinghamshire, and in the same year became a member of the Society for Propagating Christian Knowledge; in 1791, a fellow of the Society of Antiquaries, and afterwards of the Linnæan Society. He died Jan. 25, 1795. Mr. Southgate never committed any of his writings to the press, although he was thoroughly qualified, and did make preparations for a new *History of the Saxons and Danes in England*. He was a distinguished antiquarian, and left a choice and valuable collection of books, coins, medals, shells, etc., which were sold at auction. His *Sermons* (1798, 2 vols.) were published by Dr. Gaskin. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

South-sea Islanders. See Polynesia.

Southwell, Nathaniel. See Sotwell, Nathaniel.

Southwell, Robert, an English Jesuit, was born at Horsham, St. Faith's, Norfolk, in 1560. He was educated at Douai, and became a Jesuit at Rome in October, 1578. In 1585 he was appointed præfect of the English college there, and the next year was sent as a missionary to England. He resided principally with Anne, countess of Arundel, secretly ministering to the scattered Roman Catholics. Apprehended in 1592, he was imprisoned in the Tower, and several times subjected to torture to make him disclose a plot against queen Elizabeth. In February, 1595, he was tried at the bar of the King's Bench, Westminster, and executed the next day (Feb. 21) at Tyburn. He was much revered among Roman Catholics for his gentleness and purity of life, and his name has lately been introduced for canonization in the Roman ecclesiastical courts. He wrote, *St. Peter's Complaint*, with other poems (Lond. 1593, 4to; last edition, with sketch of life, by W. J. Walter, 1817):—*Supplication to Queen Elizabeth* (ibid. 1593):—*Mœoniæ, or Certain Excellent Poems*, etc. (ibid. 1595, 4to). His chief prose works are, *Triumph over Death* (ibid. 1595):—*Epistle of Comfort to those Catholics who Lie under Restraint* (1605, 8vo):—*Marie Magdalen's Funeral Teares* (ibid. 1609, 1772; new ed. 1823):—*Rules of a Good Life*, etc. Collective editions of his works were published in 1620, 1630, 1634, 1637, and 1828; and a complete edition of his poetical works in 1856. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Southworth, Alanson, a Congregational minister, was born at Winthrop, Me., Aug. 16, 1826. He studied law at Lowell, Mass., was converted in 1853, and entered Bangor Theological Seminary, graduating in 1858. He labored at Otisfield for a year, and was ordained at South Paris, Me., in 1859, where his ministry of nearly six years was very useful. After returning from a voyage to Cuba for his health, he entered the service of the Christian Commission, and labored with great assiduity in ministering to the bodies and souls of the soldiers in the Army of the Potomac. He returned to South Paris, and was soon stricken down with typhoid fever, of which he died, March 25, 1864. Mr. Southworth was an earnest, unselfish worker for Christ, and endowed with true nobility of soul. In 1863 he published a small but valuable book on Universalism.

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Two of his brothers entered the ministry. See *Congregational Quarterly*, 1865, p. 205.

Southworth, Tertius Dunning, a Congregational minister, was born at Rome, N. Y., July 25, 1801. He entered Hanover College and pursued his studies, only taking a partial course. He received the degree of A.M. from that institution in 1831. He spent one year in Auburn Theological Seminary, and graduated at Andover Seminary in 1829. He commenced his labors in Paris, N. Y., where he preached two years. He was ordained at Utica, N. Y., Oct. 7, 1832, and installed at Claremont, N. H., June 18, 1834. He remained there until 1838. While there he received a call from Franklin, Mass., which he accepted, and was installed in January, 1839, in a pulpit made famous by the long occupancy of the same by Dr. Emmons. After remaining there eleven years the pastorate was dissolved, and he was called to take charge of the Church in Lyndon, Vt., where he remained four years, and accepted a call to the pastorate of Pleasant Prairie, Kenosha, Wis., in March, 1859. He remained at this post until 1868, and in the following year returned to his home in Bridgewater, N. Y. He was a man of fine presence and impressive delivery. His thinking was clear, and his sermons were logical and pithy. As a successor of Dr. Emmons, it is enough to say he filled the pulpit to the entire satisfaction of the people. He died at Bridgewater Aug. 7, 1874. (W. P. S.)

Sovereignty OF GOD is his power and right of dominion over his creatures, to dispose and determine them as seemeth him good. This attribute is evidently demonstrated in the systems of creation, providence, and grace; and may be considered as absolute, universal, and everlasting (Dan. iv, 35; Eph. i, 11). See Cole, *On the Sovereignty of God;* Charnock, *On the Dominion of God in his Works*, i, 690; Edwards, *Sermons*, ser. 4; *Meth. Quar. Rev.* Jan. 1855. See POWER OF GOD; THEODICY.

Sow. See SWINE.

Sowan, the first of the four paths an entrance into which secures, either immediately or more remotely, the attainment of the Buddhist *Nirvana* (q. v.). The path Sowan is divided into twenty-four sections, and after it has been entered there can be only seven more births between that period and the attainment of the Nirvana, which may be in any world but the four hells. This is the second gradation of being.—Gardner, *Faiths of the World*, s. v.

Sower, SOWING (usually some form of זָרַע, *zará*, σπείρω). The operation of sowing with the hand is one of so simple a character as to need little description. The Egyptian paintings furnish many illustrations of the mode in which it was conducted. The sower held the vessel or basket containing the seed in his left hand, while with his right he scattered the seed broadcast (Wilkinson, *Anc. Egypt.* ii, 12, 18, 39). The "drawing-out" of the seed is noticed, as the most characteristic action of the sower, in Psa. cxxvi, 6 (A. V. "precious") and Amos ix, 13: it is uncertain whether this expression refers to drawing out the handful of seed from the basket, or to the dispersion of the seed in regular rows over the ground (Gesenius, *Thesaur.* p. 827). In some of the Egyptian paintings the sower is represented as preceding the plough: this may be simply the result of bad perspective, but we are told that such a practice actually prevails in the East in the case of sandy soils, the plough serving the purpose of the harrow for covering the seed (Russell, *Aleppo*, i, 74). In wet soils the seed was trodden in by the feet of animals (Isa. xxxii, 20), as represented in Wilkinson's *Anc. Egypt.* ii, 12. The sowing season commenced in October and continued to the end of February, wheat being put in before and barley after the beginning of January (Russell, *Aleppo*, i, 74). The Mosaic law prohibited the sowing of mixed seed (Lev. xix, 19; Deut. xxii, 9): Josephus (*Ant.* iv, 8, 20) supposes this prohibition to be based on the repugnancy of nature to intermixture, but there would appear to be a further object of a moral character, viz. to impress on men's minds the general lesson of purity. The regulation offered a favorable opportunity for Rabbinical refinement, the results of which are embodied in the treatise of the Mishna entitled *Kilaim*, § 1-3. That the ancient Hebrews did not consider themselves prohibited from planting several kinds of seeds in the same field appears from Isa. xxviii, 25. A distinction is made in Lev. xi, 37, 38, between dry and wet seed, in respect to contact with a corpse; the latter, as being more susceptible of contamination, would be rendered unclean thereby, the former would not. The analogy between the germination of seed and the effects of a principle or a course of action on the human character for good or for evil is frequently noticed in Scripture (Prov. xi, 18; Matt. xiii, 19, 24; 2 Cor. ix, 6; Gal. vi, 7).—Smith. See AGRICULTURE.

Sozomen, SALAMANES HERMIAS, a Greek writer of Church history, almost contemporary with Socrates as an author, was born at Bethelia, a town of Palestine. After being liberally educated, he studied law at Berytus, in Phœnicia, and then pleaded at the bar in Constantinople. He afterwards applied himself to the writing of ecclesiastical history, and drew up a compendium in two books, from the ascension of Christ to A.D. 323; but this is lost. Then he continued his history in a more circumstantial manner to A.D. 440; and this part is extant in nine books. A comparison renders it probable that Sozomen was acquainted with the work of Socrates, his own additions and enlargements being more important with regard to volume than quality, and relating principally to hermits and monks. For those recluses he had a high veneration, so that he frequently extolled the monastic life in hymns. His vision saw only what was extreme and imposing, so that he was not able to appreciate the more moderate phases of life, and the ordinary conflicts between virtue and vice. In point of style he is superior to Socrates, as was already seen by Photius (ἐν τῇ φράσει βελτίων), but in every other respect he is inferior. Attention has often been called to material misapprehensions in his statements, e. g. by Dupin (*Nouvelle Bibliothèque*, iv, 80). An edition of Sozomen, bound with Eusebius and Socrates, was published by Valesius in 1659, and often republished. See Dupin, as above; Schröckh, *Kirchengesch.* vol. vii; Holzhausen, *De Fontibus quibus Socrates, Soz., et Theod. usi sunt* (Götting. 1825); Baur, *Epochen d. kirchl. Geschichtschreibung;* Herzog, *Real-Encyklop.* s. v.; Smith, *Dict. of Gr. and Rom. Biog.* s. v.

Spaadisir, in Norse mythology, is a name of the norns, a class of goddesses represented by the skalds as being beneficent and wise, and as employed in directing the way of heroes and exalted personages through life, and in securing the prosperity of such favorites through the means of prudent counsel.—Vollmer, *Wörterb. d. Mythol.* s. v.

Space (Lat. *spatium*) is a term which, taken in its most general sense, comprehends whatever is extended, and may be measured by the three dimensions, length, breadth, and depth. In this sense it is the same with *extension*. Space, in this large signification, is either occupied by body or it is not. If it be not, but is void of all matter and contains nothing, then it is *space* in the strictest meaning of the word. This is the sense in which it is commonly used in English philosophical language, and is the same with what is called a *vacuum*.

Very many theories have been held respecting space, a few of which are mentioned below. Zeno of Elea argues against the reality of space, and says, "If all that exists were in a given space, this space must be in another space, and so on *ad infinitum*." Melissus of Samos declares that "there exists no empty space, since such a space, if it existed, would be an existing nothing."

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The Atomists, on the other hand, held to an empty space, arguing (1) that motion requires a vacuum; (2) that rarefaction and condensation are impossible without empty intervals of space; and (3) that organic growth depends on the penetration of nutriment into the vacant spaces of bodies. Aristotle held that "space is limited; the world possesses only a finite extension; outside of it is no place. The place of anything," he defines, "is the inner surface of the body surrounding it, that surface being conceived as fixed and immovable. As nothing exists outside of the world except God, who is pure thought and not in space, the world naturally cannot be in space, i. e. its *place* cannot be defined." The Stoics believed that "beyond the world exists an unlimited void." According to Epicurus, "space exists from eternity, and that in the void spaces between the worlds the gods dwell." Arnobius, the African, asserted that God is "the place and space of all things." Space, as containing all things, was by Philo and others identified with the infinite. So the text (Acts xvii, 28) which says that "in God we live, and move, and have our being" was interpreted to mean that space is an affection or property of the Deity. Eckhart declares that "out of God the creature is a pure nothing; time and space, and the plurality which depends on them, are nothing in themselves." According to Campanella (1568-1639), God produced space (as well as ideas, angels, etc.) "by mingling in increasing measures nonbeing with his pure being. Space is animate, for it dreads a vacuum and craves replenishment." Newton regards space as infinite, the sensorium of the Deity. Leibnitz defines space as "the order of possible co-existing phenomena." Locke has attempted to show that "we acquire the idea of space by sensation, especially by the senses of touch and sight." In the philosophy of Kant, "space and time are mere forms of the sensibility, the form of all external phenomena; and as the sensibility is necessarily anterior in the subject to all real intention, it follows that the form of all these phenomena is in the mind *a priori*. There can, then, be no question about space or extension but in a human or subjective point of view. The idea of space has no objective validity; it is real only relatively to phenomena, to things, in so far as they appear to us; it is purely ideal in so far as things are taken in themselves and considered independently of the forms of sensibility." Herder says that "space and time are empirical conceptions." Schopenhauer teaches, with Kant, that "space, time, etc., have a purely subjective origin, and are only valid for phenomena, which are merely subjective representations in consciousness. Space and time have the peculiarity that all of their parts stand to each other in a relation, with reference to which each of them is determined and conditioned by another. In *space* this relation is termed position, in *time* it is termed sequence." Herbart holds that extension in space involves a contradiction. Extension implies prolongation through numerous different and distinct parts of space, but by such prolongation the one is broken up into the many, while yet the one is to be considered as identical with the many. Trendelenburg seeks to show that space is a product or phase of motion, its immediate external manifestation. In the philosophy of Thomas Reid (1785), "space and its relations, with the axioms concerning its existence and its relations, are known directly in connection with the senses of touch and sight, but not as objects of these senses." James Mill thus explains infinite space: "We know no infinite line, but we know a longer and a longer. . . . In the process, then, by which we conceive the increase of a line the idea of one portion more is continually associated with the preceding length, and to what extent soever it is carried the association of one portion more is equally close and irresistible. This is what we call the idea of infinite extension, and what some people call the *necessary* idea." According to lord Monboddo, place is space occupied by body. It is different from body as that which contains is different from that which is contained. Space, then, is place *potentially;* and when it is filled with body, then it is place *actually*. See Krauth's Fleming, *Vocabulary of the Philosophical Sciences*, s. v.; Ueberweg, *Hist. of Philosophy* (see Index).

Spada, Bernardino, an Italian cardinal, was born at Brisighella, in Romagna, April 21, 1594, of an obscure family. After studying the humanities with the Jesuits in Rome, he applied himself to ecclesiastical jurisprudence, in which he acquired considerable reputation. He was honored with several dignities by Paul V and Gregory XV, and afterwards by Urban VIII, who sent him on various commissions to France and Parma, and gave him the archbishopric *in partibus* of Damietta, the cardinalate in 1626, and the legation to Bologna in 1627. He was a patron of the fine arts, and left some *Poems* and *Letters* addressed to Mazarin. Spada died in Rome, Nov. 10, 1661.

Spada, Fabrizio, nephew of Bernardino, born March 18, 1643, was made archbishop of Patras, nuncio to Savoy and France, and cardinal in 1675. He died June 15, 1717.

Spada, Giambattista, brother of Bernardino, born at Lucca, Aug. 27, 1597, likewise became an ecclesiastic, and was made governor of Rome in 1635, president of the Romagna in 1644, cardinal in 1652, and bishop of Rimini and Palestrina. He died in Rome, Jan. 23, 1675.

Spada, Orazio Filippo, brother of Fabrizio, became bishop of Osimo and papal nuncio to Poland, and was made cardinal in 1706. He died June 24, 1724.

Spafford, William M., a minister of the Methodist Episcopal Church, was admitted into the North Ohio Conference on trial in 1841. He labored effectively until 1865, when he took a supernumerary relation. In 1868 he became superannuated, and so continued until his death, in Effingham County, Ill., in 1876. Mr. Spafford was a man of brilliant intellect, but of peculiar sensitiveness. See *Minutes of Annual Conferences*, 1876, p. 111.

Spahr, William E., a minister of the Methodist Episcopal Church, was born in Greene County, O., Aug. 1, 1843, and united with the Church at fourteen years of age. He received a license to preach in 1861, and in the fall of 1863 entered the Cincinnati Conference. He was ordained deacon in 1865, but consumption had seized upon him, and he died Nov. 30. He was humble, modest, teachable, and kind. See *Minutes of Annual Conferences*, 1866, p. 150.

Spain (Σπανία, Rom. xv, 24, 28; Ἰσπανία. 1 Macc. viii, 3; Vulg. *Hispania*). This name was anciently applied to the whole peninsula which now comprises Spain and Portugal (Cellar. *Notit.* i, 51 sq.). The early history of Spain is enveloped in great obscurity. The natives were called Iberians, the country Iberia, and one of the chief rivers the Iberus (the Ebro); and William von Humboldt has shown that the Iberian language was the same in every part of the country, and that it exists with certain modifications in the modern Basque. The Carthaginians, during the flourishing times of their republic, established many settlements upon the Spanish coast, such as Carthago (now Cartagena), and Malacca, the royal city (now Malaga). Gades (now Cadiz) was a Phœnician settlement, probably coeval with Carthage itself, was never subject to Carthaginian rule, and during the Punic war embraced the side of the Romans. Under the management of Hamilcar Barcas and Hannibal, a considerable part of Spain became a Carthaginian colony. It gradually passed under the power of the Romans, and in the apostolic period formed no inconsiderable portion of the Roman empire. See Smith, *Dict. of Geog.* s. v. "Hispania."

The Hebrews were acquainted with the position and the mineral wealth of Spain from the time of Solomon,

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whose alliance with the Phœnicians enlarged the circle of their geographical knowledge to a very great extent. See TARSHISH. The local designation, Tarshish, representing the *Tartessus* of the Greeks, probably prevailed until the fame of the Roman wars in that country reached the East, when it was superseded by its classical name, which is traced back by Bochart to the Shemitic *tsaphân*, "rabbit," and by Humboldt to the Basque *Ezpaña*, descriptive of its position on the *edge* of the continent of Europe. The Latin form of this name is represented by the above passages which contain all the Biblical notices of Spain: in the former the conquests of the Romans are described in somewhat exaggerated terms; for though the Carthaginians were expelled as early as B.C. 206, the native tribes were not finally subdued until B.C. 25, and not until then could it be said with truth that "they had conquered all the place" (1 Macc. viii, 4). It seems clear from Rom. xv, 24, 28, that Paul formed the design of proceeding to preach the Gospel in Spain. That he ever executed this intention is necessarily denied by those who hold that the apostle sustained but one imprisonment at Rome—namely, that in which the Acts of the Apostles leave him; and even those who hold that he was released from this imprisonment can only conjecture that in the interval between it and the second he fulfilled his intention. There is, in fact, during the three first centuries no evidence on the subject beyond a vague intimation by Clement, which is open to different explanations; and later traditions are of small value. See PAUL. The mere intention, however, implies two interesting facts, viz. the establishment of a Christian community in that country, and this by means of Hellenistic Jews resident there. We have no direct testimony to either of these facts; but as the Jews had spread along the shores of the Mediterranean as far as Cyrene in Africa and Rome in Europe (Acts ii, 10), there would be no difficulty in assuming that they were also found in the commercial cities of the eastern coast of Spain. The early introduction of Christianity into that country is attested by Irenæus (i, 3) and Tertullian (*Adv. Jud.* 7). An inscription, purporting to record a persecution of the Spanish Christians in the reign of Nero is probably a forgery (Gieseler, *Church Hist.* i, 82, note 5).

SPAIN. In ancient times what is now the kingdom of Spain was called *Iberia*. Its Latin name was *Hispania*, which, changed into Spanish, became *España*. With Portugal, it forms what is called the Pyrenæan Peninsula, the whole constituting the most southerly and also the most westerly part of Europe. The average breadth of the whole peninsula is not far from 480 miles, and its length 600 miles, with an area of nearly 220,000 square miles. The area of Spain, which occupies by far the greater part of the Pyrenæan Peninsula, is a little more than 184,000 square miles. It is bounded on the north by the Bay of Biscay and the Pyrenees, on the east by the Mediterranean Sea, on the south by the Mediterranean, the Straits of Gibraltar, and the Atlantic Ocean, and on the west, its south-westerly section by Portugal, and its north-westerly section by the Atlantic Ocean.

I. *Physical Aspect.*—Spain has an extended coast-line, it being not far from 1400 miles in length, of which 770 miles belong to the Mediterranean and 600 miles to the Bay of Biscay and the Atlantic. A part of this coast-line is mountainous, and a part of it, especially to the south-west, is low and swampy, until it reaches the extreme south, when it rises suddenly to the well-known Rock of Gibraltar. Another noticeable feature in the physical aspect of the country is its mountain system. Geographers lay down five distinct mountain belts, which are subdivided into minor ranges. These are the Pyrenees, which separate Spain from France, the Sierra de Guadarrama, the mountains of Toledo, the Sierra Morena, and the Sierra Nevada. Among the highest of these mountains are the Cerro de Mulahacen, 11,655 feet; Mount Nethou, 11,427 feet; Vignemale, 10,980 feet; Peak of Oo, 9730; and the Puerto del Pico, 8000. The river system of Spain embraces many deep and rapidly flowing streams. Among the largest of these are the Ebro, which flows east and empties into the Mediterranean, and the Douro, the Tagus, the Guadiana, and the Guadalquivir; the first two flowing nearly west and the last two south-west, and emptying into the Atlantic. Some of the smaller rivers are the Minho, the Guadalaviar, and the Xucar. So long a coast-line as that of Spain furnishes, as might be supposed, many commodious bays and harbors. Among those on the east are Barcelona, Tarragona, Valencia, Alicante, and Cartagena; on the north are Santander and Bilbao. The physical features of Spain to which allusion has been made give to this country marked variety in climate and soil and vegetable productions. The northern section of the kingdom is mountainous and hilly, and the character of the climate is such as to invite the labors of the husbandman. Accordingly this section of Spain has been given up largely to agriculture. The middle section is not so well situated. The absence of rains is followed by sterility and unproductiveness of the soil. There are great extremes of temperature, the summers being very hot and the winters very cold, while the springs and autumns are pleasant. Passing to the southern section, we find ourselves in a country having the characteristics of a tropical region. The winds from Africa blow upon it, and the effect of the hot rays of the sun reflected from the lofty mountain-walls is very marked. And yet, as a whole, Southern Spain is exceedingly fertile. Frosts are not known in Andalusia. Snow seldom falls, and when it does melts at once. Such is the character of the climate and soil of the country that Spain ranks among the most fruitful of all the countries of Europe. Every kind of cereal can be grown in some part of the kingdom, and the fruits of the most northern part of the temperate zone and of the most southern part of the tropical regions are raised there. The cultivation of the vine has been carried to a high state of perfection, and the Spanish vines are reckoned among the finest in the world. Perhaps the most noted of these are the Xeres, or sherry, and the Malaga.

II. *Political Divisions.*—We give these as they were a year or two ago, no essential changes having occurred since, with the population as shown by the census of 1870.

Provinces.	Area in Sq. Miles.	Population
New Castile.		
Madrid	2,997	487,482
Toledo	5,886	342,272
Guadalajara	4,869	208,658
Cuenca	6,726	238,731
Total	20,178	1,277,125
La Mancha	7,840	264,649
Old Castile.		
Burgos	5,651	298,560
Logroño	1,945	182,841
Santander	2,113	241,251
Soria	3,536	156,099
Segovia	2,774	150,812
Avila	2,182	173,219
Palencia	3,216	184,668
Valladolid	3,043	242,284
Total	25,500	1,589,864
Leon.		
Leon	6,167	350,092
Zamora	4,135	250,625
Salamanca	4,940	250,572
Total	15,242	851,689
Asturias.		
Oviedo	4,091	610,983
Galicia.		
Corunna	3,079	630,504
Lugo	3,787	475,436
Orense	2,739	402,776
Pontevedra	1,739	480,145
Total	11,344	1,988,861

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Provinces.	Area in Sq. Miles.	Population.
Estremadura.		
Badajos	8,688	431,922
Cáceres	8,014	302,455
Total	16,702	734,377
Andalusia.		
Seville	5,295	515,011
Cadiz	2,509	426,499
Huelva	4,122	196,469
Cordova	5,190	382,652
Jaen	5,184	392,100
Granada	4,937	485,346
Almeria	3,302	361,553
Malaga	2,824	505,610
Total	33,663	3,264,640
Murcia.		
Murcia	4,478	439,067
Albacete	5,972	220,973
Total	10,450	660,040
Valencia.		
Valencia	4,352	665,141
Alicante	2,098	440,470
Castellon	2,447	296,222
Total	8,897	1,401,833
Catalonia.		
Barcelona	2,985	762,555
Tarragona	2,451	350,395
Lérida	4,775	330,385
Gerona	2,272	325,110
Total	12,483	1,768,445
Arayon.		
Saragossa	6,607	401,894
Huesca	5,878	274,623
Teruel	5,494	852,201
Total	17,979	1,528,718
Navarre	4,046	318,687
Basque Provinces.		
Biscay	849	167,226
Guipuzcoa	728	180,743
Alava	1,205	103,320
Total	2,782	471,289
Balearic Islands	1,800	289,225
Canary Islands	2,808	283,859
Total of Spain in Europe and Canaries	195,865	17,335,273

We add to the above the area and population of the Spanish colonies as follows:

Colonies in America.		
Cuba	45,883	1,400,000
Porto Rico	3,596	625,000
Total	49,479	2,025,000
Asia and Oceanica.		
Philippines (exclusive of independent parts)	65,908	6,000,000
Carolines and Palaos	916	28,000
Ladrones, or Marianas	417	5,610
Total	67,241	6,033,610
Africa.		
The Guinea Islands	489	35,000
Total Spanish colonies	117,209	8,093,610

III. *History.*—We divide the history of Spain into three periods: first, from the earliest traditions respecting its settlement down to A.D. 427, when it fell into the hands of the Goths; second, from A.D. 427 to the latter part of the 15th century, bringing us to the reign of Ferdinand and Isabella; third, from this latter period to the present time.

1. There are some traditions which refer the early settlement of Spain to the grandson of Noah, Tubal, who was said to have conducted colonies thither from the East. Little confidence, however, can be placed in these traditions. The Iberians are the earliest inhabitants of whom we have any trustworthy account. At what time the Celts migrated to this section of Europe, and precisely from what region they came, is matter of unsettled dispute. The Phœnicians, whose colonies were found in so many places, established themselves at an early period on the coasts of Spain, founding such places as Tartesus (the Tarshish of the Bible) and Gades, now Cadiz. Next came the Carthaginians, who succeeded in gradually subduing no small part of Andalusia, and brought it under subjection to Carthage, B.C. 238. Then followed the conquest of Spain by the Roman arms, two centuries being occupied in almost continual fighting. The Punic wars are among the most celebrated in history — wars which always more or less affected the fortunes of Spain, because of the intimate connection which that country held with Carthage, the rival and foe of Rome. Upon its subjugation the name by which the country had been known, Iberia, was changed to *Hispania;* and the whole region, brought under the Roman power, was divided by the river Ebro into two sections, the one called *Citerior* and the other *Ulterior.* These two sections Augustus formed into three, giving them the names of Bætica, Lusitania, and Tarraco, the second of these divisions corresponding in large part with what is now Portugal. The Roman emperor, with a wise policy, removed the cohorts of the army, composed mostly of natives of the country, to other and more distant sections of the empire, substituting for them the imperial legions, and in this way Romanizing the country which he had brought under his subjection. The end aimed at was at length in great measure secured, and Hispania, or Spain, became very largely Roman in spirit and manners, and perhaps the wealthiest and the most productive of all the provinces annexed to the empire. Gibbon, quoting from Strabo and Pliny, after alluding to the circumstance that almost "every part of the soil was found pregnant with copper, silver, and gold," says that "mention is made of a mine near Cartagena which yielded every day twenty-five thousand drachms of silver, or about three hundred thousand pounds a year. Twenty thousand pounds' weight of gold was annually received from the provinces of Asturia, Galicia, and Lusitania." On the whole, general prosperity attended the administration of affairs under the emperors down to the death of Constantine, A.D. 337. Somewhat more than a half century passed away when the vast hordes of Northern barbarians, who brought such desolation to the Roman empire, had made no inconsiderable progress in their attacks upon their more civilized neighbors of the South. Spain fell before their victorious onsets. The Vandals, the Suevi, and other Germanic tribes so wasted the country that many parts of it became almost literally a desert. After the conquerors had somewhat restored the desolated region, there came another fierce tribe, the Goths, who under Wallia wrested it from their hands. The tribes which for so many years had held sway over the land were in part subjugated and in part destroyed or exiled from the country, and the Goths remained masters of nearly the whole of Spain (427).

2. We date the commencement of the second period of the history of Spain at A.D. 427, when, as we have seen, the Goths were in possession of the country. But that possession was never an undisturbed one. The subjugated Suevi called to their aid the Romans, and succeeded in recovering a part of the territory they had lost. "The peninsula, having become one great battle-field to three contending hosts—the Goths, the Romans, and the Suevi—was plunged into the most abject misery, and, from the Pyrenees to the Sea of Africa, was overspread with innumerable swarms, which, like so many locusts, utterly destroyed the spots on which they settled." The names of the Gothic kings which stand out in special prominence during the next century or two are Euric, who ascended the throne in A.D. 466, and was really the founder of the Gothic kingdom in Spain and its first legislator; Amalaric, the grandson of Euric, A.D. 522, the first king who set up anything like a court in Spain; Recared I, A.D. 587, who induced the Goths, who had been Arians, to adopt the Catholic faith; Wamba, A.D. 673, who, anticipating the inroads of the Saracens into Spain, built a fleet to guard the coasts

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against their attacks; and Roderic, who came into possession of the throne in A.D. 680. A party was formed against him which called to its assistance the Arabs dwelling on the north coast of Africa, in Mauritania, and hence called Moors—a name so memorable in subsequent Spanish history. A battle, waged for three days and accompanied with fearful slaughter on both sides, was fought on the plains of Jeres de la Frontera in July, 711, and the Goths were defeated. Other victories of the Moors in a few years brought the whole of Spain, with the exception of some mountain fastnesses, under the dominion of the Moors. The story of Moorish ascendency in Spain is too long to rehearse in this place. There were periods of great prosperity under the rule of the Moors. So celebrated became some of their institutions of learning that they were resorted to by Christian scholars from all parts of civilized Europe. Gradually the Christians of Spain, who, under the general subjugation of the country, had fled to its hills and mountains, grew more courageous, and were able not only to stand on the defensive, but even to attack the common foe. Three confederated provinces—Navarre, Castile, and Leon—took up arms against the foe, and nearly succeeded in gaining a victory over the Moors in 1001. A check was given to their hitherto successful career from which they never fully recovered; and henceforth there was very distinctly a Christian Spain in the more northerly sections of the country, and a Mohammedan Spain in the more southerly sections, which were continually at war with each other. Neither side was seldom in perfect accord within its own domains. Petty rivalries existed among both the Christian and the Moorish princes, which prevented long-continued success on the side of either party. At last, the Christian princes succeeded in laying aside for a time their petty animosities, and formed a league combining all their forces. A sanguinary battle was fought in A.D. 1212 on the plains of Tolosa, in the Sierra Morena, in which the Moors were defeated. During the next half-century the conquest of the Moors went on. Their territorial limits continually grew more restricted, until there was left to them little besides the kingdom of Granada. At length, in the year 1482, in the reign of Ferdinand and Isabella, the last sovereign of Granada, Boabdil, was defeated, and the empire of the Moors in Spain, after an existence of nearly eight centuries, came to an end.

3. Our survey of the history of Spain from the overthrow of the Moors, in the reign of Ferdinand and Isabella, down to the present time must necessarily be rapid. The condition of the conquered race was made exceedingly wretched, worse even, as it would seem, than was that of the Christians while under the Saracenic authority. It has justly been remarked by Robertson, the historian, that "the followers of Mohammed are the only enthusiasts who have united the spirit of toleration with zeal for making proselytes, and who, at the same time that they took arms to propagate the doctrine of their prophet, permitted such as would not embrace it to adhere to their own tenets and to practice their own rites." As a consequence of the persecutions which they suffered at the hands of the Spaniards, the Moors abandoned the country in which for so many hundreds of years they had lived, and to the possession of which their natural right was just as good as that of the Spaniards. It is estimated that from the reign of Ferdinand of Castile to that of Philip III more than three millions of these people left their native land, carrying with them not only a great part of their acquired wealth, but that industry and love of labor which are the foundation of national prosperity. Another fatal blow to the prosperity of Spain was the expulsion of the Jews, who directed the commerce of the country, and held in their hands so large a part of its movable property in the form of the precious metals and of costly jewels.

The great events which occurred under the reign of Ferdinand and Isabella are too familiar to need a special recital, and we may pass on to the times of Charles V (the title by which he is best known), being Charles I of Spain, the grandson of Isabella. During his long reign of forty years Spain reached the highest point of her prosperity. What she accomplished on both sides of the Atlantic, how the Spanish arms were everywhere victorious in Europe, how the proud Francis I of France and the Protestant princes of Germany were humbled, and the onsets of the barbarous Turks were repelled, and how Charles V saw himself standing first among the sovereigns of Europe—all these things are well known to readers of history. Philip II succeeded his father, Charles V. The great aim of his administration was the extirpation of heresy and the complete establishment of the Roman Catholic faith. The process of decay in Spain commenced under his reign. The immense riches which flowed into the country from the Spanish possessions in America proved a curse instead of a blessing. The people became luxurious, indolent, and effeminate, so that when Philip II, who, with all the glaring faults of his character, was an energetic monarch, died, and the sceptre came into the hands of his successor, Philip III, a weak and unenterprising prince, Spain rapidly fell from its high estate. The destruction or expulsion of hundreds of thousands of Moriscos, descendants of the Moors, brought about the same state of things in Spain which the destruction and expulsion of the Huguenots had produced in France. Some of the most profitable of the industrial arts almost ceased to be practiced. Large sections of the country were so completely depopulated that they have been but little better than barren wastes ever since. Under succeeding monarchs the decline in the fortunes of unhappy Spain continued. The falling-off in the population was so great that in thirty-two years, from 1668 to 1700, it had gone down from eleven millions to eight millions. With the accession to the throne of Philip of Anjou, a Bourbon prince, who was king of Spain under the title of Philip V, a better day seemed to dawn on Spain, not because her own sons took the lead in civil affairs, but because they were guided by the more skilful hands of French statesmen. But the claim of Philip to the throne was resisted by Germany, England, and Holland; and the "War of the Spanish Succession," continued on for thirteen years, was the result of the controversy. Although Philip retained his throne, yet he came out of the contest stripped of no small part of the territories which had once belonged to Spain. Coming down to the times of Charles III (1759–88), we find an improved state of things, at least so far as the internal affairs of the kingdom were concerned. Externally, however, constant humiliation attended the military movements of Spain. Both on the land and the sea defeat was the rule, victory the exception. In 1797 occurred the defeat of the Spanish fleet near Cape St. Vincent, and the almost complete annihilation of the combined fleets of France and Spain by Lord Nelson at Trafalgar, Oct. 21, 1805. A few years later we find Napoleon setting aside the claims of all aspirants to royal authority in Spain, and placing his brother Joseph on the throne. Insurrection everywhere followed what was considered a high-handed outrage. A treaty of alliance was formed with England, which recognised Ferdinand VII as lawful monarch of Spain. Fortune, for a time, everywhere favored the French arms. The two victories of Wellington, however—that at Victoria, June 21, 1813, and at Toulouse, April 10, 1814—turned the scale, and Spain was once more free. But for years everything was in a most unsettled condition. Liberal opinions gradually gained a foothold among the people. Attempts were made to bring about radical reforms. At times success seemed to crown these efforts, but soon the order of things would be reversed. Absolutism and despotism would crush out all progress, and the liberal party be thrown again into the shade. Such has been the state of things the last

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half-century. The story of the reign of queen Isabella II is full of interest, but it is too long to relate in a brief article like this. It must suffice to say that from the time when she was declared to be of age, Nov. 8, 1843, down to her flight to France, on the defeat of the royal army at Alcala, Sept. 28, 1868, her life and fortunes were of a singularly checkered character. The departure of Isabella led to the formation of a provincial government, which in a year or two was followed by the accession to the throne of king Amadeus, the second son of Victor Emmanuel of Italy, who accepted the crown Dec. 4, 1870. It was an uncomfortable position in which the new king found himself, and he resigned it Feb. 11, 1873. The attempt to establish a republic (the most distinguished leader in which movement was Don Emilio Castelar), the efforts put forth by Don Carlos to obtain the throne, and the failure of both republicans and royalists to accomplish their purposes bring us down almost to our own times. Alfonso, the son of Isabella II, was proclaimed king Jan. 9, 1875, and is now apparently in permanent possession of the crown. But in a kingdom whose history for so many centuries has been a history of change and revolution there can be but little stability; and he must be a wise man who can with certainty predict what will be the condition of things in Spain a year hence.

IV. *Religion.*—When the Christian religion was introduced into Spain is not a settled question with ecclesiastical historians. Paul, writing from Corinth to the disciples in Rome, alludes to a journey which he proposes to take into Spain, but whether he went or not is not known. One of the fathers, Theodoret, says that after Paul was released from his captivity—when he had been tried at the bar of Nero and acquitted—he went to Spain, and there spent two years. In Conybeare and Howson's *Life and Epistles of St. Paul*, the authorities on the subject are given (ii, 437–439), and the conclusion is reached that the apostle went to Spain and there preached the Gospel. Tradition also asserts that James the elder went to Spain as a herald of the Gospel. If we come down to the times of the persecutions by the Roman emperors, we shall find abundant evidence that all along during those ages of trial through which Christianity passed martyrs to the faith were found in Spain as well as in other parts of the Roman empire. The conversion of Constantine the Great was followed everywhere throughout the countries which had been brought into subjection to the Roman arms by the widest toleration of the faith which he had embraced. And when, subsequently, the Goths obtained possession of Spain, we find that as, in the lapse of time, the affairs of the kingdom became settled, the jurisdiction of the monarch extended to the nomination of bishops, and that he presided, if he wished, at ecclesiastical tribunals, convoked national councils, and regulated the discipline of the Church. In due time the supremacy of the pope came to be acknowledged, and the peculiarities of the episcopal form of Church government were generally carried out. There were metropolitan sees, the heads of which held jurisdiction over their subordinates; while these subordinates, in turn, exercised authority over the lower grades of the ministry. It is said that the cathedrals and parish churches were in general well endowed, lay patronage excited, and monasteries introduced.

The conquest of Spain by the Moors introduced a new state of things into the country. The Moors were Mohammedans; but, as has already been stated, they were inclined to be tolerant so long as the Christians conducted themselves in an orderly manner and did not oppose or revile the religious faith of their conquerors. There were not wanting cases of persons who, because they could not do otherwise, in the exercise of their conscientious convictions, than attempt to make converts from Mohammedanism, or in some way show their contempt for the religion of the Moors, suffered martyrdom. A candid review, however, of the whole history of Spain during the eight hundred years nearly that the Saracens held sway over that country must convince us that the sufferings which the Christians endured during this very long period bore no comparison to those which the Moors endured in the comparatively short period that Philip II was on the throne.

Upon the expulsion of the Moors from Spain, the whole country may be said to have come under the jurisdiction of the pope of Rome, and to have become as intensely Roman Catholic as any country in Europe, not excepting Italy itself. Previous to the year 1868 no other religion was recognised by law, and to attempt to introduce any one of the forms of the Protestant faith was an indictable offence. This is not the place to speak at large of the persecutions which the Romish Church for ages carried on against heretics and infidels, of the establishment and atrocities of the Inquisition—first introduced by St. Dominic to "inquire" after the condition of the Jews and Moors who became Christians—or of the acts of the Jesuits in Spain. It is more pleasant to speak of the dawn of what, it is to be hoped, will prove to be a brighter day in respect to religious toleration. Although Protestanism has gained but the smallest foothold, comparatively, in the kingdom, and its followers are still subject to many disabilities, it is matter for congratulation that the right of private judgment in matters of religion is, in form at least, recognised, and the hope may reasonably be cherished that persecution on account of one's religious faith will not again be sanctioned by law.

V. The *authorities* to which the general reader is referred on matters relating to the history, etc., of Spain are very numerous. Among English and American writers are Gibbon, Robertson, Hallam, Prescott, Irving, and Ticknor, whose *Spanish Literature* (N. Y. 1854) holds a place acknowledged even by Spanish writers to be second to the production of no other author. Sketches of the history of the introduction and progress of Christianity in Spain may be found in all ecclesiastical historians. Likewise all writers of French and English histories treat largely of matters connected with Spanish history, because of the intimate connection which these three countries have sustained to each other. The article in the *Encyclopædia Britannica* gives a good account of the history of Spain. See also the following: Hurtado de Mendoza, *Guerra de Granada, que hizo el Rei D. Felipe II contra los Moriscos de aquel Reino sus Rebeldes* (Valencia, 1776, sm. 4to, new ed.); *History of Spain, from the Establishment of the Colony of Gades by the Phœnicians to the Death of Ferdinand, surnamed the Sage, by the Author of the History of France* (Lond. 1793), vol. i–iii, map; Beawes, *Civil, Commercial, Political, and Literary History of Spain and Portugal* (ibid. 1793, 2 vols. fol.); Murphy, *The History of the Mohammedan Empire in Spain, containing a General History of the Arabs, their Institutions, Conquests, Literature, Arts, Sciences, and Manners, to the Expulsion of the Moors, designed as an Introduction to the Arabian Antiquities of Spain;* Power, *The History of the Empire of the Mussulmans in Spain and Portugal, from the First Invasion of the Moors to their Ultimate Expulsion from the Peninsula* (Lond. 1815, 8vo); Dunham, *History of Spain and Portugal* (ibid. 1832–33, 5 vols. 12mo), Viardot, *Essai sur l'Histoire des Arabes et des Mores d'Espagne* (Paris, 1833–34. 3 vols. 8vo); Mahon [Lord], *History of the War of the Succession in Spain* (2d ed. Lond. 1836); Ahmed Ben Jusof Teifacite, *The History of the Mohammedan Dynasty in Spain*, transl. by Pascal de Gayangos (ibid. 1840, 4 vols. 4to); Londonderry [Marquis of], *Story of the Peninsular War* (new ed. revised, with considerable additions, N. Y. 1848, 12mo); Southey, *The Chronicle of the Cid*, from the Spanish (Lond. 1846, 8vo); Ferreras, *Histoire Générale d'Espagne*, transl. from the Spanish by M. d'Hermilly (Amsterdam, 1851, 10 vols. 4to). (J. C. S.)

Spain, Hartwell, a minister of the Methodist

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Episcopal Church, South, was born in Wake County, N. C., Feb. 10, 1795. He was converted in August, 1810, licensed to preach in November, 1816, and admitted into the South Carolina Conference in December. In 1821 he was made a superannuate, locating the following year. In 1828 he was readmitted; in 1837 was again superannuated; in 1838 was made presiding elder of the Columbia District; in 1844 was superannuated, and continued in this relation during his life. He was a delegate to the General Conference of 1832, and reserve in 1838, 1840, and 1849. He died, March 9, 1868, in Clarendon, S. C. See *Minutes of Annual Conferences of the M. E. Ch., South*, 1868, p. 212.

Spalatin, GEORG, the friend of Luther and chaplain of the elector Frederick the Wise of Saxony, a leading Reformer and judicious superintendent of the churches, was born A.D. 1484 at Spalt, in the diocese of Eichstädt, whence was derived the name Spalatin, his real name being *Burkhardt*. He attained his baccalaureate at Erfurt in 1500, and from 1501 was a fellow-student with Luther. In 1502 he was made master at Wittenberg, but soon returned to Erfurt, where he became tutor (1505) in a patrician family, and first learned to know the Bible, a copy of which he purchased at great cost. He was ordained priest in 1507, and stationed in the parish of Hohenkirchen, near Gotha; and a year later was called to assume, in addition to his parochial duties, the functions of teacher in the neighboring convent of Georgenthal. His reputation had, however, already extended beyond the narrow limits of the field of labor to which he was assigned; and he was called to the electoral court in 1509 to assume charge of the education of the young crown-prince, John Frederick. Two years later he exchanged his place at court for the post of tutor to Otto and Ernest of Brunswick-Lüneburg, the elector's nephews, who were then students at Wittenberg; and at the same time he was appointed by his patron canon of St. George's in Altenburg. From this period dates the intimate friendship between Luther and Spalatin and between Spalatin and other Reformers, e. g. Melancthon, Justus Jonas, Link, Bugenhagen, Amsdorf, etc. His relations with the elector likewise became more intimate, so that his advice and assistance were sought when the latter founded the Church of All-Saints at Wittenberg, and the university library (1512), and he was made librarian. In 1514 Spalatin was appointed chaplain and private secretary to the elector, and immediately became one of the most influential personages of the electoral court. He placed himself and his influence unreservedly at the service of the Reformation, and became the medium through which Luther was wont to influence the elector. Rome recognised his power, and every important measure of the time showed traces of his shaping hand. He has been charged with timidity and an excessive fondness for peace; but all his actions show that he was possessed of a noble and upright character, and governed wholly by inflexible and fervent religious principle. Both as a man of affairs and as a literary character he established for himself an unequivocal reputation among his contemporaries. In the former capacity he accompanied his patron to the Diet of Augsburg in 1518, to the election of emperor in 1519, the coronation of Charles V in 1520, the Diet of Worms in 1521, the Diet of Nuremberg in 1523 and 1524, conducting the electoral correspondence and participating in the progress of events either directly or by means of counsel and influence. In literature his attention was fixed principally on historical studies, particularly on the history of Germany; and he wrote, *Christliche Religions-Händel*, or *Religionssachen*, beginning in 1518 (subsequently published by Cyprian under the title *Reformations-Annalen*), besides undertaking the collection of materials for the history of the popes, emperors, and dukes, and electors of Saxony, so that he became known as the "Saxon historiographer." On the death of the elector Frederick, in 1525, Spalatin was appointed by John the Constant to the post of evangelical superintendent of Altenburg in connection with the diocese of Altenburg. He now married Catharine Heidenreich, and established a home at Altenburg. In 1526 he attended the Diet at Spires, in the suite of the elector. During 1527 to 1529 he participated in a visitation of the churches and schools. In 1530 he was present at the Diet of Augsburg, and in 1531 at Cologne, where a protest against the election of Ferdinand as king of Rome was premeditated. At the Convention of Schweinfurt in 1532 he contributed materially towards the securing of the Reformation in that vicinity. Such incessant labors, added to a constant literary activity and the unceasing demand on his strength made by his prince and the churches, impaired his health and necessitated his release from a portion of his multifarious duties. He was, however, sent to Weimar in 1533, when the papal legate Rangoni visited that place in order to initiate measures for the calling of a council. In 1534 we find him journeying with the elector through Northern Germany, and in the following year through Bohemia and Moravia to Vienna, where the elector John wished to make his peace with Ferdinand. He was present at the renewal of the Smalkald League, and then went to Venice to make purchases for the library of Wittenberg; and, on his return, participated in the settling of the *Wittenberg Concord*. In 1537 he signed the Articles of Smalkald, and undertook the visitation of the Church at Freiberg. He then attended the Convention of Zerbst, and defended the claims of his prince to the county of Magdeburg. He was finally selected to attend the proposed convention at Nuremberg in 1539, which was to complete the *Concord* initiated at Wittenberg, and to share in the visitation of the churches of ducal Saxony, now under the rule of duke Henry. From this time he was confined to the vicinity of his home; but continued abundant in labors, literary and official, until he died, Jan. 16, 1545. His widow followed him Dec. 5, 1551. The MS. remains of Spalatin are preserved at Weimar and Gotha; and portions of his works have been published in different, but always faulty and incomplete, editions. A new edition, under the title *Georg Spalatin's Historischer Nachlass und Briefe*, was undertaken by Neudecker and Preller, and the first volume appeared in 1851. The style of Spalatin as a writer was simple, but wanting in attractive qualities. His works are, however, rich in documentary records. In addition to those already indicated, they include a number of poetic productions, in which considerable ability is displayed. See Schlegel, *Histor. Vitæ G. Spalat. Theologi, Politici Primique Historici Sax.* (Jena, 1693); Wagner, *G. Spalatin u. d. Reform. d. Kirchen u. Schulen zu Altenburg* (Altenb. 1830). —Herzog, *Real-Encyklop.* a. v.

Spalding, Johann Joachim, a rationalizing theologian of Germany, was born Nov. 1, 1714, at Tribsees, in Swedish Pomerania, and was educated at Stralsund and Rostock (1731) at the time when the Wolfian philosophy and pietism were the subjects of controversy. He studied the current philosophy in the writings of Wolf, Bilfinger, and Canz, and defended its principles until association with the professors at Greifswald, which he enjoyed in consequence of his having accepted the position of private tutor in that town, caused him to doubt their correctness. In 1745 he went to Halle, and came under the influence of J. S. Baumgarten (q. v.). He afterwards became the friend of Sack (q. v.) at Berlin, and of the poets Gleim and Kleist. In 1748 he published his first work, on the destination of man (*Gedanken über d. Bestimm. des Menschen*), which was characterized by great simplicity of thought and diction, and secured an immediate popularity. His aim was the popularizing of philosophy after the example of English works then appearing; and he succeeded in bringing the moral truths to which alone that age was yet accessible, after its breach with orthodox religion, within the reach of the common apprehension. In 1749 he became pastor at Lassan. His ministry was at first hindered

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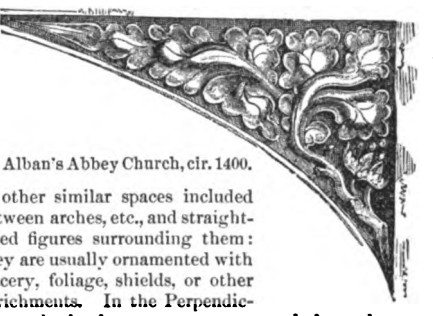
by his renunciation of the ordinary pulpit phraseology and his adoption of a direct, clear, and simple style; but he received, none the less, many encouraging proofs of a growing appreciation of his labors and of dawning success. He continued his literary labors also, devoting himself largely to the study of the Deistic and anti-Deistic literature of England, and translated some of the current works on either side into German, among them Butler's *Analogy of Natural and Revealed Religion*. From Lassan Spalding was transferred in 1757 to Barth (in Pomerania) as provost and chief pastor. The pietistic tendency, emanating principally from Mecklenburg, induced him to commit to writing his *Thoughts on the Value of the Feelings in Christianity* (*Gedanken über den Werth der Gefühle im Christenthum* [1761 and often]). The purpose of this work was to distinguish true religious feeling from that which is false and artificial; but the execution of that purpose is marred by the inability of the author to clearly apprehend the profound nature of his subject. His conception of religion continued to be the one-sided apprehension by which morality takes its place. At this time he was visited by Lavater, Füssli, and Felix Hess, and entered into friendly relations with the former, which continued unbroken despite the difference of views and temperament existing between them. In 1764 Spalding was once more transferred to a new post. He became provost and chief preacher at the Church of St. Nicolai in Berlin, and at the same time high-consistorial councillor. His sermons proved very acceptable to cultured minds, a feature which he declared to be "a doubtful evidence of their utility." He now published (1772) an anonymous work on the utility of the pastoral office, etc. (*Ueber die Nutzbarkeit des Predigtamtes u. deren Beförderung*), which reappeared, bearing his name, in 1773, and was sharply criticised by Herder (*An Prediger: fünfzehn Provinzialblätter*). Spalding had stripped the pastoral office of every ideal quality, while Herder took his position with the Scriptures, and asserted a priestly and prophetical character for the ministry. The inception of the work was occasioned by the desire, then generally prevalent, to bring Christianity into harmony with the culture of the age, and to protect it against the attacks of a frivolous infidelity. The intention was to give up all unessential matters and preserve only what is really essential. This spirit led Spalding to compose a further work, *Vertraute Briefe die Religion betreffend* (*Familiar Letters pertaining to Religion*), anonymously published in 1784 and 1785, and with the author's name in 1788. The accession of Frederick William II, in 1786, was signalized by the publication of a rigid decree in favor of orthodoxy, and Spalding was thereby induced to resign his position. He preached his last sermon Sept. 25, 1788, after he had in vain sought to obtain some modification of the obnoxious edict. His last work was published by his son, Georg Ludwig, in Berlin, 1804. It is entitled *Religion, eine Angelegenheit des Menschen* (*Religion, a Concern of Man*). He died May 26, 1804, leaving behind a reputation for sincere piety, according to the standards of his time, and modified by a constant endeavor to secure for it the clearest possible expression. If a rationalist, he was certainly one of the noblest and most pious representatives of that tendency. His pure theism, moreover, affords an attractive contrast to all pantheistic conceptions of the idea of God.—Herzog, *Real-Encyklop.* a. v.

Spalding, Josiah, a Congregational minister, was born at Plainfield, Conn., Jan. 10, 1751. He graduated at Yale College in 1778; was ordained at Uxbridge, Mass., Sept. 11, 1782; dismissed in 1787. After dismission he was installed at Washington, Mass., and in 1794 at Buckland, Mass., where he died, May 8, 1823. "He was a faithful preacher of evangelical sentiments." See *Congregational Quarterly*, 1859, p. 44.

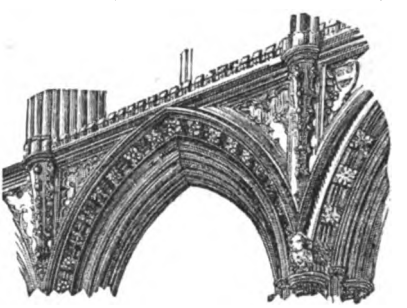
Span (זֶרֶת, *zéreth*, according to the rabbins the *little finger*, Exod. xxviii, 16; xxxix, 9; 1 Sam. xvii, 4; Isa. xl, 12; Ezek. xliii, 13; elsewhere some form of טָפַח, *taphách*, *to spread* upon the hands; hence to extend a *palm's* breadth, Isa. xlviii, 13; or carry in the arms, Lam. ii, 20, "a span long"), a Hebrew measure of three hand-breadths, or twelve finger-breadths; apparently half a cubit (comp. Exod. xxv, 10 with Josephus, *Ant.* iii, 6, 5). See METROLOGY.

Spandrel, the triangular spaces included between the arch of a doorway, etc., and a rectangle formed by the outer mouldings over it. The term is also applied



St. Alban's Abbey Church, cir. 1400.

to other similar spaces included between arches, etc., and straight-sided figures surrounding them: they are usually ornamented with tracery, foliage, shields, or other enrichments. In the Perpendicular style the doorways most commonly have the outer mouldings arranged in a square over the head so as to form spandrels above the arch. In the earlier styles this arrangement is very seldom found in the doorways, but sprandrels are sometimes used in other parts of buildings, especially in decorated work, in which they are frequent, as at Ely. In the west door of the chapel of



Ely Cathedral.

Magdalen College, Oxford, the spandrels of the outer arch (which stands considerably in front of the actual doorway, so as to form a shallow porch) are cut quite through and left open. The spandrels of a door were sometimes termed the *hanse* or *haunch* of a door.—Parker, *Gloss. of Architecture*, a. v.

Spangenberg, Augustus Gottlieb, a bishop of the Moravian Brotherhood, was born at Klettenberg, Hanover, July 15, 1704. In 1722 he entered the University of Jena as a student of law, but he soon gave up this pursuit to devote himself to the study of theology. The famous Buddeus was his professor, and he devoted all his energies to his theological studies, to such a degree that he was allowed to lecture from 1726 to 1732 on theological topics. In 1727 he made the acquaintance of count Zinzendorf and the Moravians, and in 1735 we see Spangenberg at Herrnhut, where he began a very useful work as assistant minister. For many years he fulfilled the most important duties for the Brethren by visiting their churches in North America, the West Indies, and in England, confirming them in the faith. In 1744 he was ordained Moravian bishop at Herrnhut, and in 1762, after Zinzendorf's death, he became his successor as bishop of Barby, where he died, Sept. 18, 1792. He was a man of great piety and talent. Knapp calls him the "Melancthon of the Brethren."

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Spangenberg wrote, *Idea Fidei Fratrum* (Barby, 1779): —*Leben des Grafen Zinzendorf* (ibid. 1772-75). He also contributed to German hymnology. Thus he wrote the beautiful hymn *Die Kirche Christi, die Er geweiht* (Eng. transl. in *Lyra Germ.* ii, 87, "The Church of Christ that he hath hallow'd here"):—*Heilge Einfalt, Gnadenwunder* (Eng. transl. in Moravian Hymn-book, No. 504, "When simplicity we cherish"). See Zuchold, *Bibl. Theol.* ii. 1234; *Theol. Universal-Lexikon*, s. v.; Koch, *Gesch. d. deutschen Kirchenliedes*, v, 337 sq.; Lederhose, *Das Leben Spangenberg's* (Heidelberg, 1846); Nitzsch, *Spangenberg's Biographie*, in Piper's *Evangel. Kalender*, 1855, p. 197-208; Thilo, *Cithara Lutheri* (Berlin, 1855). (B. P.)

Spangenberg, Cyriacus, a German theologian in repute during the second half of the 16th century, was born June 17, 1528, at Nordhausen, where his father was then a resident pastor. He entered the University of Wittenberg with a thorough preparation as respects the ancient languages, dialectics, and rhetoric at the early age of fourteen, and graduated with honor in 1546. His father had, in the meantime, removed to Eisleben, where he filled the positions of pastor and general superintendent of the county of Mansfeld, and Cyriacus was, through his influence, immediately appointed teacher. When but twenty-two years of age (in 1550) he became the successor in the pastorate of his now deceased father, and was soon afterwards chosen by the counts of Mansfeld to be the town and court preacher as well as general dean of the county. While diligently employed in his ministerial work his zeal for a pure Lutheran orthodoxy involved him in controversies which, in the end, wholly destroyed his earthly comfort. He took an active part so early as 1556 in the discussions of the Synod of Eisenach, at which the doctrine of George Major (q. v.) that good works are necessary to salvation was debated, violently opposing that opinion. Graver consequences for him were involved in the controversy respecting original sin which broke out in 1557 between Victorin Strigel, who taught the co-operation of the human will with divine grace in the work of conversion in a manner which contradicted Luther's doctrine of man's natural inability, and Matthias Flacius, who, as leader of the strict Lutherans, taught that the natural man cannot co-operate with God, but only resist his saving grace. Spangenberg supported the latter view; but, as the Mansfeld clergy generally were of like opinion with himself, his position was pleasant and his opportunities for successful work large and frequent. Repeated publications extended his reputation beyond the limits of his native country and brought him calls to positions in various important cities, which he declined, with the exception of an invitation to Antwerp, whither he went in October, 1566, to assist in establishing a Lutheran organization among its churches. The Flacian controversy, however, destroyed the organization thus effected, and caused a part of the Lutheran community of Antwerp to emigrate, in 1585, to Frankfort-on-the-Main. Soon after Spangenberg's return (January, 1567) to Mansfeld the controversy broke out afresh. The occasion was given by the publication of a learned treatise on original sin by Wigand, professor of theology at Jena, in which he opposed the ideas of Flacius. A second work by the same author condemned, in its preface, the adherents of Flacius, and Spangenberg in particular, as heretical Manichæans. Spangenberg replied vigorously, asserting the strict Lutheranism, rather than Manichæanism, of the Flacian doctrine, and forbade his subordinate, Krüger, who had ventured to preach against his view, to occupy the pulpit. A colloquy was held during two days in July, 1572, by order of the counts of Mansfeld, who desired to reconcile the parties, but without effect. The trouble grew to such dimensions that the ruling family was divided by it and the common people were torn into factions. The elector of Saxony, as feudal lord of the county, finally occupied the town and castle of Mansfeld with troops and dealt harshly with the supporters of Flacius. Spangenberg was compelled to flee clothed in the dress of a midwife. He tarried for a time in Thuringia, and on Sept. 9, 1577, engaged in a colloquy at Sondershausen with Jakob Andrea (q. v.), the results of which he published; but instead of effecting an amelioration of his condition, as he had hoped, this measure resulted only in the expulsion of count Volmar of Mansfeld, his patron, from his ancestral seat. The two now went to Strasburg, where count Volmar died in the following year. Soon afterwards Spangenberg became pastor at Schlitzsee, on the Fulda, but was again driven out in consequence of the zeal with which he defended his views of original sin. The landgrave of Hesse afforded him an asylum at Vacha, near Smalkald, where he devoted himself exclusively to literary work and obtained a meagre support; but his foes gave him no rest, and he finally retired with his wife to Strasburg, where he received a cordial welcome from the canon, count Ernest of Mansfeld. He died Feb. 10, 1604. Spangenberg won for himself, despite his untoward circumstances, a distinguished place among the scholars of his time, particularly with respect to theology and history. His writings comprise numerous works on original sin, sermons on various subjects, doctrinal and ethical treatises, and expositions of several Pauline epistles. The historical works are either wholly confined to the realm of the Church history of Germany or serve to elucidate particular points in that history. They are very numerous. All his works are written in pure and generally appropriate language, forceful and direct. See Leuckfeld, *Historia Spangenbergensis*, etc. (Quedlinb. 1712, 4to); Adam [Melch.], *Vitæ Theolog. Germ.* (Heidelb. 1620); Kindervater, *Nordhusa Illustris*, p. 280 sq.; Schlüsselburg, *Catalogi Hæret. Lib. III* (Francf. 1597-99); Musäus [Sim.], *Præf. ad Flac. Clarr. S. S.*; Arnoldi, *Kirchenhistorie*, iv, 95 sq.; Walch, *De Hist. Doctrinæ de Peccato Originali*, in the *Miscell. Sacra*, p. 173 sq.; Salig, *Gesch. d. Augsb. Confession* (Halle, 1730), iii; Planck, *Gesch. d. protest. Lehrb.* iv; Klippel, *Deutsche Lebens- u. Charakterbilder aus d. drei letzten Jahrhunderten* (Bremen, 1853), vol. i.—Herzog, *Real-Encyklop.* s. v.

Spangler, Isaac, a minister of the Methodist Episcopal Church, South, was for many years a member of the Virginia Conference of the Methodist Protestant Church. In 1854 he was transferred to its Alabama Conference, and after serving that charge he was engaged in secular pursuits until 1869. In that year he was received by the Montgomery Conference into the Methodist Episcopal Church, South, and appointed Sunday-school agent. He afterwards became pastor, but in 1873 became superannuated, and died in Tuskegee, Ala., April 23, 1874. See *Minutes of Annual Conferences of the M. E. Church, South*, 1874, p. 44.

Spanheim, Ezekiel, a diplomatist and philologist, rather than clergyman and theologian, was born at Geneva in 1629. At the age of sixteen he defended *Theses contra Ludovicum Capellum pro Antiquitate Hebraicarum* (Lugd. Bat. 1645). A response by Bochart called forth his *Diatriba de Lingua et Literis Hebræorum* (1648). In 1650 the government of Geneva offered him the chair of philosophy, but he preferred that of elocution, which was accordingly given him in 1651. He had probably been consecrated priest at Leyden, where he was a student; but his theological productions are only two discourses in Latin and French (Geneva, 1655; Berlin, 1695):—a lengthy notice of Richard Simon's *Hist. Critique du Vet. Test.* (Paris, 1678) as an appendix to that work (Rotterdam, 1685):—and notes and a chronology to Josephus, Havercamp's ed. (Amsterdam and Leyden, 1726). Spanheim's political life began in 1652, when he became a member of the Great Council. Soon afterwards he became tutor to the son of the elector-palatine Charles Louis, and em-

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ployed the leisure afforded him in that station for the study of German national law and the history of the Roman emperors. He also wrote upon these subjects. He visited Italy and studied numismatics, and became acquainted with Christina of Sweden and with Sophia, the mother of duke George of Hanover, who afterwards became king of England. Sophia brought him back to Germany in 1665, and after that date he officiated as ambassador for the elector to different courts, etc. He died in 1710 in London, where he was ambassador, and was buried in Westminster Abbey. All his works after 1652 were of a political or general historical and philosophical character.—Herzog, *Real-Encyklop.* s. v.

Spanheim, Friedrich (1), theological professor at Geneva and Leyden, was born Jan. 1, 1600, at Amberg, in the Palatinate. After completing his studies at Heidelberg and Geneva, he accepted the place of tutor in the family of the viscount de Vitrolles, in order that he might contribute towards the financial relief of his father, then suffering from the misfortunes which had come upon the country. He afterwards journeyed to England, in 1625, and on his return to Geneva was appointed to the chair of philosophy. The departments of logic and physics were assigned to him. In 1629 he received the freedom of the city, and in 1631 he became the successor of the famous theological professor Turretin (q. v.). During the years 1633–37, he officiated as rector of the academy, and in that capacity delivered the jubilee oration in connection with the centenary of the Genevan Reformation (1635). A call to the theological chair in the University of Leyden was extended to him in 1641, and the earnest request of the States-General, supported by that of the queen of Bohemia, induced the Genevan authorities to consent to his dismissal. He removed to Leyden in October, 1642, and in his new position took active part in the controversy with Amyraut (q. v.). He died April 30, 1648, leaving two sons, Ezekiel and Friedrich (q. v.). The works of Spanheim include: against Amyraut, *Disputatio de Gratia Universali* (Lugd. Bat. 1644):—*Exercitat. de Gratia Universali* (ibid. 1646):—*Epist. ad Matt. Cottier. de Gratia Universali* (ibid. 1648):—*Vindiciæ Exercitationum*, etc. (Amst. 1649); see Schweizer, *Prot. Central-Dogmen*, ii, 340. His other theological writings are, *Dubia Evangelica Discussa et Vindicata* (Gen. 1634–39), a work of vast learning and great acuteness:—*Disput. Anabaptisticæ* (Lugd. Bat. 1643):—*Diatriba Hist. de Origine, Progressu, et Sectis Anabaptistarum* (Franeker, 1645), appended to Joan. Cloppenburgii *Gangræna Theologiæ Anabaptist.* translated into English (Lond. 1646):—*Epist. ad Dav. Buchanan super Controvers. quibusdam quæ in Ecclesiis Anglicanis agitantur* (Lugd. Bat. 1645), in vol. ii of his son Friedrich's *Works*:—*Disput. Theolog. Syntagma* (Geneva, 1652), falsely ascribed to his son:—three sermons, *Les Trônes de Grâce, de Jugement, et de Gloire* (Leyden, 1644; Geneva, 1649). See *Regist. de la Vénérab. Compagnie des Pasteurs de Genève;* Grenus, *Fragm. Biogr. et Hist. Extraits des Registres du Conseil d'État* (Geneva, 1815); Senebier, *Hist. Littéraire de Genève* (ibid. 1786), ii, 191–195; Schweizer, *Moses Amyraldus*, in Baur u. Zeller's *Theol. Jahrbücher*, 1852, Nos. 1 and 2.—Herzog, *Real-Encyklop.* s. v.

Spanheim, Friedrich (2), the younger brother of Ezekiel, was born at Geneva in 1632, and graduated doctor of philosophy in 1652 at Leyden. His dying father, however, induced him to devote himself to theology. He became the pupil of Fridland, Heidan, and Coccеius, and preached as a candidate in different churches of Zealand and Utrecht. In 1655 he was called to a theological professorship at Heidelberg by the elector palatine, Charles Louis, and entered on the duties of that position after having received the doctorate of divinity at Leyden; but in 1670 he returned to the latter town and became professor of theology and sacred history in its university. He was a thorough Calvinist in his views, and defended the teachings of Calvinism in several writings against Des Cartes and Coccеius. He was four times rector and held the office of chief librarian, and, in addition, was a most prolific writer, achieving such success in the latter character that he was dismissed from teaching in order that he might devote himself exclusively to authorship. He died in 1701, after having arranged for the publication of the first volume of his *Complete Works*. Two volumes remained, which were given to the public by his pupil and colleague John Marck, under the title *Opera quatenus Complecturtur Geogr. Chronol. et Hist. Sacr. atque Ecclesiasticam* (Lugd. Bat. 1701–3, 3 vols. fol.). The works of Spanheim cover a wide range and embrace writings introductory to theology, an introduction to the Scriptures, exegesis, Biblical archæology and Church history, dogmatics, polemics, and practical theology, and also sermons. See Nicéron, *Mémoires pour servir à l'Hist. des Hommes Illustres* (Paris, 1734), xxix, 11–26; Chauffepié, *Nouveau Dictionnaire Histor. et Critique* (Amst. et La Haye, 1750–56); comp. also the discourse preached at Spanheim's funeral (Jan. 6, 1701) and contained in the *Complete Works* of Jakob Trigland.—Herzog, *Real-Encyklop.* s. v.

Spanish Architecture. In the South few early Gothic buildings remain, and those which exist were mainly erected in the 15th century; but in the North the Obra de Godos (Gothic), the Romanesque, and Geometrical Pointed (Tudesco) are represented. The German Middle Pointed, as well as French art, clearly influenced the designers in Spain. The old system of parallel eastern apses gave way to the affection for a chevet, with its processional path and circlet of chapels. The constructional choirs are usually very short. The choir of a Spanish church occupies the eastern half of the nave. The westward portion of the latter is called the *trascoro;* the part eastward of the choir is called *entre los dos coros.* Under the *cimborio*, or lantern, is the *crucero*, or crossing. A passage fenced with screens of metal-work affords the clergy a means of access to the screen in front of the altar in the sanctuary, or *capilla mayor.* In the centre of the coro are several lecterns for the choir-books; and on the west, north, and south are stalls, the bishop occupying a central stall facing east. Pulpits are erected against the western faces of the eastern pillars of the crossing. This curious arrangement, which has been followed at Westminster Abbey, is probably not earlier than the 16th century. About the same time, in parish churches, large western galleries of stone were erected for the choir, as at Coimbra, Braga, and Braganza, and provided with ambons at the angles. The choir was in the centre of the nave at the Lateran, St. Mary the Great, St. Laurence's, and St. Clement's, at Rome, by a basilican arrangement.—Walcott, *Sacred Archæol.* s. v.

Spanish Version. See Romanic Versions.

Spariantis, in Grecian mythology, was a daughter of the Spartan Hyacinthus, who was sacrificed in Athens at the grave of the Cyclop Gyræstus (Apollod. iii, 15, 8).

Spark (בִּידוֹד, *kîdôd*, so called from being *struck off;* נִיצוֹץ, *nitsôts*, so called from *shining*, Isa. i, 31; שָׁבִיב, *shabîb, flame*, Job xviii, 5; זִיקוֹת, *zikôth, burning arrows*, Isa. l, 11; elsewhere בֶּן־רֶשֶׁף, *ben-résheph*, a *son of flame*, Job v, 7).

Spark, Thomas, an English clergyman, was the son of Archibald Spark, minister of Northrop, in Flintshire, and was born in 1655. He was educated at Westminster School and Christ Church, Oxford, which he entered in 1672. After his ordination he was appointed chaplain to Sir George Jeffreys. At his death, Sept. 7, 1692, he was rector of Ewehurst, in Surrey, to which he had been instituted in 1687; of Norton (or Hogsnorton),

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in Leicestershire; a prebendary of Lichfield and of Rochester, and a D.D. He published a good edition of *Lactantii Firmiani Opera quæ Extant, ad Fidem MSS. Recognita, et Commentariis Illustrata* (Oxon. 1684, 8vo): —and *Notæ in Libros Sex Novæ Historiæ Zosimi Comitis* (ibid. 1679, 8vo). They were translated by another person into English in 1684. See Chalmers, *Biog. Dict.* s. v.

Sparke, THOMAS, a Puritan divine, was born at South Somercote, Lincolnshire, England, in 1548. Of his early education we have no account until he became fellow of Magdalen College, Oxford, in 1570, in which year he was admitted bachelor of arts. Soon after he was presented by Arthur lord Grey to the parsonage of Bletchley, in Buckinghamshire. He was chaplain to Cooper, bishop of Lincoln, from whom he received in 1575 the archdeaconry of Stowe. In 1581 he took his divinity degrees, and in 1582, finding that he could not attend to his archdeaconry because of its distance from his cure, he resigned it, but in September of the same year he was installed prebendary of Sutton-in-the-Marsh in the Church of Lincoln. In 1603 he represented the Puritans in the conference at Hampton Court, having also been one of their champions at Lambeth in 1584. The issue of the Hampton Court Conference was that he inclined to conformity. He died at Bletchley, Oct. 8, 1616. Wood says he "was a learned man, a solid divine, well read in the fathers, and so much esteemed for his profoundness, gravity, and exemplary life and conversation that the sages of the university thought it fit after his death to have his picture painted on the wall in the School Gallery among the English divines of note there." His works are, *A Brotherly Persuasion to Unity and Uniformity in Judgment and Practice*, etc. (Lond. 1607, 4to):—*A Comfortable Treatise for a Troubled Conscience* (ibid. 1580, 8vo): —*Brief Catechism* (Oxon. 1588, 4to):—*Answer to Mr. John d'Albine's Notable Discourse against Heresies* (ibid. 1591, 4to):—*The Highway to Heaven* (Lond. 1597, 8vo), a treatise on John i, 37–39:—*Funeral Sermon* on the earl of Bedford and another on lord Grey. See Chalmers, *Biog. Dict.* s. v.

Sparks, Giles B., a minister of the Methodist Episcopal Church, South, was born in Georgia in 1815, and professed religion in his fourteenth year. He was educated at Lagrange and Covington, Ga.; taught a classical school at Oak Bowery and Tuskegee, Ala.; was admitted on trial in the Alabama Conference in 1844, and appointed to the Franklin Street Church, Mobile, Ala. In 1845 he was called to Columbus, Miss., in 1846 to Wetumpka, and in 1847–48 to Tuscaloosa, where he died Sept. 26, 1848. Mr. Sparks was characterized by his gentleness, great pathos, and peculiarly persuasive manner. He was eminent as a Biblical student, and as a pastor had few superiors. See *Minutes of Annual Conferences of the M. E. Church, South*, 1845–53, p. 206.

Sparks, J. O. A., a minister of the Methodist Episcopal Church, South, was born about 1842. He was admitted on trial into the Florida Conference in 1864, and ordained deacon in 1866. He died of yellow fever, May 18, 1869. See *Minutes of Annual Conferences of the M. E. Church, South*, 1869, p. 328.

Sparrow (צִפּוֹר, *tsippór*; Sept. ὄρνεον, ὀρνίδιον, τὸ πετεινόν, στρουθίον; χίμαρος in Neh. v, 18, where was probably read צְפֹרִי; Vulg. *aris, volucris, passer*). The above Hebrew word occurs upwards of forty times in the Old Test. In most cases it refers indifferently to any kind of bird, as is clear, especially from its use in Gen. vii, 14; Deut. iv, 17. In all passages excepting two *tsippór* is rendered by the A. V. indifferently "bird" or "fowl." In Psa. lxxxiv, 3 and cii, 7 the A. V. renders it "sparrow." The Greek στρουθίον (A. V. "sparrow") occurs twice in the New Test. (Matt. x, 29; Luke xii, 6, 7), where the Vulg. has *passeres*. *Tsippór*, from a root (צָפַר) signifying *to chirp* or *twitter*, appears to be a phonetic representation of the call note of any passerine bird (comp. the Arabic *'usfúr*, "a sparrow"). Similarly the modern Arabs use the term *zaish* for all small birds which chirp, and *zerzúr* not only for the starling, but for any other bird with a harsh, shrill twitter, both these being evidently phonetic names. *Tsippór* is therefore exactly translated by the Sept. στρουθίον, explained by Moschopulus τὰ μικρὰ τῶν ὀρνίθων, although it may sometimes have been used in a more restricted sense (see Athen. *Deipn.* ix, 391, where two kinds of στρουθία in the more restricted signification are noted), but in general both terms properly designate any small bird (Gen. xv, 10; Lev. xiv, 4, 53, marg.; Isa. xxxi, 5; Matt. x, 29, 31; Luke xii, 6, 7). The Hebrew name evidently included all the small birds denominated "clean," or those that might be eaten without violating the precepts of the law, including many insectivorous and frugivorous species, as all the thrushes, the starlings, the larks, the finches, and some others (Deut. iv, 17; Job xli, 5; Psa. viii, 8; xi, 1; civ, 17; Prov. xxvi, 2; xxvii, 8). Accordingly we treat in this article somewhat extensively the ornithological features and customs of Palestine. See BIRD.

1. *Numerous Species.*—It was reserved for later naturalists to discriminate the immense variety of the smaller birds of the passerine order. Excepting in the cases of the thrushes and the larks, the natural history of Aristotle scarcely comprehends a longer catalogue than that of Moses.

Yet in few parts of the world are the kinds of passerine birds more numerous or more abundant than in Palestine. A very cursory survey has supplied a list of above one hundred different species of this order (see *Ibis*, i, 26 sq., and iv, 277 sq.). But although so numerous, they are not generally noticeable for any peculiar brilliancy of plumage beyond the birds of our own climate. In fact, with the exception of the denizens of the mighty forests and fertile alluvial plains of the tropics, it is a popular error to suppose that the nearer we approach the equator, the more gorgeous necessarily is the coloration of the birds. There are certain tropical families with a brilliancy of plumage which is unrivalled elsewhere; but any outlying members of these groups—as, for instance, the kingfisher of Britain, or the bee-eater and roller of Europe—are not surpassed in brightness of dress by any of their Southern relations. Ordinarily in the warmer temperate regions, especially in those which, like Palestine, possess neither dense forests nor morasses, there is nothing in the brilliancy of plumage which especially arrests the attention of the unobservant. It is therefore no matter for surprise if, in an unscientific age, the smaller birds were generally grouped indiscriminately under the term *tsippór*, ὀρνίδιον, or *passer*. The proportion of bright to obscure colored birds is not greater in Palestine than in England; and this is especially true of the southern portion, Judæa, where the wilderness, with its bare hills and arid ravines, affords a home chiefly to those species which rely for safety and concealment on the modesty and inconspicuousness of their plumage.

Although the common sparrow of England (*Passer domesticus*, Linn.) does not occur in the Holy Land, its place is abundantly supplied (see Thomson, *Land and Book*, i, 53, 397) by two very closely allied southern species (*Passer salicicola*, Vieill., and *Passer cisalpina*, Tem.). The English tree-sparrow (*Passer montanus*, Linn.) is also very common, and may be seen in numbers on Mount Olivet, and also about the sacred enclosure of the Mosque of Omar. This is perhaps the exact species referred to in Psa. lxxxiv, 3, "Yea, the sparrow hath found a house." Though in Britain it seldom frequents houses, yet in China, to which country its eastward range extends, Mr. Swinhoe, in his *Ornithology of Amoy*, informs us its habits are precisely those

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of our familiar house-sparrow. Its shyness may be the result of persecution; but in the East the Mussulmans hold in respect any bird which resorts to their houses, and in reverence such as build in or about the mosques, considering them to be under the Divine protection. This natural veneration has doubtless been inherited from antiquity. We learn from Ælian (*Var. Hist.* v, 17) that the Athenians condemned a man to death for molesting a sparrow in the Temple of Æsculapius. The story of Aristodicus of Cyme, who rebuked the cowardly advice of the oracle of Branchidæ to surrender a suppliant by his symbolical act of driving the sparrows out of the temple, illustrates the same sentiment (Herod. i, 159), which was probably shared by David and the Israelites, and is alluded to in the psalm. There can be no difficulty in interpreting מִזְבְּחוֹתֶיךָ, not as the altar of sacrifice exclusively, but as the place of sacrifice, the sacred enclosure generally, *τὸ τέμενος*, "fanum." The interpretation of some commentators, who would explain צִפּוֹר in this passage of certain sacred birds, kept and preserved by the priests in the Temple like the sacred ibis of the Egyptians, seems to be wholly without warrant (see Bochart, iii, 21, 22).

Most of the commoner small birds are found in Palestine. The starling, chaffinch, greenfinch, linnet, goldfinch, corn-bunting, pipits, blackbird, song-thrush, and the various species of wagtail abound. The woodlark (*Alauda arborea*, Linn.), crested lark (*Galerida cristata*, Boie.), Calandra lark (*Melanocorypha calandra*, Bp.), short-toed lark (*Calandrella brachydactyla*, Kaup.), Isabel lark (*Ahauda deserti*, Licht.), and various other desert species, which are snared in great numbers for the markets, are far more numerous on the Southern plains than the skylark in England. In the olive-yards, and among the brushwood of the hills, the Ortolan bunting (*Emberiza hortulana*, Linn.), and especially Cretzschmaer's bunting (*Emberiza cæsia*, Cretz.), take the place of the common yellow-hammer, an exclusively Northern species. Indeed, the second is seldom out of the traveller's sight, hopping before him from bough to bough with its simple but not unpleasing note. As most of the warblers (*Sylviadæ*) are summer migrants, and have a wide eastern range, it was to be expected that they should occur in Syria; and accordingly upwards of twenty of those on the British list have been noted there, including the robin, redstart, whitethroat, blackcap, nightingale, willow-wren, Dartford warbler, whinchat, and stonechat. Besides these, the Palestine lists contain fourteen others, more southern species, of which the most interesting are perhaps the little fantail (*Cisticola schœnicola*, Bp.), the orphean (*Curruca orphæa*, Boie.), and the Sardinian warbler (*Sylvia melanocephala*, Lath.).

The chats (*Saxicolæ*), represented in Britain by the wheatear, whinchat, and stonechat, are very numerous in the southern parts of the country. At least nine species have been observed, and by their lively motions and the striking contrast of black and white in the plumage of most of them, they are the most attractive and conspicuous bird-inhabitants which catch the eye in the hill country of Judæa, the favorite resort of the genus. Yet they are not recognised among the Bedawin inhabitants by any name to distinguish them from the larks.

The rock-sparrow (*Petronia stulta*, Strickl.) is a common bird in the barer portions of Palestine, eschewing woods, and generally to be seen perched alone on the top of a rock or on any large stone. From this habit it has been conjectured to be the bird alluded to in Psa. cii, 7, as "the sparrow that sitteth alone upon the house-top;" but as the rock-sparrow, though found among ruins, never resorts to inhabited buildings, it seems more probable that the bird to which the psalmist alludes is the blue thrush (*Petrocossyphus cyaneus*, Boie.), a bird so conspicuous that it cannot fail to attract attention by its dark-blue dress and its plaintive monotonous note, and which may frequently be observed perched

Petrocossyphus cyaneus.

on houses, and especially on outbuildings, in the villages of Judæa. It is a solitary bird, eschewing the society of its own species, and rarely more than a pair are seen together. Certainly the allusion of the psalmist will not apply to the sociable and garrulous house or tree sparrows (see Tristram, *Nat. Hist. of the Bible*, p. 202; Wood, *Bible Animals*, p. 403).

Among the most conspicuous of the small birds of Palestine are the shrikes (*Laniî*), of which the red-backed shrike (*Lanius collurio*, Linn.) is a familiar example in the south of England, but there represented by at least five species, all abundantly and generally distributed, viz. *Enneoctonus rufus*, Bp.; the woodchat shrike, *Lanius meridionalis*, Linn.; *L. minor*, Linn.; *L. personatus*, Tem.; and *Telephonus cucullatus*, Gr.

2. *Special Biblical Notices.*—There are but two allusions to the singing of birds in the Scriptures, Eccles. xii, 4 and Psa. civ, 12, "By them shall the fowls (עוֹף) of the heaven have their habitation which sing among the branches." As the psalmist is here speaking of the sides of streams and rivers ("By them"), he probably had in his mind the bulbul of the country, or Palestine nightingale (*Ixos xanthopygius*, Hempr.), a bird not very far removed from the thrush tribe, and a closely allied species of which is the true bulbul of Persia and India. This lovely songster, whose notes, for volume and variety, surpass those of the nightingale, wanting only the final cadence, abounds in all the wooded districts of Palestine, and especially by the banks of the Jordan, where in the early morning it fills the air with its music.

In one passage (Ezek. xxxix, 4), *tsippôr* is joined with the epithet עַיִט (ravenous), which may very well describe the raven and the crow, both passerine birds, yet carrion-feeders. Nor is it necessary to stretch the interpretation so as to include raptorial birds, which are distinguished in Hebrew and Arabic by so many specific appellations.

With the exception of the raven tribe, there is no prohibition in the Levitical law against any passerine birds being used for food; while the wanton destruction or extirpation of any species was guarded against by the humane provision in Deut. xxii, 6. Small birds were therefore probably as ordinary an article of consumption among the Israelites as they still are in the markets both of the Continent and of the East. The inquiry of our Lord, "Are not five sparrows sold for two farthings?" (Luke xii, 6), "Are not two sparrows sold for a farthing?" (Matt. x, 29), points to their ordinary exposure for sale in his time. At the present day the markets of Jerusalem and Jaffa are attended by many "fowlers" who offer for sale long strings of little birds of various species, chiefly sparrows, wagtails, and larks. These are also frequently sold ready plucked, trussed in

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rows of about a dozen on slender wooden skewers, and are cooked and eaten like kabobs. See Hackett, *Illus. of Script.* p. 86.

3. *Modes of Capture.*—It may well excite surprise how such vast numbers can be taken, and how they can be vended at a price too small to have purchased the powder required for shooting them. But the gun is never used in their pursuit. The ancient methods of fowling to which we find so many allusions in the Scriptures are still pursued, and, though simple, are none the less effective. The art of fowling is spoken of no less than seven times in connection with צִפּוֹר, e. g. "a bird caught in the snare," "bird hasteth to the snare," "fall in a snare," "escaped out of the snare of the fowler." There is also one still more precise allusion, in Eccles. xi, 30, to the well-known practice of using decoy or call birds, πέρδιξ θηρευτὴς ἐν καρταλλῳ. The reference in Jer. v, 27, "As a cage is full of birds" (כְּלוּב עוֹפִים), is probably to the same mode of snaring birds.

There are four or five simple methods of fowling practiced at this day in Palestine which are probably identical with those alluded to in the Old Test. The simplest, but by no means the least successful, among the dexterous Bedawin, is fowling with the throw-stick. The only weapon used is a short stick, about eighteen inches long and half an inch in diameter, and the chase is conducted after the fashion in which, as we read, the Australian natives pursue the kangaroo with their boomerang. When the game has been discovered, which is generally the red-legged great partridge (*Caccabis saxatilis*, Mey.), the desert partridge (*Ammoperdix Heyi*, Gr.), or the little bustard (*Otis tetrax*, Linn.), the stick is hurled with a revolving motion so as to strike the legs of the bird as it runs, or sometimes at a rather higher elevation, so that when the victim, alarmed by the approach of the weapon, begins to rise, its wings are struck and it is slightly disabled. The fleet pursuers soon come up, and, using their burnouses as a sort of net, catch and at once cut the throat of the game. The Mussulmans rigidly observe the Mosaic injunction (Lev. xvii, 13) to spill the blood of every slain animal on the ground. This primitive mode of fowling is confined to those birds which, like the red-legged partridges and bustards, rely for safety chiefly on their running powers, and are with difficulty induced to take flight. Tristram once witnessed the capture of the little desert partridge (*Ammoperdix Heyi*) by this method in the wilderness near Hebron; an interesting illustration of the expression in 1 Sam. xxvi, 20, "as when one doth hunt a partridge in the mountains."

A more scientific method of fowling is that alluded to in Ecclus. xi, 30, by the use of decoy-birds. The birds employed for this purpose are very carefully trained and perfectly tame, that they may utter their natural call-note without any alarm from the neighborhood of man. Partridges, quails, larks, and plovers are taken by this kind of fowling, especially the two former. The decoy-bird, in a cage, is placed in a concealed position, while the fowler is secreted in the neighborhood, near enough to manage his gins and snares. For game birds a common method is to construct of brushwood a narrow run leading to the cage, sometimes using a sort of bag-net within the brushwood. This has a trap-door at the entrance, and when the dupe has entered the run, the door is dropped. Great numbers of quail are taken in this manner in spring. Sometimes, instead of the more elaborate decoy of a run, a mere cage with an open door is placed in front of the decoy-bird, of course well concealed by grass and herbage, and the door is let fall by a string, as in the other method. For larks and other smaller birds the decoy is used in a somewhat different manner. The cage is placed without concealment on the ground, and springes, nets, or horse-hair nooses are laid round it to entangle the feet of those which curiosity attracts to the stranger; or a net is so contrived as to be drawn over them, if the cage be placed in a thicket or among brushwood. Immense numbers can be taken by this means in a very short space of time. Traps, the door of which overbalances by the weight of the bird, exactly like the traps used by the shepherds on the Sussex downs to take wheatears and larks, are constructed by the Bedawin boys, and also the horse-hair springes so familiar to all English schoolboys, though these devices are not wholesale enough to repay the professional fowler. It is to the noose on the ground that reference is made in Psa. cxxiv, 7, "The snare is broken, and we are escaped." In the towns and gardens great numbers of birds, starlings and others, are taken for the markets at night by means of a large loose net on two poles, and a lantern, which startles the birds from their perch, when they fall into the net.

At the season of migration immense numbers of birds, and especially quails, are taken by a yet more simple method. When notice has been given of the arrival of a flight of quails, the whole village turns out. The birds, fatigued by their long flight, generally descend to rest in some open space a few acres in extent. The fowlers, perhaps twenty or thirty in number, spread themselves in a circle round them, and, extending their large loose burnouses with both arms before them, gently advance towards the centre, or to some spot where they take care there shall be some low brushwood. The birds, not seeing their pursuers, and only slightly alarmed by the cloaks spread before them, begin to run together without taking flight, until they are hemmed into a very small space. At a given signal the whole of the pursuers make a din on all sides, and the flock, not seeing any mode of escape, rush huddled together into the bushes, when the burnouses are thrown over them, and the whole are easily captured by hand.

Although we have evidence that dogs were used by the ancient Egyptians, Assyrians, and Indians in the chase, yet there is no allusion in Scripture to their being so employed among the Jews, nor does it appear that any of the ancients employed the sagacity of the dog, as we do that of the pointer and setter, as an auxiliary in the chase of winged game. At the present day the Bedawin of Palestine employ, in the pursuit of larger game, a very valuable race of greyhounds, equalling the Scottish staghound in size and strength; but the inhabitants of the towns have a strong prejudice against the unclean animal, and never cultivate its instinct for any further purpose than that of protecting their houses and flocks (Job xxx, 1; Isa. lvi, 10) and of removing the offal from their towns and villages. No wonder, then, that its use has been neglected for purposes which would have entailed the constant danger of defilement from an unclean animal, besides the risk of being compelled to reject as food game which might be torn by the dogs (comp. Exod. xxii, 31; Lev. xxii, 8, etc.).

Whether falconry was ever employed as a mode of fowling or not is by no means so clear. Its antiquity is certainly much greater than the introduction of dogs in the chase of birds; and from the statement of Aristotle (*Anim. Hist.* ix, 24), "In the city of Thrace, formerly called Cedropolis, men hunt birds in the marshes with the help of hawks," and from the allusion to the use of falconry in India, according to Photius's abridgment of Ctesias, we may presume that the art was known to the neighbors of the ancient Israelites (see also Ælian, *De Nat. Anim.* iv, 26, and Pliny, x, 8). Falconry, however, requires an open and not very rugged country for its successful pursuit, and Palestine west of the Jordan is in its whole extent ill adapted for this species of chase. At the present day falconry is practiced with much care and skill by the Arab inhabitants of Syria, though not in Judæa proper. It is, indeed, the favorite amusement of all the Bedawin of Asia and Africa, and esteemed an exclusively noble sport, only to be indulged in by wealthy sheiks. The rarest and most valuable species of hunting falcon (*Falco lanarius*, Linn.), the lanner, is a native of the Lebanon and of the northern hills

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of Palestine. It is highly prized by the inhabitants, and the young are taken from the nest and sold for a considerable price to the chieftains of the Hauran. Forty pounds sterling is no uncommon price for a well-trained falcon. A description of falconry as now practiced among the Arabs would be out of place here, as there is no direct allusion to the subject in the Old or New Test.—Smith. See FOWLER.

Sparrow, Anthony, a learned English prelate, was born at Depden, in Suffolk, and was first a scholar and then a fellow of Queen's College, Cambridge. He, with others, was ejected from his fellowship in 1643 for loyalty and refusing the covenant. Soon afterwards he accepted the rectory of Hawkedon, Suffolk, but, before he had held it above five weeks, was ejected for reading the Common Prayer. After the Restoration he returned to his living, was elected one of the preachers at Bury St. Edmund's, and was made archdeacon of Sudbury and a prebendary of Ely. About 1664 he was elected master of Queen's College, and resigned Bury St. Edmund's and the Hawkedon rectory. He was consecrated bishop of Exeter, Nov. 3, 1667, and bishop of Norwich in 1678. He died in May, 1685. He wrote, *Rationale of the Book of Common Prayer of the Church of England* (Lond. 1657, 12mo): — also a *Collection of Articles, Injunctions, Canons, Orders*, etc. (1671, 4to). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Sparrow, Patrick J., D.D., a Presbyterian divine, was born in Lincoln County, N. C., in 1802. His father died while he was quite young, and, owing to the poverty of his mother, he was hired out to assist in supporting the family. The family in which he worked became interested in him, and placed him in the Bethel Academy, S. C., then under the care of Rev. Samuel Williamson. He remained in that institution about eighteen months, and this was all the academical education he ever received, never having enjoyed the advantages of a collegiate or theological course. After leaving the academy he engaged in teaching and studying with such assistance as he could obtain, until he was licensed by Bethel Presbytery in 1826. His first charge was Washington and Long Creek churches in his native county, in 1828 he removed to Lincolnton, N. C., where he was engaged in preaching and teaching; in 1831 he became pastor of Unity Church in the same county; and in 1834 of the Church in Salisbury, N. C. It was while in this charge that a joint effort was made by Concord and Bethel presbyteries to build up a literary institution for the education of young men for the ministry. The men selected as suitable agents to raise the funds were Rev. P. J. Sparrow and Rev. R. H. Morrison. They were so successful in their work that the institution was put in operation in March, 1837, receiving the name of Davidson College. Dr. Sparrow was chosen the first professor of languages in this institution, the duties of which position he continued to discharge until 1840, when he received a call from the College Church in Prince Edward County, Va., and became its pastor in 1841. He was at that time in the prime of his manhood, both intellectually and physically, was a most indefatigable student, greatly in love with work, and was willing to undertake any labor, however arduous or self-denying. While thus preaching a vacancy occurred in the presidency of Hampden Sidney College, and he was invited to occupy that position temporarily; he accepted, and immediately wrote out a full course of lectures to the senior class on moral philosophy, and as a result he was elected permanent president, and continued, as long as he remained there, to perform the duties of president of the college as well as pastor of the Church. In 1847-48 he removed to Alabama, and became principal of the Presbyterian high-school in Eutaw; in 1849 was stated supply to Burton's Hill Church; in 1850 became a teacher in Newbern, and soon after began preaching at Marion, also laboring as a missionary in South Alabama Presbytery. In 1853 he settled in Pensacola, Fla., where he remained until 1861-62, when he removed to Cahaba, Ala., where he died, Nov. 10, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 369; Davidson, *Hist. of Presb. Ch. in Ky.* p. 40. (J. L. S.)

Sparshâna (*the air which enters into and permeates the human body*), in Hindû mythology, is a surname of the wind-god, whose usual name is *Paruna*.

Sparta, in Grecian mythology, was a daughter of Eurotas, and wife of Lacedæmon. The latter gave his own name to the kingdom over which he reigned, and the name of his wife to its capital city (Pausan. iii, 1, 3; Schol. Eurip. *Orest.* 615).

Spar'ta (Σπάρτη, 1 Macc. xiv, 16; Λακεδαιμόνιοι, 2 Macc. v, 9: A. V. "Lacedæmonians"). In the history of the Maccabees mention is made of a remarkable correspondence between the Jews and the Spartans, which has been the subject of much discussion. The alleged facts are briefly these. When Jonathan endeavored to strengthen his government by foreign alliances (about B.C. 144), he sent to Sparta to renew a friendly intercourse which had been begun at an earlier time between Areus and Onias [see AREUS; ONIAS], on the ground of their common descent from Abraham (1 Macc. xii, 5-23). The embassy was favorably received, and after the death of Jonathan "the friendship and league" was renewed with Simon (1 Macc. xiv, 16-23). No results are deduced from this correspondence, which is recorded in the narrative without comment; and imperfect copies of the official documents are given, as in the case of similar negotiations with the Romans. Several questions arise out of these statements as to (1) the people described under the name Spartans, (2) the relationship of the Jews and Spartans, (3) the historic character of the events, and (4) the persons referred to under the names Onias and Areus. For the general history of Sparta itself, see Smith, *Dict. of Geog.* s. v.

1. The whole context of the passage, as well as the independent reference to the connection of the "Lacedæmonians" and Jews in 2 Macc. v, 9, seem to prove clearly that the reference is to the Spartans, properly so called. Josephus evidently understood the records in this sense, and the other interpretations which have been advanced are merely conjectures to avoid the supposed difficulties of the literal interpretation. Thus Michaelis conjectured that the words in the original text were ספרדים, ספרד (Obad. 20, see Gesen. *Thesaur.* s. v.), which the translators read erroneously as ספרטים, ספרטים, and thus substituted *Sparta* for *Sepharad* (q. v.). Frankel, again (*Monatsschrift*, 1853, p. 456), endeavors to show that the name *Spartans* may have been given to the Jewish settlement at Nisibis, the chief centre of the Armenian dispersion. But against these hypotheses it may be urged conclusively that it is incredible that a Jewish colony should have been so completely separated from the mother state as to need to be reminded of its kindred, and also that the vicissitudes of the government of this strange city (1 Macc. xii, 20, βασιλεύς; xiv, 20, ἄρχοντες καὶ ἡ πόλις) should have corresponded with those of Sparta itself.

2. The actual relationship of the Jews and Spartans (2 Macc. v, 9, συγγένεια) is an ethnological error which it is difficult to trace to its origin. It is possible that the Jews regarded the Spartans as the representatives of the Pelasgi, the supposed descendants of Peleg, the son of Eber (Stillingfleet, *Origines Sacræ*, iii, 4, 15; Ewald, *Gesch.* iv, 277, note), just as in another place the Pergamenes trace back their friendship with the Jews to a connection in the time of Abraham (Josephus, *Ant.* xiv, 10, 22); if this were so, they might easily spread their opinion. It is certain, from an independent passage, that a Jewish colony existed at Sparta at an early time (1 Macc. xv, 23); and the important settlement of the Jews in Cyrene may have contribu-

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ted to favor the notion of some intimate connection between the two races. The belief in this relationship appears to have continued to later times (Josephus, *War*, i, 26, 1), and, however mistaken, may be paralleled by other popular legends of the Eastern origin of Greek states. The various hypotheses proposed to support the truth of the statement are examined by Wernsdorff (*De Fide Lib. Macc.* § 94), but probably no one now would maintain it.

3. The incorrectness of the opinion on which the intercourse was based is obviously no objection to the fact of the intercourse itself; and the very obscurity of Sparta at the time makes it extremely unlikely that any forger would invent such an incident. But it is urged that the letters said to have been exchanged are evidently not genuine, since they betray their fictitious origin negatively by the absence of characteristic forms of expression, and positively by actual inaccuracies. To this it may be replied that the Spartan letters (1 Macc. xii. 20–23; xiv. 20–23) are extremely brief, and exist only in a translation of a translation, so that it is unreasonable to expect that any Doric peculiarities should have been preserved. The Hellenistic translator of the Hebrew original would naturally render the text before him without any regard to what might have been its original form (xii. 22–25. εἰρήνη, κτήνη; xiv. 20, ἀδελφοί). On the other hand, the absence of the name of the second king of Sparta in the first letter (xii. 20) and of both kings in the second (xiv. 20) is probably to be explained by the political circumstances under which the letters were written. The text of the first letter, as given by Josephus (*Ant.* xii. 4, 10), contains some variations, and a very remarkable additional clause at the end. The second letter is apparently only a fragment.

4. The difficulty of fixing the date of the first correspondence is increased by the recurrence of the names involved. Two kings bore the name Areus, one of whom reigned B.C. 309–265, and the other, his grandson, died B.C. 257, being only eight years old. The same name was also borne by an adventurer who occupied a prominent position at Sparta about B.C. 184 (Polyb. xxiii. 11, 12). In Judæa, again, three high-priests bore the name Onias, the first of whom held office B.C. 330–309 (or 300); the second, B.C. 240–226; and the third, about B.C. 198–171. Thus Onias I was for a short time contemporary with Areus I, and the correspondence has been commonly assigned to them (Palmer, *De Epist.* etc. [Darmst. 1828]; Grimm, *On 1 Macc. xii*). But the position of Judæa at that time was not such as to make the contraction of foreign alliances a likely occurrence; and the special circumstances which are said to have directed the attention of the Spartan king to the Jews as likely to effect a diversion against Demetrius Poliorcetes when he was engaged in the war with Cassander, B.C. 302 (Palmer, quoted by Grimm, *loc. cit.*), are not completely satisfactory, even if the priesthood of Onias can be extended to the later date. Ewald (*Gesch.* iv. 276, 277, note) supposes that the letter was addressed to Onias II during his minority, B.C. 290–240, in the course of the wars with Demetrius. Josephus is probably correct in fixing the event in the time of Onias III (*Ant.* xii. 4, 10). The last-named Areus may have assumed the royal title, if that is not due to an exaggerated translation, and the absence of the name of a second king is at once explained (Ussher, *Annales*, A.C. 183; Herzfeld, *Gesch. d. V. Isr.* i. 215–218). At the time when Jonathan and Simon made negotiations with Sparta the succession of kings had ceased. The last absolute ruler was Nabis, who was assassinated B.C. 192. (Wernsdorff, *De Fide Lib. Macc.* § 93–112; Grimm, *loc. cit.*, Herzfeld, *loc. cit.* The early literature of the subject is given by Wernsdorff.)—Smith.

Sparti, in Grecian mythology, were the warriors who sprang from the dragons' teeth sown by Cadmus at the behest of Minerva. They slew each other until only five were left alive, whose names were Echion, Udæus, Pelor, Chthonius, and Hyperenor. These survivors became the builders of Thebes, and from them the five tribes of its subsequent population derived their names (Apollod. iii, 4, 1; Pausan. ix, 5, 1; 10, 1, etc.).

Sparton, in Grecian mythology, was (1) the son of Myceneus, who was said to be the founder of the state of Mycene (Pausan. ii, 16, 3); (2) A son of Tisamenus (ibid. vii, 6, 2).

Sparver, a richly embroidered cloth used as a canopy over a pulpit, tomb, or bed. See TESTER.

Spatularia, a term found in English inventories of ecclesiastical vestments descriptive of the ornamental apparel placed round the neck and wrists of the alb.

Spaulding, JUSTIN, a minister of the Methodist Episcopal Church, was born at Moretown, Vt., in 1802, and joined the New England Conference in 1823. He served in the capacity of an itinerant preacher, a presiding elder, and a missionary to South America. He was once a member of the General Conference. He sustained a superannuated relation to the New Hampshire Conference for several years before his death, which took place in his native town in 1865. He was an able minister, a good scholar, and gentlemanly in his deportment. See *Minutes of Annual Conferences*, 1866, p. 81.

Spear (λόγχη, John xix, 4; 2 Macc. xv, 11; γαισός, Judith ix, 7; δόρυ, xi, 2; Ecclus. xxix, 13), the next most effective piece of offensive armor to the sword, being designed for fighting at a short distance. Of this weapon among the Hebrews we meet with several kinds, each of which appears to have its distinctive name. See ARMS.

1. The *chanith* (חֲנִית), a "spear" by eminence, and that of the largest kind, as appears from various circumstances attending its mention. It was the weapon of Goliath—its staff like a weaver's beam, the iron head alone weighing 600 shekels, about twenty-five pounds (1 Sam. xvii, 7, 45; 2 Sam. xxi, 19; 1 Chron. xx, 5), and also of other giants (2 Sam. xxiii, 21; 1 Chron. xi, 23) and mighty warriors (2 Sam. ii, 23; xxiii. 18; 1 Chron. xi. 11, 20). The *chanith* was the habitual companion of king Saul—a fit weapon for one of his gigantic stature—planted at the head of his sleeping-place when on an expedition (1 Sam. xxv, 7, 8, 11, 12, 16, 22), or held in his hand when mustering his forces (xxii. 6); and on it the dying king is leaning when we catch our last glimpse of his stately figure on the field of Gilboa (2 Sam. i, 6). His fits of anger or madness become even more terrible to us when we find that it was this heavy weapon, and not the lighter "javelin" (as the A. V. renders it), that he cast at David (1 Sam. xviii. 10, 11, xix. 9, 10) and at Jonathan (xx. 3). A striking idea of the weight and force of this ponderous arm may be gained from the fact that a mere back thrust from the hand of Abner was enough to drive its butt end through the body of Asahel (2 Sam. ii. 23). The *chanith* is mentioned also in 1 Sam. xiii, 19, 22; xxi. 8; 2 Kings xi, 10; 1 Chron. xxiii, 9, and in numerous passages of poetry.

2. Apparently lighter than the preceding, and in more than one passage distinguished from it, was the *kidôn* (כִּידוֹן), to which the word "javelin" perhaps best answers (Ewald, *Wurfspiess*). It would be the appropriate weapon for such manœuvring as that described in Josh. viii, 14–27, and could with ease be held outstretched for a considerable time (ver. 18, 26; A. V. "spear"). When not in action the *kidôn* was carried on the back of the warrior, between the shoulders (1 Sam. xvii, 6, "target," and in the margin "gorget"). Both in this passage and in ver. 45 of the same chapter the *kidôn* is distinguished from the *chanith*. In Job xxxix. 23 ("spear") the allusion seems to be to the quivering of a javelin when poised before hurling it.

3. Another kind of spear was the *rômach* (רֹמַח). In the historical books it occurs in Numb. xxv, 7 ("jave-

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lin") and in 1 Kings xviii, 28 ("lancets;" ed. 1611, "lancers"); also frequently in the later books, especially in the often-recurring formula for arms, "shield and *spear*:" 1 Chron. xii, 8 ("buckler"), 24 ("spear"); 2 Chron. xi, 12; xiv, 8; xxv, 5; and Neh. iv, 13, 16–21; Ezek. xxxix, 9, etc.

4. A lighter missile, or "dart," was probably the *shélach* (שֶׁלַח). Its root signifies *to project* or *send out*, but unfortunately there is nothing beyond the derivation to guide us to any knowledge of its nature: see 2 Chron. xxiii, 10; xxxii, 5 ("darts"); Neh. iv, 17, 23 (see margin); Job xxxiii, 18; xxxvi, 12; Joel ii, 8.

5. The word *shébet* (שֵׁבֶט), the ordinary meaning of which is a *rod* or *staff*, with the derived force of a baton or sceptre, is used once only with a military signification, for the "darts" with which Joab despatched Absalom (2 Sam. xviii, 14).—Smith.

Other Hebrew words occasionally rendered "spear" are קַיִן, *káyin*, the *shaft*, or perhaps *head*, of a lance (2 Sam. xxi, 16); and צֶלְצַל, *tselatsál*, a *harpoon* (Job xli, 7 [Heb. xl, 31]).

In general terms the spear may be described as a wooden staff surmounted with a head of metal, double-edged and pointed, and carried by the heavy-armed infantry. Great care was usually taken in polishing the handle; and its entire length was under six feet (Jer. xlvi, 4; John xix, 34). Warriors of gigantic strength seem to have prided themselves on the length and weight of their spears. The "staff of Goliath's spear was like a weaver's beam, and its head weighed six hundred shekels of iron" (1 Sam. xvii, 7). The butt end of the spear was usually shod with a metal point, for the convenience of sticking it in the earth (2 Sam. ii, 22, 23).

Among the ancient Egyptians the spear, or pike, was of wood, between five and six feet in length, with a metal head, into which the shaft was inserted and fixed with nails. The head was of bronze or iron, often very large, and with a double edge; but the spear does not appear to have been furnished with a metal point at the other extremity, called σαυρωτήρ by Homer (*Il.* xx, 151), which is still adopted in Turkish, modern Egyptian, and other spears, in order to plant them upright in the ground, as the spear of Saul was fixed near his head while he "lay sleeping within the trench" (comp. Virg. *Æn.* xii, 130). Spears of this kind may sometimes come under the denomination of javelins, the metal being intended as well for a counterpoise in their flight as for the purpose above mentioned; but such an addition to those of the heavy-armed infantry was neither requisite nor convenient. The javelin, lighter and shorter than the spear, was also of wood, and similarly armed with a strong two-edged metal head, of an elongated diamond or leaf shape, either flat or increasing in thickness at the centre, and sometimes tapering to a very long point; and the upper extremity of its shaft terminated in a bronze knob, surmounted by a ball with two thongs or tassels, intended both as an ornament and a counterpoise to the weight of its point. It was used like a spear, for thrusting, being held with one or with two hands; and occasionally, when the adversary was within reach, it was darted, and still retained in the warrior's grasp, the shaft being allowed to pass through his hand till stopped by the blow, or by the fingers suddenly closing on the band of metal at the end; a custom still common among the modern Nubians and Ababdeh. They had another javelin, apparently of wood, tapering to a sharp point, without the usual metal head; and a still lighter kind, armed with a small bronze point, which was frequently four-sided, three-bladed, or broad and nearly flat; and, from the upper end of the shaft being destitute of any metal counterpoise, it resembled a dart now used by the people of Darfûr and other African tribes, who, without any scientific knowledge of projectiles and of the curve of a parabola, dexterously strike their enemy with its falling point. Another inferior kind of javelin was made of reed, with a metal head; but this can scarcely be considered a military weapon, nor would it hold a high rank among those employed by the Egyptian chasseur, most of which were of excellent workmanship (Wilkinson, *Anc. Egypt.* i, 355 sq.). The Egyptian spearmen were regularly drilled and taught to march with steps measured by sound of trumpet. (See following page.) The prophet Jeremiah (ch. xlvi) intimates that the Libyans and Ethiopians formed the strength of the Egyptian heavy-armed infantry; but the spearmen represented in the accompanying engraving belong to a native corps.

Ancient Assyrian Spearman.

The Assyrian monuments likewise exhibit specimens of heavy-armed soldiers equipped with shield and spear. See SPEARMAN.

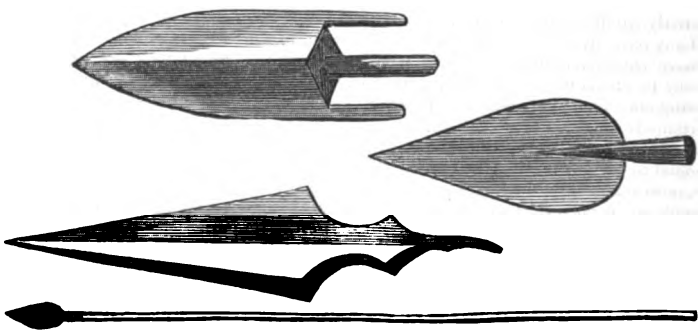
SPEAR, HOLY, a lance with a serpent twined about it, carrying a lantern for the new fire on Easter-eve.

Spear, ELIJAH, a minister of the Methodist Episcopal Church, was born at Hartford, Vt., in 1795. He was converted and commenced preaching in 1814, and entered the travelling ministry in 1819. He received the ordination of deacon June 24, 1821, and that of elder June 15, 1823. In 1827 he was returned as superannuated, and sustained that relation most of the time until his death, in Pomfret, Vt., Dec. 27, 1863. See *Minutes of Annual Conferences*, 1864, p. 110.

Spearman is the rendering in the A. V. of one Heb. and one Greek word.

1. קָנֶה, *kaneh*, a *reed* (as often rendered) in the phrase חַיַּת קָנֶה, *chayáth kaneh*, *reed-beast* (A. V. improperly "company of the *spearmen*"), i. e. the *crocodile* (q. v.), as a symbol of Egypt.

2. Δεξιολάβος, *dexiolábos*. This is the Greek word which, in the plural, is rendered "spearmen" in the A. V. of Acts xxiii, 23. As it does not occur in the Scriptures, it is



Heads of Small Ancient Egyptian Javelins. (Alnwick Museum and Thebes.)

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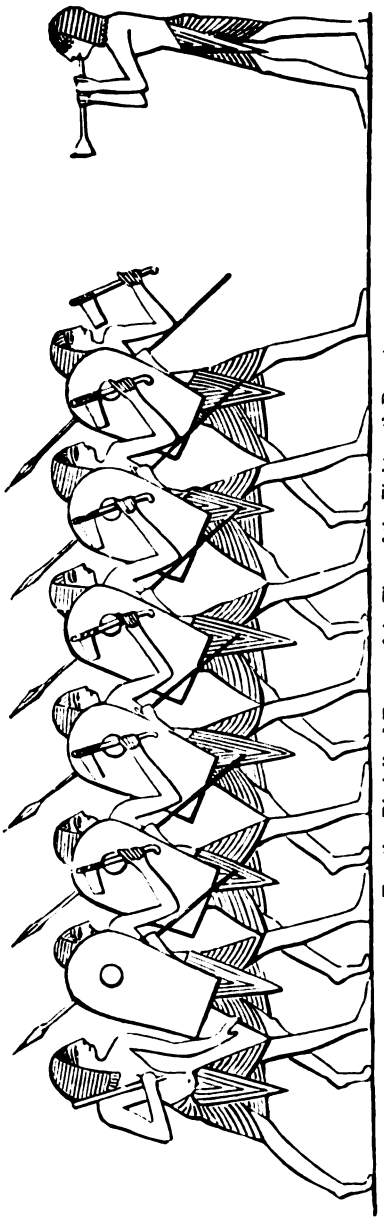

Egyptian Disciplined Troops of the Time of the Eighteenth Dynasty.

uncertain what kind of soldiers is denoted by it. It strictly signifies one who covers or guards *the right side* of any one. Hence it has been conjectured that, in the above passage, it denotes officers who performed the same functions in the camp as lictors did in the city—being appointed to apprehend malefactors, and to guard criminals when led to execution, and called δεξιολάβοι from taking the right hand of the prisoner, who was bound to the left hand of the guard. This explanation is, however, deduced entirely from the etymology of the word, and is open to the objection arising from the improbability that such a number of military lictors would be on duty with the forces of the tribune, as that two hundred of them at a time could be ready to depart with one prisoner. It seems preferable, therefore, to understand the word as denoting the guard of the tribune. Nor is this contrary to the etymology, since guarding *the right side* may be taken figuratively to mean guarding the whole person. Nor is it strange that these choice troops should be employed on this duty, since the service was important and delicate. The guarding of prisoners to be tried before Cæsar was often, at Rome, committed to the prætorians.—Kitto. Our translators followed the *lancearii* of the Vulg., and it seems probable that their rendering approximates most nearly to the true meaning. The reading of the Cod. Alex. is δεξιοβόλους, which is literally followed by the Peshito-Syriac where the word is translated "darters with the right hand." Lachmann adopts this reading, which appears also to have been that of the Arabic in Walton's Polyglot. Two hundred of these soldiers formed part of the escort which accompanied Paul in the night march from Jerusalem to Cæsarea. They are clearly distinguished both from the στρατιῶται, or heavy-armed legionaries, who only went as far as Antipatris, and from the ἱππεῖς, or cavalry, who continued the journey to Cæsarea. As nothing is said of the return of these troops to Jerusalem after their arrival at Antipatris, we may infer that they accompanied the cavalry to Cæsarea, and this strengthens the supposition that they were irregular light-armed troops; so lightly armed, indeed, as to be able to keep pace on the march with mounted soldiers. Meyer (*Kommentar*, 2d ed. ii. 8. 404) conjectures that they were a particular kind of light-armed troops (called by the Romans *Velites* or *Rorarii*), probably either javelin-men or slingers. In a passage quoted by the emperor Constantine Porphyrogenitus (*Them.* i, 1) from John of Philadelphia they are distinguished both from the archers and from the peltasts, or targeteers, and with these are described as forming a body of light-armed troops, which, in the 10th century, were under the command of an officer called a *turmarch*. Grotius, however, was of opinion that at this late period the term had merely been adopted from the narrative in the Acts, and that the usage in the 10th century is no safe guide to its true meaning. Others regard them as bodyguards of the governor. In Suidas and the *Etymologicum Magnum*, παραφύλαξ is given as the equivalent of δεξιολάβος. The word occurs again in one of the Byzantine historians, Theophylactus Simocatta (iv. 1), and is used by him of soldiers who were employed on skirmishing duty.—Smith. Inasmuch, however, as they were evidently a kind of light-armed Roman troops, and hence, of course, bore the spear (*hasta*, ἔγχος), it is proper here to give, by way of supplement to the preceding article, some account of this weapon among classical nations of the time.

The spear is defined by Homer, δόρυ χάλκεης, "a pole fitted with bronze." The bronze, for which iron was afterwards substituted, was indispensable to form the point (αἰχμή, ἀκωκή, Homer; λόγχη, Xenophon; *acies*, *cuspis*, *spiculum*) of the spear. Each of these two essential parts is often put for the whole, so that a spear is called δόυρ and δοράτιον, αἰχμή, and λύγχη. Even the more especial term μελία, meaning an ash-tree, is used in the same manner, because the pole of the spear was often the stem of a young ash, stripped of its bark and polished. The bottom of the spear was often enclosed in a pointed cap of bronze, called by the Ionic writers σαυρωτήρ, and οὐρίαχος, and in Attic or common Greek στύραξ. By forcing this into the ground the spear was fixed erect. Under the general terms *hasta* and ἔγχος were included various kinds of missiles, of which the principal were as follows: *Lancea* (λόγχη), the lance, a comparatively slender spear commonly used by the Greeks. *Pilum* (ἰσσός), the javelin, much thicker and stronger than the Grecian lance. Its shaft was partly square, and five and a half feet long. The head, nine inches long, was of iron. It was used either to throw or to thrust with; it was peculiar to the Romans, and gave the name of *pilani* to the division of the army by which it was adopted. *Veru* or *verutum*, a spit, used by the light infantry of the Roman army. It was adopted by them from the Samnites and the Volsci. Its shaft was three and a half feet long, its point five inches. Besides the

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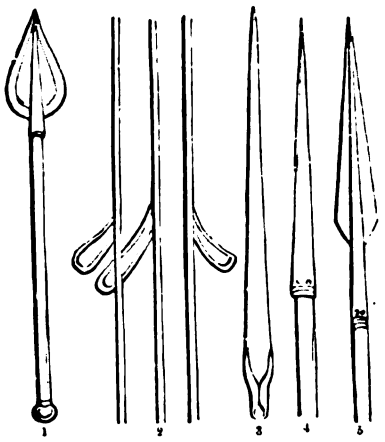

Ancient Greek and Roman Spears.

1. With a ball instead of a spike at the butt: 2. With a shaft having a loop to assist in mounting; 3, 4, 5. Frequent forms of the point.

terms *jaculum* and *spiculum* (*ἄκων, ἀκόντιον*), which probably denoted darts, we find the names of various other spears which were characteristic of particular nations. Thus, the *gæsum* was the spear peculiar to the Gauls, and the *sarissa* the spear peculiar to the Macedonians. This was used both to throw and as a pike. It exceeded in length all other missiles. The Thracian *romphea*, which had a very long point, like the blade of a sword, was probably not unlike the sarissa. The iron head of the German spear, called *framea*, was short and narrow, but very sharp. The Germans used it with great effect, either as a lance or a pike. They gave to each youth a framea and a shield on coming of age. The *falarica* or *phalarica* was the spear of the Saguntines, and was impelled by the aid of twisted ropes. It was large and ponderous, having a head of iron a cubit in length, and a ball of lead at its other end. It sometimes carried flaming pitch and tow. The *matara* and *tragula* were chiefly used in Gaul and Spain. The tragula was probably barbed, as it required to be cut out of the wound. The *aclis* and *cuteia* were much smaller missiles. A spear was erected at auctions, and when tenders were received for public offices (*locationes*). It served both to announce, by a conventional sign conspicuous at a distance, that a sale was going on, and to show that it was conducted under the authority of the public functionaries. Hence an auction was called *hasta*, and an auction-room *hastarium*. It was also the practice to set up a spear in the court of the Centumviri (see Smith's *Dict. of Class. Antiq.* s. v. "Hasta").

Special Confession, a confession of sin made by a particular person to a particular priest, in contradistinction to the general confession made by a congregation repeating a form of public confession after the priest or minister.

Special Intention. 1. The celebration of the Christian sacrifice with the object of gaining some particular gift or grace. 2. The act of receiving the holy communion with the object of obtaining some particular grace.

Special Psalms, an Anglican term to designate the fact that "proper psalms on certain days" are appointed to be used in the Matins and Even-song of the Church of England. These days are Christmas-day, Ash-Wednesday, Good-Friday, Easter-day, Ascension-day, and Whit-Sunday.—Lee, *Gloss. of Liturg. Terms*, s. v.

Speciērum Collatio, the name of a tax provided for in the *Theodosian Code*. It was so called because this tribute was commonly paid *in specie*—as in corn, wine, oil, iron, brass, etc.—for the emperor's service. Being the ordinary standing tax of the empire, it is no less frequently styled *indictio canonica*, in opposition to the *superindicta et extraordinaria*, that is, such taxes as were levied upon extraordinary occasions. See Bingham, *Christ. Antiq.* bk. v, ch. iii, § 3.

Species, Origin of. The immutability of species—that is, the law that no really distinct kind of plant or animal is capable, by any process, whether natural or artificial, of being transformed into another, beyond the non-essential limits of what are technically denominated "varieties"—is no less a doctrine of Scripture (where it appears to be contained in the emphatic expression לְמִינֵהוּ, "after its kind," constantly appended to the statement of each successive creative act in the first chapter of Genesis) than a conclusion of sound inductive science.

Each animal and plant has an ancestry of its own; and relationship by descent is admittedly that which constitutes identity of species—that is to say, all the animals of the world (and the same may be said of plants) which have descended from the same pair of ancestors belong to the same species. That there are many apparently different species of animals now in existence is obvious. But the question has been mooted whether this distinction of species is a reality in nature, or whether all animals may not be lineally descended from one, or, at all events, a few original stocks. Geology teaches us that no animals of a higher order than zoophytes, mollusks, and crustaceans were inhabitants of our globe up to the close of the Silurian æra; that the fish then, for the first time, made its appearance, and afterwards the reptile, in the Carboniferous æra, and then the mammal, at a later period, in the Tertiary. Were the different species of zoophytes, mollusks, and crustaceans of the Silurian ages and those of the succeeding and present æras all of them the offspring of one pair, or of different pairs of ancestors, whose descendants had become thus varied by the operation of time and the changed conditions of life? Again, were the various species of fishes, reptiles, and mammals descendants from their severally respective pairs of ancestors, or were they all of them lineal descendants of the previously existing inferior orders of animals of the Silurian and its preceding æras, and all thus related in blood to each other? If the various species had each their own separate first parents and lineage, then each of those ancestors must have been produced by a separate act of creative power, or, as it has been termed, by a separate creative fiat, similar to that which kindled the first spark of life in the first living creature that stirred within the precincts of our planet; and thus the Creator must have been ever present with his work, renewing it with life in the various species of animals and plants with which it has from the beginning been supplied. On the other hand, philosophers have been found to insist that all the animals (and plants also) in the world, including man himself, have descended from one simple organism, and the operation of the preordained laws of nature, without the interference of the Deity.

In 1774 lord Monboddo, a Scotch jurist, hazarded the proposition that man is but a highly developed baboon—a proposition which has since made his name the laughing-stock of the literary world. About the close of the last century two French philosophers (De Maillet and La Marck) endeavored to establish the proposition that all the higher orders of animals and plants have been derived, by the immutable laws of nature, from the first-born and lowest items in the scale of physical life; and that life itself is producible, by the agency of caloric and electricity, from dead matter. They also held that all the qualities and functions of animals have been developed by natural instinct and a tendency to progressive improvement; and that organization was the result of function, and not function of organization. Their theory of life, therefore, was that the zoophyte, which was developed out of something still more simple, expanded

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itself into a mollusk or crustacean; that the crustacean was developed into a fish, fishes into reptiles and birds, and these again into quadruped mammals, and the mammal into man.

This theory, so dishonoring to God and degrading to man, was at once rejected as an absurdity by the common-sense of mankind. It was, however, revived, with a little variation, by the author of *The Vestiges of the Natural History of Creation* (Lond. 1844), who in that work reviewed the whole world of life which has been supplied by geology and natural history, and insists that "the various organic forms that are to be found upon the earth are bound up in one—a fundamental unity pervades and embraces all, collecting them from the humblest lichen up to the highest mammifer in one system, the whole creation of which must have depended upon one law or decree of the Almighty, though it did not all come forth at one time. The idea of a separate creation for each must appear totally inadmissible;" and he argues that "the whole train of animated beings, from the simplest and oldest up to the highest and most recent, are thus to be regarded as a series of advances of the principle of development, that have depended upon external physical circumstances to which the resulting animals are appropriate." As to the origin of vitality, he suggests that the first step in the creation of life upon this planet was a chemico-electric operation, by which simple germinal vesicles were produced, and that the advance from the simplest form of being to the most complicated was through the medium of the ordinary process of generation. But in a few years the experiments of naturalists exploded that theory.

These speculations, whimsical and absurd in conception, but at the same time most mischievous in tendency, have therefore long since been rejected by the most enlightened of our philosophers, basing their arguments on purely scientific principles and inductive reasoning. Prof. Sedgwick, in his preface to the studies of the University of Cambridge, p. cxxviii, has declared that geology, "as a plain succession of monuments and facts, offers one firm cumulative argument against the hypothesis of development." Agassiz, Cuvier, and Hugh Miller have been equally strong in their condemnation of the theory of the transition of species.

The discussion of this question has been recently revived by the publication of Dr. Darwin's *Origin of Species*. In this work an attempt has been made to solve the mystery of the creation of life by seeking to establish the proposition that every species has been produced by generation from previously existing species. Darwin's hypothesis (for it is nothing more) is, that, as man, acting on the principle of *selection*, causes different animals and plants to produce varieties, so in nature there is a similar power of selection, originated and carried on by the struggle of life, which tends to produce and perpetuate, by the operation of a natural law, varieties of organisms as distinct as those which man creates among domesticated animals and plants. It must be conceded that, by the principle of natural selection, we can account for the origin of many varieties of the same species; but that is far short of the proposition that an accumulation of inherited varieties may constitute a specific difference. No facts have yet been established to warrant the inference that because man can produce varieties of species by selection among domesticated animals, he could produce, or that nature has produced, by the application of the same principle, essentially distinct species. There has always, in the case of domesticated animals and plants, been a limit to man's power to produce varieties, in like manner as, in the operations of nature, the sterility of hybrids has raised a barrier against the multiplication of species which cannot be passed.

Darwin believes that animals have descended from at most only four or five progenitors, and adds that analogy would lead him one step further, viz. to the belief that all animals and plants have descended from one prototype, and that "the probability is that all the organic beings that have ever lived upon the earth have descended from some one primordial form into which life was first breathed." This admits that life has been produced upon our planet by one, if not more, divine creative fiat; and such being the case, it is more reasonable, as well as more natural, to account for the appearance of distinct species from time to time by the exercise of similar acts of divine power than by a vain endeavor to link together animals in relationship by descent that are wholly dissimilar in organization, and in all the habits, propensities, and instincts of their lives.

It is admitted that the position is not confirmed by geological evidence, inasmuch as the many intermediate links which must necessarily have existed between the various species are not found in the geological formations. There is no such finely graduated organic chain revealed by geology; for the groups of animals, as they existed, are as distinct and well defined in those ancient records as they are at the present day. To meet this admitted difficulty, Darwin is driven to allege "the extreme imperfection of the geological record," arising, as he states, "from an extremely incomplete examination of existing strata, and the small proportion which those existing strata bear to those others which have been deposited, and removed or swept away by denudation." These are mere gratuitous assumptions, put forth without foundation, to prop up a failing theory. No well-informed geologist will be found to admit that imperfections could exist in the geological record to an extent sufficient to account for the absence of so many forms of life as must, if Darwin's theory be true, have been in existence at some period of the world's history. Moreover, his suggestion that every past and present organism has descended from three or four original forms requires us to suppose that life must have existed in the planet long before the deposition of the Cambrian and Silurian rocks, in which the first groups of life appear, and that the rocks in which these remains were deposited have been either removed or transformed. This hypothesis not only receives no countenance from the records of geology, but is contradicted by all the evidence which they supply. So many startling concessions required to uphold this theory of the production of species by natural selection, without the direct intervention of the creative power of the Almighty, are sufficient to justify its rejection, even if the more direct arguments to which we have referred were wanting.—Kitto. See CREATION.

So long as this, which has now come to be generally known as "the evolution theory" of creation, was advocated only by men either hostile or indifferent to revelation, the theological world could well afford to leave it to purely scientific treatises for a solution or refutation. But of late we regret to see it has crept insidiously into favor with some professedly religious writers, who do not seem to see anything in it inconsistent with the Christian idea of creation. For example, an eminent scientist, in the *Methodist Quarterly Review* for April, 1877, art. v, commits himself substantially to it, and even defends it, although with the qualifying remark that it cannot be said to have been "demonstrated." His arguments in its favor are drawn from three classes of facts: first, geology discloses a series of gradually variant types, with many gaps, indeed, between, yet on the whole corresponding to such a system of evolution from lower to higher forms; secondly, links are constantly discovered between genera formerly supposed to be widely separated, showing a transition from one to the other; thirdly, the embryo of every animal actually passes successively through the various stages indicated by the evolution theory. All this, that writer thinks, renders it "now far safer to accept the hypothesis than to reject it." It may seem presumptuous for theologians, who are usually spoken of contemptuously by the professional scientist, to judge

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in this matter; but as the writer referred to further thinks that "if it is safer for the scientist, it is safer for the Christian," we feel authorized to question both the premise and the conclusion of that demand. For, in the first place, scientists themselves have not fully accepted the theory. Even the learned writer quoted only claims for it the authority of a "hypothesis." It seems to us that it will be ample time for "scientists" to make such demands when they shall have *proved* their theories, and that they have no right to urge their crude and unsettled hypotheses upon other people. In the second place, they should remember that this is not purely a scientific question; it is rather a historical, if not a theological one, which science has volunteered to determine in its own fashion. The Christian or the believer in an inspired account of creation has no difficulty in explaining to his own satisfaction the origin of species: he attributes it to the direct creative act of God, continued in the lineal propagation from the initial pair or pairs of each kind. If the scientist finds any fault with this, let him first resolve his doubts, and make out a system harmoniously, fully, and definitely determined according to the boasted accuracy and certainty of his own method, before he challenges the adherence of others. In the third place, let him modestly and gratefully call to mind the many illustrious names of Christian theologians who have been, and still are, more or less eminent as scientists also, and whose opinion might at least be invoked before a final verdict is made up and published as binding upon the rest of the world. Nay, more, let him consider that intelligent parties standing somewhat outside of the immediate discussion are generally better prepared, because more cool and less committed, and actually occupying a broader field of view, to come to a just conclusion on such mooted points when the evidence is conflicting, and chiefly of a moral and cumulative character, than those immediately engaged in the dispute. We, therefore, say, emphatically, let the naturalist pursue his investigations, gather and analyze all the facts, even speculate, if he pleases, on their bearings; and then present the whole for the candid and general judgment of the educated world, exclusive of invidious classification. In short, *common-sense* must determine in this, as in every extensive generalization. A jury of plain, practical men is most competent to decide an issue, although the testimony of experts may be needed in the evidence.

Let us now bestow a few words upon the facts arrayed above as warranting a concurrence in the evolution theory. We are ourselves amazed that the acute and learned writer who clearly presents them did not perceive their utter insufficiency as proof of the position taken. The evidence from geology is little more than that from the various orders of animated beings now observed upon the face of the earth. The only difference, if any, is that they do not seem to have been all simultaneous or synchronal; nor are those now extant to be found all in one habitat. The first and second arguments, therefore, resolve themselves substantially into one, and this has the great flaw of the supposition—the begging of the main question in reality—that the many missing links will yet be found, or, if not found, still once existed. The third argument is parallel, but still weaker, because in the embryo we have the actual stages, again, with many and notable gaps, but they are found to be incapable of that arrest at any particular point which the theory supposes. *The germ of each animal in generation must go on immediately to its complete development, or perish at once as an abortion.* None can stop short of its peculiar type, nor go beyond it. In fine, the fact patent to every observer, and one which, to the common mind, disposes of this whole speculation, is that each species regularly and inevitably propagates substantially its own pattern, with no such variations as the three classes of phenomena referred to exhibit; or else refuses to reproduce permanent organisms at all. The grand fallacy in the evolution argument—even as a *presumption* (and we might truly call it such in more than one sense)—is the mistaking of analogy for identity. A similar law of progress is seen in all God's works; but this does not prove, nor even render it probable, that each step was historically developed out of the preceding. Wherever we have been able to record the process, the succession of *order* has been found to be maintained, but there has been a break in the genetic production of the *individuals*. The same mistake has been committed by those who confound the geological cycles with the "days" of the demiurgic week. Resemblances in plan have been thought to prove historical identity. See GEOLOGY.

Accordingly, a recent writer, Mr. A. De Quatrefages, professor of anthropology in the Museum of Natural History at Paris, who may be taken as the representative of moderate conservatism in the scientific disputes about the origin of species, but whose eminent position as an anthropologist has been fully recognised by Mr. Huxley, is decidedly opposed to evolutionary ideas; he draws out an elaborate argument to prove that, in his opinion, "species is a reality." Many readers, therefore, will turn with especial interest to the division of his subject in which he examines in succession the theories of Darwin, Häckel, Vogt, Wallace, Naudin, and others. The antiquity of the human species; how the globe was peopled, and races formed; their physical, mental, and moral characteristics: such is the programme of the twenty-sixth volume of the "International Scientific Series" entitled *The Human Species* (Lond. 1879). See also *Biblioth. Sacra*, Oct. 1857; *Meth. Quar. Rev.* Oct. 1861.

Species, a term used in eucharistic theology to denote the outward and visible part in the Lord's supper.

Speckled is the rendering in the A. V. of three Heb. words, which have very different significations: 1. נָקֹד, *nakôd*, *spotted*, as black goats or sheep with white spots, or vice versa (Gen. xxx, 32, 33, 35, 39; xxxi, 8, 10, 12); 2. עָרֹק. *sarók*, *bay*, as reddish horses (Zech. i, 8); 3. צָבוּעַ, *tsabúa*, *striped*, as the hyena (Jer. xii, 9). See COLOR; HYENA.

Speckter, ERWIN, a German painter, was born at Hamburg in 1806. Encouraged by Von Rumohr, he made an artistic tour, in 1823, through Schleswig and the neighboring country. In 1825 he visited Munich and placed himself under the direction of Cornelius, returning to Hamburg in 1829. In September, 1830, he started for Italy, where he remained until the summer of 1834. His death took place Nov. 23, 1835. His paintings on sacred subjects are, *Christ and the Woman of Samaria:—The Women at the Tomb.* See *English Cyclop.* s. v.

Spectre. A belief in apparitions was universal among the ancients, especially in the East; and the Israelites, even before the Captivity, notwithstanding the aversion of their religion to dæmonology (see Crusius [B.], *Bibl. Theol.* p. 293), had in popular superstition their spectral forms with which they peopled desert regions. See AZAZEL. At a later period the spectres and evil spirits were confounded together (Tobit viii, 3; Baruch iv, 35). The canonical books refer (Isa. xxxiv, 13) to a female night-monster (לִילִית) and goatlike savages (שְׂעִירִים), who danced and called to each other (xiii, 21). See SATYR. In the Targum, and by the rabbins, this popular belief is more fully unfolded as a part of foreign dæmonology; but much of it may have come down from earlier times. These ghostly beings are classed as night, morning, and mid-day spectres (Targum at Cant. iv, 9). The last (δαιμόνια μεσημβρινά, Sept. at Psa. xc, 6; קְטֶרֶב, Targum at Cant. iv, 6) appear at noon, when people unconcernedly resign themselves to repose (the siesta; see Philostr. *Her.* i, 4); and they are especially dangerous (Aben-Ezra, *On Job iii*, 5).

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Morning spectres are called צְפִרְדֵּעִין in the Targum (Psa. cxxi, 6). Among the night spectres (comp. Matt. xiv, 26; similar was the Greek *Empusa* [see the Scholiast on Aristoph. *Ran.* 295; Volcken, *Diatr.* p. 132; Bernhardy on Dionys. *Perieg.* p. 721]) was the *Lilith*, a beautiful woman who especially waylaid children and killed them (like the *Lamiæ* [comp. the Vulg. at Isa. xxxiv, 14] and *Striges* of the Romans [Bochart, *Hieroz.* iii, 831; Meineke on Menander, p. 145; comp. Philostr. *Apoll.* iv, 25], and the *ghouls* of the modern Arabians); male infants to the eighth, and female to the twentieth, day after their birth (see Eisenmenger, *Entdeckt. Judenth.* ii, 413 sq., 452; Selden, *De Diis Syr.* p. 249 sq.). Another spirit inimical to children, particularly to such as do not keep clean hands (Mishna, *Joma*, lxxvii, 2; *Tamith*, xx, 2), was called שִׁבְתָּא (but it does not appear that the Jews used to threaten their children with sprites, as the Romans did with their *larvæ* [Spanheim on Callim. *Dian.* 69], like modern vulgar *bugaboos*). See Van Dale, *Idol.* p. 94 sq.; Doughtæi *Analect.* i, 246. —Winer, i, 422. See SUPERSTITION.

Spee, FRIEDRICH VON, a German Jesuit and composer of religious poems, was born at Kaiserwerth in 1591 of the noble family Spee von Langenberg, entered the Order of Jesuits at the age of nineteen (1610), and was employed in the school at Cologne as teacher of grammar, philosophy, and morals. He was afterwards removed (about 1627) to Würzburg and Bamberg, and transferred to the pastorate, a measure which is supposed to indicate dissatisfaction with his teaching on the part of his superiors. He had acquired both reputation and popularity with his auditors; but later events reveal a degree of liberality in his views such as Jesuitism does not often tolerate. While acting as a pastor Spee was often obliged to minister to the unfortunates who were accused of witchcraft, and, after having been compelled by torture to make the most improbable confessions, were condemned to death by fire. More than two hundred of these miserable victims came under his care in the course of a few years. It is related that he was asked by John Philip of Schönborn, subsequently the elector of Mayence, why his head was gray at the early age of thirty; and that he gave as a reason the fact that he had been obliged to accompany so many witches to the stake, though every one of them was innocent. He gave a more emphatic expression to his sentiments upon this matter by the (anonymous) publication of a *Cautio Criminalis, s. de Processu contra Sagas Liber*, in which he stripped off the false gloss from the principles and the indefensible judicial methods by which such prosecutions were controlled. He would seem to have been suspected of the authorship by his superiors, as he was soon afterwards sent to Lower Saxony to attempt the conversion of Protestants to Roman Catholicism. He actually succeeded in gaining over a Protestant community; but, according to Jesuitical authorities, came near to suffering a martyr's death in consequence. He was attacked by an assassin, said to have been employed by the Protestants of Hildesheim, who beat him unmercifully; and having lost his enthusiasm for missionary work, as the result, he went to Treves. This place afforded him a wide field of pastoral usefulness, especially during the siege and storm of 1635 by Imperialists and Spaniards. He was indefatigable in his labors for the sick, wounded, and dying, and also for the impoverished and the prisoners. While engaged in such work he was taken with fever, and died Aug. 7, 1635. Spee's reputation rests on his religious poems, which are contained in two collections, the *Trutz-Nachtigall* and the *Güldenes Tugendbuch*. The former was first issued at Cologne in 1649, and appeared afterwards in several editions; but was then lost from observation until Brentano republished it in a somewhat modernized form in 1817. The latter, which received high commendation from Leibnitz (*Théodicée*, § 96), likewise appeared for the first time after the author's death, in 1643, perhaps not earlier even than 1649. As a poet Spee stands alone, holding no relation to any of the schools of his century. He possessed a fine sense of prosody and euphonic forms, and felt profoundly the spirit of his compositions. He was, moreover, entirely rational, a lover of nature; and, consequently, in no danger of a mystical absorption in God or of a theosophic pantheism. His poems are not, however, hymns; they were composed without the slightest reference to use by a Christian congregation. Their subject is always either some observation of nature or an expression of the author's intense and glowing love for Christ. Occasional stanzas are worthy of comparison with the productions of the most eminent lyric poets of his country; but the adoption of the *pastoral* as a medium for expressing the poet's admiration of God will serve to show how utterly unsuited are his works for a place in the worship of the congregation. Spee's writings were published by Smets (*Fromme Lieder Spee's* [Boun, 1849]); and earlier by Forster, in Müller's *Biblioth. deutscher Dichter des 17ten Jahrhunderts* (Leips. 1831, vol. xii), the latter preserving the original form more faithfully than the other. The *Güldenes Tugendbuch*, somewhat changed, was republished at Coblentz in 1850 as a Roman Catholic manual of devotion. See Hauber, *Biblioth. Magica*, vol. iii; Görres, *Christl. Mystik*, vol. iv. — Herzog, *Real-Encyklop.* s. v.

Speece, CONRAD, a Presbyterian minister, was born in the town of New London, Bedford Co., Va., Nov. 7, 1776. Being engaged in agricultural pursuits until 1792, he had little early educational advantages, but afterwards studied at a grammar-school near New London and at Washington College. In the contemplation of some mysterious passages of Scripture he was driven, as he says, "by my own ignorance and pride," to the brink of infidelity, from which he was rescued by means of Jenyns's *Internal Evidence* and Beattie's *Evidences*. He united with the Presbyterian Church in April, 1796, at New Monmouth, and in September following was received as a candidate by the Presbytery of Lexington. Certain difficulties on the subject of infant baptism led to the postponement of his licensure, and in the spring of 1799 he became tutor of Hampden Sidney College. He was immersed by a Baptist preacher, April, 1800, and began to preach, but Dr. Archibald Alexander shortly after led him to accept infant baptism. He withdrew from the Baptist communion, was licensed to preach, April 9, 1801, by the Hanover Presbytery, and appointed general missionary. His labors spread over a large part of Eastern Virginia. In February, 1803, he commenced his connection with a church in Montgomery County, Md., called Captain John, of which, at the time of his ordination by the Presbytery of Baltimore, April 22, 1804, he was installed pastor. This connection, because of his ill-health, was dissolved in April, 1805. He continued to preach in Goochland and Fluvanna counties until 1806, and in the counties of Powhatan and Cumberland until 1812. In October, 1813, he was installed pastor of Augusta Church, where he labored until his death, Feb. 17, 1836. He published, *The Mountaineer* (1813–16, 3 editions): — a number of single *Sermons* (1810–32): — and some *Poems*. See Sprague, *Annals of the Amer. Pulpit*, iv, 284.

Speed, JOHN, an English historian, was born at Farrington, in Cheshire, about 1555. He was brought up to the business of a tailor, but was taken from his shop by Sir Fulk Greville, and supported by him in the study of English history and antiquities. Besides other works of history, he wrote, *The Cloud of Witnesses, or Genealogies of Scripture* (1593, 8vo). This was prefixed to the new translation of the Bible in 1611, and printed for many years in the subsequent editions. He died July 28, 1629. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Spegel, HAQUIN, a Swedish prelate, was born at

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Ronneby, June 14, 1645, being the son of a pastor. Having studied belles-lettres and theology at Lund, Copenhagen, and the universities of Holland and England, he at length (about 1672) became preacher to the queen, and later (1675) of the court of Charles XI. In 1686 he was made bishop of Shara, in 1692 of Linköping, and in 1711 archbishop of Upsala. After a learned, amiable, and patriotic career, he died at Upsala, Dec. 14, 1713, leaving several pious and historical works, which are enumerated in Hoefer, *Nouv. Biog. Générale*, s. v.

Speke-house, a room in religious houses set apart for conversation.

Spells. Constantine had allowed the heathen, in the beginning of his reformation, not only to consult their augurs in public, but also to use charms by way of remedy for bodily distempers, and to prevent storms. Many Christians were much inclined to this practice, and made use of charms and amulets. The Church was forced to make severe laws against this superstition. The Council of Laodicea condemns clergymen who made phylacteries. Those were condemned also who pretended to work cures by enchantments, diviners, etc., and those who consulted them. See Bingham, *Christ. Antiq.* bk. vi, ch. v, § 6.

Spelt. See Rye.

Spence, James, a minister of the Methodist Episcopal Church, South, was converted while engaged in the practice of law at Dawson, Ga., 1865. He was licensed to preach in 1869, and was superannuated by the South Georgia Conference in 1874. His health continued to decline, and he died of heart-disease, April 23, 1875. See *Minutes of Annual Conferences of the M. E. Church, South*, 1875, p. 175.

Spence, Joseph, an English divine and scholar, was born in 1698, and educated probably at Winchester School, and New College, Oxford, where he took the degree of A.M. Nov. 2, 1727. He was elected professor of poetry July 11, 1728, and about 1731 travelled with the duke of Newcastle into Italy. In 1742 his college presented him to the rectory of Great Horwood, in Buckinghamshire; and in June of the same year he succeeded Dr. Holmes as his majesty's professor of modern history at Oxford. He was installed prebendary of the seventh stall at Durham May 24, 1754. His death, by drowning in a canal in Byfleet, Surrey, occurred Aug. 20, 1768. His writings were mostly in the realm of polite literature, as, *An Essay on Pope's Odyssey* (1727): —*Polymetis* (1747, fol.). He published, *Remarks and Dissertations on Virgil*, by Mr. Holdsworth, with notes, etc. (1768, 4to). He wrote a pamphlet entitled *Plain Matter of Fact, or a Short Review of the Reigns of our Popish Princes since the Reformation* (pt. i, 1748, 12mo). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Spence, Robert W., a minister of the Methodist Episcopal Church, South, was born May 11, 1824, in South Carolina. He first joined the Presbyterian Church, but this being dissolved in his neighborhood, he then united with the Methodist. He was licensed to preach, and joined the Alabama Conference in 1849. After a successful ministry of about six years, his health entirely failed, and he retired to his mother's home in Kemper County, Miss., where he died, Sept. 27, 1856. See *Minutes of Annual Conferences of the M. E. Church, South*, 1856, p. 707.

Spencer, Elihu, D.D., a Presbyterian divine, was born at East Haddam, Conn., Feb. 12, 1721. He commenced a course of literary study, with a view to the Gospel ministry, in March, 1740, and graduated at Yale College in September, 1746. After graduation he was urged to undertake a mission among the Indians of the Six Nations, and, under the sanction of the society in Great Britain which had fostered the other missions among the Indians, he entered upon the arduous task, and in September, 1748, was solemnly ordained to the work of the ministry, with a special view to an Indian mission. The leadings of Providence, however, appear to have been such as to direct his labors into another and entirely different department of evangelical work, and Feb. 7, 1750, he was installed pastor of the Presbyterian Church in Elizabethtown, N. J., then vacant in consequence of the death of president Dickinson. It was during his pastorate in Elizabethtown that his character for piety and public spirit prompted the trustees of the College of New Jersey to elect him one of the corporate guardians of that institution, which office he held as long as he lived. In 1756 he became pastor of the Presbyterian Church at Jamaica, L. I.; in 1758 he accepted the chaplaincy of the New York troops, then about to take their place in the French war still raging. When his services as chaplain were closed, he connected himself with New Brunswick Presbytery, and labored several years in the contiguous congregations of Shrewsbury, Middletown Point, Shark River, and Amboy. It was about this time that he addressed a letter to the Rev. Ezra Stiles, D.D., which was published, and attracted no small share of public attention. The subject of it was "The State of the Dissenting Interest in the Middle Colonies of America." It was originally dated at Jamaica, July 2, 1759, and there were some amendments and additions to it at Shrewsbury on Nov. 3. This was the only formal work he ever committed to the press. In 1764 the Synod of New York and Philadelphia, having reason to believe that a number of their congregations in the South were in an unformed and irregular state, sent the Rev. Elihu Spencer, and Alexander McWhorter of Newark, N. J., to prepare them for a more orderly and edifying organization. Soon after returning from this important service, he became pastor of St. George's Church in Delaware, where he spent five years. In 1769 he accepted a call to the city of Trenton, N. J., where he remained useful and beloved until he was removed by death, Dec. 27, 1784. Dr. Spencer was possessed of fine genius, great vivacity, ardent piety, and special merits as a preacher and a man. In 1782 the University of Pennsylvania conferred upon him the degree of D.D. See Sprague, *Annals of the Amer. Pulpit*, iii, 165. (J. L. S.)

Spencer, Francis, a minister of the Methodist Episcopal Church, was converted in his eighteenth year, at Springville, Pa., and joined the Presbyterian Church. He afterwards united with the Methodist Church, and was licensed to preach June 10, 1848. He was received on trial in the Wyoming Conference in 1855, and continued a member thereof until his death, Sept. 18, 1862. See *Minutes of Annual Conferences*, 1863, p. 77.

Spencer, Ichabod Smith, D.D., an eminent divine of the Presbyterian Church, was born in Rupert, Vt., Feb. 23, 1798. His early educational advantages were limited, consisting only of the training of a common school. The death of his father, in 1815, marked a decisive epoch in the history of his life, and the following year he left home, and settled in the town of Granville, Washington Co., N. Y., where he was converted and first felt strongly impressed to devote himself to the ministry. He graduated at Union College in 1822, with a high reputation for both talents and scholarship; studied theology privately under the direction of Andrew Yates, D.D., professor of moral philosophy in Union College; removed to Canandaigua, N. Y., in 1825, and became principal of the academy in that place, which he soon succeeded in raising to a commanding position among the primary educational institutions of the State; was licensed by the presbytery of Geneva in November, 1826; was ordained as colleague pastor with the Rev. Solomon Williams, of the Congregational Church in Northampton, Mass., Sept. 11, 1828, where he continued laboring with the most remarkable success until March 23, 1832, when he was installed pastor of

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the Second Presbyterian Church, Brooklyn, L. I., which was his last field of ministerial labor. By his great wisdom and energy, and almost unexampled industry, he succeeded in raising this church into one of the most prosperous and efficient churches in the Presbyterian denomination. In 1836 he accepted the professorship extraordinary of Biblical history in the Union Theological Seminary in New York city, and retained it for about four years. In 1841 he received the degree of D.D. from Hamilton College. He died Nov. 23, 1854. The high estimate in which Dr. Spencer was held was sufficiently evinced by the efforts that were made to secure his services in various departments of ministerial labor. In 1830 he was called to the presidency of the University of Alabama; in 1832, to the presidency of Hamilton College. In 1853 he was elected to the professorship of pastoral theology in the East Windsor Theological Seminary; and many formal calls were put into his hands from churches in various important cities, but none of these tempted him from his chosen field. He published nine single sermons, 1835–50, and the following well-known works: *A Pastor's Sketches, or Conversations with Anxious Inquirers respecting the Way of Salvation* (N. Y. 1850; second series, 1853); these sketches have been republished in England, and also in French in France:—*Sermons, with a Memoir of his Life* by Rev. J. M. Sherwood (N. Y. 1855, 2 vols.). Also since his death have been published: *Discourses on Sacramental Occasions*, with an Introduction by Gardiner Spring, D.D. (1861, 1862; Lond. 1861):—*Evidences of Divine Revelation* (Boston, 1865). See Sprague, *Annals of the Amer. Pulpit*, iv, 710; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Bibl. Repert.* July, 1861, p. 572. (J. L. S.)

Spencer, John, a learned English divine, was a native of Bocton-under-Blean, in Kent, where he was baptized Oct. 31, 1630. He was educated at Canterbury, and admitted to Corpus Christi College, Cambridge, March 25, 1645, taking his A.B. in 1648, A.M. in 1652, and being chosen fellow in 1655. He became a tutor, was appointed a university preacher, and served the cures, first of St. Giles and then of St. Benedict, in Cambridge. He took the degree of B.D. in 1659, and that of D.D. in 1665; was presented, 1667, by his college to the rectory of Landbeach, Cambridgeshire, and Aug. 3 was elected master of the college. About a month later he was preferred by the king to the archdeaconry of Sudbury, in 1672 to a prebend of Ely, and in 1677 to the deanery of that church. He resigned, 1683, the rectory of Landbeach in favor of his kinsman, Wm. Spencer. In 1687 he purchased an estate in Elmington, Northamptonshire, and settled it by deed on the college. He died May 27, 1695. Dr. Spencer published a sermon, *The Righteous Ruler* (1660):—*A Discourse concerning Prodigies* (1663); a second edition was published (Lond. 1665, 8vo), to which was added a Latin *Dissertation concerning Urim and Thummim* (1669, 1670):—*A Discourse concerning Vulgar Prophecies* (1665, 8vo):—*De Legibus Hebræorum Ritualibus et earum Rationibus Libri Tres* (Camb. 1685, 2 vols. fol.); afterwards greatly enlarged by the addition of a fourth book, and published by order of the university (ibid. 1727, 2 vols. fol.). "This is usually regarded as the best edition, although that by Pfaff (Tübingen, 1732, 2 vols. fol.) is in some respects more desirable, as it contains a dissertation by the editor on the life of Spencer, the value of his work, its errors, and the authors who have written against it. The work is preceded by *Prolegomena*, in which the author shows that the Mosaic laws were not given by God arbitrarily, but were founded on reasons which it is desirable and profitable to search into, so far as the obscurity of the subject permits. The work itself is divided into three (in the second edition into four) books. The first book treats of the general reasons of the Mosaic laws, with a dissertation on the *Theocracy*. The second considers those laws to which the customs of the Zabeans, or Sabeans, gave occasion, with a dissertation on the apostolic decree, Acts xv. The third discusses the laws and institutions to which the usages of the Gentiles furnished the occasion, in eight dissertations: 1. Of the rites generally transferred from Gentile customs to the law; 2. Of the origin of sacrifice; 3. Of purifications; 4. Of new moons; 5. Of the ark and cherubim; 6. Of the Temple; 7. Of the origin of Urim and Thummim; 8. Of the scape-goat. The fourth book treats of the rites and customs which the Jews borrowed from the Gentiles, without, so far as appears, any divine warrant; with a dissertation on phylacteries. The great error of this learned and admirable work is its derivation, to an undue extent, of the rites and ceremonies of the Jewish law from the idolatrous nations around; but the error is one of excess, not of principle; for much that was incorporated in Judaism had been in existence from the earliest ages." See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nour. Biog. Générale*, s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Spencer, Robert O., a minister of the Methodist Episcopal Church, was born in Columbia, Ohio, Feb. 10, 1806. He began to preach at the age of seventeen, and was admitted on trial into the Ohio Conference in 1824. He labored actively for thirty-four years, sixteen of them as presiding elder, when he was obliged, by reason of ill-health, to retire. He died shortly after, Aug. 30, 1858. He was unaffectedly pious, diligent in study, grave and dignified in the pulpit. See *Minutes of Annual Conferences*, 1858, p. 298.

Spencer, Thomas, an English Dissenting minister, was born in Hertford, Jan. 21, 1791. He went to school at a very early age, and his religious impressions and exercises were early manifested. The special inclination of his mind was so early disclosed that preachers and preaching seemed to occupy all his thoughts. His manners were exceedingly amiable and engaging. At the age of twelve his convictions became settled that to preach was his duty. Difficulties beset him on every side; he was obliged to engage in work wholly unsuited to his taste, his father not being wealthy. But at length Providence opened his way, and a kind friend had him placed in an academy for the training of young men for the ministry. He was fifteen years of age when he came under the instruction of Rev. Mr. Houdle; with other studies, he commenced the study of Hebrew. He drew up a statement of his views of theological truth in connection with his call to the ministry. In January, 1807, having passed a remarkably good examination on all his studies, he went home, and while there preached his first public sermon. Those who heard him were filled with astonishment and admiration. His fame spread in every direction, and wondering, weeping crowds followed him everywhere, in fields, barns, school-houses, workshops, in towns and cities, as well as in the metropolis, and lady Huntingdon's chapel at Brighton. On Nov. 5 he was appointed to preach at Cambridge in the pulpit previously occupied by the Rev. Robert Hall. Mr. Spencer was ordered to go to Liverpool, and he entered upon his duties June 30, 1810. His preaching affected all hearts, and during the five Sabbaths of his stay he attracted increasing multitudes from all parts, and at the close he received a unanimous call to the pastorate. This he accepted, though he had numerous calls from other places, including London. When he entered upon his pastoral labors in Liverpool he was just twenty years of age. All the circumstances were of the most auspicious character, and the congregation looked forward to a long and prosperous pastorate. On June 27, 1811, he was ordained and installed pastor. The Church at once began to increase its membership by conversions, and God set his seal upon his ministry; but alas that the flower which had just begun to open with such bloom and beauty should be suddenly blighted! On Monday morning, Aug. 5, 1811, he left his home and started out to take a bath. He entered the water near the Hercula-

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neum Potteries, and was seen soon after by one of the workmen to be carried rapidly by the tide around a projecting rock beyond the reach of help, and after vainly struggling he sank to rise no more. His body was recovered fifty minutes afterwards. Every effort that kind friends and medical skill could exert to resuscitate the body proved unavailing. (W. P. S.)

Spencer, William H., a Presbyterian minister, was born in Madison, Conn., Oct. 13, 1813. He was educated in the University of New York; graduated at the Theological Seminary of Auburn, N. Y., in 1845; was licensed by Genesee Presbytery, and ordained by Utica Presbytery as pastor of the Presbyterian Church in Utica, N. Y., the same year. After spending some years there, he accepted a call to Milwaukee, Wis.; subsequently became the secretary of the Presbyterian Publication Committee in Philadelphia; then returned to pastoral labor in the city of Rock Island, Ill.; and more recently in Chicago, where he was pastor of the Westminster Church at the time of his death, Feb. 16, 1861. Mr. Spencer possessed fine mental powers, was eminently public-spirited, and loyal to the Church. See Wilson, *Presb. Hist. Almanac*, 1862, p. 196.

Spener, PHILIP JACOB, the father of *Pietism* (q. v.), and one of the most remarkable personages in the Church of the 17th century, was born in Alsace, at Rappoltsweiler, in 1635, though he was wont to consider himself a Strasburger because the family had originated in that city. Reared amid pious surroundings, and possessed of a naturally serious and retiring disposition, he was easily impressed with religious things; and the influence of his godmother, a dowager countess of Rappoltstein, the reading of edifying books like Arnd's *True Christianity*, and the habit of prayer, early cultivated, contributed to a rapid development of his religious character while he was yet a child. He was indebted for both religious and intellectual training to Joachim Stoll (subsequently his brother-in-law, and from 1645 preacher to the counts of Rappoltstein [see the biographical sketch of Stoll in Röhrich, *Mittheilungen aus d. evang. Kirche des Elsasses* (1855), iii, 321]), and entered the University of Strasburg when in his sixteenth year. His theological instructors in Strasburg were Dorsche (who left in 1653), Dannhauer, J. Schmid, and Sebastian Schmid. Dannhauer indoctrinated him in the strictest tenets of the Lutheran faith, J. Schmid became his "father in Christ," and Seb. Schmid ranked as one of the most accomplished exegetes of his time. To these must be added Böcler, who excited in the youth an abiding love for the study of history.

Spener filled the position of tutor to the two sons of the count-palatine Christian II from 1654 to 1656, and afterwards entered on the then usual *peregrinatio academica*. He went to Basle in 1659, and studied Hebrew under the younger Buxtorf, and thence to Geneva, for the purpose of studying French. A severe illness detained him at Geneva a whole year, and the association with Reformed clergymen which thus became possible to him greatly enlarged his views and sympathies. His letters of this period breathe the warmest admiration of the Genevan Church. He met Labadie and published a German edition of that fiery preacher's *Manuel de Prière*. On his return from Geneva he visited the court of Würtemberg in the capacity of companion to count Rappoltstein. His bearing impressed the duke favorably, and induced the latter to offer him an appointment; but a call to Strasburg, which allowed him the privilege of devoting a portion of his time to the delivery of historical and philosophical lectures in the university, intervened, and was accepted in 1663 by Spener, who was in consequence obliged to apply for the doctorate of theology. Three years afterwards, in 1666, Spener became minister and senior at Frankfort-on-the-Main. This position gave him authority over clergymen older than himself, and involved heavy responsibilities. A low state of discipline existed in the churches, and the constitution of the city rendered improvement difficult, inasmuch as the civil authorities were charged with the supervision of the churches, and their indifference prevented the application of any thorough measures of reform. Spener, however, did what he could. He infused new energy into catechetical instruction, by giving to it his personal attention, and urging a clearer exposition of the subject-matter than had been usual in the former practice of the Frankfort churches. He also published, as aids to the teachers, an *Einfältige Erklärung der christl. Lehre* (1677), and the *Tabulæ Catecheticæ* in 1683. In preaching he discussed a wider range of subjects than a slavish following of the prescribed pericopes would admit of, his intention being to afford his people opportunity to become thoroughly acquainted with the contents of the entire Scriptures. His preaching was rather didactic than pathetic or emotional, and yet the effect produced was often profound and of abiding influence. His force lay in an intimate acquaintance with the Bible and in a devout walk, whose agreement with the doctrines he advocated in the pulpit was known to all his hearers. A sermon preached by him in 1669 on the insufficient and false righteousness of the Pharisees caused a division among his hearers, which resulted in 1670 in a closer union of the more earnest ones for their mutual edification. Spener invited them to assemble in his study for religious and social intercourse, and, after a time, for the study of the gospels. Their number was at first small, but it grew in time so that more than a hundred persons were habitually present at these gatherings; and after repeated applications had been made, the authorities granted, in 1682, the use of a church for their assemblies. Such was the origin of the "Frankfort conventicles." (See Spener, *Sendschreiben an einen christeifrigen Theolog.* etc.; Becker, *Beitr. zur Frankf. Kirchengesch.* [1853], p. 87. Göbel, in *Rhein.-westphäl. Kirche*, ii, 560, gives a different account, as do a number of other writers, but their statements are effectually disposed of by Spener, *Abfertigung von D. Pfeifer*, p. 108, etc.)

Spener had in the meantime acquired reputation as a zealous promulgator of strict Lutheran teachings; and as he was endowed with great prudence and modesty, and was always willing to share in the burdens of the ministry, he was able to avoid unpleasant controversy for a time, even in that polemical age. The calm was broken, however, when he ventured, in 1675, to publish his book *Pia Desideria*, etc., whose burden was a "heart-felt sigh for such improvement of the true Evangelical Church as shall be pleasing to God." The work was approved by the ministerium of Frankfort, and its statements were everywhere guarded by appeals to the most approved authorities. Its complaints, strong and startling as they might appear, were echoed by numerous voices in every part of the land, so that Spener was subsequently able to publish more than ninety letters of commendation received from leading theologians, among whom was Calovius. The remedies proposed for the evils existing in the Church were also in harmony with the Word of God and the spirit of Christianity, but the book was, nevertheless, unfavorably criticised, particularly at Strasburg. The hostility so aroused became more intense when the *collegia pietatis*, by which name Spener's assemblies of laymen for mutual edification became known, were extended beyond the community in which they first originated, and when it was observed that their multiplication was attended with a growing spirit of exclusiveness, a tendency towards separatism, and occasional eccentricities on the part of their members. The attack on the *Pietists*, as they were now dubbed by their opponents, was led by a former friend of Spener, the court-preacher of Darmstadt, Mentzer, and by Dilfeld of Nordhausen, who wrote a work entitled *Theosophia Horbio-Speneriana* (1679), in which he denied that the new birth is essential to a correct theology. Spener replied in *Gottesgelahrtheit*

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aller gläubigen Christen, and disarmed his assailants; and then wrote a work entitled *Klagen über das verdorbene Christenthum*, etc. (1684), in which he successfully combated the separatist tendency which had crept in among his followers without fault of his. He did not introduce similar meetings for edification in his subsequent fields of labor, and it has been supposed that they no longer commanded his approval; but a letter written in A.D. 1700 to Francke, in which he deprecates the action of the authorities of Frankfort by which the *collegia pietatis* were prohibited, affords positive evidence that his confidence in their utility was undiminished.

After a pastorate of twenty years in Frankfort, Spener received a call to the court of Saxony as principal court-preacher, at that time, it may be said, the most prominent ecclesiastical post in Protestant Germany (1686). His call emanated from the elector Joh. Georg III himself, and was brought about by his own faithfulness as a minister of the Gospel. The elector at one time became sick while at Frankfort, and Spener was invited to visit him officially. He assented, on condition that he might minister to the prince as to a simple man, and without other reference than the soul's relation to its Maker. This plain-dealing pleased the elector, and resulted in the transfer of Spener to the court of Dresden. He departed from Frankfort July 10, 1686. It was soon apparent that the influence of the court-preacher was largely confined to the power he might exercise as the spiritual counsellor of the prince; but the warlike elector was rarely in his capital, and was not disposed to yield to the control of his chaplain. The self-esteem of the Saxon clergy had been wounded by the appointment of a foreign theologian to the highest ecclesiastical position in the land, and they began a course of systematic opposition to the new incumbent. Various motives combined to intensify their hostility, among them the fact that Spener's unselfish and earnest piety was a constant reproach to their self-seeking and formal dispositions. The source of this opposition was the Leipsic University, where Carpzov was nursing the disappointment of having failed to secure the appointment to the court in Spener's stead, and where a rebuke administered by the high consistory on Spener's motion because of the neglect to expound the Scriptures which prevailed had excited the ill-will of the faculty. A still stronger occasion for trouble was given by Thomasius, a relative of Spener's son-in-law, who in 1688 began to publish a satirical journal, in which the clergy, and especially Carpzov and the professors extraordinary Alberti and Pfeifer, were roughly handled. Spener endeavored to restrain the foolhardy editor, but in vain, and was held personally accountable for conduct of which he disapproved. The faculty had countenanced the study of the Scriptures in the original tongues by certain masters of the university as early as 1686; but when in 1689 Francke (q. v.), Anton, and Schade associated themselves with Spener and began the holding of *collegia Biblica* in German for the edification of themselves and others, among them laymen, this favor was withdrawn; Carpzov and Alberti began to preach against the "Pietists," the *collegia Biblica* and even the original *Philobiblicum* were suppressed, and Francke was cited before the bar of a legal tribunal. To these troubles was added the complete loss of the favor of his prince, occasioned by the exercise of the same quality which had at first recommended him to that favor—the unflinching fidelity and frankness with which he fulfilled the duties of the office of confessor. The alienation of the prince was of course made more complete by the machinations of Spener's enemies, and became so extreme that he spoke of having to change his residence unless Spener were removed from his sight. Efforts were made to induce the obnoxious preacher to resign his charge, which he refused to do; and then the court of Berlin was influenced to request his transfer from the court of Saxony to that of Brandenburg. The request having been acceded to, Spener removed to Berlin in April, 1691, and was made consistorial-councillor and provost of St. Nicolai Church.

The house of Brandenburg was at this time committed to the policy of toleration in religious matters, and none of its members were directly interested in Spener's work. The queen, indeed, became directly hostile to him, and the king did not grant him audience. The intolerant orthodox party was, however, restrained equally with the "Pietist," and certain friends in high position at the court were able to render effective aid in the promotion of a vital piety in the Church. Spener at once inaugurated a thorough course of catechetical instruction, as he had previously done at Frankfort and Dresden. He preached twice a week and gathered a circle of candidates about him with whom he entered on a thorough study of the Scriptures. His influence was even more effective indirectly, as appears from the appointment of a large number of persons of like mind with himself to responsible positions in the Church. It was through such appointments to the faculty that Halle became the nursery of the pietist theology, being manned by such professors as Breithaupt, Francke, Anton, and their adjuncts Joachim Lange and Freylinghausen.

A new trouble for Spener was occasioned in Berlin by his loved colleague Schade, who was unable to refrain from a public denunciation of the practice of private confession as it existed in the Lutheran Church. He issued a tractate in 1697 in advocacy of his views, and supported them, moreover, in a sermon preached from his own pulpit; and when the next occasion for the administration of the sacrament of the Lord's supper had arrived he broke through the limitations of the rubric, and after public prayer and confession pronounced a general absolution over the assembled congregation. The excitement caused by these bold measures was immense, but Schade was finally permitted by his superiors to exercise his ministry without being required to administer private confession; and a similar exemption was granted by edict in 1698 to all who had conscientious scruples against that practice. Francke and Freylinghausen were fighting a similar battle at Halle, and in other cities irresponsible visionaries appeared who were guilty of real excesses. The responsibility for every trouble of this kind in the Church was at once charged upon Spener by his opponents. Wittenberg and Leipsic rivalled each other in abusing him, employing personalities and calumniations rather than arguments and solid proofs to support their asseverations; and as the temper of the times required of him who would not be regarded a confessed and convicted malefactor a reply to every charge raised by an opponent, Spener was compelled to find time for such polemical labors. Among the numerous writings from his pen which originated under such circumstances a response to the fulminations of the Wittenberg faculty of 1695, entitled *Aufrichtige Uebereinstimmung mit der augsburg. Confession*, and a reply to the pamphlet *Beschreibung des Unfugs*, written by Carpzov and others, deserve special attention—the latter because it contains Spener's version of the entire progress of the Pietistic controversies. The polemical abilities of Spener were at about this time employed upon another controversy, not connected with his own direct work. The Calixtine party had, under the guidance of Leibnitz (q. v.), drawn near to the Romish Church, and their influence was making itself felt among the tutors of the university. Pfeifer, professor extraordinary of theology, had openly commended Roman Catholicism, and was deprived of his office in 1694. The families of certain officials regularly attended mass. Ernest Grabe, another professor extraordinary, had placed in the hands of the consistory a work in which he alleged that the Evangelical Church had, by renouncing the apostolical succession, removed itself from a Christian basis. The elector committed the work of answering the various treatises written in

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support of this movement to three theologians, among whom was Spener. He produced in 1695 the work *Der evang. Kirche Rettung vor falschen Beschuldigungen*, which restrained Grabe from going over to Romanism as Pfeifer had done, though he removed to England and joined the Anglican establishment. Soon afterwards the elector Frederic Augustus of Saxony, a former pupil of Spener, apostatized to Romanism. A doctrinal work on the eternal Godhead of Christ brought Spener's literary labors to a close. He died Feb. 5, 1705. A few years later, on the accession of queen Sophia Louisa (1708), the tendency represented by him began to prevail. The court-preacher, Porst, inaugurated prayer-meetings at the court, which even the king attended from time to time; and associations for religious improvement were multiplied among the clergy and laity of Berlin.

Spener's family consisted of his wife and eleven children, eight of whom survived his departure. One son, John J., occupied the chair of physics and mathematics at Halle, and died in 1692. Another, William Louis, began the study of theology. Jacob Charles was first theologian, then jurist, and eventually became the victim of melancholy, which unfitted him for public life. The youngest, Ernest Godfrey, also studied theology, but fell into vicious habits. After being reclaimed, he abandoned theology and entered on the law, in which profession he succeeded; so that when he died, in his twenty-sixth year, he held the position of chief-auditor.

Spener was inferior to none of his contemporaries in theological culture and acumen. His ability as an exegete is attested by his sermons and his valuable book *Gemissbrauchte Bibelsprüche* (1693). In systematic theology he was thorough and eminently clear, though hampered by the formalistic methods of his time. It appears, however, that his knowledge, or, at any rate, his interest, particularly towards the close of his life, did not transcend the bounds of theology. He was wanting in imagination, but gifted with a strong and practical mind, as well as with a warm heart, the former of which is evidenced by the choice of genealogy and heraldry among historical studies as the subjects of special inquiry. An important work in heraldry, entitled *Insignium Theoria*, was published by him as late as 1690. He also lacked a good literary and rhetorical style. All his writings are intolerably verbose. He had experimented unsuccessfully with Latin verse, after the manner of his time; but at least one German hymn from his pen deserves mention—*So ist's an dem, dass ich mit Freuden*, etc. His ecclesiastical attitude was that of thorough and sincere subordination to the confession of his Church; but he endeavored to widen, so far as he safely might, the limits within which theologians had restricted the confession. The evils in the Lutheran Church which he censured had all been repeatedly assailed by leading writers. He differed from his predecessors, however, in according a much larger measure of charity to reformers whose excess of zeal might drive them into error, and he even asserted that real piety may exist in the hearts of persons whose beliefs concerning even important matters of the faith are found to be very erroneous. He conceded, nevertheless, that every departure from a correct belief impairs the religious life and constitutes a fault. His only heterodoxy was *chiliasm* (q. v.), without a rejection of art. 17 of the Augsburg Confession (q. v.). The hope of a general ingathering of the Jews into the Church of Christ, to which he held, had been asserted by a number of the earlier theologians of his Church.

In ecclesiastical polity Spener had, almost alone, discovered a great deficiency in the organization, though not in the theory, of his Church. The so-called third estate, the laity, held no position of trust or duty in the practical administration of the Church, save as it was represented by persons employed as teachers of the young or officers of the government. Spener believed in the divine institution of the ministry of the Word, but he held that the Church could not afford to dispense with the services of laymen; and as the Church needed their services, so they were entitled to participate in her government.

In his private character Spener was eminently pure. His public and private life are open to inspection in the writings of himself and his contemporaries, but it would be difficult to raise a single objection against his moral character. He was gentle, modest, loving, and yet manly and energetic. He never laid aside his dignity. "To do no sin" was his great concern, and he affords an eminent example of the length to which a determined Christian may carry the practices of watchfulness and prayer. To these he added occasional voluntary fasts. He himself claims, however, that nature had endowed him with an equable and happily constituted temper.

In his work Spener's greatness appears in the effect he was able to produce upon his own age. Protestant theology was at that time turning away from dogmatism and concerning itself more especially with the interests of subjective piety, and Roman Catholic theology revealed, in France, a tendency to Mysticism and Quietism. There is no question, however, that Spener was the most influential exponent of the new tendency, not merely because of the exalted stations he was called to fill at Dresden and Berlin, but also through the force of his Christian personality and his lofty moderation as a theologian. He first gained the confidence of a number of German princes and influential statesmen. His relations with the ducal family of Würtemberg and with that of the counts of Wetterau have already been referred to. Duke Ernest sought his advice with reference to the Calixtine troubles as early as 1670. Gustavus Adolphus of Mecklenburg counselled with him in regard to reformations which he intended to inaugurate. Ulrica Eleonore, consort of Charles XI of Sweden, corresponded with him in relation to the call of a chaplain for her court. The Saxon princesses were with but few exceptions his supporters. He was also a rallying-point for all the Lutheran theologians who were not extreme zealots. His correspondence was immense, and involved the treatment of grave and serious questions; and of the academical peregrinants then so common, many came to sit at his feet. To these must be added the numerous candidates whom he was accustomed to receive into his house and bring under his influence. Finally, we must consider the literary productions which he was able to send out into the world, though his time was frequently occupied with sessions of the consistory from 8 A.M. till 7 P.M. Canstein's list of Spener's writings extends over seven folio pages, and enumerates 63 vols. in 4to, 7 in 8vo, and 46 in 12mo, aside from numerous prefaces, etc. To gain time for such labors he was accustomed to withdraw himself almost entirely from social gatherings. When he died the theological tendency of the Church was greatly changed from what he found it at the beginning of his career. More than half the faculties and a majority of the consistories were still opposed to his views; but a number of like-minded men had attained to high positions in the Church; and the universities of Halle and Giessen, and, somewhat later, those of Jena and Königsberg were training a great number of pupils in his spirit and according to his views.

See Walch, *Streitigkeiten innerhalb der luth. Kirche;* Canstein, *Lebensbeschreibung Spener's* (1740); Steinmetz, in his ed. of Spener's minor works (1746); Knapp, *Leben u. Character einiger frommen Männer des vorigen Jahrhunderts* (1829); Hossbach, *Leben Spener's* (2d ed. 1853); Thilo, *Spener als Katechet* (1841). — Herzog, *Real-Encyklop.* s. v.

Spengler, Lazarus, recorder, syndic, and councillor of Nuremberg from 1502 to 1534, and one of the earliest of Luther's friends, was born March 13, 1479, and qualified himself for the practice of law at the University of Leipsic. He wrote in defence of Luther's teaching, and his name was in consequence included with

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that of Pirkheimer (q. v.) in the bull of excommunication which Dr. Eck procured for the destruction of Luther and his adherents. Eck also wrote to the Council of Nuremberg, urging the execution of the bull; and the two men were obliged to apply to him for absolution (see Planck, *Gesch. d. protest. Lehrbegriffs* [Leips. 1791], i, 332). Spengler was the representative of Nuremberg at the Diet of Worms in 1520. He endeavored to promote the interests of the Reformation in his native city by securing the establishment of an evangelical school; and for this purpose negotiated with Melancthon and visited Wittenberg in person. His wish was realized in 1525. He also participated in the Convention of Spiritual and Secular Councillors called by margrave George of Franconian Brandenburg (June 14, 1528) at Anspach, for the purpose of fixing regulations to govern a visitation of the churches. When Melancthon seemed to be yielding too much to the opponents of the Reformation at the Diet of Augsburg, in 1530, Spengler was commissioned to report the state of affairs to Luther, then sojourning at Coburg. He also drew up an able opinion on the response given by the Protestant deputies to the proposals made by their adversaries on Aug. 19, 1530. Spengler was esteemed by many princes and lords, particularly by the elector of Saxony; and also by many prominent leaders in the Church—e. g. Bruck, Jonas, Bugenhagen, Camerarius, and others. The letters of Luther and Melancthon show how warm and intimate was their friendship for him. His health gave way in 1529; and, after repeated attacks of sickness, he died Nov. 7, 1534. He was married in 1501 to Ursula Sulmeister, and became the father of nine children. A hymn by his hand is still extant, and has been rendered into several languages, beginning with *Durch Adam's Fall ist ganz verderbt*. Others were composed by him, but are no longer extant. See Haundorff, *Lebensbeschreib. eines christl. Politici, nehmlich L. Spengler* (Nuremb. 1741). A list of his published and unpublished works is given in Planck, *ut sup.* p. 559–565.—Herzog, *Real-Encyklop.* s. v.

Sper (Spur, Spar), a name applied by old writers to pieces of timber of various kinds, such as quarters, rafters, wooden bars for securing doors, etc. The term is still used in some districts for rafters. Sper-batten is not an unusual name with Middle-age authors for a rafter. They also frequently speak of *sperring* a door, meaning the securing it with a wooden bar, or fastening it with a bolt. Another sense of the word *spur* is for the ornamented wooden brackets which support the sommer-beam by the sides of doorways at York: this usage is believed to be quite local.—Parker, *Gloss. of Architect.* s. v. See Bracket; Haunch.

Walmgate, York.

Speratus, Paul, a Swabian poet and Reformer, is said to have been descended from a noble Swabian family named *Spretter* or *Sprett*. His name is frequently followed in documents by the addition of *a Rutilis*, the significance of which is not well understood. He was born Dec. 13, 1484 (see Melch. Adami *Vit. Germ. Theol.* i, 200). He is said to have been educated in Paris and Italy, but his name does not appear on the lists of the Sorbonne. He first appears as a preacher at Dinkelsbühl, in Franconia, and then, in 1519, as preacher in the cathedral at Würzburg. His sermons presented the Word of God in its purity, and fearlessly rebuked existing abuses and corruptions in the Church; and as Luther's influence became more powerful in the chapter, Speratus was accused of fomenting disturbances, and was dismissed from his post (see Scharold, *Luther's Ref. in Beziehung auf das damalige Bisthum* [Würzburg, 1824], p. 136 sq.; De Wette, *Luth. Briefe*, ii, 448). He also labored for a time in the ministry at Salzburg, but the exact period is not known. In 1521 he was at Vienna, living in privacy until January, 1522, when he took occasion, from a notorious sermon by a monk in defence of celibacy, to demonstrate the sanctity of the marriage state and to show that the traditional theory and practice of vows are in direct contradiction of the Gospel and the baptismal covenant. On the 12th of that month he preached a sermon to this end from the pulpit of St. Stephen's Church, which was subsequently printed at Königsberg (1524), and a copy of which he sent to Luther. The theological faculty at once branded the sermon as heretical, and selected from it eight specifications for a charge against him which was laid before the bishop, and also published. Being wholly unprotected against the rage of his foes, Speratus departed from Vienna, and, having been thrice summoned to appear, he was formally excommunicated under the canon law. His word had, however, fallen upon receptive soil, and the refutation of his arguments which was required of all preachers served only to spread his sermon over a wider area.

On his flight through Moravia, Speratus was requested by the abbot of the Dominican convent at Iglau to accept the position of preacher to the convent church. He accepted, but, to the great surprise of his patron, at once began to preach the Gospel, and with a success that won the town-councillors and citizens in a body to his support. A public pledge of protection and support was given him in the town-hall, while the abbot and his monks were preparing to begin violent measures of repression. His activity rapidly extended his influence over the whole of Moravia, and gave him intimate association with all the leaders in the Evangelical movement throughout Bohemia and Moravia. It is noticeable that he was unable to agree with the Bohemians in regard to the Lord's supper, and that he sought counsel and instruction from Luther with reference to this and other points of doctrine. In the meantime the abbot of Iglau had laid a complaint against Speratus before the bishop of Olmutz, who was confessor to the inexperienced king Louis and a determined enemy of the Reformation. The result was that Speratus was thrown into prison without having been allowed a trial, and was kept there until the intercession of powerful friends, among them margraves Albert and George of Brandenburg, supported by the fear of a popular rising, which the attempt to burn Speratus at the stake would have caused throughout Moravia, induced the king to order his liberation, though coupled with a positive prohibition of a renewal of his ministry at Iglau. His late parishioners furnished him with testimonials setting forth his character and usefulness while their pastor, and allowed him to depart. He went to Wittenberg, and became the assistant of Luther in literary labors. Among the labors performed by him in this period was the participation with Luther in the first collection of German Evangelical hymns, which appeared in 1524, and included three hymns of his own (*Es ist das Heil uns kommen her; Hilf Gott, wie ist der Menschen Noth; In Gott glaub' ich, dass er hat*, etc.).

In the year 1524 the margrave Albert extended to Speratus a call to Königsberg, which he accepted after ascertaining that no likelihood of his being able to return to Iglau existed. He brought with him Luther's recommendation as a "dignus vir et multa perpessus," and at once joined Briesmann, the earliest Reformer of Prussia, in carrying forward the work of Protestantism. He remained twenty-seven years, during six of which he was court-preacher at Königsberg, after which he became bishop of Pomerania. While at Königsberg he was di-

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rected in March, 1526, to participate in the introduction of the new system of Church government devised by the clergy and adopted by the legislative body in December, 1525. He also contributed materially towards the improvement of the liturgical part of public worship by composing hymns for use by the congregation, and in some instances accompanying them with original melodies. A collection in the library of Königsberg contains, under his name, three hymns with melodies, and two separate collections of hymns without music (see Schneider, M. Luther's *Geistliche Lieder*, p. xxvi).

A vacancy among the bishops occurred in 1529 by the death of the bishop of Pomerania, and duke Albert gave the post to Speratus. He undertook to administer his office with zeal and energy, but found that he had uncommon difficulties to encounter. The diocese was almost a moral wilderness, where the thorns and thistles of a former heathenism were yet unsubdued. Lawlessness prevailed, and Anabaptist and Sacramentarian sectaries abounded. In view of this state of affairs, he endeavored first to perfect the constitution and organize the life of the Church. Archipresbyterial synods in harmony with the visitation of 1529 were established, and soon afterwards provincial synods endowed with judicial functions. In 1530 Speratus assisted in the preparation of a Church book, designed to afford the clergy a guide to the administration of their office, and a compend of Evangelical doctrine. Personal visitation of the churches followed, and in 1540 a new Church discipline, the plan of which originated with Speratus, was promulgated by the government. Circulars and addresses to his clergy urged a constant inculcation of the leading truths of Christianity and a zealous administration of discipline, even to the extent of compelling the attendance on divine service of the people, whose ignorance and boorishness in many instances rendered them incapable of appreciating any other kind of influence. The greatest need of the work was a supply of competent preachers of the Word, which he endeavored to provide as he was able. In all his activity he showed himself more concerned to promote the practical welfare of the people than to contend for abstractions in doctrine. When the *Augsburg Confession* was made authoritative by duke Albert, he directed the clergy to preach in harmony with its teachings, and threatened to visit any departure from its tenets with expulsion from the Church; which measures were regarded as necessary because of the low degree of Evangelical knowledge attained to by many of the clergy, and because of the constantly widening influence of the Anabaptists and Sacramentarians. Martin Cellarius had gone to Prussia as early as 1525, and Schwenkfeld (q.v.) endeavored to introduce his views from about the same period. Speratus became involved in controversies with the followers of the latter from the time of his entrance on the duties of the episcopacy. In 1531 he held a synod by direction from the duke, at which he met the leaders of the sectarian movement among his clergy, and endeavored to turn them from their errors, but in vain. A second colloquy ended with like results, and the principal sectaries were deposed from the ministry. In time the duke himself was infected with their spirit, and it required all the energy and influence of Luther, Melancthon, and Jonas, combined with the efforts of Speratus, to prevent him from turning away from orthodox truth. The constant immigration of fugitive Hollanders perpetuated the Anabaptist troubles down to and beyond the close of Speratus's life. He wrote his book *Ad Batavos Vagantes* against them in 1534. Throughout these conflicts he approved himself a decided adherent of Luther.

It appears that the lot of Speratus was not without anxieties growing out of a meagre income, so that he complained of poverty, which the duke was not in haste to relieve; but after he had determined to resign his office and depart to other lands his request for a better support was at length gratified in the donation of an estate. Before the close of his life he was permitted to provide a refuge for his Bohemian friends of earlier days, who were now fleeing from the persecutions of king Ferdinand I. He also drew up the statute by which their relations were governed (comp. Gindely, *Gesch. d. böhm. Brüder*, ii, 340 sq.). It does not appear that Speratus took any prominent part in the Osiandrian disputes. His health gave way, and his last years were a constant struggle against illness, from which he was relieved by death Aug. 12, 1551. See the documentary sources in the secret archives at Königsberg, and Rhesa, *Vita Pauli Sperati* (Progr. 1823); also Cosack, *Paul. Speratus Leben u. Lieder* (Brunsw. 1861).—Herzog, *Real-Encyklop.* s. v.

Sperchius was a Thessalian river-god in Grecian mythology, son of Oceanus and the Earth. He became the father of Menesthius by Polydora, the daughter of Peleus (Homer, *Iliad*, xvi, 174; xxiii, 142; Apollod. iii, 14, 4; Pausan. i, 37, 2; Herod. vii, 198).

Spere, the screen across the lower end of the monastic hall in the Middle Ages; a North-country word.

Sperl, JOSEPH, a Roman Catholic divine of Germany, was born June 1, 1761, at Lauchheim, in Bavaria. In 1800 he was appointed to the pastorate at Zöschingen, and afterwards to that of Schneidheim, having at the same time the superintendence of the schools. He died in 1834. In 1800 he published a hymn-book especially for the use of Roman Catholics, where some fine specimens of his own poetry can be found, as *Um die Erd' und ihre Kinder* (Engl. transl. "Round this earth and round her children," in *Hymns from the Land of Luther*, p. 155). See Koch, *Gesch. des deutschen Kirchenliedes*, vi, 547; Knapp, *Evangel. Liederschatz*, p. 1345. (B. P.)

Sperver, the tester, canopy, or covering of an altar or shrine.

Spes, the personified Hope of the Romans, was originally conceived of as the Hope of yearly harvests, for which reason she was represented with a wreath of flowers in her hair and ears of grain or a cornucopia in her hands. Subsequently she became the goddess of the marriage-bed, and only at a later day Hope in an abstract sense. She was worshipped at Rome, where several temples were dedicated to her, the most ancient of which had been built by the consul Atilius Calatinus, B.C. 354 (Livy, ii, 51, etc.; Tacit. *Ann.* ii, 49). The Greeks, too, worshipped *Elpis*, the personification of hope. When the different evils escaped from the Pandora-box, Elpis alone remained behind for the consolation of mankind. See Hesiod, *Op. et D.* 96; *Theognis*, 570 sq.

Sphaltes, *the feller*, was a surname of Bacchus in Grecian mythology, conferred because he brought down Telephus in battle by causing him to stumble over a vine (Pindar, *Isthm.* viii, 109, etc.).

Sphingius, in Grecian mythology, was a son of Athamas by Themisto; probably identical with *Schæneus*.

Sphinx, a Greek word signifying the Squeezer, or Strangler, applied to certain symbolical forms of Egyptian origin, having the body of a lion, a human or an animal head, and two wings attached to the sides. Various other combinations of animal forms have been called by this name, although they are rather griffins or chimæras. Human-headed sphinxes have been called androsphinxes; one with the head of a ram, a criosphinx; with a hawk's head, a hieracosphinx. The form, when complete, had wings added at the sides; but these are of a later period, and seem to have originated with the Babylonians or Assyrians. In the Egyptian hieroglyphs the sphinx bears the name of *Neb*, or Lord, and *Akar*, or Intelligence, corresponding to the account of Clemens that these emblematic figures depicted intellect and force. The idea that they allegorized the overflow of the Nile when the sun was

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in the constellations Leo and Virgo appears quite unfounded. In Egypt the sphinx also appears as the symbolical form of the monarch considered as a conqueror, the head of the reigning king being placed upon a lion's body, the face bearded, and the usual dress-drapery being suspended before it. Thus used, the sphinx was generally male; but in the case of female rulers the figure has a female head and the body of a lioness.

The most remarkable sphinx is the Great Sphinx at Gizeh, a colossal form hewn out of the natural rock, and lying three hundred feet east of the second pyramid. It is sculptured out of a spur of the rock itself,

View of the Great Sphinx during the Excavations of Caviglia, 1816. (From Col. Vyse's *Pyramids of Gizeh.*)

to which masonry has been added in certain places to complete the form, and measures one hundred and sevty-two feet six inches long by fifty-six feet high. Immediately in front of the breast, Caviglia found, in 1816, a small naos, or chapel, formed of three hieroglyphical tablets, dedicated by the monarchs Thotmes III and Rameses II to the sphinx, which they adore under the name of Haremakhu, or Harmachis, as the Greek inscriptions found at the same place call it—i. e. the Sun on the Horizon. These tablets formed three walls of the chapel; the fourth, in front, had a door in the centre and two couchant lions placed upon it. A small lion was found on the pavement, and an altar between its fore-paws, apparently for sacrifices offered to it in the time of the Romans. Before the altar was a paved esplanade, or dromos, leading to a staircase of thirty steps placed between two walls, and repaired in the reigns of M. Aurelius and L. Verus, on May 10, A.D. 166. In the reign of Severus and his sons, A.D. 199–200, another dromos, in the same line as the first, and a diverging staircase were made, while some additions were found to have been made to the parts between the two staircases in the reign of Nero. Votive inscriptions of the Roman period, some as late as the 3d century, were discovered in the walls and constructions. On the second digit of the left claw of the sphinx an inscription in pentameter Greek verses by Arrian, probably of the time of Severus, was discovered. Another metrical and prosaic inscription was also found. In addition to these, walls of unburned brick, galleries and shafts, were found in the rear of the sphinx extending northward. The excavations, however, of M. Mariette in 1852 have thrown further light on the sphinx, discovering the peribolos, or outer wall that encircled it; that the head only was sculptured; and that the sand which had accumulated round it was brought by the hands of man, and not an encroachment of the desert; also that the masonry of the belly was supported by a kind of abutment. To the south of the sphinx Mariette found a dromos which led to a temple built, at the time of the 4th dynasty, of huge blocks of alabaster and red granite. In the midst of the great chamber of this temple were found seven statues, five mutilated and two entire, of the monarch Shaf-ra, or Chephren, made of a porphyritic granite. They are fine examples of ancient Egyptian art. While the beauty and grandeur of the Great Sphinx have often attracted the admiration of travellers, its age has always remained a subject of doubt; but these later discoveries prove it to have been a monument of the age of the 4th dynasty, or contemporary with the pyramids.

Besides the Great Sphinx, avenues of sphinxes have been discovered at Sakkarah forming a dromos to the Serapeium of Memphis, and another dromos of the same at the Wady Essebûa. A sphinx of the age of the Shepherd dynasty has been found at Tanis, and another of the same age is in the Louvre; and a granite sphinx, found behind the vocal Memnon and inscribed with the name of Amenophis III, is at St. Petersburg. An avenue of criosphinxes has been found at Karnak. These are each about seventeen feet long and of the age of Horus, one of the last monarchs of the 18th dynasty. Various small sphinxes are in the different collections of Europe, but none of any very great antiquity.

The Theban sphinx, whose myth first appears in Hesiod, is described as having a lion's body, female head, bird's wings, and serpent's tail, ideas probably derived from Phœnician sources, which had adopted this symbolical form into the mythology from Egypt. She was said to be the issue of Orthos, the two-headed dog of Geryon, by Chimæra, or of Typhon and Echidna, and was sent into the vicinity of Thebes by Juno to punish the transgression of Laius, or, according to other accounts, by Bacchus, Mars, or Pluto. This she did by propounding a riddle to every one that passed by and killing those who were unable to solve it. Œdipus finally gave the solution, and the sphinx thereupon threw herself from the rock on which she had settled. The sphinx was a favorite subject of ancient art, and appears in bas-reliefs, on medals of Chios and other towns, and often as the decorations of arms and furniture. In Asyria and Babylonia representations of sphinxes have been found, and the same are not uncommon on Phœnician works of art.

See Birch, *Mus. of Class. Antiq.* ii, 27; *Quar. Rev.* xix, 412; Vyse, *Pyramids*, iii. 107; Young, *Hieroglyphics*, pl. 80; Letronne, *Inscr. Grecq.* ii, 460; *Rev. Arch.* 1853, p. 715; 1860, p. 20; *Schol. Euripid.* i, 1, 1134; Hesiod, *Theog.* p. 326; Creuzer, *Symbolik*, i, 495; Millin, *Gal. Myth.* p. 502, 505; Murray, *Handbook for Egypt*, p. 193 sq.; Bädeker, *Lower Egypt*, p. 165, 348.—*Chambers's Encyclop.* s. v. See EGYPT.

Sphragis (Σφραγίς, *seal,*) a name given in the ancient Church to baptism. Being rather uncommon as applied to baptism, it has occasioned some error among learned men, who often mistake it either for the sign of the cross, or the consignation, and the unction that was used in confirmation. The imposition of hands in ordination was called σφραγίς (*consignation*) and σταυροειδὴς σφραγίς (*consignation in form of a cross*), because the sign of the cross was made on the head of him that was ordained. See Bingham, *Christ. Antiq.* bk. iv, ch. vi, § 12; bk. xii, ch. i, § 4.

Sphragitidès, in Greek mythology, were a class of prophetic nymphs on Mount Cithæron, in Bœotia, where they had an oracle in a grotto.

Sphyrus, in Grecian mythology, was a grandson of Æsculapius and son of Machaon by Anticlea, the daughter of king Diocles of Pheræ.

Spice is the rendering in the A. V. of the following Hebrew and Greek words. See AROMATICS.

1. *Basâm*, *bésem*, or *bôsem* (בָּשָׂם, בֶּשֶׂם, or בֹּשֶׂם; Sept. ἡδύσματα, Θυμιάματα; Vulg. *aromata*). The first-named form of the Hebrew term, which occurs

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only in Cant. v, 1, "I have gathered my myrrh with my spice," points apparently to some definite substance. In the other places, with the exception perhaps of Cant. i, 13; vi, 2, the words refer more generally to sweet aromatic odors, the principal of which was that of the balsam, or balm of Gilead. The tree which yields this substance is now generally admitted to be the *Amyris* (*Balsamodendron*) *opobalsamum;* though it is probable that other species of *Amyridaceæ* are included under the terms. The identity of the Hebrew name with the Arabic *basham* or *balusân* leaves no reason to doubt that the substances are identical. The *Amyris opobalsamum* was observed by Forskål near Mecca; it was called by the Arabs *abusham*, i. e. "very odorous." Yet whether this was the same plant that was cultivated in the plains of Jericho and celebrated throughout the world (Pliny, *Hist. Nat.* xii, 25; Theophrastus, *Hist. Plant.* ix, 6; Josephus, *Ant.* xv, 4, 2; Strabo, xvi, 367, etc.), it is difficult to determine; but being a tropical plant, it cannot be supposed to have grown except in the warm valleys of the south of Palestine. The shrub mentioned by Burckhardt (*Trav.* p. 323) as growing in gardens near Tiberias, and which he was informed was the balsam, cannot have been the tree in question. The A. V. never renders *basâm* by "balm;" it gives this word as the representative of the Hebrew *tzeri*, or *tzori*. See BALM. The form *bésem* or *bósem*, which is of frequent occurrence in the Old Test., may well be represented by the general term "spices," or "sweet odors," in accordance with the renderings of the Sept. and Vulg. The balm-of-Gilead tree grows in some parts of Arabia and Africa, and is seldom more than fifteen feet high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions in the bark, but the substance is procured also from the green and ripe berries. The balsam orchards near Jericho appear to have existed at the time of Titus, by whose legions they were taken formal possession of, but no remains of this celebrated plant are now to be seen in Palestine (Lady Callcott, *Scripture Herbal*, p. 33).—Smith. See Tristram, *Nat. Hist. of the Bible*, p. 336. See GILEAD, BALM OF.

2. *Nekôth* (נְכֹת) occurs twice in the book of Genesis, and no doubt indicates a product of Syria, for in one case we find it carried into Egypt as an article of commerce, and in another sent as a present into the same country. Thus, in Gen. xxxvii, 25 we read, "Behold, a company of Ishmaelites came from Gilead with their camels, bearing *spicery* (*nekôth*), and balm (*tzeri*), and myrrh (*lôt*), going to carry it down to Egypt." To these men Joseph was sold by his brethren, when they were feeding their flocks at Dothan, ascertained to be a few miles to the north of Sebaste, or Samaria. It is curious that Jacob, when desiring a present to be taken to the ruler of Egypt, enumerates nearly the same articles (Gen. xliii, 11), "Carry down the man a present, a little balm (*tzeri*), and a little honey (*debâsh*), *spices*, (*nekôth*) and myrrh (*lôt*)." (See the several words.) Bochart (*Hieroz.* II, iv, 12) enters into a learned exposition of the meaning of *nekôth*, of which Dr. Harris has given an abridged view in his article on spices. Bochart shows that the true import of *nekôth* has always been considered uncertain, for it is rendered *wax* by the paraphrast Jonathan, in the Arabic version of Erpenius, and in *Bereshith Rabba* (§ 91, near the end). Others interpret it very differently. The Sept. renders it *Συμίαμα, perfume;* Aquila, *storax;* the Syrian version, *resin;* the Samaritan, *balsam;* one Arabic version, *khurnûb* or *carob;* another, *sumugha* (or gum); Kimchi, *a desirable thing;* rabbi Selomo, *a collection of several aromatics.* Bochart himself considers it to mean *storax*, and gives six reasons in support of his opinion, but none of them appears of much weight. Storax, no doubt, was a natural product of Syria, and an indigenous product seems to be implied; and Jerome (Gen. xliii, 11) follows Aquila in rendering it *styrax.* Rosenmüller, in his *Bibl. Bot.* p. 165, Engl. transl., adopts *tragacanth* as the meaning of *nekôth*, without expressing any doubt on the subject; stating that "the Arabic word *neka* or *nekat*, which is analogous to the Hebrew, denotes that gum which is obtained from the tragacanth, or, as it is commonly called, by way of contraction, traganth shrub, which grows on Mount Lebanon, in the isle of Candia, and also in Southern Europe." Dr. Royle was not able to find any word similar to *nekôth* indicating the tragacanth, which in his own MS. Materia Medica is given under the Arabic name of *kitad*, sometimes pronounced *kithad;* and, indeed, it may be found under the same name in Avicenna and other Arabic authors. In Richardson's *Arabic Dictionary* we find *nakat*, translated as meaning the best part of corn (or dates) when sifted or cleaned; also *nukayet*, the choicest part of anything cleaned, but sometimes also the refuse. Tragacanth is an exudation from several species of the genus *Astragalus* and subdivision *Tragacantha*, which is produced in Crete, but chiefly in Northern Persia and in Kurdistan. In the latter province Dr. Dickson, of Tripoli, saw large quantities of it collected from plants, of which he preserved specimens and gave them to Mr. Brandt, British consul at Erzeroum, by whom they were sent to Dr. Lindley. One of these, yielding the best tragacanth, proved to be *A. gummifer* of Labillardière. It was found by him on Mount Lebanon, where he ascertained that tragacanth was collected by the shepherds. It might therefore have been conveyed by Ishmaelites from Gilead to Egypt. It has in its favor that it is a produce of the remote parts of Syria, is described by ancient authors, as Theophrastus, Dioscorides, etc., and has always been highly esteemed as a gum in Eastern countries. It was therefore very likely to be an article of commerce to Egypt in ancient times.—Kitto. It is described by Dioscorides as a low shrub, with strong and wide-spreading branches almost lying on the ground, and covered with many small thin leaves, among which there are concealed white, erect, and strong thorns. Three or four species of the genus are enumerated as occurring in Palestine (see Strand, *Flora Palæstina*, No. 413–416). The gum is a natural exudation from the trunk and branches of the plant, which, on being "exposed to the air, grows hard, and is formed either into lumps or slender pieces curled and winding like worms, more or less long according as matter offers" (Tournefort, *Voyage* [Lond. ed. 1741], i, 59). The gum having no smell, and being of a quite sweetish taste,

Astragalus tragacantha.

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was not used for fumigations, but, mixed with honey, was extensively used as a medicine. It is now chiefly employed for its mucilaginous property as a paste, especially by druggists. See Tristram, *Nat. Hist. of the Bible*, p. 393.

It is uncertain whether the word נָכֹת, *nekóth*, in 2 Kings xx, 13; Isa. xxxix, 2, denotes spice of any kind. The A. V. reads in the text "the house of his precious things," the margin gives "spicery," which has the support of the Vulg., Aq., and Symm. It is clear from the passages referred to that Hezekiah possessed a house or treasury of precious and useful vegetable productions, and that *nekóth* may in these places denote, though perhaps not exclusively, tragacanth gum. Keil (*Comment.* loc. cit.) derives the word from an unused root (נכה, "implevit loculum"), and renders it by "treasure."—Smith.

3. *Sammim* (סַמִּים; Sept. ἡδύσμα, ἡδυσμός, ἄρωμα, θυμίαμα; Vulg. *suave fragrans, boni odoris, gratissimus, aromata*; A. V. "sweet" in connection with "spice" or "incense") is a general term to denote those aromatic substances which were used in the preparation of the anointing oil, the incense offerings, etc. (Exod. xxv, 6; xxx, 7, 34; xxxi, 11; xxxv, 8, 15, 28; xxxvii, 24; xxxix, 38; xl, 27; Lev. iv, 7; xvi, 12; Numb. iv, 16; 2 Chron. ii, 4; xiii, 11). The root of the word, according to Gesenius, is to be referred to the Arabic *samm*, "olfecit," whence *samûm*, "an odoriferous substance." See Incense. *Sammim*, therefore, may be supposed to mean drugs and aromatics in general. When these are separately noticed, especially when several are enumerated, their names may lead us to their identification. Dr. Vincent has observed that "in Exod. xxx we find an enumeration of cinnamon, cassia, myrrh, frankincense, stacte, onycha, and galbanum, all of which are the produce either of India or Arabia." More correctly, cinnamon, cassia, frankincense, and onycha were probably obtained from India; myrrh, stacte, and some frankincense from the east coast of Africa; and galbanum from Persia. Nine hundred years later, or about B.C. 588, in Ezek. xxvii, the chief spices are referred to, with the addition, however, of calamus. They are probably the same as those just enumerated. Dr. Vincent refers chiefly to the *Periplus*, ascribed to Arrian, written in the 2d century, as furnishing a proof that many Indian substances were at that time well known to commerce, as aloe or agila wood, gum-bdellium, the gûgal of India, cassia and cinnamon, nard, costus, incense—that is, olibanum—ginger, pepper, and spices. If we examine the work of Dioscorides, we shall find all these, and several other Indian products, not only mentioned, but described, as schœnanthus, Calamus aromaticus, cyperus, malabathrum, turmeric. Among others, Lycium Indicum is mentioned. This is the extract of barberry root, and is prepared in the Himalayan Mountains (Royle, *On the Lycium of Dioscorides*, in the *Linnœan Trans.*). It is not unworthy of notice that we find no mention of several very remarkable products of the East, such as camphor, cloves, nutmeg, betel-leaf, cubebs, gamboge, all of which are so peculiar in their nature that we could not have failed to recognise them if they had been described at all, like those we have enumerated, as the produce of India. These omissions are significant of the countries to which commerce and navigation had not extended at the time when the other articles were well known (*Hindoo Medicine*, p. 93). If we trace these up to still earlier authors, we shall find many of them mentioned by Theophrastus, and even by Hippocrates; and if we trace them downward to the time of the Arabs [see Spikenard], and from that to modern times, we find many of them described under their present names in works current throughout the East, and in which their ancient names are given as synonyms. We have therefore as much assurance as is possible in such cases that the majority of the substances mentioned by the ancients have been identified, and that among the spices of early times were included many of those which now form articles of commerce from India to Europe.—Kitto. For more particular information on the various aromatic substances mentioned in the Bible, the reader is referred to the articles which treat of the different kinds—Cinnamon; Frankincense; Galbanum; Myrrh; Spikenard, etc.

4. In one passage (Ezek. xxiv, 10), רָקַח, *rakách, to perfume*, hence *to flavor* flesh, is rendered "spice" (elsewhere "prepare," "compound," etc.). See Apothecary.

5. The spices (ἄρωμα, a general term) mentioned as being used by Nicodemus for the preparation of our Lord's body (John xix, 39, 40) are "myrrh and aloes," by which latter word must be understood, not the aloes of medicine (*Aloe*), but the highly scented wood of the *Aquilaria agallochum*. See Aloe. The enormous quantity of one hundred pounds' weight of which John speaks has excited the incredulity of some authors. Josephus, however, tells us that there were five hundred spice-bearers at Herod's funeral (*Ant.* xvii, 8, 3), and in the Talmud it is said that eighty pounds of opobalsamum were employed at the funeral of a certain rabbi. Still, there is no reason to conclude that one hundred pounds' weight of pure myrrh and aloes was consumed. The words of the evangelist imply a preparation (μίγμα) in which perhaps the myrrh and aloes were the principal or most costly aromatic ingredients. Again, it must be remembered that Nicodemus was a rich man, and perhaps was the owner of large stores of precious substances; as a constant though timid disciple of our Lord, he probably did not scruple at any sacrifice so that he could show his respect for him. A lavish use of spices at the obsequies of the illustrious dead was also made by the later Romans; but, instead of being deposited with the body, they were cast into the flames of the funeral pile. The case of Nero's wife, Poppæa, was somewhat exceptional, perhaps on account of her Jewish habits. Pliny tells us (*Hist. Nat.* xii, 18) that more than a year's supply of spices was burned to do her honor; but Tacitus more accurately says that "the body was not dissipated in the flame, after the Roman fashion; but, according to the custom of foreign kings, was filled with antiseptic perfumes and deposited in the tomb of the Julii" (*Ann.* xvi, 6). See Burial.

Spicer, Tobias, a distinguished minister of the Methodist Episcopal Church, was born at Kinderhook, N. Y., Nov. 7, 1788. His conversion took place in October, 1803, and soon after he united with the Church. He was admitted into the New York Conference at Pittsfield, Mass., May 20, 1810. He received the ordination of deacon in 1814, and that of elder in 1816. Upon the division of the conference he became a member of the Troy Conference. He was supernumerary in 1837, effective in 1839; again supernumerary in 1843, effective in 1844, and supernumerary in 1845. In 1846 he was the delegate from the Troy Conference to the Evangelical Alliance, London. From that time he held either a supernumerary or a superannuated relation. But he was often engaged in regular work, either as pastor or presiding elder. He died Nov. 13, 1862. Mr. Spicer was a deep thinker and a hard student. He was very industrious, having preached during his ministry 8550 sermons; and during his seventy-second year he preached 211 times. See *Minutes of Annual Conferences*, 1863, p. 96.

Spicery. See Spice 2.

Spider is the rendering in the A. V. of two Heb. words:

1. *'Akkabish* (עַכָּבִישׁ; Sept. ἀράχνη; Vulg. *aranea*) occurs in Job viii, 14; Isa. lix, 5. In the first of these passages the reference seems clear to the spider's web, or, literally, house (בית), whose fragility is alluded to as a fit representation of the hope of a *profane, ungodly*, or *profligate* person; for so the word חֹנֵף really means, and not "hypocrite," as in our version. The object of

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such a person's trust or confidence, who is always really in imminent danger of ruin, may be compared for its uncertainty to the spider's web. "He shall lean upon his house (i. e. to keep it steady when it is shaken); he shall hold it fast (i. e. when it is about to be destroyed); nevertheless, it shall not endure" (Job viii, 15). In the second passage (Isa. lix, 5) it is said, "The wicked weave the spider's web" (קוּרֵי, literally "thin threads"); but it is added "their thin threads shall not become garments, neither shall they cover themselves with their works;" that is, their artifices shall neither succeed, nor conceal themselves, as does the spider's web. This allusion intimates no *antipathy* to the spider itself, or to its habits when directed towards its own purposes; but simply to the adoption of those habits by man towards his fellow-creatures. No expression of an abstract antipathy towards any creature whatever is to be found in Scripture. Though certain species, indeed, which for good and wise reasons were prohibited as food, are so far called "an abomination," yet revelation throughout recognises every living creature as the work of God and deserving the pious attention of mankind.—Kitto.

In the passage from Job the special allusion is thus seen to be not to the use of the web as a snare to intercept flies, but as a structure for the concealment and protection of the artificer; and is intended to express that, notwithstanding all the ingenuity displayed in the construction of the web, and the spider's trust in it and efforts to fasten it, the material is so frail that a slight violence suffices to destroy it; so shall the artifices which the hypocrite so craftily devises, and on which he depends for concealment, fail before the judgment of God. We may suppose that the writer had his eye upon one of those species which weave an elaborate nest in the form of a wide sheet, centring in a close and clothlike tube, in which the animal lives, such as that of *Agelena labyrinthica*, which is so common with us in the latter part of summer. "Our readers," says Mr. Rennie, "must often have seen this nest spread out like a broad sheet in hedges, furze, and other low bushes, and sometimes on the ground. The middle of this sheet, which is of a close texture, is swung, like a sailor's hammock, by silken ropes extended all around, to the higher branches; but the whole curves upward and backward, sloping down to a long funnel-shaped gallery which is nearly horizontal at the entrance, but soon winds obliquely till it becomes quite perpendicular. This curved gallery is about a quarter of an inch in diameter, is much more closely woven than the sheet part of the web, and sometimes descends into a hole in the ground, though oftener into a group of crowded twigs or a tuft of grass. Here the spider dwells secure, frequently resting with her legs extended from the entrance of the gallery, ready to spring out upon whatever insect may fall into her sheet-net" (*Insect Archit.* p. 357).

The prophet Isaiah appears to glance at the poisonous nature of the spider, and the object for which the web is woven. It is for the entrapping of unwary insects, which are then seized by the treacherous lier-in-wait, and pierced by its venomous fangs. It is true, moral feelings cannot with metaphysical propriety be attributed to an invertebrate animal, but popular prejudice in all ages and countries has sanctioned the poet's unfavorable verdict, when he says of the spider—

"Cunning and fierce, mixture abhorred."

The craft and apparent treachery of its actions; its ferocity even to its own kind; the dark, sombre colors; the hairiness; and in many species the swollen, bloated form of the abdomen; the repulsive aspect of the head and mouth; and, in particular, the fatality of the venom injected by those formidable fangs—sufficiently warrant the general dislike in which the *Arachnida* are held, even though we readily grant that they are but fulfilling the instinct which an all-wise God has implanted in them, and concede their utility even to man in diminishing the swarms of annoying insects. The organs of destruction in a spider form an interesting study, and can be examined to great advantage in the slough, or cast skin, which we so often find in the haunts of these creatures. There are in the front of the head—in *Clubiona atrox*, for example, a common species—two stout brown organs, which are the representatives of the antennæ in insects, though very much modified both in form and function. They are here the effective weapons of attack. Each consists of two joints—the basal one, which forms the most conspicuous portion of the organ, and the terminal one, which is the fang. The former is a thick hollow case, somewhat cylindrical, but flattened sidewise, formed of stiff chitine, covered with minute transverse ridges on its whole surface, like the marks left on the sand by the rippling wavelets, and studded with stout coarse black hair. Its extremity is cut off obliquely, and forms a furrow, the edges of which are beset with polished conical points resembling teeth. To the upper end of this furrowed case is fixed by a hinge-joint the fang, which is a curved claw-like organ, formed of hard chitine, and consisting of two parts—a swollen oval base, which is highly polished, and a more slender tip, the surface of which has a silky lustre, from being covered with very fine and close-set longitudinal grooves. This whole organ falls into the furrow of the basal joint when not in use, exactly as the blade of a clasp-knife shuts into the haft; but when the animal is excited, either to defend itself or to attack its prey, the fang becomes stiffly erected. By turning the object on its axis under the microscope, and examining the extreme tip of the fang, we may see that it is not brought to a fine point, but that it has the appearance of having been cut off slant-wise just at the tip; and that it is tubular. Now this is a provision for the speedy infliction of death upon the victim; for both the fang and the thick basal joint are permeated by a slender membranous tube, which is the poison duct, and which terminates at the open extremity of the former, while at the other end it communicates with a lengthened oval sac where the venom is secreted. This, of course, we should not see in the slough, for it is not cast with the exuviæ, but retained in the interior of the body; but in life it is a sac extending into the cephalothorax—as that part of the body which carries the legs is called—and covered with spiral folds produced by the arrangement of the fibres of its contractile tissue. When the spider attacks a fly, it plunges into its victim the two fangs, the action of which is downward, and not right and left, like that of the jaws of insects. At the same instant a drop of poison is secreted in each gland, which, oozing through the duct, escapes from the perforated end of the fang into the wound, and rapidly produces death. The fangs are then clasped down, carrying the prey, which they powerfully press against the toothed edges of the stout basal piece, by which means the nutritive fluids of the prey are pressed out and taken into the mouth; after which the dried and empty skin is rejected. The poison is of an acid nature, as experiments performed with irritated spiders prove, litmus paper pierced by them becoming red as far around the perforation as the emitted fluid spreads.—Fairbairn.

Common Spider (*Clubiona atrox*).

There are very many species of spider in Palestine: some which spin webs like the common garden spider; some which dig subterranean cells, and make doors in them, like the well-known trap-door spider of Southern Europe; and some which have no web, but chase their prey upon the ground, like the hunting and wolf spiders (Wood, *Bible Animals*, p. 644). Notice is taken in the Bible, however, only of those that spin webs, but the

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particular species is not indicated. A venomous spider is noticed by several travellers (Kitto, *Phys. Hist. of Palest.* p. 418).

2. *Semamith* (שְׁמָמִית; Sept. καλαβώτης; Chald. אִשְׁכְּמָא; Vulg. *stellio;* translated by the A. V. "spider" in Prov. xxx, 28, the only passage where the word is found) has reference, according to most interpreters, to some kind of lizard (Bochart, *Hieroz.* ii, 510). It is mentioned by Solomon as one of the four things that are exceeding clever, though they be little upon earth. "The *semamith* taketh hold with her hands, and is in kings' palaces." This term exists in the modern Greek language under the form σαμιάμιθος. "Quem Græci hodie σαμιάμιθον vocant, antiquæ Græciæ est ἀσκαλαβώτης, id est stellio—quæ vox pura Hebraica est et reperitur in Prov. xxx, 28, שְׁמָמִית" (Salmasii *Plin. Exercit.* p. 817, b. G.).—Smith. If a lizard be indicated, it must evidently be some species of gecko, a notice of which genus of animals is given under the article LIZARD. Thus the Sept. rendering designates a clinging lizard, able to hold on against gravity, and most modern commentators incline to follow this interpretation. However, as the gecko could never be other than a casual intruder into a palace, and as the selection of a dwelling, implying sagacity, seems indicated by the moralist, some are rather disposed to accept the rendering of our English Version, and to understand the house-spider (*Aranea domestica*), which mounts by means of her "hands" to secure corners, even in royal palaces, and there makes her home.

Spieker, CHRISTIAN WILHELM, a Protestant divine of Germany, was born April 7, 1780, at Brandenburg. He studied at Halle, where in 1804 he was also instructor at the pædagogium. In 1809 he was made professor of theology and deacon at Frankfort-on-the-Oder, in 1818 superintendent and first pastor, and died there May 10, 1858. Spieker was a voluminous writer. Of his writings we mention, *Ausgewählte Schriften für christliche Erbauung* (Leips. 1855, 4 vols.):—*Andachtsbuch für gebildete Christen* (ibid. 1860, 9th ed.):—*Des Herrn Abendmahl* (ibid. 1868, 8th ed.):—*Das augsburgische Glaubensbekenntniss und die Apologie desselben* (Berlin, 1830, 2 vols.):—*Kirchen- u. Reformationsgeschichte der Mark Brandenburg* (ibid. 1839 sq.). See Zuchold, *Bibl. Theolog.* ii, 1245 sq.; *Theolog. Universal-Lexikon,* s. v.; Winer, *Handbuch der theologischen Literatur,* iii, 184, 977; *Regensburger Conversations-Lexikon,* s. v.; Fürst, *Biblioth. Judaica,* iii, 358. (B. P.)

Spiera, FRANCESCO, an Italian in the days of the Reformation who abjured the Evangelical faith, which he had for a time professed, and then became the prey of remorseful despair until he died. The history of his lapse and sufferings excited immense interest, and acquaintance with the circumstances of the case caused at least one conversion, that of Paul Vergerius (q. v.). Various observers recorded the facts, among them Vergerius, Dr. M. Gribaldus, professor of civil law at Padua, Dr. Henricus Scotus, and Dr. Sigismund Gelous, professor of philosophy at Padua, whose reports are yet extant, and form the basis of older and more recent German revisions of the story. The latest are Roth, *F. Spiera's Lebensende* (Nuremberg, 1829); and Sixt, in *Petrus Paulus Vergerius* (Brunswick, 1855), p. 125-160.

Spiera was a jurist and attorney in the little town of Citadella, near Padua, excessively avaricious and capable of employing the most disreputable measures to secure his ends, and none the less possessed of talent and eloquence. He acquired a considerable fortune, and rose to prominent position among his neighbors. He was also happily married, and the father of eleven children. In about 1542, when about forty-four years of age, he was awakened, and began to repent of his worldliness. At this precise juncture the Reformation began to assert itself with vigor in Italy, and Spiera heard the message of salvation through the death of Christ. It filled him with transcendent joy, and under its impulse he felt constrained to declare to others the riches of salvation, that they might partake of similar felicities. He had faith, and also feeling, the highest enjoyment of faith; he was accordingly in danger of confounding faith with the subjective feelings, and of neglecting a moral appropriation to himself of the atonement as actualized by faith. In point of fact, he seems to have been more concerned to proclaim the good news to others than to regulate his life by the knowledge he had obtained. To qualify himself to preach, he gave himself to an incessant study of the Scriptures, assisted by ancient and modern theological books; and soon afterwards he proclaimed the new doctrine in every part of the little town. It is remarkable that he preached, on the one hand, the doctrine of justification by faith in the merits of Christ without meritorious works, and, on the other, protested against the errors and abuses of the Romish Church, but that he did not emphasize the doctrine of repentance. He seems never to have clearly apprehended the need of repentance, and while rejoicing in his spiritual ecstasies and intent on the conversion of others, he continued for himself the old sinful practices without much change from his earlier habits. His course produced much excitement and gained him many followers, so that the influence of the village priests was greatly impaired, and they were induced, about six months after Spiera's entrance on his new career, to lay charges against him before the legate Della Casa at Venice. The latter at once proceeded in the case by the hearing of a number of witnesses, and assured himself of the co-operation of the counsel for the State, and Spiera at once lost heart. He had never experienced a real conflict with his old self, and was not qualified to enter on this conflict unto death. He hastened to present himself before the legate, even before he was summoned, and when required signed a revocation of everything he had taught in opposition to the Church, together with a plea for forgiveness. He was then compelled to return to his home and read in the Church a prescribed formula of abjuration, which he did on Sunday, in the presence of more than two thousand people, and was fined thirty ducats, of which five were given to the priest.

Immediately on Spiera's return to his house the terrors of the judgment and eternal perdition came upon his soul, even to the prostrating of his physical strength. He could not leave his bed, and lost his appetite for food, though a raging thirst tormented him. After six months he was taken to Padua, where three leading physicians took him in charge, and a number of learned and pious men ministered to his soul. Every endeavor was in vain, and as the case was exciting too much interest in Padua, he was taken back to his home, where he continued to reject food except as physical force compelled him to receive it, and often sought to lay violent hands on himself. The ingenuity he had cultivated in the perversion of his legal practice now returned to plague him, and prevented him from deriving comfort from the promises of the Gospel. He believed himself to have committed the sin against the Holy Ghost, and declared that God had reprobated him, so that none of the promises were for him. The intolerable sense of his sin at times caused him to roar like a beast; but it is apparent that he found it easier to give way to despair than to repent—a possible indication that he found a certain satisfaction in his sufferings. The Romish religionists who sought to give rest to his mind, and the superstitious practitioners who thought that exorcisms and dead saints might heal his malady, probably intensified the mischief, as Melancthon already observed; at any rate, Spiera experienced no relief, and died in convulsions of despair in the autumn of 1548.—Herzog, *Real-Encyklop.* s. v.

Spies (Numb. xxi, 1). See ATHARIM.

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Spiess, HEINRICH, a German painter, was born in Munich, May 10, 1832. He completed his studies under Kaulbach, assisting him in his cartoon of *The Crusaders*. In 1855 he was employed by Kaulbach in decorating the Wartburg, and was one of the school of artists known as "Young Munich," led by Faltz. He died at Munich, Aug. 8, 1875. Spiess painted *Jacob Wrestling with the Angel* (1875).

Spifame, JACQUES PAUL, *Sieur de Passy*, was descended from an Italian family of rank originally from Lucca, and was born in Paris in 1502. He studied law, and obtained a good position, in which he distinguished himself by talent and business tact, especially in the management of finances, and soon became councillor in Parliament, then *président aux enquêtes, maitre des requêtes*, and finally councillor to the State. Suddenly, for reasons not now known, he entered the clerical ranks, and began a new and not less brilliant career. He was made canon at Paris, chancellor of the university, etc., and vicar-general to cardinal Lorraine, whom he had previously known, and whom he accompanied to the Council of Trent. In October, 1548, he became bishop of Nevers, which dignity he, however, resigned after eleven years, in favor of a nephew, Égide Spifame, who died at Paris in 1578. He then went to Geneva and became a Protestant. The reasons which governed him are not well known, but his relations to Catherine de Gasperne were certainly among them. This person was the wife of a royal procurator in Paris, whom he seduced, and who bore him a son, Andrew, before her husband died, in 1539. Afterwards she lived with Spifame, and gave birth to a second child, a daughter, Anna. He endeavored to legitimate these children and make them his heirs, and therefore revealed his relations with Catherine to the Genevan Council and Consistory, declaring that, as a clergyman, he was not allowed to marry, and that he had fled through fear of persecution. His marriage was accordingly solemnized June 27, 1559. He lived in luxurious style, but was very charitable, and his broad culture and great skill were in constant demand by the French Protestants. In October he became a citizen of Geneva. Soon afterwards he requested to be ordained a Protestant clergyman; and, as neither Calvin nor Beza objected, his wish was granted, and he became pastor at Issoudun in 1560. Other communities demanded his services also, among them his former congregation at Nevers; and he labored in Bourges and Paris. When the first religious war broke out, a more important range of duty was opened to him. Condé delegated him to the diet of princes held at Frankfort (April to November, 1562), in order to secure the non-intervention of Germany. He submitted to the emperor Ferdinand a confession of faith as held by the evangelicals of France; laid before him four letters from Catherine de' Medici to Condé, in which she encouraged him in his opposition to the Guises; and, finally, he asked that recruiting against his coreligionists might be stopped. On his return to France, he undertook the civil administration of Lyons, after that city fell into the hands of Soubise; and after the conclusion of the treaty of Amboise (March 19, 1563) returned to Geneva, where he had in the meantime been elected into the Council of the Sixty (Feb. 9), at almost the moment when the Parliament of Paris, which had previously summoned him, had condemned him, *in contumaciam*, to be hanged (Feb. 13). In January, 1564, he went to Pau to settle the affairs of queen Joanna d'Albret of Navarre, but was not successful, and, moreover, incurred her enmity by rashly charging that she had lived in adultery with Merlin, a clergyman, and that Henry IV was the fruit of that connection. Soon after his return to Geneva, it was rumored that he was negotiating with France to obtain the bishopric of Toul or the intendency of finance. His nephew, who knew all about the connection with Catherine de Gasperne, had brought suit to disprove the legitimacy of her children, and prevent their entering on Spifame's property. In addition, Servin, the attorney of queen Joanna, accused him of defaming the royal house of Navarre, and, according to the Genevan custom, both were placed in prison, March 11, 1566. At the same time rumors of Spifame's adultery and connected forgeries began to circulate, and an examination was ordered, which resulted in the finding of a forged contract for a marriage of conscience with Catherine, dated Aug. 2, 1539, but which she acknowledged to have signed only two years before the discovery, and containing the forged consent of Catherine's father and uncle to her relations with him after her widowhood began. He confessed the forgery, but pleaded the lapse of time and his subsequent marriage and blameless life. The charge that he had written against the house of Navarre was indignantly denied; that he had desired the bishopric of Toul was conceded, but he denied any intention of reuniting with the Romish Church. His intention was to become a true and evangelical bishop. The Council of Geneva condemned him to die because of the proven forgery, and the intercession of the Bernese and of Coligni (the latter too late), as well as the memory of the services rendered by him to the republic and the cause of Protestantism, was of no avail to avert his fate. He was beheaded March 23, 1566, and suffered with great fortitude. See *Mémoires de Condé*, vol. iv; Beza, *Hist. Ecclésiastique*, vol. ii; also Haag, *France Protestante*, vol. ix; Senebier, *Hist. Littéraire*, i, 384 sq.; Spon, *Hist. de Genève* (ed. Gautier), vol. ii; Sponde, *Annalium Baronii Continuatio* (1639), xviii.—Herzog, *Real-Encyklop.* s. v.

Spikenard (נֵרְד, *nêrd*; *νάρδος*), a far-famed perfume of the East that has often engaged the attention of critics, but the plant which yields it has only been ascertained in very recent times. That the *nard* of Scripture was a perfume is evident from the passages in which it occurs. Cant. i, 12, "While the king sitteth at his table, my spikenard (nard) sendeth forth the smell thereof." So in iv, 14, "Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices." Here we find it mentioned along with many of the most valued aromatics which were known to the ancients, and all of which, with the exception perhaps of saffron, must have been obtained by foreign commerce from distant countries, as Persia, the east coast of Africa, Ceylon, the north-west and the south-east of India, and in the present instance even from the remote Himalayan Mountains. Such substances must necessarily have been costly when the means of communication were defective and the gains of the successful merchant proportionally great. That the nard, or nardus, was of great value we learn from the New Test. (Mark xiv, 3). When our Saviour sat at meat in Bethany, "there came a woman having an alabaster box of ointment of spikenard (*νάρδου*), very precious; and she brake the box, and poured it on his head." So in John xii, 3, "Then took Mary a pound of ointment of spikenard (*μύρον ναρδου*), very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." On this Judas, who afterwards betrayed our Saviour, said (ver. 5), "Why was not this ointment sold for three hundred pence, and given to the poor?"

Before proceeding to identify the plant yielding nard, we may refer to the knowledge which the ancients had of this ointment. Horace, at a period nearly contemporary, "promises to Virgil a whole cadus (about thirty-six quarts) of wine for a small onyx-box full of spikenard" (Rosenmüller, p. 168),

"Nardo vina merebere.
Nardi parvus onyx eliciet cadum."

The composition of this ointment is given by Dioscorides in i, 77, Περὶ ναρδίνου μύρου, where it is described as being made with nut-oil, and having as ingredients malabathrum, schœnus, costus, amomum, nar-

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dus, myrrha, and balsamum—that is, almost all the most valued perfumes of antiquity. It was also a valuable article in ancient pharmacy (see Strabo, xv, 695; Pliny, xii, 25; xiv, 19, 5; xvi, 59; Arrian, *Exped. Alex.* vi, 22, 8; Hirtius, *Bell. Hisp.* xxxiii, 5; Athen. xv, 689; *Evangel. Infant. Arab.* ch. v; Theoph. *Plant.* ix, 7; Galen, *Simpl. Med.* viii, 13; Celsii *Hierobot.* ii, 1 sq.).

The nard (*νάρδος*) was known in very early times, and is noticed by Theophrastus and by Hippocrates. Dioscorides, indeed, describes three kinds of nard. Of the first, called *νάρδος* (*nardos*) simply, there were two varieties—the one Syrian, the other Indian. The former is so called, not because it is produced in Syria, but because the mountains in which it is produced extend on one side towards Syria and on the other towards India. This may refer to the Hindû Khûsh and to the extensive signification of the name Syria in ancient times, or to so many Indian products finding their way in those ages into Europe across Syria. These were brought there either by the caravan route from north-west India or up the Persian Gulf and Euphrates. It is evident, from the passages quoted, that nard could not have been a produce of Syria, or its value would not have been so great either among the Romans or the Jews. The other variety is called *gangitis*, from the Ganges, being found on a mountain round which it flows. It is described as having many spikes from one root. Hence it, no doubt, came to be called *ναρδόσταχυς*, and, from the word *stachys* being rendered by the word *spike*, it has been translated spikenard. The second kind is by Dioscorides called Celtic nard (*νάρδος κελτική*), and the third kind mountain nard (*νάρδος ὀρεινή*). If we consult the authors subsequent to Dioscorides, as Galen, Pliny, Oribasius, Aetius, and Paulus Ægineta, we shall easily be able to trace these different kinds to the time of the Arabs. On consulting Avicenna, we are referred from *narden* to *sunbul* (pronounced *sumbul*), and in the Latin translation from *nardum* to *spica*, under which the Roman, the mountain, the Indian, and Syrian kinds are mentioned. So in Persian works on materia medica, chiefly translations from the Arabic, we have the different kinds of *sunbul* mentioned, as (1) *Sunbul hindi*; (2) *Sunbul rûmi*, called also *Sunbul ukleti* and *Narden ukleti*, evidently the above Celtic nard, said also to be called *Sunbul italion*, that is, the nard which grows in Italy; (3) *Sunbul jibulli*, or mountain nard. The first, however, is the only one with which we are at present concerned. The synonyms given to it in these Persian works are—Arabic, *Sunbul al-tib*, or fragrant nard; Greek, *narden*; Latin, *nardum*; and Hindee, *balchur* and *jatamansi*.

Sir William Jones (*Asiat. Res.* ii, 416, 8vo) was the first to ascertain that the above Hindee and Sanscrit synonyms referred to the true spikenard, and that the Arabs described it as being like the tail of an ermine. The next step was, of course, to attempt to get the plant which produced the drug. This he was not successful in doing, because he had not access to the Himalayan Mountains, and a wrong plant was sent him, which is that figured and described by Dr. Roxburgh (*Asiat. Res.* iv, 97, 438). Dr. Royle, when in charge of the East India Company's botanic garden at Seharunpore, in 30° N. lat., about thirty miles from the foot of the Himalayan Mountains, being favorably situated for the purpose, made inquiries on the subject. He there learned that *jatamansi*, better known in India by the name *balchur*, was yearly brought down in considerable quantities as an article of commerce to the plains of India from such mountains as Shalma, Kedar Kanta, and others, at the foot of which flow the Ganges and Jumna rivers. Having obtained some of the fresh-brought-down roots, he planted them both in the botanic garden at Seharunpore and in a nursery at Mussûri, in the Himalayas, attached to the garden. The plant produced is figured in his *Illust. Himal. Botany*, t. 54, and was found to belong to the natural family of *Valerianeæ*, which has been named *Nardostachys jatamansi* by De Candolle, and formerly *Patrinia jatamansi* by Mr. Dow, from plants sent home by Dr. Wallich from Gosamtham, a mountain of Nepal (*Penny Cyclop.* art. "Spikenard;" Royle, *Illust. Himal. Botany*, p. 242). Hence there can be no doubt that the *jatamansi* of the Hindûs is the *Sunbul hindi* of the Arabs, which they compare to the tail of an ermine. This would almost be sufficient to identify the drug: the appearance to which it refers may be seen even in the accompanying wood-cut. This is produced in consequence of the woody fibres of the leaf and its footstalk not being decomposed in the cold and comparatively dry climate where they are produced, but remain and form a protection to the plant from the severity of the cold. There can be as little doubt that the Arabs refer to the descriptions of Dioscorides, and both they and the Christian physicians who assisted them in making translations had ample opportunities, from their profession and their local situation, of becoming well acquainted with things as well as words. There is as little reason to doubt that the *νάρδος* of Dioscorides is that of the other Greek authors, and this will carry us into ancient times. As many Indian products found their way into Egypt and Palestine, and are mentioned in Scripture—indeed, in the very passage with nard we have calamus, cinnamon, and aloes (*ahalim*)—there is no reason why spikenard from the Himalayas could not as easily have been procured. The only difficulty appears to arise from the term *νάρδος* having occasionally been used in a general sense, and therefore there is sometimes confusion between the nard and the sweet cane, another Indian product. Some difference of opinion exists respecting the fragrance of the *jatamansi*. It may be sufficient to state that it continues to be highly esteemed in Eastern countries in the present day, where fragrant essences are still procured from it, as the *Unguentum nardinum* was of old.—Kitto. Dioscorides refers especially to its having many shaggy (*πολυκόμους*) spikes growing from one root. It is very interesting to note that Dioscorides gives the same locality for the plant as is mentioned by Royle: *ἀπό τινος ποταμοῦ παραῤῥέοντος τοῦ ὄρους, Γάγγου καλουμένου παρ' ᾧ φύεται.* Though he is here speaking of lowland specimens, he also mentions plants obtained from the mountains (see the monographs *De Nardo Pistica* by

Indian Spikenard (*Nardostachys jatamansi*).

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Otto [Lips. 1673], Eckhard [Viteb. 1681], Hermansson [Upsal. 1734], and Sommel [Lund. 1776]). See OINTMENT.

Spilman, BENJAMIN F., a Presbyterian minister, was born in Garrard County, Ky., Aug. 17, 1796. He graduated at Jefferson College, Pa., in 1822, studied theology privately, was licensed by Chillicothe Presbytery in 1823, and ordained and installed by Muhlenburgh Presbytery as pastor of Sharon Church, Ill., in 1824. Here he labored until 1826, when he became an itinerant missionary in Middle and Southern Illinois, and organized the Church at Shawneetown, where he built a neat house of worship in 1842. Having labored for seventeen years as a missionary, the people of Shawneetown prevailed upon him to settle, and he became their pastor in April, 1842. In 1844 he accepted the pastorate of Chester Church, which he retained until 1851, when his old congregation at Shawneetown called him back, and he remained with them till his death, May 3, 1859. Mr. Spilman was a hard-working missionary, and for over thirty years he labored faithfully, never idle and seldom sick. See Wilson, *Presb. Hist. Almanac*, 1860, p. 78. (J. L. S.)

Spin (טָוָה, *νήθω*). The notices of spinning in the Bible are confined to Exod. xxxv, 25, 26; Matt. vi, 28; and Prov. xxxi, 19. The latter passage implies (according to the A. V.) the use of the same instruments which have been in vogue for hand-spinning down to the present day, viz. the distaff and spindle. The distaff, however, appears to have been dispensed with, and the term (פֶּלֶךְ) so rendered means the spindle (q. v.) itself, while that rendered "spindle" (פְּרִשׁוֹר) represents the *whirl* (*verticillus*, Pliny, xxxvii, 11) of the spindle, a button or circular rim which was affixed to it, and gave steadiness to its circular motion. The "whirl" of the Syrian women was made of amber in the time of Pliny (*loc. cit.*). The spindle was held perpendicularly in the one hand, while the other was employed in drawing out the thread. The process is exhibited in the Egyptian paintings (Wilkinson, *Ancient Egypt.* ii, 85).

Ancient Egyptians Spinning.

Spinning was the business of women, both among the Jews (Exod. *loc cit.*) and for the most part among the Egyptians (Wilkinson, *ibid.* ii, 84). — Smith. Similar customs have prevailed in most modern nations; hence the word "spinster" for an unmarried female. See WEAVE.

Spina, ALPHONSO DE, a Christian apologist, lived in Spain in the 15th century. He was of Jewish extraction, but was converted and received into the Order of Franciscan monks, after which he became rector of the high-school at Salamanca, and ultimately bishop of Orense, in Galicia. He wrote an apologetical work entitled *Fortalitium Fidei contra Judæos, Saracenos Aliosque Christianæ Fidei Inimicos*, which was published in 1484, and repeatedly afterwards, and which was famous in its time. It consists of four books, each of which includes several *consideratione*s. Book i proves from the fulfilment of prophecy that Jesus is the true Messiah. Book ii deals with heretics and the punishments they incur. Book iii is devoted to the Jews and to the refutation of their arguments in opposition to Christianity. Book iv is directed against the Mohammedans, and contains a detailed criticism of their religious system, followed by a not uninteresting description of the conflicts the Christians were obliged to sustain against the Saracens. The work was first published anonymously, and was in time attributed, but erroneously, to the Dominican Bartholomew Spina (died 1546; see Zedler, *Universal-Lexikon*) and others. For a thorough characterization of the work, see R. Simon, *Biblioth. Critique*, par M. de Saingre, iii, 316-322; and comp. Bayle, *Dictionnaire;* Zedler, *Universal-Lexikon;* Schröckh, *Kirchengesch.* xxx, 573 sq.; xxxiv, 361 sq.—Herzog, *Real-Encyklop.* s. v.

Spinckes, NATHANIEL, a Nonjurist divine, was born at Castor, Northamptonshire, England, in 1653 (or 1654). He received his first classical instruction from Rev. Mr. Morton, rector of Haddon, and was admitted to Trinity College, Cambridge, March 22, 1670. Induced by the prospect of a Rustat scholarship, he entered Jesus College, Oct. 12, 1672, became A.B. in 1674, was ordained deacon May 21, 1676, was A.M. in 1677, and admitted into priest's orders Dec. 22, 1678. For some time he was chaplain to Sir Richard Edgecomb in Devonshire, and then removed to Petersham, where, in 1681, he was associated with Dr. Hickes as chaplain to the duke of Lauderdale. He was curate and lecturer of St. Stephen's, Walbrook, London, for two years (1683-85), and in the latter year received from the dean and chapter of Peterborough the rectory of Peakirk or Peaking-cum-Glynton. On July 21, 1687, he was made prebendary of Salisbury, Northamptonshire; in the same year (Sept. 24) instituted to the rectory of St. Mary's in that town; and three days after was licensed to preach at Stratford-under-Castrum, or Miden Castle, in Wilts, for which he had an annual stipend of £80. He was deprived of all his preferments for refusing to take the oaths to William and Mary. After this he was supported by the gifts of the more wealthy Nonjurors, and was consecrated one of their bishops June 3, 1718. He died July 28, 1727. He assisted in the publication of Grabe's *Septuagint*, Newcourt's *Repertorium*, Howell's *Canons*, Potter's *Clemens Alexandrinus*, and Walker's *Sufferings of the Clergy*. His own works were, *An Answer to the Essay towards a Proposal for Catholic Communion*, etc. (1705):—*The New Pretenders to Prophecy Re-examined*, etc. (1710):—two pamphlets against Hoadly's *Measures of Submission* (1711, 1712):—two pamphlets on *The Case between the Church of Rome and the Church of England* (1714, 1718):—two pamphlets against *Restoring the Prayers and Directions of Edward VI's Liturgy* (1718). His most popular work was *The Sick Man Visited* (1712). See Chalmers, *Biog. Dict.* s. v.

Spindle (פְּרִשׁוֹר, *kishôr*, literally *director*, i. e. of the spindle), the *twirl* or lower part of the instrument used in giving motion to the whole (Prov. xxxi, 19). See DISTAFF. In Egypt spinning was a staple manufacture, large quantities of yarn being exported to other countries, as, for instance, to Palestine in the time of Solomon. The spindles were generally of wood, and they increased their force in turning by having the circular head made of gypsum or some species of composition. In some instances the spindles appear to have been of a light plaited work, made of rushes or palm-leaves, stained of various colors, and furnished with a loop of the same materials for securing the yarn after it was wound. In Homer's pictures of domestic life, we find the lady of the mansion superintending the labor of her servants, and sometimes using the distaff herself. Her spindle, made of some precious material, richly ornamented, her beautiful work-basket, or rather vase, and the wool dyed of some bright hue to render it worthy of being touched by aristocratic fingers, are ordinary accompaniments of a lady of rank, both in the Egyptian paintings and Grecian poems. This shows how appropriate was the present which the Egyptian queen Alcandra gave to the Spartan Helen, who was not less famous for her beauty than for her skill in embroidery.

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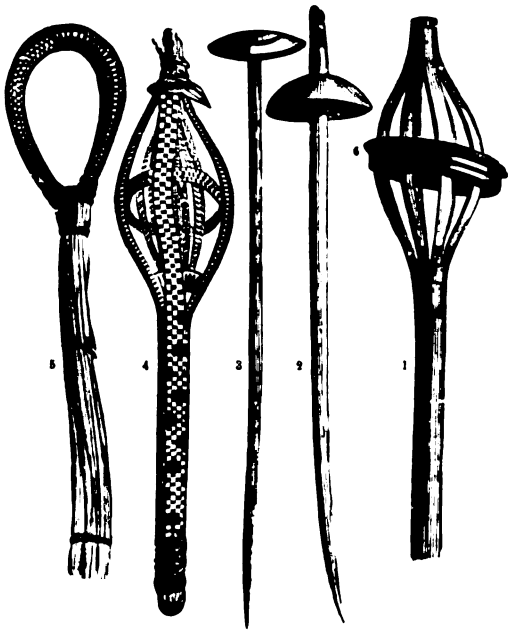

Ancient Egyptian Spindles.

Fig. 1 is a sort of cane split at the top to give it a globular shape; 2 has the head of gypsum; 3, entirely of wood; 4, of plaited or basket work; 5, the loop to put over the twine; 6, a ring of wood for securing the twine.

After Polybius had given his presents to Menelaus, who stopped at Egypt on his return from Troy,

"Alcandra, consort of his high command,
A golden distaff gave to Helen's hand;
And that rich vase, with living sculpture wrought,
Which heaped with wool the beauteous Philo brought,
The silken fleece empurpled for the loom,
Rivalled the hyacinth in vernal bloom" (*Odyssey, IV*).

In the East the spindle is held in the hand, often perpendicularly, and is twirled with one hand, while the other draws out the thread (see Thomson, *Land and Book*, ii, 572; Van Lennep, *Bible Lands*, p. 565). See WEAVE.

Spiniensis (*Deus*), a Roman divinity of the fields, was invoked to prevent the excessive spread of thorns.

Spinks, JAMES, a minister of the Methodist Episcopal Church, was born in Penn, Pa., about 1822. When a youth he joined the Church, and about 1845 went to Warsaw, Ind., and engaged in teaching school. In 1851 he was licensed to preach, and was also admitted into the travelling connection. In 1863–64 he was superannuated, in 1865 effective, in 1866–68 again superannuated, in 1869–72 effective, and, finally, in 1873 superannuated. He died at Greencastle, Ind., June 30, 1874. See *Minutes of Annual Conferences*, 1874, p. 94.

Spinola, CHRISTOPHER ROJAS DE, a Roman Catholic unionist of the 17th century, was general of the Order of Franciscans in Madrid, then confessor of the empress Theresa (wife of Leopold I) of Austria, and finally bishop of Wiener-Neustadt. He died March 12, 1695. He was a skilful diplomatist rather than a great theologian, and as such devoted years of zealous effort to the task of winning back the Protestants, more particularly the Protestants of Hungary and Germany, to the Romish Church. The period seemed favorable for such an undertaking, because many of the courts of Protestant Germany were swayed by a spirit of indifference to religion, while among the people many of the more intelligent were weary of the incessant polemical encounters of theological zealots in every department of the Church. Spinola believed that peaceful negotiation might accomplish what violent measures had failed to effect; and in 1671, after conference with the papal nuncio and authorization by the emperor, he approached different princes and rulers with his plans, which were received with some consideration by reason of the emperor's endorsement, but also with much distrust. He found a most favorable reception in Hanover, whose rulers were Roman Catholics, and whose leading theologian, Molanus (q. v.), and leading philosopher, Leibnitz (q. v.), were both inclined to favor the proposed union. In 1683 Spinola personally offered the following concessions, which, however, were not in writing: the communion under both kinds; marriage for priests, and non-alienation of spiritual properties which had been secularized; suspension of the decrees of Trent, and consent that the "Neo-Catholics" should not be obliged to make formal retraction, and that they should be admitted to participation in a general council, for which provision was to be made. In return, the Protestants were to acknowledge the supremacy of the pope. Molanus thereupon convened a conference of theologians, which drew up a memorial in response to Spinola (*Œuvres de Bossuet* [ed. Versailles], xxv, 205, *Regulæ circa Christianorum Omnium Ecclesiasticam Reunionem*), and which put forth a further tractate, in the main acceding to Spinola's proposition (*Methodus Reducendæ Unionis Eccles. inter Romanos et Protestantes*). Fortunately no considerable interest in the business was taken by either Church. Bossuet, for example, politely received the papers which were transmitted to him, and then ignored their existence; and when subsequently Leibnitz and Molanus corresponded with him in reference to the subject, he plainly rejected Spinola's terms, and demanded unconditional submission to the pope and the Tridentine Council. The landgrave Ernest of Hesse-Rheinfels, on the other hand, asserted that the sole purpose of the movement was to compromise certain princes and theologians with their own party. Negotiations were nevertheless carried on until 1694, and Spinola was made commissioner-general in charge of the union movement throughout the empire. He retained his hopes of success to the last, but died without having achieved any success whatever. His successor, bishop Graf of Buchheim, renewed the inquiry at the court of Hanover with respect to a possible unification of the churches, and Leibnitz repeated his endeavor to achieve a satisfactory result through the co-operation of Bossuet (1699–1701), but in vain. See Gieseler, *Kirchengesch.* iv, 177–181; Hering, *Gesch. d. kirchl. Unionsversuche* (1838); Zedlitz, *Universal-Lexikon*, s. v.; the art. *Leibnitz u. d. Kirchenvereinigung* in the *Grenzboten*, 1860, Nos. 44 and 45.—Herzog, *Real-Encyklop.* s. v.

Spinoza, BENEDICT DE (*Baruch*), the most ingenious, acute, and remarkable of the metaphysicians of the 17th century; equally notable for the simplicity, disinterestedness, and purity of his life, and for the rigorous form and unhesitating audacity of his speculations. "Everything in Spinoza appears extraordinary," says Saisset—"himself, his style, and his philosophy." There is, perhaps, no other instance of a philosopher who so completely developed and systematized his scheme as to leave scarcely the possibility of addition or change. Others have been more original in their principles; scarcely any have been more self-inspired in their deductions and in the organization of their systems. None have been more sincere, more earnest, and more assured in their procedure. None have more confidently assumed their premises; none have more rigidly pursued the consequences of their data to their extremest results. Spinoza left no disciples. He has had few followers, and hardly a single imitator. Yet he was a power in the realm of abstract thought, and remains a landmark in the history of philosophy. He pressed the tendencies of his predecessors far beyond their ventures. He was a terror and a torment to the next generation. He exercised a potent influence on metaphysical progress, not by making discoveries, but by provoking eager, and too often virulent, antagonism. For a century the name as well as the dogmas of Spinoza were regarded

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with unmitigated abhorrence. He was denounced from the pulpit on every possible occasion. He was presented as an object of bitter contempt in pamphlet and essay and ponderous volume. Bayle held him up to the scorn of his readers as "a systematical atheist." Leibnitz, gentle to all others, had little gentleness for him, and constructed his own philosophy to refute his errors and to correct the tendencies of his scheme. Berkeley endeavored to rectify and Christianize his theory of mind and of matter; and Hume imitated his assumptions and endeavored to imitate his deductions. For coherence of logical evolution, for unshrinking and undeviating misapplication of mathematical demonstration to speculative topics, for impassive and colorless reasoning in abstract formulas, for fearlessness in the acceptance of conclusions, no other ontologist can be compared to Spinoza. The peril threatened by his doctrines justified the fervor of resistance with which they were encountered. It did not excuse the bitterness and intemperance with which they and their author were assailed. A milder and juster criticism has in later years been manifested. There is, indeed, some danger that the vicious tendencies of his system may be insufficiently apprehended in the kindlier consideration of the man whose life was innocent and free from blame, and who was fearfully misled in his ardent prosecution of truth by devious and mistaken paths. The approach and the recent occurrence of the anniversary of Spinoza's death, after the lapse of two centuries, revived interest in the man and in his labors. Treatises on his life and doctrine were multiplied. His works were republished with diligent care. New and unedited fragments were discovered and given to the world. At the bicentenary celebration at the Hague he was commemorated, in a striking address, by Ernest Renan, in some respects his counterpart in the 19th century. The praise of one who, living, and long after death, had been contemned of nearly all men went abroad into every land, and found sympathizing echoes wherever it went. These alternate fits of chill and fever are frequent in the history of opinion. In the case of such a philosopher as Spinoza, unmeasured praise is even more alarming than unmitigated censure. What is required is a cool and just estimate, which shall explain the origin and character of his philosophy—shall expose its invalidity and its mischievous tendency, and shall yet deal tenderly with the great thinker, and acknowledge the serene virtues of the man. It would be a fearful judgment for the soberest and soundest of reasoners if they were held *responsible* for all their thoughts and for all the possible tendencies of their thoughts. Something of the mercy which all men may require should be shown in the estimation of our fellow-men when their speculations—honest, and free from malice or intention to misguide—wander most widely and most hazardously from the truths that we revere and the dogmas that we regard as orthodox.

I. *Life.*—Baruch van Spinoza was born at Amsterdam, then the great commercial city of Holland, on Nov. 24, 1632. It was a strange nativity for a philosopher. He was a queer product in the land of dikes and canals, polders and docks, and in a community of money-making Dutch traders. The time, too, was a strange one for the appearance of a contemplative recluse. The Continent was involved in wars of religion, wars of succession, and wars of ambition. Germany was convulsed and desolated by the Thirty Years' War, which had not run out half its dreadful course. Gustavus Adolphus had fallen a week or two before. Discords, uproars, contentions, were abroad throughout Europe. Spinoza was born of a pure-blooded Jewish family which had left Portugal and sought in the Netherlands a refuge from religious persecution. His father was in comfortable circumstances, and dwelt in a good house near the Portuguese synagogue, where dealers in old clothes and junk now congregate; but the locality was then a respectable and segregated part of the city. It was on the outskirts of the town, between the Amstel and the present network of docks about the Eastern Basin. The young Israelite, "in whom there was no guile," early gave evidence of the quickness and perspicacity of his genius; but he was fragile in health and in frame. As he exhibited great avidity for an acquaintance with the Latin language, he was initiated into its mysteries, and was favored with the instructions of Francis van den Ende, subsequently a political refugee in France, and ultimately executed in that country on the charge of treasonable practices. Van den Ende had a daughter without grace of form or feature, but cultivated, sprightly, and intellectual, who is represented as having secured the devotions of her father's pupil. The story has been rejected as a legend, on the ground of the girl's juvenility. It is rendered more doubtful by the boy's; but *malitia supplet ætatem.* Whether true or not, there was no repetition of Abelard and Eloise. This remains the solitary charge of amatory inclinations brought against Spinoza. From such suspicions he is even freer than Gibbon. After having acquired a competent knowledge of Latin, he devoted himself to the study of theology and of Hebrew, and won the approval of the rabbi Morteira. The fruits of these studies were revealed afterwards in the *Tractatus Theologico-politicus.* A predisposition to scepticism is supposed to have been implanted in his mind by his teacher, Van den Ende. His theological inquiries were certainly not prosecuted in a submissive or credulous spirit. He had an absorbing and undivided love of truth, or what he deemed to be truth. He pursued his speculations and deductions with entire fearlessness and sincerity; he accepted their results with perfect conviction. He acquired a thorough knowledge of the Rabbinical literature and of the Hebrew philosophers of the Middle Age, and seems to have conceived a special attachment for Maimonides. He was thus led to a thoroughly rationalistic interpretation of the Scriptures and of the dogmas of his hereditary creed. He accordingly contracted a repugnance to the doctrinal authority of the synagogue, and a distaste for theological investigation within the lines of Mosaism. He turned aside from this severe mistress to the easier yoke of philosophy, which allowed ampler range for the divagations of his restless mind. While still undecided, he fell in with the works of Des Cartes, from which he afterwards declared himself to have derived all his knowledge of philosophy. It was a memorable contact and a notable admission. He was particularly struck with the position of Des Cartes that nothing should be accepted as true without sufficient reasons. This, of course, precluded any childlike and uncritical reception of the traditions of the Targum and the Cabala, and any unquestioning submission to the precepts of religion, which "walks by faith, and not by sight." He became meditative, reserved, retiring, self-contained. Such he was, probably, by natural temperament. The mind that broods over recondite speculations, whose "thoughts wander through eternity," and whose habitual associations are with the abstract, the impalpable, and the divine, narrows its communion with men, and finds few companions to share or to welcome its abstruse deductions or imaginations. He withdrew himself more and more from the Jewish doctors; he rarely attended the services of the synagogue; he became

> "Parcus deorum cultor et infrequens,
> Insanientis dum sapientiæ
> Consultus."

The suspicions and the anger of his despised coreligionists were aroused. Their fanaticism was inflamed by the apprehended loss of a brilliant votary. Nor was indignation diminished by the fear that he purposed giving his adhesion to Christianity. This he never did. He always spoke reverently and dispassionately of the New Covenant; but Christianity, as an authoritative creed, was inconsistent with the scheme of philosophy which he elaborated for himself. Spinoza belonged to

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that class of eminent thinkers—like Grotius, Locke, Leibnitz, Kant—who were profoundly religious in spirit, but not confined within formal theological boundaries. The Jews were so anxious to retain him in their sect—so desirous of avoiding the scandal of his renunciation of their religion—that they offered him a pension of a thousand florins to remain with them, and to attend the synagogue occasionally. The bribe was refused. It was addressed to a spirit never mercenary, and more likely to be repelled than attracted by pecuniary temptations. As he could not be seduced by gain, an attempt was made to remove him permanently out of the way. As he came from the theatre or from the old Portuguese synagogue—for the accounts differ—an attempt was made to assassinate him. He preserved the vestments which had been pierced by the murderer's dagger.

"See what a rent the envious Casca made!"

Corruption and violence having equally failed to prevent Spinoza's desertion of the synagogue, he was solemnly cut off from the chosen people. The excommunication seems to have severed him from the members of his own family, and he was reduced entirely to his own resources. The Jewish law has always required the acquisition of some handicraft as an assured means of support in case of necessity. Spinoza, accordingly, learned the art of grinding optical glasses, and depended upon this for his future maintenance. He applied himself also to drawing. He withdrew from Amsterdam, where all his surroundings were embarrassing, and found a lodging with a friend in the country. How long he remained in the neighborhood of his native city is uncertain. In 1664 he removed to Rhinsburg, a small place between Leyden and the mouth of the Rhine, which is there a mean and sluggish stream, muddying through the fat and hollow land. He remained at Rhinsburg through the winter, and then changed his abode to Voorburg, a small town three miles from the Hague. Some three years thereafter he was induced to transfer his residence to the Hague itself, where he spent the short remainder of his life. From the time of his departure from Amsterdam his existence passed in secluded industry, mechanical and philosophical. By grinding lenses for optical instruments—an occupation much increased by the recent discovery of telescopes and microscopes—he secured a very modest but independent support. The rest of his time was assiduously employed in meditating his metaphysical scheme, or in pleasant conversation with the few friends who enjoyed his intimacy, or with admiring visitors.

The only incidents in this monotonous life which deserve mention are his visit to Utrecht to meet the great Condé, and his refusal of a professorship at Heidelberg. The first occurrence was due to an invitation from Stoupe, a Swiss colonel, commandant in Utrecht during Louis XIV's Dutch war. Stoupe sent Spinoza a passport through the French lines, accompanied with the declaration of the prince de Condé's solicitude to make his acquaintance. Condé was in Utrecht in 1672, but he was suffering from a severe wound in the wrist, received at the passage of the Rhine. He was in no condition to meet the Hebrew philosopher, and he set off for his seat at Chantilly as soon as he was able to travel. Spinoza, however, after some delay, accepted Stoupe's invitation, perhaps with the hope of a secure refuge in France in case of his being driven out of Holland on account of his opinions. He did not see Condé, who had left Utrecht before his arrival. When he got back to the Hague, he found much fermentation among the people, who regarded his visit to the French quarters as the visit of a spy, and as a proof of treasonable negotiations. Van der Spyck, with whom he lodged at the time, was alarmed by the popular commotion, and by the menace of danger to his house and to his lodger. Spinoza reassured him, stating that he could satisfactorily explain his journey to Utrecht; but that if the rabble approached the door, he would go straight to them, even if they should tear him to pieces, as they had torn the De Witts. The massacre of the De Witts occurred on Aug. 22, 1672. Condé was wounded on June 12 in that year. Thus the proximate date of Spinoza's visit to Utrecht may be determined.

The second incident was the offer, in 1673, of a professorship by the elector-palatine. The invitation was conveyed in the most gratifying and flattering manner. The chair of philosophy was offered. Entire freedom of speculation was accorded, on the understanding that there should be no offence to the recognised religion. It was a strange proposal, with a strange condition. It displayed the toleration of rationalistic tendencies which is so characteristic of Germany in our day. Yet it is not easy to discern how Spinozism could be taught without grave infringement of any form of Christianity. The invitation was declined in a graceful and piquant manner, because Spinoza had no disposition to teach instead of studying philosophy, could not determine the limits of the freedom conceded, and preferred the quiet of his private and solitary life to distinctions and emoluments.

This retired and equable existence was his delight. It was never broken at the Hague, except by intemperate denunciations of his supposed opinions, which amused more than they disquieted him, though they prevented him from giving his *Ethics* and other lucubrations to the public. The clamor which had been raised in Holland and throughout Europe by the publication of his *Tractatus Theologico-politicus*, and the apprehension of louder clamor and more vehement opposition, induced him to withhold his *Ethics* from the world, when already preparing to give it to the press.

The later years of Spinoza were rendered easy and comfortable by a modest annuity bequeathed to him by a friend. He had declined the chair at Heidelberg without regard to its revenues. He refused to dedicate a treatise to Louis XIV, even with the prospect of a royal pension. Simple, upright, independent, incorruptible, self-sustained, of few and humble wants, he declined all favors which might in any way compromise his perfect moral and intellectual freedom. Yet in his later years he was provided for without the necessity of his own labor, and was remitted to the enjoyment of his tranquil speculative activity. Simon De Vries, of Amsterdam, presented him with two thousand florins, to enable him to live more at his ease. He rejected the gift, saying that he had no need of it, and that the possession of so large a sum would certainly interfere with his studies. When Simon approached his end, he determined to bequeath all his worldly goods to Spinoza, being himself without wife or child. Spinoza remonstrated with his friend, maintaining that the estate ought to be left to the decedent's brother at Schiedam. This was accordingly done, on the condition that the brother should bestow a pension for life on Spinoza. Five hundred florins a year was the amount proposed by the heir. Spinoza pronounced the sum excessive, and insisted on its reduction to three hundred florins. So small a sum sufficed for his maintenance, and for the satisfaction of his truly philosophic wants.

Spinoza was small in frame, lean, sickly, and for twenty years threatened with consumption. His habits were always singularly abstemious, but care and watchfulness in regard to his diet were required in his later life. Death came to him gently and unexpected. One Sunday, in February, 1677, when his hosts returned home from the afternoon services, they found him dead, and the physician, in whose presence he had died, departed. He had come down stairs at noon, and had conversed freely with them in regard to the morning sermon which they had heard. Unseemly litigation sprang up over his remains, and after his remains were committed to the ground. Petty accounts for shaving, for furnishing drugs, for drawing up the inventory of his beggarly chattels, were hastily and urgently presented. His sis-

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ter Rebecca, who seems to have utterly slighted him while alive, claimed the inheritance of his effects, but refused to pay his small debts without being assured that a surplus would be left after this were done. All claims were paid by De Vries, of Schiedam, who seems also to have defrayed the funeral expenses. His property was sold by public vendue, and brought only three hundred and ninety florins and fourteen sous, after deducting some ten florins for the expenses of sale. It consisted of a meagre supply of plain clothing, two silver buckles, a few books and stamps, some polished glasses and implements for polishing them. He left behind what was more than worldly wealth—the memory of a pure, simple, unambitious, modest, and innocent life, industriously employed in high and earnest speculation, void of offence towards God or man, except for that most dangerous of all offences—sincere but pernicious error in regard to the highest principles and to the highest objects of human interest. What finite mind shall undertake to weigh in the balance honesty of motive and sincerity of conduct against intellectual delusions? Spinoza was buried with decent respect at the Hague, Feb. 25, 1677.

II. *Works.*—There is inevitable perplexity and confusion in any attempt to enumerate the works of Spinoza with any design of exhibiting their chronological succession or the development of his philosophical views. His most important productions were not given to the world till after his death, and some have been discovered and edited only in recent years. But one work of any note was published by himself. Yet, before its publication, his most characteristic tenets were already entertained by him, and were gradually moulding themselves into shape, and receiving further development and increased precision till the very moment of his death. Taking his collected works as they are now presented to us, it is usually impossible to fix the dates at which his conclusions were reached, or to indicate the relation in time which they bear to the general body of his doctrine. This uncertainty, however, is rendered less annoying by the remarkable consonance or consistency, or, rather, by the inflexible rigidity and dry precision, of his system from its first conception to its final exposition. His *Ethics* constitutes his philosophy proper. They had been commenced before his first published work, though they were not published till after he had passed away. About the same time with their conception was printed his first work, a summary of the Cartesian philosophy. In this the geometrical procedure, so characteristic of his mode of reasoning and so rigorously but provokingly employed in his *Ethics*, is already used. Before either of these works was composed, he had probably written his short tractate *On God, Man, and Happiness*, which was edited for the first time in very late years. In this recently recovered production are already discernible the cardinal principles more fully, and in some respects diversely, elaborated in his later treatises. It would appear that Spinoza's philosophy revealed itself to him, in its first manifestation, virtually such as it was in its ultimate realization. It is so simple in essence, though so elaborate in detail, that this may well have been so. There was no elasticity, no mutability, in the essential thought, and therefore growth or serious alteration was foreign to its nature. The geometrical procedure was in intimate harmony with this changeless character of principle and reasoning, and its adoption may have as readily predetermined the philosophy as have been induced by it. Of course, under these circumstances, the chronological order of the production of the several works of Spinoza, or even of their rudimentary contemplation, ceases to be of any marked philosophical import, and his chief works may be noted simply in the order of their appearance. In 1663, when Spinoza was thirty-one years of age, was issued from the press *Renati Des Cartes Principiorum Philosophiæ Pars I et II More Geometrico Demonstratæ*. He had already exchanged his Hebrew name of *Baruch* for the Latin name of *Benedict*. This treatise was merely a synopsis and logical presentation of the Cartesian philosophy, originally drawn up for a friend. It is no part of his own philosophy. Nevertheless, it is worthy of note that Spinoza's metaphysical career began with a systematization of Cartesianism, and that the geometrical method is employed in his earliest publication. The dawn of his peculiar dogmas may also be detected in it. In 1670 appeared his *Tractatus Theologico-politicus*, which aroused a storm of violent denunciation, and was the chief cause of his being regarded by his contemporaries as the prince of atheists. To this treatise attention was necessarily confined in his own day, as it was the only exhibition of his views offered to the public; but there was no reason for its engrossing so exclusively the consideration of the ensuing century. It is not surprising that polemics should have attached themselves chiefly to this work, for it is much more level to the general apprehension than either the *Ethics* or the *Reformation of the Understanding*, as it deals not with the rarefied abstractions of ontology, but with the received notions in regard to prophecy, the inspiration and interpretation of the Scriptures, and kindred topics which lie at the foundation of revealed religion. The *Tractatus Theologico-politicus* was pure and bold rationalism. It was to the 17th century what Strauss's *Life of Jesus* has been to the 19th; and the latter may be considered as only the development of the former. It is true that genuine Spinozism is implied in this work; but this is not its prominent characteristic. The most obvious points, which at once provoked antagonism, are briefly indicated by Henry Oldenburg in a letter dated Nov. 15, 1675. He specifies the confusion of God with nature, the rejection of the authority and worth of miracles, the concealment of his views of the incarnation, of the satisfaction, and of the nature of Christ. These important subjects are, however, not what is most prominent in the treatise, whose special purpose is expressed in its full title: *A Theologico-political Treatise, containing Several Dissertations, in which it is Shown that the Freedom of Philosophy is not only Compatible with the Maintenance of Piety and with Public Tranquillity, but that it cannot be Violated without Violating at the same time both Piety and Public Tranquillity.* The work was a revelation of the general movement of the century. In 1644 John Milton asserted the freedom of the press in his *Areopagitica;* in 1647 Jeremy Taylor produced his *Liberty of Prophesying*, advocating freedom of religious ministrations; in 1670 appeared Spinoza's *Tractatus Theologico-politicus*, urging unrestricted freedom of philosophy, and especially in regard to the interpretation of the Scriptures. In 1689 Locke published the first of his *Letters on Toleration*, urging entire religious freedom. The closing years of the century were preeminently the age of the freethinkers. Spinoza's treatise may therefore be considered as a manifestation of the spirit of the time, not as an abnormal phenomenon. Spinoza was only one of a throng:

> "he above the rest,
> In shape and gesture proudly eminent.
> . . . by merit raised
> To that bad eminence."

We cannot enter into the details of this treatise, significant as they are. They are not Spinoza's philosophy, though they are concomitants of his philosophy. The treatise, though first in order of publication, was a consequence rather than a cause of his philosophy, which was not fairly exhibited during his lifetime. The *Ethica*, which is his philosophy, was apparently constructed between 1662 and 1665, but not published till 1677, among his *Opera Posthuma*, which contained, besides his *Tractatus Politicus*, his *Tractatus de Intellectus Emendatione*, *Epistolæ Doctorum Virorum*, and his *Compendium Grammaticæ Linguæ Hebraicæ*. His *Reformation of the Understanding* and his *Ethics* will be noticed under the head of his Philosophy; so will the *Letters*, as far as may be found expedient, for they are chiefly comments upon

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his doctrine. The *Tractatus Politicus* was perhaps suggested by *The Leviathan* of Hobbes, but differs greatly from it in spirit and conclusion, though largely accordant with it in general procedure. Hobbes favored despotic authority. Spinoza upheld regulated and rational freedom under every form of government. Arbitrary restraints were foreign to his mental and moral habits, and had been rendered repugnant to him by the bitter experiences of himself and of his teacher, Van den Ende. The *Hebrew Grammar* requires no further commemoration. Several other works have been ascribed, correctly or incorrectly, to Spinoza. Some of them have been lost. A number of marginal notes have been preserved and published. A little treatise of much interest was discovered and printed several years ago. This is the *Korte Verhandeling van God, de Mensch en deszelfs Welstand*. It is preserved in the Dutch version, not in the original text. The chief value of the essay is that it contains clear indications of the peculiar doctrines of Spinoza, and gives the earliest view of them. It was probably composed before 1661; possibly as early as 1654-5. In the latter case, Spinoza would have been only twenty-two or twenty-three at the time. It thus reveals the precocity of his scheme and the singular consistency of his intellectual development. The chronological order of Spinoza's works thus appears to have been almost exactly the reverse of their order of publication. There is a somewhat analogous indication in the development of his philosophy. His conclusions seem to have been first settled, then principles discovered for them, then definitions and axioms invented, and then demonstrations devised. This will explain the error of the dogmas, the arbitrariness and invalidity of the premises, and their singularly logical evolution into the anticipated results.

III. *Philosophy.*—With an author so systematic as Spinoza, so curious in the establishment of all details, so methodically scrupulous in their demonstration and concatenation, it is impossible to deal, in a work of this kind, otherwise than by a summary treatment of his most distinctive principles. A full and formal examination would demand as close and as minute a criticism as was bestowed by Leibnitz upon Locke's *Essay on the Human Understanding*. Book by book, paragraph by paragraph, would have to be tested. For such a proceeding there is no room here. A bird's-eye view must suffice. The details of any philosophy are, however, of secondary importance. If correctly established, they flow of necessity from the principles; if incorrectly deduced, they may discredit the philosopher, but they are no fair exhibition of the philosophy, and may be disregarded in a brief estimate of its character and value. The method is the chief concern. The principles come next, and they are usually determined, in large measure, by the method. All, then, that can be attempted at present will be to point out the characteristic procedure of Spinoza, and his fundamental principles. These determine and distinguish the philosophy, in its essence, its type, and its worth. For the purpose contemplated two of Spinoza's works will suffice—the *Reformation of the Understanding*, which presents a fragmentary view of his method, and the *Ethics*, which contain his philosophy. The *Letters* are chiefly elucidations of the doctrine.

The treatise on the *Reformation of the Understanding* was a posthumous work, and was left a fragment. Its composition, in its first draft, probably dates back to the period following the commencement of the *Ethics*, to which work it may serve as an introduction. Unfinished as it is, it may explain the philosophical tendencies, the philosophical relations, and the philosophical procedure of its author. Spinoza had been inducted into speculative pursuits by the study of the works of Des Cartes. His first publication was an abstract of Cartesianism. He was Cartesian by descent, Cartesian by intellectual habit, and remained Cartesian to the end. He was, indeed, hyper-Cartesian, as Leibnitz recognised. He only pushed the Cartesian method and the Cartesian doctrine to their furthest consequences. There are two leading dogmas of Des Cartes—one concerned with his method, the other with his doctrine. The former is that a clear idea is a true one, since the mind contains within itself the germs of truth, in the form of innate ideas. The latter is that mind and matter constitute the universe, as thought and extension; that they are entirely diverse, and cannot act upon each other. See DES CARTES. These two dogmas constitute the starting-points of Spinozism, in procedure and in system. "To have a certain knowledge of the truth," says Spinoza, "it is sufficient to have a clear idea" (comp. *Ethics*, pt. ii, prop. xliii). "Ideas which are clear and distinct can never be false." What is clear, then, is certain; what is certain, is true; and the mind is both the source and the judge of true knowledge. This is Cartesianism. Spinoza recognised four different kinds of knowledge, according to their origin and according to their adequacy. Intuition, the highest grade, is alone wholly satisfactory (comp. *Ethics*, pt. ii, prop. xl). The influence of Platonism upon both Des Cartes and Spinoza is here manifest. Nothing is true which is not presented as a clear and adequate idea. A clear and adequate idea is necessarily true. The invalidity of these assumptions need not be insisted upon. They are the foundation of Spinoza's method.

The object of life is to attain a knowledge of the truth—of the truth of being, of absolute truth. All other aims are relatively unimportant. Everything but this is merely secondary. Worldly temptations, worldly enjoyments, wealth, power, honors, indulgences, distract the mind, and unfit it for such high contemplations, and for their earnest prosecution. They should be renounced, in order to secure the serene temperament and the unclouded vision and the unselfish devotion which the genuine pursuit of truth demands. Thus only can the attainment of clear, and therefore of true, ideas be expected. But, besides the knowledge of principles, which are the data of reasoning, the knowledge of the consequences of these principles, and of the reciprocal relations of such consequences, must be acquired. First principles, or disconnected ideas, are the beginning of knowledge, not its body. All possible consequences are evolved from them, but they must be traced in their relations and their interdependences. This must be done by the strictest reasoning, without suffering the interference of any obscure, vague, or imperfect notions. Such reasoning must be distinct and conclusive in all its stages, coercive of assent, and rigidly demonstrative. The strictest form of demonstration is geometrical, hence geometrical reasoning alone can suffice for the requirements of a true exposition of true doctrine. It will be noted that Spinoza does not pursue the course of investigation, but the course of development. He always proceeds *a priori*. His principles, whether admissible or not, are data, are assumptions. The sufficient proof of their truth with him is their lucidity. Thence every position is reached simply by deduction. Pascal, one of the greatest of mathematicians, had luminously shown the inapplicability of mathematical reasoning to unmathematical topics. But the Cartesian dogma of clear ideas being necessarily true engrossed the mind of Spinoza, and determined his whole method. Cartesianism was dominant throughout Europe. The brightest minds were occupied in questioning Cartesianism, in refuting objections, removing discords, supplying deficiencies, and assuring its coherence and completeness. In one fundamental respect Cartesianism was unsatisfactory and inexplicable. There was a serious flaw in a cardinal doctrine which exacted redress. The universe consisted of thought and extension, mind and matter. Everything fell under one or the other category, or was composed of both. But mind and matter were asserted to be wholly distinct and incommunicable. Neither was capable of acting on the other. How were the functions of life, the

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actions of rational beings, the conduct of creatures capable of spontaneous movement, to be accounted for? Here was the knot which Cartesianism could not untie, which must be untied before Cartesianism could be completely valid. The same knot, in a disguised form, is still perplexing speculation. Various solutions of the difficulty were proposed; all have proved extravagant and inadequate. See LEIBNITZ; MALEBRANCHE. Spinoza accepted the postulates of Des Cartes, and appreciated the difficulty which rent Cartesianism from crown to sole. If he could only obtain clear ideas of mind and matter, their relations to each other would be discerned and the problem would be solved. Mind and matter constitute the universe; they are variously conjoined; they suffer concurrent modifications; they act continually in harmony, yet they cannot act upon each other. The only conclusion consonant with these positions is that mind and matter are essentially one and the same; that they are diverse aspects of a single existence, and that they are distinguished by merely apparent and accidental differences. If the same, they must be, and must have been, the same at all times and throughout all eternity, through all their changes and in all their forms. There is no longer any need of explaining their reciprocal interaction, for there is no interaction. There is no necessity for any divine pre-ordination or divine co-operation to bring about material changes coincidently with mental determinations, because, as the universe is reduced to absolute unity, the Divinity is itself embraced in that unity—is, indeed, that unity. There is inconclusiveness in the reasoning, no doubt; if there were no inconclusiveness, Spinozism would be true. It is not meant to be asserted that Spinoza consciously pursued the course of reasoning here presumed, or has anywhere formally developed it. The foundations of his philosophy are intuitive, according to his own principles. But from his essay on the *Reformation of the Understanding*, from the constitution of his *Ethics*, from the whole complexion of his scheme, from the Cartesianism which furnished his point of departure, and the correction of Cartesianism which he submitted as his system, it is certain that he must have instinctively pursued this or a like line of reasoning.

Everything is thus swallowed up in the Divinity. God is all, and all is God—not interchangeably, for that would be materialistic theism, which is practical atheism; but with the precedence and exclusiveness of the divine, and that is idealistic pantheism. Things are not preordained, or predetermined, or prearranged, but preinvolved. Whatever phenomena arise, whatever changes occur, they are the transitory manifestations of some modification of the divine activity. There is mutation of accidents, there is no mutation of essence. The waves swell and roar upon the ocean, the bubbles burst upon the waves, but the ocean remains identically the same—

"Such as creation's dawn beheld."

But there is no creation, there is only transfiguration through the incessant evolution and revolution of one eternal being. All possibilities are contained in this being, and all possibilities come into act, not coincidently or contemporaneously, but in diverse order and position. There is but one existence, one substance, but infinite forms. "There cannot be, and we cannot conceive, any other substance than God." "Whatever is, is in God; and nothing can be, nor can be conceived, without God" (*Ethics*, pt. i, prop. xiv, xv). These are foregone conclusions. They are involved in the third and sixth definitions of the first part. The definitions are assumptions, and arbitrary assumptions. All Spinozism is latent in Spinoza's definition of substance, as all possibilities and eventualities are enclosed in the Spinozistic Divinity. But Spinoza's definition of substance is altogether alien from the definitions and conceptions of the Greek and other philosophers. With the latter, substance is shadowy and almost inapprehensible, the final residuum after everything conceivable has been separated from the aggregate of accidents, properties, and other constituents. With Spinoza, it is the cause and body of those accidents and properties, and of what else there may be. In both cases, it is true, it is the foundation, the underlying *aliquid necessarium—τὸ ὑποκείμενον*. With Spinoza it is everything, with the rest it is nothing that can be conceived. From the unity of substance and the concomitant universality of the Divinity, all Spinozism follows of necessity, and its pantheistic character is also a necessary consequence, with or without geometrical deduction. We have exhibited only the roots of the doctrine; the trunk, the branches, the leaves, the blossoms, and the fruit all spring from them. We have not the space to pursue Spinoza through all the intricacies of his system. It is only necessary to add to the explanations already given that the *Ethics* of Spinoza include ontology, psychology, and deontology. The treatise is distributed into five parts: I. On God; II. On the Nature and Origin of the Soul; III. On the Nature and Origin of the Passions; IV. On the Slavery of Man, or the Strength of the Passions; V. On the Power of the Understanding, or the Liberty of Man. This freedom is very delusive. Man has no freedom of volition or of action. The only freedom accorded by Spinoza is freedom from other constraint than the necessities of his nature (*Ethics*, pt. ii, prop. xlviii; pt. iii, def. ii, prop. ii, etc.).

In the rigorous demonstrations of Spinoza, though the validity of the demonstration may be sometimes contested, there are many acute and profound observations. Nothing can be more surprising or more inspiriting than his deduction and enforcement of every duty and of every virtue in the fifth part. There is a nice distinction between *Natura naturans* and *Natura naturata* which has become so celebrated and is often so convenient that it should not be left without notice (*Ethics*, pt. i, prop. xxix, Schol.). With Spinoza, *Natura naturans* is the divine substance considered as operating cause; *Natura naturata* the divine substance considered as effect or modification. With philosophers of dissimilar tenets, *Natura naturans* signifies nature in her silent operation producing the appropriate results; and *Natura naturata* the results of such operation.

There is ample temptation for further comment and for abundant reflection, but these must be reluctantly renounced. From the brief survey of the essential character of Spinozism, it will be evident that the doctrine is the purest and completest pantheism—the purest in every sense. It is pantheism, and has consequently affinities and correspondences with all fashions of pantheism. It is inevitably opposed to all revealed religion, yet it is steeped through and through in the Divinity; but in an endless, formless, indiscriminate, impersonal, and mistaken Divinity. It is the *reductio ad absurdum* of Cartesianism. It therefore instituted no sect and invited no acolytes. The philosophy became a target and a butt, and when new forms of error menaced religion it passed away, and has been too little remembered. The memory of the clear spirit, the noble nature, and the unspotted life of Spinoza should not be allowed to sink into oblivion.

IV. *Literature.*—*B. de Spinoza Opera Omnia*, ed. Paulus (Jena, 1802-3); *id.* ed. Gfrörer (Stuttg. 1830); *id.* ed. Bruder (Lips. 1843-46); Saisset, *Œuvres de Spinoza* (Par. 1842); Prat, *Œuvres Complètes de Spinoza* (ibid. 1866); Van Vloten, *Ad B. de Spinoza Opera quæ Supersunt Omnia Suppl.* (Amst. 1869); Schaarsmidt, *B. de Spinoza, Korte Verhandeling van God, de Mensch en deszelfs Welstand* (ibid. 1869); Sigwart, *B. de Spinoza's Kurzer Tractat von Gott, dem Menschen und dessen Glückseligkeit* (Tüb. 1870); Spinoza, *Tractatus Theologico-politicus* (Lond. 1877); Janet, *Spinoza, Dieu, l'Homme, et la Béatitude* (Par. 1878); Bayle, *Dict. Hist. Crit.* s. v. "Spinoza;" Dietz, *Ben. von Spinoza, nach Leben und Lehren* (Leips. 1783); Jacobi, *Ueber die Lehre des Spinoza* (ibid.

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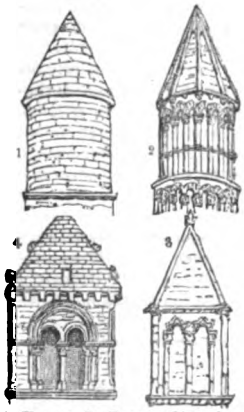
1785); Philipson, *Leben B. von Spinoza* (Mannh. 1790); Heine, *Rev. des Deux Mondes*, Nov. 1834; Martin, *Diss. de Phil. B. de Spinoza* (Par. 1836); Auerbach, *Spinoza, ein hist. Roman* (Stuttg. 1837); id. *Spinoza, ein Denker-Leben* (Mannh. 1855); Thomas, *Spinoza als Metaphysiker* (Königsb. 1840); Saintes, *Hist. de la Vie et des Œuvres de Spinoza* (Par. 1843); Saisset, *Hist. du Spinozisme*; Hebler, *Spinoza's Lehre*, etc. (Berne, 1850); Von Orelli, *Spinoza's Leben und Lehre* (Aarau, 1850); Van Vloten, *Baruch d'Espinoza* (Amst. 1862); Saisset, *Maimonide et Spinoza*, in the *Rev. des Deux Mondes*, 1862; Van der Linde, *Spinoza, sein Leben*, etc. (Götting. 1862); Lehmann, *Spinoza, sein Lebensbild*, etc. (Würzb. 1864); Fischer, *B. Spinoza's Leben und Charakter* (Mannh. 1865); Nourrisson, *Spinoza et le Naturalisme Contemporain* (Par. 1866); Janet, *Spinoza et le Spinozisme*, in the *Rev. des Deux Mondes*, 1867; Arnold, *A Word More about Spinoza*, in *Macmillan's Mag.* 1868; Hann, *Die Ethik Spinoza's und die Philosophie Des Cartes* (Innsbr. 1876); Camerer, *Die Lehre Spinoza's* (ibid. 1877); Rothschild [Rabbi], *Spinoza* (ibid. 1877); Ginsburg, *Leben Spinoza's* (Leipz. 1876); Willis, *B. de Spinoza, his Ethics, Life, and Correspondence* (Lond. 1870); Renan, *Address at the Opening of Spinoza's Monument at the Hague*, Feb. 21, 1877. See the *Contemporary Rev.* March, 1877; *Lond. Quar. Rev.* 1877; Frohschammer, *Die Bedeutung der Einbildungskraft in der Philosophie Kant's und Spinoza's* (1879); Fürst, *Bibl. Jud.* iii, 358 sq. (G. F. H.)

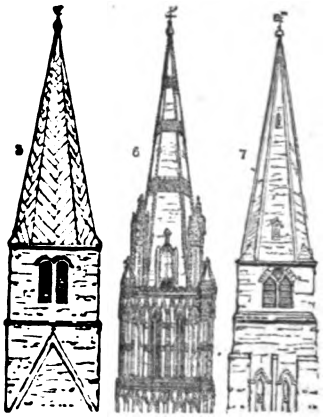
Spinster, a term applied to an unmarried woman in legal documents, and in banns or proclamations of marriage. Spinster, with the old termination, is the female of spinner, as songster is of singer, seamster or semster of seamer. King Alfred, in his will, calls the male side of his house the spear side, and the female the spindle side. The term is derived from the old occupation of women.

Spire (*spira*), an acutely pointed termination given to towers and turrets, forming the roof, and usually carried up to a great height. It is doubtful whether any very decided approach towards a spire was made till a considerable time after the introduction of the *Norman* style: at this period spires were sometimes adopted both on turrets and towers, and were generally made to correspond with them in their plan. Thus the circular turrets at the east end of the Church of St. Peter, at Oxford, terminate in small circular spires; an octagonal turret at the west end of Rochester Cathedral has an octagonal spire; and the square towers of the churches of Than and St. Contêt, and several others near Caen, in Normandy, are surmounted with pyramids or square spires. They were at first of very low proportions compared with later structures, and in truth were little more than pyramidal roofs. The whole of the existing specimens of this date are of stone, and rise from the outer surface of the walls, so as to have no parapet or gutter round the base. These pyramids become gradually more elongated as they are later in date, and clearly led the way to the spire.



1. Turret, St. Peter's Church, Oxford, cir. A.D. 1160.
2. Turret, Rochester Cathedral, cir. A.D. 1160.
3. Pinnacle, Bishop's Cleeve Church, Gloucestershire, cir. A.D. 1150.
4. Than Church, near Caen, Normandy, cir. A.D. 1080.

As the *Early English* style arose, considerably greater elevation was given to spires, although they were still very frequently less acute than they afterwards became, as at Ryhall, Rutland; Barnack and Ringstead, Northamptonshire; and Christ Church Cathedral, Oxford. With the exception of a few rare examples, spires at this period were always octagonal; and when placed on square towers, the angles of the tower not covered by the base of the spire were occupied by pinnacles or by masses of masonry made to slope back against the spire. At the bottom of each of the four cardinal sides was usually a large opening with the jambs built perpendicularly, so that the head stood out from the spire and was usually finished with a steep pediment. Above these, at some considerable distance, smaller openings of a similar kind were generally introduced on the alternate sides; these openings are called spire-lights. The top of the spire terminated with a finial and a cross or *vane*. Spires were still usually made to rise from the exterior of the tower walls without a parapet, a mode of construction which is distinguished in some districts by the term *broach*, the name of *spire* being confined to such structures as have gutters and parapets round their bases. Fine examples of spires of this date exist in Normandy, and at Bampton and Witney, Oxfordshire, and various other places.



5. Almondsbury Church, Gloucestershire, cir. A.D. 1250.
6. Salisbury Cathedral, cir. A.D. 1350.
7. St. Mary's Church, Cheltenham, cir. A.D. 1300.

Ringstead, cir. 1300.

During the prevalence of the *Decorated* style spires were almost always very acute; they generally had parapets and gutters round them, though the broach spires are by no means uncommon at this date, as at Stamford and Crick, Northamptonshire. Decorated spires did not differ materially from Early English spires, except in the character of the details and the amount of enrichments, which now began to be introduced in profusion. Crockets were often carved on the angles, as at Caythorpe, and small bands of panelling or other ornaments

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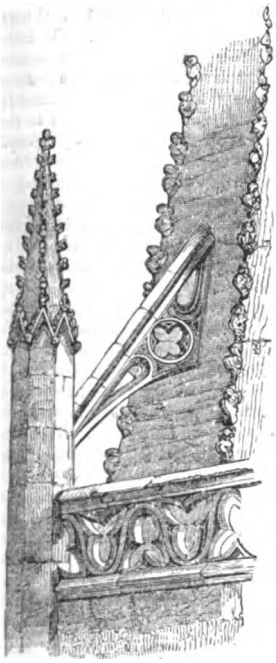


Spire, Caythorpe, cir. 1320.

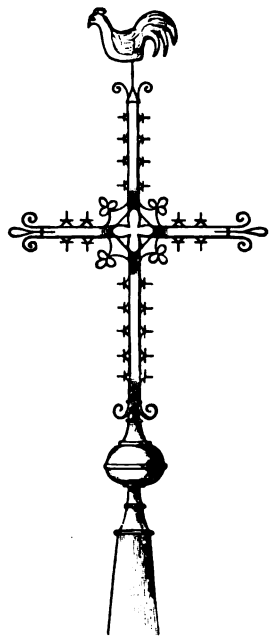
formed round them at different heights; the openings also were more enriched, and the pinnacles on the angles of the tower were enlarged, and were not unfrequently connected with the spire by small flying buttresses. Fine examples of this style are the spires of Salisbury Cathedral and of St. Mary's, Oxford.

In the *Perpendicular* style the same general arrangement was continued, although the character of the details and enrichments was altered in common with those of the other features of Gothic architecture. At this period broach spires appear to have been abandoned—at least, no example of one of this date can be referred to. The foregoing observations refer to spires of stone, but they were often also made of timber and covered either with lead or shingles, the greater part of these were broaches, but they were sometimes surrounded by a parapet at the base. Many specimens of timber spires covered with shingles are to be met with in the counties of Surrey, Sussex, Kent, and Essex, and in some other places.

Small spires of open work, of timber, are sometimes placed at the east end of the naves of large foreign churches. In some of these the Lady-bell (or Sanctus-bell) is placed. The conjunction of a tower and spire forms a steeple. The following is the measurement of celebrated steeples above the ground: Old St. Paul's, 527 ft., Salisbury, 404 ft.; St. Michael's, Coventry, 320 ft.; Norwich, 309 ft.; Louth, 294 ft.; Chichester, 271 ft.; Strasburg, 500 ft.; Vienna, 441 ft.; Antwerp, 406 ft.; Freiberg, 385 ft.; Chartres, 353 ft.; St. Patrick's, Dublin, 223 ft., Glasgow, 225 ft. The spire of Amiens, called the golden steeple, from its gilded crockets, is 422 ft.; of Cologne, 510 ft.; the highest pinnacle of Milan, 355 ft.; the dome of St. Peter's, 434 ft.; Florence, 387 ft.; and Segovia, 330 ft.—Parker, *Gloss. of Architecture*, s. v. See Lee, *Gloss. of Liturg. Terms*; Walcott, *Sacred Archæol.* s. v.

Spire, or **Exupère**, St., first bishop of Bayeux, was born, according to some, in Rome, and came to Gaul about A.D. 68, with Denis, Saturnin, and other bishops, whom they pretend to have been sent by pope Clement. This opinion, followed in the diocese of Bayeux, is in contradiction with the chronology of its bishops; and it is also necessary, in accordance with the majority of writers, to fix the epoch of his arrival towards the end of the fourth century. He died about 405, and was buried at the end of Mt. Phaunus, where he had begun to preach the Christian faith. His remains, transferred in the 16th century to Corbeil, where a church was erected in his memory, were burned, Feb. 8, 179, in presence of the municipality. His festival is on Aug. 1.—Hoefer, *Nouv. Biog. Générale*, s. v.

Spire Cross. In mediæval times every church spire was crowned and surmounted by an ornamental cross. Its form was very varied, and frequently the representation of a cock was placed at the top, while at the foot of the cross was a globe, signifying the influence and power of the cross over the world. The richest examples of spire crosses are found in France and Germany. That from the pencil of Mr. Pugin, in the accompanying cut, is not unlike the cross surmounting the spire of Amiens Cathedral.



Spire Cross.

Spires, Diets of. Spires, or Spire (Germ. *Speyer;* anc. *Noviomagus*, afterwards *Nemètes*), is a city of Bavaria, at the confluence of the Speyerbach with the Rhine, once the residence of the German emperors, but now greatly reduced, having been nearly destroyed by the French in 1689. It is noted in ecclesiastical history for the meetings held there by the Reformers.

I. The first diet had been ordered to convene Feb. 1, 1526, at Esslingen, but was afterwards directed to meet at Spires on May 1. It did not begin its deliberations, however, until June 26. The situation at the time was favorable to the evangelical cause, inasmuch as the peace of Madrid, concluded between the emperor Charles V and Francis I, the king of France (January, 1526), had been broken by Francis, with the consent of the pope. All Western Europe was leagued together to destroy the preponderating power of the imperial house. The Turks threatened to invade Germany, and the Torgau alliance had compacted the Protestant states into a formidable power. The Protestant princes accordingly assumed a bold attitude, and from the time of their arrival caused their preachers to hold daily services, at which thousands of people were present. The religious question was prominent from the beginning of the diet. The imperial commissioners announced that the emperor had determined to maintain the existing order in religious matters until a council should arrange a different order, and demanded that new innovations agreeable to the teaching of Luther and contrary to the Edict of Worms should not be undertaken, besides calling attention to ordinary matters pertaining to the general conduct of the empire and to its needs. Debates immediately ensued, in which the lay estates directed attention towards the many and notorious abuses existing in the Church, and the imperial cities demanded the abrogation of erroneous and dangerous customs. They asserted that it was impossible to tell when, if ever, a general Christian council might be convened. These arguments prevailed. The complaints so presented were given to a committee, which reported that baptism and the Lord's supper should alone be regarded as sacraments; that the laity should partake of the cup; and that the vernacular should be employed in the administration of the sacraments. A second committee reported, advising the exercise of liberty in the points named by the former committee, and, in addition, recommending the abrogation of celibacy and an intelligent preaching of the Word of God. At this point the

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commissioners introduced instructions, dated March 23, which prohibited them from accepting any action on the part of the diet that did not harmonize with the traditional doctrines and usages, and required them to promote the execution of the Edict of Worms. The elector of Saxony and the landgrave of Hesse took immediate measures to depart from Spires; and the difficulties which surrounded the emperor, joined with the counsels of his advisers, now led him to employ more conciliatory language. He wrote to his brother Ferdinand that he was determined to win over the Evangelicals with kindness, and to submit their doctrines to a council; and the recess of the diet, dated August 27, decreed that a universal—or at least a national—council should be called within a year, and that in matters treated of in the Edict of Worms each state should, during the interval, behave so as to be able to render account to God and the emperor. The Evangelical cause was thus accorded a season of quiet, during which its adherents drew more firmly together, and consolidated the Church. See the *Acta* of the diet in Luther's *Werke* (Walch's ed.), xvi. 243 sq.; Vecsenmayer, *Die Verhandlungen auf dem Reichstage zu Speyer im Jahre* 1526, etc., in Vater's *Archiv*, 1825, i, 22 sq.; Ranke, *Deutsche Gesch.* ii, 354 sq.; id. *Fürsten u. Völker von Südeuropa*, ii. 100 sq.; Neudecker, *Merkw. Aktenstücke aus dem Zeitalter d. Reformation*, i, 19 sq.

II. The second Diet of Spires was occasioned by the more favorable conditions which the political relations of the emperor assumed, in consequence of which he felt himself able to enforce what was always his real desire, the repression of the Evangelical movement in Germany. When Francis I of France sued for peace, and the pope was induced to renew amicable relations, the council promised in the recess of the first diet was no longer thought of by the emperor. He declared that he would no longer tolerate such disobedience to his commands as was manifest in the disregard of the Edict of Worms, and asserted that the existing differences in matters pertaining to the faith were the occasion from which sprang the troubles of the empire. He appointed commissaries, at the head of whom was his brother Ferdinand, and ordered the convening of a diet at Spires, to open Feb. 1, 1529. The date was afterwards changed to the 21st of that month; but the opening was delayed until March 15. The Romish party was strongly in the majority, and had been embittered by the fraud of Pack (q. v.), until its members were thoroughly determined to execute the emperor's instructions designed to overthrow the Evangelical teachings and Church order. The Evangelicals, as at the first Diet of Spires, were denied the use of a church, and were compelled to worship in their lodgings. Attendance on their services was prohibited; but congregations of over 8000 persons were, nevertheless, present at the preaching of the Word. The imperial commissaries were busily employed in sowing seeds of dissension among the Evangelicals; and failing in this purpose, they secured the exclusion of the delegates from Strasburg and Memmingen, where the mass had been prohibited.

The diet was opened by the commissaries in the spirit of the emperor's instructions. They abrogated the recess of the previous diet, on the alleged ground that it had been arbitrarily explained. The address of the commissaries was referred to a committee, in which the Evangelicals were greatly in the minority, and was of course approved. The report recommended the holding of a council in some German city, that the mass should be everywhere retained, and that it should be restored where it had been set aside; that a rigid censorship over books should be exercised; and, finally, that every form of teaching which did not recognise the real body and blood of Christ in the sacrament should be prohibited. The final item was designed to prevent the union of Lutherans and Reformed into a single and powerful party, as the landgrave of Hesse proposed. Ferdinand exerted himself to promote the adoption of this report, and Eck and Faber (q. v.) were restlessly at work to divide the minority. The landgrave, assisted by Melancthon, was, however, successful in uniting the Evangelicals in support of a declaration directly opposed to the report of the committee in all its parts. This declaration was submitted to the diet April 12, and was of course immediately rejected by the Romish majority; and Ferdinand, in the session of April 19, even exalted the report of the committee into a recess of the diet, and commanded the Evangelicals to submit to its provisions, as having been fixed by a majority. As the minority were not prepared to yield immediately, he and his associate commissaries left the diet. The Evangelical princes at once drew up a protest against the action of Ferdinand and in harmony with their previous declaration, and caused it to be read immediately and publicly, after which they demanded its incorporation into the recess. On the following day (April 20) they transmitted a more extended copy of their protest to the imperial commissaries, which was returned to them by Ferdinand. This incident conferred on them the title of *Protestants*. The protest set forth that the Evangelical princes and estates could not sanction the revocation by a party vote of the recess passed unanimously at the last diet; that their opponents had conceded the correctness of Evangelical teaching in many points, and could not therefore require its rejection by those who now received it; that the papal legate had acknowledged, at the diet in Nuremberg, that the Church suffered from many evils in both head and members, and that consequently the occasion for existing differences must be found in Rome; as was also evident from the fact that the complaints of the German nation had not yet been satisfied. In the event that the recess of the former diet should, nevertheless, be recalled by the partisan majority, the signers protested before God that, for themselves and their people, they would "neither consent nor adhere in any manner whatsoever to the proposed decree in anything that is contrary to God, his holy Word, our right conscience and the salvation of our souls, and the last decree of Spires." They asked that the matter be reported to the emperor, and declared that they would in the meantime so govern their actions that they might be able to render account thereof to God and the emperor.

The recess of the diet was issued April 22 in the form already described; and three days later the Protestant princes and delegates assembled in the house of Peter Muderstatt, deacon of St. John's, to draw up—in behalf of themselves, their subjects, and all who should thereafter receive the Word of God—an appeal addressed to his imperial majesty and to a free and universal council of holy Christendom. They incorporated in it a review of the action taken by the diet, accompanied with the principal documents belonging to the case, and demanded immunity from all past, present, and future vexatious measures. They next resolved to send an embassy to the emperor, in order that the reasons from which they acted might be truthfully reported to him, and that he might be conciliated; and then they quitted Spires.

The envoys were selected at a convention held in Nuremberg May, 1529, and reached the emperor Sept. 7. They were, Alexis Frauentraut, secretary to the margrave of Brandenburg; Michael von Kaden, syndic of Nuremberg; and John Ehinger, the burgomaster of Memmingen. The emperor had in the meantime concluded a treaty with the pope at Barcelona, June 29, and had concluded peace with Francis I at Cambray, Aug. 5, in each instance binding himself to put down the Reformation in Germany. The envoys immediately presented the protest, but were obliged to wait until Oct. 12 for the emperor's reply, insisting on the submission of the Protestants to the decree of the diet; on receiving which they at once read the appeal of Spires, and caused it to be taken to the emperor, who thereupon placed them under arrest. In Germany, the landgrave

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of Hesse had given the protest of Spires to the world in print, May 5, 1529, and the elector of Saxony May 12. See Müller, *Hist. von d. evang. Stände Protest u. Appellation . . . dann der darauf erfolgten Legation in Spanien an k. Majest. Karl V*, etc. (Jena, 1705); Jung, *Gesch. des Reichstags zu Speyer*, 1529 (Strasb. and Leips. 1830).

III. The third Diet of Spires was convened to take action with reference to the necessities of the empire as against the Turks. It was opened Feb. 9, 1542, by king Ferdinand, who urged the importance of providing aid against the threatening enemy, but was met by the Evangelical estates with a declaration that they would vote no assistance save under the condition that the peace of Ratisbon (1541) should be confirmed. They asserted that many rulers did not act conformably to that agreement, and also that in suits at law before the chamber Evangelical contestants could not expect justice because of the composition of that tribunal, and they demanded that unobjectionable men should be appointed to its bench. Ferdinand could not receive such sentiments with favor, but was obliged to yield to the demands of the Protestant party through fear of the Turks.

The pope had sent cardinal Moroni to the diet to advocate the inauguration of a reform which should restore the Church to its ancient condition, and to propose, in furtherance of that purpose, the holding of a council in some Italian city. The estates rejected the latter proposition; and the Evangelical party went so far as to declare that they would never recognise a council convened and opened by the pope, though the latter had offered to substitute Trent or Cambray as the place of meeting, and the estates had decided in favor of Trent. The Evangelicals also demanded that their protest against the proposed council should be admitted into the recess of the diet. A compromise was finally adopted, and published as a recess on April 11, 1542, by which the Evangelical claims were recognised, and an armistice for five years after the war was accorded them in return for the vote of liberal aid for the prosecution of the Turkish campaign. The recess, however, provided no new guarantee that the unwilling Romanists would respect its provisions any better than those of the *Ratisbon Interim* (q. v.). See Sleidani *De Statu Religionis et Reipubl. Comment. a Chr. Car.* etc. (Frcf. ad M. 1786), p. 248 sq.; Seckendorf, *Historia Lutheranismi*, bk. iii, § 25, p. 382 sq.; Walch, *Luther's sämmtliche Schriften* (Halle, 1745), xvii, 1002 sq.; Schmidt, *Geschichte der Deutschen* (Ulm, 1783), v, 436 sq.

IV. The aid voted at the third Diet of Spires did not enable the imperial armies to retard the progress of the Turkish conquest in Hungary; in Germany various complications had arisen through the introduction of the Protestant faith into new territories, and the opposition of the Roman Catholic estates to the execution of the Ratisbon declaration; and, finally, the war with France had become very burdensome. The emperor accordingly convened a *fourth* diet at Spires, on Feb. 20, 1544, and displayed unusual anxiety to secure the personal attendance of the elector of Saxony and the landgrave of Hesse—the object being to ally Germany with himself in the war against France if possible, and thus to destroy the hope of assistance from Francis I upon which the Germans counted in the event of religious and political complications. The elector was, however, required to confine the Evangelical preaching to his lodgings, and not to use a church for that purpose. Against this demand the Protestant princes raised an emphatic protest.

The diet was opened by the emperor in person, with an address reciting the needs of the empire with reference to its foreign foes, and promising that every means should be employed to elevate the chamber into a support of public order. The Protestants refused to permit their grievances to be put off without redress any longer, and insisted that the settling of a permanent peace and of equal rights before the tribunals of justice within the empire should precede the discussion of the Turkish and French wars; but they were finally induced to discuss the two projects side by side. The result was not, however, satisfactory. The principal point at issue was, the status of persons who had gone over to the Reformation after the Augsburg Confession had been submitted. The emperor had decided that they should be excluded from the peace, and the Romish party insisted on this rule, while the Evangelicals desired its abrogation. Ultimately the elector and the landgrave returned to their homes. May 28 the emperor proposed to the estates that the composition of the recess should be intrusted to him, and the Evangelicals consented, after they had been informed with regard to the paragraphs which were to be devoted to peace and justice, and after they had published a declaration designed to guard the provisions of the declaration of Ratisbon of the year 1541. The recess was agreed on June 10, and provided for the maintenance of an army, besides asking for a diet to be held at Worms within the year. It established peace, and enforced toleration in religious matters. The chamber was not to prosecute pending actions against the estates which adhered to the Augsburg Confession.

Neither party was satisfied with the recess. The Evangelicals drew up a protest deprecating the convening of a council by the pope, asserting that the judges of the chamber were not blameless, characterizing the oath in the Golden Bull as inadmissible, and insisting on the imperial Declaration of Ratisbon in 1541. The pope violently denounced the recess in a brief dated August 24, and Luther wrote against it the work *Von dem Papstthum zu Rom vom Teufel gestiftet*. See Seckendorf, *Hist. Lutheranismi*, bk. iii, § 28–30, p. 473–495; Sleidani *De Statu Relig.* etc. (Frcf. ad M. 1786), pt. ii, bk. xv, p. 328–350; Walch, *Luther's sämmtliche Schriften* (Halle, 1745), xvii, 1198 sq.; Schmidt, *Geschichte der Deutschen* (Ulm, 1783), v, 469 sq.; Planck, *Gesch. d. prot. Lehrbegriffs*, pt. iii, 238 sq.; Von Rommel, *Philipp der Grossmüthige* (Giessen, 1830), i, 476.—Herzog, *Real-Encyklop.* s. v.

Spirit (רוּחַ, *rúach* [twice נְשָׁמָה, *nishmáh*, *breath*, Job xxvi, 4; Prov. xx, 27], πνεῦμα [twice φάντασμα, a *phantasm*, Matt. xiv, 26; Mark vi, 49], both literally meaning *wind*), is one of the most generic terms in either the English, Hebrew, or Greek language. We therefore discuss here its lexical as well as psychological relations somewhat extensively. See Psychology.

I. *Scriptural Usage of the Word.*—Its leading significations may be classed under the following heads:

1. The primary sense of the term is *wind*. "He that formeth the mountains and createth the wind" (רוּחַ, Amos iv, 13; Isa. xxvii, 8). "The wind (πνεῦμα) bloweth where it listeth" (John iii, 8). This is the ground idea of the term "spirit"—air, ether, air refined, sublimated, or vitalized; hence it denotes—

2. *Breath*, as of the mouth. "At the blast of the breath of his nostrils (רוּחַ אַפּוֹ) are they consumed" (Job iv, 9). "The Lord shall consume that wicked one with the breath of his mouth" (τῷ πνεύματι τοῦ στόματος, 2 Thess. ii, 8).

3. The *vital* principle which resides in and animates the body. In the Hebrew, נֶפֶשׁ is the main specific term for this. In the Greek it is ψυχή, and in the Latin *anima*. "No man hath power over the spirit (בְּרוּחַ) to retain the spirit" (Eccles. viii, 8; Gen. vi, 17; vii, 15). "Jesus yielded up the ghost" (ἀφῆκε τὸ πνεῦμα, Matt. xxvii, 50). "And her spirit (πνεῦμα αὐτῆς) came again," etc. (Luke viii, 55). In close connection with this use of the word is another,

4. In which it has the sense of *apparition, spectre*. "They supposed that they had seen a spirit," i. e. spectre (Luke xxiv, 37). "A spirit hath not flesh and bones, as ye see me have" (ver. 39; Matt. xiv, 26).

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5. The *soul*—the rational, immortal principle by which man is distinguished from the brute creation. It is the πνεῦμα, in distinction from the ψυχή. With the Latins it is the *animus*. In this class may be included that use of the word spirit in which the various emotions and dispositions of the soul are spoken of. "Into thy hands I commend my spirit" (τὸ πνεῦμά μου, Luke xxiii, 46; Acts vii, 59; 1 Cor. v, 5; vi, 20; vii, 34; Heb. xii, 9). "My spirit hath rejoiced in God my Saviour" (Luke i, 47). "Poor in spirit" (πτωχοὶ τῷ πνεύματι) denotes humility (Matt. v, 3). "Ye know not what manner of spirit ye are of" (Luke ix, 55), where πνεῦμα denotes *disposition* or *temper*. "He that hath no rule over his own spirit" (רוּחוֹ, Prov. xxv, 28; xvi, 32; Eccles. vii, 9). The moral affections are denominated "the spirit of meekness" (Gal. vi, 1), "of bondage" (Rom. viii, 15), "of jealousy" (Numb. v, 14), "of fear" (2 Tim. i, 7), "of slumber" (Rom. xi, 8). In the same way also the intellectual qualities of the soul are denominated "the spirit of counsel" (Isa. xi, 2); "the spirit of knowledge" (ibid.); "the spirit of wisdom" (Eph. i, 17); "the spirit of truth and of error" (1 John iv, 6).

6. The race of superhuman created intelligences. Such beings are denominated spiritual beings because they have no bodies like ours. To both the holy and the sinning angels the term is applied. In their original constitution their natures were alike pure spirit. The apostasy occasioned no change in the *nature* of the fallen angels as spiritual beings. In the New-Test. dæmonology δαιμων, δαιμόνιον, πνεῦμα ἀκάθαρτον, πνεῦμα πονηρόν, are the distinctive epithets for a fallen spirit. Christ gave to his disciples power over unclean spirits (πνευμάτων ἀκαθάρτων, Matt. x, 1; Mark i, 23; Luke iv, 36; Acts v, 16). The holy angels are termed spirits: "Are they not all ministering spirits?" (λειτουργικὰ πνεύματα, Heb. i, 14). "And from the seven spirits (ἑπτὰ πνευμάτων) which are before his throne" (Rev. i, 4).

7. The term is applied to the Deity, as the sole, absolute, and uncreated Spirit. "God is a Spirit" (πνεῦμα ὁ Θεός). This, as a predicate, belongs to the divine nature, irrespective of the distinction of persons in that nature. But its characteristic application is to the third person in the Divinity, who is called the Holy Spirit (Πνεῦμα ἅγιον) because of his essential holiness, and because in the Christian scheme it is his peculiar work to sanctify the people of God. He is denominated *the* Spirit by way of eminence, as the immediate author of spiritual life in the hearts of Christians. The New-Test. writers are full and explicit in referring the principle of the higher life to the Spirit. In the Old Test. the reference is more general. The Spirit is an all-pervading, animating principle of life in the world of nature. In the work of creation the Spirit of God moved upon, or brooded over, the face of the waters (Gen. i, 2; Job xxvi, 13). This relation of the Spirit to the natural world the ancients expressed as *Ens extra-*, *Ens super-*, *Ens intra-mundanum*. The doctrine of the Spirit, as the omnipresent life and energy in nature, differs from Pantheism, on the one hand, and from the Platonic soul of the world, on the other. It makes the Spirit the immanent divine causality, working in and through natural laws, which work is called *nature;* as in the Christian life He is the indwelling divine causality, operating upon the soul, and through divine ordinances; and this is termed *grace*. The Spirit in the world may be considered as the divine omnipresence, and be classed among the doctrines which are more peculiarly theological. But the indwelling and operation of the Spirit in the heart of the believer are an essential doctrine of Christianity. The one province of the Spirit is nature, the other grace. Upon the difference between the two, in respect to the Spirit's work, rests the Christian consciousness. The general presence and work of the Spirit in nature are not a matter of consciousness. The special presence and work of the Spirit in the heart of the believer, by the effects which are produced, are a matter of which, from consciousness, there may be the most consoling and delightful assurance.—Kitto. See SPIRITUAL.

II. *Doctrinal Distinctions and Queries.*—The lexical usage thus pointed out gives rise to questions concerning the constitution of the nature of man. Does it consist of two or three elements? Must we accept a dichotomy or a trichotomy? The dichotomy is unquestionably established if it can be shown that *soul* and *spirit* designate only different aspects of the same subject. The passage of Scripture which is fundamental in this inquiry (Gen. ii, 7) seems, however, to distinguish three constituents in human nature—the *clay* (עָפָר), the *breath of life* (נִשְׁמַת חַיִּים), and the *living being* (נֶפֶשׁ חַיָּה). Some understand in the first of these elements the material substance, flesh or body (בָּשָׂר), out of earth: by the second, the spirit (נֶפֶשׁ), out of God, and by the third, the soul (רוּחַ), as resulting from a combination of the other elements. The soul would accordingly be the personality, as constituted of spirit and body, and is both soul and body united into one being. God *forms* the body, *breathes* into it the spirit, and the soul results from them both. But the careful reader will note that in the foregoing analysis the proper *soul* (רוּחַ) has not been brought into view at all. It is only the introduction of the vitalizing element (נִשְׁמָה) into the material organism (בָּשָׂר = עפר) that constitutes the composite being or animal (נֶפֶשׁ)—a term which is frequently applied likewise to the low orders of creatures (Gen. i, 20, etc.). Yet, as in Scripture universally this last distinguishing element is manifestly attributed to man, it still follows, under either view of the above passage, that Scripture teaches a trichotomy, and several passages explicitly sustain the same doctrine—e. g. Luke i, 46, 47; 1 Cor. xv, 45 sq.; 1 Thess. v, 23; Heb. iv, 12. To sum up the conclusion reached, the *spirit* is not *soul* simply, nor yet identical with the *body*, but a *third* somewhat which originates in the body that was formed and the soul that was inbreathed, but which itself is neither formed nor made, but simply *becomes* (הָיָה). If this be true, then the spirit itself becomes a powerful argument in behalf of a future resurrection of the body. See RESURRECTION.

A second inquiry which arises has to do with the manner in which the race is derived from the first pair whom God created. All agree that it is by propagation under the terms of the original endowment (Gen. i, 28), and with the steady co-operation of God. But in the original creation of man, God formed the body out of matter previously created, and then added a *new* quantity in the inbreathing of the spirit, and the question turns upon the point whether a like distinction between body and spirit is made at the beginning of the existence of every human being. *Traducianism* (q. v.) teaches, under its various modifications, that the original combination of body and spirit into a single soul was made for all time and for the race, and that no direct interference with the natural processes of procreation on the part of God can be assumed. The living soul is transmitted from generation to generation without the intervention of any new creative act. The various schemes of *creationism* (q. v.) assume that the Creator infuses the spirit into every new human personality by a direct act. The doctrine of *pre-existence* assumes that a soul for each individual was potentially created at the beginning, and that it attains to actuality when united with its own special body or dust. Inasmuch as the only warrant for the doctrine of pre-existence is the desire to avoid the erroneous idea of new creations, which creationism is said to affirm, there is no occasion to discuss its assumption of embryonic souls. Traducianism must likewise be rejected in so far as its doctrine of the propagation

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of both body and spirit by purely natural processes involves a disregard of the original distinction between the forming of the one and the inbreathing of the other. In creationism the truth is limited to the origin of the spirit, the soul being the product of both the traduced and the infused factors. It is apparent that the theory of *traducianism* leads logically to the dichotomy, while that of creationism leads to the trichotomy. In every form of creationism the birth of a human being involves a *sacramental* wonder, since God is himself directly engaged in imparting to the individual his peculiar spirit. This theory, derived from Aristotle (*De Anim. Mot.* 9) and transmitted through the Church fathers, was cultivated in the Middle Ages, and generally adopted by Roman Catholic writers, though not as a confessional *locus*. It was also largely admitted among theologians of the Reformed Church, though by no means universally. Traducianism was more generally accepted in the Lutheran Church, though here also standard and leading authorities leave the question undecided. The Pseudo-Gnostical and Semi-Pelagian heresies, which taught that the spirit of man is either not at all or but little affected by sin, grew out of a combination of creationism and the trichotomy theory; but they were the result simply of misconception. The same is true of the Apollinarian theory, which confines the human nature of Christ to body and soul (*anima regetabilis*), and holds that in him the Logos supplied the place of the spirit (πνεῦμα). See SOUL, ORIGIN OF.

A third question follows, which is concerned with particulars connected with the forming of the body and the imparting of the spirit, and with the results that follow. The forming of the body extends to the entire organism with reference to all the members of the body, and to the senses, since in these consists the germ of the body. The inspiration of the spirit extends, with regard to all its far-reaching consequences, over the whole of the spirit, in all its powers and abilities. Body and spirit, however, contain only germs which attain to organic development and form in the soul, the body especially becoming the form (μορφή) of the soul. Psychology, the philosophy of the soul, has consequently to inquire into the bodily life of the organism, particularly with reference to the senses, the emotions, the intellect, the will, and likewise into the νοῦς, λόγος, πνεῦμα, etc. In our days, psychology may even embrace in its investigations the science of language, since it has become important to demonstrate, in opposition to rationalism, pantheism, and materialism, that the germs of language, no less than of thought, inhere in the *spirit;* and that language, in which thought attains to expression, secures its development in the *soul* in harmony with the diversities of nationality, which is equivalent here to *individuality*. See MIND.

A fourth question asks, whither does the soul tend? or, more exactly, what becomes of it when separated from the body? The scriptural answer is brief and confident: the spirit returns to God, but not as it came from God; it retains the nature obtained by its union with the body; and it is accordingly as a soul, i. e. affected by the body, although the latter has become dust, that the spirit returns to God. The Scriptures teach that the soul neither sleeps nor dies, but retains its spiritual character. We shall accordingly not be found utterly naked even after death, but rather clothed with conscious activity (*ἐνδυσάμενοι, οὐ γυμνοί*, 2 Cor. v, 3—a passage, however, which legitimately refers only to the finally glorified state; see Alford, *ad loc.*), and thus await the reunion of soul and body in the resurrection. See INTERMEDIATE STATE.

The soul accordingly attains its consummation in the body, which was also the beginning and basis of the personality. Corporeity is thus the end of the ways of God, as it was the beginning in the clay from which man was formed. The three Catholic creeds close with the words "the resurrection of the body and the life everlasting;" and Paul writes, "There is a natural body, and there is a spiritual body . . . that was . . . first which is natural, and afterward that which is spiritual" (1 Cor. xv, 44 sq.). The body is thus the first and the last; "the spirit quickeneth" by the energy of the soul, and is the bond which unites the soul and body, the agent which combines them into a single substance, so that even death is unable to effect more than a partial and temporary separation. See DEATH.

See Molitor, *Philosophie der Geschichte*, etc. ii, 90; iii, 129, etc.; Rudloff, *Lehre vom Menschen nach Geist, Seele u. Leib* (1858); Von Meyer, in *Blätter für höhere Wahrheit* (1823), iv, 271 sq. The above furnish information with reference to the teachings of the Cabala. According to Von Meyer, the Cabala distinguishes five souls (Nephesh, Ruach, Neshama, Chaja, Jechida). See also Dante, *Divina Com.* Purg. xxv, etc.; Heinroth, *Psychologie* (1827); Schubert, *Gesch. d. Seele* (1833); Von Meyer, *Inbegriff d. christl. Glaubenslehre* (1832), p. 134, etc.; Lange, *Land d. Herrlichkeit*, etc. (1838); id. *Positive Dogmatik* (1852); Martensen, *Dogmatik* (1851); De Valenti, *Christl. Dogmatik* (1847); Ebrard, *Christl. Dogmatik* (1851); Delitzsch, *Bibl. Psychologie* (1855); Fichte, *Anthropologie* (2d ed. 1860); id. *Zur Seelenfrage*, etc. (1859); Wichart, *Metaphys. Anthropologie* (Münster, 1844); Polack, *Unsterblichkeitsfrage* (Amst. 1857); Richers, *Schöpfungs-, Paradies- u. Sündfluth-Geschichte* [Gen. i–ix] (1854), § 13. p. 210 sq.; id. *Natur u. Geist* (1850 sq.); Hahn [Aug.], *Lehrb. d. christl. Glaubens*, 2 ed. § 74; Hahn [G. E.], *Theologie d. Neuen Testaments*, § 149 sq.; also Lotze, *Mikrokosmos . . . Anthropologie;* Deinhardt, *Begriff d. Seele mit Rücksicht auf Aristoteles* (Hamb. 1840); Schmidt, *De Loco Aristot. τὸν νοῦν θυράθεν ἐπεισιέναι in Aristot. Περὶ ζώων γενέσεως* (Erfurt, 1847). Of Roman Catholic writings we mention Baltzer, *De Modo Propagat. Animarum* (1833), also Göschel, *Beweise für d. Unsterbl. d. Seele* (1835) [per contra Becker, *Ueber Göschel's Vers. eines Beweises d. persönl. Unsterblichkeit* (Hamb. 1836)]; id. *Die siebenfältige Osterfrage*, etc. (1836); id. *Beitr. zur spekulativen Philosophie von Gott u. d. Menschen*, etc. (1838); id. *Zur Lehre v. d. letzten Dingen* (Berl. 1850); id. *Der Mensch nach Leib, Seele u. Geist*, etc. (Leips. 1856); Richter, *Die neue Unsterblichkeitslehre*, in *Jahrb. f. wissenschaftl. Kritik*, 1834.—Herzog, *Real-Encyklop.* s. v. See SOUL.

Spirit (or "GHOST"), **Holy**, the title of the third person in the Godhead.

I. *Designation.*—In the Old Test. he is generally called רוּחַ אֱלֹהִים, or רוּחַ יְהוָה, the Spirit of God, the Spirit of Jehovah; sometimes the Holy Spirit of Jehovah, as in Psa. li, 11; Isa. lxiii, 10, 11; or the Good Spirit of Jehovah, as in Psa. cxliii, 10; Neh. ix, 20. In the New Test. he is generally *τὸ Πνεῦμα τὸ ἅγιον*, or simply *τὸ Πνεῦμα*, the Holy Spirit, the Spirit; sometimes the Spirit of God, of the Lord, of Jesus Christ, as in Matt. iii, 16; Acts v, 9; Phil. i, 19, etc.—Smith.

Besides this personal use of the term, the words Spirit and Holy Spirit frequently occur in the New Test. by metonymy, for the influence or effects of his agency.

a. As a procreative power—"the power of the Highest" (Luke i, 35).

b. As an influence with which Jesus was endued (Luke iv, 4).

c. As a divine inspiration or *afflatus*, by which the prophets and holy men wrote and spoke (*ἐν πνεύματι, διὰ πνεύματος, ὑπὸ πνεύματος*). "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i, 21; Numb. xi, 26; Neh. ix, 30; Ezek. iii, 12, 14). John in Patmos was rapt in prophetic vision—was *ἐν πνεύματι* (Rev. i, 10; iv, 2: xvii, 3).

d. As miraculous gifts and powers with which the apostles were endowed to qualify them for the work to which they were called. "Jesus breathed on them, and said unto them, Receive ye the Holy Ghost" (*Λάβετε Πνεῦμα ἅγιον*, John xx, 22). "And they were filled with the Holy Ghost," etc. (Acts ii, 4). "They were bap-

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tized with the Holy Ghost" (*ἐν Πνεύματι ἁγίῳ*, Acts i, 5; comp. Joel ii, 28 with Acts ii, 16–18, where the רוּחַ of the prophet is translated *πνεῦμα* by the apostle).—Kitto.

II. *Historical Development of the Functions of the Holy Spirit.*—In accordance with what seems to be the general rule of divine revelation, that the knowledge of heavenly things is given more abundantly and more clearly in later ages, the person, attributes, and operations of the Holy Ghost are made known to us chiefly in the New Test. In the light of such later revelation, words which, when heard by patriarchs and prophets, were probably understood imperfectly by them, become full of meaning to Christians.

1. In the earliest period of Jewish history the Holy Spirit was revealed as co-operating in the creation of the world (Gen. i, 2), as the Source, Giver, and Sustainer of life (Job xxvii, 3; xxxiii, 4; Gen. ii, 7); as resisting (if the common interpretation be correct) the evil inclinations of men (vi, 3); as the Source of intellectual excellence (xli, 38; Deut. xxxiv, 9), of skill in handicraft (Exod. xxviii, 3; xxxi, 3; xxxv, 31), of supernatural knowledge and prophetic gifts (Numb. xxiv, 2), of valor and those qualities of mind or body which give one man acknowledged superiority over others (Judg. iii, 10; vi, 34; xi, 29; xiii, 25).

2. In that period which began with Samuel the effect of the Spirit coming on a man is described in the remarkable case of Saul as change of heart (1 Sam. x, 6, 9), shown outwardly by prophesying (x, 10; comp. Numb. xi, 25, and 1 Sam. xix, 20). He departs from a man whom he has once changed (1 Sam. xvi, 14). His departure is the departure of God (ver. 14; xviii, 12; xxviii, 15); his presence is the presence of God (xvi, 13; xviii, 12). In the period of the kingdom the operation of the Spirit was recognised chiefly in the inspiration of the prophets (see Witsius, *Miscellanea Sacra*, lib. i; Smith [J.], *Select Discourses*, 6. *Of Prophecy*; Knobel, *Prophetismus der Hebräer*). Separated more or less from the common occupations of men to a life of special religious exercise (Bull [Bp.], *Sermons*, x, 187, ed. 1840), they were sometimes workers of miracles, always foretellers of future events, and guides and advisers of the social and political life of the people who were contemporary with them (2 Kings ii, 9; 2 Chron. xxiv, 20; Ezek. ii, 23; Neh. ix, 30, etc.). In their writings are found abundant predictions of the ordinary operations of the Spirit that were to be most frequent in later times, by which holiness, justice, peace, and consolation were to be spread throughout the world (Isa. xi, 2; xlii, 1; lxi, 1, etc.).

3. Even after the closing of the canon of the Old Test. the presence of the Holy Spirit in the world continued to be acknowledged by Jewish writers (Wisd. i, 7; ix, 17; Philo, *De Gigant.* 6; and see Ridley, *Moyer Lectures*, serm. ii, p. 81, etc.).

4. In the New Test., both in the teaching of our Lord and in the narratives of the events which preceded his ministry and occurred in its course, the existence and agency of the Holy Spirit are frequently revealed, and are mentioned in such a manner as shows that these facts were part of the common belief of the Jewish people at that time. Theirs was, in truth, the ancient faith, but more generally entertained, which looked upon prophets as inspired teachers, accredited by the power of working signs and wonders (see Nitzsch, *Christl. Lehre*, § 84). It was made plain to the understanding of the Jews of that age that the same Spirit who wrought of old among the people of God was still at work. "The dove forsook the ark of Moses and fixed its dwelling in the Church of Christ" (Bull, *On Justification*, diss. ii, ch. xi, § 7). The gifts of miracles, prediction, and teaching, which had cast a fitful lustre on the times of the great Jewish prophets, were manifested with remarkable vigor in the first century after the birth of Christ. Whether in the course of eighteen hundred years miracles and predictions have altogether ceased, and, if so, at what definite time they ceased, are questions still debated among Christians. On this subject reference may be made to Dr. Conyers Middleton's *Free Inquiry into the Miraculous Powers of the Christian Church*; Dr. Brooke's *Examination of Middleton's Free Inquiry*; W. Dodwell's *Letter to Middleton*; Bp. Douglas's *Criterion*; J. H. Newman's *Essay on Miracles*, etc. With respect to the gifts of teaching bestowed both in early and later ages, comp. Neander, *Planting of Christianity*, bk. iii, ch. v, with Horsley, *Sermons*, xiv; Potter, *On Church Government*, ch. v; and Hooker, *Eccles. Polity*, v, 72, 5–8. See MIRACLE.

The relation of the Holy Spirit to the incarnate Son of God (see Oxford translation of *Treatises of Athanasius*, p. 196, note *d*) is a subject for reverent contemplation rather than precise definition. By the Spirit the redemption of mankind was made known, though imperfectly, to the prophets of old (2 Pet. i, 21), and through them to the people of God. When the time for the incarnation had arrived, the miraculous conception of the Redeemer (Matt. i, 18) was the work of the Spirit; by the Spirit he was anointed in the womb or at baptism (Acts x, 38; comp. Pearson, *On the Creed*, art. ii, p. 126, ed. Oxon. 1843); and the gradual growth of his perfect human nature was in the Spirit (Luke ii, 40, 52). A visible sign from heaven showed the Spirit descending on and abiding with Christ, whom he thenceforth filled and led (Luke iv, 1), co-operating with Christ in his miracles (Matt. xii, 18). The multitude of disciples are taught to pray for and expect the Spirit as the best and greatest boon they can seek (Luke xi, 13). He inspires with miraculous powers the first teachers whom Christ sends forth, and he is repeatedly promised and given by Christ to the apostles (Matt. x, 20; xii, 28; John xiv, 16; xx, 22; Acts i, 8). See SPIRIT, BAPTISM OF.

Perhaps it was in order to correct the grossly defective conceptions of the Holy Spirit which prevailed commonly among the people, and to teach them that this is the most awful possession of the heirs of the kingdom of heaven, that our Lord himself pronounced the strong condemnation of blasphemers of the Holy Ghost (Matt. xii, 31). This has roused in every age the susceptibility of tender consciences, and has caused much inquiry to be made as to the specific character of the sin so denounced, and of the human actions which fall under so terrible a ban. On the one hand, it is argued that no one now occupies the exact position of the Pharisees whom our Lord condemned, for they had not entered into covenant with the Holy Spirit by baptism; they did not merely disobey the Spirit, but blasphemously attributed his works to the devil; they resisted not merely an inward motion, but an outward call, supported by the evidence of miracles wrought before their eyes. On the other hand, a morbid conscience is prone to apprehend the unpardonable sin in every, even unintentional, resistance of an inward motion which may proceed from the Spirit. This subject is referred to in Article XVI of the Church of England, and is discussed by Burnet, Beveridge, and Harold Browne, in their *Expositions of the Articles*. It occupies the greater part of Athanasius's *Fourth Epistle to Serapion*, ch. viii–xxii (sometimes printed separately as a treatise on Matt. xii, 31). See also Augustine, *Ep. ad Rom. Expositio Inchoata*, § 14–23, tom. iii, pt. 2, p. 933. Also Odo Cameracensis (A.D. 1113), *De Blasphemia in Sp. Sanctum*, in Migne's *Patrologia Lat.* vol. clxiii; Denison (A.D. 1611), *The Sin against the Holy Ghost*; Waterland, *Sermons*, xxvii, in *Works*, v, 706; Jackson, *On the Creed*, bk. viii, ch. iii, p. 770). See UNPARDONABLE SIN.

But the ascension of our Lord is marked (Eph. iv, 8; John vii, 39, etc.) as the commencement of a new period in the history of the inspiration of men by the Holy Ghost. The interval between that event and the end of the world is often described as the dispensation of the Spirit. It was not merely (as Didymus Alex. *De*

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Trinitate, iii, 34, 431, and others have suggested) that the knowledge of the Spirit's operations became more general among mankind. It cannot be allowed, though Bp. Heber (*Lectures*, viii, 514, and vii, 488) and Warburton have maintained it, that the Holy Spirit has sufficiently redeemed his gracious promise to every succeeding age of Christians only by presenting us with the New Test. Something more was promised, and continues to be given. Under the old dispensation the gifts of the Holy Spirit were uncovenanted, not universal, intermittent, chiefly external. All this was changed. Our Lord, by ordaining (Matt. xxviii, 19) that every Christian should be baptized in the name of the Holy Ghost, indicated at once the absolute necessity from that time forth of a personal connection of every believer with the Spirit; and (in John xvi, 7–15) he declares the internal character of the Spirit's work, and (in xiv, 16, 17, etc.) his permanent stay. Subsequently the Spirit's operations under the new dispensation are authoritatively announced as universal and internal in two remarkable passages (Acts ii, 16–21; Heb. viii, 8–12). The different relations of the Spirit to believers severally under the old and the new dispensation are described by Paul under the images of a master to a servant, and a father to a son (Rom. viii, 15); so much deeper and more intimate is the union, so much higher the position (Matt. xi, 11), of a believer, in the later stage than in the earlier (see Walchius, *Miscellanea Sacra*, p. 763; *De Spiritu Adoptionis;* and the opinions collected in note H in Hare's *Mission of the Comforter*, ii, 433). The rite of imposition of hands, not only on teachers, but also on ordinary Christians, which has been used in the apostolic (Acts vi, 6; xiii, 3; xix, 6, etc.) and in all subsequent ages, is a testimony borne by those who come under the new dispensation to their belief of the reality, permanence, and universality of the gift of the Spirit.

Under the Christian dispensation it appears to be the office of the Holy Ghost to enter into and dwell within every believer (Rom. viii, 9, 11; 1 John iii, 24). By him the work of redemption is (so to speak) appropriated and carried out to its completion in the case of every one of the elect people of God. To believe, to profess sincerely the Christian faith, and to walk as a Christian, are his gifts (1 Cor. xii, 3; 2 Cor. iv, 13; Gal. v, 18) to each person severally: not only does he bestow the power and faculty of acting, but he concurs (1 Cor. iii, 9; Phil. ii, 13) in every particular action so far as it is good (see South, *Sermons*, xxxv, vol. ii, p. 292). His inspiration brings the true knowledge of all things (1 John ii, 27). He unites the whole multitude of believers into one regularly organized body (1 Cor. xii, and Eph. iv, 4–16). He is not only the source of life to us on earth (2 Cor. iii, 6; Rom. viii, 2), but also the power by whom God raises us from the dead (ver. 11). All Scripture, by which men in every successive generation are instructed and made wise unto salvation, is inspired by him (Eph. iii, 5; 2 Tim. iii, 16; 2 Pet. i, 21); he co-operates with suppliants in the utterance of every effectual prayer that ascends on high (Eph. ii, 18; vi, 18; Rom. viii, 26); he strengthens (Eph. iii, 16), sanctifies (2 Thess. ii, 13), and seals the souls of men unto the day of completed redemption (Eph. i, 13; iv, 30).

That this work of the Spirit is a real work, and not a mere imagination of enthusiasts, may be shown (1) from the words of Scripture to which reference has been made, which are too definite and clear to be explained away by any such hypothesis; (2) by the experience of intelligent Christians in every age, who are ready to specify the marks and tokens of his operation in themselves, and even to describe the manner in which they believe he works (on this see Barrow, *Sermons*, lxxvii and lxxviii, towards the end; Waterland, *Sermons*, xxvi, vol. v, p. 686); (3) by the superiority of Christian nations over heathen nations, in the possession of those characteristic qualities which are gifts of the Spirit, in the establishment of such customs, habits, and laws as are agreeable thereto, and in the exercise of an enlightening and purifying influence in the world. Christianity and civilization are never far asunder. Those nations which are now eminent in power and knowledge are all to be found within the pale of Christendom—not, indeed, free from national vices, yet, on the whole, manifestly superior both to contemporary unbelievers and to paganism in its ancient palmy days. See Hare, *Mission of the Comforter*, serm. 6, i, 202; Porteus, *On the Beneficial Effects of Christianity on the Temporal Concerns of Mankind*, in *Works*, vi, 375–460.

It has been inferred from various passages of Scripture that the operations of the Holy Spirit are not limited to those persons who, either by circumcision or by baptism, have entered into covenant with God. Abimelech (Gen. xx, 3), Melchizedek (xiv, 18), Jethro (Exod. xviii, 12), Balaam (Numb. xxii, 9), and Job, in the Old Test., and the Magi (Matt. ii, 12), and the case of Cornelius, with the declaration of Peter (Acts x, 35) thereon, are instances showing that the Holy Spirit bestowed his gifts of knowledge and holiness in some degree even among heathen nations; and if we may go beyond the attestation of Scripture, it might be argued from the virtuous actions of some heathens, from their ascription of whatever good was in them to the influence of a present deity (see the references in Heber's *Lectures*, vi, 446), and from their tenacious preservation of the rite of animal sacrifice, that the Spirit whose name they knew not must have girded them, and still girds such as they were, with secret blessedness.

III. *Doctrinal Theories.* — Thus far it has been attempted to sketch briefly the work of the Holy Spirit among men in all ages as it is revealed to us in the Bible. But after the closing of the canon of the New Test. the religious subtlety of Oriental Christians led them to scrutinize, with the most intense accuracy, the words in which God has, incidentally as it were, revealed to us something of the mystery of the being of the Holy Ghost. It would be vain now to condemn the superfluous and irreverent curiosity with which these researches were sometimes prosecuted, and the scandalous contentions which they caused. The result of them was the formation as well as the general acceptance of certain statements as inferences from Holy Scripture which took their place in the established creeds and in the teaching of the fathers of the Church, and which the great body of Christians throughout the world continue to adhere to, and to guard with more or less vigilance.

1. The Sadducees are sometimes mentioned as preceding any professed Christians in denying the personal existence of the Holy Ghost. Such was the inference of Epiphanius (*Hæres.* xli), Gregory Nazianzen (*Oratio* xxxi, § 5, p. 558, ed. Ben.), and others from the testimony of Luke (Acts xxxiii, 8). But it may be doubted whether the error of the Sadducees did not rather consist in asserting a corporeal Deity. Passing over this, in the first youthful age of the Church, when, as Neander observes (*Ch. Hist.* ii. 327, Bohn's ed.), the power of the Holy Spirit was so mightily felt as a new creative, transforming principle of life, the knowledge of this Spirit, as identical with the Essence of God, was not so thoroughly and distinctly impressed on the understanding of Christians. Simon Magus, the Montanists, and the Manichæans are said to have imagined that the promised Comforter was personified in certain human beings. The language of some of the primitive fathers, though its deficiencies have been greatly exaggerated, occasionally comes short of a full and complete acknowledgment of the divinity of the Spirit. Their opinions are given in their own words, with much valuable criticism, in Dr. Burton's *Testimonies of the Ante-Nicene Fathers to the Doctrine of the Trinity and the Divinity of the Holy Ghost* (1831). Valentinus believed that the Holy Spirit was an angel. The Sabellians denied that he was a distinct person from the Father and the Son. Eunomius, with the Anomæans and the Arians, regarded him as a created being. Macedonius, with his fol-

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lowers the Pneumatomachi, also denied his divinity, and regarded him as a created being attending on the Son. His procession from the Son as well as from the Father was the great point of controversy in the Middle Ages. In modern times the Socinians and Spinosa have altogether denied the personality, and have regarded him as an influence or power of the Deity. It must suffice in this article to give the principal texts of Scripture in which these erroneous opinions are contradicted, and to refer to the principal works in which they are discussed at length. The documents in which various existing communities of Christians have stated their belief are specified by Winer, *Comparative Darstellung des Lehrbegriffs*, etc. p. 41, 80.

2. The divinity of the Holy Ghost is proved by the fact that he is called God. (Comp. 1 Sam. xvi, 13 with xviii, 12; Acts v, 3 with v, 4; 2 Cor. iii, 17 with Exod. xxxiv, 34; Acts xxviii, 25 with Isa. vi, 8; Matt. xii, 28 with Luke xi, 20; 1 Cor. iii, 16 with vi, 19.) The attributes of God are ascribed to him. He creates, works miracles, inspires prophets, is the Source of holiness (see above), is everlasting (Heb. ix, 14), omnipresent, and omniscient (Psa. cxxxix, 7; and 1 Cor. ii, 10).

3. The personality of the Holy Ghost is shown by the actions ascribed to him. He hears and speaks (John xvi, 13; Acts x, 19; xiii, 2, etc.). He wills and acts on his decision (1 Cor. xii, 11). He chooses and directs a certain course of action (Acts xv, 28). He knows (1 Cor. ii, 11). He teaches (John xiv, 26). He intercedes (Rom. viii, 26). The texts 1 Thess. iii, 12, 13, and 2 Thess. iii, 5, are quoted against those who confound the three persons of the Godhead.

4. The procession of the Holy Ghost from the Father is shown from John xiv, 26; xv, 26, etc. The tenet of the Western Church that he proceeds from the Son is grounded on John xv, 26; xvi, 7; Rom. viii, 9, Gal. iv, 6; Phil. i, 19; 1 Pet. i, 11; and on the action of our Lord recorded by John xx, 22. The history of the long and important controversy on this point has been written by Pfaff; by Walchius, *Historia Controversiæ de Processione* (1751); and by Neale, *Hist. of the Eastern Church*, ii, 1093.—Smith. See Holy Ghost.

SPIRIT (Holy), Baptism of. The bestowment of the Divine Spirit upon faithful men—which is simply God's spiritual access to and abiding with his believing and obedient ones—is a promise for all times and dispensations of the Church, of the fulfilment of which promise the Divine Word is the perpetual record. It was the consolation and guide of the patriarchs; the inspiration of the prophets, and the light and life of the Old-Test. Church. That which is now given to believers and to the aggregate Church differs from the former in degree and in some of its modes of manifestation rather than in its substance or kind. Indeed, as the Church has been, and is, essentially the same under all its dispensations, having the same precious faith, with the one atoning Sacrifice as its object and end, so the animating Spirit that guided and sustained the faithful ones of the earlier Church is the same with that which we recognise and worship, and in which we rejoice in this our day of the fulness of Gospel grace. It is evident, however, that, for obviously good reasons, a special and peculiar manifestation of the Spirit was given to the apostles—first on the day of Pentecost, and afterwards continuously, though evidently with steadily decreasing outward manifestations, till it finally entirely ceased with the apostolic age. But though its "signs" failed from the Church, as did the power of working miracles, its substance and reality, with all its blessed results, continued as Christ's perpetual legacy to his disciples all down through the ages, and will do so till the great consummation of his kingdom.

1. The term "baptism," used in the New Test. to designate the bestowment of the Holy Ghost, is probably simply an accommodation of the idea of John's baptism, and is used to indicate the substance of which that ceremony was but the shadow and type; and, therefore, it should not be made to signify anything in respect to the method of the impartation of its grace, nor conversely anything as to the mode and form of the initial Christian ordinance. It is enough that we are assured that the Holy Ghost shall be given. The gift of the Holy Spirit was promised by Christ to his disciples under circumstances calculated to impress them with a deep sense of its value and importance. In his last and singularly tender interview with them (John xvi), he represented the promised Comforter as more than equivalent to his own personal presence; and after his resurrection, because of its importance and necessity for them, he charged them not to enter upon their great commission until they should receive this promised endowment (Luke xxiv, 40). Its original bestowment on the day of Pentecost is recorded with unusual detail (Acts ii), and its possession is frequently referred to in both the earlier and later Scriptures in such emphatic terms as to leave no doubt of its cardinal character in the Christian scheme. Nevertheless, it would seem to have been strangely overlooked in many ages and sections of Christendom, and its distinctive features have not seldom been imperfectly apprehended even by those who have cordially embraced it as a doctrine and personally experienced its power. A careful looking into the subject may therefore not be without its practical utility.

The great importance of this matter to the Christian ministry is all along, and with great emphasis, set forth in the New Test. The same truth plainly appears from the altered complexion of the apostles' language and conduct after their reception of this gift. Peter, the self-confident and yet timid disciple, was immediately transformed into the bold but dignified champion of his Lord. The whole eleven, who had before been such weak believers and such dull scholars, at once rose to a just comprehension of the evangelical scheme. The resistless power with which Stephen spoke before his murderers (Acts ii, 10) was but a sample of that with which all were endued.

But we greatly err if we suppose that this gift was limited to the apostles or to preachers. In the account of the first effusion it is explicitly stated that *all* present partook of it (Acts ii, 4): namely, the entire number of the one hundred and twenty disciples, including men and women (i, 14, 15). The universality of the gift appears in the case of the Samaritans converted under Philip's preaching (ch. viii), and likewise in the family of Cornelius (x, 44). The four unmarried daughters of Philip, "which did prophesy" (xxi, 9), were doubtless enabled to do so through this gift. Indeed, none of the prophecies of this endowment, whether in the Old Test. or the New, limit it to a particular class. Peter, on the day of Pentecost, quoted the prediction of Joel as applying to "all flesh," servants and handmaids alike (ii, 17, 18); and Jesus himself had already referred John the Baptist's declaration of the higher baptism to the same event (i, 5). This gift, then, is the universal privilege of Christians. The "all power" (Matt. xxviii, 18) abides in the aggregate Church and in each individual believer.

2. It is necessary, however, to distinguish between the *ordinary* and the *extraordinary* features of this divine gift as exhibited in the apostolic days. There were certain peculiarities then present, such as the power to work miracles, to speak with languages that had not been learned, which history shows have not been permanent in the Church. These special gifts or miraculous endowments seem to have been symbolized by the "cloven tongues like as of fire" that sat upon each of the primitive recipients. They were, in the first instance, directly conferred by God himself—namely, on the day of Pentecost, as was obviously proper, and, we may say, necessary; but after that event they were invariably, so far as we know, imparted through the instrumentality of the apostles. The only exception to this is in the case of Cornelius, where a special lesson was to be taught concerning the admission of Gentiles

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into the Church by God himself; and even here an apostle's presence seems to have been requisite. In all other examples recorded the imposition of apostolic hands seems to have been an essential condition to the conferment (see Acts viii, 17, 18; xix, 6; Rom. i, 11). The miraculous power once imparted seems to have been permanent with each individual; but none except the apostles had the right or ability of communicating the Holy Ghost to another person. Hence after the death of the apostles the power itself became extinct. This was no doubt a principal one of their peculiar functions. We commend this fact to the consideration of those who claim to be their lineal successors. The ordinary and exclusively spiritual endowment, which is the perpetual heritage of the Christian Church and the privilege of all true believers, we understand to be still conferred, as it always was, directly by God in answer to prayer, without any intermediation or human instrumentality being necessary, though such may be of use by way of preparing the subjects to expect and appreciate the sacred gift. In point of fact, the gift of the Spirit, in its ordinary function, is found to attend personal intercourse with individuals of deep Christian experience.

Many questions, curious rather than profitable, are sometimes raised respecting these supernatural endowments; but we must here pass them by as a thing of history and speculation, and of very little personal interest. The manifestations of the Spirit evidently differed widely in individual cases, and were altogether of an arbitrary and abnormal character. The principal information concerning them is contained in 1 Cor. xii–xiv, respecting the proper meaning of which Scripture commentators and exegetes are by no means agreed among themselves. See SPIRITUAL GIFTS.

One example, however, of the experience of this bestowment, recorded in Holy Writ, is of so marked and instructive a character that we must note it somewhat at length. It occurs in Acts xix, 1–7. During Paul's third missionary tour he visited Ephesus, where Apollos had previously labored. The apostle there found twelve men who had become converts to John's baptism, possibly under the preaching of Apollos, prior to the superior enlightenment of the latter by the more spiritual instructions of Aquila and Priscilla. These men had not, therefore, received the gift of the Holy Spirit. Indeed, when questioned on the subject, they averred that they "had not so much as heard whether there be any [a] Holy Ghost." By this they could not have meant an utter ignorance of such a divine being, nor of his office-work upon human hearts; for not only is the Old Test., with which they must have been familiar, full of allusions to the Holy Spirit, but John had expressly taught his disciples to look for the long-predicted baptism. We cannot suppose that the Hebrew saints had been destitute of that heavenly influence without which no genuine religious fruit can possibly grow in the human heart; for the very heathen owed all their real piety to the unconsciously anticipated virtue of the incarnate Redeemer. The same Spirit which brooded over the primeval deep (Gen. i, 2) was the Spirit of Christ (John i, 3), without which none are his (Rom. viii, 9). It was he, as the Jehovah, Logos, who wrought all the wonders of the Mosaic dispensation (1 Cor. x, 3). The inspiration, whether personal or official, of all the Old-Test. characters proceeded, by their own acknowledgment, from this source. The seventy elders (Exod. xxiv, 10) stood on the same spiritual platform with the beloved disciple in Patmos (Rev. iv). Abraham, entering into God's covenant, symbolized by the lamp and the smoking furnace (Gen. xv, 17), rejoiced to behold Christ (John viii, 56). Jacob's ladder (Gen. xxviii, 12) was a lively type of Christ (John i, 51), the sole medium of intercourse with heaven. David and the prophets abound with recognitions of the Holy Spirit's presence and power in religious experience. Most of the above instances seem to indicate, in respect to their subjects, unusual frames of mind and special inspirations, but some of them speak the ordinary language of private devotion. The Ephesian converts, therefore, must obviously have meant that they did not expect for themselves what they were entirely familiar with in past history as the privilege of a few favored individuals, or, at most, that they did not look for an immediate fulfilment of the Baptist's announcement concerning the Spirit, of which probably they had as yet only very inadequate appreciation. Their experience then and after this was, of course, similar to that of their fellow-Christians.

3. We come, therefore, to the difficult task of discriminating the perpetual from the transient manifestations of this precious gift of Christ to his Church in its bearing upon ordinary religious experience. We must clear the way for the discussion by a few preliminary considerations, which we will treat with as little metaphysical abstraction as possible.

All the functions of the Holy Spirit are in one sense preternatural—that is, they are outside of, and superior to, our natural faculties; and the spiritual capabilities with which they invest us are in that sense supernatural. But a miracle is more than this. It is not only beyond and above nature, but still within the realm of nature. The gift or gifts of the Holy Spirit to which we now allude are not opposed to our essential nature, but they come from beyond its sphere, yet often become supplemental, auxiliary, or recuperative to it. This is in accord with another important truth which we are apt to overlook. Our Lord, in his discourse to Nicodemus, declared that as "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John iii, 8). The operations of the Spirit are inscrutable, even to the subject of them, as to their mode of action; consciousness reveals to us only the *fact*, not the manner nor the origin, of our religious experiences. These last we must learn from some other criterion or source. The apostle, therefore, very properly exhorts us to "try the spirits [both in ourselves and in others, by means of the written Word and their fruits] whether they are of God" (1 John iv, 1). If we had, like the apostles, the inspired gift of "discerning spirits," perhaps we might, to some extent, dispense with these accessory tests. Now the reason why we are unable to distinguish by any infallible internal mark or quality the author or tendency of our cognitions, impulses, or emotions, even when they are really due to the influence of the Holy Spirit, is because these divine influences, however genuine or powerful, all lie in the plane of our own proper mental faculties, appearing to the consciousness as of subjective origin. They, in fact, use these faculties as their channel or vehicle, just as the electric current runs along the telegraphic wire precisely the same whether the thunderstorm or the magnetic machine give the impulse, and whether the telegram be from friend or foe, a truth or a lie. It is a great and dangerous error, alike unscriptural and unphilosophical, to assume for any one that he is directly *conscious* of any divine influence as such. Whether it is God himself or Satan that is operating the wires in his soul, he can only tell for a certainty by a comparison of the character and bearing of the message with some external rule or standard.

It follows from this law that, aside from the miraculously inspired experience of prophets strictly so called —which no sound Christian now claims, and of which we could only speak theoretically—we are to expect no ecstatic, frenzied, or extravagant demonstration as the essence, concomitant, or mark of the spiritual endowment which we are considering. We say this not from any sympathy with such a Quietism as Upham has learned from Madame Guyon, which teaches that no influence of the Holy Spirit tends to flutter, disturb, or agitate the soul. Unquestionably some terribly disquieting convictions often reach the bosom of the peni-

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tent, and many distressing emotions sometimes invade the peace even of the believer; and we are far from dissociating God's Spirit from these. We only mean that fantasy, rhapsody, and spiritual transcendentalism are no more signs of the religious endowment which we are considering than is catalepsy, vociferation, or glee. All these may thrill the nerves; and so may music or poetry or a landscape. It is only when God plays upon the key-board that the divine harmony is wakened, and only when he speaks that the sacred whispers of soul respond. It is said that some of Mr. Wesley's most impressive sermons were delivered with wonderful calmness. There was more power because more pathos in the "still, small voice" which spoke to the despondent prophet at Horeb than in all the "thunders and lightnings and a thick cloud" at Sinai. Both in physical extravagancies and mental transports heathen devotees have often excelled, and Mohammedan dervishes are adepts in these unprofitable bodily exercises.

4. But we must give a positive, and not merely a negative, statement of the baptism of the Holy Spirit. This involves a somewhat close analysis of religious states and processes, in the formulation of which Christian denominations are not fully at one, though the agreement may be more nearly complete than it sometimes seems.

The acts on God's part in conversion are essentially two, justification, or the pardon of sin, which takes place in the divine mind; and regeneration, which is also an initial sanctification, and takes place in the human soul. These two co-ordinate elements are inseparable from the very beginning of any true religious life in the Bible sense, and they are, therefore, characteristic of every genuine believer, whether in the Old or the New Economy. Thus Saul, the first Hebrew king, was "turned into another man" when he met the company of the prophets (1 Sam. x, 6), although he afterwards fell from grace; and Saul, the first chief persecutor of the infant Church, received the same change on the way to Damascus, and continued steadfast in it to his life's end. Jacob experienced a similar spiritual transformation as he wrestled with the angel—for be it carefully noted that his vision of the ladder resulted only in a conditional promise of future consecration to God (Gen. xxviii, 20, 21); but the apostles were no doubt converted men long before the day of Pentecost, for Judas could not otherwise have been an apostate (John xvii, 12). Both these acts—forgiveness and the new birth—are necessarily instantaneous and complete at once, because they are *acts*, and divine ones. They are not processes, but each is a fact, which must be perfected whenever their conditions are met, matured, or perfected. Sanctification, on the other hand, is the outcome of a progressive work, begun at conversion and completed, whether gradually or instantaneously, at a subsequent stage. Possibly it might have been completed at conversion, had the subject possessed adequate intelligence and faith, and it might be perfectly attained at any other point of the Christian's career on the concurrence of the same requisites; but this all-conquering faith is itself a divine endowment. In point of fact, it is usually deferred till fatal sickness or utter decrepitude has weaned the heart from earth, or it is even postponed to the hour of dissolution, if, indeed, it be granted—as is generally assumed, we think rightly—that the saved soul entering Paradise must be, in the fullest sense, "cleansed of all sin." At whatever moment this great change may be fully achieved, it is, of course, entirely the work of God—that is, of the influence of the Holy Spirit.

Now there are two other and more special offices of the Holy Spirit which it is the privilege of Christians to experience, accessory to, but not necessarily implied in, any of the three acts or operations already specified. It is these that are the distinctive features of Christianity as a personal religion. They were not known, at least not in this precise form, to the Old-Test. saints. They are very nearly allied to each other, and have strong affinities, especially to regeneration; but they have some peculiar features in both these aspects. They are *the witness of the Spirit* and *the baptism of the Spirit*. The former is the seal of adoption, and the latter the earnest of the inheritance. They are both very clearly set forth in Paul's writings, especially in the Epistle to the Romans. They are not identical. The "witness" is *objective* and *conclusive;* it looks to our relation as children of God, and is incapable of growth, although it may occasionally be somewhat obscured. The "baptism" is *subjective* and *cumulative;* it drinks in the luxury of the divine communion, and expands by successive impartations. The one is a recognition of our relation to God, the other our enjoyment of him. The apostle seems to have expressed their mutual correlation in an admirable figure—"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

We have said that these two great blessings properly attend the conversion of the soul. We think they would always accompany it simultaneously if the subject were duly instructed to expect them. But in point of fact there often is an interval, sometimes a considerable one, between that event and these. We are not sure that the "witness" and the "baptism" may not themselves be occasionally separated by a longer or shorter interval of time. Certainly many believers do not immediately enter into the assurance of adoption, and it is quite as certain that very many know little, if anything, for a long time or for all their lives, of the true baptism of the Spirit.

5. It is proper that we should, if possible, discriminate a little more closely still. In describing, as well as we may, in a last analysis, this "baptism," we premise, of course, that only by actual experience can it be truly apprehended. Spiritual things are spiritually discerned (1 Cor. ii, 14), and only they who are taught of God by the Holy Ghost can understand the deep things of the Spirit. In the gracious economy of the Gospel this gift is the common privilege of believers, giving fervor to the heart, earnestness to the life, and unction to the words in divine things. By virtue of this endowment, prayer is changed from a cold and formal routine to a living and spontaneous intercourse; heaven becomes a present reality, instead of a dim prospect; Christ dwells in the heart, and not merely reigns over it. There is a glow, a joy, a freedom, in all the feelings, looks, and acts of the possessor of this gift that shows he has found peace, rest, and satisfaction. The emotions may not always rise to rapture; they may at times be even depressed to grief; but there will be a sweetness in sorrow itself, and a gladness in the very humiliation, for the company of Jesus will still be realized. In one word, it is the sunshine of the elder brother's presence in the soul that makes all the difference between the spiritually unbaptized servant of God and the baptized son. This baptism is especially evident in season of revival, to which, indeed, it often holds the double relation of cause and effect, not only enabling believers to enjoy such "refreshing from the presence of the Lord," but especially qualifying them for useful labors at such times. A word uttered under the inspiration of such a baptism is often more effectual in reaching the heart both of believers and unbelievers than a sermon without it. Indeed, the success of all human efforts in this line depends almost wholly upon the presence and extent of this power.

6. It will not be inferred, as has already been intimated, that such baptisms are limited to any special times or places or occasions. They may come in the solitary and silent meditation of the closet; but we believe that they are more frequently experienced in the social exercises of "the communion of saints." They are various in both form and degree, and may often be repeated, until the soul at length becomes "full of glory and of God."

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This baptism is neither the same with entire sanctification, nor is the latter the invariable result of the experience of the former. Some may have, perhaps unwittingly, but not therefore harmlessly, confounded the two under the vague name of "the second blessing." This is rather the doorway, the roadway, to that exalted attainment. Multitudes, it must be believed, are walking in its light and peace and joy who are, nevertheless, conscious of numerous spiritual failings, who may even, though not of necessity, be overcome by temptation and fall into momentary—never into deliberate—sin. But if they abide in the Spirit, they are enabled by divine grace immediately to take hold upon the Great Restorer, and to taste anew the "mystic joys of penitence," and to rejoice anew in the power of saving grace. All those who thus faithfully hold on to Christ by the Spirit will at length prove completely victorious, and will be enabled to shout on earth as well as in heaven their triumph over every inward and outward foe. See SPIRITUAL GIFTS.

SPIRIT, GRIEVING or QUENCHING THE, is a phrase that occasionally occurs in Scripture, and is often repeated in Christian literature.

1. To "quench the Spirit" (1 Thess. v, 19) is a metaphorical expression easily understood. The Spirit may be quenched (1) by forcing, as it were, that divine agent to withdraw from us, by sin, irregularity of manners, vanity, avarice, negligence, or other crimes contrary to charity, truth, peace, and his other gifts and qualifications. (2.) The Spirit might have been quenched by such actions as caused God to take away his supernatural gifts and favors, such as prophecy, the gift of tongues, the gift of healing, etc. For though these gifts were of mere grace, and God might communicate them sometimes to doubtful characters, yet he has often granted them to the prayers of the faithful, and has taken them away, to punish their misuse or contempt of them.

2. To "grieve the Spirit" (Eph. iv, 30) may also be taken to refer either to an internal grace, habitual or actual, or to the miraculous gifts with which God favored the primitive Christians. We grieve the Spirit of God by withstanding his holy inspirations, the motions of his grace; or by living in a lukewarm and incautious manner; by despising his gifts, or neglecting them; by abusing his favors, either out of vanity, curiosity, or indifference. In a contrary sense (2 Tim. i, 6), we stir up the Spirit of God which is in us by the practice of virtue, by our compliance with his inspirations, by fervor in his service, by renewing our gratitude, etc. —Calmet.

SPIRIT, PRAYING AND PREACHING BY. In the early Church it was customary for the people to pray audibly, and that they might pray in concert the words were dictated to them by the deacon. St. Chrysostom, in his homily (7th, p. 68) *on Romans*, explaining the words "the Spirit maketh intercession with groanings," etc., says that the gift of prayer was then distinguished by the name of the Spirit, and he that had this gift prayed for the whole congregation. But in his own time, he says, the deacons prayed by ordinary forms, without any such immediate inspiration. As to preaching, all that the fathers pretended to from the assistance of the Spirit was only that ordinary assistance which men may expect from the concurrence of the Spirit with their honest endeavors, as a blessing upon their studies and labors. See Bingham, *Christ. Antiq.* bk. xiii, ch. vi, § 9; bk. xiv, ch. iv. § 12.

SPIRIT, PROCESSION OF. See PROCESSION OF THE HOLY GHOST.

SPIRIT (HOLY), SECT OF THE, a name for the representatives of a pantheistic movement of the 12th century in France. The party originated with Amalric (q. v.) of Bena, a teacher at Paris. The first germs of this pantheistic mysticism were probably derived from the writings of the pseudo-Dionysius and of Erigena. Amalric taught that none could be saved who believed not that he was a member of the body of Christ. Similar views were entertained by David of Dinanto (q. v.) and Simon (q. v.) of Tournay. These opinions finding their way among the laity, a goldsmith proclaimed the advent of the age of the Holy Spirit, when all positive religion and every outward form of worship should cease and God be all in all. As formerly in Christ, so now in every believer, did God become incarnate; and on this ground the Christian was God in the same sense in which Christ had been. These views were condemned by a synod held at Paris in 1209, the writings of Erigena were reprobated, and several members of the sect consigned to the stake. See Kurtz, *Church Hist.* i, § 108, 2.

SPIRIT (HOLY), TESTIMONY OF. See WITNESS OF THE HOLY GHOST.

SPIRIT (HOLY), WORK OF. See SPIRIT, HOLY.

Spirit-rappings. See SPIRITUALISM.

Spirits, DISCERNING OF. See DISCERNING OF SPIRITS.

Spirits in Prison (1 Pet. iii, 18-20). This topic is introduced by the apostle in connection with the sufferings of Christians through persecution, as both the context preceding and that following indicate. Under these sufferings they are encouraged by the example of Christ; for although his passion was vicarious, as theirs is not, still the two are parallel in one point—namely, that death in either case is their extreme limit (ver. 18, "once suffered;" iv, 1, "he that hath suffered in the flesh hath ceased from sin"). Connected with this analogy the apostle presents another which is a favorite one with Paul also (Rom. viii, 10-13)—namely, that the death of carnality is the revival of spirituality, and Christians are consoled in their physical sufferings by this thought, which was the ground-idea of the Redeemer's passion ("suffered for sins, to bring us to God"). This central antithesis is pithily expressed in the last clause of 1 Pet. iii, 18, "being put to death in the flesh, but quickened by the Spirit." Some commentators insist that this should be rendered "put to death in the flesh, but quickened *in* the spirit" (θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ [τῷ] πνεύματι), alleging that the strict correspondence of the clauses requires exact parallelism of construction. This, however, appears to us to be far from necessary. The meaning of the first clause is, of course, unequivocal. Christ died physically. But we are at a loss to conceive what intelligible idea is conveyed by the expression, if parallel, Christ revived spiritually. All the labored interpretations collected by Van Oosterzee, in Lange's *Commentary*, seem to us either sheer nonsense or pure transcendentalism. Nobody imagines that any human being, much less Jesus, could cease to exist in spirit at physical death, or could therefore return to life spiritually. This latter clause is evidently tantamount to the statement elsewhere explicitly made, that the body of Jesus was reanimated by the power of the Holy Spirit (Rom. viii, 11). As the preposition necessary in English to indicate this relation ("in" or "by") is not expressed in the Greek (the simple dative being used), we are at liberty to employ either indifferently; nor to one thinking after the Greek idiom is it necessary to distinguish consciously between the two. Christ's death, like ours, is stated as the result of a physical affinity; his resurrection was, as ours is also to be, the effect of spiritual relationships. The former ensued from his connection with mortal flesh, the latter was accomplished by virtue of his unity with the Holy Spirit. We therefore obtain a consistent sense by translating, "being put to death by reason of [his] flesh, but quickened by reason of [his] Spirit." His physical constitution rendered him capable of death, but his divinity was sure to reanimate him. Both clauses can only have reference to the palpable facts on which the Gospel is founded—the bodily death and resurrection of Christ.

In the next clause this relation between Christ's hu-

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manity and divinity is more explicitly expressed in the Greek by the same case with a preposition (*ἐν τῷ*), and we therefore render in like manner, "by virtue of which [Spirit] he went," etc. Here all interpreters recognise the idea of a spiritual presence of Christ, but many explain it as that of his disembodied spirit. This, again, is to us simply unintelligible, and the added statement of "going" (*πορευθείς*), upon which some lay special stress as confirming the belief in an actual visit to the place of departed spirits, appears to us to flatly contradict it. What sort of a journey a disembodied spirit could make we cannot imagine. The only real meaning is, and must be, that Christ was, in some imaginary, figurative, or representative sense, present at the place in question. Grant that this was true by reason of his divine ubiquity, and by virtue of his special authority on the given occasion, and all becomes clear, consistent, and intelligible. But to suppose or insist that the presence in question was merely that of a ghost is to relegate the whole transaction to the sphere of the unknown, if not unknowable.

But the main question is, who were "the spirits in prison" to whom he "preached?" That they were the antediluvians doomed to destruction by the flood seems exegetically certain from the context, and is generally conceded. The disputed point is, at what time are they spoken of here; while yet living, or after their death? If the transaction were a real one, and not a mere phantasm, it seems to us, and it has seemed also to the good sense of the Church at large, that the former only can possibly be meant. Here is a well-known historical fact, and the context evidently refers to it as such—namely, that Noah preached to the antediluvians "while the ark was a-preparing." We see no mystery or difficulty here whatever. But to understand "prison" to be Hades, Sheol, or the place of departed spirits, is wholly unwarranted by the context, and is repugnant to all that we know of that abode of the lost. It is in vain to appeal to the particles "sometime" (*πότε*) and "also" (*καὶ*) in support of this purgatorial notion; they require no such allusion, but simply indicate that the event in question was anterior to the present time, and in some respects a parallel case. The analogy is substantially that above indicated as underlying this whole paragraph, and it is immediately brought out as consisting in the fact of a deliverance by means and in the midst of a seeming overthrow. The flood was the death of the Old World, and the ark was its renaissance. The same thought is in the next verse expressly termed a "figure," and is applied to baptism as an emblem of Christian redemption; and this is there explicitly referred to Christ's resurrection from the dead as its potential means. As if to prevent all possible misunderstanding, the Saviour is there represented as having passed (*πορευθείς*, again, a bodily transferral in space) into the heavens. There is not a word about his descent *ad inferos*.

To sum up, then, it appears to us clear—and we are not to be befogged by transcendental speculations about the assumed capabilities of the invisible world—that the preaching of Christ through Noah to his contemporaries during the respite before the flood, by virtue of the Holy Spirit, is eminently appropriate to the course of the apostle's argument. In illustrating the paradox of deliverance through destruction, he says that the same principle of mercy through Christ has prevailed in all dispensations, just as the Old World had the proffer of rescue by means of the ark, and as some actually embraced it; so the Gospel both now and finally saves us by a reconstruction through the seeming overthrow of its author. To introduce an allusion to some presumed scene in the other world enacted in the short interim of Christ's burial, and from which nothing seems to have resulted, is wholly gratuitous and irrelevant, not to say nugatory and puerile. Nobody uninfected with Romish superstition, we apprehend, would have originated so bald and yet so bold an interpretation. See HELL, DESCENT INTO. See (besides the various commentaries, and the monographs cited by Danz, *Wörterb.* p. 753), *Journ. of Sac. Lit.* Jan. 1853; Oct. 1860; *Ch. Review*, July, 1857; *Biblioth. Sac.* Jan. 1862; *New-Englander*, Oct. 1872; *Princeton Rev.* April, 1875; *Brit. and For. Ev. Rev.* Jan. 1876.

Spirits, Unclean (*πνεύματα ἀκάθαρτα*), a frequent term in Scripture for unholy angels (Matt. x. 1, etc.). See the *Christian Remembrancer*, July, 1862. See DÆMON.

Spiritual (*πνευματικός*, which in classical Greek is opposed to *bodily*, Plutarch, *De Sanct.* 389) denotes in New-Test. usage, (*a*) belonging to the Holy Spirit (Rom. i, 11; xv, 27; 1 Cor. ii. 13; ix, 11; xii. 1, 7; xiv, 1, 37; Eph. i, 3); or (*b*) determined or influenced by the Holy Spirit (1 Cor. iii, 1; xiv, 37; Gal. vi. 1), such as "spiritual songs" (Eph. v, 19; Col. iii, 16), i. e. inspired; a "spiritual house" (Col. i, 9), not angelic, nor unmanufactured, but composed of stones vivified by the Spirit (comp. Eph. ii, 22), like "spiritual sacrifices" (1 Pet. ii, 5); "spiritual food and drink" (1 Cor. x, 3), i. e. nourishment afforded by the Spirit (the "spiritual Rock," Deut. viii, 15; xxxii, 4), and not in an ordinary way (comp. Exod. xvii. 6). See Cremer, *Lexicon of the N.-T. Greek*, s. v. See SPIRITUAL-MINDEDNESS.

The expression "spiritual body" (*σῶμα πνευματικόν*, *pneumatic body*), used in 1 Cor. xv, 44 to describe the resurrection state, appears at first sight a palpable contradiction of terms; but it is interpreted by the antithesis there made with the "natural body" (*σῶμα ψυχικόν*, *psychic body*). The apostle uses these terms in the same epistle (ii, 14, 15) to distinguish the unregenerate man from the Christian, as being changed from his fleshly condition to a heavenly one by the Divine Spirit. In the resurrection body, accordingly, these words denote the contrast between the earthly, decaying, and sin-stained costume of the soul here and its celestial, immortal, and purified state hereafter. This is plain likewise from the kindred antithesis of the context ("corruption . . . incorruption," "dishonor . . . glory," "weakness . . . power," "earthy . . . heavenly"). We are not taught, therefore, to look for an ethereal, aerial, or sublimated body in the other life, but one of *bona-fide* matter, substantial as at present, although transfigured by a divine and heavenly glory. See RESURRECTION.

Spiritual Communion is the mental act of holding communion with our blessed Saviour and his saints, either in the sacrament of the eucharist, or in any other religious service. See COMMUNION.

Spiritual Corporation is one the members of which are entirely spiritual persons, as bishops, archdeacons, parsons, and vicars, who are *sole* corporations; also deans and chapters, as formerly abbots and convents, are bodies *aggregate*.—Lee, *Gloss. of Liturg. Terms*, s. v.

Spiritual (or ECCLESIASTICAL) **Courts** are those having jurisdiction in spiritual or ecclesiastical matters. Besides the courts of ARCHDEACON (q. v.) and ARCHES (q. v.), they are the following:

1. The *Court of Augmentation* was created in 27 Henry VIII for determining suits and controversies relating to monasteries and abbey lands. The court was dissolved by Parliament, 1 queen Mary. The Augmentation *Office*, however, still exists, in which there are a variety of valuable records connected with lands formerly belonging to monasteries and abbeys.

2. The *Bishop's* or *Consistory Court* is held in the cathedral of each diocese for the trial of ecclesiastical causes within that diocese.

3. The *Court of Conscience* or *Requests* (*Curia Conscientiæ*) was erected in 9 Henry VIII in London, and an act of common council then appointed commissioners to sit in the court twice a week to determine all matters between citizens and freemen of London in which the debt or damage was under forty shillings.

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This act of common council was confirmed by 1 James I. By this the court issues its summons, the commissioners examine on oath, and decide by summary process, making such orders touching debts "as they should find to stand to equity and good conscience." The commissioners may commit to prison for disobedience of their summons. Various subsequent acts have regulated and extended these powers.

4. The *Court of High Commission* originated in the Act of Supremacy, passed in 1559, which empowered queen Elizabeth to choose commissioners who might exercise supreme jurisdiction in spiritual or ecclesiastical matters. The court so formed claimed a pre-eminence over the ordinary courts of the bishops. The rack and other means of torture were weapons confided to them. They were bound by no rules or precedents in receiving evidence or in imposing penalties, but acted as they pleased, and soon became odious as a terrific and lawless inquisition. In 1610 a court of this nature was erected by James VI in Scotland, and re-erected in 1664, the last consisting of nine prelates and thirty-five laymen. It was armed with highest authority, and had a military force at its command. It had also an organized espionage, with agents everywhere. It ruined many financially by the heavy fines imposed, banished others to unhealthy districts, and even sold some as slaves.

5. The *Court of Faculties* belongs to the archbishop of Canterbury. Its power is to grant dispensations for the marriage of persons without the publication of banns, to ordain a deacon under the canonical age, to enable a son to succeed his father in a benefice, or one person to hold two or more benefices incompatible with each other.

6. The *Court of Prerogative* is held at Doctors' Commons, in London, in which all wills and testaments are proved, and administrations granted on the estates of persons dying intestate, etc.

7. The *Court of Teinds* is that portion of the judges of the Court of Session that administer the law as to the revenues of the Scottish Established Church.

Meetings of Session, Presbytery, Synod, and General Assembly are usually termed *Courts*.

Spiritual Gifts (*τὰ πνευματικά* suppl. *χαρίσματα*), a phrase used to denote those endowments which were conferred on persons in the primitive Church, and which were manifested in acts and utterances of a supernatural kind. The phrase is taken from 1 Cor. xii, 1, where the words *περὶ τῶν πνευματικῶν* are rendered in the A. V. "concerning spiritual gifts." The accuracy of this rendering is generally admitted; for, though some would take *πνευματικῶν* as masculine, and understand it, as in xiv, 37, of persons spiritually endowed, the tenor of the entire passage shows that it is of the gifts themselves, and not of the parties endowed with them, that the apostle speaks in this chapter (comp. xiv, 1). It is from the apostle's statements in this chapter that our information concerning the spiritual gifts of the primitive Church is chiefly drawn.

1. The first thing to be noted is what may be called the fundamental condition and test of these gifts. This is the acknowledgment of Jesus Christ as Lord. "I give you to understand," says the apostle, "that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. xii, 3). The denunciation of Jesus as an impostor, whether that came forth in the shape of an imprecation (*ἔστω ἀνάθεμα*) or in the shape of an assertion (*ἐστὶν ἀνάθεμα*), having reference to his having died as one accursed (comp. Gal. iii, 13), proved sufficiently that the party uttering it was not under the influence of the Spirit; while, on the other hand, the recognition of Jesus as the Lord—i. e. the admission of his Messianic claims and the submission to his supreme authority—formed the antithesis to this, and was a proof that the party was under the power of the Holy Ghost. The primary condition, then, of the possession of spiritual gifts was sincere adherence to Jesus as the Messiah. Apart from this there might be the arts of the magician or soothsayer, but no effects produced by the Spirit of God.

2. The *source* of these spiritual gifts was God's grace, and the *agent* by whom they were produced was the Holy Ghost. They were *χαρίσματα*, or *grace-gifts*; and the apostle expressly says that amid diversity of gifts it is one and the same Spirit by whom they are bestowed, and amid diversity of services it is one and the same Lord by whom they are appointed, and amid diversity of operations it is one God who energizes all in all (1 Cor. xii, 4–6).

3. When the apostle speaks here of *χαρίσματα*, *διακονίαι*, and *ἐνεργήματα*, the inquiry is suggested how these three expressions are to be taken. Are they intended to mark off three distinct classes of spiritual gifts? or do they describe the same objects under different aspects? or is the first the generic class under which the other two are subsumed as species? Each of these views has found advocates. The Greek fathers generally regard them as simply different names for the same object (comp. Chrysostom, *ad loc.*), but most recent writers regard them as relating to distinct classes. (For different classifications on this principle, see Aquinas, *Summa Theol.* ii, 2, qu. 171; Estius, *On 1 Cor. xii*; Olshausen on do., etc.) The objection to all the arrangements on this principle is that they are all more or less arbitrary, so that what is placed by one under one head is with equal plausibility placed by another under another. The opinion that *Charisma* is the genus of which *Diakoniai* and *Energêmata* are species is open to the objection that to make diakoniai a kind of charisma is somewhat forced; and, besides, it does not accord with the parallelized structure of the apostle's statement, which plainly makes these three objects collateral with each other. The opinion which has most in its favor is that we have here only one object presented under different aspects. On this principle the three classes may be arranged thus: These endowments of the primitive Church are, (1) *Gifts of divine grace*, as the principle of the new life which, with its manifold capabilities, is communicated by the indwelling Spirit of God; (2) *Ministries*, as means by which one member serves for the benefit of others; and (3) *Operations, effects*, by which the charismata manifest their active power. This seems a highly probable explanation of the apostle's words; nor do we see the harshness in it of which Kling, from whom we have taken it, complains.

4. Side by side with this parallel arrangement of the gifts, the apostle places in another series of parallels the *agency* by which each of these is produced and sustained. The two series may be tabulated thus:

Charismata (given by) the Spirit.
Ministries (directed by) the Lord.
Effects produced by the Father.

In the first two of these parallel propositions there is an ellipsis of the verb, but this the mind naturally supplies from the analogy of the last in which the verb is enunciated (see Henderson, *On Inspiration*, p. 181).

5. It has appeared to some that there is a correspondence between the gifts enumerated in 1 Cor. xii, 8–10 and the Church offices enumerated in ver. 28 (Horsley, *Sermons*, xiv, Appendix). The number of both is the same; there are nine gifts and nine offices. But beyond this the correspondence only very partially exists, and in order to give it even a semblance of existing throughout, not only must very fanciful analogies be traced, but some palpable errors in interpretation committed (Henderson, *On Inspiration*, p. 183).

6. The suggestion of Beza that the enumeration of gifts in 1 Cor. xii, 8–10 is divided into co-ordinate groups, distinguished by the pronouns *ᾧ μέν*, ver. 8; *ἑτέρῳ δέ*, ver. 9; *ἑτέρῳ δέ*, ver. 10, has been very generally followed by interpreters. Hence Meyer arranges them in the following scheme:

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I. Charisms which relate to *intellectual* power. 1, λόγος σοφίας; 2, λόγος γνώσεως.

II. Charisms which are conditioned by *heroic faith* (*Glaubensheroismus*). 1. The πίστις itself; 2. The operation of this *in act*—a. ἰάματα; b. ἐνεργήματα; 3. The operation of this *in word*, προφητεία; 4. The *critical* operation of this, διακρίσεις πνευμάτων.

III. Charisms relating to the γλῶσσαι. 1. Speaking with tongues; 2. Interpreting of tongues.

Henderson adopts substantially the same arrangement (*Inspiration*, p. 185 sq.), like Meyer, laying stress on the use of the pronoun ἑτέρῳ in place of ἄλλῳ by the apostle in his enumeration ("ἑτέρῳ is *selected* because a *distinct* class follows; only thus can we account for the apostle's not proceeding with ἄλλῳ"—Meyer; comp. Tittmann, *Synonyma*, ii, 28). To all such attempts at classification De Wette objects: (1.) That ᾧ μέν, ἑτέρῳ δέ, ἑτέρῳ δέ, do not stand in relation to each other, but ἑτέρῳ δέ is always opposed to the nearest preceding ἄλλῳ δέ, so that neither can the one denote the genus nor the other the species. (2.) If anything could mark a division, it would be the repeated κατὰ τὸ αὐτὸ πνεῦμα, ἐν τῷ αὐτῷ πν., with the concluding πάντα δὲ ταῦτα of 1 Cor. xii, 11; but even thus we should gain nothing, for in ver. 10 heterogeneous objects are united. (3.) There is no reason to expect a classification, for the enumeration is not complete (see ver. 28). (4.) The classification proposed (by Meyer) is in itself unsatisfactory; plainly the speaking with tongues is more closely akin to prophesying than to gifts of healing; and, as Kling observes, the διακρίσεις πνευμάτων and the ἑρμηνεία γλωσσῶν relate to the understanding, and not to heroic faith. In these reasons there is much force; and though the apostle's arrangement has the aspect of a classified scheme, we feel constrained to conclude with Kling that we must leave it undecided whether and how they can be classified. Neander, followed by Billroth and Olshausen substantially, without insisting on the apostle's words, contents himself with the obvious division of these charisms into two great classes—the one of which embraces such gifts as manifest themselves by word, and the other such as manifest themselves by deed; and each of these presents two subordinate classes, determined by the relation of the man's own mental culture and capacity to the working on him of the Spirit, so that in a man of high culture and intellectual power the λόγος γνώσεως would be manifested, while to one of less culture the Holy Spirit would come with a power which overwhelms his self-consciousness and makes him the almost mechanical utterer of what does not pass through the medium of his own intelligence (*Apostol. Zeitalt.* i, 174 sq. [Eng. transl. i, 132]).

7. Taking in order as they stand in the text the gifts enumerated, we have—

(1.) The *Word of Wisdom* (λόγος σοφίας) and the *Word of Knowledge* (λόγος γνώσεως). Λόγος is used here, as frequently elsewhere in the New Test., as = *sermo, discourse, utterance*. To σοφία and γνῶσις various meanings have been attached. A common explanation is that σοφία is the practical and γνῶσις the theoretical or speculative presentation of truth; but this, though adopted by Neander, Olshausen, and others, as well as the antithetical opinion advanced by Bengel, Storr, Rosenmüller, etc., that σοφία is the theoretical and γνῶσις the practical, is sufficiently refuted by the consideration that the practical and the theoretical apprehension and exposition of the truth, merely as such, cannot be properly regarded as coming among the miraculous gifts of the Spirit; such attainments are not κατὰ πνεῦμα in the sense in which Paul uses that phrase here. Meyer makes σοφία the higher Christian wisdom as such; γνῶσις the speculative, deeper, more penetrating knowledge of it; while Estius reverses this, making λόγος σοφίας "gratiam de iis quæ ad doctrinam religionis ac pietatis spectant disserendi ex causis supremis," and λόγος γνώσεως "gratia disserendi de rebus Christianæ religionis ex iis quæ sunt humanæ scientiæ aut experientiæ," i. e. of bringing principles of human philosophy or facts of human experience to bear on the illustration of divine truth. Henderson takes σοφία to be comprehensive of "the sublime truths of the Gospel directly revealed to the apostles, of which the λόγος was the supernatural ability rightly to communicate them to others;" and by γνῶσις the possession by divine communication of "an exact and competent knowledge of the truths which God had already revealed through the instrumentality of the prophets and apostles, in consequence of which those who possessed it became qualified, independently of the use of all ordinary means, forthwith to teach the Church" (p. 188 sq.). Osiander makes σοφία the apprehension of divine truth in its totality, of the ends and purposes of God, of the plan and work of redemption, of the revelation of salvation through Christ in its connection, its divine system and organism; and γνῶσις the penetrating knowledge of particulars given by God, with their inward appropriation and experience (John vi, 69; xvii, 3; Phil. iii, 8). This last seems to be, on the whole, the least arbitrary and most probable interpretation, it being of course kept in view that the apprehension and experience of divine truth, whether as a whole or in its parts, as well as the power of giving this forth in discourse, is not such as mere human intelligence and study could attain, but such as was κατὰ πνεῦμα.

(2.) *Faith* (πίστις).—All are agreed that this cannot be understood of that faith which saves—justifying faith; and most regard it as a *fides miraculosa*, such as our Lord speaks of (Matt. xvii, 20; xxi, 21), and to which Paul refers (1 Cor. xiii, 2)—a firm persuasion that on fitting occasions the divine power would be put forth to work miracles. Meyer thinks this too narrow, because under πίστις are ranked not only ἰάματα and ἐνεργήματα, but also προφητεία and διακρίσεις πνευμάτων. He would therefore understand by πίστις here "a high degree of faith in Christ—a faith-heroism whose operation in some was in healings, etc." As, however, such faith in Christ must mean faith in him as the risen Lord, the source of miraculous power, whether exercised in healing diseases or in utterances of knowledge, this opinion seems to resolve itself into a substantial identity with the other.

(3.) *Gifts of Healings* (χαρ. ἰαμάτων).—This all are agreed in understanding as the power of healing disease directly without the aid of therapeutic applications. The plural is used to indicate the variety of diseases, and the various gifts of healing them possessed in the Church.

(4.) *Workings of Powers* (ἐνεργήμ. δυνάμεων).—This is generally referred to the working of miracles of a higher kind than the healing of disease—miracles which consist not in the performing without means what means *may* effect, but in the performance of what no means can effect, such as the raising of the dead, the exorcism of daemons, the infliction, by a word, of death as a punishment, etc.

(5.) *Prophecy* (προφητεία).—This refers not to ordinary religious discourses for the edification of the Church, but to such a forth-speaking of the mind of God in relation to truth, duty, or coming events as the inward action of the Holy Spirit on the mind may produce (Chrysost. ὁ προφητεύων πάντα ἀπὸ τοῦ πνεύματος φθέγγεται). That the gift of predicting future events was possessed in the early Church, we see from such instances as Acts ii, 27, 28; xxi, 11, etc.; but the προφητεία of the New Test. does not generally relate to this: it usually has reference to the utterance of doctrine given by revelation from God (comp. 1 Cor. xi, 3; xiv, 26–33, etc.).

(6.) *Discernings of Spirits* (διακρίσεις πνευμάτων).—From 1 Cor. xiv, 29 (comp. 1 Thess. v, 21; 1 John iv, 1) we learn that professed prophetic utterances were to be subjected to trial, that nothing unchristian or unedifying might pass under that name; and it is to this that the gift now before us relates. Even apostles would seem to have submitted their doctrine to the judgment of these gifted critics (1 Cor. xiv, 37).

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(7.) *Kinds of Tongues* (γένη γλωσσῶν).—That this refers to the λαλεῖν γλώσσῃ or γλώσσαις which existed in the Corinthian Church, and indicates that of these γλῶσσαι there were various kinds, is undoubted; but in what this gift consisted is a question involved in great difficulty, and to which very different answers have been given. We may at once dismiss some of these as not deserving serious consideration—viz., 1, that of Bardili and Eichhorn, who take γλῶσσα in the literal sense of *tongue*, and suppose that the λαλεῖν was a sort of inarticulate babble, an ecstatic utterance of mere sounds made by the tongue—an opinion which is irreconcilable with the idea of this being a gift of the Holy Ghost, with the possibility of an *interpretation* of the sounds uttered, with what Paul says (1 Cor. xiv, 18), and with the use of the plural in the phrase γλώσσαις λαλεῖν; 2, that of Bleek, who takes γλῶσσα in the sense of *gloss*—i. e. archaic, poetical, or provincial word or idiom—a meaning which belongs to the technicalities of the grammarians, and is quite foreign to the language of the New Test.; and 3, that of Billroth, who supposes γλῶσσα to mean a composite language formed of the elements of various tongues, and in its composition affording a symbol of the uniting power and universality of Christianity—which is at the best only a pleasing fancy. The only two opinions worth considering are the old view that these γλῶσσαι were actual foreign tongues which the gifted persons spoke without having learned them, and the opinion, subject to various modifications, that they were new and divinely inspired utterances of a kind transcending the ordinary capacity and intelligence of men.—Kitto.

Before entering on the consideration of these views, it may be well to state accurately the various peculiarities of this gift. These may be gathered from the statements of the apostle. From these we learn that it was a gift of the Spirit (1 Cor. xii, 11, 28, 30); that it belonged only to some in the Church (ver. 11, 30); that it stood in some relation to the gift of prophesying—was inferior to it in point of utility, but afforded greater scope for display (xiv, 5, 6, 18, 19); that it was exercised in acts of prayer and praise (ver. 2, 14, 15, 16, 17); that it was not exercised through the medium of the intelligence (νοῦς), and so was unintelligible without an interpretation, which the party exercising it might not be capable of supplying, as it was the result of a distinct gift, which might or might not accompany the other (ver. 5, 6, 13, 16, 23); that it might appear to one unaccustomed to it a frenzy (ver. 23); that it had the effect of an instrument giving an uncertain sound, or was no better than the speaking of a barbarian or the clang of a cymbal when not interpreted (ver. 7–9; xiii, 1); and that its use was to serve as a sign (or evidence of God's presence) to those who did not believe (xiv, 22).

Let us now turn to the former of the two opinions above noticed: those who hold this to be γλῶσσα in the sense of *language* support their opinion by an appeal to our Lord's promise to his disciples that, as a sign of his presence with them, they should speak with new tongues (καιναις γλώσσαις, Mark xvi, 17), and to the occurrences of the day of Pentecost when the apostles spake with other tongues (ἑτέραις γλ., Acts ii, 4 sq.). It seems altogether probable that the event of the day of Pentecost was a fulfilment of the promise of Christ to his disciples, and if we assume (as the narrative seems to intimate) that on that occasion the apostles did receive the faculty of speaking foreign tongues through the agency of the Spirit, there is great plausibility in the conclusion that the gift of tongues bestowed on the primitive Church consisted in the possession of this faculty. It is frivolous to object to this, as De Wette and Meyer do, that the speaking of a language one has never learned is psychologically impossible, for, if divine interposition be admitted, it is idle to set limits to its operation. "With God all things are possible," and he who caused "the dumb ass to speak with man's voice" could surely employ the organs of a man to utter a foreign tongue of which he was ignorant. In the way of the conclusion, however, above stated, that the gift of which the apostle treats in writing to the Corinthians is the *same* as that promised by our Lord, and received by the apostles on the day of Pentecost, there are some serious difficulties. If the apostles possessed the power of speaking foreign tongues miraculously, they appear to have made very little use of it for the purposes of their mission, for, with the exception of the instance of the day of Pentecost, we do not read of their ever using this gift for the purpose of addressing foreigners. There seems to be an *a priori* improbability that such a faculty would be miraculously conferred when it was one for which no special need existed, the Greek tongue being so widely diffused that the first preachers of Christianity were not likely to go where it was not known. But it is probable, although not recorded, that they eventually used this faculty in preaching to heathens. As to the day of Pentecost, though the gift of tongues came upon the disciples when they were alone, yet it was immediately available to foreigners. It is an unwarranted assumption that these persons all understood a common language, or that to all of them at once Peter spoke on the same day without an interpreter. The most serious objections, however, to the opinion that the Glossolalia of the Corinthians was a speaking in foreign tongues are derived from what the apostle says about it in writing to them. (1.) The phrase γλώσσῃ λαλεῖν does not necessarily mean "to speak a foreign language;" but it is evidently tantamount (comp. Acts x, 46; xix, 6 with Acts ii, 4). The statements in Acts ii are conclusive that these tongues in that case were vernacular with the polyglot audience. (2.) The Glossolalia was unintelligible to *every one* till interpreted (1 Cor. xiv, 2). But this may only refer to the absence of any one with whom it was vernacular. (3.) It is thought that this gift was used in individual prayer to God, and Paul, who possessed this gift above others, used it chiefly in secret: can we understand this of a speaking to God in foreign tongues? But of this assumption there is little evidence. (4.) The apostle places the Glossolalia in opposition, not to speaking in the vernacular tongue, but to speaking intelligibly, or ἐν ἀποκαλύψει ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ (xiv, 6). He likewise *compares* the glossai with foreign tongues, which assumes that they were not the same (ver. 10 sq.). But foreign languages surely are unintelligible, and in ver. 10 the wider term φωναί is used. (5.) Had the apostle had the speaking of foreign tongues in view, he would have made the exercise of them dependent on the presence of those by whom they were understood, not on their bearing on the edification of the Church. But the latter could only have been effected through the former. The other objections raised by Dr. Poor in the American edition of Lange's *Commentary* (ad loc.) are as little to the point. (6.) So far as these phenomena bore on unbelievers, they were a sign of reprobation (ver. 11). But that was true only when no one was present to interpret. (7.) Its special use was for the possessor's own benefit in prayer and praise. Such, certainly, was not the case on the day of Pentecost. (8.) Any foreigner present who understood the language could have acted as interpreter without a special gift; but he would hardly have been accepted as an authoritative exponent in the Christian sense. (9.) Corinth, being the resort of foreigners, had need of this gift less than other localities. On the contrary, this was the very reason why a polyglot was required. (10.) Paul desired that *all* might have this gift. This he might naturally wish, whatever were its nature. (11.) The phrase "*a* tongue" seems to imply some individual peculiarity rather than an external demand. Rather it shows that the tongues were varied in different cases. (12.) It is nugatory to ask such questions as, How was this speaking in different foreign tongues conducted? Did the gifted persons all

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speak at once? or did they speak one after the other? If the former, would not the confusion of sounds be such as to render their speaking a mere Babel? if the latter, would not a longer time have been requisite for the whole to speak than the conditions of the narrative allow us to suppose? (13.) In fine, supposing the disciples to have spoken intelligibly to these people in their respective languages, why should they have appeared to any of the bystanders as men filled with new wine? Does not this imply an excited utterance and gesticulation altogether foreign to the case of men who had simply to tell their fellow-men such truths as those which these disciples had to publish? These difficulties have been so magnified by some as to lead them to impugn the authenticity of the passage; while others have been induced by them so accept the hypothesis that the disciples spoke in Greek or Aramaic, but were miraculously understood by the hearers each in his own language. But they are mostly answered by the facts in the case, which certainly show that the speaking of foreign languages did sometimes *attend* the gift of tongues, if this was not its invariable and distinctive peculiarity.

We now turn to the consideration of the opinion that the tongues were new languages in the sense of being ecstatic utterances, inspired and dictated by the Holy Spirit, and of a kind above what the ordinary faculties of the individual could reach. We may pass by the opinion of Rossteuscher and Thiersch that these tongues were angel-tongues, and that the gift consisted in the privilege of communing with God as the angels do; for this is a mere conjecture without any foundation in the statements of the apostle, the allusion in 1 Cor. xiii, 1 to the "tongues of angels" being merely a rhetorical device to heighten the contrast the apostle is instituting. Schulz restricts the tongues to ecstatic utterances of praise to God; but this is too narrow a view, as is evident from xiv, 13–17. Neander thus describes the state of the speaker with tongues: "The soul was immersed in devotion and adoration. Hence prayer, singing God's praise, testifying of the great doings of God, were suited to this state. Such a one prayed in the Spirit; the higher spiritual and emotional life predominated in him, but a development of the understanding was wanting. The consequence was that since out of his peculiar feelings and views he formed a peculiar language for himself, he wanted the faculty of so expressing himself as to be understood by the mass" (*Apostol. Zeitalt.* i, 179). Olshausen adopts substantially the same view, but he differs from Neander in supposing that the speaking of foreign languages was *included* in the speaking with tongues. Meyer understands by "the γλώσσαις λαλεῖν such devotional utterances in petition, praise, and thanksgiving as were so ecstatic that the action of the person's own understanding was suspended, while the tongue, ceasing to be the organ of the individual reflection, acted independently of this, as it was moved by the Holy Ghost." Hence he thinks the term γλῶσσα came to be applied to this gift, the tongue acting, as it were, independently of the understanding and for itself. Hence, also, he accounts for the use of the plural γλώσσαις λαλεῖν and the γένη γλωσσῶν, as in such a case there would doubtless be varieties of utterances, arising from differences of degree, direction, and impulse in the ecstasy. The German interpreters in general regard it as being an ecstatic power of speech, the result of the man's being lifted out of himself and made to give utterance in broken, fragmentary, excited outbursts of thoughts and feelings, especially of rapturous devotion, beyond the ordinary range of humanity. Some think that there is an allusion to such ecstatic devotions in the στεναγμοῖς ἀλαλήτοις of Rom. viii, 26. We cannot but think such a view abhorrent to the spirit of intelligent Christianity. See TONGUES, GIFT OF.

(8.) *Interpretation of Tongues* (ἑρμηνεία γλωσσῶν).—As the γλῶσσα transcended the νοῦς, it could be made to convey edification to the hearers only as it was explained (by translation or otherwise); and for this purpose the Holy Spirit gave some persons the faculty of comprehending it, and thereby of giving its meaning to others. This gift sometimes was bestowed on the same person that had the gift of tongues.

8. Such were the gifts of the Spirit enjoyed by the primitive Church. They were different and variously distributed according to the sovereign will of the giver. But amid all this diversity the Church remained one—the indivisible body of Christ pervaded and influenced by the one Spirit of all grace. Hence all these gifts were to be subordinated to the end of edifying the Church, and, more than all of them, charity was to be sought (1 Cor. xii, 11–31).

9. *Literature.*—The commentaries on 1 Corinthians of Meyer, Olshausen, Billroth, Osiander, and Kling: De Wette's *Excursus* on Acts ii; Neander, *Apostol. Zeitalt.* vol. i; Henderson, *Lectures on Inspiration;* Bleek, in the *Studien u. Kritiken* for 1829, 1830; Wieseler, in the *Studien u. Kritiken* for 1838; Schulz, in the *Studien u. Kritiken* for 1839; Thiersch, *Kirche im apostol. Zeitalt.*; Rossteuscher, *Gabe d. Sprachen im apostol. Zeitalt.* 1850. See GIFTS, SPIRITUAL.

Spiritual Relationship is one effected through some religious or spiritual act—such, for example, as that between godparents and godchildren.

Spirituālès (or **Spirituals**) is the name given to the stricter party of the Franciscans. Elijah of Cortona attempted, especially after the death of St. Francis, to soften the rigid discipline of the order. Violent discussions arose, and Elijah was twice deposed, but finally reconciled to the Church (1253). The fanaticism of the rigid party increased in proportion as their more lax opponents grew in number. At length the disputants separated, and the stricter party (called *Spirituales, Zelatores, Fratricelli*) gradually became avowed opponents of the Church and of its rulers who had disowned them, and even denounced the pope as antichrist. They were, consequently, given over to the Inquisition. See Fisher, *Hist. of the Ref.* p. 57; Kurtz, *Church Hist.* i, 108, 4.

Spiritualia is a term opposed to temporals, or *temporalia* (q. v.).

Spiritualism is a word now generally used to designate the belief of those who regard certain mental and physical phenomena as the result of the action of spirits through sensitive organizations known as mediums. Spiritualists claim that Spiritualism is but another term for the belief in the supernatural; that it has pervaded all ages and nations; and that American Spiritualism is but the last blossom of a very ancient tree. They assert that phenomena differing but slightly from the manifestations of modern Spiritualism appear in many of the Scripture incidents, e. g. the vision of Elisha's servant (2 Kings vi, 15–17), the spiritual handwriting at the feast of Belshazzar (Dan. v, 5), in the Delphic oracles, in the experiences of Luther, the occurrences related by Glanvil (1661), in the Camisard marvels in France (1686–1707), in the occurrences in the Wesley family (1716), and in the communications of Swedenborg with the spirit-world. For about a hundred years before the American phase of Spiritualism appeared, Germany and Switzerland had their Spiritualists, developing or believing in phenomena almost identical. They had spirit-vision, spirit-writing, knowledge of coming events from the spirit-world, and daily direct intercourse with its inhabitants. Pre-eminent among these Spiritualists were Jung-Stilling, Kerner, Lavater, Eschenmeyer, Zschokke, Schubert, Werner, Kant, etc. Clairvoyance and mesmerism were intimately associated with the introduction of modern Spiritualism, making the same claims to open intercourse with the spiritual world, and in some cases predicting that this communion would ere long assume "the form of a living dem-

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onstration" (Davis, *The Principles of Nature, her Divine Revelations*, etc.).

Spiritualism assumed a novel shape in the United States—that of moving physical objects—and has introduced spirits speaking through means of an alphabet, rapping, drawing, and writing, either by the hand of mediums or independently of them. The "spirit-rapping" phenomenon began in the home of J. D. Fox, Hydeville, Wayne Co., N. Y., and is thus described by Mr. Dale Owen: "In the month of January, 1848, the noises assumed the character of distinct knockings at night in the bedrooms, sounding sometimes as from the cellar below, and resembling the hammering of a shoemaker. These knocks produced a tremulous motion in the furniture and even in the floor. The children (Margaret, aged 12 years, and Kate, aged 9 years) felt something heavy, as of a dog, lie on their feet when in bed; and Kate felt, as it were, a cold hand passed over her face. Sometimes the bedclothes were pulled off. Chairs and the dining-table were moved from their places. Raps were made on doors as they stood close to them, but on suddenly opening them no one was visible. On the night of March 13 (or 31), 1848, the knockings were unusually loud," whereupon "Mr. Fox tried the sashes, to see if they were shaken by the wind. Kate observed that the knockings in the room exactly answered the rattle made by her father with the sash. Thereupon she snapped her fingers and exclaimed, 'Here, old Splitfoot, do as I do.' The rap followed. This at once arrested the mother's attention. 'Count ten,' she said. Ten strokes were distinctly given. 'How old is my daughter Margaret?' Twelve strokes. 'And Kate?' Nine." Other questions were answered, when "she asked if it was a man? No answer. Was it a spirit? It rapped. Numbers of questions were put to the spirit, which replied by knocks that it was that of a travelling tradesman, who had been murdered by the then tenant, John C. Bell, for his property. The peddler had never been seen afterwards; and on the floor being dug up, the remains of a human body were found." After a time the raps occurred only in the presence of the Fox sisters, accompanying them upon their removal to Rochester, and developing new phenomena. In November, 1849, the Fox girls appeared in a public hall, and their phenomena were subjected to several tests, without being able to trace them to any mundane agency. They arrived in New York in May, 1850, and became the subject of extensive newspaper and conversational discussion. Meanwhile knockings were reported to have occurred in the house of Mr. Granger, of Rochester, and in that of a Dr. Phelps, at Stratford, Conn. Individuals were discovered to be mediums, or persons through whose atmosphere the spirits were enabled to show their power, until, in 1853, their number is given at 30,000. The following are some of the numerous phenomena characteristic of Spiritualism in this country: Dials with movable hands pointing out letters and answering questions without human aid; the hands of mediums acting involuntarily, and writing communications from departed spirits, sometimes the writing being upside down, or reversed so as to be read through the paper or in a mirror. Some mediums represented faithfully, so it was said, the actions, voice, and appearance of deceased persons, or, blindfolded, drew correct portraits of them. Sometimes the names of deceased persons and short messages from them appeared in raised red lines upon the skin of the medium. Mediums were said to have been raised into the air and floated above the heads of the spectators. Persons claimed to be touched by invisible and sometimes by visible hands; and voices were heard purporting to be those of spirits. In 1850 D. D. Home became known as a medium, and maintained for five years a wide-spread reputation, giving sittings before Napoleon III in Paris, and Alexander II in St. Petersburg. Other prominent mediums were the "Davenport brothers," Koons of Ohio, Florence Cook, and the Holmeses. In the *London Quarterly Journal of Science*, Jan. 1874, some of the phenomena exhibited in repeated experiments with the mediums D. D. Home and Kate Fox are thus classified: 1. The movement of heavy bodies with contact, but without mechanical exertion; 2. The phenomena of percussive and other allied sounds; 3. The alteration of weight of bodies; 4. Movements of heavy bodies when at a distance from the medium; 5. The rising of chairs and tables off the ground without contact with any person; 6. The levitation of human beings; 7. Movement of various small articles without contact with any person; 8. Luminous appearances; 9. The appearance of hands, either self-luminous or visible by ordinary light; 10. Direct writing; 11. Phantom forms and faces; 12. Special instances which seem to point to the agency of an exterior intelligence; 13. Miscellaneous occurrences of a complex character. Later phenomena are those of the cabinet, in which the medium is, ostensibly, tied and untied by spirit-hands; and other forms of materialization. One of the most recent of these last is "spirit-photographs." It is asserted that on clean and previously unused plates, marked by the sitter, and even when the sitter has used his own plates and camera, there has appeared with the sitter a second figure, which in many instances has been recognised as the portrait of a deceased relative or friend.

While many persons distinguished in the walks of science, philosophy, literature, and statesmanship have become avowed converts to Spiritualism, or have admitted the phenomena so far as to believe in a new force not recognised by science, or, at least, have witnessed that its phenomena are not explainable on the ground of imposture or coincidence, others boldly assert that they are all attributable to physical agencies (see Gasparin, *Science vs. Spiritualism*, transl. by Robert, N. Y. 1857, 2 vols.). Spiritual photographs, it is alleged, are secured by first tampering with the negative; and all the effects shown by Spiritualists are claimed for the simple processes of photography. The cabinet-trick has frequently been reproduced by ordinary performers, and professional prestigiators have publicly offered to imitate all the so-called marvels of Spiritualism without the slightest pretence of spiritual intervention. We have before us a letter from one who has made the whole subject a careful study, and he declares his ability to reproduce by sleight of hand any phenomenon of Spiritualism after seeing it once or twice.

It is impossible to make an approximate estimate of the number of Spiritualists, owing to the fact that their organized bodies contain but a small proportion of those who wholly or partially accept these phenomena. A very large proportion of the converts are from the ranks of those who previously doubted or disbelieved the immortality of the soul, and who affirm that they carry their sceptical tendencies into the investigation of this subject.

The *Spiritual Magazine* (the oldest journal of Spiritualism in England, and one that contains a record of the movement from its establishment, in 1860) has the following as its motto: "Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny, and its application to a regenerate life. It recognises a continuous divine inspiration in man. It aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy." The "British National Association of Spiritualists" was organized in Liverpool, November, 1873, and has for its object the union of "Spiritualists of every variety of opinion, the aiding of students in their researches, and the making known of the positive results arrived at by careful research." Of periodicals, the number in Europe, America, and Australia is at least one

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hundred. The books relating to Spiritualism may be reckoned by the hundred, of which the following are some of the more important: Ballou, *Spiritual Manifestations;* Crookes, *Researches in the Phenomena of Spiritualism* (Lond. 1874); Crowe, *Spiritualism and the Age we Live in* (ibid. 1859); De Morgan, *From Matter to Spirit* (ibid. 1863); Edmonds and Dexter, *Spiritualism* (N. Y. 1854–5, 2 vols.); Hardinge, *Modern American Spiritualism* (ibid. 1870); Home, *Incidents in my Life* (Lond., Paris, and N. Y. 1862, 1872, 1875); Howitt, *History of the Supernatural in All Ages and Nations* (Lond. 1863); Olcott, *People from the Other World* (Hartford, 1875); Owen, *Footfalls on the Boundary of Another World* (Phila. 1860), and *The Debatable Land between This World and the Next* (N. Y. 1872); Sargent, *Planchette, or the Despair of Science* (Boston, 1869); Wallace, *On Miracles and Modern Spiritualism*, three essays (Lond. 1875).

Spiritualists. 1. = *Libertines* (q. v.). 2. The name assumed by persons who profess to hold communication with the spirits of the departed. See SPIRITUALISM.

Spiritualities, GUARDIAN OF THE. The archbishop is the guardian of the spiritualities during the vacancy of a bishopric; and when the archbishopric is vacant, the dean and chapter of the diocese are guardians of the spiritualities, who exercise all ecclesiastical jurisdiction during the vacancy.—Lee, *Gloss. of Liturg. Terms*, s. v.

Spirituality, in the ecclesiastical affairs and language of the Church of England, is a term for the whole body of the clergy, derived from the spiritual nature of the office which they hold.

Spirituality OF GOD is his immateriality, or being without body. It expresses an idea made up of a negative part and of a positive part. The negative part consists in the exclusion of some of the known properties of nature, especially of solidity, of the vis inertiæ, and of gravitation. The positive part comprises perception, thought, will, power, action, by which last term is meant the origination of motion (Paley, *Nat. Theol.* p. 481). See INCORPOREALITY OF GOD.

Spiritualize is to interpret and apply historical or other parts of the Bible in what is called a spiritual manner. The sense thus brought out is termed the *spiritual sense;* and those preachers or expositors who are most ready and extravagant in eliciting it are the most highly esteemed by the unlearned and persons of an uncultivated taste. It is impossible adequately to describe the excesses and absurdities which have been committed by such teachers. From the time of Origen, who spiritualized the account of the creation of the world, the creation and fall of man, and numerous other simple facts related in the Bible, down to the Jesuit who made the greater light to mean the pope, and the lesser light and the stars to mean the subjection of kings and princes to the pope, there have been multitudes in and out of the Catholic Church who have pursued the same path. A noted preacher in the metropolis, when expounding the history of Joseph, made out Pharaoh to mean God the Father, and Joseph the Son. As Joseph interpreted Pharaoh's dreams, so Christ interpreted the will of the Father. Potiphar's wife signified the sinful humanity which, according to the preacher, our Lord assumed. The prison signified the prison of hell, to which Christ went after his death. The chief butler, who was restored, typified a number of damned spirits whom Christ then liberated; and the chief baker was a type of the rest who were left—*cut off from their head,* Christ. Such a mode of interpretation may astound persons of weak minds, but it is most irreverent and dangerous. It is one thing to explain a passage literally and then deduce from it spiritual and practical reflections, and another to represent it as directly and positively teaching certain spiritual truths, or apply it to subjects with which it has no manner of connection whatever. Jacob Boehm, Miguel de Molinos, Madame Guyon, and Madame de Bourignon are representatives of the somewhat numerous class of religionists, particularly of the 17th century, to whose teaching and practice the appellation of spiritualism has been applied.—Buck, *Theol. Dict.* s. v. See INTERPRETATION.

Spiritual-mindedness is that disposition implanted in the mind by the Holy Spirit, by which it is inclined to love, delight in, and attend to spiritual things. The spiritual-minded highly appreciate spiritual blessings, are engaged in spiritual exercises, pursue spiritual objects, are influenced by spiritual motives, and experience spiritual joys. To be spiritually-minded, says Paul, is life and peace (Rom. viii, 6). See Owen's excellent *Treatise* on this subject.—Buck, *Theol. Dict.* s. v.

Spirituals, a sect which arose in Flanders in the 16th century, and is known also as *Libertines* (q. v.).

Spirituals. See SPIRITUALES.

Spital, a hospital, usually a place of refuge for lepers.

Spital Sermons, a title of two sermons annually preached on Easter Monday and Tuesday before the lord mayor and sheriffs at Christ Church, Newgate Street, London. The sermon on the former of the two days is preached by a bishop; that on the latter by the chaplain to the lord mayor, or some other clergyman whom he appoints. The Spital Sermons were originally preached at a pulpit-cross, erected in the churchyard of "The Spittle," or Hospital of St. Mary, in the parish of St. Botolph, Bishopsgate. See Stow's *London* (Strype's ed.), ii, 98.—Eden, *Theol. Dict.* s. v.

Spitta, KARL JOHANN PHILIPP, a German theologian and poet, was born Aug. 1, 1801, at Hanover. He was of Huguenot stock, which had emigrated during the persecutions under Louis XIV. His early years held out no promise of future eminence for him, as he seemed dull, and was, moreover, afflicted with scrofulous disease, which interrupted the progress of his studies. On his recovery, he was deemed so little qualified to undertake the theological career which he preferred that he was apprenticed to a watchmaker. While thus employed, he developed a love for the study of languages and of science, and spent his leisure time in the private study of Greek and Latin, and also of geography and history. He was subsequently admitted to the lyceum of his native town, and in 1821 entered the University of Göttingen. This institution was at the time pervaded by the rationalistic miasma, and Spitta lost his love for theology, though he neglected the study of philosophy, in which the current rationalism sought its support. A period of questioning ensued, which was happily ended by his return to a simple scriptural faith through the influence of the writings of De Wette and Tholuck. After graduating, he became a private tutor, and remained in that position until 1828, though he was during the interval associated with pastor Deichmann at Lüneburg in an abortive attempt to publish a journal for Christian families of every rank in society. At the age of twenty-six he was associated with the aged Cleves in the pastorate, but in November, 1830, became temporary preacher to the garrison at Hameln and also spiritual guide to about 250 convicts in the penitentiary. Thence he was transferred, after being married to Maria Hotzen, to the parish of Wechholt, where he remained during ten happy years. The number of his hearers increased, and with it his influence over the community. His reputation extended even beyond his native country, and secured for him calls to Bremen, Barmen, and Elberfeld. He eventually became superintendent and pastor at Wittengen, in Lüneburg, and then pastor of the more responsible post at Peine (1853). In 1855 he received the doctor's degree

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from his alma mater, together with an honorary testimonial in recognition of his signal fidelity to the Church. In 1859 he was once more transferred to a new field of labor, but was attacked with gastric fever soon after his removal, and died of heart-disease Sept. 28. As a clergyman, Spitta was pious, thoroughly evangelical, and deeply in earnest. His temperament was genial and sociable, and he was a capable performer on the harp. But his principal claim to notice grows out of his spiritual hymns, through which his fame extended over Germany, and of which a number have been rendered into English. He had attempted poetry in his childhood days, and proved his powers in every species of poetry, but in time came to devote his abilities wholly to religious composition. In 1833 he published a collection of hymns under the title *Psalter und Harfe* (24th ed. 1861), which was received with general satisfaction, and was followed by a second collection in 1843 (13th ed. 1861). A third (posthumous) collection was published by his friend, Prof. Adolph Peters, in 1861 (2d ed. 1862). These hymns are pervaded with unusual fervor and simplicity, and are chaste and neat in style. They are specially suited for use in household and private devotions, the second collection being perhaps inferior to the others in an artistic point of view. Peters's collection is accompanied with a portrait of the author. Of English renderings of Spitta's hymns, we mention "I know no life divided, O Lord of life, from thee," by Massie, and the funeral hymn, "The precious seed of weeping to-day we sow once more," by Miss C. Winkworth. See Münkel, *K. J. Ph. Spitta* (Leips. 1861); Messner, two articles in *Neue Evangel. Kirchenzeitung*, 1860 (No. 5), 1861 (No. 25); also the preface in Peters's collection of Spitta's hymns.—Herzog, *Real-Encyklop.* s. v.

Spitting was a ceremony introduced into baptism in the early Church. The candidate was required not only to renounce the devil in word, but also by act and gesture. The catechumen was brought into the baptistery and placed with his face to the west: a form of words was used by which he renounced the devil; he then stretched out his hands and spat, as if in defiance of him. This was thrice repeated. He then turned to the east and entered into covenant with Christ. See Bingham, *Christ. Antiq.* bk. xi, ch. vii, § 5. See SPITTLE.

Spittle (רִיר, πτύσμα), although, like all the other natural secretions, a ceremonial impurity (Lev. xv, 18), was employed by our Lord as a curative means for blindness (John ix, 6). The rabbins cite it as a remedy in like cases (see Lightfoot, *ad loc.*), especially the spittle of fasting persons (*saliva jejunii*), which was anciently held to be a remedy likewise against poisonous bites (Pliny, v, 2; xxviii, 7; Galen, *Simpl. Med. Fac.* x, 16; Aetius, ii, 107; see Götze, *Observat. Sacr. Med.* II, i, 144 sq.; Schurig, *Sialologia* [Dresd. 1723]). But it was not regarded as a specific in true blindness (but see Johren, *De Christo Medico*, p. 41), although ancient writers cite an act of Vespasian having that aspect (Dion Cass. lxvi, 8; Tacit. *Hist.* iv, 81; Sueton. *Vesp.* vii). On Luke xvi, 21 we may remark that the dog's tongue has a peculiarly cleansing and soothing effect upon sores. See MEDICINE.

Ancient Assyrian Smiting and Spitting upon an Enemy (who is shackled and wears about his neck the head of a slain companion).

On the other hand, the act of spitting upon a person, especially in the face (Numb. xii, 14; Isa. l, 6; Matt. xxvi, 67; xxvii, 32; Bar-Hebr. p. 169), was regarded as the grossest insult (see Harmer, *Obs.* iii, 376), and it was even held an indignity to spit towards any one (Job xxx, 10); so that an Oriental never allows himself to spit at all in the presence of one whom he respects (Herod. i, 99; see Arvieux, iii, 167; Niebuhr, *Bed.* p. 26, 29). This does not proceed (as Jahn thinks, *Arch.* I, ii, 335) from regard merely to cleanliness, but from politeness (Josephus, *War*, ii, 8, 9), and hence was enforced within the precincts of the Temple (Mishna, *Berach.* ix, 5). Hence the ignominy in the case of the recusant goël (Deut. xxv, 9).—Winer, ii, 487.

SPITTLE IN BAPTISM, in the Roman Catholic Church, is that part of the ceremony of baptism which follows the "sign of the cross." The priest recites an exorcism, touching with a little *spittle* the ears and nostrils of the person to be baptized, and saying, "Ephphatha; that is, Be thou opened into an odor of sweetness; but be thou put to flight, O devil, for the judgment of God will be at hand." This ceremony is taken from the example of Jesus when he cured the deaf-and-dumb man (Mark vii, 33). See Elliot, *Delineation of Romanism*, p. 125.

Spittler, LOUIS TIMOTHEUS VON, an eminent ecclesiastical historian of Germany, was born in November, 1752, at Stuttgart, where his father was a clergyman. His early training was obtained at the gymnasium of his native town, where the rector, Volz, inspired him with fondness for historical studies and trained him to critical research. He entered at Tübingen as a student of theology, and became particularly interested in philosophy, everywhere applying his early habits of careful collocation of authorities and comparison of statements. His earliest literary productions dealt with difficult questions in historical theology, which only the most painstaking and critical labors might hope to solve. His themes were, for example, the 60th canon of Laodicea, the decrees of Sardica, and the *Capitula Angilramni* (1777), history of the canon law to the time of the Pseudo-Isidore. In 1779 Spittler became professor in ordinary of philosophy at Göttingen, and was associated with Walch in teaching Church history, and with Pütter in German history, besides co-operating with Schlözer and Gatterer, two other eminent historians, in their work. Down to Walch's death, in 1784, he confined himself chiefly to ecclesiastical history, but afterwards entirely to political history. His *Grundriss der Geschichte der christlichen Kirche* was accordingly published in the former period (1782), when he was thirty years of age, and constitutes almost his last contribution to that branch of literature. Spittler's Church history was highly valued by his contemporaries, and among moderns Schelling writes of him (preface to Steffen's *Nachlass*, p. xxi) as a man who "has not been excelled in political penetration by any historical scholar of Germany, and in breadth of view in both secular and ecclesiastical history," while Heeren and Woltmann speak of the Church history as the "true bloom of the author's mind." On the other hand, the opponents of 18th-century enlightenment, no less than the sceptical Baur (*Epochen d. kirchl. Geschichtsschreib.* p. 162–178), have little to commend in that book. The truth is that Spittler had little regard for the history of the development of dogma, his interest being more particularly centred on the government and constitution of the Church. His rare powers of research and perfect mastery of the resultant material, joined to an unusual facility in grasping the salient features of an æra and a marvellously graceful and vivid presentation of the story, were devoted to a narration of the experiences

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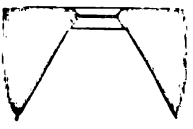
and actions of those who aspired to rule the Church and of the consequences which resulted to the mass of the governed. He did not assume to determine what constitutes Christianity, and he traced back events to a source in the purposes of individuals; but his peculiar attitude grew out of the opinion that Christianity is not an end, but a remedial agency, as a means to secure the salvation of mankind, the efficiency of which is impaired by whatever degree of ignorance and immorality may be connected with its operation. He did not, however, discover any positive improvement in history, and, more particularly, in the history of the Church; nor yet, upon the whole, any degeneration, but simply a manifoldly uniform and constantly repeated world-course. A posthumously published series of Spittler's lectures, copied from students' notes, which deal with the papacy, monasticism, the Jesuits, etc., is scarcely worthy of the author and of the subjects presented because of the prevalent humor, often travestied until it becomes ribaldry. It is, however, to be remembered that they were the product of his earlier years, delivered while his character was not fully formed, and while he had his position to conquer by the side of able and famous professors. In 1797 he was recalled to Stuttgart and made privy-councillor. In that position the very breadth of view which he had cultivated, and which gave him so perfect an understanding of affairs, deprived him of the ability to make himself powerfully felt in the administration of the State. A further disqualification grew out of the accession in the same year of a prince who soon after allied himself with Napoleon, and who was not concerned to guard the "good and ancient privileges" of Würtemberg. Nobility, titles, and medals could not replace what Spittler had lost in giving up his post at Göttingen. He died March 14, 1810. Characterizations of Spittler have been furnished by Planck in the preface to the 5th ed. of Spittler's *Kirchengesch.* (1812); Hugo, in *Civilistisches Magaz.* iii, 482–508; Heeren, *Werke*, vi, 515–534; Woltmann, *Werke*, xii, 312–352; Dav. Strauss, in Haym's *Preuss. Jahrbücher*, 1860, i, 124–150. See also Pütter-Saalfeld. *Gelehrtengesch. v. Göttingen*, ii, 179–181; iii, 116–122. Spittler's complete works have yet been published only in part (1827–37, 15 vols.).—Herzog, *Real-Encyclop.* s. v.

Spitzner, Adam Benedict, a Protestant clergyman of Germany, was born Jan. 22, 1717, and died at Langenreinsdorf, near Zwickau, Oct. 4, 1793. He is the author of, *Idea Analyticæ Sacræ Textus Hebraici Vet. Test. ex Accentibus* (Lipsiæ, 1769):—*Disquisitio Critica in Loca Codicis S. Hebraei, ad Illustrationem Ideæ Anal. Sacr. super Editæ* (ibid. 1770):—*Commentatio Philologica de Parenthesi Libris Sacris Vet. et Novi Test. Accommodata* (ibid. 1773):—*Institutiones ad Analyticam Sacram Textus Hebraici Vet. Testamenti ex Accentibus*, etc. (Halle, 1786):—*Vindiciæ Originis et Auctoritatis Divinæ Punctorum Vocalium et Accentuum in Libris Sacris Veteris Testamenti, ubi Imprimis ea Diluuntur quæ post Eliam Levitam Ludovicus Capellus in Arcano Punctationis ejusque Vindiciis Opposuit* (Lipsiæ, 1791). See Winer, *Handbuch der theol. Literatur*, i, 111, 118, 119; ii, 185; Fürst, *Bibl. Jud.* iii, 375. (B. P.)

Spizelius, Theophilus, a Lutheran divine of Germany, was born Sept. 11, 1639, began his academical studies at Leipsic in 1654, and took his A.M. in 1658. He afterwards, as was customary, visited other eminent institutions at Wittenberg, Leyden, Cologne, Mentz, and Basle. Before completing his intended round of visitation, he was recalled in 1661 to Augsburg to be deacon of the Church of St. James. This office he filled till 1682, when he was made its pastor, and in 1690 was appointed elder. He died Jan. 7, 1691. He wrote, *De Re Literaria Sinensium Commentarius* (Leyden, 1660, 12mo):—*Sacra Bibliothecarum Illustrium Arcana Retecta, sive MSS. Theologicorum in Præcipuis Europæ Bibliothecis Extantium Designatio*, etc. (Augsburg, 1668, 8vo):—*Templum Honoris Reseratum, in quo Quinquaginta Illustrium hujus Ævi Orthodoxorum Theologorum*, etc. (ibid. 1673, 4to):—*Felix Litteratus* (ibid. 1676):—*Infelix Litteratus* (ibid. 1680):—and *Litteratus Felicissimus*. See Chalmers, *Biog. Dict.* s. v.

Splay (old Fr. *disployer*), the expansion given to doorways, windows, and other openings in walls, etc., by slanting the sides. This mode of construction prevails in Gothic architecture, especially on the insides of windows, but is very rarely, if ever, used in classical architecture. The term is also applied to other slanted or sloped surfaces, such as *canis*, *bevels*, etc.—Parker, *Gloss. of Architect.* s. v.



Splay.

Spodius, in Grecian mythology, was a surname of *Apollo* at Thebes.

Spohn, Gottlieb Lebrecht, a Protestant divine of Germany, was born at Eisleben, May 15, 1756. From 1788 to 1794 he was professor and prorector of the Dortmund Gymnasium, and died June 2, 1794, having been designated as ordinary professor of theology and provost at Wittenberg. He wrote, *Der Prediger Salomo, aus dem Hebräischen auf's Neue übersetzt, und mit kritischen Anmerkungen begleitet*, etc. (Leips. 1784):—*Collatio Versionis Syriacæ, quam Peschito Vocant, cum Fragmentis in Commentariis Ephraemi Syri Obviis: Spec. I, quod Priora xxii Capita Esaiæ Continet* (ibid. 1785; *Spec. II*, ibid. 1794):—*Dissert. Philol. de Ratione Textus Biblici in Ephraemi Syri Commentariis Obvii, ejusque Usu Critico* (ibid. 1780):—*Caroli Godofredi Woidii Notitia Codicis Alexandrini, cum Variis ejus Lectionibus Omnibus*, etc. (ibid. 1789):—*Jeremiæ Vates, e Versione Judæorum Alexandrinorum ac Reliquorum Interpretum Græcorum Emendatus Notisque Criticis Illustratus* (vol. i. ibid. 1794; ii, post obitum patris ed. F. A. W. Spohn, ibid. 1824). See Winer, *Handb. der theol. Lit.* i. 49, 56, 100, 128, 212; ii, 786; Fürst, *Bibl. Jud.* iii, 375 sq. (B. P.)

Spoil (represented by many Heb. and several Gr. words in our version). See Akrothinion; Booty. The modern Arab nomads, or Bedawin, live in great part on the plunder of caravans or single travellers, and do not regard the trade of robbers as dishonorable (Arvieux, *Descr.* iii, 220 sq.; Niebuhr, *Bed.* p. 382 sq.; Mayeux, *Les Bédouins, ou Arabes du Desert* [Par. 1816]. xii. 3). This was the case with their ancestors the Ishmaelites, as well as the neighboring Chaldees (Gen. xvi. 12; Job i, 17). The same is related of Israelitish hordes in the times of the Judges (Judg. ix, 25; xi, 3; comp. 1 Chron. vii, 21), and many invasions by the Philistines, Amalekites, etc., were but attacks from bands of robbers (comp. 1 Sam. xxiii, 1; xxvii, 8 sq.; Judg. ii, 14, 16), such as are still frequent in the villages of Palestine. In the organized Jewish state open plundering was rare (yet see Hos. vi, 9; Micah ii, 8), and the figures of speech referring to it (Prov. xxiii, 28) may be referred chiefly to neighboring countries. But after the Captivity, especially under the oppressive rule of the Romans, and in consequence of almost unceasing wars of which Nearer Asia was the scene, the bands of robbers, aided by the multitude of hiding-places which the cavernous nature of the country afforded (see Josephus, *Ant.* xiv, 15, 5: Heliod. *Æth.* i, 28 sq.), gained the upper-hand in Palestine and in Trachonitis on its north-east border (Josephus, *Ant.* xv, 10, 1; xvi, 9, 1), so that Herod (*ibid.* xiv, 9, 2; 15, 5: *War*, i, 16, 4) and the procurators were compelled to send military force against them from time to time (*Ant.* xx, 6, 1), unless they preferred to tolerate them for tribute (*ibid.* xx, 11, 1). Sometimes these officers even increased the number of the robbers by accepting bribes to release prisoners (*ibid.* xx, 9, 5) or dismissing them for other reasons (*ibid.* xx, 9, 3). The wilderness between Jerusalem and Jericho through which the highway led, and which, in great part, is a deep valley traversed by clefts and shut in with walls of cavernous sandstone

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(Berggren, *Reis.* iii, 100 sq.), was especially infested (Luke x, 30 sq.; Jerome, in Jer. iii, 2; comp. Robinson, *Bibl. Res.* ii, 509). During the investment of Jerusalem by the Romans the robbers played a prominent part in the doomed city. See THEUDAS.

Some would find a reference to sea-robbery or piracy in Job xxiv, 18 (Köster, *Erläut. d. heil. Schr.* p. 208 sq.), but without ground.—Winer. See ROB.

Spoke is an incorrect rendering in the A. V. at 1 Kings vii, 33 for חִשּׁוּר, *chishshûr* (*gathered*; Sept. πραγματεία; Vulg. *canthus*), which rather denotes the *hub*, or nave, where the spokes unite, while חִשֻּׁק, *chishshûk* (*fastened*; Sept. blends with the preceding; Vulg. *mediolus*), rendered "felloe" in the same verse, really designates the spokes themselves. See WHEEL.

Spondānus (or **De Sponde**), HENRY, a French prelate, was born at Mauléon, Jan. 6, 1568, and was educated at the College of the Reformers in Orthez. He studied civil and canon law, and afterwards went to Tours, whither the Parliament of Paris was transferred. Here his learning and eloquence brought him to the notice of Henry IV, then prince of Béarn, by whom he was made master of requests at Navarre. Reading the controversial works of Bellarmine and Perron, he was led to embrace the popish religion at Paris in 1595. He went to Rome in 1600, and in 1606 took priest's orders and returned to Paris, but some time after went again to Rome and entered the service of the pope. In 1626 he was recalled to France and became bishop of Pamiers. When Pamiers was taken by the Protestants, Sponde escaped, but returned when the town was retaken by Condé. He quitted Pamiers in 1642 and went to Toulouse, where he died, May 16, 1643. He published, *Les Cimetières Sacrés* (Bordeaux, 1596, 12mo): —*Annales Ecclesiastici Baronii in Epitomen Redacti* (Par. 1612, fol.): —*Annales Sacri, a Mundi Creatione usque ad ejusdem Redemptionem* (ibid. 1637, fol.), and other lesser works. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Sponde, in Grecian mythology, was one of the Horæ.

Sponge (σπόγγος) is mentioned only in the New Test. in those passages which relate the incident of "a sponge filled with vinegar and put on a reed" (Matt. xxvii, 48; Mark xv, 36), or "on hyssop" (John xix, 29), being offered to our Lord on the cross. The commercial value of the sponge was known from very early times; and although there appears to be no notice of it in the Old Test., yet it is probable that it was used by the ancient Hebrews, who could readily have obtained it good from the Mediterranean. Aristotle mentions several kinds, and carefully notices those which were useful for economic purposes (*Hist. Anim.* v, 14). His speculations on the nature of the sponge are very interesting. —Smith. Sponge was used in Homer's day for washing the person, and for cleansing tables after meals, and Martial records the latter use among the Romans. According to Pliny it was used by painters, probably to wash out lights, correct errors, etc.

Sponge (*Spongia officinalis*) consists, in the state in which we are familiar with it, of an irregular network of minute fibres of a clear horny substance, branching and anastomosing at minute intervals, and in every direction, so as to form a highly porous and elastic mass, the general form of which is that of a cup with thick walls, but not unfrequently rounded or ovate without any cavity. These fibres were during life clothed with a glair which possessed vitality, and were furnished with cilia, by whose movements currents were produced in the water which everywhere occupied the cavities of the mass, thus insuring oyxgen for respiration and nutritive matter for increase. This particular species grows on rocks in deep water in the Levant, and especially in the seas that wash the Grecian isles, where, from remote antiquity to the present time, there has existed an active fishery for it. The inhabitants of many of the isles are dependent for a living on sponge-diving.—Fairbairn.

Sponge.

SPONGE, HOLY, is a sponge used in the Greek Church to gather the various "portions" in the disk under the holy bread, and to cleanse the chalice in the sacrifice of the holy eucharist. It was used in memory of the Crucifixion, and was carefully wrapped in a linen cloth.

Sponsa Christi (*bride of Christ*) are the first words of a hymn for All-saints'-day, an English version of which is as follows:

> "Spouse of Christ in arms contending
> O'er each clime beneath the sun,
> Mix with prayers for help descending,
> Notes of praise for triumphs won.
> As the Church to-day rejoices
> All her saints in one to join,
> So from earth let all our voices
> Rise in melody divine."

—Lee, *Gloss. of Liturg. Terms*, s. v.

Sponsage, TOKEN OF, is that which is given and received by the witnesses or contracting parties in the case of espousals, as a token of such act or witnessing to such act. See RING.

Sponsalia was the general name in the early Church for espousals or betrothing, consisting of a mutual contract between the parties concerning the future marriage. When the contract was made, it was customary for the man to bestow certain gifts upon the woman as earnests or pledges. The contract was usually confirmed also by a ring, a kiss, a dowry, a writing or instrument of dowry, and a sufficient number of witnesses to attest it. See Bingham, *Christ. Antiq.* bk. xxii, ch. iii, § 1 sq.

Sponsalitiæ Donationes (*espousal gifts*) were given as earnests or pledges of future marriage. They were also called *arræ et pignora*, earnests and pledges of future marriage, because the giving and receiving of them was a confirmation of the contract, and an obligation on the parties to take each other for man and wife unless some reason gave them liberty to do otherwise. See Bingham, *Christ. Antiq.* bk. xxii, ch. iii, § 3. See BETROTHAL.

Sponsel, JOHANN ULRICH, superintendent at Burgbernheim, in Baireuth, was born Dec. 13, 1721, at Muggendorf, and died Jan. 5, 1788. He wrote, *Parerga Theologico-exegetica* (Coburg, 1752, pt. i; 1753, pt. ii): —*Philologisch-exegetische Abhandlung über verschiedene Stellen der heiligen Schrift* (Anspach, 1761, pt. i): —*Exercitationes Philologico-exegeticæ in Diversos Scripturæ Locos* (ibid. 1764): —*Von der Göttlichkeit der Bücher der Chronik und Esra* (Schwabach, 1775): —*Ueber die Verwirrung der Sprachen bei dem babylonischen Thurmbau* (ibid. 1776): —*Abhandlung über den Propheten Jesaias* (Nuremberg, 1779–80, 2 pts.). See Winer, *Handbuch der theol. Literatur*, ii, 786; Fürst, *Bibl. Jud.* iii, 376. (B. P.)

Sponsors. At an early period of the Church, certain persons were required to be present at the baptism of its members, to serve as witnesses of the due perform-

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ance of the rite, and to become sureties for the fulfilment of the engagements and promises then made. There is no mention of sponsors in the New Test., though there is mention of the "questioning" (ἐπερώτημα). The mention of them first occurs in Tertullian—for infants in the *De Baptismo* (c. 18); for adults, as is supposed, in the *De Corona Militis* (c. 3: "Inde suscepti lactis et mellis concordiam prægustamus." See Suicer, s. v. ἀναδέχομαι). In the Jewish baptism of proselytes, two or three sponsors or witnesses were required to be present (see Lightfoot, *On Matt. iii*, 6). It is so improbable that the Jews should have borrowed such a custom from the Christians that the coincidence can hardly have arisen but from the Christians continuing the usages of the Jews.

I. *Their Appellations.*—These persons were called at first *sponsores*, sponsors, especially when they responded for an infant. They were called also *fidejussores*, sureties (Augustine, *Serm.* 116, *De Temp.*). The title is borrowed from the Roman law. The Greek term ἀνάδοχοι corresponds to the Latin *offerentes* and *susceptores*, and refers to the assistance rendered to the baptized immediately before and after the ceremony. The appellation μάρτυρες, *testes*, witnesses, which became a favorite in later times, was unknown to the ancient Church. The more modern terms *compatres*, etc., *godfathers* and *godmothers*, are derived from the practice of early times, in which the parents, or in their absence the nearest relatives, took the child out of the baptismal water.

II. *Origin of the Office.*—This has been traced by some writers to the institutions of Judaism, and by others to those of the Roman civil law. Neither the Old nor the New Test. contains any allusion to the presence of witnesses at circumcision, nor is there any trace of sponsors or witnesses to be found in any of the narratives of baptism recorded in the New Test. It is, however, easy to account for the presence of sponsors at baptism, if we refer to the customs of the Roman law. Baptism was early regarded in the light of a stipulation, covenant, or contract, and on all such matters the Roman jurisprudence was very exact and careful in its institutions. The leaders of the early Church, many of whom were conversant with Roman law, would doubtless endeavor to give solemnity and security to the sacred covenant in a way corresponding to that which they had been accustomed to observe in civil transactions. Perhaps the custom arose naturally from the practice of infant baptism, in order that the interrogatories of the Church might not be without some answer. Tradition says that the office was appointed by Hyginus, or Iginus, a Roman bishop, about the year 154. It was, however, in full operation in the fourth and fifth centuries.

III. *Duties of Sponsors.*—According to Bingham, there were three sorts of sponsors made use of in the primitive Church: (1.) For children who could not renounce or profess or answer for themselves. (2.) For such adult persons as, by reason of sickness or infirmity, were in the same condition with children—incapacitated to answer for themselves. (3.) For all adult persons in general. In times of persecution it was proper to have witnesses of the fact, in order to prevent apostasy.

1. Two things were anciently required of sponsors as their proper duty in the case of children: first, to answer, in the names of their charge, to all interrogatories of baptism; secondly, to be guardians of their spiritual life for the future, and to take care, by good admonition and instruction, that they performed their part of the covenant in which they were engaged (Augustine, *Serm.* 116, *De Temp.*). Bingham thinks that they were not obliged to give them their maintenance, this devolving, naturally, upon the parents; and if orphans, or destitute, upon the Church.

Sponsors are required in the baptismal service of the Church of England. They promise, on behalf and in the name of those baptized (to quote the words of the *Catechism*), "1. To renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; 2. To believe all the articles of the Christian faith; 3. To keep God's holy will and commandments all the days of their life."

2. Another sort of sponsors were those that were appointed to make answers for such persons as, by reason of some infirmity, could not answer for themselves: e.g. such adult persons as were suddenly struck speechless, or seized with frenzy by the violence of a distemper. If the party happened to recover after such a baptism, it was the sponsor's duty not only to acquaint him as a witness with what was done for him, but also, as a guardian of his behavior, to induce him to make good the promises which he, in his name, had made for him.

3. The third sort of sponsors were for such adult persons as were able to answer for themselves; for these also had their sponsors, and no person anciently was baptized without them. Their duty was not to answer in the names of the baptized, but only to admonish and instruct them before and after baptism.

IV. *Qualification, Number, Marriage, and Restriction.*—1. It was a general rule that every sponsor must be himself a baptized person and in full communion with the Church. This excluded all heathen, all mere catechumens, reputed heretics, excommunicated persons, and penitents.

2. Every sponsor was required to be of full age. No minors were admitted to this office, even though they had been baptized and confirmed.

3. Every sponsor was supposed to be acquainted with the fundamental truths of Christianity, and to know the Creed, the Lord's Prayer, the Ten Commandments, and the leading outlines of Christian doctrine and morality.

4. Monks and nuns were in early times eligible as sponsors, and were frequently chosen to act in that capacity; but in the 6th century this practice was prohibited.

5. At first there was no law respecting the number of sponsors at baptism, although one sponsor was considered sufficient. In later times it became customary to have two sponsors—one male and one female.

6. By the Council of Trent it was ordered that not only the names of the baptized, but also the names of the sponsors, should be registered in the books of the Church. The object was that men might know what persons were forbidden to marry by this spiritual relation. But anciently it had a much better use: that the Church might know who were sponsors, and that they might be put in mind of their duty by being entered upon record, which was a standing memorial of their obligations.

7. A law of Justinian (*Cod.* lib. v, tit. 4. *De Nuptiis*, leg. xxvi) forbids any man to marry a woman, whether she be slave or free, for whom he had been godfather in baptism when she was a child. The Council of Trullo (can. 53) forbids the godfather not only to marry the infant, but the mother of the infant, for whom he answers; and orders them that have done so first to be separated, then to do the penance of fornicators. This prohibition was extended to more degrees in the following ages, and grew so extravagant that the Council of Trent thought it a matter worthy of their reformation. By their rules, however, this spiritual relation was extended to more degrees, forbidding marriage not only between the sponsors and their children, but also between the sponsors themselves; nor may the baptizer marry the baptized, nor the father or mother of the baptized, because of the spiritual relation that is contracted between them.

8. The twenty-ninth canon of the Anglican Church makes it necessary for every child to have a godfather and godmother; and, in order to secure this benefit to all the infantine members of the Church, it prohibits the parents assuming this office. The canon appears to argue in this way: No father or mother is a real godfather or godmother; it is quite true that they may stand at the font and take upon themselves the nominal

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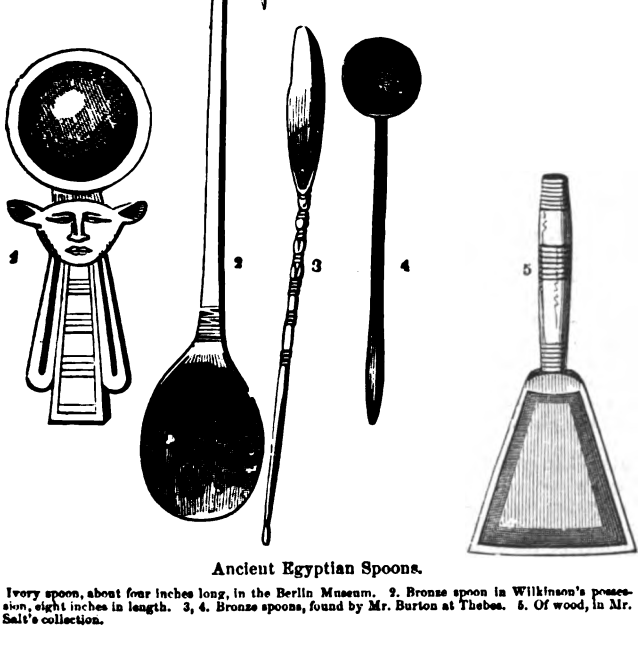
office, but the real godfather and the real godmother are the creations of time, custom, and natural feeling working within the precincts of the Church. They are, essentially, persons outside of the home circle, whose interest is engaged in the rising young Christian by assuming this relation to him. The parents themselves are already sponsors by the simple fact of being parents; so that, if you give the child only his parents for his sponsors, you give him nothing at all, because he has them already. The reason of having a godfather and godmother is that they are persons from without, who add friendly interest and attention to the parental one. According to Gilpin, "the Church demands the security of sponsors, who are intended, if the infant should be left an orphan or neglected by its parents, to see it properly instructed in the advantages promised and the conditions required" (*Serm.* xxiii, vol. iii, p. 259).

See Bingham, *Christ. Antiq.* bk. xi, ch. ix; Riddle, *Christ. Antiq.*; and the monographs cited by Volbeding, *Index Program.* p. 142. See BAPTISM.

Spoon (כַּף, *kaph*, a *hand*, as elsewhere), a hollow dish or *pan* used as a censer for the Tabernacle and Temple (Exod. xxv, 29; Numb. iv, 7; vii, 14 sq.; 1 Kings vii, 50; 2 Kings xxv, 14; 2 Chron. xxiv, 14; Jer. lii, 18, 19). The Orientals generally eat with the fingers, and so have no occasion for knives, forks, etc. See EATING. Among the ancient Egyptians spoons were introduced when required for soup or other liquids; and perhaps even a knife was employed on some occasions, to facilitate the carving of a large joint, which is sometimes done in the East at the present day. The Egyptian spoons were of various forms and sizes. They were principally of ivory, bone, wood, or bronze, and other metals; and in some the handle terminated in a hook, by which, if required, they were suspended to a nail. Many were ornamented with the lotus flower; the handles of others were made to represent an animal or a human figure; some were of very arbitrary shape; and a smaller kind, of round form, probably intended for taking ointment out of a vase and transferring it to a shell or cup for immediate use, are occasionally discovered in the tombs (Wilkinson, *Anc. Egypt.* i, 183 sq.). See DISH.



Ancient Egyptian Spoons.

1. Ivory spoon, about four inches long, in the Berlin Museum. 2. Bronze spoon in Wilkinson's possession, eight inches in length. 3, 4. Bronze spoons, found by Mr. Burton at Thebes. 5. Of wood, in Mr. Salt's collection.

SPOON, a vessel used both in preparing the chalice for the eucharist and for distributing the sacrament to the faithful generally, to the infirm, and the sick. In the first case the bowl is perforated, in order that any impurities in the altar wine may be easily and simply removed; in the other the bowl is solid, and the handle usually made in the form of a cross. Many ancient examples exist. The spoon is likewise used in the ceremonies of a coronation.—Lee, *Gloss. of Liturg. Terms*, s. v.

Spooner, ERASTUS CARTER, a Presbyterian minister, was born at Brandon, Vt., July 18, 1815. He graduated at Middlebury College in 1839, after which he entered the Union Theological Seminary, where he remained over two years, and engaged in teaching in Brandon; and before he could prepare for the ministry, which was his design, he was called away to a higher field of labor. He died in Brandon, Dec. 11, 1841. (W. P. S.)

Sport (some form of צָחַק or שָׂחַק, *to laugh*; but in Isa. lvii, 4 חִתְעַנֵּג, *to mock*; ἐντρύφαω, 2 Pet. ii, 13). The various events incident to domestic life afforded the Jews occasions for festivity and recreation. Thus, Abraham made a great feast on the day Isaac was weaned (Gen. xxi, 8). Weddings were always seasons of rejoicing; so, also, were the seasons of sheep-shearing (1 Sam. xxv, 36; 2 Sam. xiii, 23) and harvest home. To these may be added the birthdays of sovereigns (Gen. xl, 28; Mark vi, 21). Of most of these festivities music and dancing were the accompaniments (Lam. v, 14). Children were anciently accustomed to play (see Plato, *Leg.* vii, 797) in the streets and squares (Zech. viii, 5; Matt. xi, 16; comp. Niebuhr, *Trav.* i, 171); but, with few exceptions (see Mishna, *Chelim*, xvii, 15; *Edayoth*, ii, 7), juvenile games are comparatively rare in the East (Orig. *Cels.* v, 42; Ctesias, *Pers.* 58).

Military sports and exercises appear to have been common in the earlier periods of the Jewish history (2 Sam. ii, 14). By these the Jewish youth were taught the use of the bow (1 Sam. xx, 30–35), or the hurling of stones from a sling with an unerring aim (Judg. xx, 16; 1 Chron. xii, 2). Jerome informs us that in his days (the 4th century) it was a common exercise throughout Judæa for the young men who were ambitious to give proof of their strength to lift up round stones of enormous weight, some as high as their knees, others to their waist, shoulders, or head; while others placed them at the top of their heads with their hands erect and joined together. He further states that he saw at Athens an extremely heavy brazen sphere, or globe, which he vainly endeavored to lift; and that, on inquiring into its use, he was informed that no one was permitted to contend in the games until, by his lifting of this weight, it was ascertained who could match with him. From this exercise Jerome elucidates (*ad loc.*) a difficult passage in Zech. xii, 3, in which the prophet compares Jerusalem to a stone of great weight, which, being too heavy for those who attempted to lift it, falls back upon them and crushes them to pieces.

Among the great changes which were effected in the manners and customs of the Jews subsequently to the time of Alexander the Great may be reckoned the introduction of gymnastic sports and games, in imitation of those celebrated by

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the Greeks, who, it is well known, were passionately fond of those exercises. These amusements they carried, with their victorious arms, into the various countries of the East; the inhabitants of which, in imitation of their masters, addicted themselves to the same diversions, and endeavored to distinguish themselves in the same exercises. The profligate high-priest Jason, in the reign of Antiochus Epiphanes, first introduced public games at Jerusalem, where he erected a gymnasium, a "place for exercise, and for the training-up of youth in the fashions of the heathen" (2 Macc. iv, 9). The avowed purpose of these athletic exercises was the strengthening of the body; but the real design went to the gradual exchange of Judaism for heathenism, the games themselves being closely connected with idolatry, for they were generally celebrated in honor of some pagan god. The innovations of Jason were therefore extremely odious to the more pious part of the nation, and even his own adherents did not fully enter into all his views; yet the games proved a source of attraction and demoralization to many. Even the very priests, neglecting the duties of their sacred office, hastened to be partakers of these unlawful sports, and were ambitious of obtaining the prizes awarded to the victors. The restoration of divine worship, and of the observance of the Mosaic laws and institutions under the Maccabæan princes, put an end to the spectacles. They were, however, revived by Herod, who, in order to ingratiate himself with the emperor Augustus (B.C. 7), built a theatre at Jerusalem, and also a capacious amphitheatre, without the city, in the plain; and who also erected similar edifices at Cæsarea, and appointed games to be solemnized every fifth year, with great splendor, and amid a vast concourse of spectators who were invited by proclamation from the neighboring countries. Josephus's narrative of these circumstances is not sufficiently minute to enable us to determine with accuracy all the exhibitions which took place on these occasions; but we may collect that they included wrestling, chariot-racing, music, and combats of wild beasts, which either fought with one another or with men who were under sentence of death (*Ant.* xv, 8, 1; xvi, 5, 1; xix, 7, 5; 8, 2; *War*, i, 21, 8; see Eichhorn, *De Re Scenica Judæor.* in his *Comment.* [Gött. vol. i]). The Talmud occasionally alludes to these spectacles (*Sanhedr.* iii, 3; *Shabb.* xxiii, 2; see Otho, *Lex. Rabb.* p. 398, 703; Wageuseil, *De Ludis Hebræor.* [Norib. 1697]).

Some of the scriptural allusions to games and recreations we have already noticed (see Hofmann, *De Ludis Isthmic. in N. T. Commemoratis* [Viteb. 1760]). See GAME; PRIZE, etc. We may here mention two others. From the amusement of children sitting in the market-place and imitating the usages common at wedding feasts and at funerals, our Lord takes occasion to compare the Pharisees to the sullen children who will be pleased with nothing which their companions can do, whether they play at weddings or funerals, since they could not be prevailed upon to attend either to the severe precepts and life of John the Baptist, or to the milder precepts and habits of Christ (Matt. xi, 16, 17). The infamous practice of gamesters who play with loaded dice has furnished Paul with a strong metaphor, in which he cautions the Christians at Ephesus against the cheating sleight of men (Eph. iv, 14), whether unbelieving Jews, heathen philosophers, or false teachers in the Church itself, who corrupted the doctrines of the Gospel for worldly purposes, while they assumed the appearance of great disinterestedness and piety. See PLAY.

Sportæ, Sportellæ, Sportŭlæ (Lat. *sportula*, a basket), are fees paid to the clergy for service rendered. The allusion is probably to bringing the first-fruits in a basket (*sporta*) (Deut. xxvi, 1–12); or perhaps this mode of paying the clergy may be traced to a Roman practice. In the days of Roman freedom, clients were in the habit of paying respect to their patron by thronging his *atrium* at an early hour, and escorting him to places of public resort when he went abroad. As an acknowledgment of these courtesies, some of the number were usually invited to partake of the evening meal. After the extinction of liberty, the presence of such guests, who had now lost all political importance, was soon regarded as an irksome restraint; while, at the same time, many of the noble and wealthy were unwilling to sacrifice the display of a numerous body of retainers. Hence the practice was introduced, under the empire, of bestowing on each client, when he presented himself for his morning visit, a portion of food, as a substitute and compensation for an invitation to supper; and this dole, being carried off in a basket provided for the occasion, received the name of *sportula*. For the sake of convenience, it soon became common to give an equivalent in money. In the time of the younger Pliny, the word was commonly employed to signify a gratuity, emolument, or gift of any kind. In Cyprian, the term *fratres sportulantes* occurs.—Farrar, *Eccles. Dict.* s. v.

Sports, Book of, was a book or declaration drawn up by bishop Morton, in the reign of king James I, to encourage recreations and sports on the Lord's day. It was to this effect:

"That for his good people's recreation, his majesty's pleasure was, that, after the end of divine service, they should not be disturbed, letted, or discouraged from any lawful recreations; such as *dancing*, either of men or women; *archery* for men; *leaping*, *vaulting*, or any such harmless recreations; nor having of *May-games*, *Whitsun-ales*, or *morrice-dances*; or setting up of *May-poles*, or other sports therewith used, so as the same may be had in due and convenient time, without impediment or let of divine service; and that women should have leave to carry *rushes* to the Church for the decoring of it, according to their old customs; withal prohibiting all unlawful games to be used on *Sundays* only; as *bear-baiting*, *bull-baiting*, *interludes*, and at all times (in the meaner sort of people prohibited) *bowling*."

Two or three restraints were annexed to the declaration, which deserve the reader's notice:

(1) "No recusant (i. e. papist) was to have the benefit of this declaration; (2) nor such as were not present at the whole of divine service; nor (3) such as did not keep to their own parish churches—that is, *Puritans*."

This declaration was ordered to be read in all the parish churches of Lancashire, which abounded with papists; and Wilson adds that it was to have been read in all the churches of England, but that archbishop Abbot, being at Croydon, flatly forbade its being read there. In the reign of king Charles I, archbishop Laud put the king upon republishing this declaration, which was accordingly done. The court had their balls, masquerades, and plays on the Sunday evenings; while the youth of the country were at their morrice-dances, May-games, church and clerk ales, and all such kind of revelling. The severe pressing of this declaration made sad havoc among the Puritans, as it was to be read in the churches. Many poor clergymen strained their consciences in submission to their superiors. Some, after publishing it, immediately read the fourth commandment to the people, "Remember the Sabbath-day to keep it holy;" adding, "This is the law of God, the other the injunction of man." Some put it upon their curates, while great numbers absolutely refused to comply; the consequence of which was that several clergymen were actually suspended for not reading it. See Eadie, *Eccles. Cyclop.* s. v.

Sportulantes (*Fratres*) was a term applied to the clergy because of their sharing equally in the monthly oblations.

Spot is the rendering in the A. V. of מוּם, *mûm*, a *blemish* (as usually rendered), either physical (Lev. xxi, 17 sq.; xxii, 20; xxiv, 19, 20, etc.; 2 Sam. xiv, 25; Cant. iv, 7) or moral (Deut. xxxii, 5; Job xi, 15; xxxi, 7; Prov. ix, 7); so σπιλάς, literally a *breaker* or rock in the sea (metaphor. Jude 12) or σπῖλος (morally Eph. v, 27; 2 Pet. ii, 13); חַבַּרְבֻּרֹת, *chabarburôth*, the variegated spots of the panther, or rather the *stripes* of

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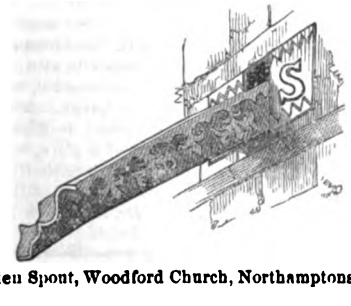
the tiger (Jer. xiii, 23); בַּהֶרֶת, *bahéreth, brightness*, the whitish "bright spot" of incipient leprosy (Lev. xiii, 2-39; xiv, 56); בֹּהַק, *bóhak, scurf*, the scaly "freckled spot" of pronounced leprosy (xiii, 39); טָלוּא, *talú, patched* (as "spotted" sheep or goats, Gen. xxx, 32 sq.; or "divers-colored" garments, Ezek. xvi, 16). See COLOR.

Spotswood (or **Spottiswood**), JOHN, a Scottish prelate, was born in the parish of Mid-Calder, Edinburgh Co., in 1565, and was graduated from the Glasgow University in his sixteenth year. When eighteen years old he succeeded his father as minister of Calder; and in 1601 attended Lodowick, duke of Lenox, as chaplain in his embassy to the court of France. In 1603 James I selected him to be one of the clergy to attend him to England, and the same year he was appointed titular archbishop of Glasgow and privy-councillor for Scotland. In 1610 he presided in the assembly at Glasgow; and the same year, upon the king's command, repaired to London upon ecclesiastical affairs. While there he, with Lamb and Hamilton, was consecrated bishop, in the chapel of London House, Oct. 21. Upon their return they conveyed the episcopal powers to their former titular brethren, and the Episcopal Church was once more settled in Scotland. Spotswood was in 1615 translated to St. Andrew's, and became primate of all Scotland. He continued in high esteem with James I during his whole reign; nor was he less regarded by Charles I, whom he crowned, 1633, in the abbey church of Holyrood House. In 1635 he was made chancellor of Scotland, which post he had not held for four years when the popular confusions obliged him to retire into England. He consented at the king's request to resign the office of chancellor, and received £2500 for the sacrifice he made. He went first to Newcastle, where he remained until he gained sufficient strength to travel to London, where he no sooner arrived than he had a relapse and died, Nov. 29, 1639. He was interred in Westminster Abbey. "A more generous, learned, and munificent prelate has seldom been called to rule in the Church; and his advice was at all times given for moderate measures, and for the sacrifice of anything but principle for peace." Spotswood was the author of a *History of the Church of Scotland, from A.D. 203 to the End of the Reign of James VI* (Lond. 1655, fol.). He also wrote a tract in defence of the ecclesiastical establishment in Scotland, entitled *Refutatio Libelli de Regimine Ecclesiæ Scoticanæ*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hook, *Eccles. Biog.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

Spoudæi (Σπουδαῖοι, *zealous*), was a name given by Eusebius (*Eccles. Hist.* vi, 11) and Epiphanius (*Expos. Fid.* n. 22) to ascetics, in reference to their diligence in fasting and prayer, and almsdeeds, etc.

Spouse (כַּלָּה, *kallâh, crowned* with the bridal chaplet, Cant. iv, 8, 9, 10, 11, 12; v, 1; Hos. iv, 13, 14; "bride," Isa. xlix, 18; lxi, 10; lxii, 5; Jer. ii, 32; vii, 34, etc.; Joel ii, 16, elsewhere "daughter-in-law"). See MARRIAGE.

Spout. The usual contrivance for throwing off the water from the roofs of mediæval buildings was by means of a carved stone spout called a *gargoyle* or *gurgoyle*. It is quite possible some were of lead, but none are found remaining of an earlier date than the 16th century.—Parker, *Gloss. of Architect.* s. v.



Leaden Spout, Woodford Church, Northamptonshire.

Sprague, Benjamin F., a minister of the Methodist Episcopal Church, was a native of Spencer, Mass., and was converted when seventeen years of age. In 1832 he united on trial with the Maine Conference, but was discontinued at the close of the year on account of ill-health. He spent several years in study, and acting as supply until 1839, when he was readmitted to conference and ordained elder. His labors were brought to a close by death, Aug. 18, 1860. Mr. Sprague was a man of positive character, cautious in his positions, firm and unyielding in their support. See *Minutes of Annual Conferences*, 1861, p. 122.

Sprague, William Buel, D.D., LL.D., an eminent Presbyterian minister, was born in Andover, Tolland Co., Conn., Oct. 16, 1795. He went to Yale College in 1811 and graduated in 1815. The year following he entered Princeton Seminary, and, after studying theology for more than two years, was licensed to preach by an association of ministers in the county of Tolland, convened at Andover, Aug. 29, 1818, and the next year as sole pastor. He was ordained and installed assistant pastor of the Congregational Church, West Springfield, Mass., Aug. 25, 1819. Here he labored with great assiduity and success for ten years, but was released from his charge July 1, 1829, having accepted a call to the Second Presbyterian Church in Albany, N. Y., where he was installed Aug. 26, 1829. At Albany he had a pastorate of forty years' duration, remarkable for the extraordinary steadfastness and warmth of attachment existing through all that protracted period between himself and his large and intelligent congregation; and even more remarkable for the vast and varied labors performed by him. He has been well and truly described as an "illustrious man; a cultivated, elegant, voluminous, useful, and popular preacher; an indefatigable and successful pastor; an unselfish and devoted friend; loving, genial, pure, and noble; an Israelite, indeed, in whom there was no guile; one of the most childlike, unsophisticated, and charitable of men." While he never relaxed his pulpit and pastoral duties, his added literary labors were prodigious, and their fruits exceedingly great. He preached nearly two hundred sermons on special occasions, the most of which were published. He also produced a large number of biographies and other volumes on practical religious subjects. But the great literary work of his life was his *Annals of the American Pulpit*, undertaken when he was fifty-seven, and finished in seventeen years. It was a herculean task, but it was nobly accomplished, and by it he has placed all denominations represented in it under great obligations for the faithful manner in which it is executed. (See below.) To this comprehensive work we have been largely indebted in the compilation of this *Cyclopædia*. Dr. Sprague's extensive travels in Europe brought him into delightful association with many of the dignitaries of the Old World, and many eminent persons in religious and literary circles. He was on terms of intimacy and correspondence with a vast number of distinguished men, both in the Church and in the State, in our own land. At the age of seventy-four, on Dec. 20, 1869, he was released by the Presbytery of Albany, at his own request, from the pastoral charge of the Second Church in Albany, and retired to Flushing, L. I., where he passed his later years, which were a beautiful and serene evening to his industrious, laborious, and useful life. Here he enjoyed the sunshine of the divine favor, and looked on death's approaches with a strong and placid faith. No sore disease or fierce pains oppressed him, but gently and peacefully he passed away, May 7, 1876. Dr. Sprague's writings are as follows: *Letters on Practical Subjects to a Daughter* (1822, 12mo; 11th ed.

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16mo; republished in Great Britain; late American editions bear the title of the *Daughter's Own Book*): —*Letters from Europe* (1828):—*Lectures to Young People* (1830, 12mo, several editions):—*Lectures on Revivals* (1832, 12mo, several editions; republished in London):—*Hints Designed to Regulate the Intercourse of Christians* (1834, 12mo):—*Lectures Illustrating the Contrast between True Christianity and Various Other Systems* (Lond. 1837, 12mo):—*Life of Rev. Edward Dorr Griffin* (1838):—*Letters to Young Men, Founded on the Life of Joseph* (2d ed. 1845, 12mo; 8th ed. 1854; republished in London, 1846, 18mo; 1851, 2 vols. in one, 12mo): —*Aids to Early Religion* (1847, 32mo):—*Words to a Young Man's Conscience* (1848):—*Visits to European Celebrities* (1855, 12mo):—*Annals of the American Pulpit, or Commemorate Notices of Distinguished American Clergymen of Various Denominations, from the Early Settlement of the Country to the Close of the Year* 1855, *with Historical Introduction* (N. Y. 8vo: vols. i and ii, Trinitarian Congregationalist, 1856; iii and iv, Presbyterian, 1858; v, Episcopalian, 1859; vi, Baptist, 1860; vii, Methodist, 1861; viii, Unitarian, 1865; ix, Lutheran, Reformed Dutch, Associate, Associate Reformed, and Reformed Presbyterian, 1869). In addition to the volumes thus enumerated, Dr. Sprague published about 116 pamphlets, single sermons, addresses, discourses, and orations. He is also author of a *Life of President Timothy Dwight* in Sparks's *American Biography* (2d sermon, 1845, vol. iv); of an *Essay* prefixed to Richards's *Sermons;* of a *Memoir* prefixed to Rev. O. Bronson's *Sermons* (1862, 8vo); of an *Introduction to the Excellent Woman* (1863, 12mo); and of *Introductions* to ten other works. He was also the editor of *Women of the Old and New Testaments* (1850, 8vo); *The Smitten Household* (1856-57, 12mo). Besides writing papers in various religious and literary periodicals sufficient to fill three or four octavo volumes, he published *Memoirs of Rev. John McDowell, D.D.* (1864, 12mo). He had been a gatherer as well as a dispenser of knowledge, and among the attractions of his library was a famous collection of autographs of eminent men of all ages and countries. See Samuel Irenæus Prime, *The Man of Business* (1857, 24mo); *Appletons' New Amer. Cyclop.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. P. S.)

Sprat, Thomas, a learned English prelate, was born at Tallaton (Tallerton), Devonshire, in 1636, and from a school in his native place became a commoner of Wadham College, Oxford, in 1651, taking his degree in 1657. He obtained a fellowship, and after the Restoration took orders, becoming chaplain to the duke of Buckingham, and also to the king. In 1668 he became a prebendary of Westminster, and had afterwards the Church of St. Margaret. He was in 1680 made canon of Windsor, in 1683 dean of Westminster, and in 1684 bishop of Rochester. In 1685, being clerk of the closet to the king, he was made dean of the Chapel Royal, and the next year was appointed one of the commissioners for ecclesiastical affairs. When the Declaration distinguished the acknowledged sons of the Church of England, he stood neutral, and permitted it to be read at Westminster, but pressed none to violate his conscience. When James II was frightened away, and a new government was to be settled, Sprat was one of the council to consider whether the crown was vacant, and manfully spoke in favor of his old master. He complied, however, with the new establishment, and was left unmolested; but in 1692 an atrocious attempt was made by two unprincipled informers to involve him in trouble by affixing his counterfeited signature to a seditious paper. The bishop was arrested May 7, 1692, but succeeded in a little time in establishing his innocence. He died May 20, 1713. The works of Sprat, besides a few poems, are, *A True Account and Declaration of the Horrid Conspiracy against the late King*, being a history of the Rye-house Plot (1685):—*The History of the Royal Society*, etc. (1667, and other editions to 1764, 4to):—*The Life of Cowley* (1668, 1678, 8vo):—*The Answer to Sobiere* (1709, 8vo):—*The Relation of his Own Examination* (1693, 4to; 1722, 8vo):—and three volumes of *Sermons* (Lond. 1677, 4to; 1678-1705, 1710, 8vo; republished in 1722, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.; Hook, *Eccles. Biog.* s. v.

Spreng, Jacques, a Flemish theologian, was born at Ypres about 1485 of parents in ordinary circumstances, who early devoted him to a religious life, and he accordingly set out as an Augustin monk on a pilgrimage, which at length led him to Erfurt, and he there embraced Luther's views. He afterwards returned to his native country, and became provost of a convent in Antwerp (hence his surname *Præpositus*). He was imprisoned for his faith, first at Brussels, and afterwards at Bruges (1522); but was rescued by a fellow-Franciscan, and escaped into Germany. On the recommendation of Henry of Zutphen, he was appointed pastor of Notre Dame at Bremen in 1554, and filled that position till his death, Jan. 30, 1562. In 1535 he assisted at a Freemasons' congress held in Cologne.—Hoefer, *Nouv. Biog. Générale*, s. v.

Sprenger, Jacob, a Dominican monk of Cologne, provincial of his order (A.D. 1495), and one of the two inquisitors-general appointed by Innocent VIII (1484) for the destruction of witches, which he declared were overrunning Germany. From confessions extorted on the rack a perfect dogmatic and historical system was framed, in which the various compacts made with the devil, or the improper alliances contracted with him, obtained their due place. On the basis of this new lore Sprenger elaborated a code of criminal procedure against witches, entitled *Malleus Maleficarum*. See Kurtz, *Church Hist.* vol. i, § 115, 2.

Sprig (פְּאֵרָה, *peôrâh*, Ezek. xvii, 6, a *branch*, as elsewhere rendered; זַלְזַל, *zalzál*, a *shoot* of a vine, Isa. xviii, 5).

Spriggs, Joseph, a minister of the Methodist Episcopal Church, South, was born in Lancaster County, Va., July 6, 1804, and united with the Church in 1824. He was licensed to preach in January, 1828, and was admitted into the Baltimore Conference in March of the same year. He was ordained deacon in 1830, and elder in 1832. When the Methodist Episcopal Church divided in 1844, he adhered to the Southern branch, and was admitted into the Virginia Conference. In 1860 he took a supernumerary relation; in 1865 he became effective; in 1869 superannuated. He died of typhoid fever, Jan. 17, 1869. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 402.

Spring. See Fountain; Season.

Spring, Gardner, D.D., a noted Presbyterian minister, son of Dr. Samuel Spring, Sen., was born at Newburyport, Mass., Feb. 24, 1785. At the age of twelve he entered the Berwick Academy, and commenced the study of Latin and Greek under the tutorship of Dr. Gillet, then a young man studying divinity with his father. After this he returned to Newburyport, his paternal home, where he remained prosecuting his studies until he was prepared to enter Yale College, which he did in 1799. He was a severe student, and withal, as he himself expressed it, "ambitious as Julius Cæsar." Religiously as he was educated, he was worldly in his pursuits, until, on one occasion, he heard an earnest sermon preached by his father. About the same time he made a short excursion to Maine, and stopped in an out-of-the-way sort of a place, where he and his friend walked eight miles one Sabbath to find a church. After a short vacation he resumed his studies at Leicester Academy under Dr. Nehemiah Adams; and, as he expressed it in his *Autobiography*, "in an ambitious, self-righteous spirit led the devotions in the academy," seeking more the praise of men than the ap-

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probation of God. He heard the recitations of the upper classes in Latin and Greek. Too severe application to study affected his health, and he was obliged to desist for a time. When his health was restored he reentered Yale College and continued the course, graduating in 1805. In the summer of 1803 a revival had occurred in the college, and many of the students were the subjects of renewing grace. He was not brought under its influence to any great extent, and was so far from entertaining thoughts of the ministry that he determined on entering the legal profession. He accordingly commenced a course of study at New Haven, reading Coke, Littleton, and Blackstone. Being reduced in finances to four dollars, he wrote to Mr. Moses Brown, a gentleman of great wealth in Newburyport, and one of the founders of Andover Seminary, who sent him a blank check to be filled at his discretion. Thus furnished, he went to Bermuda as teacher of the classics and mathematics. While there, in reply to a serious letter from his father, he wrote an analysis of his religious experience, stating that he was "vibrating between heaven and hell." Disgusted with the island, he returned home, and not long afterwards married, and returned to New Haven; but, finding no opening for his support, he again returned to Bermuda, and remained there more than a year at the head of a flourishing school. He was induced to leave from apprehensions of war between England and the United States. He had saved $1500, and was in somewhat easy circumstances. Continuing the study of the law, he passed a satisfactory examination, and was admitted to the bar at New Haven in December, 1808, and on April 24 succeeding he united with the Church under the pastorate of the Rev. Moses Stuart. At the Yale commencement he took his degree of A.M., and delivered an oration on "The Christian Patriot." On that day the Rev. John M. Mason preached his great sermon from the text "To the poor the Gospel is preached," under which Mr. Spring was so deeply impressed that he formed the purpose of preaching that Gospel. Through the kindness of a lady who furnished the means, he was enabled to enter Andover Theological Seminary. Before leaving that institution, he received a call from the South Parish, and another from Park Street, Boston. On visiting New York, he preached for Dr. Romeyn in Cedar Street. He was then on his way to the General Assembly, which met in Philadelphia, and on his return he received a unanimous call from the Brick Church, New York, which he accepted, entering at once upon his duties as pastor. He was ordained Aug. 8, 1810, and continued pastor of a united and powerful Church until old age and feebleness obliged him to retire from its active duties, but he was retained as pastor emeritus until the day of his death, Aug. 18, 1873. The sphere of Dr. Spring's labors covered a wide space both in the pulpit and the press, and few men in any profession have made a more enduring mark upon the age. His reading, especially in the department of theology, was extensive. He was a Calvinist of the strongest type. He was decidedly opposed to what he called "spurious revivals," and to all sensational devices of vagrant evangelists. He was early identified with the cause of missions, and was connected with the organization of the American Bible Society through his father. He entered heartily into the discussion of the managers with the Baptists, and also into the discussions in regard to opening the meetings of the board with prayer. He was identified with the Sabbath-reform movement, and at the breaking-out of the Rebellion showed his loyalty and patriotism in his prayers and sermons and public addresses. Dr. Spring was the author of several works, among which are, *The Bible Not of Man: — Obligations of the World to the Bible;* and others, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. P. S.)

Spring, Samuel, Sen., D.D., a Congregational minister, was born at Northbridge, Mass., Feb. 27, 1746. He graduated at the College of New Jersey in 1771; was licensed to preach in 1774, and in the following year joined the army as chaplain, and marched under Col. Arnold in the disastrous expedition to Canada. In 1776 he left the army, and in 1777 was ordained over the Church in Newburyport, Mass., and remained pastor until his death, March 4, 1819. Dr. Spring was a primary agent in establishing Andover Theological Seminary. "His personal appearance," says Dr. Woods, "was marked with nobleness; his countenance was indicative of lofty intelligence, and ardent, benevolent feeling; his intellect was clear, active, and penetrating." He had a very modest estimate withal of his spiritual and mental attainments. As a preacher, Dr. Spring was able and frequently eloquent. He published two *Sermons* in the *American Preacher*, vol. iv (1793):—*A Letter addressed to the Rev. Solomon Aiken on the Subject of Two Fast-day Sermons* (1809); and a number of occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, ii, 85.

Spring, Samuel, Jun., D.D., a Congregational minister, son of the preceding, was born at Newburyport, Mass., March 9, 1792. He received his preparatory education at Exeter Academy, entered Yale College, and was graduated therefrom in 1811. After his graduation he engaged in the trade and shipping business, and continued therein until 1819, when, feeling it his duty to prepare for the ministry, he entered Andover Theological Seminary, and took the full course. He was ordained and installed pastor of the Church at Abington, Mass., Jan. 2, 1822, and remained until December, 1826, when he resigned. He was next installed over the North Church, Hartford, Conn., where he remained six years, and was then installed over the Church at East Hartford, where he remained twenty-eight years. He finally became chaplain of the Insane Asylum, Hartford, and continued at that post seven years. He was director of the Connecticut Bible Society, and trustee of the Theological Institute of Connecticut. He died at Hartford, Dec. 13, 1877. (W. T. S.)

Springer, Elihu, a Methodist Episcopal minister, was born in Bond County, Ill., July 21, 1811. He was the subject of religious impressions at a very early age; united with the Methodist Episcopal Church in 1824; entered the Rock Spring Seminary, St. Clair Co., Ill., in 1827; was licensed as an exhorter May 29, 1832, received by the Illinois Conference on trial in September, 1833, and appointed to Carlinville Circuit, Sangamon district. The following were his subsequent appointments: in 1834, Iroquois Mission; 1835, Oplain Circuit; 1836-37, located, owing to feeble health; 1838, Somonauk Circuit; 1839, Bristol Circuit; 1840, ordained elder and reappointed to Bristol; 1841, Lockport; 1842, Joliet; 1843-44, St. Charles; 1845, Mineral Point; 1846, Hazle Green Circuit; 1847-50, presiding elder of Milwaukee district, Wisconsin Conference, where he died, Aug. 22, 1850. Mr. Springer was a man of strong intellectual development, well versed in theological subjects, and an able expounder of the truth. See *Minutes of Annual Conferences*, iv, 611. (J. L. S.)

Springer, John M., a minister of the Methodist Episcopal Church, was born at Petersburg, Ill., Jan. 13, 1837. He was converted at the age of sixteen, but, fearful of the toils and sacrifices of the ministry, fell back, and eventually became an actor. In 1857 he yielded to the influences of the Holy Spirit, and joined the Church Sept. 6. He was licensed to preach April 17, 1858, and admitted into the West Wisconsin Conference on the 29th of the same month. Being drafted into the army, he was appointed chaplain of the Third Regiment of Wisconsin Veteran Volunteers, Feb. 3, 1864. He was wounded in the battle of Resaca, Ga., May 15 of that year, and died on the 28th. See *Minutes of Annual Conferences*, 1864, p. 186.

Springer, Moses, a minister of the Methodist

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Episcopal Church, was converted in his eighteenth year, and in 1840 was admitted into full connection in the Maine Conference. He immediately located to take charge of the Maine *Wesleyan Journal*, which he continued to edit until it was united with the *Zion's Herald*. In 1859 he was admitted into the Minnesota Conference, and placed in a superannuated relation, which he sustained until his death, at Winchendon, Mass., Dec. 21, 1865. Mr. Springer was a man not only of faith, but also of superior intellect, and devoted to scientific studies, the last years of his life being spent in the National Observatory, Washington, D. C. See *Minutes of Annual Conferences*, 1866, p. 212.

Springers, *the jumping sect* among the Ingrians (a tribe belonging to the Tchudic branch of the Finns), which traces its origin to 1813. Proceeding from a religious excitement independent of the Church, they came to the conviction that every individual required the direct illumination of the Holy Spirit in order to his salvation. They also soon believed that they enjoyed this illumination, and ecstatic praying, singing, and crying, connected with clapping of hands and jumping at their meetings, gave evidence of being possessed by the Holy Spirit. This special illumination required as correlative also a special holiness, and this was sought not only in despising marriage, but also in abstaining from meat, beer, brandy, and tobacco. He who applied for admission into the sect was required to prove, *nudus super nudam*, before the eyes of the meeting that the old Adam with his sexual susceptibility was dead in him. The "holy love" which they placed in the stead of marriage also led here, as ever, to fleshly errors, and this was the reason why many of them, after the example of the Skopzi (q. v.), with whom they were probably connected, chose the much more certain means of castration. Authors and chiefs of the sect were named, and were said to have been present at meetings, but the civil authorities were not able to get hold of them. The sect is now near its end. See Kurtz, *Church History*, ii, 406.

Springing, or **Springer**, the impost or point at which an arch unites with its support. The bottom stone of an arch, which lies immediately upon the impost, is sometimes called a springer or springing-stone. Also the bottom stone of the coping of a gable.—Parker, *Gloss. of Architect.* s. v. See Skew; Voussoir.

Sprinkler. See Aspergillum.

Sprinkling, as a form of baptism, took the place of immersion after a few centuries in the early Church, not from any established rule, but by common consent, and it has since been very generally practiced in all but the Greek and Baptist churches, which insist upon immersion. In its defence the following considerations are offered: (1.) The primary signification of the word "baptize" (*βαπτίζω*) cannot be of great importance, inasmuch as the rite itself is typical, and therefore derives its moment not from the literal import of the term, but from the significance and design of the ordinance. (2.) Although no instance of sprinkling is expressly mentioned in the New Test., yet there are several cases in which immersion was hardly possible (Acts ii, 41; x, 47, 48; xvi, 33). (3.) In cases of emergency, baptism by aspersion was allowed at a period of high antiquity, especially in the case of *sick* persons. See Clinic Baptism. This form was also admitted when the baptismal font was too small for immersion, and generally, whenever considerations of convenience, health, or climate required (Walafrid Strabo, *De Rebus Eccles.* c. 26; Gerhard, *Loc. Theol.* ix, 146). Aspersion did not become common in the Western or Latin Church until the 13th century, although it appears to have been introduced much earlier (Aquinas, *Summa*, quæst. 66, art. 7). See Coleman, *Christ. Antiq.* p. 276 sq. See Baptism.

Sproat, James, D.D., a Presbyterian divine, was born at Scituate, Mass., April 11, 1722. He graduated at Yale College in 1741; was converted while in college; and having gone through the requisite course of preparation for the ministry, was licensed to preach, and ordained pastor of the Fourth Congregational Church in Guilford, Conn., Aug. 23, 1743. Here he labored with great zeal and success for about twenty-five years, when, in October, 1768, he became pastor of the church in Philadelphia of which Rev. Gilbert Tennent had been pastor. He continued sole pastor till 1787, when he was relieved from a portion of his labors by the settlement of Mr. (afterwards Dr.) Ashbel Green. In 1780 the College of New Jersey conferred upon him the degree of D.D. The year 1793 was signalized by the prevalence of yellow fever in Philadelphia to an appalling extent. The family of Dr. Sproat was almost annihilated by it; his own death took place Oct. 18, 1793. He was a master of the learned languages, and had made deep researches into systematic, casuistic, and polemic divinity. In his personal religion he was truly eminent—his faith was built on the sure foundations of the Gospel, and it supported him in the most trying hour. In his last moments he said, "All my expectations for eternity rest on the infinite grace of God, abounding through the finished righteousness of the Lord Jesus Christ." His only publication was a *Sermon*, preached on the death of Whitefield in October, 1770. See Sprague, *Annals of the Amer. Pulpit*, iii, 125; Allen, *Biog. Dict.* s. v.; *Mass. Hist. Coll.* x; *Assembly Miss. Mag.* i. (J. L. S.)

Spry, William, a Methodist Episcopal minister, was born in Queen Ann County, Md., Feb. 23, 1806; converted in 1822; admitted on trial in the Philadelphia Conference in 1832, and appointed to Cecil Circuit; 1833, Salisbury Circuit; 1834, Elkton; 1835, on account of ill-health, supernumerary; 1836, Caroline Circuit; 1837-38, Dorchester Circuit; 1839-40, Lewistown; 1841, Easton, Talbot Co., Md.; and subsequently travelled Cambridge, Seaford, Georgetown, and Accomac circuits, on the last of which he died, Nov. 29, 1847. Mr. Spry was an excellent preacher and a model pastor. He was one of the sweetest singers in Israel. See *Minutes of Annual Conferences*, iv, 204; Manship, *Thirteen Years in the Itinerancy*, p. 14–16.

Spunge. See Sponge.

Spunkie, among the early Scots and Picts, was the name of a class of teasing spirits who appeared in the form of *ignes fatui*, and led wanderers astray into swamps and morasses.

Spur-money, a name for a fine levied by custom, on behalf of the choristers of certain old foundations (St. Paul's, Westminster, Lichfield, and Windsor), on persons entering the Church.

Spurstowe, William, a Nonconformist divine, was educated at St. Katharine Hall, Cambridge, of which he became a fellow. He was minister at Hampden, in Buckinghamshire, when the Rebellion broke out. He joined the rebel army as chaplain, and in 1643 became a member of the so-called Assembly of Divines, becoming at the same time pastor of Hackney. He was made master of St. Katharine Hall, but was turned out for refusing the engagement. He was obliged to give place to an orthodox clergyman at Hackney in 1662, and died in 1666. He was the author of a *Treatise on the Promises:—The Spiritual Chymist:—The Wiles of Satan:*—a *Discourse:*—and *Sermons*. He was also engaged in the attack on episcopacy under the name of *Smectymnus*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hook, *Eccles. Biog.* s. v.

Spy-Wednesday, an old name for the Wednesday in Holy Week, so called because of the work which Judas Iscariot carried on upon that day when he went forth to make preparation for the betrayal of his Master.—Lee, *Gloss. of Liturg. Terms*, s. v.

Squarcione, Francesco, an Italian painter, was born at Padua in 1394, and, after performing many

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tours in Greece and Italy, lived in the latter country in great affluence and distinction until his death, in 1474. From his very numerous school (he had one hundred and thirty-seven scholars), he was called the father and *primo maestro* of painters. The celebrated illustrated *Book of Anthems* in the Church of the Misericordia, which used to be commonly ascribed to Mantegna, is now by competent judges considered one of the commissions of Squarcione executed by his scholars. See the *English Cyclop.* s. v.

Square (רֶבַע, *réba*, a *fourth* part, as often rendered), a *side* (as elsewhere), especially of a rectangle (Ezek. xliii, 16, 17). See SCULPTURE.

Square Cap, a cap worn in England by Church clerks, the use of which began in the 15th century.

Squassation, one of the three kinds of torture commonly used by the Inquisition to extort confession. It consisted in tying back the arms of the victim by a cord, fastening weights to his feet, and drawing him up to the full height of the place by means of a pulley. He was then suddenly let down to within a short distance of the floor, and by the repeated shocks all his joints were dislocated. This torture was continued for an hour or longer, according to the pleasure of the inquisitors present and to what the strength of the sufferer seemed capable of enduring. See Barnum, *Romanism as It Is*, p. 383.

Squier, MILES POWELL, D.D., an eminent Presbyterian divine and educator, was born in Cornwall, Vt., May 4, 1792. The family was of English origin, settling in Connecticut in the days of the Pilgrim fathers. He was trained with assiduous care, and at fourteen entered the academy at Middlebury, Vt., where he pursued his academical studies; graduated with honor at Middlebury College in 1811, and at the Andover Theological Seminary, Mass., in 1814; was licensed to preach the same year, and immediately began his labors as a supply to the Congregational Church, Oxford, Mass.; thence he removed to Vergennes, Vt., where he remained till the spring of 1815, when he accepted an appointment of missionary to the western part of New York State. He was ordained May 3, 1816, by the Geneva Presbytery as pastor of the First Presbyterian Church in Buffalo, N. Y., which relation existed till 1824. In 1817 he was a commissioner to the General Assembly of the Presbyterian Church which met in Philadelphia; in 1825, after closing his pastorate in Buffalo, he spent a short time in agricultural pursuits for the benefit of his health; in 1826 he accepted the secretaryship of the Western agency of the American Home Missionary Society at Geneva, N. Y., in which work he spent eight years; in 1833 he was occupied in superintending the affairs of the Geneva Lyceum, which he had founded, at the same time supplying the churches at Junius, Newark, Castleton, and West Fayette, N. Y., and in the winter of 1839–40 the Southwark Presbyterian Church in Philadelphia. In 1845 he was induced to visit Beloit, Wis., where it was proposed to establish a college, and he resolved to identify himself with it. In 1846 the charter was obtained, in 1847 the corner-stone was laid, and in 1849 he was elected professor of intellectual and moral philosophy, entering upon his duties in 1851. The subjects of his lectures at Beloit College were as follows: *The Truth of Religion:—The Method and the Acquisition of Knowledge:—Mental and Moral Habits:—The Value of a Philosophical Mind:—The Value of Moral Sciences:—The Generic Properties of Mind:—Philosophy and its Uses:*—and *Elements of Moral Science*. In August, 1861, he went to Europe to attend the Evangelical Alliance in Switzerland, and while abroad he received the attention due his high position as an eminent educator. He lectured in the college for the last time in 1863, and by reason of declining health he made arrangements for a successor, he retaining a place in the catalogue as emeritus professor. For several months before his death he manifested an uncommon degree of interest in the promotion of the Redeemer's kingdom. The interviews with his friends relative to his departure were most gratifying and instructive. He longed to depart and be with Christ; and after charging each member of the household to minister in every way to the health and happiness of his wife, he passed gently away, June 22, 1866. Dr. Squier was a man of note and eminence, fully up to the times in which he lived. He frequently represented his presbytery in the General Assembly, and at the time of the disruption of the Presbyterian Church was one of the leaders of the opposition to the Old-school party. Frederick E. Cannon of Geneva, N. Y., writes of him: "Intellectually, he belonged to the small class of original, independent, self-reliant thinkers, metaphysical in the cast of his mind, receiving no dogmas or conclusions without careful investigation, and fearless in announcing and maintaining the positions which he had taken. Having great faith in intellectual culture, he devoted his life and fortune mainly to the great interests of popular education, and schools, colleges, and seminaries are the monuments upon which his name is most distinctly inscribed. Religiously, he was evangelical, earnest, and progressive. His practical religion was based on broad and comprehensive views of providence and grace. He was always and everywhere prompt to urge the claims of Christ upon all the unbelieving, especially upon young men, and to press the Church of God to a higher and bolder standard of spiritual life and work." Socially, he was genial, kind, and cordial. His home was always open to the ministry, and at no man's board were they more cheerfully welcomed or more generously entertained. He was frequently a contributor to the periodical press, and was the author of, *The Problem Solved, or Sin not of God* (N. Y. 1855):—*Reason and the Bible, or the Truth of Revelation* (1860):—*Miscellaneous Writings*, with an *Autobiography*, edited and supplemented by Rev. James R. Boyd (Geneva, N. Y. 1867):—and *The Being of God, Moral Government and Theses in Theology*. Upon these subjects Dr. Squier bestowed his maturest thoughts. See Wilson, *Presb. Hist. Almanac*, 1867, p. 318; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Squillery, an old English term for *scullery*, e. g. for the scullery of a monastic house or episcopal palace.

Squinch, or **Sconce**, a small arch or projecting course of stone formed across the angle of a tower, etc., in Gothic architecture, to support the alternate sides of octagonal spires, lanterns, etc., above. Sometimes the overhanging side of the spire or octagon is supported by a series of projecting courses of stone (as at Tong, Salop), which answer the same purpose as the arches, but are more substantial because they have no tendency to expand the walls, which is always to be feared when the arched squinch is used. The straight squinch is often employed externally, as at St. Cross, where it is used to carry the *alure*, or parapet walk, across the angle at the junction of the choir and transept with the tower. The construction of the arched squinch, or *trompe*, was a fa-

Squinch, Canon's Ashby, Northamptonshire.

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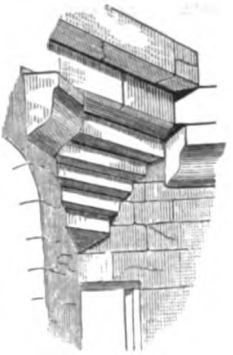
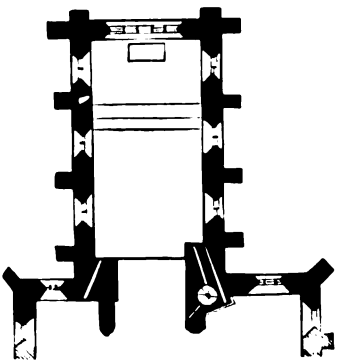
vorite exercise with the French professors of the art of stone-cutting.—Parker, *Gloss. of Architect.* s. v.



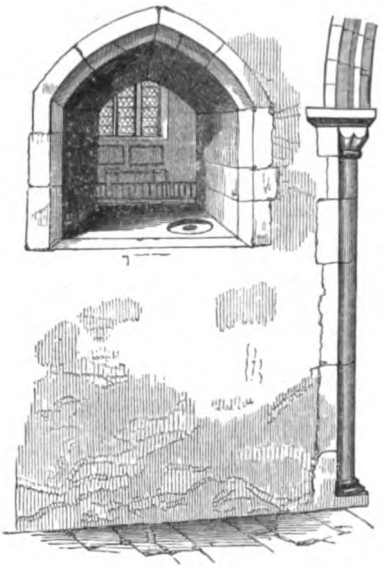
Squinch, Tong Church, Salop.

Squint, an opening through the wall of a church in an oblique direction for the purpose of enabling persons in the transepts or aisle to see the elevation of the host at the high-altar. The usual situation of these openings is on one or both sides of the chancel-arch, and there is frequently a projection, like a low buttress, on the outside across the angle to cover this opening. These projections are more common in some districts than in others; they are particularly abundant in the neighborhood of Tenby, in South Wales. But the openings themselves are to be found everywhere, though



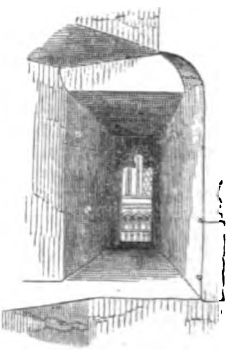
Squints, Haseley, Oxfordshire.

they have commonly been plastered over, or sometimes boarded at the two ends, in other cases filled up with bricks. In some instances they are small narrow arches by the side of the chancel-arch, extending from the ground to the height of ten or twelve feet, as at Minster-



Squint, Crawley, Hampshire.

Lovel, Oxfordshire. Usually they are not above a yard high and about two feet wide, often wider at the west end than at the east. They are commonly plain, but sometimes ornamented like niches, and sometimes have light open panelling across them: this is particularly the case in Somersetshire and Devonshire. There are many instances of these openings in other situations besides the usual one, but always in the direction of the high-altar, or at least of an altar. Sometimes the opening is from a chapel by the side of the chancel, as at Chipping-Norton, Oxfordshire. In Bridgewater Church, Somerset, there is a series of these openings through three successive walls, following the same oblique line, to enable a person standing in the porch to see the high-altar. In this and some other instances it seems to have been for the use of the attendant who had to ring the sanctus-bell at the time of the elevation of the host. There are numerous instances of this bell being placed in a cot on the parapet of the porch; and as frequently there are windows or openings from the room over the porch into the church, probably for the purpose of enabling the person stationed in this room to see the elevation. There seems to be no good or ancient authority for the name of Squint applied to these openings, but it has been long in use. The name of *hagioscope* has lately been applied to them, but it does not seem desirable to give new Greek names to the parts of English buildings.—Parker, *Gloss. of Architect.* s. v.



Squint, Mayor's Chapel, Bristol.

Squire, Samuel, an English divine, was born at Warminster, Wiltshire, in 1714, and was educated at St. John's College, Cambridge, of which he became a fellow, and took his degree of A.B. in 1733 and A.M. in 1737. Soon after, Dr. Wynn, bishop of Bath and Wells, appointed him his chaplain, and in 1739 gave him the chancellorship and a canonry of Wells, and afterwards collated him to the archdeaconry of Bath. In 1748 he was presented to the rectory of Topsfield, Essex, and in 1749 took the degree of D.D. He was presented in 1750 by archbishop Herring to the rectory of St. Anne, Westminster, and soon, by the king, to the vicarage of Greenwich, Kent. On the establishment of the household of the prince of Wales (afterwards George III) he was appointed his clerk of the closet. In 1760 he was presented to the deanery of Bristol, and in 1761 he was advanced to the bishopric of St. David's. He died May 6, 1766. He was a fellow of the Royal and Antiquary societies. Among his theological works are the following: *The Ancient History of the Hebrews Vindicated* (Camb. 1741, 8vo):—*Indifference to Religion Inexcusable* (1758, 8vo; new ed. 12mo and 8vo):—*Principles of Religion*, in a catechism (1763, 8vo):—*Sermons* (1745–65, all 4to). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hook, *Eccles. Biog.* s. v.

Sraddha (Sanscrit, *belief*), is the name of the funeral ceremony of the Hindûs, in which balls of food and water are offered to the deceased ancestors of the sacrificer, or to the *Pitris*, or manes, collectively. It is specially performed for a parent recently deceased, or for three paternal ancestors, and is supposed necessary to secure the ascent and residence of the soul of the deceased in a world appropriated to the manes. It is also a ceremony of rejoicing as well as mourning, and there are various Sraddhas to be enumerated, viz.: 1. *Constant*, or the daily offerings to the manes in general,

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and those offered on certain days of every month. 2. *Occasional*, as those for a recently deceased relative, or on various domestic occasions, as the birth of a son, etc. 3. *Voluntary*, performed for a special object, such as the hope of religious merit, etc. The proper seasons for the worship of the manes collectively are the dark fortnight (or period of the moon's wane), the day of the new moon, the summer and winter solstices, eclipses, etc. The presentation of the ball of food to the deceased and to his progenitors in both lines is the office of the nearest male relative, and is the test and title of his claim to the inheritance.—*Chambers's Encyclop.* s. v.

Sramanas (Singhalese *srama, performance of asceticism*), a name given to the priests of Buddha, who are monks as to their mode of living, but priests as to the world without. Their vows are in no case irrevocable. They seek their food by carrying the alms-bowl from door to door, and their chief employment is teaching the novices, or writing books upon the leaf of the talipot.—Gardner, *Faiths of the World*, s. v. See Hardy, *Eastern Monachism.*

Sravaka or **Srawaka** (Sanscrit *sru, to hear*), a name of the disciples of Buddha, who, through the hearing of his doctrine and by practicing the four great Buddhistic truths, attain to the qualification of an Arhat, or Buddhist saint. From among these disciples eighty are called the *Mahsarâvakas*, or the great Sravakas. The Sravakas are entitled to the predicate Ayushmat, or "one possessed of long life." This name is also given among the Nepaulese to one of the four orders into which their priests are divided.—*Chambers's Encyclop.* s. v. See Hardy, *Eastern Monachism.*

Sreiansa, in Hindû mythology, is the *lord of the rhinoceros*, which is his symbol; one of the twenty-four Buddhas recognised by the Jains. He was a son of Vishnu and Vishna (the name given by them to Lakshmi, Vishnu's consort).

Sri-pada, the name given to the worship of the impressions of Gotama's foot. The legend is that on the third visit of the sage to Ceylon, in the eighth year after he obtained the Buddhaship, he left an impression of his foot on the summit of the mountain usually known by the name of Adam's Peak, 7420 feet above the sea, intended as a seal to declare that Lankâ would be the inheritance of Buddha. In the same journey he left other impressions of a similar kind in different parts of India. The footstep is said to be a superficial hollow five feet three and three-fourths inches long and between two feet seven inches and two feet five inches wide. The summit of the peak is annually visited by great numbers. See Hardy, *Eastern Monachism*, p. 227.

Srudasanen, Sruddaggirti, and **Srudavarmen,** in Hindû mythology, are three of the five sons born of Drovadei, the wife of the five Pandus, to her husbands. The others were named *Pridyvandagen* and *Sandanigen.*

Ssafarino Kagami, in Japanese mythology, is the mirror of knowledge which is placed before the prince of hell, and which serves to reveal to him in their true character all the sins of the persons who come into his presence.

Ssangjai is the name of Buddha in Thibet, where the highest veneration is accorded him as the ruler of the present world-period. Three other Buddhas have preceded Ssangjai, and nine hundred and ninety-six are yet to follow. See Buddhism; Lamaism, Thibet.

Ssodadani, in Hindû mythology, is a king of Magadha, the middle kingdom of India and the principal scene of all its myths. Ssodadani was married to Maha-maya, the virgin wife who was chosen by Sakyamuni, that, after he had entered her womb as a five-colored ray, he might be born of her, and who accordingly gave birth to the Buddha in the grove of Lomba through her right armpit. See Buddha.

Stabat Mater, or, better, the *Mater Dolorosa*, to distinguish it from the *Mater Speciosa* (q. v.), is the celebrated Passion hymn of Jacopone de Benedictis. Its proper name is *Planctus Beatæ Virginis*, or *Sequentia de Septem Doloribus B. Virginis*, or *De Compassione Beatæ Virginis.* This hymn has been regarded by universal consent as the most pathetic and touching of Latin Church lyrics, and inferior only to the *Dies Iræ* (q. v.), which stands alone in its glory and overpowering effect. It was spread all over Europe by the Flagellants, or Brethren of the Cross (*Crucifratres*), and Cross-bearers (*Crucigeri*), "penitents who, in the 13th, 14th, and 15th centuries, went about in procession day and night, travelling everywhere, naked to the waist, with heads covered with a white cap or hood (whence they received, likewise, the appellation of *Dealbatores*), singing penitential psalms, and whipping themselves until the blood flowed. By their means it was that the knowledge of this hymn was first carried to almost every country in Europe." Once sung in penitential processions, it gradually found a place in almost every breviary or missal. For "it breathes the spirit of profound repentance and glowing love, such as can be kindled only by long and intense contemplation of the mystery of the cross—the most amazing and affecting spectacle ever presented to the gaze of heaven and earth. The agony of Mary at the cross, and the sword which then pierced through her soul, according to the prophecy of Simon (Luke ii, 35), never found a more perfect expression. It surpasses in effect the *Mater-Dolorosas* of the greatest painters." The keynote of the hymn is contained in the first two lines, and is suggested by the brief but pregnant sentence of John as found in the Latin version, "Stabat juxta crucem mater ejus" (xix, 25), which has given rise to some of the most magnificent works of art.

I. *Text.*—In its received form it reads as follows:

Stabat mater dolorosa
Juxta crucem lacrymosa,
Dum* pendebat Filius;
Cujus animam gementem,
Contristatam† ac dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!
Quæ mœrebat et dolebat
Et tremebat, cum‡ videbat
Nati pœnas inclyti!

Quis est homo qui non fieret
Matrem Christi§ si videret
In tanto supplicio?
Quis non posset contristari,
Piam matrem contemplari
Dolentem cum Filio?

Pro peccatis suæ gentis
Vidit Jesum in tormentis
Et flagellis subditum;
Vidit suum dulcem Natum
Morientem,¶ desolatum,
Dum emisit spiritum.

Pia¶ mater, fons amoris!
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.**
Tui Nati vulnerati,
Tam dignati pro me pati
Pœnas mecum divide.

Fac me vere tecum†† flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Meque tibi sociare‡‡
In planctu desidero.

Various readings: *qua; †contristantem; ‡dum; §Christi matrem; ¶moriendo; ¶ejus; **virtute; ††tecum vere, tecum pie; ‡‡et me tibi sociare, or te libenter, or tibi me consociare.

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Virgo virginum præclara,
Mihi tam* non sis amara,
Fac me tecum plangere;
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas† recolere.‡

Fac me plagis vulnerari,
Cruce hac inebriari§
Ob amorem Filii.
Inflammatus et accensus,¶
Per te, Virgo, sim defensus,
In die judicii.

Fac me cruce custodiri
Morte Christi præmuniri,
Confoveri gratia.
Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.**

II. *Authorship.*—In the case of this hymn, as in that of the *Dies Iræ*, it has been a matter of dispute who was the writer. The *Stabat Mater* has been variously ascribed to pope Innocent III, but without any proof; for although Ebert (in the *Allgemeinen bibliographischen Lexicon*, i, 874) mentions this fact, yet he rejects the opinion as to the authorship of Innocent. The Florentine historian Antonius tells us that, according to some, one of the Gregories was the author of the hymn; but we are not told whether it was Gregory IX, X, or XI. The Genoese chancellor and historian Georgius Stella ascribes the hymn to pope John XXII (1316–1334), an opinion adopted by the famous historians Johann and Johann Georg Müller. Others have referred its paternity, contrary to all probability, to St. Bernard. Dismissing all these as conjectures unsupported by proof, it is now generally conceded, on the authority of Luke Wadding, the Irish historian of the Franciscan Order, and himself one of the number, that the author of this hymn is Giacomo da Todi, better known as Giacopone, or Jacopone. His proper name was Jacobus de Benedictis, or Giacomo de' Benedetti, he being a descendant of the noble family of the Benedetti of Todi (*Tuder, Tudertum;* hence he is also called Jacoponus Tudertinus), in Umbria, Italy. He successfully studied and practiced law; but was converted in consequence of the sudden death of his wife in a theatre, sold his goods for the benefit of the poor, and united himself to the Order of the Franciscans. This Order, founded by St. Francis of Assisi, was then in the fervor of its first love, and carried away many of the noblest and most enthusiastic youths. "Its ruling idea and aim was the literal imitation of the poor and humble life of Christ. St. Francis died of the wounds of Christ, which are said to have impressed themselves on his hands and side through the plastic power of an imagination drunk with the contemplation and love of the crucified Redeemer." Animated by the same spirit, Giacopone went to fanatical extremes in his zeal for ascetic holiness and spiritual martyrdom. He endeavored to atone, by self-sought tortures, for his own sins, and "to fill up that which is behind in the afflictions of Christ," for the good of others. He was subject, as Wadding expressly states, to fits of insanity, leading him at one time to enter the public marketplace naked, with a saddle on his back and a bridle in his mouth, walking on all fours like a horse; and at another, after anointing himself with oil and rolling himself in feathers of various colors, to make his appearance suddenly, in this unseemly and hideous guise, in the midst of a gay assembly gathered together at the house of his brother on the occasion of his daughter's marriage; and this, too, in disregard of previous precautionary entreaties of friends who, apprehensive, it seems, at the time they invited him, that he might be guilty of some crazy manifestation or other, had begged him not to do anything to disturb the wedding festivities, but to behave as an ordinary citizen. "He was called Giacopone, or the Great Jacob, at first in derision, perhaps, also, to distinguish him from the many Jacobs among the Franciscans. For the syllabic suffix *one* in Italian indicates greatness or elevation; as *alberone*, great tree, from *albero; cappellone*, from *cappello*, hat; *portone*, from *porta*, door; *salone*, from *sala*, saloon" (Schaff). For ten years he carried on these ascetic excesses; and when at the end of this time he desired to be received by the Minorites, and they hesitated on account of his reputed insanity, their scruples were overcome by reading his work *On Contempt of the World*, conceiving that it was impossible that an insane man could write so excellent a book.

As a Minorite he was not willing to become a priest, but only a lay-brother. "Very severe against himself he was," says Wadding, "always full of desire to imitate Christ and suffer for him. In an ecstasy he imagined, at times, that he saw him with his bodily eyes. Very often he was seen sighing, sometimes weeping, sometimes singing, sometimes embracing trees, and exclaiming, 'O sweet Jesus! O gracious Jesus! O beloved Jesus!' Often he conversed with his Saviour, who called him dearest Jacob. Once when weeping loudly, on being asked the cause, he answered, 'Because Love is not loved.'" That Jacopone was in deep earnest with his ascetic life is beyond all doubt. For determining the genuineness of love he gives these searching tests: "Although I cannot know positively that I love, yet I have some good marks of it. Among others it is a sign of love to God when I ask the Lord for something, and he does it not, and I love him, notwithstanding, more than before. If he does contrary to that which I seek for in my prayer, and I love him twofold more than before, it is a sign of right love. Of love to my neighbor I have this sign, namely, that when he injures me I love him not less than before. Did I love him less, it would prove that I had loved not him previously, but myself." On the subjugation of the senses he allegorizes in this wise: "A very beautiful virgin had five brothers, and all were very poor; and the virgin had a precious jewel of great worth. One of her brethren was a guitar-player, the second a painter, the third a cook, the fourth a spicedealer, the fifth a pimp; each desired the jewel. The first was willing to play, and so on; but she said, What shall I do when the music has ceased? In short, she remained firm and kept the jewel. At last a great king came, who was willing to make her his bride and give her eternal life if she would give up to him the jewel. She replied: How can I, O my beloved, to such grace refuse the stone? and so she gave it to him." It is plain that by the five brethren are meant the five senses: by the virgin, the soul; and by the precious jewel, the will. With such severe principles and severer ascetic life, Jacopone could not fail to earnestly denounce the corruptions of his time in general, and especially the licentious manners, wickedness, and debaucheries of the priesthood, and the deeply sunken condition of the Church. He was especially severe on pope Boniface VIII, who punished him by excommunication and hard imprisonment. Boniface, one day passing the cell where Jacopone was, asked mockingly, "When will you come out?" He answered, "When you come in." After the death of this bad pope, in 1303, Jacopone was set free, and closed his earthly pilgrimage at an advanced age, Dec. 25, 1306, and was buried at Todi. "He died," says Wadding, "like a swan, having composed several hymns just before his death." The inscription on his grave tells the story of his life:

"Ossa B. Jacoponi de Benedictis
Tudertini, Fr. Ordinis Minorum
Qui stultus propter Christum
Nova Mundum arte delusit,
Et Cœlum rapuit.
Obdormivit in Domino
Die xxv Decembris, Anno MCCLXXXXVI."

The year 1296 is not correct; hence Wadding calls this date a *crassus error.*

The *Mater Dolorosa* has furnished the text to some of the noblest musical compositions by Palestrina, Pergo-

Various readings: *jam; †pœnam; ‡plagis te recolere; §cruce fac me hac beari; ‖et cruore; ¶flammis urar ne* (ne urar) *succensus; **gratia.

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lesi, Astorga, Haydn, Bellini, Rossini, Neukomm. That of Palestrina is still annually performed in the Sistine Chapel during the Passion week; that of Pergolesi, the last and most celebrated of his works, has never been surpassed, if equalled, in the estimation of critics of Pergolesi's compositions. Tieck, in his *Phantasus* (ed. 1812, ii, 384 sq.), expresses himself in the following manner: "The loveliness of sorrow in the depth of pain, this smiling in pain, this childlikeness which touches the highest heaven, had to me never before risen so bright in the soul; I had to turn away to conceal my tears, especially at the place 'Vidit suum dulcem Natum.' How significant that the Amen, after all is concluded, still sounds and plays in itself, and, in tender emotion, can find no end, as if it were afraid to dry up the tears and would still till itself with sobbings! The hymn itself is touching and profoundly penetrating. Surely the poet sang these rhymes, 'Quæ mœrebat et dolebat cum videbat,' with a moved mind." It is a tradition that the great impression which the *Stabat Mater* of the young artist (Pergolesi) made on its first performance inflamed another musician with such furious envy that he stabbed the young man as he left the church. This tradition was long ago disproved; but as Pergolesi died at an early age, it may, as some one remarks, be permitted to the poet to refer to this story, and allow him to fall as a victim of his art and inspiration.

III. *Translations.*—Like the *Dies Iræ* this hymn has challenged and defied the skill of the best translators and imitators. Thus Lisco mentions about eighty German translations and four Dutch. The earliest German translation is that by Herman of Salzburg (*Maria stuend in swinden smerczen*). Of other translators we mention L. Tieck, De la Motte Fouqué, A. L. Follen, Wessenberg, Daniel, Lisco, Königsfeld, A. Knapp, etc. Of English translations we mention that of E. Caswall, in *Hymns and Poems*, "At the cross her station keeping;" that of lord Lindsay, in *The Seven Great Hymns of the Mediæval Church* (N. Y. 1866), p. 98:

"By the cross sad vigil keeping,
Stood the mournful mother weeping,
While on it the Saviour hung."

By Mant, in *Ancient Hymns*, p. 96:

"By the cross sad vigil keeping,
Stood the mother, doleful, weeping,
Where her Son extended hung."

By Benedict, in *Hymns of Hildebert*, p. 65:

"Weeping stood his mother, sighing
By the cross where Jesus, dying,
Hung aloft on Calvary."

But the best translation is undoubtedly that of Dr. Coles, of Newark, N. J., which runs thus:

"Stood th' afflicted mother weeping,
Near the cross her station keeping,
Whereon hung her Son and Lord;
Through whose spirit sympathizing,
Sorrowing and agonizing,
Also passed the cruel sword.

"Oh! how mournful and distressèd
Was that favored and most blessèd
Mother of the Only Son!
Trembling, grieving, bosom heaving,
While perceiving, scarce believing,
Pains of that Illustrious One.

"Who the man who, called a brother,
Would not weep saw he Christ's mother
In such deep distress and wild?
Who could not sad tribute render
Witnessing that mother tender
Agonizing with her Child?

"For his people's sins atoning,
Him she saw in torments groaning,
Given to the scourger's rod;
Saw her darling offspring dying,
Desolate, forsaken, crying,
Yield his spirit up to God.

"Make me feel thy sorrow's power,
That with thee I tears may shower,
Tender mother, fount of love!
Make my heart with love unceasing
Burn towards Christ the Lord, that pleasing
I may be to him above.

"Holy mother, this be granted,
That the slain One's wounds be planted
Firmly in my heart to bide.
Of him wounded, all astounded—
Depths unbounded for me sounded,
All the pangs with me divide.

"Make me weep with thee in union;
With the Crucified communion
In his grief and suffering give.
Near the cross with tears unfailing
I would join thee in thy wailing
Here as long as I shall live.

"Maid of maidens, all excelling!
Be not bitter, me repelling,
Make thou me a mourner too;
Make me bear about Christ's dying,
Share his passion, shame defying,
All his wounds in me renew.

"Wound for wound be there created;
With the cross intoxicated
For thy Son's dear sake, I pray
May I, fired with pure affection,
Virgin, have through thee protection
In the solemn judgment-day.

"Let me by the cross be warded,
By the death of Christ be guarded,
Nourished by divine supplies.
When the body death hath riven,
Grant that to the soul be given
Glories bright of Paradise."

IV. *Criticism.*—As to the character of this hymn, Dr. Coles says: "No admiration of the lyric excellence of the *Stabat Mater* should be allowed to blind the reader to those objectionable features which must always suffice, as they have hitherto done, to exclude it from every hymnarium of Protestant Christendom. For not only is Mary made the object of religious worship, but the incommunicable attributes of the Deity are freely ascribed to her. Her agency is invoked as if she were the third person of the Trinity, or had powers co-ordinate and equal. Plainly it is the province of the Holy Ghost, and not of any creature, to 'work in us to will and to do;' to effect spiritual changes; to 'take of the things of Christ and show them unto us;' and yet these are the very things which she herself is asked to accomplish for the suppliant." True as this is, yet the remark of Dr. Schaff is worthy of consideration: "But we should make allowance for the irresistible influence of the spirit of the times, and not overlook the truth which underlies almost every error of the Roman Church, and gives it such power over the pious feelings of her members."

V. *Literature.* — On the author's life, see Wadding, *Annales Minorum seu Trium Ordinum a S. Francisco Institutorum* (2d ed. Rome, 1731 sq. [21 vols. in all]), iv, 407 sq.; v, 606 sq.; vi, 76 sq. The best monograph is still Lisco's *Stabat Mater* (Berlin, 1843), to which may be added Dr. Coles's *Latin Hymns* (N. Y. 1868), mainly based on Lisco's work. Dr. Schaff published an article on the two *Stabat Maters* in the *Hours at Home* for May, 1867, p. 50–58. There is also a collection of Dutch translations of this hymn, published in the *Belgisch Museum voor de nederduitsche Taal- en Letterkunde en de Geschiedenis des Vaderlands, uitgegeven door* J. F. Willems. Te Gent, bij Gyselinck (1839), p. 443–472. See also Herzog, *Real-Encyklop.* xiv, 718–720; *Theolog. Universal-Lexikon*, s. v.; Daniel, *Thesaurus Hymnol.* ii, 114; Ozanam, *Les Poëtes Franciscains en Italie au Treizième Siècle, avec un Choix des Petites Fleurs de St. François, traduits de l'Italien* (Paris, 1852; Germ. transl. by N. H. Julius, Münster, 1853). See MATER DOLOROSA. (B. P.)

STABAT MATER SPECIOSA must be distinguished from the *Stabat Mater Dolorosa* (q. v.). While the former sets forth the sorrows of the Virgin Mother at

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the cross, the *Mater Speciosa* speaks of the joys of the Virgin at the manger. For five centuries the *Mater Speciosa* was forgotten, until A. F. Ozanam, in his *Poëtes Franciscains*, rescued it from oblivion and gave it once more to the world. Cardinal Diepenbrock, bishop of Breslau, made an admirable German translation of this Nativity hymn, and the late Dr. John Mason Neale published the original Latin, with the first English translation, in August, 1866, a few days before his death.

I. *Text.*—The hymn itself runs thus:

Stabat mater speciosa
Juxta fœnum gaudiosa,
  Dum jacebat parvulus;
Cujus animam gaudentem
Lætabundam ac ferventem
  Pertransivit jubilus.

O quam læta et beata
Fuit illa immaculata
  Mater Unigeniti!
Quæ gaudebat et ridebat,
Exultabat, cum videbat
  Nati partum inclyti.

Quis jam est qui non gauderet
Christi matrem si videret
  In tanto solatio?
Quis non posset collætari,
Christi matrem contemplari
  Ludentem cum Filio?

Pro peccatis suæ gentis
Christum vidit cum jumentis
  Et algori subditum;
Vidit suum dulcem Natum
Vagientem, adoratum,
  Vili diversorio.

Nato Christo in præsepe
Cœli cives canunt læte
  Cum immenso gaudio;
Stabat senex cum puella
Non cum verbo nec loquela
  Stupescentes cordibus.

Eja mater, fons amoris,
Me sentire vim ardoris,
  Fac ut tecum sentiam!
Fac ut ardeat cor meum
In amatum Christum Deum,
  Ut sibi complaceam.

Sancta mater, istud agas,
Prone introducas plagas
  Cordi fixas valide.
Tui Nati cœlo lapsi,
Jam dignati fœno nasci
  Pœnas mecum divide.

Fac me vere congaudere,
Jesu lino cohærere
  Donec ego vixero.
In me sistat ardor tui;
Puerino fac me frui
  Dum sum in exilio.
Hunc ardorem fac communem,
Ne me facias immunem
  Ab hoc desiderio.

Virgo virginum præclara,
Mihi jam non sis amara;
  Fac me parvum rapere;
Fac ut pulchrum fantem portem,
Qui nascendo vicit mortem,
  Volens vitam tradere.

Fac me tecum satiari,
Nato me inebriari,
  Stans inter tripudio.
Inflammatus et accensus
Obstupescit omnis sensus
  Tali de commercio.

Omnes stabulum amantes,
Et pastores vigilantes
  Pernoctantes sociant.
Per virtutem Nati tui
Ora ut electi sui
  Ad patriam veniant.

Fac me Nato custodiri,
Verbo Dei præmuniri,
  Conservari gratia;
Quando corpus morietur,
Fac ut animæ donetur
  Tui Nati visio.

II. *Authorship.*—As to the source of this hymn, both Ozanam and Dr. Neale ascribe it to Jacopone da Todi, the author of the *Stabat Mater Dolorosa;* while Drs. Schaff and Coles regard the *Mater Speciosa* as the work of some admiring imitator. Against the latter opinion it may be observed that the second edition of the Italian poems of Jacopone (*Laude di Fra Jacopone da Todi*, which appeared at Brescia in 1495, contains an appendix of several Latin poems, among which is one *De Contemptu Mundi*, the *Stabat Mater Dolorosa*, and, according to Brunel, also the *Stabat Mater Speciosa*. On this ground, as well as on account of the general agreement of the hymn with what we know of Jacopone and with the spirit of the early Franciscan poetry, Luke Wadding ascribed the *Stabat Mater Dolorosa* to Jacopone, who has ever since been commonly regarded as the author.

In the absence of authentic or contemporary evidence, this opinion is no more than a probable conjecture; but it is preferable to other conjectures. From the want of finish and the number of imperfect rhymes, Dr. Neale infers that the *Mater Speciosa* was composed first; but Dr. Schaff, and with him Dr. Coles, takes an opposite opinion. Says Dr. Schaff: "The *Mater Dolorosa* was evidently suggested by the Scripture scene as briefly stated by St. John in the first words of the poem (in the Vulgate version); and this, again, suggested the cradle-hymn as a counterpart. It is a parallelism of contrast which runs from beginning to end. The *Mater Speciosa* is a Christmas hymn, and sings the overflowing joy of Mary at the cradle of the newborn Saviour. The *Mater Dolorosa* is a Good-Friday hymn, and sings the piercing agony of Mary at the cross of her divine-human Son. They breathe the same love to Christ, and the burning desire to become identified with Mary by sympathy in the intensity of her joy as in the intensity of her grief. They are the same in structure, and excel alike in the singularly touching music of language and the soft cadence that echoes the sentiment. Both consist of two parts, the first of which describes the objective situation; the second identifies the author with the situation, and addresses the Virgin as an object of worship. Both bear the impress of their age and of the monastic order which probably gave them birth. They are Roman Catholic in that they fix the pious contemplation upon the mother first, and only through her upon the Son; while the Protestant looks first upon the Son, and worships him only. For this feature of Mariolatry they are, as a whole, unsuitable for an evangelical hymn-book, unless they be so changed as to place Christ in the foreground, and to address the prayer to him."

III. *Translations.*—We subjoin to this text of Dr. Neale his English translation:

"Full of beauty stood the mother
  By the manger, blest o'er other,
    Where her little one she lays:
For her inmost soul's elation,
In its fervid jubilation,
  Thrills with ecstasy of praise.

"Oh! what glad, what rapturous feeling
Filled that blessed mother, kneeling
  By the Sole-begotten One!
How, her heart with laughter bounding,
She beheld the work astounding,
  Saw his birth, the glorious Son!

"Who is he that sight who beareth
  Nor Christ's mother's solace shareth
    In her bosom as he lay?
Who is he that would not render
Tend'rest love for love so tender—
  Love, with that dear Babe at play?

"For the trespass of her nation
She with oxen saw his station
  Subjected to cold and woe:
Saw her sweetest off-spring's wailing,
Wise men him with worship hailing,
  In the stable, mean and low.

"Jesus lying in the manger,
Heavenly armies sang the stranger,
  In the great joy bearing part:
Stood the old man with the maiden,
No words speaking, only laden
  With this wonder in their heart.

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"Mother, fount of love still flowing,
Let me, with thy rapture glowing,
Learn to sympathize with thee:
Let me raise my heart's devotion
Up to Christ with pure emotion,
That accepted I may be.

"Mother, let me win this blessing,
Let his sorrow's deep impressing
In my heart engraved remain:
Since thy Son, from heaven descending,
Deigned to bear the manger's tending,
Oh! divide with me his pain.

"Keep my heart its gladness bringing,
To my Jesus ever clinging
Long as this my life shall last;
Love like that thine own love, give it,
On thy little child to rivet,
Till this exile shall be past.
Let me share thine own affliction;
Let me suffer no rejection
Of my purpose fixed and fast.

"Virgin, peerless of condition,
Be not wroth with my petition,
Let me clasp thy little Son:
Let me bear that child so glorious,
Him whose birth, o'er death victorious,
Willed that life for man was won.

"Let me, satiate with my pleasure,
Feel the rapture of thy treasure
Leaping for that joy intense:
That, inflamed by such communion,
Through the marvel of that union
I may thrill in every sense.

"All that love this stable truly,
And the shepherds watching duly,
Tarry there the livelong night:
Pray that, by thy Son's dear merit,
His elected may inherit
Their own country's endless light."

Besides Dr. Neale's translation, we have one by E. C. Benedict, in *Hymns of Hildebert*, p. 21, commencing,

"Beautiful, his mother, standing
Near the stall—her soul expanding—
Saw her New-born lying there."

And by Dr. Coles:

"Stood the glad and beauteous mother
By the hay, where, like no other,
Lay her little infant Boy."

This hymn has been translated into German by cardinal Diepenbrock:

"An der Krippe stand die hohe
Mutter, die so selig frohe,
Wo das Kindlein lag auf Streu."

And by Königsfeld:

"An der Krippe stand die hohe
Gottesmutter, seelenfrohe,
Wo er lag, der kleine Sohn."

IV. *Character.*—This hymn, like the *Mater Dolorosa*, is unfortunately disfigured by Mariolatry, but, says Dr. Schaff, "The mysterious charm and power of the two hymns are due to the subject, and to the intensity of feeling with which the author seized it. Mary at the manger and Mary at the cross open a vista to an abyss of joy and of grief such as the world never saw before. Mary stood there not only as the mother, but as the representative of the whole Christian Church, for which the eternal Son of God was born an infant in the manger, and for which he suffered the most ignominious death on the cross. The author had the rare poetic faculty to bring out, as from immediate vision and heartfelt sympathy, the deep meaning of those scenes in stanzas of classic beauty and melody that melt the heart and start the tear of joy at the manger, and of penitential grief at the cross of Christ, and of burning gratitude to him for that unutterable love which caused his birth and his death for a lost and sinful world. Such lyrics as these can never die, nor lose their charm. 'A thing of beauty is a joy forever.'"

V. *Literature.*—Schaff, a new *Stabat Mater*, in the *Hours at Home*, May, 1867; Neale, *Stabat Mater Speciosa*, "Full of beauty stood the mother" (Lond. 1867); Coles, *Latin Hymns* (N. Y. 1868); Benedict, *Hymns of Hildebert* (ibid. 1867); Ozanam, *Les Poètes Franciscains en Italie au Treizième Siecle* (Paris, 1852; Germ. transl. by N. H. Julius). See HYMNOLOGY. (B. P.)

Stabell, THEODOR, a German monk, was born in 1806 at Lack, in Carniola. At a very early age he joined the Order of the Benedictines, and labored from 1835 to 1837 as professor at the St. Stephen's Gymnasium of Augsburg, and from 1839 to 1851 at Salzburg. He died in the chapter of St. Peter at Salzburg, Nov. 6, 1866, after having completed his *Biographies of the Saints*. See *Literarischer Handweiser*, 1866, p. 81. (B. P.)

Stable is once (Ezek. xxv, 5) the rendering of נָוֶה, *navéh*, a *dwelling* or *habitation* (as usually rendered); hence a *pasture* or resting-place for flocks or other animals. See STALL.

Sta'chys (Στάχυς, an *ear* of corn; occurs as a proper name in Gruter's *Inscript.* 689 *a*), a Christian at Rome, saluted by Paul in the Epistle to the Romans (xvi, 9). A.D. 55. According to a tradition recorded by Nicephorus Callistus (*H. E.* viii, 6), he was appointed bishop of Byzantium by St. Andrew, held the office for sixteen years, and was succeeded by Onesimus. He is also said by Hippolytus and Dorotheus to have been one of the seventy disciples.

Stack (גָּדִישׁ, *gadish*, a *heap* [once a "tomb," Job xxi, 32], as of grain, Exod. xxii, 6; elsewhere "shock").

Stackhouse, THOMAS, an English divine, was born in 1680. He was for some time minister of the English Church at Amsterdam, and afterwards successively curate at Richmond, Ealing, and Finchley. In 1733 he was presented to the vicarage of Benham-Valence, alias Beenham, in Berkshire, where he died, Oct. 11, 1752. He wrote, *The Miseries and Great Hardships of the Inferior Clergy in and about London* (1722, 8vo):—*Memoirs of Bishop Atterbury* (1723, 8vo):—*A Complete Body of Divinity* (1729, fol.):—*A Fair State of the Controversy between Mr. Woolston and his Adversaries*, etc. (1730, 8vo):—*A Defence of the Christian Religion from the Several Objections of Antiscripturists*, etc. (1731, 8vo):—*Reflections on the Nature and Property of Languages* (1731, 8vo):—*The Book-binder, Book-printer, and Book-seller Confuted*, etc. (1732, 8vo):—*New History of the Bible, from the Beginning of the World to the Establishment of Christianity* (1732, 2 vols. fol.):—*New and Practical Exposition of the Creed* (1747, fol.):—*Vana Doctrinæ Emolumenta* (1752, 4to):—*Sermons*, etc. See Chalmers, *Biog. Dict.* s. v.; Hook, *Eccles. Biog.* s. v.

Stac'tè (נָטָף, *natâph*; Sept. στακτή; Vulg. *stacte*), the name of one of the sweet spices which composed the holy incense (see Exod. xxx, 34): "And the Lord said unto Moses, Take unto thee sweet spices, *stacte* (*natâph*), and onycha, and galbanum; these sweet spices with pure frankincense. Thou shalt make it a perfume after the art of the apothecary" (ver. 35). The Heb. word occurs once again (Job xxxvi, 27), where it is used to denote simply "a drop" of water. *Natâph* has been variously translated—*balsam, liquid styrax, benzoin, costus, mastich, bdellium*. Celsius is of opinion that it means the purest kind of myrrh, called *stacte* by the Greeks. See MOR. He adduces Pliny (xii, 35) as saying of the myrrh-trees, "Sudant sponte stacten dictam," and remarks, "Ebræis נטף *nathaf* est stillare"—adding, as an argument, that if you do not translate it myrrh in this place, you will exclude myrrh altogether from the sacred perfume (*Hierob.* i, 529). But Rosenmüller says, "This, however, would not be suited for the preparation of the perfume, and it also has another Hebrew name, for it is called *môr derôr*. But the Greeks also called *stakte* a species of storax gum, which Dioscorides describes as transparent like a tear and resembling myrrh (see Pliny, xiii, 2; Athen. xv, 688; Dioscor. i, 73, 77). This agrees well with the Hebrew name" (*Bibl. Bot.* p. 164). The Sept. στακτή (from στάζω, "to drop") is

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the exact translation of the Hebrew word. Now Dioscorides describes two kinds of *στακτή*—one is the fresh gum of the myrrh-tree (*Balsamodendron myrrha*) mixed with water and squeezed out through a press (i, 74); the other kind, which he calls, from the manner in which it is prepared, *σκωληκίτης στύραξ*, denotes the resin of the storax adulterated with wax and fat (i, 79). The true stacte of the Greek writers points to the distillation from the myrrh-tree, of which, according to Theophrastus (*Fr.* iv, 29, ed. Schneider), both a natural and an artificial kind were known. Perhaps the *nataph* denotes the *storax* gum, but all that is positively known is that it signifies an odorous distillation from some plant. The Arabs apply the term *netaf* to a sweetmeat composed of sugar, flour, and butter, in equal parts, with the addition of aromatics (see Bodæi a Stapel *Comment. ad Theoph.* p. 984; Hartmann, *Hebräerin*, i, 307; vi, 110 sq.; Gesenius. *Thesaur.* p. 879; Tristram, *Nat. Hist. of the Bible*, p. 395). See ANOINTING OIL; SPICE.

The storax (*Styrax officinale*) is a native of Syria. With its leaves like the poplar, downy underneath, and

Storax (*Styrax officinale*).

with sweet-scented snow-white flowers clustered on the extremities of the branches, it grows to a height of fifteen or twenty feet. The reddish-yellow gum-resin which exudes from the bark, and which is highly fragrant, contains benzoic and cinnamic acids. From the kindred plant, *Styrax benzoin*, a native of Borneo and Java, is obtained the benzoin or benjamin which the Hindûs burn in their temples—a circumstance strongly in favor of the hypothesis that the stacte of Exodus is a storax. See POPLAR.

Stacy, Aaron G., a minister of the Methodist Episcopal Church, South, was born near Morgantown, Burke Co., N. C., Nov. 15, 1822. He joined the Church Jan. 1, 1836, and professed conversion July 29, 1839. He was educated at Cokesbury, S. C., was licensed to preach September, 1844, and in 1847 entered the South Carolina Conference. He continued in the pastoral work until 1863, when he was elected president of the Davenport Female College, N. C. In 1873 he was transferred to the Texas Conference, and became president of the Austin Female College, where he died April 8, 1875. See *Minutes of Annual Conferences of the M. E. Church, South*, 1875, p. 260.

Stacy, James, a minister of the Methodist Episcopal Church, South, was born in Lincolnton, N. C., Nov. 18, 1807, where he was converted September, 1822, licensed to preach July, 1829, and admitted into the South Carolina Conference in 1830. He gave the Church thirty-eight years of laborious and unremitting labor, one year of which he was the agent for Cokesbury School and Randolph Macon College. He was several times a member of the General Conference. His death took place May 28, 1868. See *Minutes of Annual Confer. of the M. E. Church, South*, 1868, p. 213.

Stade (*στάδιον*), the proper designation of a term used in two senses in the Bible.

1. A "furlong," a Greek measure of distance universally current in the East from the time of Alexander the Great, and hence occasionally occurring in the Apocrypha (2 Macc. x, 16, 29; xi, 5; xii, 9, 17) and the New Test. (Luke xxiv, 13; John vi, 19; xi, 18; Rev. xiv, 20; xxi, 16), but regularly in Josephus for the determination of the location of places. One (Olympic) stadium, as a measure, contained, according to Herodotus (ii, 149), 600 Greek feet, i. e., according to Pliny (ii, 21; comp. Censorinus, p. 13), 125 Roman paces or 625 feet, so that eight stadia made up a Roman mile (comp. Strabo, vii, 322; Pliny. iii, 39, 8). According to late researches (see Ukert, *Geogr. d. Griechen*, I, ii, 73 sq.; Forbiger, *Handb.* i, 551 sq.), 600 Greek feet = 570 feet 3 inches 4 lines, Paris measure, or 606¾ feet English. It appears, likewise, from the above passages of Luke, that 60 stadia were reckoned as 1½ mile, and John (xi, 18) reckons 15 stadia as ¾ of a mile. In the Talmud the stadium is called רֵיס or רֵיסִין, of which 7½ went to the Roman mile (Reland, *Palæst.* p. 408). See METROLOGY.

2. A "race"-course in the public games (1 Cor. ix, 24; comp. Heb. xii, 1; in the Talmud, אִיצְטַדְיִין, *Aboda Sara*, i, 7), where the lists (*δρόμος*), whether armed or unarmed, was located, and which was generally (not always; see Forbiger, *ut sup.* p. 551 sq.) 125 paces or 600 Greek feet long (see Potter, *Gr. Antiq.* i, 962 sq.). Whoever first reached the goal (*σκόπος*) received from the arbiter (*ἀθλοθέτης*, *βραβεύς*, or *βραβευτής*, Sueton. *Nero*, 53) the prize (*βραβεῖον*, 1 Cor. *loc. cit.*: Phil. iii, 14), namely, a crown (*στέφανος*, 1 Cor. ix, 25) of living twigs or leaves. Every important city of Greece and the Greek colonies of Asia Minor (also the Palestinian cities that contained many Greek inhabitants; Josephus, *Life*, § 17, 64) had its stadium, either separate or in connection with the gymnasia (Wachsmuth, *Hellen. Alterth.* ii, 678). See Lydii *Agonistica Sacra* (Rotterd. 1657).—Winer. See GAME.

Stadings. See STEDINGERS.

Stadler, JOHANN EVANGELIST, a Roman Catholic divine, was born Dec. 24, 1804, at Parkstetten, in the Upper Palatinate. He studied theology and Oriental languages at Landshut and Munich, and from 1823 until his death (Dec. 30, 1868) he occupied some of the highest positions in his Church. He wrote, *Lexicon Manuale Hebraico-Latinum et Chaldaico-biblicum* (Munich, 1831): —*De Identitate Sapientiæ V. T. et Verbi N. T.* (ibid. 1829). He also published correct editions of the Roman missal and breviary; but his main work is his *Vollständiges Heiligenlexikon* (Augsburg, 1858-68, vol. i-iii. continued by J. N. Ginal). See *Regensburger Conversations-Lexikon*, s. v.; *Literarischer Handweiser*, 1869, p. 129; Fürst, *Bibl. Jud.* iii, 377; Steinschneider, *Bibliogr. Handbuch*, p. 135. (B. P.)

Staff (usually מַטֶּה, מַקֵּל, or שֵׁבֶט; *ῥάβδος*; all designating a *stick*). The use of rods and staffs was as various with the ancient Israelites as with us. Men and animals were goaded with them (Exod. xxi, 20 [comp. Sir. xxxiii, 27]; Numb. xxii, 27; 1 Sam. xvii, 43; 2 Sam. vii, 14; Prov. x, 13; xiii, 24; Isa. ix, 3) [see BAS-

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TINADO]; fruit was beaten with them from the trees (Judg. vi, 11; Ruth ii, 17; Isa. xxviii, 27), especially olives (q. v.). Old and infirm people carried them as supports or for defence (Exod. xxi, 19; Zech. viii, 4 [see the monograph of Canz, *De Pedo Servatoris*, Tüb. 1750]), also travellers (Gen. xxxii, 10; Exod. xii, 11; 2 Kings iv, 29; Matt. x, 10; Mark vi, 8). See WALK. A baton, like a ring, was often a sign of rank (Gen. xxxviii, 18, 25; comp. Herod. i, 19; Bonomi, *Nineveh*, p. 197); sometimes inscribed with the owner's name (Wilkinson, *Anc. Egypt.* ii, 347); and especially a badge of office (Exod. iv, 2 sq.; vii, 9 sq.; Numb. xx, 8; xxi, 18; Judg. v, 14; 1 Sam. xiv, 27; Psa. cx, 2; Mic. vii, 14). See SCEPTRE. The shepherd carried a staff, which he used not only as a support in climbing hills, but for the purpose of beating bushes and low brushwood in which the flocks strayed, and where snakes and other reptiles abounded. It may also have been used for correcting the shepherd-dogs and keeping them in subjection (Van Lennep, *Bible Lands*, p. 188). See SHEPHERD.

In Heb. xi, 21 it is cited as an example of faith that the dying Jacob "worshipped [leaning] upon the top of his staff" (*προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ*), a statement which Romanists have sometimes appealed to as sanctioning the worship of images, on the pretence that the patriarch's staff bore a carved head (after the Vulg. *adoravit fastigium baculi sui*). These words are simply quoted from the Sept. at Gen. xlvii, 31, where the Greek translator has mistaken מִטָּה, *bed*, for מַטֶּה, *staff*, as is obvious from the parallel passage (xlix, 33). The phrase merely indicates a reverential posture such as David assumed (1 Kings i, 47). See Zeibich, *De Jacobo ad Caput Scipionis Adorante* (Ger. 1783). See JACOB.

STAFF, PASTORAL, a symbol of episcopal authority, resembling a shepherd's crook, and pointed at the end as an emblem both of encouragement and correction. It was originally a simple walking-stick with a plain head or a cross-piece at the top. The Russian bishops use one with two curved heads. It was eventually wrought into very elaborate forms; but was, at length, generally discarded, except by the patriarch (q. v.) who retained it in its primitive form. The pope gave up the use of the staff in the middle of the 12th century, and cardinal-bishops no longer carry it. The early staffs were mostly made of cypress-wood, and afterwards of ivory, copper-gilt, crystal, and precious metals richly carved, jewelled, or enamelled. Between 1150 and 1280 the crook was often formed of a serpent (the old dragon), or contained St. Michael or the lion of Judah, and at a later period the prelate praying before his patron saint. Beautiful crocketed work was also added on the exterior of the crook. The French abbot's staff has its crook turned inward, to show that his jurisdiction extended only over his house, while the bishop's crook turned outward, to denote his external jurisdiction over his diocese. In the *Penitential of Theodore* and the *Ordo Romanus* the bishop gave the abbot his *staff* and sandals. The banner on the staff was originally a handkerchief. Fine specimens of staffs are preserved—those of Wykeham, of silver-gilt, enamelled, at New College; of Fox, at Corpus Christi College; of Laud, at St. John's College, Oxford; of Smith, of the 17th century, at York; of Mews and Trelawney, at Winchester. Others are to be seen in the British Museum, the Museum Clugny, at Chichester, and Hildesheim. See PASTORAL STAFF.

Egbert, Bishop of Treves, with Pastoral Staff. (From a MS. of the 10th century.)

It was ordered by the first book of Edward VI that "whensoever the bishop shall celebrate the holy communion in the church, or execute any other ministration, he shall have his pastoral staff in his hand, or else borne or holden by his chaplain." When, however, Dr. Matthew Parker was consecrated archbishop of Canterbury, in December, 1559, no pastoral staff was delivered to him. Its delivery was prescribed in the Ordinal of 1550, but not by that of 1552. From that time the staff has been generally disused, although the bishops of Oxford, Chichester, Rochester, Salisbury, Honolulu, Capetown, and some other colonial prelates, have resumed its use.—Walcott, *Sacred Archæol.* s. v. See CROSIER.

STAFF, PRECENTOR'S. A staff or baton of office made of wood or precious metal, used by a precentor (*a*) to designate his rank and office, and also (*b*) to enable him to beat time and keep time in sight of the whole choir. Of the precentor's staff there are three kinds—(1) ornamented with a pommel of gold, like one preserved at Limburg-on-the-Lahn, and within memory at Rheims; (2) having a carving, like those of St. Gereon's and the Dom at Cologne—the latter has a staff of the 12th century, with the Adoration of the Magi added in the 14th century; (3) terminating in a Tau-shaped head, usually of box-wood, like St. Servais', of the 12th century, at Maestricht. Sometimes the staff was made of ivory, adorned with bands of silver, gilt-edged, with gems, and ending in a crystal ball. It was sometimes called *serpentella*, from a figure of the Virgin treading on a serpent, as at Paris. The slightly curved top of the "cross of St. Julienne" at Montreuil-sur-Mer, of the 11th century, marks the transition from the staff to that borne by a bishop. The chanter's baton of St. Denis, now in the Louvre, was carried by Napoleon I, and the French kings before him, at their coronation, as "the golden sceptre of Charlemagne," from a seated figure of the mon-

Precentor's Staff (14th century).

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arch on the top: it is dated 1384. At Amiens the choristers carried little silver crosses, and the priest-chanter and chanter had staffs with figures in a dome-like niche, but formerly used batons of silver of the Tau-shape, which at length descended to the hands of chanters and choristers on certain days. The precentor on great festivals used the staff at Paris, Rouen, Angers, Lyons, Catania, Neti, Messina, and Syracuse.—Walcott, *Sacred Archæol.* s. v. See PRECENTOR.

Staffelsteiner, PAUL (originally *Nathan Ahron*), a convert from Judaism, was professor of Hebrew at Heidelberg in the 16th century. The programme in which the rector of the university invited the students to attend his lectures is still preserved, and from the following passage we may judge as to the lectures Staffelsteiner was to deliver: "Idem hic auspicabitur cras ab enarratione celebris dicti quod de mundi duratione in domo Heliæ sonuisse traditur. Grammatica deinceps tractabit compendia ac præcepta e scriptura petitis exemplis illustrabit idque curabit sedulo, ut ad phrasin, quæ multos a philologicis lectionibus arcet, adsuefieri auditor possit vetustissimamque illam paulatim amare theologiam." Staffelsteiner published, *Tractat vom Messias* (Heidelberg, 1560):—*Adhortatio ad Judæos ad Opinionem de Messia Curandi Diss.* (ibid. 1560):—*Refutatio Corruptionis Ps. xxii, Judæis Factæ* (ibid. 1560):—*Vortrag über die Wahrheit des Christenthums*, being an introduction to his lectures (ibid. 1551). See Kalkar, *Israel und die Kirche*, p. 88; Fürst, *Bibl. Jud.* iii. 377; Geiger, *Das Studium der hebr. Sprache in Deutschland*, p. 90. (B. P.)

Staffort Book, THE, a book written to justify the exchange of the Lutheran for the Reformed faith by the margrave Ernest Frederick of Baden (died 1604), and printed in 1599 at the Castle of Staffort, a few miles to the north of Carlsruhe. It begins with a preface addressed to margrave George Frederick, and then proceeds to collate the *Augustana* as embodied in the *Book of Concord* with the original manuscript copy signed by the princes assembled in diet at Naumburg, Feb. 1, 1561. Next follows a careful comparison of the Lutheran catechism contained in the *Book of Concord* with the Wittenberg edition of 1570. The object of this review was to demonstrate that intentional alterations and falsifications had been made. A detailed criticism of the teachings of the *Formula of Concord* is given, with reference especially to Christology and the doctrine of the ubiquity of Christ's body in the sacrament, followed by an examination of the citations from ancient ecclesiastical writings contained in the appendix to the *Book of Concord*, and designed to show the general correspondence of doctrine between these different authorities. Every variation from the original, so discovered, is at once charged to wilful dishonesty. The book concludes with the margrave's own confession of faith with reference to the doctrines *de libero arbitrio, de providentia Dei, de prædestinatione, de persona Christi*, of the sacraments generally, and of baptism and the Lord's supper particularly.

A response to the Staffort book was issued by the Würtemberg theologians in the following year (1600); and a second work appeared in 1601 in defence of the *Book of Concord*. The Saxons also entered the lists against the "margrave's Calvinistic book." Two replies to the Würtembergers were issued by the margrave in 1602. The controversy was, however, transferred to other hands by the margrave's death in 1604.—Herzog, *Real-Encyklop.* s. v.

Stag. See DEER.

Stage, a step, floor, or story. The term is particularly applied to the spaces or divisions between the set-offs of buttresses in Gothic architecture, and to the horizontal divisions of windows which are intersected by transoms.—Parker, *Gloss. of Architect.* s. v.

Stage-playing. In the early Church, actors and stage-players were regarded as ineligible to membership. The canons forbade all such to be baptized except on condition that they first bade adieu to their arts. Should they return to them, they were excommunicated, and were not reconciled or received again to favor but upon their conversion (Conc. Eliberis, can. 62; Conc. Carthag. 3, can. 35). They were forbidden communion as long as they continued to act. Gennadius cautions against ordaining any who had been actors or stage-players. In the time of Cyprian not only public actors, but private teachers and masters of this art, were debarred the communion of the Church. The same regulations prevailed against chariot-drivers, gladiators, and all who had any concern in the exercise or management of such sports, and all frequenters of them. The reason assigned for such exclusion was that "it was agreeable neither to the majesty of God nor the discipline of the Gospel that the modesty and honor of the Church should be defiled with so base and infamous a contagion." This indictment was none too severe, for we may add that "this kind of life was scandalous even among the wise and sober part of the heathen." Tertullian observes (*De Spectac.* c. 22) that they who professed these arts were noted with infamy, degraded, and denied many privileges, driven from court, from pleading, from the senate, from the order of knighthood, and all other honors in the Roman city and commonwealth. See Bingham, *Christ. Antiq.* bk. xi, ch. v, § 7; bk. xvi, ch. iv, § 10. See THEATRE.

Stähelin, JOHANN JACOB, a Protestant divine, was born May 6, 1797, at Basle; studied theology at Tübingen from 1817 to 1821, and commenced lecturing as a *privat docent* at Basle in 1823. In 1828 he was made extraordinary professor of theology, in 1835 ordinary professor, and in 1842 he was honored with the doctorate of divinity. He lectured on the Old Test. until his death, Aug. 27, 1875. He wrote, *Kritische Untersuchungen über die Genesis* (Basle, 1830):—*Animadversiones quædam in Jacobi Vaticinium* (ibid. 1827):—*Kritische Untersuchungen über den Pentateuch, die Bücher Josua, Richter, Samuel und der Könige* (Berlin, 1843):—*Die messianischen Weissagungen des alten Testaments in ihrer Entstehung*, etc. (ibid. 1847):—*Specielle Einleitung in die kanonischen Bücher des alten Testaments* (Elberfeld, 1862). He also wrote different essays for the *Studien und Kritiken* and *Zeitschrift der deutschen morgenl. Gesellschaft*. See Fürst, *Bibl. Jud.* iii. 377; Zuchold, *Bibl. Theol.* ii, 1252 sq.; *Theolog. Universal-Lexikon*, s. v. (B. P.)

Stahlschmidt, JOHN CHRISTIAN, a minister of the German Reformed Church, was born not far from Cologne, in the principality of Nassau-Siegen, March 3, 1740. In his nineteenth year he was brought to sympathize considerably with Pietistic separatists, which so displeased his father that he whipped him, extorting from him a promise that he would no more associate with them or read their books while under his care. He decided to leave home, and went to Amsterdam, in which city he had learned that the books of the Pietists were published. Disappointed at not finding his hopes realized in that city, he sailed for the East Indies, arriving at Batavia June 3, 1760, and from thence proceeded to China. Returning to Europe, he went to Altona, near Hamburg, hoping to find congenial friends and employment there. Disappointed, he again went to sea, and came back to Amsterdam June 1, 1765. Led by the reading of Tersteegen's writings, Stahlschmidt visited him in August, 1766, and again in 1767, receiving much instruction and encouragement from him. He entered into business with an uncle, in which he continued till the autumn of 1769. He again (March, 1770) started out in search of employment, visiting Rotterdam, Helvoetsluis, Harwich, and London, arriving in Philadelphia, Pa., in August, 1770. Here he began to study under Dr. Weyberg, and after some time became assistant to Dr. Hendel, of Tulpehocken. In 1777 he was

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licensed and ordained, and entered the pastorate in York, Pa. In August, 1779, he sailed for Amsterdam, his parents' home, which he reached in June, 1780. Resolved to return to America as soon as the war should close, he went to live with his uncle, and became so engaged in business and other pursuits that he remained in Europe. The last notice of him that we have is in the album of Rev. J. Reily, under date of Oct. 25, 1825. He wrote *Die Pilger zu Wasser und zu Land* (Nuremberg, 1799). See Harbaugh, *Fathers of the Reformed Church*, ii, 252.

Stained (or Painted) Glass. Though often used as if they were synonymous, there is a broad distinction between these terms. Stained glass is glass the substance of which has been stained or colored in the process of manufacture; while painted glass is that which, whether previously stained or colorless, has had a design painted upon it in colors, usually metallic oxides, combined with a vitreous vehicle or flux. The art of making colored glass was known to the Egyptians and Assyrians, and from them passed to the Greeks and Romans. The earliest reference to the use of stained-glass windows in Europe appears to be in a passage of Prudentius, about the middle of the 5th century; but a more distinct mention is made in the following century. Painted-glass windows are not spoken of for two or three centuries later. The earliest examples, discovered by Lasteyrie, are in the abbey of Tegernsee, Bavaria, presented to the abbey by count Arnold in A.D. 999. Five other windows in the same abbey, painted by the monk Wernher, date between 1068 and 1091. At Hildesheim there are also some which are attributed to one Bruno, and to the years 1029-39. The earliest examples in France belong to the 12th century, the oldest being a representation of the funeral of the Virgin, in Angers Cathedral, of the first half of the century; the others are some medallion windows of a very remarkable character, placed in St. Denis by the abbé Suger in the latter half of the century. There is, however, a small portion believed to be of the 11th century at Le Mans. The earliest known examples in Great Britain are of the end of the 12th century, as in the clear-story of Canterbury. It was in the latter part of the 12th and the 13th century that the art made its greatest advance; and, as decorative works, the windows of the 13th century are superior to those of any other period. The oldest English examples are in Canterbury and Salisbury cathedrals; but the finest are the magnificent five sister lancets (fifty feet high) of York Minster, and the great rose window of Lincoln Cathedral, in which the central Majesty (or Christ in Glory) is surrounded by sixteen compartments containing the typical events of the life of Christ. The chief French examples—many of them of extraordinary grandeur and beauty—are in the cathedrals of Chartres, Bourges, Paris, Amiens, Soissons, Rouen, and Sens, and the Sainte Chapelle, Paris.

The painted glass of the 14th century was more vivid in color, broader in style, and the painting better executed; but it was less pure in conception, and less strictly subordinated to the general architectural effect. One of the best examples of English work of this period is the east window of Bristol Cathedral. Other characteristic examples occur at York Minster; Exeter Cathedral; the chapel of Merton College, Oxford; Tewkesbury Abbey Church; Norbury Church, Derbyshire; Lowick Church, Northamptonshire, etc.

In the 15th century a great change took place in glass-painting. The windows became still more individualized, and less dependent on the architecture. The subjects occupied a larger space, and were treated more as pictures. The details are put in with much care, and very skilful manipulation is exhibited throughout. But the color is poor, white glass is chiefly employed, and the general effect is cold and comparatively feeble. Some of the examples—the earlier ones especially—are, however, very elaborate and impressive. Of this class is the magnificent east window of the choir of York Minster, which consists of no fewer than one hundred and sixteen compartments, each having a separate subject.

By the end of the 15th century Gothic architecture was everywhere dead or dying. The aim of glass-painters was to rival the effects of oil-paintings; and windows were mere imitations of oil-pictures, the glass being treated as if it were a canvas or panel. Examples are to be seen in the splendid series of twenty-seven large windows of King's College Chapel, Cambridge, 1527 and succeeding years; the great east window of St. Margaret's, Westminster; Fairford Church. In France there are numerous fine examples of 16th-century windows in the cathedrals of Bourges, Auxerre, Auch, Beauvais, Sens, Rheims, etc.

From this time glass-painting fell more and more into disrepute, though windows continued to be painted, and some glass-painters, especially in France, acquired a certain celebrity. The renovation of the art was coincident with the revival of Gothic architecture. It has since been studied earnestly by archæologists, and pursued zealously by a numerous body of practitioners. Hitherto, however, little original power has been exhibited in the designs; the object aimed at being mainly to produce faithful imitations of mediæval glass, the style being of the 13th, 14th, or 15th century, according to the taste of the patron. There is a kind of ornamental window-glass called *matted work*, in which the glass is covered with a very fusible composition, either white or tinted, reduced to a powder. This powder is then removed from certain parts of the glass, according to the required pattern, and, after firing, produces on the glass a dull ground with a bright pattern. Another method of ornamenting glass, rather inappropriately called *embossing*, consists of a bright figure on a dull ground. This is etched with hydrofluoric acid.

The following are works to consult as to the history of the art: Gessert, *Geschichte der Glasmalerei in Deutschland und Niederlanden, Frankreich, England*, etc. (Stuttgart, 1839, 8vo); Lasteyrie, *Histoire de la Peinture sur Verre d'après des Monumens en France* (Paris, 1838-56, 2 vols. fol.); Warrington, *History of Stained Glass from the Earliest Period of the Art to the Present Time* (1848, 1 vol. fol.); Weale, *Divers Works of Early Masters in Christian Decoration* (1846-47, 2 vols. fol.). For authorities on the theory and practice of the art, consult the *English Cyclopædia, Arts and Sciences*, art. "Glass," to which article we are indebted for most of the above information.

Stair (usually מַעֲלֶה, or מַעֲלֵה, an *ascent;* once מַדְרֵגָה, Cant. ii, 14, a *precipice*, "steep place," Ezek. xxxviii, 20; לוּל, a "winding stair" or *staircase*, 1 Kings vi, 8). The expression translated "on the *top* of the stairs" (2 Kings ix, 13) is one the clue to which is lost. The word rendered "top" is *gérem*, גֶּרֶם, i. e. a *bone*, and the meaning appears to be that they placed Jehu on the substance, i. e. the very stairs themselves, if מַעֲלוֹת be stairs, without any seat or chair below him. The stairs doubtless ran round the inside of the quadrangle of the house, as they do still, for instance, in the ruin called the house of Zacchæus at Jericho, and Jehu sat where they joined the flat platform which formed the top or roof of the house. Thus he was conspicuous against the sky, while the captains were below him in the open quadrangle. The old versions throw little or no light on the passage; the Sept. simply repeats the Hebrew word, *ἐπὶ τὸ γαρὶμ τῶν ἀναβαθμῶν*. Josephus avoids the difficulty by general terms (*Ant.* ix, 6, 2). See *Journ. Sac. Lit.* 1852, p. 424.

Stairs. Respecting church-stairs a few facts may be noticed. At Tamworth, where the church was collegiate and parochial, there are double stairs to the tower for the use of the several ringers before the respective services. Two sets of stairs also lead to the upper chapel at Christchurch, Hants, probably for the accommodation of persons visiting the relics, one being for access

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and the other for egress. At Barnack there is an octagonal early English staircase within the Prenorman tower, and at Whitchurch a similar wooden staircase of the 14th century. At Wolverhampton the pulpit stair winds round a pillar. There were usually three stairs to an altar. At Salisbury, on Palm-Sunday, the benediction of palms was made on the third step; flowers and palms were presented on the altar for the clergy, and for others on the stairs only.—Walcott, *Sac. Archæol.* s. v.

STAIRS, THE HOLY. See SCALA SANCTA.

Stake (יָתֵד, *yathéd*, a *peg* or *nail* [as often rendered], especially a *tent-pin*, Isa. xxxiii, 20; liv, 2). See TENT.

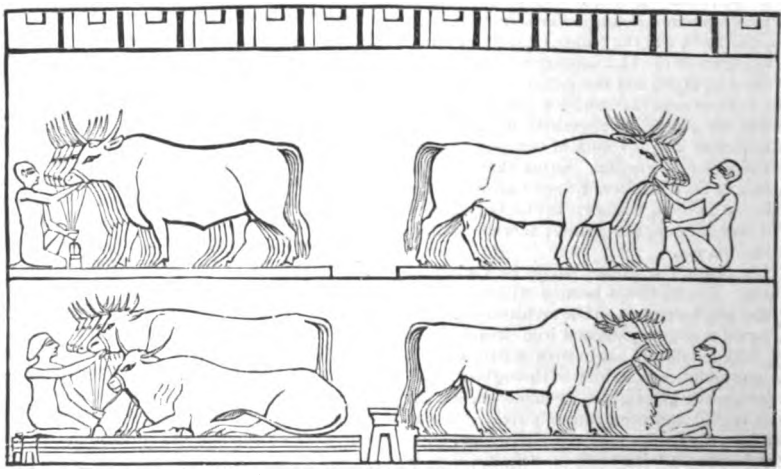
Stalens, JEAN, a Belgian theologian, was born in Calcar (duchy of Cleves) in 1595, and after having received licensure became curate at Rees in 1626; but being obliged to leave on account of zeal against the Reformed party, he entered the Congregation of the Oratory in 1657, and passed the rest of his life in the convent of Kevelaer (Gueldre), where he died, Feb. 8, 1681. According to Paquot (*Mémoires*, vol. vii), he possessed a great memory, and much judgment as well as knowledge. He wrote several historical and ecclesiastical essays, some of which are mentioned in Hoefer, *Nouv. Biog. Générale*, s. v.

Stälin, CHRISTOPH FRIEDRICH VON, a German writer, was born Aug. 4, 1805, at Calo, in Würtemberg, and studied theology, philology, and philosophy at Tübingen and Heidelberg. In 1825 he was appointed assistant to the Royal Library at Stuttgart, in 1826 sub-librarian, in 1828 librarian, in 1846 director of the library, and died Aug. 12, 1873. Stälin was one of the most learned and meritorious historians of Germany. He never occupied a professorial chair, but for a number of years had been a member of the Society for Early German History, originally superintending the editorship of the *Monumenta Germaniæ Historica*, and was also a very useful member of the Munich Historical Commission. His *Würtembergische Geschichte* (which was begun in 1841, but of which the first instalment of vol. iv, containing the turbulent reign of duke Ulrich, the period of the Peasants' Rebellion, and the Reformation of the Church, was published in the year 1870) is universally acknowledged to be a perfect model of a provincial history (*Landesgeschichte*) in regard both of completeness and of methodical precision. The second portion of vol. iv has been left ready for press, but whether it has yet been published we do not know. See the *Regensburger Conversations-Lexikon*, s. v. (B. P.)

Stalk (עֵץ, *êts*, a *tree* or *wood* [as often]; hence the woody or fibrous part of the flax-stem, Josh. ii, 6; קָנֶה, *kaneh*, a *reed* [as often]; hence the strawy *stem* of grain, Gen. xli, 5, 22; קַמָה, *kamâh*, the *haulm* of the same, Hos. viii, 7). See PLANT.

Stall (מַרְבֵּק, *marbék*, a *stable* for cattle, Amos vi, 4; Mal. iv, 2; "fat," 1 Sam. xxviii, 24; "fatted," Jer. xlvi, 21; אֻרְוָה, *urvâh*, or אֲרִיָה, *uryâh*, a *crib*, 2 Chron. xxxii, 38, or a *span*, 1 Kings iv, 26; 2 Chron. ix, 25; רֶפֶת, *répheth*, a *rack* for fodder, Heb. iii, 17; φάτνη, Luke ii, 13, a *manger*, as elsewhere rendered; *stalled* is אָבוּס, *crammed*, Prov. xv, 17; "fatted," 1 Kings iv, 23). Among the ancient Egyptians the stables for horses were in the centre of the villa; but the farmyard, where the cattle were kept, stood at some distance from the house, like the Roman *rustica*. It consisted of two parts—the sheds for housing the cattle, which stood at the upper end, and the yard, where rows of rings were fixed in order to tie them while feeding in the daytime (Wilkinson, *Ancient Egypt.* i, 30). See HORSE.

Stalls were ranges of seats placed in the choirs of churches or chapter-houses for the use of the clergy, for the religious in a monastery, or for canons. In the most ancient churches of the West, in the cathedrals and great minsters, the abbot or bishop sat at the head of the choir, behind the altar. Around him, on semicircular benches of wood or stone, were ranged the capitulars. After the 13th century the seats of the clergy were placed in front of the sanctuary, on either side of what is now called the choir. In cathedrals and other large buildings they were enclosed at the back with panelling, and were surmounted by overhanging canopies of open tabernacle-work, which were often carried up to a great height, and enriched with numerous pinnacles, crockets, pierced tracery, and other ornaments. Examples of stalls of this kind remain in most of the English cathedrals and in many other churches. In some cases two rows were used, the outer one only being surmounted by canopies. It was also raised a step or two higher than the other, as in Henry VII's Chapel, Westminster. In ordinary parish churches the stalls were without canopies, and frequently had no panelling at the back above the level of the elbows; but in many instances the walls over them were lined with wooden panels having a cornice above, corresponding with the screen under the rood-loft, of which a very good specimen remains at Etchingham, Sussex. When the chancel had aisles behind the stalls, the backs were formed by the side screens, which were sometimes close and sometimes of open-work. The chief seat on the dais in a domestic hall was sometimes a stall, as in (the ruins of) the palace of the archbishop of Canterbury at Mayfield, Sussex, where it is of stone.—Parker, *Gloss. of Architect.* s. v.



Ancient Egyptian Stalls for Cattle.

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Stalls in Oxford Cathedral, cir. 1450.

The stall consists of (1) *misericord*, patience, or subsellium, a folding-seat turning on hinges or pivots; (2) *book-desk*, prie-dieu, podium; (3) *parclose*, sponda, the lateral pillar or partition, the upper carved part forming the museau; (4) *croche*, or accoudoir (accotoir), the elbow-rest; (5) *dorsal*, the wainscot-back; (6) *dais*, baldaquin, the canopy or tabernacle-work. In the east of France and Germany there is usually only one range of stalls. Gangways with stairs (*entrées*) are openings permitting access to the upper stalls, which are raised on a platform. The lower stalls stand on the ground, or upon an elevation of one step. The upper or hindmost range of stalls (*hautes stalles*) were restricted to the capitulars or senior monks from the time of Urban II, sitting in order of installation or profession. In cathedrals the four dignitaries occupy the four corners to overlook the choir — the dean on the south-west, the precentor on the north-west, the chancellor on the south-east, and the treasurer on the north-east. Next to them sat archdeacons, and in some places the subdean and subchantor of canons occupied the nearest stalls to them westward, as the priest-vicars did on the eastern side. In the middle ranges (*basses stalles*) were canons, deacons, or subdeacons, and their vicars, annuellars, and chaplains. In the lowermost range were clerks and choristers, occupying forms or benches without arms or backs. At Pisa the canons' stalls were distinguished by coverings of green cloth, and in Italy generally by cushions. The hebdomadary, principal cantor, and master of the choir sat at the head of the second row. The cantors had their folding-chairs in England and France, and the celebrant was provided in many places with an elbow or arm chair. The name of his prebend and the antiphon of the psalm which each canon was bound to recite daily for his benefactors and departed canons were written up over his stall, as at St. Paul's, Lincoln, Chichester, Wells, to which was added afterwards a notice of his preaching turn at Hereford. Citations to residence were affixed by the prebendary's vicar upon his stall. At Lichfield every canon was provided with his own light and book in the choir.

The word *stall* is also used to signify any benefice which gives the person holding it a seat or stall with the chapter, in a cathedral or collegiate church.—Walcott, *Suc. Archæol.* s. v.

Stammer (עִלֵּג, *illêg*, a stutterer, Isa. xxxii, 4; לַעַג, *laâg* [transposed from the foregoing], properly to speak unintelligibly, Isa. xxxii, 4; hence to *mock* or deride ["laughter," etc.], Isa. xxviii, 11; xxxiii, 19).

Stamper, JONATHAN, D.D., a minister of the Methodist Episcopal Church, was born in Madison County, Ky., April 27, 1791, and was converted at the age of nineteen. In 1811 he was employed on the Flemingsburgh Circuit as junior preacher, and in 1812 was admitted on trial into the Western Conference. In 1841 he was transferred to the Illinois Conference, returning to Kentucky in 1844, where he was agent for the Transylvania University. In 1848 he was transferred to the St. Louis Conference, and again returned to Kentucky in 1849. He was superannuated in 1850, and made Decatur, Ill., his home; but in 1858 he joined the Illinois Conference, and was stationed in his own town. In 1862 he was again superannuated, and continued in that relation until his death, Feb. 26, 1864. He was a great preacher, and one of the finest pulpit orators of his day. See *Minutes of Annual Conferences*, 1864, p. 191.

Stanbury, DANIEL, a minister of the Methodist Episcopal Church, was born in Baltimore, Md., in May, 1808. He was converted in early life, and licensed to preach when about twenty years of age. He entered the Wisconsin Conference in 1849, and continued to preach until disabled by paralysis in July, 1860. He lingered on until October of the same year, when he died in peace. See *Minutes of Annual Conferences*, 1861, p. 178.

Stancari (in Latin *Stancarus*), FRANCESCO, a noted Italian theologian, was born in Mantua in 1501. After taking orders, he applied himself to the study of Hebrew with the most learned teachers of his time, and began to teach it at the Academy of Undina; but his leanings towards the Reformation becoming apparent, he was obliged to flee to Cracow, and there began teaching the same language. Persecution followed him, however, and he was imprisoned as a heretic. Having gained his liberty through the intervention of certain noblemen, he took refuge in Poland with Nicholas Olesnicki, and in 1550 a church was built for him in Pinczow. After marrying, he spent a year in Königsberg as professor of Hebrew, but, becoming engaged in a violent dispute with Osiander (q. v.), was obliged to return to Poland, where he died, at Stobnica, Nov. 12, 1574. He was not only a theologian, but also a doctor of medicine. Besides several Biblical works, Stancari left a *Grammaire Hébraique* (Basle, 1546):—a treatise *De Trinitate*, etc. (ibid. 1547, 8vo):—*Opus Novum de Reformatione*, etc. (ibid. 1547, 8vo). See Hoefer, *Nouv. Biog. Générale*, s. v. See STANCARISTS.

Stancarists, the followers of Francesco Stancari (q. v.), who was brought into note by his controversies with Osiander, Bullinger, Melancthon, and others of the Lutheran and Calvinistic reformers. Osiander and his followers had maintained peculiar views respecting the atonement of our Lord, alleging that it was as God alone he offered it, for that as *man* Christ was under obligation to keep the divine law on his own account; and, therefore, that he could not, by obeying the law, procure righteousness for others. The Stancarists went to the opposite extreme, and attributed the atonement to our Lord's human nature alone, excluding from it altogether his divine nature. Further, they maintained that the divine nature in its propriety had no existence in Christ, and that he was only called God the Word metaphorically. They also held a theory that he had two natures—the one as mediator, the other as the author of mediation, and was, therefore, in one sense "sent," and in the other "one who sent." Another notion they held was that the holy eucharist is not the medium of any present gift of grace, but only the pledge, or ἀρραβών, of one to come. The heresy of the Stancarists was eventually absorbed by that of the Socinians.—Blunt, *Dict. of Sects*, s. v.

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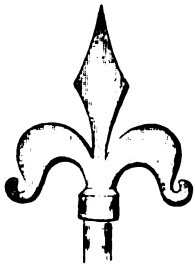
Stanchion (old Fr. *estançon*), the upright iron bar between the mullions of a window, screen, etc.; they were frequently ornamented at the top with fleurs-de-lis, leaves, etc. The upright bars or railings around tombs may be called stanchions, and these were often very elaborately ornamented at the top. The name is also sometimes applied to the quarters or studs of wooden partitions, and is used in the North of England for the stone mullions also.—Parker, *Gloss. of Architect.* s. v.



Warborough, Oxfordshire.

Standard (דֶּגֶל, *dêgel*, prop. the *banner*; while נֵס, *nês*, was prop. the *staff*; but the terms are used somewhat indiscriminately). Standards and ensigns are to be regarded as efficient instruments for maintaining the ranks and files of bodies of troops; and in Numb. ii, 2 they are particularly noticed, the Israelites being not only enjoined to encamp "each by the standard of his tribe and the ensign of his father's house," but, as the sense evidently implies, in orders or lines. It is clear, when this verse is considered in connection with the religious, military, and battle pictures on Egyptian monuments, that the Hebrews had ensigns of at least three kinds, namely, (1) the great standards of the tribes (אוֹת of a single tribe, דֶּגֶל of three tribes together), serving as rallying-signals for marching, forming in battle array, and for emcamping; (2) the divisional standards (מִשְׁפָּחוֹת, *mishpachôth*) of clans; and (3) those of houses or families (בֵּית אָבוֹת, *beth abôth*), which after the occupation of the Promised Land may gradually have been applied more immediately to corps and companies, when the tribes, as such, no longer regularly took the field. That there were several standards may be inferred from the uniform practice of the East to this day; from their being useful in manœuvres, as already explained, and as shown in the Egyptian paintings; and from being absolutely necessary; for had there been only one to each tribe, it would not have been sufficiently visible to crowds of people of all ages and both sexes, amounting in most cases to more than 100,000, exclusive of the encumbrance of their baggage. Whole bodies, therefore, each under the guidance of the particular clan ensign, knew how to follow the tribal standard: and the families offered the same convenience to the smaller divisions. It may be doubted whether these three were enough for the purpose; for if they were carried in the ranks of the armed bodies, it must have been difficult for the households to keep near them; and if they were with the crowd, the ranks must have had others to enable them to keep order, as we find that even in the Roman legions, thoroughly trained as they were, numerous vexilla were still held to be necessary. That there were others might be inferred (Isa. xiii, 2; Jer. li, 27) from the circumstance of their being planted on the summit of some high place, to mark the point where troops were to assemble; these last, therefore, were not ensigns of particular bodies, but signals for an understood purpose, such as both the Greeks and Romans employed when the general gave notice of his intention to engage, by hoisting above his tent a red tunic, or when Agamemnon recalled his troops in order to rally them, by the signal of a purple veil.—Kitto.

The invention of standards is attributed by ancient authors to the Egyptians, and this with great probability, as they had the earliest organized military force of which we have any knowledge. We may therefore feel tolerably certain that the Hebrews had the idea of at least the use of ensigns from the Egyptians, for it is not at all likely that the small body of men which originally went down into Egypt had any such articles, or any occasion for them. Diodorus informs us that the Egyptian standards consisted of the figure of an animal at the end of a spear. Among the Egyptian sculptures and paintings there also appear other standards, examples of which are given in our engraving. These latter are attributed to the Græco-Egyptians; but we are unable to find any satisfactory data to show that they were other than varieties of most ancient Egyptian standards.

Among the ancient Assyrians standards were in regular use, chiefly of two kinds—one a pole with a ball and a flag at the top; the other having the figure of a person, probably a divinity, standing over one or two bulls and drawing a bow. The former kind are more

Ancient Egyptian Standards.

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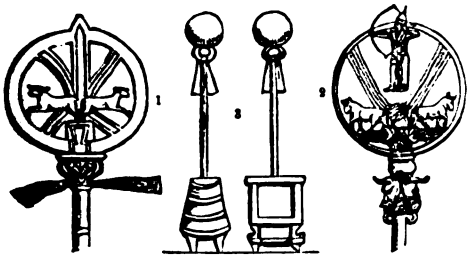
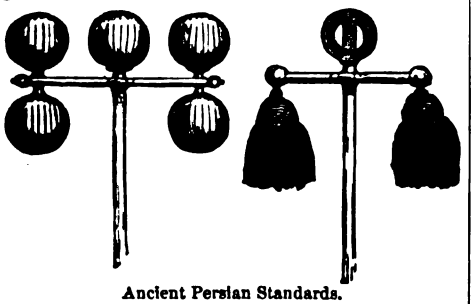


Assyrian Standards or Banners.

Fig. 1. From sculptures in the British Museum; 2 and 3. From Botta.

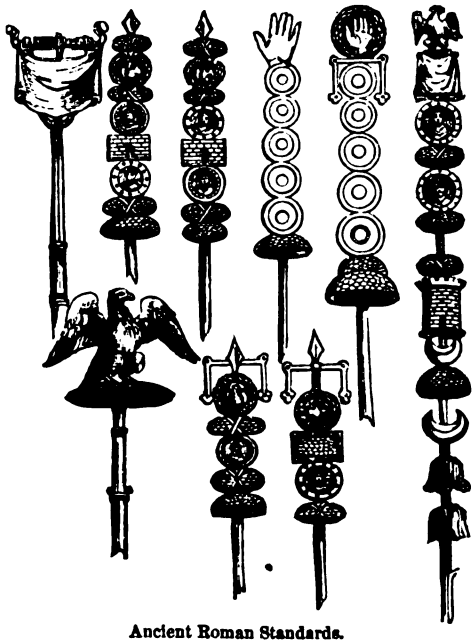
likely to have been connected with religious than with military purposes, as they are found standing in front of an altar. The military banner appears to have been usually fixed on a long staff, and supported by a rest in front of the chariot, to which it was attached by a long rod or rope (Layard, *Nineveh*, ii, 267).

The early Greeks employed for a standard a piece of armor at the end of a spear; but Homer makes Agamemnon use a purple veil with which to rally his men. The Athenians afterwards, in the natural progress which we observe in the history of ensigns, adopted the olive and the owl; and the other Greek nations also displayed the effigies of their tutelary gods, or their particular symbols, at the end of a spear. Some of them had simply the initial letter of their national name. The ancient Persian standard is variously described. It seems properly to have been a golden eagle at the end of a spear fixed upon a carriage. They also employed the figure of the sun, at least on great occasions, when the king was present with his forces. Quintus Curtius mentions the figure of the sun, enclosed in crystal, which made a most splendid appearance above the royal tent. We therefore presume it was the grand standard, particularly as even at this day, when Mohammedanism has eradicated most of the more peculiar usages of the Persians, the sun continues to partake with the lion the honor of appearing on the royal standard. Among the very ancient sculptures in Persia we discover specimens of other standards, as exhibited in our engraving. One sort consists of a staff terminating in a divided ring, and having below a transverse bar from which two enormous tassels are suspended. The other consists of five globular forms on a cross-bar. They were doubtless of



Ancient Persian Standards.

metal, and probably had some reference to the heavenly bodies, which were the ancient objects of worship in Persia. The proper royal standard of that country, however, for many centuries, until the Mohammedan conquest, was a blacksmith's leathern apron, around which the Persians had at one time been rallied to a successful opposition against the odious tyranny of Zohauk. Many national standards have arisen from similar emergencies, when any article which happened to be next at hand, being seized and lifted up as a rallying-point for the people, was afterwards, out of a sort of superstitious gratitude, adopted either as the common ensign or the sacred banner. Thus also originated the horse-tails of the modern Turks, and the bundles of hay at the top of a pole which formed the most ancient Roman standard, as mentioned in the following extract from the Introduction (p. liv) of Dr. Meyrick's splendid work on *Ancient Armor:* "Each century, or at least each maniple, of troops had its proper standard and standard-bearer. This was originally merely a bundle of hay on the top of a pole; afterwards a spear, with a cross-piece of wood at the top, sometimes with the figure of a hand above, probably in allusion to the word *manipulus*, and below a small round or oval shield, generally of silver or of gold. On this metal plate were usually represented the warlike deities, Mars or Minerva; but after the extinction of the commonwealth the effigies of the emperors and their favorites: it was on this account that the standards were called *numina legionum*, and held in religious veneration. The standards of different divisions had certain letters inscribed on them to distinguish the one from the other. The standard of a legion, according to Dio, was a silver eagle with expanded wings on the top of a spear, sometimes holding a thunderbolt in its claws; hence the word *aquila* was used to signify a legion. The place for this standard was near the general, almost in the centre. Before the time of Marius figures of other animals were used. The vexillum, or flag of the cavalry, was, according to Livy, a square piece of cloth fixed to a cross-bar at the end of a spear." These flags had sometimes fringes and ribbons, and were used less restrictedly than Dr. Meyrick seems to state. The divisions of a legion had also their particular ensigns, sometimes simply attached to the end of a spear, but sometimes fixed below the images. An infantry flag was red, a cavalry one blue, and that of a consul white. As the Roman standard is in the New Test. mentioned distinctly as "the abomination of desolation," we have here noticed it particularly under the general subject. As to the *hand* on the Roman standard, we may observe that at this day the flag-staff of the Persians terminates in a silver hand, as that of the Turks does in a crescent. After Trajan's conquest of the Dacians, the Romans adopted as a trophy the dragon, which was a general ensign among barbarians. The dragons were embroidered in cotton, silk, or purple. Mention is also made of *pinnæ*, which seem to have been aigrettes of feathers of different colors, intended for signals or rallying-points. Animals also, fixed upon plinths, with holes through them, are often found, and



Ancient Roman Standards.

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were ensigns intended to be placed upon the ends of spears. In the East the use of standards fixed upon cars seems to have been long continued. We have observed that this was a usage in ancient Persia, and at a period long subsequent we find it existing among the Saracens. Turpin, in his *History of Charlemagne*, mentions it as belonging to them. He says, "In the midst of them was a wagon drawn by eight horses, upon which was raised their red banner. Such was its influence that while the banner remained erect no one would ever fly from the field" (Meyrick, *Ancient Armor*, i, 50). This custom was afterwards introduced into Europe, and found its way to England in the reign of king Stephen; after which the main standard was borne, sometimes at least, on a carriage with four wheels. The main standard of Henry V at the battle of Agincourt was borne thus upon a car, being too heavy to be carried otherwise.

After this rapid glance at ancient standards, it remains to ask to which of all these classes of ensigns that of the Hebrews approached the nearest. We readily confess that we do not know; but the rabbins, who profess to know everything, are very particular in their information on the subject. They leave out of view the ensigns which distinguished the subdivisions of a tribe, and confine their attention to the tribe-standards, and in this it will be well to follow their example. They by no means agree among themselves; but the view which they most generally entertain is illustrated by the distinction given above, and is in accordance with the prevailing notion among the Jewish interpreters. They suppose that the standards were flags bearing figures derived from the comparisons used by Jacob in his final prophetic blessing on his sons. Thus they have Judah represented by a lion, Dan by a serpent, Benjamin by a wolf, etc. But, as long since observed by Sir Thomas Brown (*Vulgar Errors*, bk. v, ch. x), the escutcheons of the tribes, as determined by these ingenious triflers, do not in every instance correspond with any possible interpretation of Jacob's prophecy, nor with the analogous prophecy of Moses when about to die. The latter Jews were of opinion that, with respect to the four grand divisions, the standard of the camp of Judah represented a lion, that of Reuben a man, that of Joseph an ox, and that of Dan an eagle; but this was under the conception that the appearances in the cherubic vision of Ezekiel alluded to this division. The Targumists, however, believe that the banners were distinguished by their colors, the color for each tribe being analogous to that of the precious stone for that tribe in the breastplate of the high-priest, and that the great standard of each of the four camps combined the three colors of the tribes which composed it. They add that the names of the tribes appeared on the standards, together with a particular sentence from the law, and, moreover, accompanied with appropriate representations, as of the lion for Judah, etc. Aben-Ezra and other rabbins agree with the Targumists in other respects, but they insert other representations than the latter assign. Lastly, the Cabalists have an opinion that the bearings of the twelve standards corresponded with the months of the year and the signs of the zodiac—the supposed characters of the latter being represented thereon; and that the distinction of the great standards was that they bore the cardinal signs of Aries, Cancer, Libra, and Capricorn, and were also charged each with one letter of the tetragrammaton, or quadriliteral name of God. Thus much for Rabbinical interpretation. Most modern expositors seem to incline to the opinion that the ensigns were flags, distinguished by their colors or by the name of the tribe to which each belonged. This is certainly as probable in itself as anything that can be offered, unless the instances we have given from the early practice of other nations lead to the conclusion that flags were not the earliest, but the ultimate, form which standards assumed. We have in most instances seen them preceded by any object that would

Modern Oriental Standards.

serve as a distinguishing mark, such as leathern aprons, wisps of hay, pieces of armor, and horse-tails; then by metallic symbols and images, combined sometimes with feathers, tassels, and fringes; and then plain or figured flags of linen or silk. Besides, the interpretation we have cited is founded on the hypothesis that all sculpture, painting, and other arts of design were forbidden to the Hebrews; and as we are not quite prepared to admit the existence of such a prohibition, we do not feel absolutely bound, unless on its intrinsic probability, to receive an explanation which takes it for granted (Kitto, *Pict. Bible*, note at Numb. ii, 2).

From the kind of service which each class of ensign was to render, we may assume that the tribal standard (דֶּגֶל, *dégel*), at all times required to be distinguishable "afar off," would be elevated on high poles with conspicuously marked distinctions, and that therefore, although the mottoes ascribed to the twelve tribes, and the symbolical effigies applied to them, may or may not have been adopted, something like the lofty flabelliform signa of Egypt most likely constituted their particular distinction; and this is the more probable, as no fans or umbrellas were borne about the ark, and, being royal, no chief, not even Moses himself, could assume them; but a priest or Levite may have carried that of each tribe in the form of a fan, as the distinction of highest dignity, and of service rendered to the Lord. They may have had beneath them *rittæ*, or shawls, of the particular color of the stone in the breastplate of the high-priest (although it must be observed that that ornament is of later date than the standards); and they may have been embellished with inscriptions, or with figures which (at a time when every Hebrew knew that the animal forms and other objects constituted parts of written hieroglyphic inscriptions, and even stood for sounds) could not be mistaken for idols—the great lawgiver himself adopting effigies when he shaped his cherubim for the ark and bulls for the brazen sea. In after-ages we find typical figures admitted in the ships carved on the monuments of the Maccabees, being the symbol of the tribe of Zebulon, and not even then prohibited, because ships were inanimate objects. As for the "abomination of desolation," if by that term the Roman eagle was really meant, it was with the Jews more an expression of excited political feeling under the form of religious zeal than of pure devotion, and one of the many signs which preceded their national doom.

There is reason to believe that the *mishpachâh*, or

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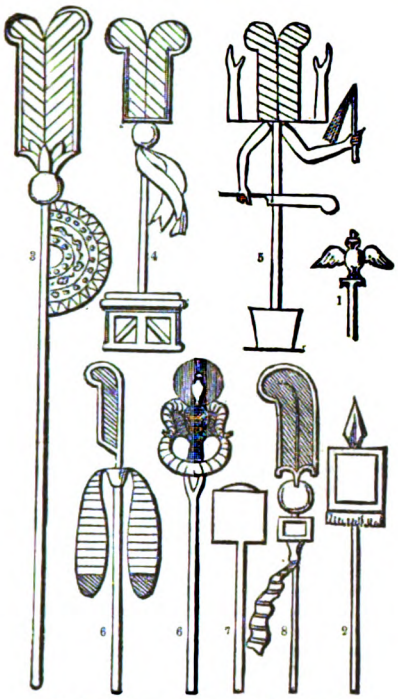


Various Forms of Ancient Standards.

1. Bactrian eagle; 2. Persian vexillum; 3. Standard of Sesostris; 4. Egyptian ensign set in a frame, signal of castrametation and of direction; 5. Telegraphic ensign, varying with each Pharaoh; 6. Subordinate Egyptian ensigns; 7. Tribal tablet; 8. Plume ensign used in temples.

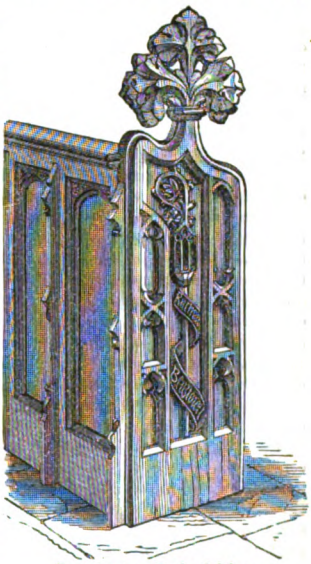
clan ensigns, and the *ôth*, or tribal ensign, were, at least in the earlier ages, symbolical figures; and that the shekels ascribed to David, bearing an olive or citron branch, to Nehemiah with three lilies, to Herod Agrippa with three ears of corn, and to Trypho with a helmet and star, were so many types of families, which may all have been borne as sculptured figures, or, when the purism of later times demanded it, may have been painted upon tablets, like the supposed family or clan motto on the ensign of the Maccabees (מכבי). The practice was equally common among the heathen Egyptians, Persians, and Greeks; and perhaps the figures of those actually used in Jerusalem are represented in the sculptured triumphal procession on the Arch of Titus, where the golden candlestick and other spoils of vanquished Judah are portrayed. A circumstance which confirms the meaning of the objects represented upon the Jewish shekels is that on the reverse of those of Herod Agrippa is seen another sovereign ensign of Asia—namely, the umbrella (*chattah*, *chutah*, of India)—always attending monarchs, and sculptured at Chehel Minar, and at Nakshi-Bustan, where it marks the presence of the king. It is still the royal token through all the East and Islam Africa; and it appears that in the Macedonian æra it was adopted by the Græco-Egyptian princes; for Antony is reproached with joining the Roman eagles to the state umbrella of Cleopatra—

"Interque signa (turpe!) militaria
Sol aspicit conopeum" (Horace, *Epod.* ix).

The ensign of the family or clan of the royal house then reigning, of the judge of Israel, or of the captain of the host was, no doubt, carried before the chief in power, although it does not appear that the Hebrew kings had, like the Pharaohs, four of them to mark their dignity; yet from analogy they may have had that number, since the practice was also known to the Parthian kings subsequently to the Byzantine emperors, and even to the Welsh princes.—Kitto. See BANNER; ENSIGN; FLAG.

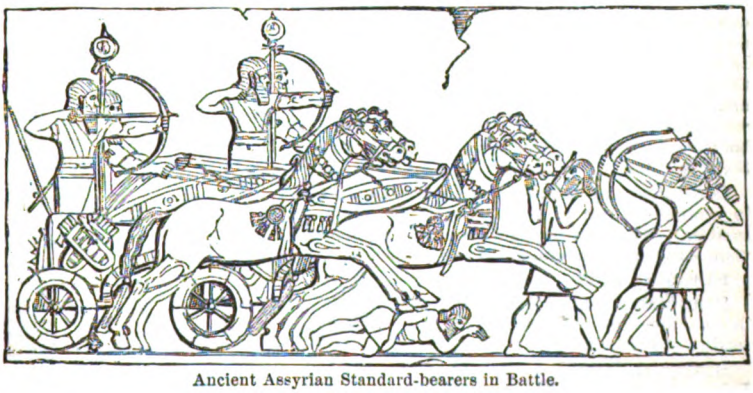
In Daniel the symbols on several standards are perhaps referred to, as the Medo-Persian "ram with two horns;" the he-goat with one horn for Alexander; the goat with four horns for Alexander's successors; and the goat with the little horn for Antiochus Epiphanes (Dan. viii, 3–25; comp. vii, 3–27.) See STANDARD-BEARER.

STANDARD. This name seems to have been applied formerly to (1) various articles of furniture which were too ponderous to be easily removed, as to large chests, or the massive candlesticks placed before altars in churches, etc.; (2) also the vertical poles of a scaffold, and the vertical iron bars in a window, or *stanchions*; (3) it was also applied to the ends of the oak benches in churches, and that is the common use of the term now. They were often very handsomely carved, sometimes having poppy-heads and sometimes without. A good illustration is taken from Dorchester; (4) large standard candlesticks placed before altars, e. g. "Two great *standards* of laten to stande before the high altar of Jesu" (Lysons, *Magna Britannia*, i, 716).—Parker, *Gloss. of Architect.* s. v.



Dorchester, Oxfordshire.

Standard-bearer (נֵס, *nosês*, one *pining away*, Isa. x, 18; but מְתֻנּוֹסָס, "lifted up as an ensign," Zech.



Ancient Assyrian Standard-bearers in Battle.

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ix, 16). As the Hebrews had banners of various kinds [see STANDARD], they must of course have had persons specially designed to carry them, although particular mention of such does not occur in the Bible. Among the ancient Egyptians the post of standard-bearer was at all times one of the greatest importance. He was an officer, and a man of approved valor, and in the Egyptian army he was sometimes distinguished by a peculiar badge suspended from his neck, which consisted of two lions, the emblems of courage, and other devices (Wilkinson, *Anc. Egypt.* i, 342). Among the ancient Assyrians standard-bearers enjoyed a like distinguished rank, as is evident from their prominence on the sculptures (Bonomi, *Nineveh*, p, 224 sq.). See ARMOR-BEARER.

Standers (Lat. *consistentes, co-standers*), an order of penitents in the primitive Church, so called from their having liberty (after the other penitents, energumens, and catechumens were dismissed) to stand with the faithful at the altar and join in the common prayers and see the oblation offered; but yet they might neither make their own oblations nor partake of the eucharist with the others. This the Council of Nice (can. 11) calls communicating with the people in prayers only, without the oblation; which, for the crime of idolatry, was to last for two years, after they had been three years hearers and seven years prostrators before. The Council of Ancyra (can. 4) often uses the same phrase of communicating in prayers only, and communicating without the oblation; and in one canon (25) expressly styles this order of penitents *συνιστάμενοι*, co-standers; by which name they are also distinguished in the canons of Gregory Thaumaturgus (can. 11), and frequently in the canons of St. Basil. See Bingham, *Christ. Antiq.* bk. xviii, ch. i, § 5.

Standing, as a posture of worship, was the general observance of the whole Church on the Lord's day, and the fifty days between Easter and Pentecost, in memory of our Saviour's resurrection. Justin Martyr (*Quæst. et Respons. ad Orthodox.* qu. 115) says, "Forasmuch as we ought to remember both our fall by sin, and the grace of Christ, by which we rise again from our fall, therefore we pray kneeling six days, as a symbol of our fall by sin; but our not kneeling on the Lord's day is a symbol of the resurrection, whereby through the grace of Christ we are delivered from our sins, and from death, which is mortified thereby." Psalmody, being esteemed a considerable part of devotion, was usually, if not always, performed standing. An exception was made in the monasteries of Egypt, the monks, by reason of fasting, being unable to stand all the time while twelve psalms were read. Each one stood while reading, and at the last psalm they all stood up and repeated it alternately, adding the *Gloria Patri* at the end. At the reading of the Gospel it was ordered by pope Anastasius that all the people should stand up; and some of the Middle-age ritualists take notice of their saying, "Glory be to thee, O Lord," at the naming of it. Formerly those who had staves laid them down as a sign of submission to the Gospel; and the military orders, after the example of the Polish king Miecislas (968), drew their swords. It was usual for the people also to listen to the preaching in this posture, although this was not universal. The eucharist was generally received standing, sometimes kneeling, but never sitting.—Bingham, *Christ. Antiq.* (see Index). See ATTITUDE.

Standing-cup, a cup with a bowl, stem, and foot, in contradistinction to a cup shaped like a modern tumbler. Many ancient examples of such exist in the plate belonging to the colleges of great universities.

Standing-light. See STANDARD.

Standish, a mediæval term for the inkstand found in the scriptorium of a monastery, and in the vestry or sacristy of a church.

Stanford, David, a minister of the Methodist Episcopal Church, South, was born in Pike County, O., Dec. 14, 1817. He united with the Methodist Episcopal Church in 1825; was licensed to preach July 10, 1841, and served for fourteen years as a local preacher. In 1865 he entered the regular ministry of the Christian Union Church, afterwards in connection with the Methodist Episcopal Church, South. He died at his residence near Clay City, Clay Co., Ill., April 1, 1868. See *Min. of Conf. of the M. E. Ch., South*, 1868, p. 293.

Stanford, John, a Baptist minister, was born at Wandsworth, Surrey, England, Oct. 20, 1754. Early confirmed in the Church of England, he nevertheless came under the influence of the venerable Romaine, which led his uncle to cut him off in his will. Left with the care of three orphan sisters, he went to Hammersmith to take charge of a boarding-school. Later he became a Baptist and united with the Church of which Benjamin Wallin was pastor. Through the instrumentality of Mr. Stanford, a Baptist Church was established at Hammersmith, to which he was called. He was ordained and installed in 1781. He left England Jan. 7, 1786, and arrived at Norfolk, Va., April 16, but removed to New York in the following month and opened an academy there. In 1787 he accepted a call from the Church in Providence, R. I., and was shortly after elected a trustee of Brown University. He returned to New York in November, 1789, and resumed teaching. In 1794 he erected in Fair (now Fulton) Street a building to be used as an academy and lecture-room, and held services on each Sunday. A Church organization was the result, and he became its pastor; but, his congregation becoming scattered, the organization was discontinued in August, 1803. In 1807 he acted as supply for the Bethel Church in Broome Street. In March, 1808, he preached for the first time in the Almshouse, and in June, 1813, became its chaplain. His life until its close was devoted to degraded, fallen humanity. He labored in the State-prison Bridewell, the Magdalen House, the Orphan Asylum, Debtors' Prison, Penitentiary, Lunatic Asylum, and other charitable institutions. He was honored with the degree of D.D. from Union College. His death took place Jan. 14, 1834. Dr. Stanford published, *An Address on the Burning of the Orphan House, Philadelphia* (1822):—*On the Laying of a Corner-stone of the Orphan House, Greenwich* (1823):—*Discourses* (1824, 1826), and *The Aged Christian's Companion* (1829, 8vo). See Sprague, *Annals of the Amer. Pulpit*, vi, 244.

Stange, THEODOR FRIEDRICH, a German doctor and professor of theology, was born Nov. 1, 1742, at Osternienburg. He was called to Halle in 1828, where he died, Oct. 6, 1831. He wrote, *Anticritica in Locos quosdam Psalmorum a Criticis Sollicitatos* (Halle, 1719, 1794):—*Theol. Symmikta* (ibid. 1802, 3 pts.):—*Beiträge zur hebr. Grammatik* (ibid. 1820). See Fürst, *Bibl. Jud.* iii, 377; Winer, *Handbuch der theol. Literatur*, i, 29, 117, 210; ii, 787. (B. P.)

Stanhope, George, an English prelate, was born at Hertishorn (Hertishoon), Derbyshire, March 5, 1660, and received his rudimentary education at Uppingham, Rutland. He removed to Leicester, then to Eton, from which he went to King's College. He took the degree of A.B. in 1681, and that of A.M. in 1685. He officiated first at the Church of Quoi, near Cambridge, and in 1688 was vice-proctor of the university. The same year he was preferred to the rectory of Tewing, Herts, and in 1689 to the vicarage of Lewisham, Kent, by lord Dartmouth, to whom he had been chaplain. He was soon after appointed chaplain in ordinary to king William and queen Mary, and filled the same post under queen Anne. In July, 1697, he took the degree of D.D., and in 1701 preached the Boyle Lectures, which he published. He was presented in 1703 to the vicarage of Deptford, Kent, relinquishing the rectory of Tewing and holding Lewisham and Deptford by dispensation. In this year he was promoted to the deanery of Canterbury, in which he was installed March 23,

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1704. He was also Tuesday lecturer at the Church of St. Lawrence, Jewry. At the convocation of the clergy in February, 1714, he was elected prolocutor, to which position he was twice re-elected. He died at Bath, March 18, 1728. In his will he left two hundred and fifty pounds to found an exhibition for a king's scholar of Canterbury school. He published a translation of Thomas à Kempis's *De Imitatione Christi* (1696, 8vo): —a translation of Charron's *Treatise on Wisdom* (1697, 3 vols. 8vo):—*Meditations of the Emperor M. Aurelius Antoninus* (1699, 4to):—*Truth and Excellence of the Christian Religion Asserted*, etc. (Boyle Lectures, 1706, 4to):—a fourth edition of Parsons's *Christian Directory* (1716, 8vo):—a free version of St. Augustine's *Meditations* (1720, 8vo):—*Grounds and Principles of the Christian Religion*:—*Sermons*, etc. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Stanhope, *Lady* Hester, whose remarkable life in Mount Lebanon may be numbered among the most interesting romances of history, was born March 12, 1766. Her father was the celebrated lord Stanhope, and her mother a daughter of the great earl of Chatham; consequently she was niece to William Pitt, in whose house she resided, acting as his private secretary and sharing in all his confidences. Biographers are silent on the causes which influenced her fate after the death of her uncle, but they were principally two: First, the disgust of her high nature for European society, created by her knowledge of the secrets of diplomacy and the hollow, deceitful life of all around her; and, secondly, the mystic influence which prevailed for about ten years at that period, and of which history takes little note. It is certain, however, that from 1794 to the death of Pitt startling announcements were continually made by private letters to the minister, and prophecies were actually fulfilled both in England and France. It is probable that these circumstances, exaggerated by her unrestrained imagination and her longing for the free simplicity of nature, finally determined lady Stanhope to leave England. William Pitt having recommended his niece to the care of the nation, she received a pension of twelve hundred pounds per annum, with which, after his death, she commenced a life of great state in the East, and acquired immense influence over the Arabian population. Her manner of life and romantic style are well known; we will only add, therefore, that it is unfair to judge her character from the reports of English travellers, for she was one of those high-souled women who not only refused allegiance to the empty mannerisms she had cast off, but was well able to answer every fool who forced his way into her presence according to his folly. She never married, but adopted the habit of an Arabian cavalier, and under those bright skies rode and dwelt where she pleased, virtually queen of the deserts and mistress of the ancient palaces of Zenobia. Her religion, which seems to have been sincere and profound, was compounded in about equal proportions out of the Koran and the Bible. She was regarded by the Arabs with superstitious reverence as a sort of prophetess. Her permanent abode was in Mount Lebanon, about eight miles from Sidon, where she died in June, 1839. Her *Memoirs* (1845, 3 vols.) and *Seven Years' Travels* (1846, 3 vols.) were published by her physician, Dr. Meryon. See Thomson, *Land and Book*, i, 111.

Lady Stanhope's Grave.

Stanislas, *St.*, a Polish prelate, was born July 26, 1030, at Szczepanow in the diocese of Cracow, of rich and noble parents, who sent him to continue his studies at Gnesne, and afterwards at Paris, where he applied himself to canon law and theology. Through modesty he refused the honor of doctor, and on his return to Poland (1059) he distributed his patrimony to the poor. Lambert Zula, bishop of Cracow, conferred on him the priesthood and named him as canon of his cathedral (1062). On the death of Lambert, Nov. 25, 1074, pope Alexander II, at the instance of the clergy and of Boleslas II, king of Poland, appointed him to the office. Stanislas thereupon redoubled his zeal, vigilance, and austerity. His remonstrances with Boleslas on account of the tyranny of the latter being resented, he excommunicated the king, who, in revenge, assassinated him in the chapel of St. Michael, May 8, 1079. He was canonized in 1253 by Innocent IV, and the Order of St. Stanislas was instituted in his honor, May 7, 1765. See *Stanislai Vita* (Ignol. 1611; Col. 1616); Röpell, *Gesch. Polens* (Hamb. 1840), i, 199.

Stanislas, Kostka, *St.*, was born in 1550 at the castle of Rostkom of a senatorial family, and distinguished himself by his early piety. After studying in the college of the Jesuits at Vienna, he desired to enter their order; but, being prevented by his father and brother, he went to Dillingen, where the provincial Canisius appointed him to the personal care of the pensioners of his college. He was afterwards sent to Rome, where he assumed the monastic habit, Oct. 28, 1567, and died Aug. 15, 1568. He was beatified by Clement VIII in 1604, and canonized by Clement XI, his festival being fixed on Nov. 18. His life has been written in Latin by Sacchini (Colon. 1617) and Zatti (Ingols. 1727), and in French by D'Orleans (Paris, 1672).

Stanley, Charles T., a Methodist Episcopal minister, was born at Cazenovia, N. Y., May 22, 1810. In early youth he was blessed with pious parental training, was converted in his twentieth year, received on trial by the Oneida Conference in 1835, and after travelling four years, in which he was appointed successively to the Cayuga, Bridgewater, Brooklyn, and Canaan circuits, where he labored with marked success, his health failed, and he died Jan. 17, 1841. As a Christian, he exemplified the principles of the Gospel; as a scholar, he cultivated a thirst for knowledge; as a minister, he was faithful to every duty. See *Minutes of Annual Conferences*, iii, 238.

Stanley, Edward, D.D., an English prelate, was born in London, Jan. 1, 1779. He was sent to St. John's College, Cambridge, in 1798, where he graduated in 1802, and was sixteenth wrangler of his year. He took the degree of A.M. in 1805. In that year—having meanwhile travelled on the Continent, and having had for some time the curacy of Wendlesham, in Surrey—he was presented by his father to the family living of Alderley, of which he continued rector for thirty-two years. He turned his attention during this period to the study of natural history, especially ornithology, and in 1836 was vice-president of the British Association. He was also a fellow of the Royal Society, and president of the Lin-

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næan Society. In 1837 he accepted the bishopric of Norwich, to which was conjoined the appointment of clerk of the closet of the Chapel Royal. He died at Brahan Castle, in Ross-shire, Scotland, Sept. 6, 1849. He wrote, *A Series of Questions on the Bible* (Lond. 1815, 12mo):—*A Few Words in Favor of our Roman Catholic Brethren* (1829, 8vo):—*A Familiar History of Birds; their Nature, Habits, and Instincts* (1835, 2 vols. 18mo; 8th ed. 1865, fcp. 8vo):—*A Few Notes on Religion and Education in Ireland* (1835, 8vo):—*Charge to the Clergy* (1845, 8vo; 1858, 8vo):—*Sermons*. After his death appeared, *Addresses and Charges*, with a *Memoir* by his son, Arthur Penrhyn Stanley, A.M. (1851, 8vo; 2d ed. 1852). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *English Cyclop.* s. v.

Stanley, Julius A., a minister of the Methodist Episcopal Church, South, was born in Lagrange, Ga., in 1834. He received license to preach in Camden, Ark., in 1858, and was admitted into the travelling ministry. He was a superannuate in the Little Rock Conference from 1867 until his death, Nov. 9, 1868. See *Minutes of Annual Conferences of the M. E. Church, South*, 1869, p. 372.

Stanley, Thomas, an accomplished English scholar, son of Sir Thomas Stanley, of Laytonstone, Essex, was born in 1625. He graduated from Pembroke Hall, Cambridge. Having spent some time in foreign travel, he took up his residence in the Middle Temple. He died at his lodgings, Suffolk Street, parish of St. Martin's-in-the-Fields, April 12, 1678. Mr. Stanley owed his reputation as a scholar principally to his *History of Philosophy, containing the Lives, etc., of the Philosophers of Every Sect* (1655, in parts; 1660, 1687, 1743, 4to). It was also translated into Latin (Leipsic, 1711). Among his manuscripts was *A Critical Essay on the First-fruits and Tenths of the Spoil*. See Chalmers, *Biog. Dict.* s. v.

Stanley, William, an English divine, was born at Hinckley, Leicestershire, in 1647, and was educated at St. John's College, Cambridge. In 1689 he was made a canon residentiary of St. Paul's. In 1692 he was made archdeacon of London, and in 1706 dean of St. Asaph. He died in 1731. He published, *The Devotions of the Church of Rome Compared with those of the Church of England* (Lond. 1685, 4to):—*The Faith and Practice of a Church-of-England Man* (1688, 8vo):—*Essay on Theology* (8vo):—*Sermons* (1692, 1708):—and two tracts. See Hook, *Eccles. Biog.* s. v., Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Stanly, Frank, a minister of the Methodist Episcopal Church, South, was born at Newbern, N. C., March 31, 1807. He was licensed (1828) by the Supreme Court of his state to practice law, but, meeting with a change of heart, he felt it his duty to preach, and in 1831 was admitted into the Virginia Conference. Within its bounds he labored until October, 1861, when he died of apoplexy. See *Minutes of Annual Conferences of the M. E. Church, South*, 1862, p. 387.

Stansbury, John T., a minister of the Methodist Episcopal Church, was born in Baltimore, Md., July 15, 1828, and joined the Church when about ten years of age. Not long after he removed to Dubuque, Ia.; but returned, and was admitted into the Baltimore Conference in 1850. In 1858 he became supernumerary, and held this relation and that of a superannuate until his death, at Baltimore, Md., Jan. 26, 1873. See *Minutes of Annual Conferences*, 1873, p. 32.

Stantes Laïci, a name given, in the early Church, to the laity who remained faithful to their vows. They helped to form the councils held to treat of the case of those who had lapsed into idolatry (Cyprian, *Epist.* 31). See Coleman, *Ancient Christianity*, p. 484.

Stanton, Benjamin Franklin, a Presbyterian minister, was born at Stonington, Conn., Feb. 12, 1789. He graduated at Union College in 1811; studied theology for some months under the distinguished Hebrew scholar the Rev. Dr. Banks, and afterwards graduated in Princeton Theological Seminary, 1815; was licensed by the Presbytery of New Brunswick in April, 1815; ordained and installed pastor of the Presbyterian Church in Hudson, N. Y., Nov. 12 of the same year; resigned on account of ill-health, April 20, 1824; in 1825 became pastor of the Congregational Church in Bethlehem, Conn. In 1829, owing to continued and increasing ill-health, he again resigned his pastoral charge, removed to Virginia, and preached to the Hanover Church until 1842. After the death of Rev. John H. Rice, D.D., professor in the Union Theological Seminary, he delivered a course of lectures on theology to the students; and afterwards, during a vacancy in the presidency of Hampden Sidney College, he delivered lectures to the senior class. He died Nov. 18, 1843. Mr. Stanton was a close thinker, an impressive preacher, and a vigorous writer. He published, *The Apostolic Commission* (1827, 8vo), a sermon:—*A Sermon on the National Fast* (1841), occasioned by the death of general Harrison:—*Selections from his Manuscript Sermons*, with *Preface* by the Rev. P. D. Oakley (1848). See Sprague, *Annals of the Amer. Pulpit*, iv, 524; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Stanyhurst, Richard, a learned Irish divine, was born in Dublin, about 1545 or 1546; and, having received a preparatory education in his native city, entered University College, Oxford, in 1563. After taking his degree of A.B. he studied law, but returned eventually to Ireland, where he married, and became a Roman Catholic. Losing his wife, he entered into orders, and was made chaplain to Albert, archduke of Austria, at Brussels. At this place he died in 1618. In addition to other works, he wrote, *De Vita S. Patricii Hyberniæ Apostoli, Lib. II* (Antwerp, 1587, sm. 8vo):—*Hebdomada Mariana* (1609, 8vo):—*Hebdomada Eucharistica* (Duaci, 1614, 8vo):—*The Principles of Catholic Religion*. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Stanzioni, Massimo, an Italian painter, was born at Naples in 1585. He was the pupil of Caracciolo, but afterwards became the imitator of the great Bolognese painters, especially Guido Reni. He was an excellent portrait-painter, and was also distinguished for his frescos. There are several excellent works of his in the Church of Certosa at Naples, especially the picture of *St. Bruno Presenting the Rules of his Order to his Monks*. In the same church is a picture of a dead Christ and the Maries, which, as it had somewhat darkened, Spagnoletto, through jealousy, persuaded the Carthusians to wash with a corrosive water, which completely spoiled it. Stanzioni would not restore it, preferring to leave it as a monument of Spagnoletto's meanness. Stanzioni died at Naples in 1656. See *English Cyclop.* s. v.

Stapf, the name of two Roman Catholic theologians, viz.:

1. Franz, born May 2, 1766, at Bamberg, where he also studied theology. He died in his native city, while professor at the clerical seminary, in the year 1826. He wrote, *Katechismus der christkatholischen Religion* (Bamberg, 1812):—*Handbuch dazu* (ibid. 1815; 2d ed. 1818):—*Ausführliche Predigtentwürfe* (ibid. 1816; 2d ed. 1817):—*Materialien zu populären Predigten* (ibid. 1827; 3d ed. 1837). See *Regensburger Real-Encyklop.* s. v.; Winer, *Handbuch der theol. Literatur*, ii, 51, 129, 787.

2. Joseph Ambros, professor of theology and canon of Brixen, was born Aug. 15, 1785, at Fliess, and died Jan. 10, 1844. He was one of the more prominent moralists in the Roman Catholic Church, and wrote. *Theologia Moralis in Compendium Redacta* (Innspruck, 1827, 4 vols.; 7th ed. 1855–57):—*Erziehungslehre* (ibid. 1832):—*Biblische Geschichte* (ibid. 1840):—*Epitome Moralis* (ibid. 1843; 3d ed. by Hofmann [J. V.], who edited the first part, and by Aichner [1865], who edited the second part). In 1841 Stapf published a German edition of his *Theologia Moralis*, under the characteristic title *Die christliche Moral als Antwort auf die Frage: Was müs-*

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sen wir thun, um in das Reich Gottes zu gelangen (2d ed. ibid. 1848-50, 3 vols., edited by Hofmann). Stapf belonged to the most sober-minded Catholic moralists of his time, who regarded the excrescences of the Catholic exercises of virtue as *admiranda magis quam sequenda*. See *Regensburger Conversations-Lexikon*, s. v.; *Theolog. Universal-Lexikon*, s. v.; Winer, *Handbuch der theol. Literatur*, i, 318; ii, 787. (B. P.)

Stapfer, Johann, a Swiss Protestant theologian, was born in 1719, and became preacher at Berne, where his sermons were marked with great simplicity, eloquence, and practical piety, resulting in the conversion of numbers to evangelical truth. He was also professor of theology in the school of that city, and published a *Theologia Analytica* (1763, 4to), as well as a metrical version of the Psalms, which has been largely used in the Swiss churches. He died in 1801. His *Sermons* were collected (Berne, 1761-81, 45 vols. 8vo; with a supplementary vol. in 1805). See Herzog, *Real-Encyklop.* s. v.

Stapfer, Johann Friedrich, brother of the preceding, was born in 1718 at Brugg, in the canton of Aargau. After studying theology and philosophy in Holland and Germany, he returned to Switzerland and became pastor of the important parish of Diesbach, where his vast knowledge rendered him very useful to a wide community. He died in 1775. The following are his works, which are largely tinged with the theories of Leibnitz and Wolff: *De Conformitate Operum Divinorum in Mundo Physico et Mystico* (Zur. 1741):—*Institutiones Theologico-polemicæ* (ibid. 1752):—*Grundlagen der wahren Religion* (ibid. 1746-54, 13 vols.):—*Die christliche Moral* (ibid. 1756-66, 6 vols.). See Herzog, *Real-Encyklop.* s. v.

Stapfer, Philipp Albert, a nephew of both the foregoing, was born at Berne, Sept. 23, 1766. After studying at Göttingen, he was appointed professor of belles-lettres in the high-school of his native city in 1792, and during the stormy times that followed the French invasion (1798) he was a bulwark against the unhappy influences resulting in civil and religious life. He retired to privacy in 1804, and died after a long illness, March 27, 1840. Besides contributions to journalistic literature, he wrote a number of works on religion, philosophy, and morals, and some of a historical and geographical character, which are all enumerated in Herzog, *Real-Encyklop.* s. v.

Staphylus, in Grecian mythology, was—1. A son of Bacchus and Ariadne, an Argonaut. 2. A shepherd of king Œneus, to whom the latter taught the art of preparing wine, after he had himself discovered the grape. 3. A son of Bacchus and Erigone. The former assumed the form of a grape, which Erigone ate. She immediately realized that she was with child, and, in time, gave birth to a son, whom she named Staphylus (*a grape*).

Staphylus, Friedrich, a noted theologian of the middle of the 16th century, born at Osnabrück, in Westphalia, Aug. 17, 1512 (O. S.), and educated at Wittenberg under Luther and Melancthon, became known chiefly as an ambitious and equivocal character, and an active participant in the theological disputes of his time. He was, on the recommendation of Melancthon, made professor of theology in 1546 at the newly founded University of Königsberg, and acquired some reputation as a lecturer; but he signalized himself more especially by his quarrels with Gnapheus (q. v.) and Osiander (q. v.). The former, who was the poorly paid rector of the Königsberg Gymnasium, had ventured to express the opinion that the theological professors might lecture more diligently in view of the generous remuneration they received, and was in consequence made to suffer petty persecutions from the combined influence of the faculty, composed of Staphylus, Herzog, and Osiander, until they succeeded in having him formally deposed from his office, as a teacher of false doctrine, and publicly excommunicated, June 9, 1549. The last, though a foreigner and neither a master nor doctor of divinity, was called by duke Albert of Brandenburg to the first theological chair in the university; and the older professors, conceiving that their own claims were thus ignored, endeavored to bring about his dismissal. Osiander was, however, able to defeat their project, and Staphylus in consequence travelled to Germany. Finding Osiander still in favor on his return, he demanded his own dismissal, which, somewhat to his surprise, was immediately granted; and thereupon he went over to the Roman Catholic Church, giving as his only reasons the disagreements of Lutheran theologians and the dangers impending over Protestants. He became councillor to the bishop of Breslau, and aided in a reform of the clergy, afterwards rendering valuable services in other directions. He established a good school at Neisse, in Silesia. In 1554 he was made imperial councillor, in which capacity he participated in several religious conferences, and contributed much towards the advancement of the Roman Catholic Church of Austria. While retaining that dignity he was called to Bavaria and made curator of the University of Ingolstadt, whose faculty he improved by the appointing of a number of capable professors. His multifarious labors heightened his reputation to such a degree that he was regarded as the superior of Eck in scholarship and devotion to the Church, and he was rewarded by promotion to the doctorate of divinity, though he was a layman and married, and by a donation of a hundred gold crowns in money, accompanied with a polite letter of approval from pope Pius IV himself, to which the emperor Ferdinand added a patent of nobility and duke Albert of Bavaria an estate. He died of consumption, March 5, 1564, and was buried in the Franciscan church at Ingolstadt. The writings of Staphylus were collected by his son Frederick, and published in Latin in 1613 at Ingolstadt. A list of them is given in Kobolt's *Gelehrten-Lex.* They include works of a polemical character, a *Biography of Charles V*:—an edition of Diodorus Siculus in Latin, etc. See *Nachricht von dem Leben und Schriften Staphyli*, in Strobel's *Miscellen* (Nuremb. 1778), i, 3 sq.; Hartknoch, *Preussische Kirchen-Hist.* (Francf. ad M. and Leips. 1686, 4to); Arnold [Gottfried], *Kirchen- u. Ketzer-Hist.* (Francf. ad M.), pt. ii, vol. xvi, ch. viii, xxxviii sq.); Salig, *Gesch. d. Augsb. Confession bis* 1555 (Halle, 1730, 4to); Planck, *Gesch. d. Entstehung, Veränderung u. Bildung unseres protest. Lehrbegriffs bis zur Concordien-Formel* (Leips. 1796, 8vo), IV, ii, 249 sq.—Herzog, *Real-Encyklop.* s. v.

Stapledon, Walter, an English prelate, was born (according to Prince) at Annery, in the parish of Monklegh, near Great Torrington, Devonshire. Our knowledge of his history begins with his advancement to the bishopric in 1307, his installation to which was accompanied by ceremonies of magnificent solemnity. He was chosen one of the privy council to Edward II, appointed lord-treasurer, and employed in embassies and other weighty affairs of State. In 1325 he accompanied the queen to France, in order to negotiate a peace, but her intention to depose her husband did not meet his approval, and he fell an early sacrifice to popular fury. He was appointed, in 1326, guardian of the city of London during the king's absence in the West; and while he was taking measures to preserve the loyalty of the metropolis the populace attacked him, Oct. 15, and beheaded him, together with his brother Sir Richard Stapledon, near the north door of St. Paul's. By the order of the queen the body was afterwards removed, and interred in Exeter Cathedral. Exeter House was founded by him as a town residence for the bishops of the diocese. He also founded, in 1315, Exeter College, which was called by his name until 1404, when it was called Exeter Hall. See Chalmers, *Biog. Dict.* s. v.

Staples, Allen, a Methodist Episcopal minister, was born at Cheshire, Mass., July 15, 1810. He was li-

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censed to exhort in 1835, admitted on trial in the Michigan Conference in 1836, and was appointed to the Saline Circuit; 1837, Bean Creek mission; 1838, Marshall Circuit; 1839, ordained deacon and appointed to Grand Rapids mission; 1840, Lyons mission; 1841, superannuated; 1842, Albion Circuit; 1843, superannuated; 1844, ordained elder and appointed to Plymouth Circuit; 1845, Farmington Circuit; 1846, superannuated. He died Oct. 21, 1847. He was modest and unassuming; as a Christian, eminent; in his piety, more than in anything else, lay the secret of his usefulness. His zeal for the salvation of men was proverbial. See *Minutes of Annual Conferences*, iv, 279.

Staples, John, a Congregational minister, was born at Taunton, Mass., in 1743. He graduated at the College of New Jersey in 1765, was ordained over the church in Westminster, Conn., in 1772, and continued pastor until his death, of putrid fever, Feb. 16, 1804. He was of moderate Calvinistic views, although disliking the views of Hopkins. See *Cong. Quarterly*, 1860, p. 26.

Stapleton, THOMAS, a Roman Catholic clergyman, was born at Henfield, Sussex, England, in 1535. He was educated at Canterbury and Winchester, and then removed to New College, Oxford, where he obtained a perpetual fellowship in 1554. In the same reign, that of Mary, he was made prebendary of Chichester; but, on the accession of Elizabeth, left the kingdom, and settled at Louvain, where he distinguished himself by his controversial writings against Jewel, Horne, Whitaker, and other eminent divines of the English Church. He also visited Paris and Rome; but returned to Louvain, where he translated Bede's *Church History* into English. He was made regius professor of divinity at Douay, and canon in the Church of St. Amoure. He became a Jesuit, but relinquished the order; and was appointed regius professor of divinity at Louvain, canon of St. Peter's, and dean of Hillerbeck. He died in 1598. His chief works are, *Tres Thomæ: seu Res Gestæ S. Thomæ Apost., S. Thomæ Archiep. Cant., et Thomæ Mori:—Orationes Funebres* (Antwerp, 1577):—*Orationes Catecheticæ* (ibid. 1598):—*Orationes Academicæ Miscellaneæ* (ibid. 1602). His works were published collectively at Paris in 1620 (4 vols. fol.), to which is prefixed his life by Hollendum. See Chalmers, *Biog. Dict.* s. v.

Star (כּוֹכָב, *kokâb*; ἀστήρ or ἄστρον; but "seven stars" in Amos v, 8 is כִּימָה, *kimâh*, the "Pleiades," as rendered in Job ix, 9; xxxviii, 31; and "day-star" in 2 Pet. i, 19 is φωσφόρος, *Venus* in the morning). The ancient Israelites knew very little of the starry heavens, if we may judge from the indications of the Bible, which contains no trace of scientific astronomy. We find there only the ordinary observations of landsmen (Amos v, 8), especially shepherds (Psa. viii, 3), for instance, such as nomads would observe on open plains (see Von Hammer in the *Fundgruben*, i, 1 sq.; ii, 235 sq.). The patriarchs observed the stars (Gen. xxxvii, 9); and metaphors drawn from the stellar world, either with reference to the countless number of the stars (xxii, 17; Exod. xxxii, 13; Nah. iii, 16, etc.), or to their brightness (Numb. xxiv, 17; Isa. xiv, 12; Rev. xxii, 16), were early in frequent use (see Lengerke, *Daniel*, p. 377 sq.). The sun and moon, of course, were readily distinguished from the other celestial luminaries (Gen. i, 16; Psa. cxxxvi, 7; Jer. xxxi, 35) on account of their superior size and brilliancy; and from the name as well as period of the latter (יָרֵחַ) the earliest form of monthly designation of time was taken. See MONTH. The Phœnicians, Babylonians (Chaldæans), and Egyptians, whose level country as well as agricultural or naval interests, and especially the intense brilliancy of their sky by night (Hackett, *Illust. of Script.* p. 30), inclined them to an observation of the heavens, far surpassed the Hebrews in astronomical knowledge (see Diod. Sic. i, 50, 69, 81; ii, 31; Strabo, xvii, 8, 16; Macrob. *Sat.* i, 19); and the Egyptians were the first to ascertain the true length of the solar year (Herod. ii, 4). See YEAR.

Under the name of stars the Hebrews comprehended all constellations, planets, and heavenly bodies, with the exception of the sun and moon. No part of the visible creation exhibits the glory of the Creator more illustriously than the starry heavens (Psa. viii, 3; xix, 1). The Psalmist, to exalt the power and omniscience of Jehovah, represents him as taking a survey of the stars as a king taking a review of his army, and knowing the name of every one of his soldiers (cxlvii, 4). Among the Hebrews stars were frequently employed as symbols of persons in eminent stations. Thus "the star out of Jacob" designates king David, the founder of the Hebrew dynasty, according to others the Messiah (Numb. xxiv, 17; see Georgi, *De Stella ex Jacob* [Regiom. 1701]; Cotta, *ibid.* [Tüb. 1750]); the eleven patriarchs are called "stars" (Gen. xxxvii, 9); so also "stars" denote the princes, rulers, and nobles of the earth (Dan. viii, 10; Rev. vi, 13; viii, 10, 11; ix, 1; xii, 4). Christ is called the "Morning Star," as he introduced the light of the Gospel day, and made a fuller manifestation of the truths of God than the ancient prophets, whose predictions were now accomplished (xxii, 16). In allusion to the above prophecy in Numbers, the infamous Jewish impostor Bar-cocab, or, as the Romans called him, Bar-cocheba (q. v.), who appeared in the reign of Hadrian, assumed the pompous title of "Son of a star," as the name implies, as if he were the star out of Jacob; but this false Messiah was destroyed by the emperor's general, Julius Severus, with an almost incredible number of his deluded followers. Stars were likewise the symbols of a deity—"The star of your god Chiun" (Amos v, 26). Probably the figure of a star was fixed on the head of the image of a false god. See CHIUN.

The study of the stars very early in the East (as eventually in the West likewise, Cæsar, *Bell. Gall.* vi, 21) led to star-worship (Wisd. xiii, 2); in fact, the religion of the Egyptians, Chaldæans, Assyrians, and ancient Arabians was nothing else than astrolatry (Mishna, *Aboda Sara*, iv, 7), although at first this relation is not so apparent (see Wernsdorf, *De Cultu Astrorum* [Gedan. 1746]). Hence the Mosaic law sternly warned the Israelites against this idolatry (Deut. iv, 19; xvii, 3); yet they at length (in the Assyrian period) fell into it (1 Kings xxiii, 5, 12; Jer. xix, 13; Ezek. viii, 16; Zeph. i, 5). The account given of it by Maimonides is both curious and instructive. "In the days of Enos, the son of Seth, the sons of Adam erred with great error, and their error was this; and the counsel of the wise men became brutish, and Enos himself was of them that erred. They said, 'Forasmuch as God hath created these stars and spheres to govern the world, and hath set them on high, and imparted honor unto them, and they are ministers that minister before him, it is meet that men should laud and magnify and give them honor.' . . . So, in process of time, the glorious and fearful Name was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. . . . And the priests, and such like, thought there was no God, save the stars and spheres, for whose sake, and in whose likeness, they made their images; but as for the Rock Everlasting, there was no man that did acknowledge him or know him, save a few persons in the world, as Enoch, Methuselah, Noah, Shem, and Heber; and in this way did the world walk and converse till that pillar of the world, Abraham our father, was born." See STAR-GAZER.

A brief allusion to a few modern discoveries respecting the astral bodies may not be uninteresting here, especially their inconceivable extent. Astronomers tell us that the nearest of the fixed stars is distant from us twenty millions of millions of miles; and to give us some idea of that mighty interval they tell us that a cannon-ball flying at the rate of five hundred miles an hour would not reach that star in less than four mill-

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ion five hundred and ninety thousand years; and that if the earth, which moves with the velocity of more than a million and a half miles a day, were to be hurled from its orbit, and to take the same rapid flight over that immense tract, it would not have arrived at the termination of its journey after taking all the time which has elapsed since the creation of the world. The velocity of light is one hundred and ninety-two thousand miles in a second of time; so that in coming from a fixed star of the first magnitude it would take from three to twelve years, but in coming from one of the twelfth magnitude it would be four thousand years before the light reached the earth. They tell us, further, what the reason of every man must dispose him to admit, that every star is probably a sun irradiating its own system of worlds; that the distance between one star and another may be presumed to be as great as the distance between the nearest of them and our earth; and that their instruments enable them to compute not less than one hundred millions of those radiant orbs. But that number may form but an insignificant fraction of the whole; and thus our earth and the system to which it belongs may bear no more proportion to the universe at large than a drop of water or a particle of sand to the whole terraqueous globe. (See Nichols, *Architect. of the Heavens.*) See ASTRONOMY.

STAR IN THE EAST (*ἀστὴρ ἐν τῇ ἀνατολῇ*, Matt. ii, 1). The evangelist in the passage cited (ii, 1–12) relates that at the time of the birth of our Lord there came wise men (magi) from the East to Jerusalem to inquire after the newly born King of the Jews in order that they might offer him presents and worship him. A star which they had seen in the East guided them to the house where the infant Messiah was. Having come into his presence, they presented unto him gifts —gold and frankincense and myrrh. See MESSIAH.

1. Until the last few years the interpretation of this phenomenon by theologians in general coincided in the main with that which would be given to it by any person of ordinary intelligence who read the account with due attention. Some supernatural light resembling a star (perhaps a comet, Origen, *Cels.* i, 58; see Heyn, *Sendschreib.* etc. [Brandenb. 1742]; opposed by Semler, *Beschreib.* etc. [Halle, 1743]; replied to by Heyn, *Broschüren*, etc. [Berl. 1743]) had appeared in some country (possibly Persia) far to the east of Jerusalem to men who were versed in the study of celestial phenomena, conveying to their minds a supernatural impulse to repair to Jerusalem, where they would find a new-born king. It supposed them to be followers, and possibly priests, of the Zend religion, whereby they were led to expect a Redeemer in the person of the Jewish infant. At all events, these wise men were Chaldæan magi. During many centuries, the magi had been given to the study of astronomy and had corrupted and disfigured their scientific knowledge by astrological speculations and dreams. A conviction had long been spread throughout the East that about the commencement of our æra a great and victorious prince, or the Messiah, was to be born (Lucan, i, 529; Sueton. *Cæs.* 88; Seneca, *Nat. Quæst.* i, 1; Josephus, *War*, vi, 5, 3; Servius, *Ad Virg. Ecl.* ix, 47; Justin, xxxvii, 2; Lamprid. *Alex. Sev.* 12). His birth was, in consequence of words of Sacred Scripture (Numb. xxiv, 17), connected with the appearance of a star. Calculations seem to have led the astrological astronomers of Mesopotamia to fix the time for the advent of this king in the latter days of Herod, and the place in the land of Judæa (see Tacit. *Hist.* v, 13; Sueton. *Vesp.* iv). On arriving at Jerusalem, after diligent inquiry and consultation with the priests and learned men who could naturally best inform them, they were directed to proceed to Bethlehem. The star which they had seen in the East reappeared to them and preceded them (*προῆγεν αὐτούς*), until it took up its station over the place where the young child was (*ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον*). The whole matter, that is, was supernatural; forming a portion of that divine pre-arrangement whereby, in his deep humiliation among men, the child Jesus was honored and acknowledged by the Father as his beloved Son in whom he was well pleased. Thus the lowly shepherds who kept their nightly watch on the plains near Bethlehem, together with all that remained of the highest and best philosophy of the East, are alike the partakers and the witnesses of the glory of him who was "born in the city of David, a Saviour which is Christ the Lord." Such is substantially the account which, until the earlier part of the present century, would have been given by orthodox divines of the star of the magi. The solid learning and free conjecture of Christian divines have combined with the unfriendly daring of infidelity to cast difficulties on the particulars involved in this passage of Holy Writ. Much has been written by friends and enemies on the subject. The extreme rationalistic view is given by Strauss (*Leben Jesu*, i, 249). See JESUS CHRIST.

2. Latterly, however, a very different opinion has gradually become prevalent upon the subject. The star has been displaced from the category of the supernatural, and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn. The idea originated with Kepler, who, among many other brilliant but untenable fancies, supposed that if he could identify a conjunction of the above-named planets with the Star of Bethlehem he would thereby be able to determine, on the basis of certainty, the very difficult and obscure point of the Annus Domini. Kepler's suggestion was worked out by Dr. Ideler of Berlin, and the results of his calculations certainly do, on the first impression, seem to show a very specious accordance with the phenomena of the star in question. We purpose, then, in the first place, to state what celestial phenomena did occur with reference to the planets Jupiter and Saturn at a date assuredly not very distant from the time of our Saviour's birth, and then to examine how far they fulfil, or fail to fulfil, the conditions required by the narrative in Matthew. (In this discussion we freely use the materials afforded in Smith's *Dict. of the Bible*, with additions from other sources.)

In the month of May, B.C. 7, a conjunction of the planets Jupiter and Saturn occurred not far from the first point of Aries, the planets rising in Chaldæa about three and a half hours before the sun. Kepler made his calculations and found that Jupiter and Saturn were in conjunction in the constellation Pisces (a fish is the astrological symbol of Judæa) in the latter half of the year of Rome 747, and were joined by Mars in 748. It appears that Jupiter and Saturn came together for the first time on May 20 in the twentieth degree of the constellation of the Fishes. Jupiter then passed by Saturn towards the north. About the middle of September they were, near midnight, both in opposition to the sun—Saturn in the thirteenth, Jupiter in the fifteenth degree—being distant from each other about a degree and a half. They then drew nearer. On Oct. 27 there was a second conjunction in the sixteenth degree, and on Nov. 12 there took place a third conjunction in the fifteenth degree of the same constellation. In the two last conjunctions the interval between the planets amounted to no more than a degree, so that to the unassisted eye the rays of the one planet were absorbed in those of the other, and the two bodies would appear as one. The two planets went past each other three times, came very near together, and showed themselves all night long for months in conjunction with each other, as if they would never separate again.

It is said that on astrological grounds such a conjunction could not fail to excite the attention of men like the magi, and that in consequence partly of their knowledge of Balaam's prophecy, and partly from the uneasy persuasion then said to be prevalent that some great one was to be born in the East, these magi commenced their journey to Jerusalem. Supposing them

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to have set out at the end of May, B.C. 7, upon a journey for which the circumstances will be seen to require at least seven months, the planets were observed to separate slowly until the end of July, when, their motions becoming retrograde, they again came into conjunction by the end of September. At that time there can be no doubt Jupiter would present to astronomers, especially in so clear an atmosphere, a magnificent spectacle. It was then at its most brilliant apparition, for it was at its nearest approach both to the sun and to the earth. Not far from it would be seen its duller and much less conspicuous companion, Saturn. This glorious spectacle continued almost unaltered for several days, when the planets again slowly separated, then came to a halt, when, by reassuming a direct motion, Jupiter again approached to a conjunction for the third time with Saturn just as the magi may be supposed to have entered the holy city. To complete the fascination of the tale, about an hour and a half after sunset the two planets might be seen from Jerusalem, hanging, as it were, in the meridian, and suspended over Bethlehem in the distance. These celestial phenomena thus described are, it will be seen, beyond the reach of question, and at the first impression they assuredly appear to fulfil the conditions of the star of the magi.

The first circumstance which created a suspicion to the contrary arose from an exaggeration, unaccountable for any man having a claim to be ranked among astronomers, on the part of Dr. Ideler himself, who described the two planets as wearing the appearance of one bright but diffused light *to persons having weak eyes* (ii, 407). Not only is this imperfect eyesight inflicted upon the magi, but it is quite certain that had they possessed any remains of eyesight at all they could not have failed to see, not a single star, but two planets at the very considerable distance of double the moon's apparent diameter. Had they been even twenty times closer, the duplicity of the two stars must have been apparent; Saturn, moreover, rather confusing than adding to the brilliance of his companion. This forced blending of the two lights into one by Dr. Ideler was still further improved by dean Alford in the first edition of his very valuable and suggestive Greek Testament, who, indeed, restores ordinary sight to the magi, but represents the planets as forming a single star of surpassing brightness, although they were certainly at more than double the distance of the sun's apparent diameter. Exaggerations of this description induced the Rev. Charles Pritchard, honorable secretary of the Royal Astronomical Society (in the *Memoirs* of the Royal Astronomical Society, vol. xxv), to undertake the very formidable labor of calculating afresh an ephemeris of the planets Jupiter and Saturn and of the sun from May to December, B.C. 7. The result was to confirm the fact of there being three conjunctions during the above period, though somewhat to modify the dates assigned to them by Dr. Ideler. Similar results, also, have been obtained by Encke, and a December conjunction has been confirmed by the astronomer royal. No celestial phenomena, therefore, of ancient date are so certainly ascertained as the conjunctions in question.

We will now proceed to examine to what extent, or, as it will be seen, to how slight an extent, the December conjunction fulfils the conditions of the narrative of Matthew. We can hardly avoid a feeling of regret at the dissipation of so fascinating an illusion; but we are in quest of the truth rather than of a picture, however beautiful.

(*a.*) We are profoundly ignorant of any system of astrology as held by the magi in question; but supposing that some system did exist, it nevertheless is inconceivable that solely on the ground of astrological reasons men would be induced to undertake a seven months' journey. As to the widely spread and prevalent expectation of some powerful personage about to show himself in the East, the fact of its existence depends on the testimony of Tacitus, Suetonius, and Josephus. But it ought to be very carefully observed that all these writers speak of this expectation as applying to Vespasian, in A.D. 69, which date was seventy-five years, or two generations, after the conjunctions in question! The well-known and often-quoted words of Tacitus are, "eo ipso tempore;" of Suetonius, "eo tempore;" of Josephus, "*κατὰ τὸν καιρὸν ἐκεῖνον*;" all pointing to A.D. 69, and not to B.C. 7. Seeing, then, that these writers refer to no general uneasy expectation as prevailing in B.C. 7, it can have formed no reason for the departure of the magi. Furthermore, it is quite certain that in the February of B.C. 66 (Pritchard, in *Transactions* of the Royal Astronomical Society, vol. xxv), a conjunction of Jupiter and Saturn occurred in the constellation of Pisces, closer than the one on Dec. 4, B.C. 7. If, therefore, astrological reasons alone impelled the magi to journey to Jerusalem in the latter instance, similar considerations would have impelled their fathers to take the same journey fifty-nine years before.

(*b.*) But even supposing the magi did undertake the journey at the time in question, it seems impossible that the conjunction of December, B.C. 7, can on any reasonable grounds be considered as fulfilling the conditions in Matt. ii, 9. The circumstances are as follows: On Dec. 4 the sun set at Jerusalem at 5 P.M. Supposing the magi to have then commenced their journey to Bethlehem, they would first see Jupiter and his dull and somewhat distant companion one and a half hour distant from the meridian in a south-east direction, and decidedly to the east of Bethlehem. By the time they came to Rachel's tomb (see Robinson, *Bibl. Res.* ii, 568) the planets would be due south of them on the meridian, and no longer over the hill of Bethlehem (see the maps of Van de Velde and of Tobler), for that village (see Robinson, as above) bears from Rachel's tomb S. 5° E. + 8° declension = S. 13° E. The road then takes a turn to the east, and ascends the hill near to its western extremity; the planets, therefore, would now be on their right hands, and a little *behind* them: the "star," therefore, ceased altogether to go "before them" as a guide. Arrived on the hill and in the village, it became physically impossible for the star to stand over any house whatever close to them, seeing that it was now visible far away beyond the hill to the west, and far off in the heavens at an altitude of 57°. As they advanced, the star would of necessity recede, and under no circumstances could it be said to stand "over" (*ἐπάνω*) any house, unless at the distance of miles from the place where they were. Thus the two heavenly bodies altogether fail to fulfil either of the conditions implied in the words *προῆγεν αὐτούς* or *ἐστάθη ἐπάνω*. A star, if vertical, would appear to stand over any house or object to which a spectator might chance to be near; but a star at an altitude of 57° could appear to stand over no house or object in the immediate neighborhood of the observer. It is scarcely necessary to add that if the magi had left the Jaffa Gate before sunset, they would not have seen the planets at the outset; and if they had left Jerusalem later, the "star" would have been a more useless guide than before. Thus the beautiful phantasm of Kepler and Ideler which has fascinated so many writers vanishes before the more perfect daylight of investigation, so far as it is proposed for an explanation of the guidance to Bethlehem. The astronomical phenomena, however, may have incited them in part to their visit to Judæa.

Kepler's ideas may be found in the essay *De Jesu Christi Servatoris Nostri Vero Anno Natalitio*, and more fully in *De Vero Anno quo Æternus Dei Filius Humanam Naturam Assumpsit* (Frankf. 1614). His view was taken up and presented with approbation to the literary world by a learned prelate of the Lutheran Church, bishop Münter (*Der Stern der Weisen* [Copenh. 1827]). It also gained approval from the celebrated astronomer Schubert, of Petersburg (*Vermischte Schriften* [Stuttg. 1823]). The learned and accurate Ideler

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(*Handb. der Chronologie*, ii, 399 sq.) reviewed the entire subject and signified his agreement. Hase and De Wette, however, have stated objections. A recent writer of considerable merit, Wieseler (*Chronolog. Synop. der 4 Evangelien* [Hamb. 1843]), has applied this theory of Kepler's in conjunction with a discovery that he has made from some Chinese astronomical tables, which show that in the year of Rome 750 a comet appeared in the heavens and was visible for seventy days. Wieseler's opinion is that the conjunction of the planets excited and fixed the attention of the magi, but that their guiding-star was the comet. A modern writer of great ability (Dr. Wordsworth) has suggested the antithesis to Kepler's speculation regarding the star of the magi, viz. that the star was visible to the magi alone. It is difficult to see what is gained or explained by the hypothesis. The song of the multitude of the heavenly host was published abroad in Bethlehem, the journey of the magi thither was no secret whispered in a corner. Why, then, should the heavenly light, standing as a beacon of glory over the place where the young child was, be concealed from all eyes but theirs, and form no part in that series of wonders which the Virgin Mother kept and pondered in her heart? A writer in the *Journ. of Sac. Lit.* April, 1857, argues that the magi found the infant Christ at Nazareth, not at Bethlehem; but this is opposed to the indications of the narrative. See BETHLEHEM.

The works which have been written on the subject are referred to by Walch, *Biblioth. Theol.* ii, 422 sq.; Thiess, *Krit. Comment.* ii, 350 sq.; Volbeding, *Index Programmatum*, p. 14; Elsner, in the *Symb. Liter. Brem.* I, ii, 42 sq. Additional monographs to those there or above cited are the following: Reccard, *De Stella quæ Magis Apparuit* (Regiom. 1766); Kepler, *Die Weisen aus d. Orient*, in the *Rintelsch. Anzeig.* 1770, p. 4; Sommel, *De Stella Nati Regis Judæor.* (Lond. 1771); Velthusen, *Der Stern d. Weisen* (Hamb. 1783); Thiess, *Die Magier und ihr Stern* (ibid. 1790); Anger, *Der Stern d. Weisen* (Leips. 1847); Trench, *Star of the Wise Men* (Lond. 1850). See MAGI.

STAR, GOLDEN, in the Greek Church, is an instrument used by the Greeks in the liturgy, and is a star of precious metal surmounted by a cross, which is placed on the paten to cover the host and support a veil from contact with the eucharist. It recalls the mystic star of the magi, and is called the Asteriscus. In the Latin Church it is a vessel for the exhibition of the host at the communion of the pope on Easter-day. One with twelve rays is used to cover the paten when carried by the cardinal-deacon to communicate the eucharist to the pope.—Walcott, *Sac. Archæol.* s. v.

Starck, Johann August, a German Cryptocatholic, was born in 1741, at Schwerin, where his father was preacher, and studied theology at Göttingen, at the same time entering zealously the order of Freemasons there. After a visit of several years at St. Petersburg, he travelled, in 1765, over England, and finally went to Paris, but returned in 1768 to St. Petersburg. In 1769 he was appointed professor of Oriental languages at Königsberg, and for several years served as court-preacher, becoming professor and doctor of theology in 1776. He afterwards fell into disrepute as unorthodox, in consequence of several publications (for which see Herzog, *Real-Encyklop.* s. v.), and after becoming successively professor of philosophy at Mitau (1777) and court-preacher at Darmstadt (1781), he finally adopted Roman Catholic associations, and died in 1816, with the apparatus for the celebration of the mass in his house.

Starck, Johann Friedrich, a German theologian, was born Oct. 10, 1680, at Hildesheim, studied theology at Giessen, was appointed in 1715 as pastor of Frankfort-on-the-Main, and died July 17, 1756. He is widely known through his *Tägliches Handbuch in guten und bösen Tagen* (Frankf. 1727; 48th ed. 1870) and *Morgen- und Abendandachten frommer Christen auf alle Tage im Jahre* (9th ed. 1862). He also published other devotional books, and *Commentarius in Prophetam Ezechielem* (Frankf. 1731). See *Theol. Universal-Lexikon*, s. v.; Zuchold, *Bibl. Theol.* ii, 1256 sq.; Fürst, *Bibl. Jud.* iii, 378; Winer, *Handbuch der theol. Literatur*, i, 220; ii, 390, 393, 788; Koch, *Gesch. d. deutsch. Kirchenliedes*, iv, 543 sq. (B. P.)

Star-gazer (חֹזֵה בַכּוֹכָבִים, Isa. xlvii, 13), an astronomical observer, for which the Chaldæans were famous. See ASTRONOMY. In Dan. ii, 27; iv, 7; v, 7, 11, the professed astrologers or calculators of nativities (*Gazerin'*, Chald. גָּזְרִין, "soothsayers") are named. (The term there rendered "astrologers," אַשָּׁפִים, *ashshaphim'*, means *conjecturers* only.) Diodorus Siculus (ii, 30, 31) says of the Chaldæans, "They assert that the greatest attention is given to the five stars called planets, which they name interpreters; so called because, while the other stars have a fixed path, they alone, by forming their own course, show what things will come to pass, thus interpreting to men the will of the gods; for to those who study them carefully they foretell events, partly by their rising, partly by their setting, and also by their color. Sometimes they show heavy winds, at others rains, at others excess of heat. The appearance of comets, eclipses of the sun, earthquakes, and, in general, anything extraordinary, has, in their opinion, an injurious or beneficial effect, not only on nations and countries, but kings and even common individuals; and they consider that those stars contribute very much of good or of ill in relation to the births of men; and in consequence of the nature of these things, and of the study of the stars, they think they know accurately the events that befall mortals." Comets were, for the most part, considered heralds of evil tidings (Josephus, *War*, vi, 5, 3). The Orientals of the present day hold astrology in honor (Niebuhr, *Bed.* p. 120), and stipendiary astrologers form a part of their court (Kämpfer, *Amœn.* p. 57, 82). See ASTROLOGY.

Stark, Andrew, LL.D., a Presbyterian divine, was born in the parish of Slamannan, County of Stirling, Scotland, Aug. 3, 1791, of pious parents in easy circumstances. At a very early age Andrew manifested a love of study; he received his first instructions in Latin in his own parish school, but was soon transferred to the grammar-school at Falkirk, and afterwards to a school at Denny Loanhead. In the beginning of 1805 he entered the University of Glasgow, which he attended for six successive winters, graduating in April, 1811, with the degree of A.M. After leaving the university he taught a public school near Falkirk with great success for upwards of two years. He pursued his theological studies at the seminary in Edinburgh, then under the superintendence of the Rev. Prof. Paxton. Upon leaving the seminary he went to London (Chelsea), where he engaged as a classical teacher in a boarding-school, under the Rev. Weeden Butler, a clergyman of the Church of England. Capt. Frederick Marryat, the distinguished novelist, was one of his pupils. Providential circumstances and careful reflection directed him to the ministry, and he was soon licensed by the Associate Presbytery of Edinburgh. His first sermon was preached Oct. 26, 1817, in the pulpit of his cousin, Rev. Dr. Stark, of Denny Loanhead; and it was a singular coincidence that he preached for the last time in his life in the same pulpit. His first settlement as pastor was over the congregation of South Shields, Sept. 16, 1818; but after a few months he resigned, and the Presbytery reluctantly dissolved the pastoral relation, June 14, 1819. For a year he was employed as a private tutor in the family of Sir Frederick Vane. In June, 1820, he proceeded once more to London, and near the end of August embarked for New York, where he arrived Oct. 6. He came to this country without any fixed purpose as to employment, willing to teach or preach as Providence might seem to direct. For a year he preached occasionally, and superintended the studies of two or three boys, the sons of wealthy

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gentlemen in the city of New York. Dr. Mason, who was then president of Dickinson College, proposed to him to become a professor in that institution, and he was not disinclined to listen to this proposal; but just at this time circumstances occurred which led him to devote his life wholly to the ministry. The Associate Presbyterian Church (then in Nassau Street, afterwards in Grand Street, and now in Thirty-fourth Street) in the city of New York, which had lately lost its pastor, the Rev. Thomas Hamilton, invited Mr. Stark at first to become their stated supply, and soon to become their pastor, and he was installed in the early part of May, 1822. Under his care the Church grew, by gradual and healthful accessions, and became distinguished for its stability. He was honored with the degree of LL.D. by the University of London about the year 1844 or 1845. Dr. Stark labored incessantly for the moral and spiritual welfare of his people; many sought his counsel and advice in their worldly affairs, and some who became wealthy attributed their success to his judicious advice and assistance. He secured both the respect and love of his people, who on many occasions manifested their high regard for him by the most delicate and kindly acts. Dr. Stark had naturally a good constitution, but it had been greatly impaired by a violent fever in London before he came to the United States. At length he became so enfeebled that his physician urged him to make a visit to his native country, and accordingly he embarked for England July 3, 1849. Soon after his arrival in Scotland his symptoms became much more unfavorable, and he died Sept. 18, 1849, at Denny Loanhead, in the house of his cousin, the Rev. Dr. Stark. His remains were brought to New York, and interred in Greenwood Cemetery. In person Dr. Stark was of medium height, and of symmetrical and graceful proportion; his high forehead and dark piercing eyes indicated a mind of more than ordinary power. In manner he was dignified and courteous, yet pleasing and affable. To a stranger he might seem distant and reserved, but those who knew him well and had his confidence found him frank and cordial. He never professed what he did not feel, and abhorred hypocrisy and shams in all their forms. As a scholar he had few superiors. In the classics, in history, theology, philosophy, and in general literature, he was competent to fill the chair of a professor. Such was his familiarity with Homer's *Iliad* that he was heard to say that if the last copy of it were lost from the world, he thought he could reproduce it without much difficulty. As a preacher he was not an orator, in the popular sense, yet he had the power of securing the attention of his hearers. He made most careful preparation; in early life he wrote out his sermons in full, and committed them to memory; but later he usually wrote very full outlines of his sermons, studying his subject with great care, rendering it both instructive and interesting. In expository preaching he had few equals. His correct learning and superior culture, his extensive and varied knowledge of literature, both ancient and modern, enabled him to illustrate and enforce the truths which he proclaimed with peculiar aptness, beauty, and power. His preaching was calculated to awaken sinners to thoughtfulness, and make enlightened and stable Christians; his manner in the pulpit was solemn and impressive; his fervor and unction convinced every hearer that he magnified his office and felt what he uttered. As a pastor he was conscientiously faithful, and watched with tender care the flock over which God had placed him as overseer. He was prompt in all his engagements, and never failed to fulfil an appointment. He was more frequently seen in the homes of the poor than in the mansions of the rich; he formed his estimate of men not by their wealth or rank, but by their worth, and especially by their piety. The worthy poor and the distressed found in him a tender sympathy and a firm friend. He was generous, but unostentatious in his charities, keeping his benefactions a profound secret. His whole life, public and private, was in keeping with his high calling; he was a living epistle known and read of all men, a noble Christian gentleman, and a faithful ambassador for Christ. Dr. Stark was married May 8, 1823, to Ellen, daughter of John and Mary McKie, of New York. They had five children—three daughters and two sons. The eldest son, John M., was graduated at Union College in 1849, and subsequently at the New York College of Physicians and Surgeons, and had the position of surgeon under the government in the late war of the Rebellion; the eldest daughter is married to the Rev. Andrew Shiland. Dr. Stark was an ornate and instructive writer, and, when he chose, both sharp and racy. Some of his productions may be mentioned: *Charitable Exertions an Evidence of a Gracious State*, a sermon:—*A Metrical Version of the Psalms of David Defended*:—*A Biography of Rev. James White*, prefixed to the *Sermons* of the latter:—*A Lecture on Marriage*:—*Remarks on a Pamphlet by the Associate Presbytery of Albany, in a Letter to the Associate Congregation of Grand Street*:—*A History of the Secession*, published in the *Associate Presbyterian Magazine*, to which publication he contributed largely. (W. P. S.)

Stark, Heinrich Benedict, professor of Oriental languages at Leipsic, was born in 1672, and died July 18, 1727. He wrote, אור הקדוש, *Lux Grammaticæ Hebraicæ ex Clariss. hujus Linguæ Luminibus*, etc. (2d ed. Lips. 1705, and often; last ed. by Bosseck, 1764):—*Lux Accentuationis Hebraicæ* (ibid. 1707):—*Hebraismi Etymologici* (ibid. 1709):—*Notæ Selectæ in Loca Dubia ac Logical. Pent., Jos.*, etc. (ibid. 1714). See Fürst, *Bibl. Jud.* iii, 378; Winer, *Handbuch der theol. Literatur*, i, 115, 195, 240, 268; ii, 788; Steinschneider, *Bibliogr. Handbuch*, p. 135. (B. P.)

Stark, Jedediah Lathrop, a Dutch Reformed minister, was born at New London, Conn., March 6, 1793. He was a graduate of Brown University in the class of 1818. He spent two years in theological study, and in the autumn of 1820 was ordained pastor of the West Parish Church (Congregational) in Brattleborough, Vt., where he preached for fourteen years (1820-34), and then removed to Buel, N. Y., and was pastor of a Church in that place eight years (1834-42). In 1842 he accepted an invitation to become the minister of the Dutch Reformed Church in Mohawk, N. Y., where he remained sixteen years (1842-58). The last four years of his life he was unable to perform much ministerial service on account of ill-health. He died at Mohawk, N. Y., Oct. 18, 1862. (J. C. S.)

Stark, Mark Y., a Presbyterian minister, was born at Dunfermline, Scotland, Nov. 9, 1799. He was educated at Essex, England, graduated at Glasgow University in 1821, studied theology at the same university, was licensed by Glasgow Presbytery of the National Church of Scotland, and afterwards travelled on the Continent and extended his studies, attending lectures at the University of France as well as at Berlin. In 1833 he emigrated to Canada, and was soon after installed as pastor of the congregations at Ancaster and Dundas. He occupied the moderator's chair of the last synod held before the division of the Church in Canada, and of the first Free Church Synod in Kingston in 1844. In 1861, when the "union" of the churches of Canada was consummated, it met with his hearty approval. In 1862, on account of infirm health, he resigned his charge, and died Jan. 24, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 483.

Starke, CHRISTOPH, a German divine, was born March 21, 1684, at Freienwalde, and died Dec. 12, 1744, as pastor primarius at Driesen, in the Neumark. He is best known as the editor of *Synopsis Bibliothecæ Exegeticæ in V. et N. Testamentum* (1733-41, 9 vols.; republished at Berlin 1865-68). See *Theol. Universal-Lex.* s. v.; Fürst, *Bibl. Jud.* iii, 378; Winer, *Handb. der theol. Literatur*, i, 186; ii, 788. (B. P.)

Starkodder, in Norse mythology, was a monstrous giant of Danish race who is said to have had eight

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hands. He became celebrated throughout the world on account of his Titanic deeds, and lived to the age of 250 years.

Starobradtzi is the official name of a numerous class of Russian dissenters who called themselves *Starovertzi*. See RUSSIAN SECTS, § i, 4.

Starr, Charles, a minister of the Methodist Episcopal Church, was recommended and admitted into the Oneida Conference, September, 1834. He continued in the active ministry until his superannuation, about 1860. He was killed by the cars being thrown from the track of the New York Central Railroad, March 23, 1865. He served once as delegate to the General Conference. Mr. Starr was a preacher of more than ordinary gifts, and very successful in winning souls to Christ. See *Minutes of Annual Conferences*, 1865, p. 69.

Starr, Frederick, a Presbyterian minister, was born in Rochester, N. Y., Jan. 23, 1826. He was converted when ten years of age; graduated at Yale College in 1846, and at the Theological Seminary at Auburn, N. Y., in 1849. Early in 1850 he turned his steps westward, and, under Dr. Bullard, began his labors as a city missionary in St. Louis; was ordained and installed by Lexington Presbytery as pastor of the Church in Weston, Mo., Nov. 17, 1850. While in Weston the question of the repeal of the Missouri Compromise began to be agitated. On a visit to Auburn he took occasion to lay the facts in his possession, on this question, before the Hon. Wm. H. Seward and afterwards before Horace Greeley, but these gentlemen regarded them "as idle tales." Mr. Greeley, however, admitted into the columns of his paper (the *Tribune*) two articles which Mr. Starr wrote on this subject. In 1853 Starr wrote a pamphlet styled *Letters for the People on the Present Crisis*, which his father had privately printed, and mailed from New York to all the foremost men and newspapers of the country. The aspect of the political heavens was becoming day by day more and more threatening. The Missouri Compromise was repealed May 25, 1854. The Platte County Self-defensive Association, composed chiefly of planters, was formed for the purpose of banishing from Weston and the whole surrounding country all the open and suspected friends of freedom. Another association was soon formed and called the Blue Lodge, the sole reliance of which was upon deeds of violence. The elders of his Church now advised him to leave the city, and he and his family left for Rochester, N. Y., where he arrived in the spring of 1855. He now took charge of the interests of the Western Educational Society, and to him the Auburn Theological Seminary is indebted for a very large share of its endowments and popularity. In June, 1862, he resigned this agency and was installed as pastor of the Church of Penn Yan, N. Y.; in April, 1865, he became pastor of the North Presbyterian Church, St. Louis, Mo. He died Jan. 8, 1867. Mr. Starr was characterized by his strong conviction of principle and duty. He was thorough, fearless, untiring, and large-hearted. See Plumley, *Presb. Church*, etc. p. 400; Wilson, *Presb. Hist. Almanac*, 1868, p. 227. (J. L. S.)

Starr, John Walcott, a Congregational minister, was born at Guilford, Conn., March 9, 1848. He graduated at Yale College in 1871, and at the New Haven Theological Seminary in 1873. Soon after graduation he engaged in missionary labor in the town of Stratton, and in the following year he went to the town of Sleepy Eye, Minn. He accepted an invitation from the Home Missionary Society of New Hampshire to preach in West Stewartstown. He was ordained to this work June 18, 1875. His labors were of a short period, and he was early called to his reward. Young, and his life full of promise of great usefulness to the Church, he was called to labor in a higher sphere. He died in 1875. (W. P. S.)

Starr, John Wesley (1), a minister of the Methodist Episcopal Church, South, was born in Wilkes County, Ga., Aug. 7, 1806, and associated himself with the Church when fourteen years of age. He was licensed to preach Sept. 17, 1830, and in 1833 was admitted into the Georgia Conference. In 1839 he was transferred to the Alabama Conference; superannuated in 1848; agent for the Oak Bowery Female Institute in 1849; in 1866 again superannuated, and so remained until his death, in Bibb County, Feb. 24, 1870. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 438.

Starr, John Wesley (2), a minister of the Methodist Episcopal Church, South, was born in Henry County, Ga., Oct. 23, 1830, and was converted in 1841. He was educated at Oxford, Ga.; was admitted on trial into the Georgia Conference in 1852, and sent to Mobile, where he died within a year. See *Minutes of Annual Conferences of the M. E. Church, South*, 1853, p. 479.

Starr, William H., a minister of the Methodist Episcopal Church, South, was born in Edentown, N. C., May 7, 1793. He was converted when twenty-two, and was admitted into the Virginia Conference, January, 1816. In 1843–44 he was a supernumerary; active in 1845; chaplain of the Seaman's Bethel from 1846 to 1848; and in 1850 became again a supernumerary. After serving as colporteur two months, he acted for three years as agent of the American Colonization Society, and then of the Virginia Colonization Society till the close of 1858. He was supernumerary with appointment from 1862 to 1864, when he became superannuated, and held that relation until his death, near Murfreesborough, N. C., Feb. 14, 1867. See *Minutes of Annual Conferences of the M. E. Church, South*, 1867, p. 102.

Stars, SEVEN, the *Great Bear*, which never sets, and is the emblem of the everlasting state of the Catholic Church (Rev. i, 20).

Stata Mater, a Roman divinity to whom an image was dedicated in the forum, and whose rites consisted in the lighting of fires nightly before her image. She was regarded as a protectress against damage by fire, and was supposed to be either a wife of Vulcan or identical with the goddess *Vesta*.

State and Church. See CHURCH AND STATE.

Stater (στατήρ; Vulg. *stater*; A. V. "a piece of money;" margin, "stater"), a coin of frequent occurrence in the Græco-Roman period. See MONEY.

1. The term *stater*, from ἵστημι, *to stand*, is held to signify a coin of a certain weight, but perhaps means a *standard* coin. It is not restricted by the Greeks to a single denomination, but is applied to standard coins of gold, electrum, and silver. The gold staters were didrachms of the later Phœnician and the Attic talents, which, in this denomination, differ only about four grains troy. Of the former talent were the Daric staters, or Darics (στατῆρες Δαρεικοί, Δαρεικοί), the famous Persian gold pieces [see DARIC], and those of Crœsus (Κροισεῖοι); of the latter, the stater of Athens. The electrum staters were coined by the Greek towns on the west coast of Asia Minor; the most famous were those of Cyzicus (στατῆρες Κυζικηνοί, Κυζικηνοί), which weigh about 248 grains. They are of gold and silver, mixed in the proportion, according to ancient authority—for we believe these rare coins have not been analyzed—of three parts of gold to one of silver (Pliny, *Hist. Nat.* xxxiii, 4, 23). The gold was alone reckoned in the value, for it is said (Demosth. *in Phorm.* p. 914) that one of these coins was equal to 28 Athenian silver drachms; while the Athenian gold stater, weighing about 132 grains, was equal (Xenoph. *Anab.* i, 7, 8) to 20 (20 : 132 :: 28 : 184 +, or ¾ of a Cyzicene stater). This stater was thus of 184 + grains, and equivalent to a didrachm of the Æginetan talent. The staters of Crœsus, which were the oldest gold coins that came to Greece (Herod. i, 54), have about the same weight as

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the darics, i. e. 128 grains troy. Other staters are mentioned as being in circulation in Greece; those of Lampsacus, which in all specimens hitherto seen have exactly the weight of a daric; of Phocæa (Thucyd. iv, 52; Demosth. *in Bœot.* p. 1019); of Corinth (Pollux, iv, 174; ix, 80); and those of Philip of Macedon and Alexander the Great, who issued them of the weight of Attic didrachms. Thus far the stater is always a didrachm. In silver, however, the term was in later times applied to the tetradrachm of Athens (Phot. s. v. Στατῆρ; Hesych. s. v. Γλαῦκες Λαυριωτικαί), and attempts have been made to prove that even in the time of Thucydides the tetradrachm bore the name of stater (Thucyd. iii, 70, Dr. Arnold's note). The term stater was also applied to the gold tetradrachms (commonly called octodrachms) of the Ptolemies (Josephus, *Ant.* iii, 8, 2). There can therefore be no doubt that the name stater was applied to the standard denomination of both metals, and does not positively imply either a didrachm or a tetradrachm. See DIDRACHM.

2. In the New Test. the stater is once mentioned, in the narrative of the miracle of the sacred tribute-money. At Capernaum the receivers of the didrachms (*οἱ τὰ δίδραχμα λαμβάνοντες*) asked Peter whether his master paid the didrachms. The didrachm refers to the yearly tribute paid by every Hebrew into the treasury of the Temple. It has been supposed by some ancient and modern commentators that the civil tribute is here referred to; but by this explanation the force of our Lord's reason for freedom from the payment seems to be completely missed. The sum was half a shekel, called by the Sept. *τὸ ἥμισυ τοῦ δίδράχμου*. The plain inference would therefore be that the receivers of sacred tribute took their name from the ordinary coin or weight of metal, the shekel, of which each person paid half. See SHEKEL. But it has been supposed that as the coined equivalent of this didrachm at the period of the evangelist was a tetradrachm, and the payment of each person was therefore a current didrachm [of account], the term here applies to single payments of didrachms. This opinion would appear to receive some support from the statement of Josephus, that Vespasian fixed a yearly tax of two drachms on the Jews instead of that they had formerly paid into the treasury of the Temple (*War*, vii, 6, 6). But this passage loses its force when we remember that the common current silver coin in Palestine at the time of Vespasian, and that in which the civil tribute was paid, was the denarius, *the tribute-money*, then equivalent to the debased Attic drachm. It seems also most unlikely that the use of the term didrachm should have so remarkably changed in the interval between the date of the Sept. translation of the Pentateuch and that of the writing of Matthew's Gospel. To return to the narrative. Peter was commanded to take up a fish which should be found to contain a stater, which he was to pay to the collectors of tribute for our Lord and himself (Matt. xvii, 24-27). The stater must here mean a silver tetradrachm; and the only tetradrachms then current in Palestine were of the same weight as the Hebrew shekel. It is observable, in confirmation of the minute accuracy of the evangelist, that at this period the silver currency in Palestine consisted of Greek imperial tetradrachms, or staters, and Roman denarii of a quarter their value, didrachms having fallen into disuse. Had two didrachms been found by Peter, the receivers of tribute would scarcely have taken them; and, no doubt, the ordinary coin paid was that miraculously supplied. The tetradrachms of Syria and Phœnicia during the 1st century were always of pure silver, but afterwards the coinage became greatly debased, though Antioch continued to strike tetradrachms to the 3d century, but they gradually depreciated. It was required (Poole, *Hist. of Jew. Coinage*, p. 240) that the tribute should be paid in full weight, and therefore the date of the gospel must be of a time when staters of pure silver were current.—Smith; Kitto. See SILVER, PIECE OF.

States of the Church, called also *The Papal States*, was the name given to the dominions formerly belonging to the see of Rome. These states occupied the central part of Italy, stretching across the peninsula in an oblique direction from the Mediterranean to the Adriatic, bounded south by Naples, and north by Tuscany, Modena, and the Austrian possessions. The territory included twenty provinces, six of which, called Legations, were governed by a cardinal legate, and fourteen, called Delegations, were administered by dignitaries of lower degree. The number of square miles was 15,381; population, 3,124,688, including about 10,000 regular clergy or monks, 8000 nuns, and about 32,000 secular clergy.

The central government was an elective monarchy. The pope for the time being was the absolute sovereign of the States; he was assisted by a council of ministers and a council of state, over each of which the cardinal secretary of state presided. The congregation or board called "Sacra Consulta," consisting of cardinals and prelates, superintended the administration of the provinces, and was also a court of appeals for criminal matters. The temporal power of the pope, exerted over these states, derived its origin from his spiritual power, and the following is, in brief, its history. After the fall of the Western Empire, Rome retained its municipal government, and the bishop of Rome, styled Præsul, was elected by the joint votes of the clergy, the senate, and the people, but was not consecrated until the choice was confirmed by the Eastern emperor. In 726 pope Gregory declared himself independent of the Byzantine crown, which act was the first step towards the establishment of temporal sovereignty. Rome now governed itself as an independent commonwealth, forming alliances with the dukes of Benevento and Spoleto and with the Longobards; the pope generally being the mediator of these transactions. Pepin, having defeated Astolphus, king of the Longobards, obliged him not only to respect the duchy of Rome, but to give up the exarchate of Ravenna and the Pentapolis "to the Holy Church of God and the Roman republic." Pepin's son, Charlemagne, confirmed and enlarged the donation. The temporal power of the popes in these times was very little, being restrained on one side by the republican spirit of the people, and on the other by the imperial power, which regained the ascendency whenever the emperor visited Rome. In 1053 the pope obtained the duchy of Benevento by aid of the Normans, and the fiefs of Matilda of Tuscany, in Parma, Modena, Mantua, and Tuscany, by her will dated 1102. Severe struggles as to authority over the Papal States ensued between Gregory VII and Henry IV, between Innocent III, Henry VI, and Otho IV; and it was not until 1278 that pope Nicholas III induced Rudolph I of Hapsburg to acknowledge him a free sovereign, thereby establishing the Papal States as an independent empire. The territory of the States was increased under Julius II by Pesaro, Rimini, Faenza, and Reggio; in 1598 by Ferrara, Comacchio, and the Romagna; in 1623 by Urbino; and in 1650 by Romiglione and the duchy of Castro. It underwent some change during the wars of Napoleon, being at one time entirely incorporated with France. In 1814 the pope was restored to his dominions. Soon after his accession, pope Pius IX, after a series of liberal concessions to his subjects, appointed a ministry, at the head of which was count Rossi, and granted a constitutional parliament, consisting of ninety-nine members popularly elected. But the democratic element was unsatisfied, and count Rossi was assassinated, Nov. 15, 1848. The pope fled to Gaeta (Nov. 25) and placed himself under the protection of the king of Naples. A provisional junta was instituted in Rome, and a constituent assembly called, which proclaimed a republican form of government, and declared the pope divested of all temporal power (Feb. 8, 1849). The pope protested and the great Catholic powers interfered in his behalf. France, Spain, and Naples sent troops to support his

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rights, and the French army besieged Rome, June 23, 1849, which surrendered unconditionally, July 3. The French took possession, and soon after proclaimed the authority of the pope; who, however, did not return till April 12, 1850. The people were dissatisfied, and one province after another emancipated itself from the papal sceptre, and united with the kingdom of Italy. The French soldiers left Rome Aug. 21, 1870, and king Victor Emmanuel took possession of the city, declaring it the capital of Italy, and thereby abolishing the temporal power of the pope. See TEMPORAL POWER.

Statinus, or **Statilinus**, a Roman divinity whose office it was to watch over children before they could walk and to give them the ability to stand. Sacrifices were offered to him when a child began to stand or run alone (Augustine, *De Civ. Dei*, iv, 21; Tertull. *De Anima*, 39; Varro, *Ap. Non.* p. 528). See Smith, *Dict. of Biog. and Mythol.* s. v.; Vollmer, *Wörterb. d. Mythol.* s. v.

Statio, a word employed in ecclesiastical language to denote, 1. A certain fixed post or place, and especially an appointed place, in which prayer might be made, either publicly or privately (*locus sacer, oratorium*). 2. A standing posture at prayer. See STANDING. 3. Statio is also frequently employed by early writers as nearly equivalent to *jejunium*. See STATIONS.

Stationālis, Crux, a cross or crucifix carried in religious processions, and serving as a kind of chief standard, or to denote a place of rendezvous or headquarters.

Stationariæ, Indulgentiæ. Indulgences published at certain stations, and especially in the *ecclesiæ statiunales*.

Stationarii, one of the three classes of subdeacons, whose duties related chiefly to processions.

Stationarius Calix, the cup or chalice which is taken from one station to another where mass is to be celebrated or a *sortitio sacra* to be performed.

Stations OF THE HOLY CROSS, or the HOLY WAY OF THE CROSS, consist, among Roman Catholics, of fourteen representations of the successive stages of our Lord's passion, or of his journey from the hall of Pilate to Calvary. See VIA DOLOROSA. These are set up in regular order round the nave of a church or elsewhere, and visited successively, with meditation and prayer, at each station; the devotion being a substitute for an actual pilgrimage to Palestine and a visit to the holy places themselves. The fourteen stations of the cross represent—1. Jesus is condemned to death; 2. Jesus is made to bear his cross; 3. Jesus falls the first time under his cross; 4. Jesus meets his afflicted mother; 5. The Cyrenian helps Jesus to carry his cross; 6. Veronica wipes the face of Jesus; 7. Jesus falls the second time; 8. Jesus speaks to the women of Jerusalem; 9. Jesus falls the third time; 10. Jesus is stripped of his garments; 11. Jesus is nailed to the cross; 12. Jesus dies on the cross; 13. Jesus is taken down from the cross; 14. Jesus is placed in the sepulchre. See Barnum, *Romanism as It Is*, p. 479.

Stator, a Roman surname of *Jupiter*, given because he stayed the Romans in their flight before the Sabines. Romulus vowed to erect a temple in his honor, but contented himself with indicating the spot where it should stand. M. Attilius repeated that vow at a later day, and the senate thereupon caused the temple to be built in the tenth region (Livy, i, 12). See Anthon, *Classical Dict.* s. v.; Vollmer, *Wörterb. d. Mythol.* s. v.

Stattler, BENEDICT, a German Jesuit, was born Jan. 30, 1728, at Kötzing, in Lower Bavaria, studied at Niederaltaich and Munich, and entered in 1745 the Order of the Jesuits at Landsberg. In 1759 he received holy orders, lectured at Soleure and Innspruck on philosophy and theology, was appointed pastor at Ingolstadt in 1776, and in 1782 at Kemnath. Having resigned his pastorate, he retired to Munich, where he died Aug. 21, 1797. Stattler has the merit of having shown the untenability of modern philosophy, especially that of Kant. He wrote, *Wahre und allein hinreichende Reformationsart des katholischen Priesterstandes* (Ulm, 1791):—*Demonstratio Catholica* (placed on the *Index*):—*Plan zu der allein möglichen Vereinigung im Glauben der Protestanten mit der kathol. Kirche und den Grenzen dieser Möglichkeit* (Augsburg and Munich, 1791):—*Tractatio Cosmologica de Viribus et Natura Corporum* (Munich, 1763):—*Philosophia Methodo Scientiis Propria Explanata* (ibid. 1769–72):—*Demonstratio Evangelica adversus Theistas*, etc. (ibid. 1770):—*Ethica Christiana Universalis* (Ingolstadt, 1772):—*Compendium Philosophicum* (ibid. 1773):—*De Locis Theologicis* (Weissenburg, 1775):—*Theologiæ Theoreticæ Tractatus VI* (Munich, 1776):—*Theolog. Christ. Theoretica* (ibid. 1781, etc.):—*Wahres Verhältniss der kantischen Philosophie zur christl. Religion und Moral* (ibid. 1794):—*Meine noch immer feste Ueberzeugung von dem vollen Ungrunde der kantischen Philosophie und von dem aus ihrer Aufnahme in christliche Schulen unfehlbar entstehenden äussersten Schaden für Moral und Religion, gegen zwei neue Vertheidiger* (Landshut, 1794). See *Regensburger Conversations-Lexikon*, s. v.; *Theolog. Universal-Lexikon*, s. v.; Werner, *Geschichte der katholischen Theologie* (Munich, 1866); Fürst, *Bibl. Jud.* iii, 379; Winer, *Handbuch der theol. Literatur*, i, 305, 316, 357, 384, 487; ii, 323, 788. (B. P.)

Statues. The ancient Christians did not approve of statues of wood or metal or stone to be used in churches. This is proved from the testimonies of Germanus, bishop of Constantinople (*Ep. ad Thom.* etc.), and Stephanus Bostrenensis, both cited in the Acts of the Second Council of Nice, which show that massy images or statues were thought to look too much like idols even by that worst of councils. Petavius answers the reference to the authority of Gregory Nazianzen (*Ep.* 49), that he speaks not of statues in temples, but of profane statues in other places. It is most certain, from the writings of Augustine (*in Psa. cxiii*) and Optatus (lib. ii), that there were no statues in that age in their churches or upon their altars, because they reckon both those to be mere heathenish customs. Cassander notes (*Consult. de Imagin.* p. 165) that till the time of the Sixth General Council the images of Christ were not usually in the figure of a man, but only symbolically represented under the type of a lamb; and so the Holy Ghost was represented under the type or symbol of a dove. That council forbade (*Conc. Trull.* c. 83) the picturing of Christ any more in the symbol of a lamb, and ordered that the Son of God should be drawn only in the likeness of man. The worship of images began, probably, in A.D. 692. It was then thought indecent to pay devotions to the picture of a lamb, and it was therefore no longer seen in the Church. Statues are now among the prominent ornaments of Roman Catholic churches and chapels.—Bingham, *Christ. Antiq.* bk. viii, ch. viii, § 11. See IMAGE-WORSHIP; SCULPTURE, CHRISTIAN.

Status Duplex, the old dogmatic mode of speaking of the *twofold state* in which the Lord accomplished his redeeming work. See Van Oosterzee, *Christ. Dogmatics*, ii, 540.

Statute, Bloody, an act passed during that period of reaction against the Reformation in the mind of Henry VIII which lasted from 1538 to 1584. See ARTICLES, SIX.

Staudenmaier, FRANZ ANTON, an eminent theologian of the Roman Catholic Church, was born Sept. 11, 1800, at Donzdorf, in Würtemberg. He was consecrated to the priesthood in 1827, and entered on his vocation as a teacher in the following year, when he became tutor in the theological seminary at Tübingen. In 1828 he was appointed to the chair of theology at Giessen, in consequence of the publication of a work by him on the *History of Bishops' Elections* (Tüb. 1830), which had already been awarded a prize offered by the Tübingen University in 1825. He developed an uncommonly

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fruitful activity as a professor while at Giessen, and was no less busy as a writer. In 1834 he founded, in conjunction with several of his colleagues, a journal bearing the name *Jahrbücher für Theologie u. christl. Philosophie*. He was transferred in 1837 to the University of Freiburg, and in 1839 aided in founding another theological journal. Honors now began to pour in upon him; he became canon of the cathedral of the archdiocese of Freiburg, a spiritual and then privy councillor to the grand-duke of Baden, and obtained a seat in the legislative chambers. He was also made an honorary member of the University of Prague. Severe application had, however, destroyed his health and exhausted the strength of his mind. In 1855 he was obliged to apply for dismissal from his professorship, and on Jan. 19, 1856, he found his death in the canal at Freiburg. Staudenmaier ranks among the most eminent scholars of his Church, and may in some respects be brought into comparison even with Möhler (q. v.). His culture was universal, because he was convinced that theology has relations towards all sciences, being as it were their sun, from which they derive light, life, and beauty (comp. his essay *Ueber das Wesen der Universität* [Freib. 1839]). He lived in a world of ideas. Through protracted and zealous study of the old and new philosophies, of the fathers, the schoolmen, etc., he entered more fully into the realm of ideas which he regarded as the originals and the ground-forms of all existences. Several unfinished works show how profound were his inquiries in this field (comp. *J. Scot. Erigena u. d. Wissenschaft seiner Zeit* [Frankf. 1834]:—*Die Philosophie d. Christenthums*, etc. [Giessen, 1840]:—and *Darstellung u. Kritik d. hegel. Systems* [Mayence, 1844]). It is evident, however, that Staudenmaier could in no case have solved the problem he had set himself, because he had no apprehension of the relation of the doctrine of the divine ideas to the world of nature. He did not even observe what Erigena has to say upon this subject, and thoroughly misapprehended the principle upon which the system of Jacob Böhme (q. v.) rests. The broad comprehensiveness of his studies of doctrine was already apparent in his *Encykl. d. theol. Wissenschaften*, etc. (Mayence, 1834):—*Pragmatism. d. Geistesgaben*, etc. (Tüb. 1835):—and *Geist d. gottl. Offenbarung*. Upon these works followed his *Christl. Dogmatik* (1844-48). We have also to mention in this connection the popular works *Bildercyklus für katholische Christen*, in nine pamphlets (Carlsruhe, 1843-44):—and *Geist d. Christenthums, dargestellt in d. heil. Zeiten, Handlungen u. Kunst* (Mayence, 1834, 2 vols.; 5th ed. 1852). Staudenmaier's miscellaneous writings form an extensive group. They generally discuss questions of the time, and are pervaded by a liberal tone, though the author is utterly unable to appreciate Protestantism or its results.—Herzog, *Real-Encyklop.* s. v.

Stäudlin, Karl Friedrich, theological professor at Göttingen, was born July 25, 1764, at Stuttgart. His father was councillor of state. He was educated in the Stuttgart gymnasium and the theological institution at Tübingen. In 1786 he became tutor to a number of pupils, whom he accompanied in journeys through France, England, and Switzerland, and in 1790 he was called to Göttingen. He was not specially brilliant as a professor, and his lectures, particularly in his later years, were not attractive. But he was a prolific writer and an indefatigable compiler. His doctrinal position is described by himself (*Gesch. des Rationalismus u. Supernaturalismus* [1826], p. 468) as involving a conception of Christianity in which it appears as a combined rationalism and supernaturalism. In dogmatics, which he elaborated at three several times—in 1801, 1809, and 1822—he did not regard the principles of the critical philosophy as adequate to the establishing of religion; and in ethics he also came to concede the superiority of the Christian religion as a guide. Stäudlin probably furnished a larger number of works to the history of ethics than any other writer: *Gesch. d. Sittenlehre Jesu* (1799-1822, 4 vols. incomplete):—*Gesch. d. christl. Moral seit d. Wiederaufleben d. Wissenschaften* (1808):—*Gesch. d. philosoph., hebräisch. u. christl. Moral* (Hanover, 1806):—and *Gesch. d. Moralphilosophie* (ibid. 1822). He wrote seven monographs on the theatre, on suicide, on oaths, on prayer, on conscience, on marriage, and on friendship (Gött. 1823-26), and his earliest large work, *Gesch. u. Geist d. Skepticismus*, etc., and the *Gesch. d. Rationalismus*, etc., already mentioned, belonged to the list of his doctrinal and ethical works. Church history repeatedly engaged his attention (comp. his *Text-book* [Hanover, 1825, 4th ed.]; *Kirchengesch. v. Grossbritannien* [Gött. 1809, 2 vols.]; *Kirchl. Geogr. u. Statistik* [ibid. 1804, 2 vols.]; and numerous Latin and German articles contributed to the periodical press or published as monographs). In a *Theological Encyclopædia and Methodology* published by him (Hanover, 1821) the survey of the history of the different theological sciences is the most important feature. After his death a *Gesch. u. Literatur d. Kirchengeschichte*, by his hand, was published (ibid. 1827). He gave no considerable attention to arrangement and style of presentation in his numerous writings, which are chiefly remarkable for the wide range of reading and impartiality in judgment they evince. He toiled incessantly down to the time of his decease, delivering a lecture July 1, 1826, writing the final pages of a treatise on Hebrew poetry July 4, and dying July 5. His autobiography was published by J. T. Hemsen, with additions and Ruperti's sermon preached at the funeral of Stäudlin, and also a nearly complete list of the latter's writings (Gött. 1826).—Herzog, *Real-Encyklop.* s. v.

Staughton, William, D.D., a Baptist minister, was born at Coventry, Warwickshire, England, Jan. 4, 1770. He studied in the Baptist theological institution at Bristol, and emigrated to the United States in 1793, where he soon became pastor of the Baptist Church in Georgetown, S. C. Here he acquired great popularity, but the climate not agreeing with his health, he removed to New York in 1795. In 1797 he became principal of an academy at Bordentown, N. J., but at the close of the next year removed to Burlington, where he kept a large and flourishing school for several years. He was made D.D. by the College of New Jersey in 1801. In 1805 he became pastor of the First Baptist Church in Philadelphia, and afterwards of the Samson Street Church in that city. In 1822 he became president of the newly organized Columbian College, D. C., and in consequence removed to Washington in the fall of 1823. During a journey South, undertaken for the purpose of raising funds for that institution, he was led to resign its presidency, and, returning to Philadelphia, he preached for a while to the New Market Street congregation, when he was chosen first president of the Baptist Literary and Theological Institution at Georgetown, Ky., which he accepted, but, during his journey there, he fell sick, and died Dec. 12, 1829. Dr. Staughton published a number of *Discourses, Addresses*, and *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, vi, 334; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Staupitz, Johann von, the genial patron and friend of Luther, was descended from an ancient noble family of Misnia, though the names of his parents and the date and place of his birth are not known. He became an Augustine monk, and studied theology at Tübingen, where he was also prior of his convent and was made theological doctor. He was not attracted by scholasticism, but gave himself rather to the study of the Scriptures. The elector of Saxony, Frederick the Wise, called him to participate in the founding of the university at Wittenberg, and in the prosecution of that work he journeyed to Rome to secure for the institution the papal privileges. In 1502 he became the dean of its theological faculty, and in 1503 he was made vicar-general of the Augustines for the province of Germany. In this character he introduced the reading aloud of the Holy Scriptures instead of Augustine's works at meal-time in

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the monasteries under his supervision, and earnestly sought to promote their general prosperity. The duties of the latter office seriously impaired his efficiency as an academical instructor; but it is related that he was nevertheless venerated by the students. Staupitz discovered Luther during an inspection of the Convent of Erfurt, which the latter had entered in 1505, and not only obtained his release from the menial position to which he had been assigned, but gave him kindly spiritual counsel that guided his feet into the way of truth and delivered his mind from slavish and superstitious fears. See LUTHER. It was also through Staupitz that Luther was called, in 1508, to fill the chair of dialectics and ethics in the Wittenberg University, and that he was induced to ascend the pulpit, and afterwards in 1512 to accept the doctor's degree in theology. How great was the confidence placed by Staupitz in his young friend appears from his appointing the latter his substitute in the inspection of forty convents, while himself absent in the Netherlands, in 1516, to collect relics for the new Church of All-Saints at Wittenberg. The sympathies of Staupitz were necessarily with Luther when the latter began his reformatory work. He expressed his sentiments repeatedly, and did not hesitate to expose himself to the ill-will of Cajetan by coming to the Reformer's support when the latter appeared before the cardinal in October, 1518, at Augsburg. He was not, however, fitted to be himself a reformer. His disposition was quiet, tender, and contemplative rather than bold and heroic. He consequently drew back from Luther and his cause in time, but did not, like Erasmus and many humanists, consent to be used *against* the Reformation. He spent the closing years of his life, beginning with 1519, at Salzburg, whither he had been attracted by the cunning of cardinal Matthew Lang. He became preacher to the cardinal in 1519, and soon afterwards passed from the Augustine into the Benedictine order of monks. In 1522 he became abbot of the convent at Salzburg, taking the name of John IV, and subsequently was made vicar and suffragan to the cardinal-archbishop Lang. He still, however, kept up his connection with Luther, and as late as 1519 invited the latter to take refuge with him, "ut simul vivamus moriamurque." The Reformer, nevertheless, complained of neglect at the hands of Staupitz, and was mortified that the latter should have declared his willingness to submit to the pope when charged with being Luther's patron, and that he should have consented to become an abbot. Staupitz retained his evangelical spirit to the end, and felt dissatisfied and oppressed in his new relations, and he exercised a reformatory influence by permitting his monks to read the works of Luther, brought with him on his first arrival. One of his successors caused the suspicious writings contained in the library of Staupitz to be burned. Staupitz died Dec. 28, 1524, and was buried at Salzburg. The literary remains of Staupitz consist of ten *Letters*, collected by Grimm and published in Illgen's *Zeitschrift für hist. Theol.* 1837, ii, 65 sq., and a number of minor ascetical and miscellaneous works. His theology was Augustinian, scriptural, and mystical; his tendency practical, though not profound; his entire personality noble, engaging, and dignified. His highest claim to notice must ever be that he stimulated and encouraged his great disciple, until the latter had developed into fitness for the mighty work to which he was called of God. See Adam, *Vita Staupitii*, in *Vitæ Theologorum*, 1st ed. p. 20; Grimm, *ut sup.*; Ullmann, *Reformatoren vor der Reformation*, vol. ii; D'Aubigné, *Réformation*, vol. i, bk. ii, ch. iv sq.; De Wette, i, 25; Luther's *Werke*, Walch's ed. vol. xxii, passim.—Herzog, *Real-Encyklop.* s. v.

Stauroanastasĭma (Σταυροαναστάσιμα), a Greek term for hymns commemorative of the cross and of the resurrection.

Staurogathăna (Σταυρογάθανα), a Greek term for the crosses made of red and white ribbons which are attached for eight days to the dress of the newly baptized.

Staurōnein (Σταυρώνειν), a Greek word signifying either to *crucify* or to *make the sign* of the cross.

Stauropegion (Σταυροπήγιον), a name sometimes given to a bishop's diocese, meaning the district wherein he had power to fix the cross within his own bounds for the building of churches. It may mean—1. The *rite* of fixing a cross in token of direct patriarchal jurisdiction. 2. A church or convent where a cross has been so fixed and exempt from ordinary diocesan jurisdiction.—Lee, *Gloss. of Liturg. Terms*, s. v.

Staurophŏroi (Σταυροφόροι), a Greek term for the six great dignitaries of the Oriental Church who wear a cross on their caps.

Staurophȳlax (Σταυροφύλαξ), the keeper of the sacred cross on the Church of the Resurrection at Jerusalem.

Staurotheotokion (Σταυροθεοτόκιον), a Greek term for a hymn commemorating the Blessed Virgin at the cross, corresponding to the Latin *Stabat Mater* (q. v.).

Staves is properly the plural of *staff*, but it is used in the A. V. distinctively as the rendering of the plural of בַּד, *bad* (literally *part*, and so occasionally rendered "branch," etc.), spoken of the *bars* or *poles* for carrying the sacred ark (Exod. xxv, 13–28, etc.; Numb. iv, 6–14; 1 Kings viii, 7, 8; 2 Chron. v, 8, 9); and of מַטֶּה, *mottâh*, a *staff* or *pole* for bearing on the shoulder (1 Chron. xv, 15), especially the *ox-bow* of a yoke ("band," Lev. xxvi, 13), and hence the "yoke" itself (q. v.). See STAFF.

Stay. This word is found in its antiquated sense in the Burial Service, but in no other part of the Prayer-book. It occurs in a passage quoted from Job xiv, 1, 2, concluding with "and never continueth in one stay." The word "stay" may be changed for "place" or "condition" without affecting the sense. See Stanton, *Dict. of the Church*, s. v.

Stay-bar, or IRON. See STANCHION.

Stayned Cloths, an old name for altar-cloths of linen painted with Scripture or other appropriate subjects, commonly in use in the ancient Church of England.

St. Clair, Alanson, a Congregational minister, was born at Greene, Me., 1804. He was for twenty-five years active in the antislavery cause, and established and edited two papers devoted to it. He was ordained in June, 1844, and became acting pastor at Muskeegon, Mich., for ten years. From 1864 to 1868 at Newago; from 1868 to 1870 at Whitehall; from 1870 to 1873 at Shelby, and remained there without charge until called to his reward. He died Sept. 21, 1877. (W. P. S.)

St. Clair, John H., a minister of the Methodist Episcopal Church, South, was born in Virginia about 1837, and was a member of the St. Louis Conference, of which he became a superannuate in 1874. His last charge was Choteau Avenue, St. Louis, Mo. He died near St. Louis, Oct. 29, 1874. See *Minutes of Annual Conferences of the M. E. Church, South*, 1875, p. 233.

Stead, Benjamin F., D.D., a Presbyterian divine, was born in Pittsburgh, Pa., Feb. 22, 1815. In early life his parents removed with him and five other children to Michigan, where he was left an orphan; but, by a remarkable series of providences, he was led to Brown University, R. I., and then to the New York University, where he graduated in 1841. He became a member of Dr. Skinner's Church and had his attention directed to the ministry. He taught in private families and schools for a period and pursued the study of theology. He was ordained and installed pastor of the Bridesburg Church, Pa., Feb. 22, 1842, and remained

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in that charge for ten years. In July, 1852, he was called to the pastorate of the Presbyterian Church of Astoria in the vicinity of New York, where he continued to labor with great fidelity and acceptability for twenty-six years, when death closed his service on earth. His last hours were spent in unceasing prayer, and the ruling passion exhibited its strength. At times he was doing pastoral work—visiting his people, counselling and comforting, explaining passages of Scripture, and even preaching with unction and power. His death, which occurred Feb. 15, 1879, was exceedingly peaceful and happy. (W. P. S.)

Stead, Henry, a minister of the Methodist Episcopal Church, was born in England, April 10, 1774, and came to the United States June 10, 1802. In 1804 he joined the New York Conference, and continued a member thereof until its division in 1832, when his lot fell in the Troy Conference. In 1834 he is found on the supernumerary list, where he remained till June 5, 1839, when he took an effective relation. He continued to preach regularly for three years, but in 1842 he was returned as supernumerary, passing to superannuated, and remaining such until his death, at Greenwich, Washington Co., N. Y., Oct. 18, 1854. See *Minutes of Annual Conferences*, 1855, p. 539.

Stead, William D., a Methodist Episcopal minister, was born in the parish of Brayton, Yorkshire, England, in 1799. He emigrated to the United States when three years old, was converted in his nineteenth year, admitted on trial in the New York Conference in 1832, and appointed to Johnstown Circuit. He subsequently filled the following appointments: Lansingburg and Waterford, Sand Lake, Pittstown, New Lebanon, Chatham, and Chester. He died Jan. 6, 1844. He was characterized by great fidelity and sobriety; was a good preacher, remarkable for simplicity and ardor, and a most excellent pastor. See *Minutes of Annual Conferences*, iii, 582.

Steagall, Joy F., a minister of the Methodist Episcopal Church, South, was born in Jasper County, Ga., Dec. 4, 1807, and united with the Church when twelve years of age. He was admitted on trial into the Georgia Conference in 1834, and continued in the active ministry till within two years of his death, April 9, 1848. See *Minutes of Annual Conferences of the M. E. Church, South*, 1849, p. 202.

Steal (גְּנֵבָה, κλέπτω). The Mosaic law on the subject of stealing is contained in Exod. xxii, and consists of the following enactments:

1. He who stole and killed an ox or a sheep was to restore five oxen for the ox, and four sheep for the sheep.

2. If the stolen animal was found alive, the thief was to restore double.

3. If a man was found stealing in a dwelling-house at night and was killed in the act, the homicide was not held guilty of murder.

4. If the act was committed during daylight, the thief might not be killed, but was bound to make full restitution or be sold into slavery.

5. If money or goods deposited in a man's house were stolen therefrom, the thief, when detected, was to pay double; but

6. If the thief could not be found, the master of the house was to be examined before the judges.

7. If an animal given in charge to a man to keep was stolen from him, i. e. through his negligence, he was to make restitution to the owner. See OATH.

There seems to be no reason to suppose that the law underwent any alteration in Solomon's time, as Michaelis supposes; the expression in Prov. vi, 30, 31 is that a thief detected in stealing should restore sevenfold, i. e. to the full amount, and for this purpose even give all the substance of his house, and thus in case of failure be liable to servitude (Michaelis, *Laws of Moses*, § 284). On the other hand, see Bertheau on Prov. vi; and Keil, *Arch. Hebr.* § 154. Man-stealing was punishable with death (Exod. xxi, 16; Deut. xxiv, 7). Invasion of right in land was strictly forbidden (xxvii, 17; Isa. v, 8; Mic. ii, 2).—Smith. See THEFT.

Stearne. See STERNE.

Stearns, Charles, a Unitarian minister, was born at Leominster, Mass., July 19, 1753; entered Harvard University in 1769, and graduated in 1773. Immediately upon graduation he commenced to teach, and during 1780 and 1781 he was tutor at Cambridge. He was first employed to preach at Lincoln in October, 1780, over which Church he was installed Nov. 7, 1781. In 1792 he became principal of a high-school in Lincoln, which continued ten years. In 1810 he received the degree of D.D. from Harvard University. He died July 26, 1826. He published, *The Ladies' Philosophy of Love* (1797), a poem:—*Dramatic Dialogues for the Use of Schools* (1798):—*Principles of Religion and Morality* (1798; 2d ed. 1807):—*Sermons* (1792, 1806, 1815, etc.). See Sprague, *Annals of the Amer. Pulpit*, viii, 147.

Stearns, Josiah, a Congregational minister, was born at Billerica, Mass., Jan. 20, 1732, and graduated from Harvard University in 1751. He was ordained pastor of the Church in Epping, N. H., March 8, 1758. He adopted and earnestly advocated the principles of the Revolution, sending his elder sons into the army, and sacrificing most of his worldly interest in support of the American cause. Mr. Stearns was a close and thorough student, and, although his slender means would not allow him to possess much of a library, he was favored with the use of books by friends. He died at Epping, July 25, 1788. Five of his occasional sermons were published. See Sprague, *Annals of the Amer. Pulpit*, i, 575.

Stearns, Samuel, a Congregational minister, son of the preceding, was born at Epping, N. H., April 8, 1770. He fitted for college at Exeter Academy, entered Dartmouth in 1790, whence he removed in his junior year to Cambridge, and graduated at Harvard in 1794. He studied theology under Rev. Jonathan French, of Andover, and was ordained minister of the town of Bedford April 27, 1795. On Nov. 14, 1831, a vote was passed in town meeting to occupy the pulpit for a certain number of Sundays during the ensuing winter with Unitarian preachers. A new society was consequently formed under the name of the Trinitarian Congregational Society, June 5, 1833; and Mr. Stearns became its minister, which connection he held till his death, Dec. 26, 1834. He published six occasional *Sermons* and *Discourses* (1807–22), and an *Address* (1815). See Sprague, *Annals of the Amer. Pulpit*, i, 579.

Stearns, Samuel Horatio, a Congregational minister, son of the preceding, was born at Bedford, Mass., Sept. 12, 1801. In 1816 he entered Phillips Academy, Andover, where he underwent a change of heart, and made a public profession of religion in June, 1817. He entered Harvard College in 1819, from which he graduated in 1823. After leaving college, he became a teacher in Phillips Academy, where he remained until 1825, when he entered the Theological Seminary at Andover, leaving it in 1828. His health was in such a feeble condition that he would not consider himself a candidate for settlement until 1834, in which year, on April 16, he was ordained pastor of the Old South Church, Boston. After preaching for three Sabbaths, he was compelled to cease, and returned to Bedford. In June, 1835, he commenced to travel in pursuit of health, and so far recovered as to anticipate a resumption of labors among his people. But this was found to be too dangerous an experiment, and he sought a dismissal, which was granted him in February, 1836. He went abroad in the following June and died in Paris, July 15, 1837. His *Life and Select Discourses* were

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published by his brother, William A. Stearns (Boston, 1838, 12mo). See Sprague, *Annals of the Amer. Pulpit*, ii, 718.

Stearns, Silas, a Baptist minister, was born at Waltham, Mass., July 26, 1784. Although born of Unitarian parents, he was led to Christ by the preaching of Dr. Stillman, a Baptist preacher, by whom he was baptized in 1804. He pursued his studies under Rev. Dr. Baldwin, of Boston, and was licensed to preach Sept. 11, 1806. Soon after he gave up his trade, that of upholsterer, and applied himself wholly to preparation for the ministry. He was ordained an evangelist Oct. 22, 1807, and soon after began to labor in Bath, Me. A Church was the result, and was recognised Oct. 30, 1810, Mr. Stearns being installed the same day as its pastor, which relation he sustained until his death, July 18, 1840. He was a man of warm affections, earnest in purpose, and diligent in labor. He published a *Discourse* (Dec. 31, 1816). See Sprague, *Annals of the Amer. Pulpit*, vi, 524.

Stearns, Timothy, a Presbyterian minister, was born at Billerica, Mass., Jan. 23, 1810. He was educated at Phillips Academy, Andover, Mass., graduated at Amherst College, Mass., in 1833, spent a year as teacher in the Female Seminary at Chillicothe, O., graduated at the Andover Theological Seminary, Mass., in 1837, was licensed by the Andover Congregational Association, removed to Athens, O., and was ordained and installed pastor of the Church at Worthington, O., where he labored nearly four years successfully. In 1842 he accepted a call to Mount Pleasant Church, Kingston, O., where his talents as a minister were fully displayed, and his zeal and energy blessed in the ingathering of many to the Church. In 1848 he induced his Church to erect in Kingston a Presbyterian academy as "an Ebenezer to God's goodness to them" in the fifty years of their existence as a Church. In 1855, owing to impaired health, he removed to Iowa and took charge of the Church at Mount Pleasant, Iowa Presbytery. The Church was weak, but God blessed his labors, and in 1857 the congregation dedicated one of the most complete and commodious houses of worship in that State. He died July 19, 1861. Mr. Stearns was an excellent preacher and an eminently faithful pastor. He was the author of a work on *The Promises*, and of several magazine articles. See Wilson, *Presb. Hist. Almanac*, 1862, p. 119. (J. L. S.)

Stearns, William Augustus, D.D., LL.D., an eminent Congregational minister and educator, was born at Bedford, Mass., March 17, 1805. In his father's house industry and economy, study and piety, culture and kindness, went hand in hand. At the age of six he recited the Assembly's Shorter Catechism entire at one standing in the Church. At fourteen he committed to memory the entire Gospel of Luke in one week, working in the hay-field with the men during the day. In the necessary economy of the family, one Latin grammar had to suffice for all the older sons. One afternoon when his brother was not using the book, William learned his first Latin lesson, and astonished his father at the recitation; but so great were his excitement and the strain on his nerves in accomplishing it that as soon as it was ended he fainted away. His father hesitated about sending him to college for want of pecuniary means. At length he was sent to Phillips Academy, where he remained three years and distinguished himself as a scholar. During a revival in 1823, which occurred in his senior year, he was converted. This was the year in which the day of prayer for colleges was first observed. Instead of joining his father's Church, he united with that in the seminary chapel. One of the sons had graduated at Harvard, and, notwithstanding the change which had come over its theological status, and as the college was only twelve miles from home, it was determined he should go there; besides, his father and grandfather were graduated there. He entered Harvard in 1823 and was graduated in the class of 1827. He taught school every winter. So scanty were his means that at one time he was on the point of leaving the college, but the good president, Kirkland, relieved him from embarrassment. As to his standing in college, Edmund Quincy, one of his classmates, writes, "His recitations were always perfect, and in Latin and Greek the most elegant as well as correct of any." After his graduation he occupied his time in teaching as principal of the Academy in Duxbury, Mass. He had no question about his profession. The ministry being hereditary in the family, it seemed to be a matter of course that it should be his profession, and he accordingly entered Andover Theological Seminary in 1827. He was ordained Dec. 14, 1831. His first discourse was preached at Cambridgeport. He accepted a unanimous call to the First Evangelical Congregational Church in Cambridgeport, and was installed Dec. 14, 1831. He entered upon his work with heartiness, and his labors were blessed, his Church was enlarged and its numbers increased, and in time one of the most beautiful of churches was erected. The number admitted to the Church during his ministry was little less than five hundred. He took a deep interest in Harvard as one of its trustees. He was elected president of Amherst College, and was inaugurated Nov. 22, 1854. As the results of his administration, the outward growth and prosperity of the college gave ample evidence in bequests and donations amounting to $800,000, a doubling of the number of college edifices, all of the most costly and elegant construction. When president Stearns was inaugurated there were eleven professors and two hundred and one students, and at his death there were twenty-one professors and three hundred and thirty-eight students. Of upwards of two thousand alumni, more than half of them had graduated under his presidency. He was appointed a member of the Massachusetts Board of Education, which office he held for eight years. He was president of the Massachusetts Missionary Society for seventeen years, and in a great measure guided the councils of the American Board of Commissioners for Foreign Missions. Dr. Stearns died suddenly, June 8, 1876. As a preacher he usually wrote his sermons, which were at once doctrinal and practical, instructive, eloquent, and impressive. He was so distinct and clear in his articulation that not a word was lost. His strength lay not in his written, but in his spoken discourse, and particularly in his executive capacity. He managed his business with rare discretion, and might have been rich had he not aimed at something higher. His great secret of success and usefulness did not lie in one faculty, but in the perfect balance of all his powers and faculties. His faith was unbounded in God, himself, and his fellowmen. He was not a book-maker, nor in the technical sense an author. The *Life and Discourses* of his eldest brother, Rev. S. H. Stearns, pastor of the Old South Church, Boston, was the largest volume he ever gave to the public. His writings consist of *Essays* on Infant Baptism and Infant Church Membership:—and *Sermons* on the death of president Taylor; on the position and mission of the Congregational Church; commemorative of Daniel Webster; on slavery; on educated manhood; on national fast; election sermon; a plea for the nation; with numerous others on different subjects. (W. P. S.)

Stebbing, Henry (1), an English divine, was successively rector of Rickinghall, Suffolk; preacher of Gray's Inn, London; and chancellor of the diocese of Salisbury. He was noted as a controversialist, being opposed to Hoadly in the Bangorian Controversy, and to Warburton's *Divine Legation of Moses*. He died in 1763. Among his published works are, *Polemical Tracts* (Camb. 1727, fol.):—*Defence of Dr. Clark's Evidences* (Lond. 1731, 8vo):—*Discourse on the Gospel Revelation* (ibid. 1731, 8vo):—*Brief Account of Prayer, The Lord's Supper*, etc. (ibid. 1739, 8vo):—*Christianity Justified upon Scripture Foundation* (ibid. 1750, 8vo):—*Sermons*

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on Practical Christianity (1759–60, 2 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Stebbing, Henry (2), D.D., son of the preceding, was born at Rickinghall, Suffolk, in 1716; entered Catharine Hall, Cambridge, 1734; succeeded his father as preacher of Gray's Inn, 1750; and shortly after as chaplain in ordinary to the king. He received his degree of D.D. in 1759, and died at Gray's Inn in 1787. He was a truly learned and good man, and an indefatigable preacher. He wrote *Sermons on Practical Subjects*, published with an account of the author by his son (Lond. 3 vols. 8vo; vol. i and ii, 1788; vol. iii, 1790). See Darling, *Cyclop. Bibliog.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Stebbins, Dixon, a minister of the Methodist Episcopal Church, was a native of Wilbraham, Mass. Of his early life and conversion we are without information. He was received into the Providence Conference in 1842, and preached, with intervals of ill-health, until 1853, when he received a superannuated relation. He died at Hanson, Sept. 27, 1853. See *Minutes of Annual Conferences*, 1854, p. 346.

Stebbins, Lorenzo D., a minister of the Methodist Episcopal Church, was born Sept. 2, 1817. He was educated at Cazenovia Seminary, and graduated from the Wesleyan University, Middletown, Conn., in 1842. In 1844 he joined the Black River Conference; in 1853 became professor of mathematics to the New York Conference Seminary; in 1854 was appointed principal of Fairfield Seminary. At the close of the year he was transferred to the Troy Conference, and in 1866 to the New England Conference. In the spring of 1867 he removed to Central New York, where he remained until his death, Nov. 1, 1869. See *Minutes of Annual Conferences*, 1870, p. 88.

Stebbins, Stephen J., a minister of the Methodist Episcopal Church, was born at South Salem, Westchester Co., N. Y., in 1808. He professed conversion May 10, 1828, and soon after joined the Church. He was licensed to preach in 1836, and in 1839 was received into the New York Conference. After several years he was transferred to the New York East Conference, in which he continued to preach until 1867, when he ended his regular labors. He then removed to Bethel, Conn., where he died, Feb. 3, 1876. See *Minutes of Annual Conferences*, 1876, p. 62.

Steck, John Michael, a Lutheran clergyman, was born at Germantown, Pa., Oct. 5, 1765. He studied theology under Dr. Helmuth, and was afterwards admitted a member of the Lutheran Synod of Pennsylvania. In 1784 he took charge at Chambersburg, in 1789 became pastor to the congregations in Bedford and Somerset counties, and in 1792 accepted a call from the congregations in Westmoreland County, making Greensburg his residence, where he died, July 14, 1830. He was an earnest, faithful, and successful minister. See Sprague, *Annals of the Amer. Pulpit*, ix, 148.

Steck, Michael John, a Lutheran clergyman, son of the preceding, was born at Greensburg, Pa., May 1, 1793, and studied at the Greensburg Academy. Soon after leaving the academy he began to study theology under his father, continuing it with Rev. Jacob Schnee, of Pittsburgh. He was licensed to preach by the Synod of Pennsylvania in 1816, and began his labors as temporary assistant to his father. He received a call from Lancaster, O., and entered upon his duties Dec. 15, 1816. Here he labored with great acceptance in his own and other churches, besides making, by appointment of the synod, extensive missionary tours. In 1829 Mr. Steck removed to Greensburg as his father's assistant; and on the death of his father, in 1830, succeeded to the sole pastorate, where he labored until his death, Sept. 1, 1848. An idea may be formed of the amount of his labors from the fact that he ministered regularly to eleven churches, besides preaching at three or four stations, some of which were distant thirty miles from his residence. See Sprague, *Annals of the Amer. Pulpit*, ix, 148.

Stedingers, a community of Frisians who were settled in the vicinity of Bremen and Oldenburg at the beginning of the 13th century, and who were deprived of liberty and independence because they refused to render tithes to the Church. A certain priest became dissatisfied with the amount of the fee paid at confession by the wife of a prominent man, and when administering the sacrament he placed her money instead of the host in her mouth. Convinced that her sins prevented her from swallowing the supposed host, she carried it in her mouth to her home, where she discovered its nature. Her husband was indignant at the insult offered his wife, and reported the case to the superiors of the priest, but obtained only unworthy reproaches in reply. He therefore considered himself warranted in punishing the offender, and took his life. The clergy now assumed the attitude of an injured party, and complained to archbishop Hertwig II of Bremen, who demanded the rendition of the murderer and the payment of an immoderate fine, and accompanied his demand with violent threats of punishment in case of refusal. As the action of the criminal had been already approved by the Stedingers, they refused obedience; and when the archbishop imposed increasingly heavy burdens, and even pronounced the ban over the country, they renounced the authority of himself and his chapter, refused further tithes, and declared that they would thenceforward recognise no authority over them save that of the civil government (1204 sq.). The archbishop, having already in 1197 obtained the promise of pope Innocent III that a crusade should be inaugurated against the Stedingers if required for their subjection, now collected an army (1207) and marched against the rebels, but was appeased with money and promises. He died in the following year, and his successors renewed the war, prosecuting it with varying success during forty years. A large army raised by archbishop Gerhard II was utterly defeated and its base of operations, the Castle of Schluter (*Custrum Sluflere*), stormed in 1230. Enraged by the disaster, the bishop and his associates now called upon the world to combine for the destruction of the contumacious heretics, and did not hesitate to spread abroad the most contemptibly silly and impossible stories, which could only find credence in a superstitious and spiritually enslaved age. The pope was nevertheless induced by such calumnies to pronounce the general ban of the Church over the unhappy community, and to cause a crusade against it to be preached. Forty thousand soldiers assembled at Bremen to avenge the injury sustained by the Church, and the most powerful ally of her enemies, duke Otto of Lüneburg, was detached from their cause through papal influence and the fear of the imperial interdict. The Stedingers nevertheless prepared for resistance; and when the attack was made and irresistible numbers prevailed against them, four hundred of them laid down their lives in the conflict before the field was lost; and in another place a wing of the great army was actually defeated, and its purpose of destroying the dikes of the river Weser and drowning out the population prevented. The prisoners taken by the crusaders were, however, numerous, and all miserably perished at the stake. The country was devastated with fire and sword, and rapine and licentiousness were the governing motives of the army of the Church. A final battle took place on May 27 (?), 1234, near Altenesch. Eleven thousand Stedingers drove the mighty host of their adversaries before them, but, having lost their formation in the pursuit, were themselves taken in flank and rear by the cavalry under count Cleve. Half of them fell on the field, or were drowned in the stream. Of the remainder, some fled to the free Frisians and became fully identified with them, and others submitted to the authority of the Church. Their country was divided between the

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archbishop of Bremen and counts Otto II and Christian III of Oldenburg. The archiepiscopal Church in Bremen celebrated the bloody triumph with a procession, and ordained an annual day of commemoration, fixing on the fifth Sunday after Easter for that purpose, besides causing a chapel to be erected near the scene of the victory. The abbot Hermann of Corvey exhibited his joy by the erection of two other chapels in the same neighborhood. All the writers prior to the Reformation who mention this war condemn the Stedingers as heretics, and it was reserved for the days of Protestantism to vindicate the fame of these champions of liberty. On May 27, 1834, a simple but durable monument was dedicated to their memory on the site where once stood one of the abbot of Corvey's chapels. See Monachi *Chron.* in A. Matth. *Analect.* ii, 501; *Chron. Rastad.* ap. Langeb. *Scriptt. Rer. Danic.* vol. iii; Stadeus, *Chron. ad A.* 1197; Wolter, *Chron. Brem.* ap. Meibom. vol. ii; *Godefr. Monach. S. Pantol. ad A.* 1234, ap. Freher-Struve, i, 399; *Ep. Gregor. IX*, in Raynald, anno 1233, No. 42, complete in Ripoll, *Bullarium Ord. Prædicat.* i. 52, and *Ep. Gregor. IX ad Henrici Friderici Imp. Filium*, in Martène, *Thesaur.* i, 950; Mansi, xxiii, 323; Bisbeck, *Die Nieder-Weser u. Osterade* (Hanov. 1789); Kohl, *Handb. d. Herzogth. Oldenburg* (Bremen, 1825); Muhle, *Geschichte d. Stedingerlandes im Mittelalter*, in Strackerjan, *Beitr. zur Gesch. d. Grossherzogth. Oldenburg* (Bremen, 1837), vol. i; Crantz, *Metropolis*, lib. vii and viii; Schminck, *Expedit. Cruc. in Stedingos* (Marb. 1722); Ritter, *Diss. de Pago Steding et Stedingis Sæc. XIII Hæreticis* (Viteb. 1725); Lappenberg, *Kreuzzug gegen d. Stedinger* (Stade, 1755); Hamelmann, *Oldenb. Chronik;* Von Halem, *Gesch. d. Herzogth. Oldenb.* vol. i; Scharling, *De Stedingis Comment.* (Hafn. 1828). See also general histories of the region and the Church, e.g. Schröckh, pt. xxix; Gieseler, *Lehrbuch*, vol. ii, pt. ii, p. 599 sq.—Herzog, *Real-Encyklop.* s. v.

Stedman, Rowland, a Nonconformist minister, was born at Corston, Shropshire, in 1630. He was admitted commoner of Baliol College, Oxford, in 1647, and removed to University College in 1648, taking his degree of A.M. in 1655. He soon after became minister of Hanwell, Middlesex, and vicar of Ockingham, Berkshire, in 1660. In 1662 he was ejected for nonconformity, and afterwards became chaplain to Philip, lord Wharton. He died in 1673. Stedman wrote, *The Mystical Union of Believers with Christ* (Lond. 1668, 8vo):—*Sober Singularity* (ibid. 1668, 8vo).

Steel. In all cases where the word "steel" occurs in the A. V. the true rendering of the Hebrew is "copper." נְחוּשָׁה, *nechushâh*, except in 2 Sam. xxii, 35; Job xx, 24; Psa. xviii, 34 [35], is always translated "brass;" as is the case with the cognate word נְחֹשֶׁת, *nechôsheth*, with the two exceptions of Jer. xv, 12 (A. V. "steel") and Ezra viii, 27 (A. V. "copper"). Whether the ancient Hebrews were acquainted with steel is not perfectly certain. It has been inferred from a passage in Jeremiah (xv, 12) that the "iron from the north" there spoken of denoted a superior kind of metal, hardened in an unusual manner, like the steel obtained from the Chalybes of the Pontus, the ironsmiths of the ancient world. The hardening of iron for cutting-instruments was practiced in Pontus, Lydia, and Laconia (Eustath. *Il.* ii, 294, 6R, quoted in Müller, *Hand. d. Arch. u. d. Kunst*, § 307, n. 4). Justin (xliv, 3, 8) mentions two rivers in Spain, the Bilbilis (the Salo, or Xalon, a tributary of the Ebro) and the Chalybs, the water of which was used for hardening iron (comp. Pliny, xxxiv, 41). The same practice is alluded to both by Homer (*Od.* ix, 393) and Sophocles (*Aj.* 650). The Celtiberians, according to Diodorus Siculus (v, 33), had a singular custom. They buried sheets of iron in the earth till the weak part, as Diodorus calls it, was consumed by rust, and what was hardest remained. This firmer portion was then converted into weapons of different kinds. The same practice is said by Beckmann (*Hist. of Inv.* ii, 328, ed. Bohn) to prevail in Japan. The last-mentioned writer is of opinion that of the two methods of making steel, by fusion either from iron-stone or raw iron, and by cementation, the ancients were acquainted only with the former. See Copper.

There is, however, a word in Hebrew, פַּלְדָּה, *paldâh*, which occurs only in Nah. ii, 3 [4], and is there rendered "torches," but which most probably denotes steel or hardened iron, and refers to the flashing scythes of the Assyrian chariots. In Syriac and Arabic the cognate words (*poldo, faludh, fuladh*) signify a kind of iron of excellent quality, and especially steel. See Metal.

Steel appears to have been known to the Egyptians. The steel weapons in the tomb of Rameses III, says Wilkinson, are painted blue, the bronze red (*Anc. Eg.* ii, 154).—Smith. See Iron.

Steel, Robert, D.D., a Presbyterian divine, was born in the vicinity of Londonderry, Ireland, Jan. 9, 1793. In early boyhood he came to the United States, pursued his preparatory studies in the Academy of Philadelphia, graduated at the College of New Jersey, at Princeton, N. J., and at the Associate Reformed Theological Seminary, New York; was licensed by Philadelphia Presbytery, commenced his labors as a city missionary in that city and vicinity, and (Nov. 9, 1819) was ordained and installed pastor of the Presbyterian Church at Abington, Pa. This was his only charge, and here he performed faithfully and successfully his life-work. He died Sept. 2, 1862. Dr. Steel was a good man, and a pre-eminently effective preacher. The Church was to him "all in all;" the cause of missions seemed to absorb all his interest; and the Sabbath-school cause, apparently, possessed his whole heart. See Wilson, *Presb. Hist. Almanac*, 1863, p. 207. (J. L. S.)

Steele, Allen, a minister of the Methodist Episcopal Church, was born at Salisbury, N. Y., May 24, 1808. He was converted at the age of thirteen years, and studied for a while at Wilbraham, Mass., and then began to teach school in Western New York. In 1831 he was admitted into the Genesee Conference. He received appointments, among others, in Buffalo, Rochester, Troy, Albany, and New York. After nearly forty years of ministerial labor, he retired as a superannuate to West Barre, N. Y., where he died, Jan. 14, 1873. At the time of his death he was a member of the Western New York Conference. He was a critical scholar, a sound theologian, and an eloquent and powerful preacher. See *Minutes of Annual Conferences*, 1873, p. 110.

Steele, Anne, a hymn-writer, usually called *Mrs. Steele*, although she really was never married, was born at Broughton, Hampshire, England, in 1716. Her father, the Rev. William Steele, was a Baptist minister in the place of her nativity. She developed early in life poetical talent, which showed itself in the composition of devotional hymns, many of which have been introduced into our collections of hymns. She united with her father's Church when she was fourteen years of age. A few years after this she became engaged to a young man named Elscourt. The day for the wedding was fixed, and her friends were assembled to witness the ceremony, when the sad intelligence was brought to the house that the expected bridegroom, having gone into the river to bathe, ventured beyond his depth, and was drowned. In 1750 two volumes of her poetry were published under the name of *Theodosia*. She died in 1778. Her collected *Poems and Hymns*, published in 1780, were edited by Dr. Caleb Evans. They were published also in Boston in 1808, and a new edition, edited by John Sheppard, was published in 1863. See Christopher, *Hymn-writers and their Hymns*, p. 225; Butterworth, *Story of the Hymns*, p. 58-60; Belcher, *Historical Sketches of Hymns*, p. 237-239. (J. C. S.)

Steele, David, a minister of the Methodist Episcopal Church, was born about 1791. When about eigh-

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teen years of age he joined the Church, and in 1820 was admitted on trial into the Baltimore Conference. From that time he labored with great acceptance and success until 1847, when he took a supernumerary relation. This relation was changed to superannuated in 1849, and was continued until his death, at Washington, D. C., May 4, 1852. See *Minutes of Annual Conferences*, 1853, p. 313.

Steele, Joel, a Methodist Episcopal minister, was born at Tolland, Conn., Aug. 14, 1782. Converted when twenty-two years of age, he entered the itinerancy in 1806, and was stationed successively as follows: Lunenburg Circuit; Bristol, Me.; Vershire, Vt.; Tolland, Conn.; Ashburnham, Mass.; New London, East Greenwich, Conn.; Barre, Mass.; Barnard, Vershire, Vt.; Wethersfield, Conn.; Unity, Me.; Wellfleet, Eastham, Sandwich, Saugus, Edgartown, Barnstable, Chatham, Truro, Weymouth, Easton, Walpole, and Gloucester, Mass. In 1845 he took a superannuated relation, and died Aug. 23, 1846 — a father in Israel — having been forty years in the ministry. Mr. Steele possessed an amiable and humble spirit, a clear understanding, and his preaching was plain, manly, and deeply in earnest. See *Minutes of Annual Conferences*, iv, 116.

Steele, John (1), a minister of the Associate Reformed Church, was born in York County, Pa., Dec. 17, 1772, and received his collegiate education at Dickinson College, where he graduated in 1792. He studied theology under the Rev. John Young, of Greencastle, Pa., and was licensed by the First Associate Reformed Presbytery of Pennsylvania May 25, 1797, and ordained in August, 1799. He then went to Kentucky, where he had charge of four congregations till 1803, when he was relieved of two. In 1817 he removed to Xenia, O., where he remained until October, 1836. He had just moved to Oxford, and had made some arrangements for his family, when he died suddenly, Jan. 11, 1837. He was an able, clear-headed theologian, well read in Church history, and versed in ecclesiastical affairs; and served long and ably as clerk both of his presbytery and synod. See Sprague, *Annals of the Amer. Pulpit*, ix, 102.

Steele, John (2), a Presbyterian minister, was born at Bellefonte, Centre Co., Pa., Dec. 11, 1812. He received a careful parental training, joined the Church at the age of twenty-two, pursued his academical studies at Milan Academy, Huron Co., O.; graduated at Jefferson College, Pa., in 1842, and at the Theological Seminary at Allegheny City in 1845; was licensed to preach by the Presbytery of Blairsville, Ind., April 16, 1846; ordained by Lake Presbytery April 8, 1849; and in 1850 was installed pastor of the Church of Laporte County, Ind. In 1855 he labored at Macomb, MacDonough Co., Ill.; in 1856 he returned to Indiana, and labored at South Bend, in Lake Presbytery; in 1859 at Newton, Ia.; in 1860 as a missionary to Pike's Peak, in company with several members of his Church; was appointed chaplain of the 13th Regiment Iowa Volunteers Nov. 5, 1861, and died in that service Sept. 10, 1862. Mr. Steele was an able expounder of the doctrines of the Bible, faithful and self-sacrificing as an army chaplain, and mild, amiable, and social as a man. See Wilson, *Presb. Hist. Almanac*, 1864, p. 196. (J. L. S.)

Steele, Richard, a Nonconformist preacher, graduated at St. John's College, Cambridge. He became vicar of Hanmere, North Wales, and was ejected for nonconformity in 1662. He died in 1692. His works, which are commended by Philip Henry, are, *Antidote against Distractions* (Lond. 1667, 8vo; 3d ed. 1673; 1861, 12mo):—*Discourse of Old Age*:—*Discourse upon Unrighteousness* (1670, 8vo):—*Christian Husbandman's Calling* (1670):—*Tradesman's Calling* (1684, 8vo):—*Sermons*. See Darling, *Cyclop. Bibliog.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Steele, Robert A., a minister of the Methodist Episcopal Church, South, was born about 1804. He was converted in early life, and practiced medicine for several years. In 1833 he was admitted on trial in the Georgia Conference, and appointed as junior preacher to Alcovia Circuit. For eleven years he continued his itinerant career, serving the Church as a preacher, and for several years as presiding elder. He died in February, 1844. He was a man of great worth to the Church, of strong faith and good preaching talents, and perhaps few men ever possessed more true missionary zeal than he did. See *Minutes of Annual Conferences of the M. E. Church, South*, iii, 592.

Steen, Cornelis van den (in Lat. *Cornelius a Lapide*), a Belgian theologian, was born about 1566, at Bockholt, of peasant parentage. He took his degrees at Cologne, entered the Society of Jesus in 1592, and was professor of Hebrew and Scripture in the College of Louvain for more than twenty years. About 1612 he was sent to Rome, and there filled a similar position until his death, March 12, 1637. His various *Commentarii* on the Bible, numbering eighteen, were published at intervals from 1614 to 1645, and collectively at Antwerp (1681, 10 vols. fol.), and again at Venice (1708, 16 vols. fol.). They contain much that is valuable, with a large amount of useless matter.

Steeple (*stepull*), the tower of a church, etc., including any superstructure, such as a spire or lantern, standing upon it. In some districts small churches have the steeples not unfrequently formed of massive wooden framing, standing on the floor, and carried up some little distance above the roof; these are usually at the west end, parted off from the nave by a wooden partition, as at Ipsden and Tetsworth, Oxfordshire.—Parker, *Gloss. of Architect.* s. v. See Belfry; Tower.

Stefani, Tommaso de', an Italian painter, was born at Naples about 1230. He painted the chapel of the Minutoli in the Duomo, mentioned by Boccaccio, with a series of frescos representing the passion of our Saviour. In the Society of St. Angelo at Nilo are the paintings of *St. Michael* and *St. Andrew* that are attributed to him. He died probably about 1310. He may be regarded as the earliest of the Neapolitan school. See Hoefer, *Nouv. Biog. Générale*, s. v.

Steffani, Agostino, an Italian composer, was born at Castel-franco, government of Venice, about 1655. In his youth he was entered as a chorister at St. Mark's, Venice, where a German nobleman, pleased with him, obtained his discharge, took him into Bavaria, gave him a liberal education, and when he arrived at the proper age, got him ordained. He then took the title of *Abate*, by which he is now commonly known. His ecclesiastical compositions soon became numerous, and attracted the notice of Ernest, duke of Brunswick, who invited him to Hanover, and made him director of his chamber music. Steffani was also a statesman, and had a considerable share in concerting with the courts of Vienna and Ratisbon the scheme for erecting the duchy of Brunswick-Lüneburg into an electorate, for which service the elector assigned him a handsome pension, and pope Innocent XI gave him the bishopric of Spiga. He died at Frankfort in 1730. See *English Cyclop.* s. v.

Stegall, Benjamin C., a minister of the Methodist Episcopal Church, South, was a native of Jasper County, Ga. He joined the Mississippi Conference about 1837, located after six or seven years' travel, and was readmitted into the Louisiana Conference in 1855. He died June 10, 1860. See *Minutes of Annual Conferences of the M. E. Church, South*, 1860, p. 235.

Steger, Benedict Stephan, a Lutheran minister, was born at Nuremberg, April 9, 1807. He studied at Erlangen and Berlin. His first ministerial duties he performed in his native place. In 1835 he was appointed second preacher at Hof, and in 1843 he was called to his native place as third preacher of St. Ægidius's, as which he labored for thirty-three years. He died

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Feb. 9, 1876. Besides sermons and a catechetical manual, he published *Die protestantischen Missionen und deren gesegnetes Wirken* (Hof, 1844–50, 3 pts.), giving a history of the Protestant Missions till the first half of this century. See Zuchold, *Bibl. Theology.* ii, 1260; Delitzsch, *Saat auf Hoffnung* (1876), xiii, 130 sq. (B. P.)

Stegman, Josua, a Lutheran divine, was born in 1588 at Sulzfeld, in Franconia. For ten years he attended the lectures at the Leipsic University, and on account of his great learning he was honored in 1617 with the degree of D.D. by the Wittenberg faculty. In 1621 he went to Rinteln as professor of the newly founded university there; but on account of the war he had to relinquish his position until 1625, when he returned and discharged his pastoral as well as academical duties until 1630. About this time the Benedictine monks returned to Rinteln, and Stegman's position became very unpleasant. He was persecuted in every way, and the excitement which he had to undergo caused his death, Aug. 3, 1632. He is the author of the famous German hymn, *Ach, bleib' mit deiner Gnade* (English transl. in *Lyra Germ.* ii, 120, "Abide among us with thy grace, Lord Jesus, evermore"). Besides this and other hymns, he also wrote *Photianismus, h. e. Succincta Refutatio Errorum Photianorum, 56 Disputationibus Breviter Comprehensa* (Rinteln, 1623; Frankfort, 1643). See *Theolog. Universal-Lexikon,* s. v.; Koch, *Gesch. des deutschen Kirchenliedes,* iii, 128 sq.; viii, 148; Winer, *Handb. der theolog. Literatur,* i, 354; ii, 788. (B. P.)

Steiger, Carl Friedrich, a Reformed minister of Germany, was born in 1806 at Flaweil, in Switzerland. In 1832 he was called to the pastorate at Brunnadern, in 1838 to Balgach, and in 1841 to Wattwyl, in Toggenburg, where he died, May 11, 1850. He published, *Kleine Wochenpredigten über des Christen Stimmung und der Wetton* (5th ed. St. Gall, 1862):—*Maria von Bethanien. Ein Andachtsbuch für christl. Jungfrauen* (ibid. 1843):—*Das Gebetbuch der Bibel* (ibid. 1847–53):—*Religiöse Gedichte* (ibid. 1851). See Koch, *Gesch. des deutschen Kirchenliedes,* vii, 382 sq.; *Regensburger Conversations-Lexikon,* s. v.; Zuchold, *Bibl. Theolog.* ii, 1261 sq. (B. P.)

Steiger, Wilhelm, a minister of the Reformed Church in Switzerland, was born in Aargau, Feb. 9, 1809, and matriculated at Tübingen in 1826. Steudlin and Bengel were at that time in the faculty, though the latter died only a year afterwards. Steiger then removed to Halle, and came under the controlling influence of Tholuck, through which his natural aversion to the prevalent rationalism was intensified. In 1828 he was ordained at Aargau to the ministry, and devoted himself to earnest labors within his own denomination, being urged by the conviction that a lack of faithful preaching and pastoral care was largely responsible for the separation of many believing souls from the Church. In connection with Dr. Hahn, of Würtemberg, he conducted social meetings for spiritual edification, tutored students, and wrote for the periodical press, among other things an interesting history of the Momiers of Vaud for the *Evangel. Kirchenzeitung* at Berlin. He became associate editor of that journal in 1829, and devoted himself wholly to study and literary work. From this period date the pamphlet *Die Hallische Streitsache,* etc., and the book *Kritik des Rationalismus in Wegscheider's Dogmatik* (Berlin, 1830). In 1832 he issued a valuable commentary on 1 Peter, dedicating the work to the theological committee of the Evangelical Association of Geneva, which had just called him to the exegetical chair of its theological institution. He entered on his new station at Easter, 1832. It is said that he was uncommonly successful in giving adequate expression to German ideas in the French language. After his death, one of his students published, from notes taken in the lecture-room, an *Introd. Générale aux Livres du N. T.* (Geneva, Lausanne, and Paris, 1837). Two volumes (1833–34) of a journal started by him and Hävernick (q. v.) were issued, entitled *Mélanges de Théologie Réformée,* and in 1835 appeared his commentary on Colossians. In this work he included in the introduction only such information as was derived from sources other than the exposition of the epistle itself, and appended to the work a review of the exposition, in which he compared its results with the introduction. The work is built upon solid historical and philological foundations, and devotes especial attention to criticism of the text, despite its studied brevity. A hymn in honor of the Son of God, with which the preface concludes, affords evidence of the poetic endowment of the author, who left, in addition, a number of unprinted poems. He died Jan. 9, 1836, leaving a widow and an infant son. See Herzog, *Real-Encyklop.* s. v.

Steinhofer, Maximilian Friedrich Christoph, an eminent minister in the Church of Würtemberg, was born Jan. 16, 1706, at Owen, and graduated in theology at Tübingen in 1729. He supplemented his studies with a journey of observation among the churches of North Germany, and visited Herrnhut, the seat of the Moravian Brotherhood. Mutual esteem resulted, and measures were proposed for obtaining Steinhofer as pastor to the community of Herrnhut, but before any decision was reached he returned to Würtemberg. Zinzendorf subsequently secured the release of Steinhofer from his own Church for Herrnhut; but the Saxon government interposed difficulties, and he accepted a call to Ebersdorf instead, where he filled the post of chaplain to the counts. The latter had previously organized the religious portion of their household into an *ecclesiola* after the pattern of Spener, and to guide this organization and oversee the associated orphanage was to be his task. The society ultimately (August, 1745) effected an organization and adopted a constitution modelled after those of Herrnhut, but was distinguished from the latter in doctrine and modes of expression, being more cautious, critical, and unqualifiedly scriptural. Steinhofer's relations with Herrnhut, however, were strongly influential, and in 1746 the Ebersdorf congregation united with the Moravian Brotherhood, while Steinhofer himself was ordained "coepiscopus for the Lutheran tropus." His service here was, however, brief, though varied. He married in 1747, and became inspector of a training-school for a short time, after which he travelled in the execution of his office through various districts. The unsettled life to which he was condemned and the increasing fanaticism of the Brotherhood alienated him gradually from what had never been a thoroughly congenial home, and a brief visit to Würtemberg threw him in the way of influences which excited all his long suppressed aversion to the sensuous teachings and modes of expression in current use at Herrnhut. He thereupon quietly retired from his functions, and in time, after correspondence with Zinzendorf, laid down his offices, March 14, 1749, and returned to the Church of Würtemberg. Four years were now spent in the sub-pastorate at Dettingen, whose fruit appeared in a collection of sermons, published in 1753. In this year he obtained the parish of Zavelstein, in 1756 that of Ehningen, and in 1759 he was made dean and preacher at Weinsberg, where he died in peace, Feb. 11, 1761. Steinhofer was characterized by mildness of disposition, joined with heroic devotion to the truth. He studied the Bible to obtain a correct apprehension of its meaning and for the enriching and developing of the Christian character. He differed from Bengel in not preferring apocalyptic studies, and from Oetinger in avoiding a theosophic tendency. He preferred the solid ground of Scripture to the position of any speculation whatever. He is said by his contemporaries to have been endowed with an inexpressible something in his character—with a peculiar sanctity which cannot be described. It was impossible to trifle in his presence, and yet impossible not to find pleasure there. He was an anointed one, who carried about with him

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supernatural radiance too impressive to be forgotten by those who knew him. His ministry was accordingly successful in the winning of souls. Steinhofer's writings have been in part republished, and may be recommended to all who regard being imbued with the Scriptures as requisite for a right apprehension of the truth. They are, *Tägliche Nahrung d. Glaubens a. d. Ep. an d. Hebräer* (latest ed. 1859, with autobiography):—*Nach d. Ep. an d. Colosser* (1853):—*Nach d. Leben Jesu* (1764), eighty-three sermons:—*Evangel. Glaubensgrund* (1753-54):—*Evangel. Glaubensgrund aus d. Leiden Jesu* (1754):—*Haushaltung d. dreieinigen Gebers* (1759):—*Erklärung d. ersten Briefes Johannis* (last ed. Hornburg, 1856):—*Römer* (Tüb. 1851):—*Christologie* (Nuremb. 1797; Tüb. 1864), etc. See Knapp's sketch of Steinhofer's life in collection of *Sermons* (27) published by the Evangelical Brotherhood at Stuttgart; the autobiography mentioned above; an article in the *Christenbote*, 1832, and another in the *Brüderbote*, 1865-66; MS. sources in the archives of the Brotherhood, etc.—Herzog, *Real-Encyklop.* s. v.

Steinkopf, Carl Friedrich Adolph, a German doctor of theology, was born at Ludwigsburg, Sept. 7, 1773, and studied theology at Tübingen. In 1801 he went to London as pastor of the Savoy Church, and placed himself in personal communication with the Religious Tract Society, of which he afterwards became one of the secretaries. When the British and Foreign Bible Society was founded, March 7, 1804, Dr. Steinkopf took a prominent and important part, and was unanimously appointed one of its secretaries, with special reference to the foreign department; but he also took his full share in its domestic deliberations and proceedings. He sustained this office till the year 1826, when he retired, because he would not take the position of the society regarding the Apocryphal books of the Old Test. He died May 29, 1859. Steinkopf also published a series of sermons on different topics, which are enumerated by Zuchold in his *Bibl. Theol.* ii, 1265. See also *Theol. Universal-Lexikon*, s. v.; *Neue evangel. Kirchenzeitung*, 1859, No. 32; but more especially the *Memorial* published in the *Fifty-sixth Report* (1860) of the British and Foreign Bible Society, p. 180 sq. (B. P.)

Steinmetz, Johann Adam, member of consistory, abbot of Bergen, and general superintendent of the duchy of Magdeburg, was born in 1689, and died June 10, 1763. He wrote, *Esaiæ (di Trani) Commentarius in Josuam*, etc., *in Versione cum Notis Illustratum* (Leips. 1712):—*Das Buch der Weisheit, nach dem Grundtext in griechischer Sprache mit philologischen und moralischen Anmerkungen* (Magdeburg and Leips. 1747). See Fürst, *Bibl. Jud.* iii, 383; Winer, *Handbuch der theol. Literatur*, ii, 325, 336, 789. (B. P.)

Steins, Frederick, a Presbyterian minister, was born in Germany Nov. 18, 1805. He was educated at Mörs, in Prussia, studied theology in the University of Bonn, and was licensed and ordained in the ministerium of Cologne in 1835, and for some years had the pastoral charge of a church near the Rhine. He afterwards emigrated to America, and entered the Dutch Reformed Church in New York, but soon made a very pleasant acquaintance with some Presbyterian ministers of the Old School, and sought admission into their Church with the prospect, as he supposed, of greater usefulness. His field was a mission in the eastern part of New York city. He had a vast population of poor Germans among whom to work; and he labored faithfully, going from house to house through the streets where the poor dwell, seeking the acquaintance of all, and distributing tracts, uttering words of comfort to the distressed and counsel to the indolent and ungodly. While thus employed in his Master's service he died, Aug. 30, 1867. Mr. Steins was thoroughly trained in theology, a laborious man, and a kind and affectionate pastor. See Wilson, *Presb. Hist. Almanac*, 1868, p. 148. (J. L. S.)

Steitz, Georg Eduard, a German Protestant divine and doctor of divinity, was born July 25, 1810, at Frankfort-on-the-Main. In 1840 he passed his theological examination; and from 1842 until his death, which occurred at his native place, Jan. 1, 1879, he occupied high positions in the Church. Besides his contributions to the first edition of Herzog's *Real-Encyklopädie*, the *Studien u. Kritiken*, and *Jahrbücher für deutsche Theologie*, he published, *Die Privatbeichte u. Privatabsolution der luth. Kirche aus den Quellen des 16ten Jahrhunderts, hauptsächlich aus Luthers Schriften*, etc. (Frankf.-on-the-Main, 1854):—*Das römische Bussacrament, nach seinen bibl. Grunde und seiner geschichtlichen Entwickelung*, etc. (ibid. 1854):—*Die Melanchthonu. Luthersherbergen zu Frankfurt a. M.* (ibid. 1862). See Zuchold, *Bibl. Theol.* ii, 1267; *Neue evangel. Kirchenzeitung*, 1879, No. 19; but more especially *Zur Erinnerung an Herrn Senior Dr. Theol. G. E. Steitz, Zwei Reden von Dr. Jung und Dr. Dechent* (Frankf.-on-the-Main, 1879). (B. P.)

Stelè, a mediæval term to describe a stem, stalk, or handle.

Stella, James, a French painter, was born at Lyons in 1596. At the age of twenty, being at Florence, he was assigned lodgings and a pension by duke Cosmo de' Medici. After remaining here several years, he went to Rome, Milan, and finally to Paris, where Richelieu presented him to the king, who honored him with the Order of St. Michael and ordered several large paintings. He died in 1647. While at Paris he spent his winter evenings designing the *Histories of the Holy Scriptures*. He also painted the *Holy Family*, of which a fine engraving was made. See Chalmers, *Biog. Dict.* s. v.

Stellio, in Grecian mythology, was a youth whom Ceres changed into a *lizard* (Ovid, *Metam.* v, 461).

Stellionātus (from *stellio*, a *tarantula*), a name applied in the time of the early Church to all imposture and fraud which has no special title in law—such as mortgaging property already engaged; changing wares which have been sold, or corrupting them; substituting baser metal for gold. The chief of these crimes were forgery, calumny, flattery, deceitfulness in trust, and deceitfulness in traffic. See Bingham, *Christ. Antiq.* bk. xvi, ch. xii, § 14.

Stem (גֵּזַע, *géza*, the *stump* of a tree as cut down, "stock," Job xiv, 8; hence the *trunk* of a tree, whether old [Isa. xi, 1] or just planted, "stock" [xl, 24]).

Stennett, Joseph, *Sen.*, an English Baptist minister, was born at Abingdon in the year 1663. He showed remarkable intellectual ability in his youth, and made himself proficient in French, Italian, and Hebrew and other Oriental languages by the time he was not far from twenty-one years of age. He was ordained March 4, 1690, and became pastor of a small church in London, with which he was connected till his death. Such was the position he occupied in his denomination that the Baptists selected him to draw up the address which they presented to king William on his deliverance from a plot to assassinate him. He was also one of the committee of the Dissenters who drafted an address to the queen in 1706. It is a proof of the esteem in which he was held by the religious public that an eminent prelate said of him, if Mr. Stennett could be reconciled to the Church, he believed that few preferments in it would be thought above his merit. Mr. Stennett died in July, 1713. His published works consist of a volume of poetry, three volumes of sermons, and some controversial writings, which were somewhat widely circulated in their day. (J. C. S.)

Stennett, Joseph, *Jun.*, D.D., a Baptist minister in England, son of the preceding, was born in London Nov. 6, 1692. For some time he was minister of a Baptist Church in Abergavenny, Wales. In 1719 he became pastor of a Church in Exeter, where he remained

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eighteen years. He then went to London, and was pastor of the Church in Wild Street, Lincoln's Inn Fields, from 1737 to the close of his life. Dr. Stennett seems to have won the regard not only of his own Church, but of some of the cabinet ministers of George II, particularly of Arthur Onslow, Speaker of the House of Commons. He died at Watford in 1758. He published individual *Sermons* (Lond. 1738–53). See Jones, *Christ. Biog.* s. v.; Darling, *Cyclop. Bibliog.* s. v.

Stennett, Samuel, D.D., an English Baptist minister, son of the preceding, was born at Exeter in 1727. Like his grandfather and father, he early exhibited rare intellectual abilities, making great proficiency in the classic and Oriental languages. Having entered the Christian ministry, he assisted his father for ten years, and at his death was chosen his successor, and was pastor of the Wild Street Church in London thirty-seven years. Dr. Guild, in his *Manning and Brown University*, says, "Dr. Stennett was regarded as one of the most eminent ministers of his own denomination. His connections, too, with Protestant Dissenters generally, and with members of the Established Church, were large and respectable. One of his constant hearers was John Howard, whom Burke has so highly eulogized. George III, it is said, was on terms of intimacy with him, frequently calling at his house on Muswell Hill." As a scholar and an author Dr. Stennett has no small repute. His works, edited by Rev. William Jones, were published in 1824 in three octavo volumes. (J. C. S.)

Stentor, a Grecian warrior in the army against Troy, whose voice was louder than the combined voices of fifty other men. His name has accordingly furnished an adjective which, in common use, describes a voice of unusual volume. It is said that Juno assumed the form of Stentor in order to encourage the disheartened Greeks (*Iliad*, v, 785 sq.; Juven. *Sat.* xiii, 112).

Step or **Stair.** It may be convenient in this place to give the nomenclature of the different parts of a stair. The vertical surface is called the *riser* (or *raiser*), the horizontal surface the *tread*. If the edge have a moulding, it is called the *nosing:* this never appears in mediæval steps. When the tread is wider at one end than the other it is called a *winder*, but if of equal breadth a *flyer*. When the tread is so broad as to require more than one step of the passenger, it is called a *landing* or *landing-place*, sometimes a *resting-place* or *foot-place*. A number of successive steps uninterrupted by landings is a *flight*, or simply *stairs;* the part of the building which contains them is the *staircase*. A flight of winders of which the narrow ends of the steps terminate in one solid column was called a *vyse, screw stairs*, sometimes a *turngrese*, now often termed *corkscrew stairs;* the central column is the *newel*. Sometimes the newel is omitted, and in its place we have a *well-hole*. Stairs that have the lowermost step supported by the floor, and every succeeding step supported jointly by the step below it and the wall of the staircase at one end only, are termed *geometrical stairs*. Stairs constructed in the form nearly of an inclined plane, of which the treads are inclined and broad and the risers small, so that horses may ascend and descend them, are called *marches rampantes*, or *girons rampantes* (as at the mausoleum of Hadrian in Rome, St. Mark's in Venice, and in Italy commonly). Large external stairs are called *perrons*.—Parker, *Gloss. of Architect.* s. v.

STEP OF PARDON, PENANCE, OR SATISFACTION, that step in a church choir on which a penitent publicly knelt for absolution.

Stephan, MARTIN, founder of the Stephanists, a community of separatists in the Lutheran Church of Saxony towards the end of the last century and in the early decades of the present. Stephan was born at Stramberg, Moravia, Aug. 13, 1777. His parents were poor but pious persons, who had originally belonged to the Roman Catholic communion, but had been converted through the reading of the Bible, and who diligently trained their children in the nurture and admonition of the Lord. They died, however, while Martin was yet young, and the consequence was that his mental culture was irreparably neglected, though he resisted all the persuasive influence of the Austrian "Edicts of Toleration," and remained true to the faith in which he had been reared. Indeed, an inflexible will distinguished him during the whole of his life, and contributed not a little towards the troubles in which he was from time to time involved. After having learned the business of a weaver, he went to Breslau in his twenty-first year to escape from Romish persecutions, and in that city he connected himself with a company of pietists, whose religious meetings afforded opportunity for developing his natural aptitudes for the pulpit. In 1802 he entered the gymnasium at Breslau, and, after having acquired a bare modicum of Latin and Greek, he matriculated at Halle in 1804, where he remained until 1806, and in 1809 he entered at Leipsic. As a student he manifested an exceedingly narrow spirit, rejecting learned studies as "carnal," and scenting unbelief or heresy in all forms of doctrine which had not been transmitted from "ancient times." His very narrowness, however, rendered him more completely master of such material as he was able to accumulate, and contributed not a little towards his later effectiveness as a pulpit speaker. He was first called to minister to a Church at Haber, in Bohemia, and then, in 1810, to preside over the congregation of Bohemian exiles in Dresden. In this post he was especially successful in gathering about him a large *German* congregation. His sermons were highly applauded, being characterized by great clearness, simplicity, and power, and likewise by great fidelity to the Scriptures and the Lutheran Confession. He was also conspicuously efficient as an organizer. The result was that numerous awakenings and conversions followed, and that the pastor's zeal was blessed to the good of an extended community. His authority gradually assumed larger proportions, and his teachings came to rank as of symbolical importance with many of his followers. This is especially true of a volume of sermons of the year 1824. The very successes he achieved, however, became instrumental in bringing about his downfall. He had already excited opposition on the part of the clergy of Dresden by ministering to a German congregation while called only to take charge of the Bohemian Church; and the hostility against him became more general as prosperity developed his naturally self-reliant and arbitrary disposition. Every time he denounced those as heretics and unbelievers who were not prepared to subscribe to all his views he added to the number of his enemies; and he finally placed himself in their power by persisting in an unfortunate custom which he had developed in his youth. He was in the habit of strolling about in the evening until a late hour, and the habit caused much unfavorable criticism; but it became ruinous to him when he persisted in visiting a workingman's social club, originated by himself and composed of his own people, after ten o'clock at night. The occasions of his visits were seasons of high festivity, in which the wives and daughters of the members participated, and they were invariably protracted until after midnight. Sometimes summer-parties were connected with these meetings. Eventually the police were compelled to take notice of the offence thus given, but at first without discovering anything to warrant interference. On Nov. 8, 1837, however, they discovered Stephan, accompanied by a woman and a number of his followers, assembled long after midnight, and under circumstances which warranted their apprehension. They denied that their gathering was of the nature of a "conventicle;" but Stephan was nevertheless directed to report himself at Dresden by nine o'clock on the following morning, and immediately afterwards was suspended from the ministry. He had in the meantime secured a large number of followers

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throughout Saxony, insomuch that he had "stations" in every part, and held regular visitations among them. He also held correspondence and friendly relations with the dissenters of Würtemberg and Baden, but severed his relations with the Moravian Brotherhood, whose members had been among the first to strengthen his hands in Dresden, and also renounced the friendship of the regular Lutheran clergy. A numerous band of youthful clergymen whom he had trained was blindly devoted to him, and his influence was felt in many parishes where the minister was not in harmony with his views. Disputes, and even open violence, broke out in many churches, and the government was ultimately induced to interfere. The Bohemian Church over which he had been installed now entered a complaint against him, dated April 17, 1838, and supplemented July 5, 1838, in which the pastor was charged, *first*, with immodest and unchaste conduct (the specifications being too definite for rehearsal here); *second*, with dishonest administration of the finances of his Church; and, *third*, with frequent neglect of his official duties, especially with regard to Church, school, and the sick and dying; and these charges gave a more serious character to an investigation which had promised to result in his favor. Stephan now gave the word to his followers to prepare for emigration; but while getting ready he resumed his former nocturnal practices, and again came under police surveillance. At midnight of Oct. 27-28 he secretly, and without bidding adieu to his family, left the city and repaired to Bremen, where a body of his adherents had assembled to the number of 700 souls, including six clergymen, ten candidates, and four teachers. He sailed for America on Nov. 18. During the passage he was noticeably luxurious, idle, and arbitrary, though faint-hearted in moments of danger. Five days before the arrival at New Orleans he caused himself to be elected bishop, and before arriving at St. Louis he had a document prepared by which the whole body pledged themselves to be subject to him "in ecclesiastical, and also in communal, matters," only one person refusing to subscribe to its terms. His power had been established by the fact that he had obtained control of the emigration fund, amounting in the aggregate to about 125,000 thalers. He allowed more than two months to pass unimproved at St. Louis, to the great financial injury of the colony, while procuring the insigna of a bishop's office and leading a life of pleasure. In April, 1839, however, a portion of the colony, including the bishop, removed to Wittenberg, Perry Co., Mo., where a tract of land had been purchased. On May 5 and afterwards a number of young girls revealed to pastor Lober that Stephan had made improper advances to them while at sea and after the arrival, using as a cloak his sacred position and office. These statements were established by affidavits. Stephan was consequently deprived of his rank, and was excommunicated and expelled the community. He went to Illinois, followed by his faithful concubine, and died in Randolph County, of that state, in February, 1846. His deceived followers experienced grave difficulties because of unfavorable outward circumstances, and also because of internal dissensions. Their pastors were not able at once to lay aside that tendency to hierarchical pretensions which they had imbibed from Stephan's example; but eventual prosperity came to them under the guidance of the Rev. O. H. Walther, pastor of the St. Louis congregation.

Stephan was evidently a chosen instrument of God, endowed with extraordinary charisms, which he employed for the blessing and abused to the misery of souls. He was of imposing physical stature, over six feet in height, and possessed of rugged earnestness and intense determination. He was as shrewd as he was bold. His early ministerial life was that of a hero. Extraordinary success and the unbounded adoration of his people excited his vanity, and opened the way to sin and immorality. In his later days he was, no doubt, an abandoned hypocrite, who used his high position for the gratification of his fleshly lusts. See Stephan, *Predigten*, two sermons delivered in the Church of St. John, in Dresden, on the day of commemorating the Reformation, and on the first Sunday in Advent, 1823 (Dürr, Dresden and Leipsic); id. *Der christl. Glaube*, sermons of the year 1824 (Dresden, 1825, 2 pts.); Pöschel, *Glaubensbekenntn. d. Gemeinde zu St. Joh. in Dresden*, etc. (1833); Stephan, *Gaben für Unsere Zeit* (2d ed. Nuremb. 1834); Von Uckermann, *Sendschr. an Prof. Krug*, etc. (Sondershausen, 1837); Delitzsch, *Wissenschaft, Kunst, Judenthum* (Grimma, 1838); Lütkemüller, *Lehren u. Umtriebe d. Stephanisten* (Altenburg, 1838), violent; *Exulanten-Lieder* (Bremen, 1838), five hymns composed by the emigrating colony of Stephanists, in which exaggerated adulation of the pastor, Stephan, is intermixed with devotional sentiment; Francke, *Two Sermons on Eph. iii.* 14–ir. 6, delivered in the royal chapel at Dresden, 1838; Steinert, *Three Sermons on the Stephanists* (Dresden, 1838); Siebenhaar, *Discourses relating to the Stephanist Movement* (Penig, 1839); Wildenhain, *A Sermon* (ibid. 1839); Pleissner, *Die kirchl. Fanatiker im Muldenthale* (Altenburg, 1839), rationalistic; Warner, *Die neuest. sächs. Auswanderer nach Amerika* (Leipsic, 1839), shallow, and not important; *Schicksale u. Abenteuer d. . . . Stephanianer* (Dresden, 1839), based on reports from Günther, a returned emigrant Stephanist; Fischer, *Das falsche Martyrerthum*, etc. (Leipsic, 1839), the most complete presentation of the subject; Von Polenz, *D. öffentl. Meinung u. d. Pastor Stephan* (Dresden and Leipsic, 1840), the most important treatise for reaching a true estimate of Stephan; Vehse, *D. Stephan'sche Ausw. n. Amerika*, etc. (Dresden, 1840), held by returned members of the Stephanist colony to be the most accurate statement of the facts as they occurred; Walther, *Sermon delivered before the Lutheran Congregation in St. Louis*, Nov. 22, 1840 (ibid. 1841). Comp. also the acts of the Saxon Diet in regard to the case of Stephan, etc.; and see Guericke, *Handb. d. Kirchengesch.* 3d ed. ii, 995, 1096 sq., 1100, and numerous articles in the periodicals of the time.—Herzog, *Real-Encyklop.* s. v.

Steph'anas (Στεφανᾶς, a contraction for the colloquial Lat. *Stephanatus*, "crowned"), a disciple at Corinth whose household Paul baptized (1 Cor. i, 16), being the first converted to Christianity in Achaia (xvi, 15). From the last of these texts it would appear that Stephanas and his family, in the most exemplary manner, "addicted themselves to the ministry of the saints," which some interpret of their having taken upon them the office and duty of deacons; but which seems to admit of a larger sense (without excluding this), namely, that all the members of this excellent family ministered to the wants and promoted the comfort of their fellow-Christians, whether strangers or countrymen. As "the household of Stephanas" is mentioned in both texts, it has been supposed that Stephanas himself was dead when Paul wrote; but in ver. 17 it is said "I am glad of the coming of Stephanas."—Kitto. He was present with the apostle at Ephesus when he wrote his First Epistle to the Corinthians (A.D. 54), having gone thither either to consult him about matters of discipline connected with the Corinthian Church (Chrysost. *Hom.* 44), or on some charitable mission.—Smith.

Stephani, Heinrich, a Protestant divine of Germany, was born at Gmünd, April 1, 1761. He studied at Erlangen, and was made in 1794 member of consistory at Castel. In 1808 he was appointed superintendent of the Church and school at Augsburg; in 1818 dean and pastor at Günzenhausen, was suspended in 1836, and died in 1850 at Gorkau, in Silesia. He wrote, *Gedanken über Entstehung und Ausbildung eines Messias* (Nuremberg, 1787):—*Grundriss der Staatserziehungswissenschaft* (Weissenfels, 1797):—*Lehrbuch der Religion* (4th ed. Nuremberg, 1819):—*Das allgemeine kanonische Recht der protestantischen Kirche in Deutschland* (Tü-

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bingen, 1825):—*Die Offenbarung Gottes durch die Vernunft als die einzig gewisse und völlig genügende* (ibid. 1835):—*Moses und Christus* (Leips. 1836):—*Die Hauptlehren des Rationalismus und Mysticismus*, etc. (ibid. 1837). See *Regensburger Conversations-Lexikon*, s. v.; Zuchold, *Bibl. Theol.* ii, 1268 sq.; Fürst, *Bibl. Jud.* iii, 385; Winer, *Handbuch der theol. Literatur*, i, 29, 453, 581; ii, 12, 26, 73, 75, 197, 201, 233, 254, 320, 335, 354, 790. (B. P.)

Stephanists. See STEPHAN.

Stephănos (Στέφανος), a Greek term for the nuptial *crown*.

Stephănus. See STEPHENS.

Ste'phen (Στέφανος, *a crown*), one of the first seven deacons, and the protomartyr, of the Christian Church. A.D. 29. (In the following account we chiefly follow those found in the Dictionaries of Kitto and Smith.)

St. Stephen's importance is stamped on the narrative by a reiteration of emphatic, almost superlative, phrases —"full of faith and of the Holy Ghost" (Acts vi, 5); "full of grace and power" (ver. 8); irresistible "spirit and wisdom" (ver. 10); "full of the Holy Ghost" (vii, 55). Of his ministrations among the poor we hear nothing. But he seems to have been an instance, such as is not uncommon in history, of a new energy derived from a new sphere. He shot far ahead of his six companions, and far above his particular office. First, he arrests attention by the "great wonders and miracles that he did." Then begins a series of disputations with the Hellenistic Jews of North Africa, Alexandria, and Asia Minor, his companions in race and birthplace. The subject of these disputations is not expressly mentioned; but, from what follows, it is evident that he struck into a new vein of teaching, which eventually caused his martyrdom.

I. *History.*—1. *Early Notices.*—It appears from Stephen's name that he was a Hellenist, as it was not common for the Jews of Palestine to adopt names for their children except from the Hebrew or Syriac; though of what country he was is unknown. His Hebrew (or rather Syriac) name is traditionally (Basil of Seleucia, *Orat. de S. Stephano.* See Gesenius *in voce* כלל) said to have been *Chelil*, or *Cheliel* (a crown). He is represented by Epiphanius (xl, 50) as one of the seventy disciples chosen by Christ; but this statement is without authority from Scripture, and is, in fact, inconsistent with what is there mentioned concerning him. He is spoken of by others as one of the first converts of Peter on the day of Pentecost; but this also is merely conjectural. Jerome (*On Isa. xlvi*, 12) and others of the fathers praise him as a man of great learning and eloquence.

2. *His Official Position.*—The first authentic notice we find of him is in Acts vi, 5. In the distribution of the common fund that was intrusted to the apostles (Acts vi, 35–37) for the support of the poorer brethren (see Mosheim, *De Rebus Christ. ante Const.* p. 118, and *Dissert. ad Hist. Eccles. Pertin.*), the Hellenistic Jews complained that a partiality was shown to the natives of Palestine, and that the poor and sick among their widows were neglected. Whether we conceive with Mosheim (*De Rebus*, etc. p. 118) that the distribution was made by individuals set apart for that office, though not yet possessing the name of deacons; or, with the writer in the *Encyclopædia Metropolitana* (art. "Ecclesiastical History;" see also archbishop Whately's *Kingdom of Christ*), we conclude that with the office they had also the name, but were limited to Hebrews; or whether we follow the more common view as set forth by Böhmer (*Diss.* vii; *Juris Eccles. Antiq.*), does not materially affect the present subject. The complaint of the Hellenists having reached the ears of the apostles, immediate directions were given by them with a view to removing the cause of it. Unwilling themselves to be called away from their proper employment of extending the bounds of the Christian community, they told the assembled multitude of believers to select seven men of their own number, in whose faith and integrity they might repose entire confidence, for the superintendence of everything connected with the relief of the poor. The proposal of the apostles met with the approbation of the brethren, who proceeded at once with the choice of the prescribed number of individuals, among whom Stephen is first mentioned; hence the title of first deacon, or first of the deacons, is given to him by Irenæus (Iren. i, 12). He is distinguished in Scripture as a man "full of faith and of the Holy Ghost" (Acts vi, 5). The newly elected individuals were brought to the apostles, who ordained them to their office, and they entered upon their duties with extraordinary zeal and success. The number of the disciples was greatly increased, and many priests were among the converts. In this work Stephen greatly distinguished himself by the miracles he performed before the people and by the arguments he advanced in support of the Christian cause. From his foreign descent and education, he was naturally led to address himself to the Hellenists; and in his disputations with Jews of the Synagogue of the Libertines and Cyrenians, etc. [see SYNAGOGUE; LIBERTINE], he brought forward views of the Christian scheme that could not be relished by the bigots of the ancient faith.

3. *The Accusation.*—Down to this time the apostles and the early Christian community had clung in their worship, not merely to the Holy Land and the Holy City, but to the holy place of the Temple. This local worship, with the Jewish customs belonging to it, Stephen now seems to have denounced. The actual words of the charge brought against him may have been false, as the sinister and malignant intention which they ascribed to him was undoubtedly false. "Blasphemous" (βλάσφημα), that is, *calumnious*, "words against Moses and against God" (Acts vi, 11) he is not likely to have used. But the overthrow of the Temple, the cessation of the Mosaic ritual, is no more than Paul preached openly, or than is implied in Stephen's own speech, "against this holy place and the law"—"that Jesus of Nazareth shall destroy this place, and shall change the customs that Moses delivered us" (ver. 13, 14).

Benson (*History of the First Planting of the Christian Religion*) and others have considered the testimony of the witnesses against Stephen as in every respect false, and that we are not even to suppose that he had stated that Christ would change the customs which Moses delivered (Acts vi, 14), upon the ground of the improbability of more being revealed to Stephen than to the apostles, as to the abolition of the Levitical ceremonies. From the strain of the martyr's speech, however, a different conclusion may be drawn. His words imply, in various passages, that external rites were not essential, and that true religion was not confined to the Temple service (vii, 8, 38, 44, etc.). There seems much plausibility in the conjecture of Neander (*Planting and Training of the Christian Church*, translated by Ryland, i, 56 sq.) that Stephen and the other deacons, from their birth and education, were less under the influence of Jewish prejudices than the natives of Palestine, and may thus have been prepared to precede the apostles themselves in apprehending the liberty which the Gospel was to introduce. The statements of Stephen correspond in more than one particular with what was afterwards taught by Paul.

4. *The Trial.*—For such sayings he was arrested at the instigation of the Hellenistic Jews and brought before the Sanhedrim, where, as it would seem, the Pharisaic party had, just before this time (Acts v, 34; vii, 51), gained an ascendency. As they were unable to withstand his powers of reasoning, their malice was excited; they suborned false witnesses against him as a blasphemer. The charge brought against him was, as we have seen, that he had spoken against the law and

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the Temple, against Moses and against God. This accusation was calculated to incite all parties in the Sanhedrim against him (comp. xxii, 22); and upon receiving it the predetermined purpose of the council was not to be mistaken. Stephen saw that he was to be the victim of the blind and malignant spirit which had been exhibited by the Jews in every period of their history. But his serenity was unruffled; his confidence in the goodness of his cause and in the promised support of his heavenly Master imparted a divine tranquillity to his mind; and when the judges fixed their regards upon him, the light that was within beamed forth upon his countenance, and "they saw his face as if it had been the face of an angel" (vi, 15).

For a moment, the account seems to imply, the judges of the Sanhedrim were awed at his presence. Then the high-priest that presided appealed to him (as Caiaphas had, in like manner, appealed in the great trial in the Gospel history) to know his own sentiments on the accusations brought against him. To this Stephen replied in a speech which has every appearance of being faithfully reported. The peculiarities of the style, the variations from the Old-Test. history, the abruptness which, by breaking off the argument, prevents us from easily doing it justice, are all indications of its being handed down to us substantially in its original form.

5. *Stephen's Defence.*—His speech is well deserving of the most diligent study, and the more it is understood the higher idea will it convey of the degree in which he possessed the qualities ascribed to him in the sixth chapter. Very different views have been taken of it by commentators. Upon the whole, we are inclined to follow that which is given by Neander in the work referred to. Even as a composition it is curious and interesting from the connection which may be discovered between the various parts, and from the unity given to the whole by the honesty and earnestness of the speaker. Without any formal statement of his object, Stephen obviously gives a confession of his faith, sets forth a true view of the import of his preaching in opposition to the false gloss that had been put upon it, maintains the justness of his cause, and shows how well founded were his denunciations against the impenitent Jews.

The framework in which his defence is cast is a summary of the history of the Jewish Church. In this respect it has only one parallel in the New Test., the eleventh chapter of the Epistle to the Hebrews—a likeness that is the more noticeable, as, in all probability, the immediate writer of that epistle was, like Stephen, a Hellenist.

In the facts which he selects from this history he is guided by two principles—at first more or less latent, but gradually becoming more and more apparent as he proceeds. The first is the endeavor to prove that, even in the previous Jewish history, the presence and favor of God had not been confined to the Holy Land or the Temple of Jerusalem. This he illustrates with a copiousness of detail which makes his speech a summary almost as much of sacred geography as of sacred history—the appearance of God to Abraham "*in Mesopotamia before he dwelt in Haran*" (Acts vii, 2); his successive migrations *to Haran* and to Canaan (ver. 4); his want of even *a resting-place for his foot* in Canaan (ver. 5); the dwelling of his seed in a *strange land* (ver. 6); the details of the stay *in Egypt* (ver. 8–13); the education of Moses *in Egypt* (ver. 20–22); his exile *in Midian* (ver. 29); the appearance *in Sinai*, with the declaration that the *desert ground* was holy earth (γῆ ἁγία) (ver. 30–33); the forty years in the *wilderness* (ver. 36, 44); the long delay before the preparation for the Tabernacle of David (ver. 45); the proclamation of spiritual worship even after the building of the Temple (ver. 47–50).

The second principle of selection is based on the attempt to show that there was a tendency from the earliest times towards the same ungrateful and narrow spirit that had appeared in this last stage of their political existence. And this rigid, suspicious disposition he contrasts with the freedom of the divine grace and of the human will, which were manifested in the exaltation of Abraham (Acts vii, 4), Joseph (ver. 10), and Moses (ver. 20), and in the jealousy and rebellion of the nation against these their greatest benefactors, as chiefly seen in the bitterness against Joseph (ver. 9) and Moses (ver. 27), and in the long neglect of true religious worship in the wilderness (ver. 39–43).

Both of these selections are worked out on what may almost be called critical principles. There is no allegorizing of the text, nor any forced constructions. Every passage quoted yields fairly the sense assigned to it.

Besides the direct illustration of a freedom from local restraints involved in the general argument, there is also an indirect illustration of the same doctrine, from his mode of treating the subject in detail. Many of his references to the Mosaic history differ from it either by variation or addition, apparently from traditionary sources of information, e. g.:

1. The call of Abraham *before the migration* to Haran (Acts vii, 2), not, as according to Gen. xii, 1, in Haran.
2. The death of his father *after the call* (Acts vii, 4), not, as according to Gen. xi, 32, before it.
3. The seventy-five souls of Jacob's migration (Acts vii, 14), not, as according to Gen. xlvi, 27, seventy.
4. The *supreme* loveliness (ἀστεῖον τῷ Θεῷ, a Hebraistic superlative) of Moses (Acts vii, 20), not simply, as according to Exod. ii, 2, the statement that "he was a goodly child."
5. His Egyptian education (Acts vii, 22) as contrasted with the silence on this point in Exod. iv, 10.
6. The same contrast with regard to his secular greatness, "mighty in words and deeds" (Acts vii, 22; comp. Exod. ii, 10).
7. The distinct mention of the three periods of forty years (Acts vii, 23, 30, 36), of which only the last is specified in the Pentateuch.
8. The terror of Moses at the bush (Acts vii, 32), not mentioned in Exod. iii, 3.
9. The supplementing of the Mosaic narrative by the allusions in Amos to their neglect of the true worship in the desert (Acts vii, 42, 43).
10. The intervention of the angels in the giving of the Law (Acts vii, 53), not mentioned in Exod. xix, 16.
11. The burial of the twelve patriarchs at Shechem (Acts vii, 16), not mentioned in Exod. i, 6. The burial of Joseph's bones alone is recorded (Josh. xxiv, 32).
12. The purchase of the tomb at Shechem by Abraham from the sons of Emmor (Acts vii, 16), not, as according to Gen. xxiii, 15, the purchase of the cave at Machpelah from Ephron the Hittite.
13. The introduction of Remphan from the Sept. of Amos v, 26, not found in the Hebrew.

The explanation and source of these variations must be sought under the different names to which they refer; but the general fact of their adoption by Stephen is significant as showing the freedom with which he handled the sacred history, and the comparative disregard of verbal accuracy by him and by the sacred historian who records his speech. "He had regard," as Jerome says, "to the meaning, not to the words." (See their reconcilement in Wordsworth's *New Test.* [1860], p. 65–69.)

6. *His Condemnation and Martyrdom.*—It would seem that, just at the close of his argument, Stephen saw a change in the aspect of his judges, as if for the first time they had caught the drift of his meaning. He broke off from his calm address, and turned suddenly upon them in an impassioned attack which shows that he saw what was in store for him. Those heads thrown back on their unbending necks, those ears closed against any penetration of truth, were too much for his patience: "Ye stiff-necked and uncircumcised in heart and ears! *ye* do always resist the Holy Ghost: as your fathers did, so do *ye*. Which of the prophets did not *your* fathers persecute? . . . the Just One: of whom *ye* are the betrayers and murderers." As he spoke they showed by their faces that their hearts (to use the strong language of the narrative) "were being sawn asunder," and they kept gnashing their set teeth against him; but still, though with difficulty, restraining themselves

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He, in this last crisis of his fate, turned his face upwards to the open sky, and as he gazed the vault of heaven seemed to him to part asunder (διηνοιγμένους), and the divine glory appeared through the rending of the earthly veil — the Divine Presence, seated on a throne, and on the right hand the human form of "Jesus," not, as in the usual representations, sitting in repose, but standing erect, as if to assist his suffering servant. Stephen spoke as if to himself, describing the glorious vision; and, in so doing, alone of all the speakers and writers in the New Test., except only Christ himself, uses the expressive phrase, "the Son of man." As his judges heard the words, expressive of the divine exaltation of him whom they had sought so lately to destroy, they could forbear no longer. They broke into a loud yell; they clapped their hands to their ears, as if to prevent the entrance of any more blasphemous words; they flew as with one impulse upon him, and dragged him out of the city to the place of execution.

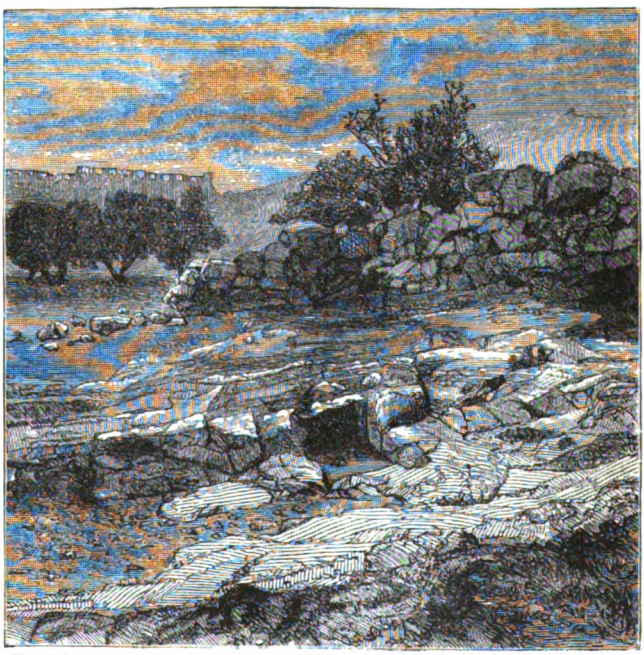
It has been questioned by what right the Sanhedrim proceeded to this act without the concurrence of the Roman government; but it is enough to reply that the whole transaction is one of violent excitement. On one occasion, even in our Lord's life, the Jews had nearly stoned him even within the precincts of the Temple (John viii, 59). "Their vengeance in other cases was confined to those subordinate punishments which were left under their own jurisdiction: imprisonment, public scourging in the synagogue, and excommunication" (Milman, *Hist. of Latin Christianity*, i, 400). See Conybeare and Howson, *Life of St. Paul*, i, 74. On this occasion, however, they determined for once to carry out the full penalties enjoined by the severe code of the Mosaic ritual. See STONING. Any violator of the law was to be taken outside the gates, and there, as if for the sake of giving to each individual member of the community a sense of his responsibility in the transaction, he was to be crushed by stones, thrown at him by all the people. Those, however, were to take the lead in this wild and terrible act who had taken upon themselves the responsibility of denouncing him (Deut. xvii, 7; comp. John viii, 7). These were, in this instance, the witnesses who had reported or misreported the words of Stephen. They, according to the custom, for the sake of facility in their dreadful task, stripped themselves, as is the Eastern practice on commencing any violent exertion; and one of the prominent leaders in the transaction was deputed by custom to signify his assent (Acts xxii, 20) to the act by taking the clothes into his custody, and standing over them while the bloody work went on. The person who officiated on this occasion was a young man from Tarsus—one, probably, of the Cilician Hellenists who had disputed with Stephen. His name, as the narrative significantly adds, was Saul. Everything was now ready for the execution. It was outside the gates of Jerusalem. The earlier tradition fixed it at what is now called the Damascus gate. The later, which is the present tradition, fixed it at what is hence called St. Stephen's gate, opening on the descent to the Mount of Olives; and in the red streaks of the white limestone rocks of the sloping hill used to be shown the marks of his blood, and on the first rise of Olivet, opposite, the eminence on which the Virgin stood to support him with her prayers. The sacred narrative fixes its attention only on two figures—that of Saul of Tarsus, already noticed, and that of Stephen himself.

As the first volley of stones burst upon him, he called upon the Master whose human form he had just seen in the heavens, and repeated almost the words with which he himself had given up his life on the cross, "O Lord Jesus, receive my spirit."

Another crash of stones brought him on his knees. One loud piercing cry (ἔκραξε μεγάλῃ φωνῇ)—answering to the loud shriek or yell with which his enemies had flown upon him—escaped his dying lips. Again clinging to the spirit of his Master's words, he cried, "Lord, lay not this sin to their charge," and instantly sank upon the ground; and, in the touching language of the narrator, who then uses for the first time the word afterwards applied to the departure of all Christians, but here the more remarkable from the bloody scenes in the midst of which the death took place—ἐκοιμήθη, "fell asleep."

7. *His Remains.*—Stephen's mangled body was buried by the class of Hellenists and proselytes to which he belonged (οἱ εὐσεβεῖς), with an amount of funeral state and lamentation expressed in two words used here only in the New Test. (συνεκόμισαν and κοπετός).

This simple expression is enlarged by writers of the 5th century into an elaborate legend. The high-priest, it is said, had intended to leave the corpse to be devoured by beasts of prey. It was rescued by Gamaliel, carried off in his own chariot by night, and buried in a new tomb on his property at Caphar Gamala (village of the Camel), eight leagues from Jerusalem. The funeral lamentations lasted for forty days. All the apostles attended. Gamaliel undertook the expense, and, on his death, was interred in an adjacent cave. This story was probably first drawn up on the occasion of the remarkable event which occurred in A.D. 415, under the name of the *Invention and Translation of the Relics of St. Stephen.* Successive visions of Gamaliel to Lucian, the parish priest of Caphar Gamala, on Dec. 3 and 18 in that year, revealed the spot where the martyr's remains would be found. They were identified by a tablet bearing his name, *Cheliel*, and were carried in state to Jerusalem, amid various portents, and buried in the church on Mount Zion, the scene of so many



Traditionary Spot where St. Stephen was Stoned. (From a photograph. The view is N. W. up the Valley of Jehoshaphat.)

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early Christian traditions. The event of the Translation is celebrated in the Latin Church on Aug. 3, probably from the tradition of that day being the anniversary of the dedication of a chapel of St. Stephen at Ancona. The story itself is encompassed with legend, but the event is mentioned in all the chief writers of the time. Parts of his remains were afterwards transported to different parts of the coast of the West—Minorca, Portugal, North Africa, Ancona, Constantinople—and in 460 what were still left at Jerusalem were translated by the empress Eudocia to a splendid church called by his name on the supposed scene of his martyrdom (Tillemont, *St.-Étienne*, art. 5-9, where all the authorities are quoted). Evodius, bishop of Myala, wrote a small treatise concerning the miracles performed by them; and Severus, a bishop of the island of Minorca, wrote a circular letter of the conversion of the Jews in that island and of the miracles wrought in that place by the relics which Orosius left there. These writings are contained in the works of Augustine, who gives the sanction of his authority to the incredible follies they record (*De Civ. Dei*, xxii, 8).

The exact date of Stephen's death is not given in the Scriptural history. But ecclesiastical tradition fixes it in the same year as the crucifixion, on Dec. 26, the day after Christmas-day. It is beautifully said by Augustine (in allusion to the juxtaposition of the two festivals) that men would not have had the courage to die for God, if God had not become man to die for them (Tillemont, *St.-Étienne*, art. 4).

II. *St. Stephen's Typical Character.*—The importance of his career may be briefly summed up under three heads:—

1. He was the first great Christian ecclesiastic. The appointment of "the Seven," commonly (though not in the Bible) called deacons, formed the first direct institution of the nature of an organized Christian ministry, and of these Stephen was the head—"the archdeacon," as he is called in the Eastern Church—and in this capacity represented as the companion or precursor of Laurence, archdeacon of Rome in the Western Church. In this sense allusion is made to him in the Anglican Ordination of Deacons.

2. He is the first martyr—the protomartyr. To him the name "martyr" is first applied (Acts xxii, 20). He, first of the Christian Church, bore witness to the truth of his convictions by a violent and dreadful death. The veneration which has accrued to his name in consequence is a testimony of the Bible to the sacredness of truth, to the nobleness of sincerity, to the wickedness and the folly of persecution. It also contains the first germs of the reverence for the character and for the relics of martyrs, which afterwards grew to a height now regarded by all Christians as excessive. A beautiful hymn, by Reginald Heber, commemorates this side of Stephen's character.

3. He is the forerunner of Paul. So he was already regarded in ancient times. Παύλου ὁ διδάσκαλος is the expression used for him by Basil of Seleucia. But it is an aspect that has been much more forcibly drawn out in modern times. Not only was his martyrdom (in all probability) the first means of converting Paul—his prayer for his murderers not only was fulfilled in the conversion of Paul—the blood of the first martyr, the seed of the greatest apostle—the pangs of remorse for his death, among the stings of conscience against which the apostle vainly writhed (Acts ix, 5); not only thus, but in his doctrine also, he was the anticipator, as, had he lived, he would have been the propagator, of the new phase of Christianity of which Paul became the main support. His denunciations of local worship, the stress which he lays on the spiritual side of the Jewish history, his freedom in treating that history, the very turns of expression that he uses, are all Pauline.

III. *Literature.*—Euseb. *Hist. Eccles.* ii, 1; Tillemont, *Mémoires*, ii, 1-24; Neander, *Planting and Training;* Conybeare and Howson, *St. Paul*, ch. ii; Augusti, *Archäol. Denkwürdigk.* i, 145; Rees, *De Lapidatione Stephani* (Jen. 1729); Ziegelbaur, *Acta Stephani* (Vien. 1736); Walch, *De Funere Steph.* (Jen. 1756); Schwarz, *Martyrium Stephani* (Viteb. 1756); Baur, *De Oratione Steph.* (Tüb. 1829); Schmid, *Discours de St.-Étienne* (Strasb. 1839); Bohn, *Life of St. Stephen* (Lond. 1844); and other monographs cited by Volbeding, *Index Programmatum*, p. 74; and by Danz, *Wörterb.* s. v. "Apostelgesch." Nos. 56, 57.

Stephen I, pope from A.D. 253 to 257, was a native Roman, and is noteworthy because of his connection with the controversy respecting the administration of baptism by heretics. In Africa and the East such baptism was generally rejected, while at Rome reclaimed heretics who had been baptized were received simply with laying-on of hands. The Eastern Church, and especially Cyprian of Carthage (q. v.), decided emphatically against the practice of Rome, and asserted that baptism, as a valid rite, cannot exist beyond the pale of the Church; to which Stephen replied that every baptism performed in the name of Jesus carries with it regenerating and sanctifying influence. The synods of Carthage, in 255 and 256, sanctioned the Eastern opinion, and forwarded notice of their decision to Rome. A dispute between Stephen and Cyprian was thereby inaugurated, which ended with Stephen's renouncing all connection with the African Church. Stephen found earnest opponents, also, in bishops Dionysius of Alexandria and Firmilian of Cæsarea, the latter of whom emphatically resisted the claim of the Romish see to supremacy, which Stephen steadily advanced during the quarrel. The division between the churches continued down to Stephen's death, in 257. Tradition relates that he died a martyr under Valerian, condemned because he refused to sacrifice to idols. He is commemorated Aug. 2.—Herzog, *Real-Encyklop.* s. v.

Stephen II, said to have been elected pope March 27, 752, and to have died three or four days afterwards, is not usually included in lists of the popes.

Stephen III (II), whose pontificate lasted from 752 to 757, is generally recorded as Stephen II. This pope was threatened by Astolph, king of the Lombards, who took the exarchate of Ravenna. Stephen thereupon appealed to Pepin the Short, king of the Franks, for help, and offered in return an eternal reward and all the joys of Paradise, but threatened him with forfeiture of his salvation if he should delay to undertake the required deliverance. Pepin besieged Astolph in Pavia (754), and compelled him to promise the renunciation of all his conquests. The latter, however, invaded the Roman territories once more, instead of fulfilling his agreement, and Pepin was obliged to return to Italy (755). He defeated the Lombard, and wrested from him the territories he had conquered, and then raised the pope to the patriarchate, and made him possessor of the exarchate. This act first made the pope the secular head of a country and a people. Stephen, in return, anointed Pepin king. He died in 757, leaving a number of letters and canonical constitutions.—Herzog, *Real-Encyklop.* s. v.

Stephen IV (III), pope from 768 to 772, was a Benedictine monk, and had been made cardinal-priest by pope Zachary. He condemned his rival, pope Constantine, who had been a layman, as a usurper of the episcopal chair, and in 769 held a synod in the Lateran, which decreed that only a deacon or a priest could attain to the papal dignity. The same synod sanctioned afresh the worship of images, relics, and saints, which had been rejected by a synod at Constantinople and by the emperor Constantine Copronymus. This pope, also, was troubled by the Lombards, and sought relief at the hands of Charles and Carloman, the Frankish kings. The persistent enmity of the Lombards suggested the advisability of preventing any alliance between them and the Franks, and Stephen was accordingly concerned

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to prevent the consummation of a proposed marriage of Charles with Desideria, daughter of the Lombard king. He did not, however, accomplish his purpose; but Charles separated from his wife when they had been married one year. Stephen died in 772.—Herzog, *Real-Encyklop.* s. v.

Stephen V (IV), a Roman, created cardinal-deacon by pope Leo III, who was raised to the papal throne in A.D. 816, but reigned only a few months. He caused the discontented Roman population to swear allegiance to Louis the Pious as well as to himself, in order to bring them more completely into his power; and he crowned that monarch emperor. He died in 817.—Herzog, *Real-Encyklop.* s. v.

Stephen VI (V) ascended the papal chair in 885. He negotiated with the emperor Basil of Constantinople and his son Leo for a restoration of the peace between the Greek and Roman churches which had been disturbed by Photius (q. v.). Stephen demanded that all clergymen consecrated by Photius should be deposed, and that those whom the latter had banished or excommunicated should be restored; and Leo conformed to the requirement. The pope was also able to maintain his position against Charles the Fat, who sought to depose him because he had not obtained secular confirmation. He crowned the duke Guido of Spoleto as emperor, and died in 891.—Herzog, *Real-Encyklop.* s. v.

Stephen VII (VI), pope during a few months, in 896–897. On his attaining to the papal dignity he caused the body of his predecessor and personal enemy, Formosus (q. v.), to be exhumed and mutilated, after which it was thrown into the Tiber. It is alleged that Formosus had, on some former occasion, prevented Stephen from becoming pope. The same partisan fury which enabled Stephen to vent his anger upon a deceased enemy brought about his own destruction. He was strangled to death in prison, and his action towards Formosus was condemned by a synod under John IX (898).—Herzog, *Real-Encyklop.* s. v.

Stephen VIII (VII), pope from 929 to 931, belongs to the number of pontiffs who were governed by the notorious Theodora and Marozia. He is remarkable in no other respect.

Stephen IX (VIII), a German, and related to the emperor Otto the Great, was elevated to the papacy by the action of clergy and people in 939, and reigned until 942. He was wholly unable to restrain the shameless rule of abandoned women in the Church, and, like the other popes of that period, was simply the creature and plaything of a party.

Stephen X (IX), a creature of Hildebrand [see GREGORY VII], was the son of duke Gotelon of Nether-Lorraine. His name was *Frederick*. Pope Leo IX appointed him cardinal-deacon and chancellor to the apostolical chair. In that capacity he accompanied cardinal Humbert as legate to Constantinople, and aided in preventing any reconciliation between the two churches (comp. *Brevis Commemor. eorum quæ Gesserunt Apocris. Sanctæ Rom. Sedis in Regia Urbe*, etc., in *Annal. Eccles. anct.* Cæs. Baronio [Col. Agripp. 1609], IX, xix, 222; also *Annal. Eccles. ex xii Tomis C. Baron. Redacti*, opera Henr. Spondani [Mogunt. 1618], p. 824). On his return he became a monk in the Convent of Monte-Casino, and was promoted to be abbot; and when Victor II died he ascended the papal chair, A.D. 1057, under the name of Stephen. Guided by Hildebrand, he opposed the immorality of the clergy, especially with respect to simony and concubinage. He appointed the famous Peter Damiani (q. v.) to be bishop of Ostia, and entered into negotiations with Agnes, mother of the emperor Henry IV, with a view to secure the expulsion of the Normans from Italy, and also to insure the election of bishop Gerard of Florence as his successor (who actually did follow in the pontificate as Nicholas II); and, finally, he ordered that the election of a pope should be postponed until the return of Hildebrand from Germany, whither he had gone as a legate. He died in 1058.—Herzog, *Real-Encyklop.* s. v.

Stephen DE BELLAVILLE, or *de Borbone*, was a Dominican monk at Lyons, and died in 1261. His great work, *De Septem Donis Spiritus Sancti*, is yet unpublished, though a portion referring to the Cathari and the Waldenses had been issued in D'Argentré, *Collectio Judiciorum de Novis Erroribus*, i, 85 sq., and more fully in Quétif and Échard, *Scriptores Ordinis Prædicatorum*, i, 190 sq. It is found in manuscript in France, England, and Spain. Stephen had preached in his youth, at Valence, against the Cathari, and was afterwards made an inquisitor; he therefore possessed frequent opportunity to learn what were the teachings and customs of the sects found in Southern France. His report of such sects is among the most trustworthy sources of the history of heresies, though sometimes overdrawn. His statements respecting the Lyonese Vaudois are particularly noteworthy, as they seem to indicate that these people had adopted some of the views held by the Brethren of the Free Spirit (q. v.). —Herzog, *Real-Encyklop.* s. v.

Stephen OF TOURNAY, born in 1135 at Orleans, France, abbot of the convent of St. Éverte at Orleans, and afterwards of St. Geneviève at Paris, was subsequently made bishop of Tournay, and died in 1203. He was very learned in canon law, but rather narrow in both theological and philosophical studies. While he complained of the confusion existing with respect to science, of the ambition of scholars and their fondness for disputing on matters pertaining to the faith, he was yet unable to discover any remedy for the evils he deplored save the intervention of the papal authority. He hoped that in this way greater uniformity of theological instruction might be secured, and that bounds might thus be set to the independence of the teachers. His principal work appears to have been a *Summa de Decretis*, only the preface of which is known. Two discourses and several letters from his pen are extant, which possess some importance as sources for the history of his time. The best edition is that of Molinet (Paris, 1679, 8vo).—Herzog, *Real-Encyklop.* s. v.

Stephens, more correctly STEPHEN (*Étienne*), the family name of an illustrious succession of learned printers, of whom, however, we have here to notice specially only ROBERT. He was the son of Henri Étienne (Henricus Stephanus), the printer of the *Quincuplex Psalterium* of Le Fèvre d'Étaples (Paris, 1509–13), who died in 1520. Robert was born at Paris in 1503. Having received a learned education and become skilled in the classical languages and Hebrew, he devoted himself to the editing and issuing of carefully printed editions of learned works. In 1545 he issued, under the simple title of *Biblia*, an edition of the Vulgate, with a new Latin translation of the Bible, printed in parallel columns, and in a type of exquisite beauty. Explanatory notes were added in the margin; and as some of these gave offence to the doctors of the Sorbonne as savoring of the Reformed doctrines, Stephens thought it prudent, on the death of his father, to remove to Geneva. Before leaving Paris, however, he had issued his edition of the Greek New Test., first in a small form, known as the *O mirificam* edition, from the first words of the preface (Paris, 1546–49), and afterwards in fol. with various readings from MSS. collated by his son Henry. At Geneva he printed an edition of the Greek text with the Vulg. rendering, and that of Erasmus, 1551. This edition presented the text for the first time divided into verses. Two editions of the Hebrew Bible were also printed by him—one with the Commentary of Kimchi on the minor prophets, in 13 vols. 4to (Paris, 1539–43), another in 10 vols. 16mo (ibid. 1544–46). It is to him we owe the *Thesaurus Linguæ Latinæ* (4 vols. fol.), as to his son Henry the *Thesaurus Ling. Græcæ* is due—two

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monuments of vast learning and unwearied diligence. Robert Stephens died at Geneva Sept. 6, 1559.—Kitto.

Stephens, Abednego, an Episcopal clergyman, was born at Centreville, Queen Anne Co., Md., July 24, 1812. When three years of age his parents moved to Havre de Grace in that state, and from thence, in 1819, to Staunton, Va. In 1829 his father left him in charge of a male academy, which he managed until the close of the session; wound up his father's business, and conducted the family to Columbia, Tenn. He was elected to the presidency of a male academy in that place, resigning to enter the University of Nashville in May, 1832, from which he graduated in October, 1833. On July 3, 1831, he was confirmed by bishop Meade. After graduation he accepted the tutorship of ancient languages in his alma mater, and was soon after made professor in the same department. He attended the General Theological Seminary in New York from October, 1836, to October, 1837, and upon his return was ordained deacon by bishop Otey, Oct. 15, 1837, entering priest's orders soon after. He continued in his college professorship until in 1839 he accepted a call to the presidency of Jefferson College, at Washington, Miss. His health failing, he spent the winter in Cuba; but, receiving no permanent relief, returned and settled at Nashville, where he died, Feb. 27, 1841. "He stood in the front rank of scholars and orators; his sermons were characterized by depth and comprehension of thought, and by profound research and impassioned eloquence." See Sprague, *Annals of the Amer. Pulpit*, v, 746.

Stephens, Daniel, D.D., an Episcopal clergyman, was born at Licking Creek, Bedford Co., Pa., in April, 1778. At the age of nineteen he joined the Baptist Church, and declared his intention of devoting himself to the ministry. Entering Jefferson College, Canonsburg, Pa., at the age of twenty-five, he was, after the first year, appointed tutor of ancient languages, and was so industrious as to be able to study divinity during one session of his senior year and to graduate in 1805. He entered upon the vocation of teaching, studying divinity under Mr. (afterwards bishop) Kent. Deciding to enter the Episcopal Church, he was ordained deacon by bishop Claggett in February, 1809. For this choice he was disinherited by his father. Upon his ordination he removed to Chestertown, and taught in Washington College, and preached acceptably. He was ordained priest by bishop Claggett in Baltimore in 1810, and removed to Centreville, Queen Anne Co., where he had charge of an academy and two parishes. He remained here four years, and removed to Havre de Grace, where he preached four years, when he accepted a call to Staunton, Va., and continued there till 1828. After a short residence in Fincastle, Va., he accepted a call to St. Peter's Church, Columbia, Tenn., in 1829. Removing to Bolivar, Tenn., in 1833, he organized the parish of St. James. His wife died in 1847, and he consented to retire to the home of his son-in-law, Pitser Miller, of Bolivar. He resigned his charge in 1849, and died Nov. 21, 1850. See Sprague, *Annals of the Amer. Pulpit*, v, 519.

Stephens, Jeremy, an English divine, was born at Bishop's Castle, Shropshire, in 1592, and entered Brasenose College, Oxford, in 1609. Taking his degrees in art in 1615, he was ordained deacon, and appointed chaplain of All-Souls' College. In May, 1616, he was admitted to priest's orders, and in 1621 was presented to the rectory of Quinton, Northamptonshire, and in 1626 to that of Wotton, both by Charles I. He was made prebendary of Biggleswade, Lincoln, in 1641, but was deprived in 1644 of all his preferments, and imprisoned by the usurping powers. At the Restoration he was replaced in all his former livings, and had also a prebend in Salisbury Church. He died at Wotton Jan. 9, 1665. He published, *Notæ in D. Cyprian. de Unitate Ecclesiæ* (London, 1632, 8vo):—*Notæ in D. Cyprian. de Bono Patientiæ* (ibid. 1633, 8vo):—*Apology for the Ancient Right and Power of the Bishops to Sit and Vote in Parliaments* (ibid. 1660):—*B. Gregorii Magni Episcopi Romani de Cura Pastorali Liber vere Aureus*, etc., *MSS. cum Romana editione collatis* (ibid. 1629, 8vo). He was also editor of Spelman, *On Tithes*, and his apology for the treatise *De non Temerandis Ecclesiis*. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Stephens, William, an English clergyman, was a native of Devonshire, and graduated from Exeter College, Cambridge, in 1715. He was first vicar of Brampton, and afterwards rector of St. Andrew's, in Plymouth. He died, much lamented, in 1736. He published four single *Sermons* (1717, 1719, 1722, 1724, each 8vo); and after his death appeared (thirty-five) *Sermons* (Oxford, 1737, 2 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Stephens, William H., a Methodist Episcopal minister, was born in New York Dec. 18, 1804, converted in 1828, under the preaching of Rev. Charles Pitman; travelled Burlington and Bargaintown circuits, under the presiding elder, in 1829–30; was admitted on trial in 1831, and appointed to Cumberland and Cape May Circuit; in 1832, to Salem Circuit; and in 1833 was admitted into full connection, and appointed to Swedesborough Circuit, where he died the same year. He was a man of studious habits, good preaching abilities, ardent piety, and extensive usefulness. See *Minutes of Annual Conferences*, ii, 282.

Stephen's (St.) Day, a festival observed on Dec. 26 in honor of the protomartyr Stephen.

Stephenson, James White, D.D., a Presbyterian divine, was born in Augusta County, Va., in 1756. He was educated at Mt. Zion College, Winnsborough, S. C.; principal, for three years, of a classical school near the old Waxhaw Church, in Lancaster District, S. C.; studied theology privately; was licensed by the Presbytery of South Carolina in 1789; ordained and installed pastor of the Bethel and Indiantown churches, in Williamsburg District, in 1790. March 3, 1808, with about twenty families, he migrated to Maury County, Tenn., jointly purchased a tract of land, and organized what was afterwards known as the "Frierson Settlement"—a Christian colony which long maintained an enviable reputation, particularly for its faithful private and public instruction of the blacks. He died Jan. 6, 1832. Dr. Stephenson published two or three sermons. As a preacher he was solid and instructive. In 1815, South Carolina College conferred upon him the degree of D.D. See Sprague, *Annals of the Amer. Pulpit*, iii, 550; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Stercoranists (from *stercoro*, to void as excrement). The grossly sensual conception of the presence of the Lord's body in the sacrament, according to which that body is eaten, digested, and evacuated like ordinary food, is of ancient standing, though not found in Origen, as some writers have assumed (e. g. Tournely, *Cursus Theologicus*, iii, 345), nor, perhaps, in Rhabanus Maurus, who, like the former, was charged with holding such views because of an ambiguous explanation of Matt. xv, 17 (e. g. by Gerbert, *De Corp. et Sang. Domini*, in Pez. *Thesaur. Anecdot. Noviss.* I, i, 144). It certainly originated with a class of false teachers contemporary with or earlier than Rhabanus Maurus, whom Paschasius Radbert condemns, *De Corp. et Sang. Domini*, c. 20, where he remarks, with reference to certain apocryphal writings, "Frivolum est ergo in hoc mysterio cogitare de stercore, ne commisceatur in digestione alterius cibi." He does not, however, apply the term Stercoranists to his opponents. Cardinal Humbert is the first to so employ the word in his work directed against the monk Nicetas Pectoratus (1054), to advocate azymitism [see Azymites] and the other characteristic doctrines of the Latin Church (see *Canis Lectt. Antt.* III, i, 319, ed. Basnage); and from that time the word was frequently employed to designate the supporters of the grossly

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realistic theory of the Lord's supper. It occurs now and then in the writings of the opponents of the Lutheran doctrine, particularly the realistic doctrine of Brentius and other Würtembergers in the time of the Reformation. On the subject, see Pfaff, *De Stercoranistis Medii Ævi*, etc. (Tüb. 1750, 4to), and Schröckh, *Kirchengesch.* xxiii, 429–499.—Herzog, *Real-Encyklop.* s. v.

Sterculius, Stercutius, or **Sterquilinus,** a Roman divinity invoked by husbandmen. The name is derived from *stercus*, manure, and is applied by some to Saturn, because he taught the use of manure in agricultural processes. Others give it to Picumnus, the son of Faunus, who is likewise credited with introducing improvements in agriculture (Macrob. *Sat.* i, 7; Serv. *Ad Æn.* ix, 4; x, 76; Lactant. i, 20; Pliny, *H. N.* xvii, 9; August. *De Civ. Dei*, xviii, 15).

Sterling, JOHN, a minister of the Methodist Episcopal Church, was born in Ireland in 1810, and emigrated to this country in early life. At the age of seventeen he united with the Church, and in 1844 was licensed to preach. He was received into the North Ohio Conference in 1847, and travelled six or seven years, when, because of ill-health, he located. He was afterwards admitted into the Central Ohio Conference, where he labored several years. His death occurred April 2, 1863. See *Minutes of Annual Conferences*, 1863, p. 168.

Stern (πρύμνα), the *hinder part* of a ship (as the word is rendered in Mark iv, 38; Acts xxvii, 41), out of which the anchors were anciently fastened (ver. 29). See SHIP.

Stern, Hermann, a Jewish missionary, was born of Israelitish parentage in 1794, at Tennstadt, in Bavaria. He visited the high-school in Bamberg to study as teacher. In his twenty-first year he received his first place as teacher in Hochberg. Endeavoring to conform in his religious instruction to the letter and spirit of the Holy Scriptures, he could not avoid alluding to the defectiveness and emptiness of the synagogue ceremonials as taught in the Talmud and in the Jewish code *Shulchan Aruch*. Complaint was made to the chief rabbi of the district, and for his own security Stern requested the government that the rabbi be required to superintend the religious instruction of his school. Mr. Bing, the chief rabbi, begged to be excused from doing so, stating that Stern's religious instruction did not please him. The government then demanded of the rabbi either to propose one of the existing compendiums as a text-book for schools, or else write one himself. The rabbi offered to do the latter. In the meantime Stern was sent by the government to the town of Heidingsfeld, near Würzburg. Having spent two years at the latter place, he received from the government the new text-book of the Mosaic religion, which rabbi Alexander Behr, under the direction of the chief rabbi, had prepared. The one hundred and sixty pages of this book were entirely filled with ceremonial laws, and contained not a word, much less an exposition, of morality, of conscience, of virtue, of holiness, of the condition and destiny of man. Stern called the attention of the government to these deficiencies of the book, and promised to publish a better one. In 1829 he published his *Die Confirmation der Israeliten, oder das Judenthum in seiner Grundlage*, which was followed in 1835 by his larger work, *Der Lebensbaum*. Both these books continued to be standards in many schools, even after Stern had embraced Christianity. The preparation of those works led Stern to study the Bible and the Talmud more thoroughly, which brought him to the conviction that the expected Messiah had already come. His sentiments he made known to the Jews, who persecuted him as much as possible, as they could not agree with him. But Stern often said, "They ought to know it, and it is my duty that I tell them the truth quite decidedly; the Lord demands it from me." Sooner than he expected, the hour had come. In the year 1836 many theologians were assembled together, who were ordered by the king of Bavaria to speak of different things about religion. They met in Würzburg; Stern also was invited to be present at the meeting; and now the question was put whether the Trinity consists with the Jewish religion or not. They all said no, excepting Stern, who could not agree. He put the question before them all—what shall one do if he cannot say *yes* to it? because he was convinced that the Trinity is spoken of in the Jewish religion. They were greatly astonished at him, and advised him to write a book in which he should put his question before them. This he did in his *Das Israelitenthum in seiner Würde und Bürde*, but instead of convincing him that he was in error, they censured him and threatened that they would take away his place from him; but he was not shaken. Stern had to undergo many severe trials, and he finally resolved to settle at Frankfort as a private tutor. Here he published in 1844 a periodical, *Die Auferstehung*, in which he proved, without at all exhausting the subject, that the doctrine of the Trinity is not new in Judaism, however positively this is denied. Two years later (in 1846) he openly professed his Christian belief, and in the same year he published his *Glaubensgründe für meinen Uebertritt zum Christenthum*. He was soon engaged as missionary among the Jews by the British Society, and labored among his brethren until his death, which took place in the year 1861. See the (London) *Jewish Herald*, April, 1861; Herschell, *Jewish Witnesses that Jesus is the Christ* (1858), p. 138 sq.; *Missionsblatt des Vereins für Israel*, Dec. 1872; Delitzsch, *Saat auf Hoffnung* (1872), ix, 68 sq.; x, 188; Fürst, *Bibl. Jud.* iii, 385 sq.; Zuchold, *Bibl. Theol.* ii, 1269. (B. P.)

Stern, Maximilian, D.D., a minister of the German Reformed Church, was born of Jewish parentage, Nov. 18, 1815, at Altenkunstadt, in Bavaria. He prepared himself for the study of medicine, and when sixteen years of age he was examined for admission to the surgical college in Bamberg, but was not admitted on the plea of his youth, as eighteen years was the minimum for matriculation. He remained at Bamberg, privately studying under the direction of a physician, and when, after two years, the time for examination again arrived, all his hopes and aspirations were dashed by a royal mandate from Munich ordering the school to be abolished. He went to Niederwern, and here he was surlily told by the chief-justice that he must choose a trade, or the government would take charge of him. Having no alternative, Stern chose the first trade that he came in contact with. For a number of years he occupied himself in this way, and finally resolved to go to the United States. Before leaving his country, he went to see his uncle Hermann Stern (q. v.), who in the meantime had become a Christian. Stern, who was at that time a sort of a rationalist, rebuked his uncle for sacrificing his worldly interests for the sake of religion; but, before he left, his uncle had implanted the first germs of an earnest seeking after his soul's salvation in the heart of the worldly-minded youth. At Bremerhafen, where he was delayed, the Lord prosecuted his gracious work by bringing him in contact with a missionary (Rev. John Neander, a Presbyterian minister of Williamsburgh, N. Y.), who presented Christ to his consideration. In 1839 he landed at New York, where the Rev. John Rudy, of the Houston Street German Church, was the means of bringing him more fully to the knowledge of Christ, and by whom he was also baptized. For three years he lived in New York, and earned a livelihood by hard manual labor. In 1842 he went to Mercersburg, Pa., to study theology, and was licensed in 1845. From that time on he was one of the most active men in the German Reformed Church. He built many churches and organized many congregations. He successfully labored in Galion, O., for nine years; from thence he went, in 1862, to Louisville, Ky., where he also labored for nine years, when bodily infirmities obliged him to resign, in 1870. He was then appointed

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by his Church as missionary superintendent, but after one year's work he had again to resign. In 1871 he once more accepted a call to Galion, and when a year was over he gave up his charge, never to resume it. He went to Louisville, and after four years of inactivity, illness, grief, and longing for release, he died, July 6, 1876. Besides educating a number of ministers in his own house, Stern took an active part in the controversies which in former years agitated the Reformed Church, and was a very active contributor to the periodicals of his denomination. See the obituary of Mr. Stern in the *Reformed Church Monthly*, Sept. 1876, written by his son, the Rev. H. J. Stern, of Louisville, Ky. (B. P.)

Stern, Mendel Emanuel, a Jewish writer, was born at Presburg, in Hungary, in 1811, where the celebrated Talmudist rabbi Moses Sopher exercised an enduring influence upon the pious disposition of the youth. At the age of twelve he was obliged to assist his father, then stricken with all the misfortunes of increasing blindness, in the duties of tuition at the Royal Jewish Normal School of his native place; and when fourteen years old he replaced his blind father in the arduous post of teacher. In 1833 he was employed as reader in the famous Oriental printing establishment of A. von Schmidt. He then tried his fortune as teacher in some country places, and in 1838 settled at Vienna, where henceforth he occupied himself exclusively with literary pursuits, and where he died, March 9, 1873. Of his numerous works we mention the following: מַסְלוּל לְשׁוֹן עִבְרִי, a Hebrew grammar (Vienna and Presburg, 1829, and often since):—A metrical German translation of the book of Proverbs (Presburg, 1832):—A German translation of the same book, with a Hebrew commentary (ibid. 1833):—*The Ethics of the Fathers*, פִּרְקֵי אָבוֹת (Vienna, 1840), in German metrical and rhymed lines:—*Liturgical Hymns on the Divine Unity*, שִׁירֵי הַיִּחוּד (ibid. 1840), also in German metrical and rhymed lines:—*The Prophet Ezekiel*, with a German translation and a Hebrew commentary (ibid. 1842):—*The Ethical Meditations of Bedarshi*, בְּחִינַת עוֹלָם, with a German translation (ibid. 1847):—תּוֹלְדוֹת יִשְׂרָאֵל, or history of the Jews since their return from the Babylonian captivity to the destruction of Jerusalem by the Romans (ibid. 1843), Hebrew and German:—A German translation of the book Jesus Sirach, or Ecclesiasticus (ibid. 1844):—סְלִיחוֹת, or penitential hymns, with a German translation (ibid. 1842):—מַחֲזוֹר, or festival prayers, with a German translation (ibid. 1844, 5 vols.). In 1845 he started a Hebrew periodical entitled כּוֹכְבֵי יִצְחָק, *The Star of Isaac*, full of interesting matter, of which twenty-six parts were published (ibid. 1845–61):—חוֹבוֹת הַלְּבָבוֹת, *The Duties of the Heart* of Bechai, with a German translation (ibid. 1856, 2d ed.):—אוֹצַר חַתִּלְרִין, a Talmudical lexicon (ibid. 1863). See Fürst, *Bibl. Jud.* iii, 386–388; Steinschneider, *Bibliographisches Handbuch*, p. 137. (B. P.)

Stern, Siegmund, doctor of philosophy and preacher of the Jewish Reformed Synagogue at Berlin, and lately director of the *philanthropin* at Frankfort-on-the-Main (where he died, May 9, 1867), was the author of *Das Judenthum und der Jude im christlichen Staate* (Berlin, 1845):—*Die Aufgabe des Judenthums und der Juden in der Gegenwart* (ibid. 1845):—*Die Religion des Judenthums* (ibid. 1846; 2d ed. 1848):—*Die gegenwärtige Bewegung im Judenthum* (ibid. 1845):—and *Geschichte des Judenthums von Mendelssohn bis auf die Gegenwart, nebst Uebersicht der ältern Religions- und Kulturgeschichte* (Frankfort-on-the-Main, 1857). See Fürst, *Bibl. Jud.* iii, 388; Jost, *Gesch. d. Judenth. u. s. Secten*, iii, 380 sq.; Grätz, *Gesch. d. Juden*, xi, 568 sq. (B. P.)

Stern, Wilhelm, a German professor, was born April 22, 1792, at Mosbach, and died March 31, 1873, at Carlsruhe, having for forty years been teacher and director of the evangelical seminary there. He wrote, *Erfahrungen, Grundsätze und Grundzüge für bibliech-christlichen Religionsunterricht* (Carlsruhe, 1833):—*Geschichtliches Spruchbuch zur Wiederholung der biblischen Geschichten für christl. Schulen* (ibid. 1844):—*Lehrbüchlein des christl. Glaubens nach der heiligen Schrift*, etc. (ibid. 1853):—*Fünfzehn messianische Psalmen* (Barmen, 1870; new ed. 1872):—*Erklärung der vier Evangelien* (Carlsruhe, 1867-69, 2 vols.). See Zuchold, *Bibl. Theol.* ii, 1269; Delitzsch, *Saat auf Hoffnung*, x, 132 sq., 184 sq.; Hauck, *Theolog. Jahresbericht*, 1870, vi, 573; 1872, viii, 673. (B. P.)

Sterne (or **Stearne**), **John** (1), a physician and ecclesiastical writer, was born at Ardbraccan, County of Meath, Ireland, in 1622. He was educated in the College of Dublin, became a fellow, was ejected because of his loyalty, but reinstated at the Restoration. He died in 1669. His writings are, *Aphorismi de Felicitate* (Dublin, 1654, 8vo; twice reprinted):—*De Morte Dissertatio* (ibid. 1656, 1659, 8vo):—*Animæ Medela, seu de Beatitudine et Miseria* (ibid. 1658, 4to):—*Adriani Heerboordii Disputationum de Concursu Examen* (ibid. 1658, 4to):—*De Electione et Reprobatione* (ibid. 1662, 4to):—to this is added *Manuductio ad Vitam Probam*:—*De Obstinatione, opus posthumum, pietam Christiano-Stoicam scholastico more suadens*, published in 1672 by Mr. Dodwell. See Chalmers, *Biog. Dict.* s. v.

Sterne, John (2), an Irish prelate, son of the preceding, was educated in Trinity College, Dublin, and became successively vicar of Trim, chancellor and dean of St. Patrick's, bishop of Dromore in 1713, of Clogher in 1717, and vice-chancellor of the University of Dublin. He laid out immense sums on his episcopal palaces and on the College of Dublin, where he built the printing-house and founded exhibitions. At his death (June, 1745) he bequeathed £30,000 to public institutions. His only publications were, *Tractatus de Visitatione Infirmorum* (Dublin, 1697, 12mo):—and *Concio ad Clerum*. See Chalmers, *Biog. Dict.* s. v.

Sterne, Laurence, an Anglican clergyman, was born at Clonmell, in the South of Ireland, Nov. 24, 1713. After moving from place to place with his family, he was entered at a school near Halifax, Yorkshire, where he remained till 1731. In the following year he was admitted to Jesus College, Cambridge, where he took the degree of A.B. in January, 1736, and that of A.M. in 1740. During this time he was ordained, and through his uncle, James Sterne, prebendary of Durham, obtained the living of Sutton, and afterwards a prebend of York. Through his wife he secured the living of Stillington. He resided for twenty years principally at Sutton. In 1762 he went to France, and in 1764 to Italy. Returning to England, he died at his lodgings in London March 18, 1768. He wrote, *Sermons* (Lond. 1760, 2 vols.; of which there are many subsequent editions):—*The Life and Opinions of Tristram Shandy, Gent.* (York, 1759, 2 vols. 12mo):—*A Sentimental Journey through France and Italy* (Lond. 1768, 2 vols. 12mo):—*Letters* (ibid. 1775, 3 vols. 12mo). For information as to editions of these several works, many of which are strongly tinged with immoral sentiments, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Sterne, Richard, an English prelate, was born at Mansfield, Nottinghamshire, in 1596. He was admitted to Trinity College, Cambridge, in 1611, taking his degree of A.B. in 1614, and that of A.M. in 1618. In 1620 he removed to Benet College, and was elected fellow July 10, 1623. He proceeded B.D. the following year, and was incorporated in the same degree at Oxford, 1627. Appointed one of the university preachers in 1626, he was selected as one of Dr. Love's opponents in the philosophical act, kept for the entertainment of the Spanish and Austrian ambassadors. In 1632 he was

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made president of the college, and in March, 1633, master of Jesus College. He took the degree of D.D. in 1635. He was presented by his college to the rectory of Hareton, Cambridgeshire, in 1641, but did not get possession till the summer following. He had, however, been presented in 1634 to the living of Yeovilton, Somerset County, through the favor of Laud, who chose him to attend him on the scaffold. He was seized by Cromwell, and ejected from all his preferments; but after some years was released, and permitted to retire to Stevanage, Hertfordshire, where he supported himself till the Restoration by keeping a private school. Soon after, he was appointed bishop of Carlisle, and was concerned in the Savoy Conference and in the revisal of the Book of Common Prayer. On the decease of Dr. Frewen, he was made archbishop of York, which position he held till the time of his death, Jan. 18, 1683. Besides some Latin verses, he published, *Comment on Psa. ciii* (Lond. 1649, 8vo):—*Summa Logicæ* (1686, 8vo), published after his death:—and was one of the assistants in the publication of the *Polyglot*. See Chalmers, *Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; Hook, *Eccles. Biog.* s. v.

Sternhold, Thomas, an English poet and psalmodist, was born (according to Wood) in Hampshire, or as Holinshed says, at Southampton; but Atkins (*Hist. of Gloucestershire*) affirms that he was born at Awre, twelve miles from Gloucester. He studied at Oxford, but not long enough to take any degree. The office of groom of the robes to Henry VIII was secured to him, and he was continued in the same office by Edward VI. He died in 1549. He versified fifty-one of the Psalms, which were first printed by Edward Whitchurch, 1549, with the title *All such Psalms as Thomas Sternehold, late Groom of the Kinges Majestyes Robes, did in his Lyfetyme Drawe into English Metre*. He was succeeded in the translation by John Hopkins (fifty-eight psalms), William Whittingham (five psalms), Thomas Norton (twenty-seven psalms), Robert Wisdome (Psa. xxv), and others. The complete version was entitled *The Whole Book of Psalms, Collected into English Metre by T. Sternhold, J. Hopkins, and others*, etc. (printed in 1562, by John Day). *Certain Chapters of the Proverbs*, etc., is ascribed to him, but the authenticity is doubted. For further particulars as to editions, etc., see Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. See Psalmody.

Sterŏpē, in Grecian mythology, was—1. A Pleiad, the wife or mother of Œnomaus (Apollod. iii, 10, 1) and daughter of Atlas (Paus. v, 10, 5).

2. Daughter of Pleuron and Xantippe, and sister of Agenor and Leophontes (Apollod. i, 7, 7).

3. Daughter of Cepheus of Tegea. Her father declined to join Hercules in the war against the Hippocoöntides, because he feared an invasion of the Argives during his absence. Hercules thereupon gave to Sterope a brazen lock of Medusa's hair, which he had himself obtained from Minerva. This, displayed in the face of an advancing foe, would transform every warrior into stone. Cepheus was thus induced to join in a war in which he and his twenty sons lost their lives (Apollod. ii, 7, 3).

4. A daughter of Acastus, whose career is interwoven with the history of Peleus (Apollod. iii, 13, 3).

5. A daughter of Porthaon, and mother of the Sirens (Apollod. i, 7, 10).

Sterry, John, a Baptist minister, was born in Providence, R. I., in 1766, and studied in Brown University, but did not take the full collegiate course. About 1790 he removed to Norwich, Conn., where he established himself as printer, author, and publisher. Mr. Sterry was converted soon after his removal to Norwich, and joined the Baptist Church there, and on Dec. 25, 1800, he was ordained its minister. The Church he served was very poor, in no year paying him a salary exceeding $100, so that he continued his mechanical and literary pursuits. He died in Norwich Nov. 5, 1823. He published, with his brother Consider, *The American Youth* (1790, 8vo):—*Arithmetic for the Use of Schools* (1795):—in conjunction with the Rev. Wm. Northrup, *Divine Songs:*—and in conjunction with Epaphras Porter he edited and published *The True Republican*, a newspaper (June, 1804). See Sprague, *Annals of the Amer. Pulpit*, vi, 407.

Steuco (in Latin *Steuchus* and *Engubinus*), Agostino, a learned Italian, was born in 1496 at Gubbio (in Umbria), and admitted in 1513 into the congregation of the Canons of St. Saviour, where he left off his surname *Guido*. For a long time he gained a scanty livelihood by teaching the Oriental languages, theology, and antiquities; but in 1525 he was sent to Venice and put in charge of a rich library formed in the convent of St. Anthony of Castello. He afterwards became prior of his order at Gubbio, and in 1538 was made bishop of Chisamo, in Candia; but soon returned to Rome, where in 1542 he succeeded the celebrated Alessandro as præfect of the Vatican library. He there wrote many works on sacred antiquities and exegesis (for which see Hoefer, *Nouv. Biog. Générale*, s. v.), and finally died at Venice in 1549.

Steudel, Johann Christian Friedrich, doctor and professor of theology at Tübingen, was born Oct. 25, 1779, at Esslingen, in Würtemberg. He was received into the gymnasium at Stuttgart when in his sixteenth year, and while there began the study of Hebrew and laid the foundation for the Old-Test. studies of his later days. In 1797 he was admitted to the theological institution at Tübingen, where Storr's tendency was then represented by Flatt, Süsskind, and others. He afterwards served two years as vicar at Oberesslingen, and then returned to Tübingen as tutor. Schnurrer's lectures on the Arabic language now stimulated Steudel to prepare himself to teach Oriental languages, and he availed himself, in 1808, of the aid of the government and of viscount Von Palm to undertake the study of Arabic and Persian at Paris under the direction of De Sacy, Langlès, Chézy, etc. On his return in 1810 he was, however, at first employed in the pulpit, being made deacon at Canstatt and Tübingen; but an academical career was opened for him by the opportunity of giving private tuition to backward students. In 1815 he became a member of the theological faculty, though he retained his position in the ministry. In 1822 he added the charge of the early service in the town church and an inspectorship in the seminary to his engagements, and in 1826 he became senior of the faculty and first inspector. His lectures at first were confined to the books of the Bible, particularly of the Old Test.; after a time he included the Oriental languages in his course; and from 1826 he delivered regular lectures on dogmatics and apologetics. He was likewise a diligent and fruitful writer, though not in the field of Old-Test. literature where he was most at home. He preferred to write on systematic theology. A few academical essays, of which that of 1830, entitled *Veteriore Testam. Libris Insit Notio Manifesti ab Occulto Distinguendi Numinis*, is the most important, and several reviews and articles in Bengel's *Archiv*, and in the *Tübinger Zeitschr. für Theologie* (founded by him in 1828), constitute all that he published in his own special line of work. His lectures on Old-Test. theology were published after his death by Oehler, in 1840 (Berlin). His interest in systematic theology probably grew out of the importance he attached to questions relating to theological principles. In 1814 he wrote *Ueber die Haltbarkeit d. Glaubens an geschichtliche, höhere Offenbarung Gottes*. It was a matter of conscience with him not to ignore any important theological scheme, but rather to test it by the rule of unalterable truth; and he consequently fought his way from the beginning to the end of his career as a theologian. He broke a lance with nearly every prominent theologian of his time in the

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belief that controversy reveals the truth; but he was nevertheless essentially a man of peace. He was unable to advance as rapidly as more recent thinkers, because he believed that the new theology was not doing justice to many features of the older supranaturalism; but he fought every new departure fairly and in its principles, so that he secured the respect of the better class among his opponents, e. g. Schleiermacher, in response to whom he wrote one of his best treatises (*Ueber das bei alleiniger Anerkennung des histor. Christus sich für d. Bildung d. Glaubens ergebende Verfahren* [*Tüb. Zeitschr.* 1830]). He is generally regarded as the latest prominent representative of the older Tübingen school of which Storr was the head; but it is evident from his writings that he occupied an independent relation to that school from the beginning, and that he by no means ignored the progress of theological science. He retained the one-sided idea of that school concerning religion and revelation which defines religion as an aggregation of "opinions," etc., but he departed from the Storr method of demonstration, inasmuch as he taught that what the Bible reveals is simply a confirmation, completion, and rectification of man's natural consciousness of the truth (comp. for Storr's view, Storr's *Dogmatik*, § 15, note f). Steudel was certainly influenced to depart from the older supranaturalist view by both F. H. Jacobi and Schleiermacher. (On the whole subject, see his *Glaubenslehre* [1834]). In exegesis Steudel displayed the deficiencies of the Storr school; but it is certain that his hermeneutical theory was better than his exegetical practice. His works contain many sound arguments in support of the historico-grammatical method of interpretation as against Kanne, Olshausen, and Hengstenberg (see *Behandlung d. Sprache d. heil. Schrift als eine Sprache d. Geistes* [1822, etc.]). He clearly recognised a historical progression in revelation, and consequently different stages, and must be accorded the praise of having furnished valuable contributions towards the development of Biblical theology. (On this subject, comp. especially his articles entitled *Blicke in d. alttestamentl. Offenbarung*, in the *Tüb. Zeitschr.* 1835, Nos. 1 and 2). Steudel also wrote on matters pertaining to the practical interests of the Church, e. g. ecclesiastical union, on which he published, in 1811, *Ueber Religionsvereinigung*, in opposition to a proposed amalgamation of the Protestant and Romish churches; in 1816, *Beitrag zur Kenntniss d. Geistes gewisser Vermittler d. Friedens;* in 1822 he wrote against a proposed union of the Reformed and Lutheran churches of Würtemberg (*Ueber d. Vereinigung beider evangel. Kirchen;* comp. also *Ueber Rücktritt zum Lutherthum*, in the *Tüb. Zeitschr.* 1831, iii, 125 sq.). He had no confidence in the value of experiments within the field of the Church, and hence opposed their application (comp. *Ueber Heilmittel für d. evangel. Kirche*, in the *Tüb. Zeitschr.* 1832, No. 1). His other writings were designed to promote interest for the educational institutions of his country, etc., and need not be mentioned here. So forceful a character as Steudel was not always favorably regarded by his superiors, and he was frequently made aware of the fact. But his principal troubles grew out of the hostility of the new tendency, which was becoming all-powerful at Tübingen during his later days. The new school "could not pardon his inability to keep wholly separate the scientific and the edifying" (Baur, in Klüpfel's *Gesch. d. Tüb. Universität*, p. 417); and when he ventured, a few weeks after the appearance of the first volume of Strauss's *Leben Jesu*, to issue a brief rejoinder, in which he opposed to the confidence with which Strauss had pronounced sentence of death upon supranaturalism an equally confident testimony, "drawn from the consciousness of a believer," to the vitality of supranaturalism, he was smitten with the full force of the anger of the enraged critic in the well-known tractate *Herr Dr. Steudel, oder d. Selbsttäuschungen d. verständigen Supranaturalismus unserer Tage*, a masterpiece of depreciatory polemics. Steudel responded quietly in the *Tüb. Zeitschr.* 1837, ii, 119 sq., and with this effort closed his public career. He was obliged by physical ailments to submit to repeated and painful surgical operations, and died Oct. 24, 1837. With regard to his life and character, see the memorial discourse by Dorner and the biographical sketch by Dettinger, both published in the *Tüb. Zeitschr.* for 1838, No. 1. The latter article contains also a list of Steudel's writings.—Herzog. *Real-Encyklop.* s. v.

Stevens, Benjamin, D.D., a Congregational minister, was born at Andover in 1720, graduated at Harvard College in 1740, and was ordained May 1, 1751. He was pastor in Kittery, Me., where he labored until his death, May 18, 1791. He published a few occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, i, 484.

Stevens, Dillon, a minister of the Methodist Episcopal Church, was born at Hancock, Mass., April 6, 1794. He was converted in his twenty-fifth year, and in 1822 united with the New York Conference. When the Troy Conference was set apart he became one of its members, and continued to labor until 1846, when he became supernumerary. He settled in Gloversville, N. Y., where he continued to reside until his death, Jan. 10, 1861. He was a man of sound judgment and intellectual strength, well suited to educate the Church both in the doctrines of the Gospel and in the practical duties of Christian life. See *Minutes of Annual Conferences*, 1861, p. 91.

Stevens, Isaac Collins, a minister of the Methodist Episcopal Church, was born in Fulton County, Pa., Feb. 15, 1833, and was educated at Cassville Seminary. He was converted in his eighteenth year; was licensed to preach Aug. 6, 1855, and in 1857 was received on trial in the Baltimore Conference. He remained with this conference until its division, when he became a member of the East Baltimore Conference, and so remained until the formation of the Central Pennsylvania Conference. He died Nov. 29, 1869. See *Minutes of Annual Conferences*, 1870, p. 54.

Stevens, Jacob, a minister of the Methodist Episcopal Church, was born at Epping, N. H., in 1809, and was converted in early life. He joined the New Hampshire Conference in 1835, and labored actively until (in 1848) he took a superannuated relation. This relation was changed in 1868 to effective, and he was stationed at Fremont, retaining his home in Epping, where he died in 1869. See *Minutes of Annual Conferences*, 1869, p. 104.

Stevens, Jedediah Dwight, a Congregational minister, was born at Hamilton, N. Y., March 25, 1798. His early life was spent on the farm. After receiving a preparatory education, he commenced the study of theology with the Rev. Samuel J. Mills. He was missionary of the American Board of Commissioners for Foreign Missions to the Stockbridge Indians from 1829 to 1835, and also to the Dakota Indians from 1835 to 1839. He was ordained an evangelist at Cortlandville, N. Y., Oct. 5, 1837. From 1841 to 1844 he was acting pastor of the Church at Prairie du Chien, Wis. In June, 1844, he was installed pastor of the Platteville Church, Wis. He resigned this charge, and in 1846 was an evangelist in Grant County, and in Lafayette County from 1847 to 1850; Greene County from 1850 to 1854; was acting pastor at Elkhorn one year; Lafayette from 1855 to 1859; Waterford from 1859 to 1862; Caldwell's Prairie from 1862 to 1864; Owen, Ill., from 1864 to 1866; Wausau, Wis., in 1867, his last field of labor. He died at Beloit, March 29, 1877. (W. P. S.)

Stevens, Joseph B., a Presbyterian minister, was born at Brookfield, Conn., Aug. 3, 1801. He was educated at Bowdoin College, studied theology in Bangor, Me., was licensed by the Congregational Association of Maine, and labored as a home missionary for two years in the state at large, when he was ordained over

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the Second Congregational Church, Falmouth, Me., in 1826. In 1834 he removed to the South, to improve his health, and subsequently taught and preached at Brunswick, Ga., for two years and a half; at Darien two years; pastor of the Smyrna and Bethany churches, Newton County; supplied a church near Griffin one year, and Pachitta Church five years. He died May 9, 1860. Mr. Stevens was a good scholar and an earnest, practical preacher. See Wilson, *Presb. Hist. Almanac*, 1861, p. 107.

Stevens, Solomon, a Presbyterian minister, was born at Cavendish, Vt., Sept. 5, 1795. He graduated at Middlebury College, Vt., in 1821; studied theology at Auburn, N. Y.; was licensed and ordained by the Cayuga Presbytery about the year 1824. He labored for fifteen years in different places in Tompkins and Genesee counties, N. Y., where his labors were blessed with several revivals of religion. In 1840 he went to Ohio, spent some time in Cuyahoga and Huron counties, and was installed at Newton Falls, Trumbull Co., in 1843; in 1850 he removed to Michigan, labored in several places in that state, and was installed pastor of the Church in Somerset, Hillsdale Co.; in 1859 he returned to Ohio, and preached for his former charge at Newton Falls until his death, June 7, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 197.

Stevens, Thomas, a Congregational minister, was born at Plainfield, Conn., in 1723. He was ordained over the Plainfield (Separate) Church in 1746. In 1755 he went as chaplain to the army, contracted a disease, and returned to die at his father's house, Nov. 15, 1755. He is reported to have been a clear and powerful preacher. Little is recorded of his life. See *Cong. Quarterly*, 1860, p. 376.

Stevens, William (1), a lay theologian, was born in the parish of St. Saviour, Southwark, England, March 2, 1732. He was engaged in the hosiery business, but devoted much of his time to study, obtaining an intimate knowledge of the French language, and also a considerable acquaintance with the Latin, Greek, and Hebrew. He was well versed in the writings of the Church fathers, and quite familiar with all the orthodox writers of modern times. Such was the esteem in which he was held as a theologian that Dr. Douglass, bishop of Salisbury, said of him, "Here is a man who, though not a bishop, yet would have been thought worthy of that character in the first and purest ages of the Christian Church." He died in London, Feb. 6, 1807. He wrote, *An Essay on the Nature and Constitution of the Christian Church, wherein are set forth the Form of its Government, the Extent of its Powers, and the Limits of our Obedience* (anonymous, 1773):—*Cursory Observations on an Address to the Clergy, etc., by Mr. Wollaston*:—*Discourse on the English Constitution* (1776):—*Strictures on a Sermon entitled The Principles of the Revolution Vindicated, by R. Watson* (1776):—*The Revolution Vindicated*, etc., an answer to the Rev. R. Watson's accession sermon (1776):—*A New and Faithful Translation of Letters from M. L'Abbé de ——*:—*A Review of the Review of a New Preface to the Second Edition of Mr. Jones's Life of Bishop Home*. He edited the *Works of Mr. Jones*, with his life (12 vols. 8vo). *The Memoirs of William Stevens, Esq.*, were printed for private distribution in 1812 (8vo), and in 1815 for sale. See Chalmers, *Biog. Dict.* s. v.

Stevens, William (2), a minister of the Methodist Episcopal Church, was born in Plymouth County, Mass., March 24, 1778. He was converted in his twenty-second year, and in 1804 he was received on trial and appointed to Landaff Circuit in New Hampshire. In 1806 he was received into full connection in the New England Conference. He located in 1813, but in 1821 he was readmitted by the Ohio Conference. In 1845 he sustained a supernumerary relation, and became superannuated in 1846. He died in Bridgewater, Beaver Co., Pa., March 1, 1858. See *Minutes of Annual Conferences*, 1858, p. 114.

Stevenson, Edward, D.D., a minister of the Methodist Episcopal Church, South, was born in Mason County, Ky., about 1797. He entered the Kentucky Conference in 1820, and remained in it till its division in 1846, when he connected himself with the Louisville Conference. He was a member of the celebrated General Conference of 1844, and also a member of the convention which met in Louisville in 1845, and organized the Methodist Episcopal Church, South. In 1846 he was elected missionary secretary and assistant book-agent; to which latter office he was re-elected in 1850. In 1854 he was elected chief book-agent, and in 1858 accepted the presidency of the Russelville Female Collegiate Institute, which position he filled until the time of his death, July 6, 1864. See *Minutes of Annual Conferences of the M. E. Ch., South*, 1864, p. 482.

Stevenson, Joseph, a Presbyterian minister, was born near Harper's Ferry, Md., March 25, 1779. He graduated at Jefferson College, Canonsburg, Pa.; studied theology privately; was licensed by Washington Presbytery Oct. 15, 1808; ordained by the same presbytery in June, 1809; and installed pastor of the Two Ridges and Forks of Wheeling churches in West Alexander, Pa., where he continued to preach for seventeen years, during which time his earnest missionary spirit led him to make several excursions into the destitute West. In 1825 he asked for a dissolution of the pastoral relation, so that he might give his whole time to his new and more destitute field of labor. He fixed his home in Bellefontaine, Logan Co., O. In this and the adjoining counties he continued to labor for forty years, traversing for many years a missionary circuit of many miles, with thirteen preaching stations, at several of which he subsequently formed churches. He continued pastor of the Church in Bellefontaine until increasing infirmities led him to retire from active duties, years before his death, which occurred at his home, Feb. 24, 1865. Mr. Stevenson was a holy man. "Zeal characterized him, proved by much missionary work for the destitute of our own race and for the Indians, and by his active labor for Christ to the age of eighty-six." See Wilson, *Presb. Hist. Almanac*, 1866, p. 171. (J. L. S.)

Stevenson, Thomas, a Presbyterian minister, was born in Ireland in 1818. He was converted in his eighteenth year; studied in the high-school of the Rev. C. Allen, of Strabane, Ireland, in 1837–39; then emigrated to America; graduated at Franklin College in September, 1842, and at the Western Theological Seminary, Allegheny, Pa., in 1845; was licensed by the Ohio Presbytery June 11, 1845; and was ordained as pastor of the Church in Montour, Pa., June 17, 1846. There he labored with great success until January, 1854, when he became pastor of the Second Presbyterian Church, Spruce Creek Valley, Pa., where he continued to preach the pure Gospel until he became chaplain of the 6th Regiment of Pennsylvania Volunteers. He continued in military life in the country's cause, enduring many hardships and privations, till his death, Feb. 10, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 148. (J. L. S.)

Stevenson, William, a minister of the Methodist Episcopal Church, South, was born in South Carolina, near a station called Ninety-six (on the then frontier), Oct. 4, 1768. He united with the Church June 1, 1800, and joined the itinerant ministry in 1811, going to South Arkansas in 1813, and soon after to Louisiana. The last regular work he did was in Caddo Parish, holding at that time a supernumerary relation. At the close of that year he became superannuated, and held that relation until his death, March 5, 1857. See *Minutes of Annual Conferences of the M. E. Church, South*, 1858, p. 808.

Steward (שַׂר, *sar*, usually rendered "prince;" ἐπίτροπος, οἰκονόμος), one who manages the affairs or

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superintends the household of another, as Eliezer of Damascus did that of Abraham (Gen. xv, 2). Great confidence was reposed in those who held such an office, and hence Paul describes Christian ministers as the stewards of God over his Church and family (Titus i, 7). Believers also are described as stewards of God's gifts and graces, to dispense the benefits of them to the world (1 Pet. iv, 10). Our Lord frequently uses the responsibilities belonging to the office of a steward for the purpose of illustrating his reasoning. In the parable of the unjust steward, who defrauds his master by collusion with the debtors (Luke xvi), the illustration is confined to the policy of the conduct pursued, and no inference can be drawn respecting its moral propriety. (On the proverbial dishonesty of modern Oriental *wakils* or agents of this kind, see Thomson, *Land and Book*, i, 517 sq.) The exhortation which follows is merely advice to manage worldly goods with such liberality and generosity as will promote the cause of true piety, Christian charity, and enlightened benevolence, and not to exercise the rights of property too harshly. See the monographs on this passage cited by Danz, *Wörterb.* s. v. "Lucas," Nos. 76-93.

STEWARD, one who manages the domestic concerns of a family, religious house, or episcopal estate. Called also SENESCHAL (q. v.).

STEWARD, a Church officer among the Methodists.

1. *Methodist Episcopal.*—The number of stewards on each charge varies from three to nine. They are nominated by the preacher in charge, but the Quarterly Conference has the right of affirmation or rejection. They hold office for one year, subject to reappointment, and by virtue of their office are members of the Quarterly Conference. They should be "men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business." Their duties are thus defined: "To take an exact account of all the money or other provision collected for the support of preachers . . . and apply the same as the Discipline directs; to make an accurate return of every expenditure of money, whether to the preachers, the sick, or the poor; to seek the needy and distressed in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the quarterly meetings, and the leaders' and stewards' meetings; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches; to give counsel in matters of arbitration; to provide elements for the Lord's supper; to write circular letters to the societies in the circuit to be more liberal, if need be; as also to let them know, when occasion requires, the state of the temporal concerns at the last quarterly meeting." One of them is the district steward, who represents his individual Church in the district stewards' meeting; another the recording steward, who makes and preserves the records of the Church. The stewards are amenable to the Quarterly Conference, which has power to dismiss or change them. In the division of the labor between stewards and trustees, the former attend to all the current expenses of the Church for ministerial and benevolent purposes; the latter to all the financial interests connected with the Church property. They have no right to incur any debt which is binding on the property of the Church; and hence it is their duty to complete their collections, and to meet their obligations annually.

2. *English Wesleyan.*—In this connection the office of steward embraces four departments, viz. *circuit, society, poor,* and *chapel* stewards. They are usually appointed at the December quarterly meeting; the society and poor stewards at the first leaders' meeting in January. Their term of office ceases at the end of the year; but they are eligible for re-election for three years successively.

(1.) *The duties of the circuit stewards are:* 1. To examine at each quarterly meeting the books of the society stewards, and receive moneys raised for support of the ministry. 2. To pay each circuit preacher the allowance due him. 3. To meet all demands for house-rent, taxes, etc., and provide suitable furnished homes for the preachers. 4. To keep the accounts of the circuit; to transmit each quarter to the district treasurer of the Children's Fund whatever moneys may be due from the circuit to that fund, or to receive from him what the circuit is entitled to. 5. To attend, during the transaction of monetary business, the sittings of both the annual and financial district meetings. 6. To act as the official channel through which the communications from the circuit are transmitted to the Conference. 7. To audit, in conjunction with the superintendent minister, the accounts of all trust-estates in the circuit that are settled on the provisions of the Model Deed. 8. To take the initiative in the invitation of ministers for the ensuing year.

(2.) *Duties of the Society Steward.*—1. With the ministers and leaders, to promote the spiritual and temporal interests of the societies. 2. To attend the leaders' and quarterly meetings, and receive and pay over moneys for support of ministers. 3. To provide for the taking of collections. 4. To attend to the supply of the pulpit, and prepare or sign notices intended for announcement from the pulpit; to prepare for the sacrament of baptism, and, in case there is no poor-steward, the Lord's supper and love-feasts. 5. To provide, when necessary, a suitable home for the preacher who officiates.

(3.) *Duties of the Poor-Stewards.*—1. To attend the leaders' meetings, and pay out, as sanctioned by them, the poor-moneys. 2. To furnish the minister with the names of sick and poor members. 3. To provide for the Lord's supper and for love-feasts. 4. To keep an accurate account of all receipts and disbursements in reference to the fund.

(4.) *Chapel Stewards* are appointed by the trustees, in conjunction with the superintendent of the circuit, and on them devolves the general oversight of the chapel and furniture, its cleaning, warming, lighting, etc.; to direct the movements of the sexton and pay his salary, and attend meetings of the trustees. See *Discipline of the M. E. Church;* Simpson, *Cyclop. of Methodism,* s. v.

Stewart, Alexander, a minister of the Methodist Episcopal Church, South, was born in Norfolk County, Va., in April, 1810. At the age of sixteen he joined the Church, and was licensed to preach in 1836. He was admitted into the Virginia Conference in 1839; was ordained deacon in January, 1841, and elder in November, 1842. He travelled from 1839 to 1854, when he became supernumerary, living in Prince George County, Va., till January, 1866, when he became steward of the Wesleyan Female College, Murfreesborough, N. C. In 1867 he was superannuated, but continued to hold the above position until his death, March 4, 1872. See *Minutes of Annual Conferences of the M. E. Church, South,* 1872, p. 654.

Stewart, Archibald Sinclair, a Presbyterian minister, was born at Palatine, N. Y., May 3, 1823. At the age of fifteen he united with the Church at Johnstown, N. Y. In the fall of 1840 he removed with his parents to Wisconsin, and received his preparation for college at the Waukesha Academy. He entered Princeton College, from which he graduated in 1852. After graduation, he taught school at Nyack, on the Hudson, about a year and a half, and then entered Princeton Theological Seminary, and graduated therefrom in 1856. On Oct. 11 of the same year he was licensed to preach by the Presbytery of Milwaukee, and in the succeeding October was ordained an evangelist. Receiving a commission from the Board of Domestic Missions, he commenced his labors at Port Washington, where he was successful in gathering and organizing a Church, and

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others at Ulva and Grafton, in the bounds of the Presbytery of Milwaukee. He closed his labors in that field in 1861, returned to Nyack, joined the New York Presbytery, and was installed pastor of the Church at Waldburg. After a service of ten years he resigned, and removed to Pennsylvania. In 1872 he was installed pastor of the Langcliff Church by the Presbytery of Lackawanna. Here he spent the last four years of his life among a people devotedly attached to him. His last sermon—which he finished writing late on Saturday night, but which he was not permitted to preach—was from the words of the Lord, "It is finished." He died Jan. 1, 1876, in great peace and triumph. He was a man of great humility and earnest piety, and all who knew him loved him. (W. P. S.)

Stewart, Dugald, an eminent philosopher and writer, was born in Edinburgh in 1753, and was the son of the professor of mathematics. He was educated at the high-school and university of his native city, and attended the lectures of Dr. Reid, of Glasgow. From Glasgow he was recalled, in his nineteenth year, to assist his father; on whose decease, in 1785, he succeeded to the professorship. He, however, exchanged it for the chair of moral philosophy, which he had filled in 1778, during the absence of Dr. Ferguson in America. In 1780 he began to receive pupils into his house, and many young noblemen and gentlemen who afterwards became celebrated imbibed their knowledge under his roof. It was not till 1792 that he came forward as an author. He then published the first volume of the *Philosophy of the Human Mind*. He died June 11, 1828, after having long enjoyed the reputation of being one of the most amiable of men, and one of the ablest of modern philosophical writers. As a writer of the English language; as a public speaker; as an original, a profound, and a cautious thinker; as an expounder of truth; as an instructor of youth; as an elegant scholar; as an accomplished gentleman; in the exemplary discharge of the social duties; in uncompromising consistency and rectitude of principle; in unbending independence; in the warmth and tenderness of his domestic affections; in sincere and unostentatious piety; in the purity and innocence of his life—few have excelled him; and, take him for all in all, it will be difficult to find a man who, to so many of the perfections, has added so few of the imperfections, of human nature. Stewart's publications are as follows: *Elements of the Philosophy of the Human Mind* (vol. i, 1792; vol. ii, 1814, Edinb. and Lond. 4to):—*Outlines of Moral Philosophy* (Edinb. 1793, 8vo):—*Life and Writings of Wm. Robertson, D.D.* (1801, 8vo):—*Life and Writings of Thomas Reid, D.D.* (ibid. 1803, 8vo):—*Philosophical Essays* (1810, 4to):—*Philosophy of the Active and Moral Powers of Man* (ibid. 1828, 2 vols. 8vo). Most of his works have been translated into other languages, and passed through several editions. For a fuller account of them, see Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Stewart, Ephraim C., a minister of the Methodist Episcopal Church, was born in Tuscarora Valley, Juniata Co., Pa., Jan. 17, 1833. He studied law and was admitted to practice, but in 1870 he commenced teaching in the Soldiers' Orphan School, Cassville, Pa. In 1871 he united with the Church, and was soon after licensed to preach. He was admitted into the Central Pennsylvania Conference in 1872, but after a few months was attacked by consumption, and died at his parents' home, March 8, 1873. See *Minutes of Annual Conferences*, 1874, p. 39.

Stewart, Franklin, a minister of the Methodist Episcopal Church, South, was born in Wayne County, Ga., Oct. 19, 1824. His conversion took place June 19, 1844, and he was licensed to preach Oct. 25, 1845. In 1846 he was received on trial into the Florida Conference, and in 1853 was appointed presiding elder in St. Mary's District. He died July 8, 1855. See *Minutes of Annual Conferences of the M. E. Church, South*, 1856, p. 637.

Stewart, George, an Associate Reformed minister, was born at Greencastle, Pa., in 1782, and graduated from Dickinson College in 1805. In November of that year he became a member of the first class that entered the Associate Reformed Theological Seminary in New York, under the care of Dr. John M. Mason. In June, 1809, he was licensed to preach by the Presbytery of New York, and in April, 1810, was settled as pastor in Bloomingburgh, Sullivan Co., in that state. He retained this relation till the close of his life, Sept. 20, 1818. For several years he was the principal teacher of an academy in Bloomingburgh. Mr. Stewart had an excellent reputation as a preacher, his discourses being of a deeply evangelical tone, thoroughly logical in their construction, simple and chaste in style, and every way fitted to render intelligible and impressive the mind of the Spirit. See Sprague, *Annals of the Amer. Pulpit*, ix, 135.

Stewart, Henry Greene, a Baptist minister, was born at Clarendon, Vt., April 12, 1812, and was a graduate of Brown University in the class of 1839. He spent two years in theological study at the Newton Institution, and then was ordained pastor of the Baptist Church at Cumberland Hill, R. I., where he remained nine years (1841–50). After having been pastor of the Baptist Church in Seekonk, Mass., two years, he entered the service of the American and Foreign Bible Society, and was one of its agents for eight years (1852–60). He was pastor of the Warwick, R. I., Church two years, and then, for two years, was an agent of the Freedmen's Bureau; for three years, the missionary of the Rhode Island State Convention; and for one year Indian agent in the employ of the United States government. He died in Nevada, July 27, 1871. (J. C. S.)

Stewart, Isaac Ingersoll, a minister of the Methodist Episcopal Church, was born near Absecom, N. J., Aug. 4, 1806. When twelve years of age he removed to Illinois, and three years later joined the Church. He was licensed to preach in 1836, and in the same year entered the Illinois Conference. In 1857 he took a supernumerary relation; in 1858 he became effective; in 1862 supernumerary. In 1863 he was appointed chaplain to the United States Hospital, Keokuk, Ia., where he died, Aug. 15, 1864. See *Minutes of Annual Conferences*, 1864, p. 178.

Stewart, John (1), the apostle to the Wyandots, was a mulatto, with a mixture of Indian blood, and was born of free parents in Virginia. While yet a youth he removed to Ohio, where he was converted, and joined the Methodist Church. In 1814 he felt it to be his duty to preach, and to journey towards the North-west with that object in view. Acting upon this impression, he travelled until he came to the Wyandot Reservation at Upper Sandusky. Here he labored with considerable success, and in February, 1817, the revival broke out afresh. Stewart continued to work among them until the Wyandot nation became Christianized. In 1819 the Ohio Conference took charge of the mission, and Stewart labored with the white preachers till his death, in 1860. See *Zion's Herald*, Jan. 16, 1861.

Stewart, John (2), a minister of the Methodist Episcopal Church, was born in Sussex County, N. J., in 1795, went to Ohio in 1803, and joined the Church in 1815. He was received on trial in the Ohio Conference in 1817, and worked effectively within its bounds for forty years. He retired in 1858, and spent the remainder of his life in Illinois among his children. He died March 10, 1876. See *Minutes of Annual Conferences*, 1876, p. 132.

Stewart, Kenian Spencer, a minister of the Methodist Episcopal Church, South, was born in Craven County, N. C., June 9, 1848, and joined the Church in 1866. He received his license to preach in 1873, and was the same year admitted to the Memphis Conference, but was immediately transferred to the St. Louis Con-

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ference. His health was, however, permanently impaired, and he died at the residence of his father, Rutherford Station, Gibson Co., Tenn., Aug. 3, 1875. See *Minutes of Annual Conferences of the M. E. Church, South*, 1875, p. 232.

Stewart, Thomas G., a Methodist Episcopal minister, was born in New Jersey in 1790, received on trial in the Philadelphia Conference in 1830, and filled the following appointments: in 1830, Pemberton Circuit; in 1831, Bergen Neck Mission; in 1832-33, Freehold Circuit; in 1834-35, Tuckerton; in 1836, Crosswicks; in 1837-38, New Egypt; in 1839-40, Cumberland; in 1841-42, Salem; in 1843-44, Sweedsborough; in 1845-46, Moorestown. He died Jan. 24, 1848. In his ministerial work he was persevering, bold, and firm, and distinguished for a noble ambition of winning souls. See *Minutes of Annual Conferences*, iv, 217.

Sthenelāüs, a Dardan warrior in the siege of Troy. He was the son of Ithæmenes, and was slain by Patroclus (Homer, *Il.* xvi, 586).

Sthenĕlè, the name of two persons in Grecian mythology—(1) a daughter of Danaus (Apollod. ii, 1, 5); (2) a daughter of Acastus, who became the wife of Menœtius, and by him the mother of the heroic Patroclus (ibid. iii, 12, 8).

Sthenĕlus, a name which occurs repeatedly in Grecian mythology. 1. A son of Capaneus and Evadne, one of the Epigoni, and a famous hero. He participated in the Trojan war (Apollod. iii, 7, 2; Homer, *Il.* ii, 564). 2. The father of Cometes and lover of Ægialia, the beautiful wife of Diomede. He overcame the chastity of the otherwise virtuous woman by the aid of Venus herself, and eventually expelled the hero from his kingdom (Apollod. i, 86; Ovid, *Ibis*, 350; Homer, *Il.* v, 412 sq.). 3. A son of Perseus and Andromeda, who became the father of Eurystheus, the deadly foe of Hercules. He was slain by Hyllus, the son of Hercules (Homer, *Il.* xix, 116; Apollod. ii, 4, 5, etc.; Hygin. *Fab.* 244). 4. A son of Actor and companion of Hercules in his expedition against the Amazons (Apollon. Rhod. ii, 911). 5. A son of Androgeos and grandson of Minos, who with his brother Alcæus was taken away from Paros by Hercules, in punishment for the hostile surprise in which his followers suffered harm at the hands of the sons of Minos (Apollod. ii, 5, 9, etc.).

Sthenias, a surname of the Grecian *Minerva* at Trœzene.

Sthenius, a surname of *Zeus*, under which he had an altar in a rock near Hermione, and under which Ægeus concealed the sword by which he intended to recognise his son Theseus (Pausan. ii, 32, 7; 34, 6).

Stheno, one of the Phorcides or Gorgons in Grecian mythology, a sister to Medusa.

Sthenobœa, also called ANTEA, a personage in Grecian mythology represented as the wife of the Argive king Prœtus, and the daughter of the Lycian king Iobates. She fell in love with Bellerophon, who rejected her advances, upon which she accused him to her husband of having made attempts upon her virtue, and caused him to be sent to Iobates, where he achieved the celebrated victories in which the legend associates him with the winged-horse Pegasus. Hearing of his success, Sthenobœa hanged herself (Apollod. iii, 3, 1 sq.; Pindar, *Isthm.* vii, 63 sq.; Homer, *Il.* vi, 144 sq., etc.). See Anthon, *Class. Dict.* s. v. "Sthenobœa" and "Bellerophon;" Vollmer, *Wörterb. d. Mythol.* s. v.

Sticharion (Στιχάριον), a Greek term denoting a surplice or white garment used in divine service, which corresponds to the *tunica alba* (or *alba* simply) of the Western Church. See ALB.

Stichius, a leader of the Athenians in the war against Troy, who was slain by Hector (Homer, *Il.* xiii, 59; xv, 329).

Sticholŏgein (Στιχολογεῖν), a Greek term signifying "to chant the psalms verse by verse." See CHANT.

Stichometry (*measurement by στίχοι, or lines*), a practice early resorted to in MSS. of the New Test. in order to remedy the inconvenience of the continuous method of writing then employed in the absence of interpunction. About the year 462, Euthalius, a deacon at Alexandria, divided the text of the Pauline epistles into *stichoi* containing as many words as were to be read uninterruptedly. We know that the Gospels, too, were so separated, but we are unable to discover whether Euthalius himself arranged them in that manner. This mode of writing has survived in several MSS., such as the Codices Cantabrigiensis, Claromontanus, etc. This mode of division, however, was not a regular, universal system, but was adopted in some MSS., perhaps the majority, in different places. The following is a specimen from the Codex Coislinianus (H) at Titus ii, 3:

ΠΡΕΣΒΥΤΑΣΝΗΦΑΛΙΟΥΣΕΙΝΑΙ
ΣΕΜΝΟΥΣ
ΣΩΦΡΟΝΑΣ
ΥΓΙΑΙΝΟΝΤΑΣΤΗΠΙΣΤΕΙ
ΤΗΑΓΑΠΗ
ΠΡΕΣΒΥΤΙΔΑΣΩΣΑΥΤΩΣ
ΕΝΚΑΤΑΣΤΗΜΑΤΙΙΕΡΟΠΡΕΠΕΙΣ
ΜΗΔΙΑΒΟΛΟΥΣ
ΜΗΟΙΝΩΠΟΛΑΩΔΕΔΟΥΛΩΜΕΝΑΣ
ΚΑΛΟΔΙΔΑΣΚΑΛΟΥΣ.

The entire number of *stichoi* is usually given at the end of each book; but it does not necessarily follow that every MS. having an enumeration of *stichoi* at the end was actually divided in that manner when first written. They were sometimes very short, as in the Codex Laudensis (E), where each line generally contains but one word. The *ῥήματα*, which are also enumerated at the end of MSS. or books, may be the same as the *στίχοι*. Hug states (*Einleitung*, i, 219, 4th ed.) that, so far as known, the *ῥήματα* are found only in MSS. containing the Gospels. If, therefore, a different person from Euthalius divided the Gospels, he may readily have given the divisions a different name from that applied to the Acts and Epistles. In order to save the space necessarily lost in stichometry, a *point* was afterwards put for the end of each *stichos*, and the text was written continuously as at first. This is observable in Codex Cyprius (K), according to Hug, yet the points in this MS. may be its interpunction-marks without any reference to the *stichoi*, especially as they are similar to the interpunction of the Codex Boernerianus (Hupfeld, in the *Stud. u. Krit.* 1837, p. 859); or a large letter was placed at the beginning of a *stichos*, as in the Codex Boernerianus, where, however, there is also a corrupt and absurd interpunction.—Davidson, *Bib. Crit.* ii, 14 sq. See MANUSCRIPTS.

Stichthron (Στίχθρον), a Greek term for a short hymn or verse.

Stick (קַשׁ, *ĕts*, a piece of *wood*, for fuel, Numb. xv, 32; 1 Kings xvii, 10; 2 Kings vi, 6; Lam. iv, 8; *φοίνικον, a twig*, Acts xxviii, 3). The use of billets or staves of wood for writing upon, as illustrated in Ezek. xxxvii, 16-20, is a frequent practice with primitive nations. This, indeed, is not the first instance of the practice in Scripture; for, so early as the time of Moses, we find a parallel example of writing upon rods (Numb. xvii, 6). The custom existed among the early Greeks; as we are informed that the laws of Solon, preserved at Athens, were inscribed on billets of wood called *axones*. The custom has also existed in various applications in England and other Northern countries. The ancient Britons used to cut their alphabet with a knife upon a stick, which, thus inscribed, was called *Coelbren y Beirdd*, "the billet of signs of the bards," or the Bardic alphabet. And not only were the alphabets such, but compositions and memorials were registered in the same manner. These sticks were commonly squared, but sometimes were three-sided, and consequently a single

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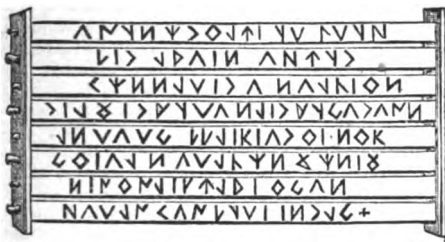
stick would contain either three or four lines. The squares were used for general subjects and for stanzas of four lines in poetry; the trilateral ones being adapted to triads and to a peculiar kind of ancient metre called *Triban*, or triplet, and *Englyn-Milwyr*, or the warrior's verse. Several sticks with writing upon them were united together in a kind of frame or table, in the manner of a book. This was called *Peithynen*, or *Elucidator*, and was so constructed that each stick might be turned for the facility of reading, the end of each running out alternately on both sides. A continuation, or different application, of the same practice was offered by the Runic *clog* (a corruption of *log*)



Early British Stick-book.

almanacs, the use of which has been preserved to a comparatively recent period, being described by Dr. Plot in his *History of Staffordshire* (1686) as still in common use in that county; some, of large size, being usually hung up at one side of the mantel-tree of the chimney, while others were smaller and carried in the pocket. Other examples of the use of notched or marked sticks for the purpose of records are the *Reine Pole*, still or lately used in the island of Portland for collecting the yearly rent paid to the sovereign as lord of the manse, and the *Exchequer Tally*, which still gives name to the office of certain functionaries in England known as the "tellers" (*talliers*) of the exchequer.—Kitto, *Pict. Bible*, note *ad loc.* See Rod; Staff; Walk.

Stiefel (or Stieffel), **Esaias**, the head of a mystical sect which engaged much attention at the beginning of the 17th century, has already been partly treated of in this *Cyclopædia* in the art. Meth, Ezechiel (q. v.). He was a merchant of Langensalza, in Thuringia, who was led away, through self-conceit and a fondness for curious speculations, into a fanatical mysticism which, in connection with Meth, his nephew, he endeavored to propagate. His followers soon became numerous among his own kindred and towns-people, and then in wider circles. He was repeatedly cited before tribunals, and remonstrated with in the hope of a peaceful settlement of the troubles he occasioned; and he frequently renounced his errors, but as constantly returned to them again. He eventually died in the faith, however, at Erfurt, Aug. 12, 1627. About a century later his memory was revived by Christian Thomasius, in the third part of his *Hist. der Weisheit u. Thorheit* (1694), and by Gottfried Arnold, in his *Kirchen- u. Ketzer-Historie* (1700), iv, 1–49. The over-tolerant spirit in which these authors had discussed Stiefel's heterodoxy occasioned a critique of Arnold's book by pastor Uthe, of Langensalza (*Anmerkung über Arnold's Erzählung* [1714]). Stiefel has, however, been almost entirely dropped out of sight by the literature of to-day. The mysticism of Stiefel was carried beyond all proper limits by his fondness for paradox; and his worst errors of statement grew out of his perversions of ordinary language. He called himself Christ, and declared himself to be Christ revealed anew, without intending to positively identify himself with Christ. He also laid claim to the possession of divine attributes, for which he was rebuked by no less a personage than Jacob Böhme (see Wullen, *Blüthen aus J. Böhme's Mystik* [Stuttg. and Tüb. 1838], p. 31, 89; also *Kernhafter Auszug aus allen Schriften J. Böhme's* [Amst. 1718, 4to], p. 923 sq.); though upon other matters Böhme sympathized with Stiefel and excused his enthusiastic rantings (see *Apolog. Stieff.*). Comp., in addition to works already referred to, the accusation against Stiefel entitled *Abyssus-Satano Styffeliana*, and Herzog, *Real-Encyklop.* s. v.

Stiefel (also Stifel, Stieffel, and Styfel), **Michael**, an arithmetician, Millenarian, and coadjutor of Luther, was born April 19, 1486, at Esslingen, and became a monk in the Augustine convent of that town. In 1520 he went to Wittenberg, and was promoted to the degree of master and made preacher to count Mansfeld. While there he composed a hymn which reveals his intimate sympathy with the Reformatory spirit (Wackernagel, *Das deutsche Kirchenlied*, p. 676 sq.). In June, 1525, Luther recommended him to George of Tolleth, in Upper Austria, as a "pious, learned, well-behaved, and industrious person" (De Wette, *Briefe*, ii, 677). A fine treatment of Psalm x by him excited a persecution against the evangelicals; and Stiefel was obliged to leave Austria in 1526 or 1527 and return to Wittenberg. Luther thereupon procured for him the parish of Lochau (October, 1528), and married him to the widow of the late pastor (De Wette, *ut sup.* p. 394, 405). Soon afterwards (in 1532) Stiefel published a treatise on the numbers in Daniel, entitled *Ein Rechenbüchlein vom End Christi*, in which he fixed the last day and hour to be Oct. 19, 1533, at 8 o'clock in the morning (see De Wette, iv, 462), with the result that the peasants neglected their labors and lost their harvests, but sued for damages when the prediction was not fulfilled. Stiefel was accordingly compelled to abandon his post; but received assistance in money, etc., from the elector, who also induced Luther to receive the misguided man, with his family, under his own roof for the purpose of imparting to him further instruction. In 1535 Stiefel was again a pastor, probably at Holtzendorff, near Wittenberg; and while there he published his *Arithmetica Integra*, with preface by Melancthon (*Corp. Ref.* v, 6). In 1545 he issued an arithmetic in German; in 1546, the *Rechenbuch von der welschen u. deutschen Practik*. The battle of Mühlbach involved the destruction of his village; and after a sojourn at Frankfort-on-the-Oder he settled in the pastorate at Haberstrō, near Königsberg, Prussia, in 1552. In 1553 he published the *Cours* (algebra) *Christoph Rudolph's*. He was also steadily engaged on the computation of the numbers in Daniel and the Apocalypse, and became the zealous opponent of Andreas Osiander. Soon afterwards he was pastor at Brück, and in that character attended the convention of Coswig in 1557 (Salig, *Gesch. d. Augsb. Conf.* iii, 242); and in 1558 he was received into the philosophical faculty at Jena as teacher of arithmetic, a position he had temporarily filled ten years earlier. Here he was assailed by the Flacianists, but prevailed against them. He died, after having been made deacon of the town Church, April 19, 1567. The scanty information to be obtained respecting this remarkable, and in many respects peculiar, theologian shows him to have been possessed of a lively fancy and of extraordinary ability in mathematics. It was because of these qualifications that he went astray on the chiliastic question. He apprehended the Bible poetically, and believed that his mathematical acquirements afforded the means for an exact computation of its numbers. It is to be observed, moreover, that he was no pessimist. He regarded the Reformation as being simply the beautiful dawning of the day of the Lord, the breaking of a day of salvation, and Luther as the angel of revelation with the everlasting Gospel (Rev. xiv); and he wrote against "Dr. Murner's false and invented hymn respecting the destruction of the Christian faith." Competent judges regard Stiefel as one of the greatest arithmeticians of his time. Unlike most scholars of that class, he regarded arithmetic as being not simply the art of reckoning, but also the science of numbers. His ingenious comparison of arithmetical and geometrical progressions might easily have led to the discovery of the logarithm. As an al-

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gebraist he stood on the shoulders of Christoph Rudolph, and rendered meritorious service in extending the area of the study of algebra in Germany.—Herzog, *Real-Encyklop.* s. v.

Stier, Rudolf Ewald, an eminent German commentator, was born at Fraustadt, March 17, 1800. He received a very inadequate preparatory training at the gymnasium of Neustettin, in Pomerania. In his sixteenth year he matriculated at Berlin with the intention of studying law. He soon, however, tired of that pursuit, and, after overcoming the reluctance of his father, an inspector of taxes at Fraustadt, he had himself enrolled among the students of theology in the winter term of 1816. The principal inspiration of his being, nevertheless, was not theology, but poetry and an enthusiasm for liberty. He exulted when permitted for the first time to enjoy the privileges of Berlin, and he spent entire days in roaming through fields and forests, alleging in defence of his conduct that to spend such days behind the study table evinced ingratitude towards the Giver of the breath of spring and the sun of summer. He also entered into correspondence with Jean Paul, and made that romantic author his model. Essays and pamphlets flowed from his pen, all giving evidence of a bold and sprightly, but also of an expectant and yearning spirit. His *Krokodilexer*, *Träume und Märchen*, and numerous attempts at poetry, belong to this period. In 1818 he removed to Halle, and at once entered into the *Burschenschaft*, becoming its head on Oct. 27; but the *Burschenschaft* being dissolved in February, 1819, he left Halle, and, after a brief sojourn at home, returned to Berlin. During the interval, he had experienced a thorough conversion, and Christ had come to be the all-absorbing object of his life. His mind had been profoundly agitated by the death of a young girl belonging to the family, whom he fervently loved, and the event turned all the ardor of his passionate nature from æsthetics and nationality into the channel of religion. Having returned to Berlin, Stier came under the influence of an ascetical coterie, which decided him to break with all his earlier literary career and to commit not only his plans for further labors, but even his copies of the German classics, to the fire. He gave himself wholly to the study of theology, but in a spirit which permitted him to depreciate his professors, e. g. Neander and Lücke, as not sufficiently devoted, and as exalting themselves above the apostles whom they expounded. A copy of Von Meyer's exposition of the Bible, given him by Tholuck for the purpose of encouraging a persistent study of the Scriptures, caused a decided change in his views, however, and delivered him from his supercilious tendencies. April 2, 1821, Stier entered the Preachers' Seminary at Wittenberg, where Nitzsch, Schleussner and Heubner were in the faculty, and Krummacher, Tholuck, and Rothe among the students. Heubner, especially, contributed greatly towards the clarifying of Stier's theology and to the settling of his faith. He became indefatigable in Bible study, noting in a quarto Bible of several volumes everything that could in any way assist in the exposition, especially a list of selected parallel passages; and when the quarto proved inadequate, he substituted for it a folio which became a perfect treasure-house of Biblical learning. After having completed his studies, he taught a year in the Teachers' Seminary at Karalene, and then followed a call in 1824 to the Mission Institute at Basle. Excessive application exhausted his strength and compelled him, after four years, to retire. He went to Wittenberg, which had become a second home to him in consequence of his marriage with a sister of Karl Immanuel Nitzsch, and lived in comparative seclusion until called in 1829 to be pastor at Frankleben, near Merseburg, where he spent ten years of fruitful study and official labor. His sermons attracted hearers from beyond the bounds of his own parish, and his pastoral care was blessed to many individual souls and to the prosperity of the entire parish. The impression made by him is illustrated by an anecdote which relates that he was once declared to be a mystic by one of a company gathered at an inn, and that on the question being asked what kind of persons mystics were, the speaker responded that they were preachers who lived as they preached. From these labors Stier was transferred in 1838 to Wichlinghausen, in the Wupperthal. His physical strength proved unequal to the task of managing so large a parish (3500 souls), and his spirit chafed under the rigid presbyterial control exercised in the Rhenish churches. He also desired to devote himself to literary labor; and, in addition, his wife, who had been a constant solace and help, died. He accordingly resigned his post in 1846, and retired once more to Wittenberg, where he spent three years in literary seclusion. Before his return the University of Bonn had conferred on him the honorary degree of doctor of divinity. His next position was the superintendency of Schkeuditz, where he exercised a beneficial supervision over his diocesans, but was not popular as a preacher. Frequently only fifteen to twenty persons attended the services, even on festival days. His sermons were said to be dry and his personal bearing brusque and unsociable. A similar experience awaited him at Eisleben, whither he was transferred to the same office in 1859. His "Bible hours," however, were highly esteemed by a limited circle of earnest Christians in either place. Stier was afflicted all his life with many and severe corporeal ailments, a chronic affection of the throat being the last; but his death was wholly unexpected when he fell the victim of apoplexy, on Dec. 16, 1862.

Stier was an intense and resolute character, and not naturally sympathetic. An unyielding and stern controversialist, his bearing intensified the opposition already excited against him in the ecclesiastical world by his earnest advocacy of the union of the Lutheran and Reformed churches and by his suspected leanings towards Pietism. As a theologian, he suffered from the lack of adequate preparation in early life. He threw himself into the study of the Scriptures while deficient in philosophical and theological, and even philological training, and accordingly developed a prudish Biblicism which fails to recognise the necessity for a development of Church doctrine beyond the formal limits of the Word. He was primarily a Biblical theologian, and his principal works are exegetical. His theory of the inspiration of the Scriptures is peculiar. He believed the Bible to convey the thoughts of the Holy Spirit, not those of the different writers; but the inspiration does not apply to words, but rather to *the Word*. "We possess what He spoke. Not indeed in the letter of the *verba ipsissima*, but as mediated through the testimony of the evangelists and elevated into the Spirit." He accordingly denied any inaccuracies whatever in the general tenor of Scripture, and yet conceded the occurrence of inaccuracies in minor particulars. Matthew did not combine into a single discourse what the Lord uttered at different times, because the Holy Ghost could not guide and instruct him to record any untruth whatsoever for the Church; on the other hand he writes: "Once only did Luke mistake by introducing a saying from another place (v, 45)." Thoroughly convinced that the Holy Ghost is *auctor primarius* of the Scriptures, he was not greatly concerned about the canonicity of its human authors. He could not, however, ignore history altogether. He was a mystic, but of the rational class which believes in harmonizing the internal testimony of the Spirit with the external witness of history. Following the older interpretation, he received the authenticity of the whole of Isaiah and of 2 Peter on internal grounds alone and without being disturbed by philological or other scientific reasonings. In this instance the critical faculty was compelled to give place to his dependence on ecclesiastical tradition and the felt religious necessity of regarding the whole of the Bible as the regularly attested word of God. Other defects to be noticed in his exegetical works are

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a lack of doctrinal consistency and of comprehensibility, the reason being, very generally, that the argument moves in figures and images, while the underlying thought is not always brought into view. But, with all his defects, "Stier is known as an interpreter wherever the evangelical Church extends." His chief work in this department is the *Reden Jesu*, which has been widely circulated in Germany, England, and America. In *practical theology* he likewise rendered important services, notably in the publishing of his *Biblische Keryktik* and in his contributions to the literature of catechetics. Hymnology and liturgics also engaged his attention, and his interest in them is attested by the issue of several volumes in these departments. He committed to writing all his thoughts, beliefs, and discoveries. In early life he had already planned a large number of works to be written in the course of his life, and most of them were, in time, actually written. After his death, a card containing a list of eleven books yet to be written was found, among them an *Old-Test. Christology in Germ and in Brief*; *Doctrine of the New Test. in the New Test. itself*; *Surenhusius Rediviva*; *Exposition of all New-Test. Quotations from the Old Test.*, etc. Stier's published works are: in exegetical science, *Lehrgebäude der hebräischen Sprache* (1833):—*Andeutungen für gläubiges Schriftverständniss* (1824–29):—*70 Ausgewählte Psalmen* (1834, 2 pts.):—commentaries on the Epistle to the Hebrews, the Epistle of James, the Epistle to the Ephesians, and the Epistle of Jude; on the prophet Isaiah, and on the *Reden Jesu*. All these form a mine of wealthy ideas for preachers, and have been very widely circulated. The last named was his principal work and was republished in extract in 1857, to which were added in 1859 *Reden des Herrn vom Himmel her*, and in 1860 *Reden der Engel*. These have been published complete in an English dress (N. Y. 1864, 3 vols. 8vo). Mention may also be made here of his co-operation in the preparation of the last edition of Von Meyer's Bible (1842), and of the subsequent edition of 1856 (Bielefeld), prepared wholly by himself, together with the well-known *Polyglot Bible*, edited by himself and Thiele. Further, of the essays in behalf of a revision of Luther's Bible, entitled *Altes und Neues in Deutscher Bibel* (Basle, 1828):—*Darf Luther's Bibel unberichtigt bleiben?* (Halle, 1836):—and *Der Deutschen Bibel Berichtigung*, etc. (1861). In practical theology, homiletics, hymnology, etc., *Biblische Keryktik* (1830; 2d ed. 1844):—*Evangelien-Predigten* (2d ed. 1862):—*Epistel-Predigten* (2d ed. 1855):—*Privat-Agende* (5th ed. 1863):—*Luther's Katechismus als Grundlage des Confirmandenunterrichts* (6th ed. 1855):—*Hülfsbüchlein zum Katechismus* (1837, etc.):—A volume of hymns and poems in 1825, and a second in 1845:—*Gesangbuchsnoth* (1838), a critique of modern hymn-books. In support of the Union, to which he was thoroughly devoted, he wrote. *Bekenntniss aus der unirten Kirche* (1848):—*Unlutherische Thesen* (1855). See a sketch of Stier's life by his son in *Neue evangelische Kirchenzeitung*, 1863, No. 11 (March 14); a characterization of the author by Nitzsch, attached to the 3d edition of the *Reden Jesu*.—Herzog, *Real-Encyklop.* s. v. See Lacroix, *Life of Rudolf Stier* (N. Y. 1874).

Stigand, an English prelate, was chaplain to king Edward the Confessor, and preferred by him first to the bishopric of the East Saxons, at Helmhau, in 1043, and afterwards to Winchester, in 1047. Seeing the king displeased with Robert, the archbishop, he thrust himself into his room, and kept both Winchester and Canterbury until a little time before his death, when he was forced to forego them both. After William the Conqueror had slain Harold in the field, all England yielded to him except the Kentishmen, who, under the lead of Stigand and Egelsin, demanded their ancient liberties, which William granted. But he conceived a dislike for Stigand, and would not allow himself to be crowned by him, but chose Aldred, archbishop of York. He took Stigand to Normandy with him, fearing to leave him to plot against him. Shortly after their return, the pope sent cardinals to England to redress certain enormities and abuses of the English clergy. Stigand, believing himself to be the special mark aimed at, hid himself in Scotland with Alexander, bishop of Lincoln, and afterwards in the isle of Ely. Learning that a convocation had been called at Winchester, he went thither and besought the king to save him from the impending calamity. The king replied in gentle tones, but assured Stigand that what was to be done would be by the pope's authority, which he could not countermand. The causes alleged against him were these: first, that he had held Canterbury and Winchester both together (which was no strange thing, for St. Oswald had long before held Worcester with York, and St. Dunstan Worcester with London); secondly, that he had invaded the see of Canterbury, Robert, the archbishop, being yet alive and undeprived; and, thirdly, that he presumed to use the pall of his predecessor Robert, left at Canterbury, and had never received any pall but of pope Benedict, at the time he stood excommunicate for simony and other like crimes. Stigand was put in prison in the Castle of Winchester, and treated with great severity. This was done to force him to confess where his treasure was hidden: but he protested that he had no money at all. He was deprived in 1069, and died in the same year. The bones of the archbishop lie entombed upon the top of the north wall of the presbytery of the Church of Winchester in a coffin of lead. After his death a little key was found about his neck, in the lock of which was a note with directions where to find his treasures hidden in various places underground. See Hook, *Eccles. Biog.* s. v.

Stigel, Johann, a friend of Melancthon and Luther, and one of the founders of the University of Jena, was born at or near Gotha, May 13, 1515. He studied the humanities, first at Leipsic and then at Wittenberg, and came to rank among the first composers of Latin poetry. In 1542 he became master of liberal arts, and from that time lectured on the Greek and Latin classics, and occasionally, also, on theology. In the same year, during the diet at Ratisbon, the emperor made him poet-laureate. After the catastrophe at Mühlberg (q. v.) he removed to Weimar, and remained in that town until the founding of the new gymnasium at Jena, when he became one of its professors. In conjunction with Strigel (q. v.) and Schnepf (q. v.) he so raised the character of the institution that it could with justice be transformed into a university. It began its new career Feb. 2, 1558, on which occasion Stigel delivered the inaugural address. Though cultivating friendly relations with the Wittenberg theologians, and avoiding, so far as he was able, all participation in the disputes of theologians generally, he yet occasioned the overthrow of the Flacianists by bringing against them the public accusation that they stirred up strife and hatred. He died Feb. 11, 1562. Stigel's Latin poems, which include paraphrases of Psalms and the New-Test. pericopes, were published (Jena, 1660 sq.) in four small volumes. For other poetical compositions, see Mützell, *Geistl. Lieder d. evangel. Kirche aus d. 16ten Jahrhundert*, i, 392. One of his hymns was occasioned by the death of Luther (1546). Two of his discourses appear among Melancthon's declamations (*Corp. Ref.* xi, 721, 734). See Adam [M.], *Vitæ Philos.*; Göttling, *Vita J. Stigel.* (Jena, 1858), etc.—Herzog, *Real-Encyklop.* s. v.

Stigmatization (Gr. *στίγμα, a mark*), is an ecclesiastical term for the formation of wounds resembling those received by our Lord during his passion. The subject involves the consideration of three questions: 1. Were such alleged wounds actual or mythical? 2. How did they originate? 3. How much worth or dignity is to be conceded to them?

Stigmatization was not mentioned prior to the 13th century, and has rarely been heard of in connection with persons beyond the pale of the Roman Catholic Church.

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The earliest instance was the case of Francis of Assisi (q. v.), who, in 1224, had a vision of a seraph with six wings, between which appeared the image of a crucified one; and on recovering consciousness found himself marked with the wounds of crucifixion in his hands, feet, and right side. The case was attested by Thomas a Celano and Bonaventura, and, though discredited by the Dominicans generally and denounced by the bishop of Olmütz, was honored with an attempted authentication by the popes of that period—Gregory IX and Alexander IV, the latter claiming to have himself seen the marks of the wounds. Other instances, to the number of eighty, occur in the traditions of the Romish Church, though the stigmatization in some of them is but partial; showing, e. g., only the marks of the crown of thorns, or of the spear-thrust. The Capuchin nun Veronica Giuliani, who died in 1727 at Citta di Castello, was canonized as the last person who bore these marks, in 1831. But instances have occurred within our own time, which are attested by thousands of witnesses who speak from direct observation, among them persons deserving of belief. Anna Catharine Emmerich, a nun of Dulmen, experienced full stigmatization in her body, after long previous illness, in 1811. Her wounds became very painful in consequence of repeated examinations by the authorities; and she prayed that they might be closed, which accordingly came to pass in 1819, though the wounds were always red and emitted blood on Friday. The case of Maria von Mörl, at Kaltern, in Southern Tyrol, was similar. In 1833, when in her twenty-second year, and after previous illness, the stigmata appeared on her hands, feet, and side, and always bled on Thursday night and Friday. More than forty thousand visitors were attracted to Kaltern by the fame of this case. Maria eventually retired into the Franciscan convent at Kaltern. Still other instances were those of Crescentia Steinklutsch, at Tscherms, and of Maria Domenica Lazzari, of Capriani. The latter bore the marks of Christ's passion on her forehead, hands, feet, and side from 1834 until 1850, and endured from them the most terrible physical pain. A Protestant girl in Saxony, said to have been magnetized, is reported to have borne similar marks, though only for a time and during the progress of a severe sickness, in the course of which she apparently died on Good-Friday, 1820, and revived again on the following Easter-day.

Although many of the cases of stigmatization are not well attested, it is yet certain that cases have actually occurred; and it becomes important to account for them. The popes attributed the case of St. Francis directly to "the special and wonderful favor vouchsafed to him in Christ." A better explanation unquestionably is obtained when we reflect how many and strong are the formative powers of the soul which the imagination may control, and how remarkable are the results sometimes caused by the action of the imagination upon the body. Certain Roman Catholic writers, e. g. Jacobus de Voragine (13th century), Petrarch, Cornelius Agrippa, etc., ascribed the stigmatization of St. Francis to his glowing fancy; and the fact of an excited imagination usually connected with an enfeebled body—the effect of sickness or of religious mortifications—may be demonstrated in every instance of the phenomenon in question which has been properly authenticated. The question of the importance to be attached to such phenomena consequently becomes easy of solution. Stigmatization seems only to have occurred where the subject had earnestly and decisively turned away from the world and its pleasures, and had embraced the Saviour in the fervor of a glowing love; but it was, nevertheless, not an endowment conferred by God. As a phenomenon, permitted rather than caused by him, it must be regarded rather as a negative than a positive effect of his divine working.

See Malan, *Hist. de S. Fr. d'Assise* (Paris, 1841; in German, Munich, 1844); *Bitteres Leiden unseres Herrn Jesu Christi nach den Betracht. der A. Kath. Emmerich* (8th ed. Munich, 1852); Ennemoser, *Der Magnetismus im Verhältn. z. Natur u. Religion* (2d ed. Stuttg. and Tüb. 1853), § 92–95, 131–142. Görres, *Christl. Mystik*, ii, 410–456, 494–510. The two works last named afford important aid in explaining the phenomenon of stigmatization. See also Hengstenberg, *Evang. Kirchenzeitung*, 1835, p. 180–201, 345–390, and an instructive essay by Tholuck, in *Vermischte Schriften*, i, 97–133. On the importance and meaning of stigmatization, see Von Meyer, *Blätter für höhere Wahrheit*, vii, 211–227.—Herzog, *Real-Encyklop.* s. v.

Stikeman, William, a minister of the Methodist Episcopal Church, was born at Port Richmond, Staten Island, N. Y., Aug. 9, 1845. He was converted in his sixteenth year, and was licensed to preach Jan. 31, 1862. He was received on trial by the Newark Conference in 1866, and ordained deacon in 1868. He was attacked by a pulmonary trouble and obliged to give up his charge in November of the same year, and died Feb. 10, 1869. See *Minutes of Annual Conferences*, 1869, p. 57.

Stilbè, in Grecian mythology, was a daughter of Peneus and Creusa, who was beloved of Apollo, and is said to have become by him the mother of Lapithus and Centaurus (Diod. Sic. iv, 69, etc.).

Stiles, Abel, a Congregational minister, uncle of the following, was born at Windsor, Conn., March 5, 1708, graduated at Yale College in 1733, was tutor for a year, and ordained at Woodstock in 1737, where he was pastor until his death, July 25, 1783. In 1760 a breach took place in the Church, Stiles and his adherents setting up worship in the northern part of the town. This bitter contention was healed in 1766 by mutual reconciliation. See *Cong. Quar.* 1861, p. 350.

Stiles, Ezra, D.D., an eminent Congregational minister, was born at North Haven, Conn., Dec. 10, 1727. He graduated at Yale College in 1747, and was appointed tutor in 1749, licensed to preach in the same year, but in 1753 he was admitted to the bar in New Haven, and practiced law for two years. Having received a call from Newport, R. I., he was ordained pastor Oct. 22, 1755, where he continued a persevering student and faithful pastor until 1777, when he was elected president of Yale College and professor of ecclesiastical history, upon the duties of which positions he entered in June, 1778, and remained until his death, May 12, 1795. He published, *A Funeral Oration on Governor Law* (1751), in Latin:—a Latin Oration on his induction to his office as President (1778):—*Account of the Settlement of Bristol* (1785):—*History of the Three Judges of Charles I* (1795). See Sprague, *Annals of the Amer. Pulpit*, i, 470.

Still, Abraham, a minister of the Methodist Episcopal Church, was born in Buncombe County, N. C., Aug. 25, 1796. He united with the Church at the age of seventeen, and was licensed to preach in 1817. He was ordained deacon in November, 1821, and elder in October, 1825. He travelled in Virginia and Tennessee until 1838, when he was transferred to Missouri. At the division of the Church in 1844 he adhered to the Church North, and travelled for six years over the Hannibal and Platte districts. In 1850 the Missouri Conference sent him as missionary to the Shawnee Indians, among whom he labored until the mission was discontinued. The first appointments to Kansas were made (1855) by the Missouri Conference, and Mr. Still was made presiding elder, which office he continued to hold after the Kansas and Nebraska Conference was organized in May, 1856. In 1860 he was made a superannuate, but became effective in 1863, and again took a superannuated relation. He died Dec. 31, 1867. See *Minutes of Annual Conferences*, 1868, p. 72.

Still, Elijah, a minister of the Methodist Episcopal Church, was born in White County, Tenn., Sept. 4, 1805. He was admitted on trial in the Holston Conference in 1832, but in 1838 was granted a location, and settled in Bradley County. When the present Holston Confer-

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ence was formed, in 1865, he was readmitted, and labored very successfully. He died at his home in Bradley, April 12, 1875. See *Minutes of Annual Conferences*, 1875, p. 130.

Still, John, an English prelate, was born in 1543, and was the son of William Still, of Grantham, Lincolnshire. He was admitted to Christ's College, Cambridge, where he took his degrees. In 1570 he was Margaret professor at Cambridge, in 1571 he became rector at Hadleigh, County of Suffolk, and archdeacon of Sudbury, and in 1573 was collated to the vicarage of East Marham, in Yorkshire. He was elected master of St. John's in 1574, and of Trinity College in 1577. In 1588 he was chosen prolocutor of the convocation, and two years after was appointed to the see of Bath and Wells, in which he continued until his death, Feb. 26, 1607. See Chalmers, *Biog. Dict.* s. v.

Still, John Kline, a minister of the Methodist Episcopal Church, was born at New Windsor, Orange Co., N. Y., April 16, 1813, and united with the Church at the age of fourteen. In 1840 he was admitted on trial in the New York Conference, superannuated in 1855, supernumerary in 1856, and in 1861 finally superannuated. He died at Middletown, N. Y., Feb. 3, 1876. He was a diligent, studious, faithful, and useful minister. See *Minutes of Annual Conferences*, 1877, p. 44.

Stilling, Jung, whose real name was *Johann Heinrich Jung*, was prominent as a writer of popular books for edification, and as a theosophico-mystical apocalyptist. He was born at Grund, in Nassau-Siegen, Sept. 12, 1740. His early years were spent in poverty. A common village school afforded the earliest instruction he received, and his subsequent progress was constantly interrupted by the necessity of practicing his father's trade of tailoring. Down to his twenty-first year he studied, taught, and sewed, but never ceased to aspire. He became proficient in geography, mathematics, gnomonics, Greek, and Hebrew; and when he obtained the position of tutor and general manager in the household of the merchant Spanier, at Rade, he added to his acquirements a knowledge of economics, agriculture, and commercial science. At this time a Roman Catholic clergyman of the neighborhood made known to Stilling a secret cure for diseases of the eye, thereby conferring on him a favor by which he profited to the end of his life. A successful cure opened Stilling's way into the household of a wealthy patient, Heyder of Rondorf, whose daughter plighted her troth to him, and whose aid enabled him to obtain in Strasburg the diploma of doctor of medicine in 1771. At Strasburg he first met Goethe and Herder, and also Saltzmann, his life-long correspondent; and their influence undoubtedly did much to enlarge his mental horizon and broaden his sympathies; but it is certain that he never ceased to respect the Pietists, whose influence had guided his early experiences, and that he never wholly separated from them. The earliest pages of his autobiography, which were written at Elberfeld soon after his marriage, and published by Goethe, afforded evidence of increasing independence of thought, and served to decide his position as a literary man. They did not, however, relieve him from debts which he had incurred, nor free him from numerous enemies whom his too lively imagination and morbid sensitiveness had raised up, and he accordingly accepted the position of professor of finance and political economy in the newly established academy of Kaiserslautern, though the salary was only 600 florins. The transfer of the school to Heidelberg doubled his salary, his practice as an oculist became steadily more profitable, and the expenses of his household were more carefully managed after he married his second wife, Selma von Saint-Florentin (1782), than before. It was not, however, until his transfer to Marburg that the pressure of financial troubles began to lighten. His circle of friends and influence now rapidly widened, and his books and medical practice engrossed his time; as a consequence, his academical duties were but indifferently performed, and his lectures were but poorly attended by hearers. In 1805 the elector of Baden made him a privy-councillor, with a salary of 1200 thalers, and left him free to write and practice medicine. Rooms were assigned him in the palace at Carlsruhe, where he lived with his family, and where he employed his powers to the utmost in the work to which he was called. His correspondence was immense: his journeys frequent. He operated, generally with success, upon nearly two thousand patients for diseases of the eye; and, in addition to this, he was indefatigably engaged upon what he regarded as his life-mission—the preparation of religious, quite evangelical, but still more Apocalyptical books. He was concerned about not only the ordinary questions of eschatology, but also the problems of the future life, the spirit-world, our connection with that world, and the apparition of its representatives among men. He endeavored to present such themes in a fresh, attractive, and helpful way, to arouse the sleepers as far as possible, and to gather and unite into a holy family all those who are awake, that they might be ready to meet the Master at his coming. The spirit which possessed him conferred upon him a dignified, quiet, peaceful bearing. His home became a sort of sanctuary, where nothing common or coarse was permitted to enter. Visitors of eminence were constantly arriving, and letters from all quarters kept pouring in. Thousands of his contemporaries expended on him in equal measure their veneration and their love. But his excessive labors exhausted him at length. The death of his third wife, Eliza Coing, of Marburg, preceded his own by only a few weeks. He fell asleep quietly on April 2, 1817.

Stilling was not a profound thinker, nor yet a thorough student. Education had not lifted him out of himself. He was simply the frankest, most natural, and most attractive of Christian romanticists. Even in his favorite field of theosophic mysticism he displayed none of the creative power of Oetinger, nor was he a visionary like J. Böhme; he was simply well-read, and possessed the power of vivid description to perfection. His principal works are the *Siegesgeschichte*, i. e. an exposition and elaboration of the Apocalypse on the basis of Bengel's chronology, and the *Theorie der Geisterkunde* (*Theory of Spirit-law*), which is largely based on Swedenborg. He often asserted in his correspondence that he was constrained by the will of God, clearly revealed, to write these books. The most interesting of Stilling's writings are his always mystical stories. Their titles were captivating—e. g. *Das Heimweh; Scenen aus dem Geisterreiche*—but they were valuable rather on account of their solid contents; the scenes, often well-nigh majestic, which they presented; the apparently artless, and yet richly illustrative, adorned, and blooming style in which they were written; the warmth of Christian feeling by which they were pervaded; and the grandeur of the problems they attempted to solve. Comp. the romances, *Gesch. d. Herrn von Morgenthau:—Theodor von d. Linden:—Florentin von Fahlendorn:—Theobald, oder d. Schwärmer:*—also *H. Stilling's Jugend-, Jünglingsjahre, Wanderschafts- und Lehrjahre:*—and the *Graue Mann*. His dogmatical views do not need discussion in this place. His was no philosophical mind, and his dogmatics were simply Christian ascetics in philosophical guise. Stilling is not yet, perhaps, well understood. The letters to Saltzmann reveal him most clearly. In them we observe his sensitive nature, his rich fancy, his power of delicate description, and an all-pervading impression that he is engaged in the service of the Lord. The letters breathe the most humane ideas and the most tender regard for the truth. On his life see Heinroth, *Gesch. d. Mysticismus* (Leips. 1830), p. 513 sq.; Rudelbach, *Christl. Biograph.* vol. i; Winkel, *Bonn. evangel. Monatsschrift*, 1844, ii, 233-262; Kurze, *Gesch. d. Inspirations-Gemeinden, besonders in d. Grafschaft Wittgenstein;* Göbel, *Gesch. d. wahren Inspirations-Gemeinden*, in Niedner's *Zeitschrift für hist. Theologie*, 1854, ii, 270; *Prot.*

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Monatsblätter, July, 1857; Jan. 1860; Bodemann, *Züge aus dem Leben des J. H. Jung*, etc. (Bielefeld, 1844); *Aus d. Papieren einer Tochter Stilling's* (Barmen, 1860); Nessler, *Etude Theolog. sur J. Stilling* (Strasb. 1860); *Encyclop. des Gens du Monde*, s. v. "Jung," etc. — Herzog, *Real-Encyklop.* s. v.

Stillingfleet, EDWARD, a learned English prelate, was born at Cranborne, Dorsetshire, April 17, 1635, and educated at a grammar-school in that place, and at Ringwood, in Hampshire. Having secured one of Lynne's exhibitions, he entered St. John's College, Cambridge, in Michaelmas, 1648. He took his degree of A.B. in 1652, and was admitted to a fellowship March 31, 1653. In 1654 he accepted the invitation of Sir Roger Burgoyne to reside at his seat at Wroxhall, Warwickshire, and in 1655 was appointed tutor to the Hon. Francis Pierrepont, brother of the marquis of Dorchester. He obtained the degree of A.M. in 1656, and in the following year was presented to the living of Sutton, Bedfordshire. His first advance to London was in consequence of his being appointed preacher to the Rolls Chapel by Sir Harbottle Grimston; and in January, 1665, he was presented by Thomas, earl of Southampton, to the living of St. Andrew's, Holborn. He retained the preachership at the Rolls, and was at the same time afternoon lecturer at the Temple Church. In February, 1667, he was collated by bishop Henchman to the prebend of Islington, Church of St. Paul's. He was also king's chaplain, and in 1670 Charles II bestowed on him the place of canon residentiary of St. Paul's. In October, 1672, he exchanged his prebend of Islington for that of Newington, in the same church. These preferments were followed in 1677 by the archdeaconry of London, and in January, 1678, by the deanery of St. Paul's. Dr. Stillingfleet was canon of the twelfth stall in the Church of Canterbury, and prolocutor of the lower house of convocation for many years. At the Revolution he was advanced to the bishopric of Worcester, and consecrated Oct. 13, 1689. Soon after his promotion to the see of Worcester, he was appointed one of the commissioners for reviewing the liturgy. He died at his house in Park Street, Westminster, March 27, 1699. The principal works of Dr. Stillingfleet are, *Irenicum, a Weapon Salve for the Church's Wounds* (1659, 4to): — *Origines Sacræ, or a Rational Account of the Christian Faith as to the Truth and Divine Authority of the Scriptures* (1662, 4to): — *A Rational Account of the Grounds of the Protestant Religion* (1664, fol.): — *Tracts in Reply to Strictures on the Vindication*, etc.: — *Six Sermons* (1669, fol.): — *A Discourse concerning the True Reason of the Sufferings of Christ* (1669, fol.): — followed by a second part, *A Discourse concerning the Idolatry Practised in the Church of Rome*, etc. (1671, 8vo): — *Answer to Several Treatises*, occasioned by that work (1673, 8vo): — *Conferences between a Romish Priest, a Fanatic Chaplain, and a Divine of the Church of England, concerning Idolatry* (1679, 8vo): — *Answers to Some Papers Lately Printed concerning the Authority of the Catholic Church in Matters of Faith*, etc. (1686, 4to): — *The Doctrine of the Trinity and Transubstantiation Compared* (1686, 4to): — *The Council of Trent Examined and Disproved by Catholic Tradition* (1688, 4to): — *Unreasonableness of Separation* (1681, 4to): — *Concerning the Bishops' Right to Vote in Parliament in Cases Capital* (1680, 8vo): — *Origines Britannicæ, or the Antiquities of the British Churches* (1685, fol.): — *Discourse concerning the Illegality of the Ecclesiastical Commission*, etc. (1689): — *Discourses in Vindication of the Trinity*, etc. (1696): — besides *Sermons, Tracts*, etc. See Chalmers, *Biog. Dict.* s. v.; Hook, *Eccles. Biog.* s. v.

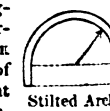
Stillman, Samuel, D.D., a Baptist minister, was born in Philadelphia, Pa., Feb. 27, 1737. He preached his first sermon Feb. 17, 1758, and was ordained at Charleston, S. C., as an evangelist, Feb. 26, 1759. He subsequently settled in James Island, near Charleston. Some eighteen months afterwards he removed to Bordentown, N. J., where he remained two years in charge of two different congregations, and then became pastor of the First Baptist Church of Boston, Mass., in January, 1765. He was made A.M. in 1761 by Harvard University, having also received this degree from the Philadelphia College some time previous. In 1764 his name appears in the first list of trustees of Brown University, of which he was elected fellow the following year. He was always willing to co-operate in all public efforts made for the good of his country or his race, and was at one time (in 1788) member of the Federal Convention for Boston. He labored unceasingly until his death, March 12, 1807. Dr. Stillman published a large number of *Sermons*, and some *Discourses*. A report of some of the former was published after his death (1808, 8vo). See Sprague, *Annals of the Amer. Pulpit*, vi, 71.

Stillman, Stephen L., a minister of the Methodist Episcopal Church, was born April 15, 1795, at Burlington, Conn. He made a profession of religion at the age of twelve, but did not openly profess Christ until six years after, when he joined the Baptist Church. He united with the Methodist Episcopal Church in 1817, and was licensed as a local preacher, Feb. 5, 1822. He was received on trial into the New York Conference in 1823, ordained deacon in 1826, and elder in 1828. In 1841 he was transferred to the Troy Conference, and filled important stations until 1854, when he was left, at his own request, because of failing health, without an appointment. He settled in Bethlehem, near Albany, and in the following year was appointed chaplain of the Albany Bethel for Sailors and Boatmen. In 1856 he again took an effective relation, and continued to receive appointments until, in 1865, he became supernumerary, and in 1866 superannuated, but with an appointment to Washington Avenue (afterwards Trinity), which he held at the time of his death, April 2, 1869. His best monument is the unwritten labor of his life. See *Minutes of Annual Conferences*, 1869, p. 116.

Still-tyde. See HOLY WEEK.

Still Week, a term used in Northumberland to designate *Holy Week*, probably because both bells and organs were anciently silent during that sacred season.

Stilted-arch, a name proposed by Prof. Willis for an arch which has the capital or impost mouldings of the jambs below the level of the springing of the curve, the mouldings of the archivolt being continued vertically down to the impost mouldings. This mode of construction was frequently employed at the latter end of the Norman style, especially as a means of maintaining a uniform height, when arches of different widths were used in the same range. — Parker, *Gloss. of Architect.* s. v.


Stilted Arch.

Stilwellites, a name given to the adherents of Mr. Stilwell, who seceded from the Methodist Episcopal Church in New York city. They established congregations called for a time Independent Methodists. Mr. Stilwell had for several years been dissatisfied with the Church economy, and had evidently been preparing for a change, and expected to take with him the property of the Church. In 1820 the New York Conference passed resolutions looking to the better security of church property and asking for suitable legislation. Mr. Stilwell used this measure to excite a prejudice in the minds of people, and, under the plea that the ministers were endeavoring to control the Church property, succeeded in inducing about three hundred members to secede. After a few years, his congregation became strictly Congregational. A few who seceded joined the Reform movement when it arose, and afterwards identified themselves with the Methodist Protestant Church. He succeeded in inducing a colored Church, with a congregation of about one thousand, to withdraw from the Methodist Episcopal Church. This congregation afterwards formed the African Zion Methodist Episcopal Church.

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The churches of Mr. Stilwell gradually declined, and all traces of such an associated movement have long since passed away. See Simpson, *Cyclop. of Methodism*, s. v.

Stimson, DAVID, a minister of the Methodist Episcopal Church, was born at Hopkinton, Mass., Oct. 17, 1777. In 1803 he joined the New England Conference, was ordained deacon at Lynn in 1805, and elder in 1807. He was located from 1813 to 1825; but rendered effective service from then till 1836, when he became superannuated. He died at Charleston, Me., Aug. 4, 1859. See *Minutes of Annual Conferences*, 1860, p. 161.

Stimula, the name of *Semele*, according to the pronunciation of the Romans (Livy, xxxix, 12; Augustine, *De Civ. Dei*, iv, 16; Ovid, *Fast.* vi, 503). Others take the name to designate a goddess who excites men to undertake all manner of bold enterprises (Augustine, *De Civ. Dei*, iv, 11).

Stineley, CONSTANTINE, a minister of the Methodist Episcopal Church, was born in Würtemberg, Germany, May 20, 1829. He was educated in the Roman Catholic Church, and was thoroughly acquainted with its institutions. He came to America, June 15, 1849, and in September, 1850, settled in Liberty, Mo. Here, in November, 1850, he united with the Methodist Episcopal Church, and in 1855 entered the itinerant ministry, in which he continued until his death, Jan. 4, 1869. See *Minutes of Annual Conferences*, 1869, p. 261.

Stinson, EDWARD, a minister of the Methodist Episcopal Church, South, was born in Fayette County, Tenn., July 18, 1837. He united with the Church in 1845, was licensed to preach in 1852, and the same year joined the Memphis Conference. He died at his father's residence in Tippah County, Miss., Sept. 18, 1855. See *Minutes of Annual Conferences of the M. E. Church, South*, 1855, p. 600.

Stipend (*stipendium*) is settled pay for services, whether daily, monthly, or annual. Salary (q. v.), as the name implies, was originally money given for *salt*, and then money for general purposes. Stipend was the pay given to the Roman soldier, while emolument, as the word denotes, was the tithe of grist paid to him who owned the *mola*, or mill. In a state church, the stipend is secured by law; in non-established churches it depends on the equity and generosity of the Christian people. See TITHES; TEIND.

Stipendiary, one who performs services for a settled compensation, whether by the day, month, or year.

Stipendiary Priest is (1) a priest who officiates for a determined compensation, whether in a church, chapel, or chantry; (2) a priest who is appointed in certain foreign cathedrals to make arrangements for the saying of masses for deceased persons.

Stiphĕlus was the name of a Centaur who was slain at the wedding of Pirithous by the handsome Cæneus (Ovid, *Metam.* xii, 459).

Stirītis, in Greek mythology, was a surname of *Ceres*, derived from the town of Stiris, in Phocis.

Stirm, CARL H., a German doctor of theology and member of consistory, was born Sept. 22, 1799, at Schorndorf. His first ministerial duties he discharged at Unterensingen, but from 1836 he was court chaplain and member of consistory at Stuttgart, where he died, April 21, 1873. Stirm is best known as the author of *Apologie des Christenthums in Briefen für gebildete Leser* (Stuttgart, 2d ed. 1856), which has been widely circulated. He also published *Sermons* and *Essays*, contained in the *Studien der evangelischen Geistlichkeit Würtembergs*. See Winer, *Handbuch der theol. Literatur*, ii, 103, 319; Zuchold, *Bibl. Theolog.* ii, 1278. (B. P.)

Stjernhjelm, JORGE, a Swedish scholar and poet, was born in April, 1598. In his youth he assumed the name of *Göran Lilje*, and after studying in Upsala, he visited Germany, Italy, France, Holland, and England. In 1625 he was appointed instructor in the gymnasium of Westerås, from which he went to Stockholm, and occupied a similar position. Here he remained till 1630, when he became assessor of the Superior Court of Dorpat. The next year he was elevated to the nobility, taking the name of Stjernhjelm. In 1642 he was recalled to Stockholm as a member of the commission to revise the laws of Sweden, and in 1648 became vice-president of the Superior Court of Dorpat. The invasion of Livonia by the Russians in 1656 caused him to fly, and cost him the loss of his estates. In 1667 he was appointed first director of the College of Antiquities, which office he retained until his death, April 22, 1672. Stjernhjelm was a very prolific writer, producing from fifty to sixty distinct works in poetry, philology, philosophy, etc. In the freshness and independence of his religious thinking he was in advance of his age, and was therefore persecuted by his contemporaries. See *Meth. Quar. Review*, 1875, p. 563–579.

Stoä (Στοά), a Greek term for a portico or cloister around the court (*atrium*) of an ancient church.

Stoc, a brazen tube, formed like a cow's horn, used in the Middle Ages as a speaking-trumpet on the tops of church-towers to assemble the faithful to worship, and to proclaim new moons, quarters, and ecclesiastical festivals. The marquis of Drogheda possesses a remarkable Irish specimen of the stoc.—Lee, *Gloss. of Liturg. Terms*, s. v.

Stock (in the sing.) is the rendering, in the A. V., of the following Heb. and Gr. words: 1. בּוּל, *búl*, lit. *produce* ("food," Job xl, 20); hence the *trunk* of a tree ("stock," Isa. xliv, 19); 2. גֶּזַע, *géza*, the *stump* ("stock," Job xiv, 8) or *trunk* ("stem," Isa. xi, 1; "stock," xl, 24) of a tree; 3. עֵץ, *éts* (Jer. ii, 27; x, 8), a *tree*, or piece of *wood*, as elsewhere rendered; 4. עֵקֶר, *éker*, a plant rooted up and then *transplanted* in a foreign soil (Lev. xxv, 47); 5. γένος (Acts xiii, 26; Phil. iii, 5), race, or *kindred* (as elsewhere rendered). A *gazing-stock* (Nah. iii, 6) is רְאִי, *rói*, *a sight* (variously rendered elsewhere).

STOCK, in ecclesiastical technology, is (1) a vessel containing a store or supply; (2) a vessel containing oils blessed for use in the Christian sacraments. See OIL-STOCK.

Stock, Christian, a celebrated scholar and Orientalist, was born at Hamburg, Germany, in 1672, became a professor at Jena in 1717, and died in 1733, with a very high reputation, especially for Oriental literature. The chief of his works are, *Disputationes de Pœnis Hebræorum Capitalibus:—Clavis Linguæ Sanctæ Veteris Testamenti:—Clavis Linguæ Sanctæ Novi Testamenti.* The last two, which are a Hebrew and a Greek lexicon, have been much approved, have gone through several editions, and have received improvements and additions. See Chalmers, *Biog. Dict.* s. v.

Stock, Richard, an eminent Puritan divine, was born in the city of York, and was educated in St. John's College, Cambridge. He took his first degree in arts there, and in 1595 was passed A.M. at Oxford. Leaving the university, he became domestic chaplain, first to Sir Anthony Cope, of Ashby, Northampton, and then to Lady Lane, of Bourton-on-the-Water, Gloucestershire. Soon afterwards he went to London and officiated as assistant to the vicar of All-Hallows, Breadstreet, for sixteen years, and succeeded him in that living. He died April 20, 1626. His works are, *Doctrine and Use of Repentance* (Lond. 1610, 8vo):—*Sermon at the Funeral of John, Lord Harrington*, etc. (1614, 8vo):—*Stock of Divine Knowledge* (Lond. 1641, 4to):—*Truth's Champion*, etc.:—*Commentary on the Prophecy of Malachi* (edited by Torshell, 1641, 4to). See Chalmers, *Biog. Dict.* s. v.

Stock, Simon, an English monk, who became general of the Carmelites, and is known as an ascetic writer.

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He died in 1265. He is said to have founded the Brotherhood of the Scapulary in honor of the Virgin Mary.

Stockdale, PERCIVAL, an English clergyman and writer, was born at Branxton, Oct. 26, 1736. He was educated at Alnwick and Berwick, and afterwards (1754) entered the University of St. Andrew's, which he left to accept a sublieutenancy in the army. Deciding to enter the ministry, he was ordained deacon at Michaelmas in 1759, and became one of Dr. Sharp's assistants in the curacy of Duke's Place, Aldgate. After this he fell into a rambling life, and in 1767 went to Italy and resided for two years in the town of Villafranca, where, he says, he read and wrote assiduously. In 1775 he obtained the office of chaplain on the ship Resolution, which he retained three years. He became curate of Hinckworth, Hertfordshire, in 1780; and also took priest's orders. In 1783 lord-chancellor Thurlow presented him with the living of Lesbury, Northumberland, to which the duke of Northumberland added that of Long Houghton in the same county. He accepted in 1787 an invitation to spend some time at Tangier, and in 1790 returned from the Mediterranean. He died at his vicarage, Sept. 11, 1811. The works of Mr. Stockdale were chiefly poetical; but he also wrote, *Treatise on Education* (1782, 8vo):—*Sermons* (1784, 1791, 8vo). See Allibone, *Dict of Brit. and Amer. Authors*, s. v.; Chalmers, *Biog. Dict.* s. v.

Stockfeld, JOHANN, a missionary among the Jews, was born Dec. 14, 1796, at Merbeck, near Mörs, in Rhenish Prussia. Having been duly prepared by his brother, he entered, in 1824, the Hebrew College at London, to fit himself the better for the work among the Jews. In the following year he was appointed missionary by the London Society, and labored most successfully in Holland, Rhenish Prussia, Westphalia, Bavaria, and other places. In 1836 he was ordained, and settled first at Brussels, then at Cologne, and lastly at Kreuznach, where for twenty-eight years he was enabled to prosecute his chosen work among God's ancient people. Here he also established an auxiliary society in connection with that at Cologne, or the Rhenish Jewish Missionary Society; and, in order to keep up a lively interest in behalf of Israel, he had a monthly meeting in his own house, where pious Christians, both clergy and laymen, attended in numbers. Stockfeld died Dec. 17, 1869, after having most diligently labored as a missionary for more than forty-three years. See (London) *Jewish Intelligence*, Feb. 1869; *Missionsblatt des rheinisch-westphälischen Vereins für Israel*, Jan. and Feb. 1870. (B. P.)

Stockfleth, NIELS J. CHR., the apostle of the Laplanders, was born Jan. 11, 1787, at Frederickstad. He studied law at Copenhagen in 1803, entered the military, was appointed lieutenant in 1809, and after the battle of Schestadt he was made captain. In 1823 he resigned his military position and betook himself to the study of theology at the universities of Upsal and Christiania. In 1825 he was ordained, and then commenced studying the language of the Laplanders, thus laying the foundation for a popular Lappish literature. In 1839 he resigned his ministerial position, and travelled through Norway, Sweden, and Finland. He died at Standefjord, April 26, 1866. Besides a *Primer*, a *Grammar*, a *Bible History*, and *Contributions to the Knowledge of the Laplandish Language*, he translated the New Test. for the Lapps, and thus immortalized his name. See the *Regensburger Conversations-Lexikon*, s. v.; Vahl, *Lapperne op den lappske Mission* (Copenhagen, 1866); Piper, *Evangel. Kalender*, 1867, p. 213 sq. See QUANIAN VERSION. (B. P.)

Stocking, a covering for the leg or foot. Bishops and prelates wear official stockings of cloth of gold or purple, which practice has been approved by local councils both in Italy and England.

Stocking, DAVIS, a minister of the Methodist Episcopal Church, was born at Haddam, Conn., Sept. 10, 1810. He received license to preach in April, 1830, and in May following was received on trial into the New York Conference, and continued to be a member of it until his death. In April, 1857, he was attacked by pleurisy, which so shattered his constitution that he was unable longer to preach or attend to public duties. He removed to Sing Sing, where he was attacked by an aggravated form of neuralgia, from which death alone relieved him, Dec. 11, 1858. See *Minutes of Annual Conferences*, 1859, p. 149.

Stocks (in the plur.) is the rendering in the A. V. of the following Heb. and Gr. words: 1. The מַהְפֶּכֶת, *mahpéketh* (Jer. xx, 2; xxix, 26; 2 Chron. xvi, 10), is supposed by some to have been rather a sort of *pillory* in which the head and hands were fastened than an instrument for fastening by the feet; yet, as the word is derived from חָפַךְ, *to twist*, it may properly represent the *rack* for wrenching apart the joints of the entire person (see Scheid, in the *Diss. Lugd.* p. 986; Bochart, *Hieroz.* i, 694). It may perhaps be compared with the Greek *κίφων*, as described in the Scholia ad Aristoph. *Plut.* 476; the latter with the Roman *nervus* (Plaut. *Asin.* iii, 2, 5; *Capt.* v, 3, 40), which admitted, however, of being converted into a species of torture, as the legs could be drawn asunder at the will of the jailer (Biscoe, *On Acts*, p. 229). The prophet Jeremiah was confined in an instrument of this sort (Jer. xx, 2), which appears to have been a common mode of punishment in his day (xxix, 26; A. V. "prison"), as the prisons contained a chamber for the special purpose, termed "the house of the pillory" (2 Chron. xvi, 10; A. V. "prison-house"). 2. סַד, *sad* (Job xiii, 27; xxxiii, 11), which is expressly described as a fetter for the feet, and therefore perhaps answered to our *stocks*. 3. עֶצֶם, *ékes* (Prov. vii, 22), was probably a fetter fastened round the ankle. The same word is used for an anklet (Isa. iii, 18; A. V. "tinkling ornament"). 4. צִינָק, *tsinók* (Jer. xxix, 26), is, according to the Sept. and Vulg., merely a *prison*, but is rather the *stocks* proper, or some other confinement of the limbs; so Symmachus and the Hebrew interpreters generally (comp. the Arab *zanâk*, a fetter, and the root צָנַק, which seems to signify *to be straitened*). 5. The *ξύλον*, literally *wood*, to which Paul and Silas were made fast (Acts xvi, 24) may have been "stocks" (as in Lucan, *Tox*, 29; Plato, *De Gen. Socratis*, 32), but was possibly simply a bar of wood to which they were chained by the feet. See PRISON.

What kind of stocks were used by the Jews, especially in the case of Jeremiah (as above), it is difficult to conjecture; whether they were encumbering clogs or fetters that did not absolutely prevent, but only embarrassed motion, or were fixed frames that kept the prisoner stationary. Both kinds were in use very anciently. The fixed kinds, properly called stocks, were of different sorts, being frames of wood with holes either for the feet only, or for the feet, the hands, and the neck at once. At Pompeii stocks have been so contrived that ten prisoners might be chained by the leg, each leg separately, by the sliding of a bar. Some of these forms of confinement—particularly that which combined, in some sort, the pillory with the stocks—were very painful, and are

Modern Stocks in India.

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mentioned in the accounts of the sufferings of the early Christian martyrs (see Newman, *Callista*, p. 363 sq., where, however, the *lignum* of the Vulg. is confounded with the *robur*, or interior cell). See PUNISHMENT.

Stockton, Benjamin Brearley, a Presbyterian minister, was born at Hackettstown, N. J., Jan. 31, 1790. After a complete academical course, he graduated at Middlebury College, Vt., in 1809; studied theology in the Andover Theological Seminary, Mass.; and was licensed and ordained by Utica Presbytery in 1812. He labored in the following churches: Skeneateles, Palmyra, Pompey, Camillus, Le Ray, Montgomery, Brockport, Genesee, and Phelps, all in Western New York. He was a member of Rochester City Presbytery from its organization until 1858, when he removed to Jersey City, N. J., and subsequently to Williamsburg, L. I., and became a member of Nassau Presbytery. Here he died, Jan. 10, 1861. Mr. Stockton "was a man of excellent understanding, careful culture, and full of faith and the Holy Ghost." See Wilson, *Presb. Hist. Almanac*, 1862, p. 120.

Stockton, Joseph, a Presbyterian minister, was born near Chambersburg, Pa., Feb. 25, 1779; pursued his classical course at Canonsburg, where he was subsequently a teacher; studied theology privately; was licensed by the Presbytery of Ohio in June, 1799; and ordained and installed pastor of the churches of Meadville and Sugar Creek, June 24, 1801, where he continued till 1810, when he resigned. On leaving Meadville he became principal of the Pittsburgh Academy, which was afterwards merged in the "Western University of Pennsylvania." Here he preached as well as taught, and, among other important services which he rendered, founded the Presbyterian Church in Allegheny. From 1820 to 1829 his labors were equally divided between the churches of Pine Creek and Allegheny; but from 1829 till his death, Oct. 29, 1832, he preached the whole time at Pine Creek. Mr. Stockton was the author of the *Western Spelling-book* and the *Western Calculator*. See Sprague, *Annals of the Amer. Pulpit*, iv, 243, *note*. (J. L. S.)

Stockton, Thomas Hewlings, D.D., an eminent minister of the Methodist Protestant Church, was born at Mount Holly, N. J., June 4, 1808. When about eighteen years of age he was converted, and joined the Methodist Episcopal Church in Philadelphia. Soon after the Methodist Protestant Church was formed he united with it, and was placed on a circuit in 1829 by Rev. Nicholas Snethen. The following year he was stationed in Baltimore, and in 1833 in Georgetown; and was also elected chaplain to Congress, which position he held for three successive sessions. He resided in Philadelphia from 1838 to 1847, and built the church edifice at the corner of Eleventh and Wood Streets. From 1847 to 1850 he lived in Cincinnati. While residing in that city he was elected president of Miami University, but declined. He resided in Baltimore from 1850 to 1856, and was pastor of St. John's Methodist Protestant Church. From 1856 to 1868 he was pastor of the Independent Church, Philadelphia, but retained his personal connection with the Methodist Protestant Church. He was again chaplain to Congress in 1862, and died Oct. 9, 1868. Dr. Stockton was a man of great purity of life, of intellectual power, and was remarkable for his wonderful eloquence. He published, *Sermons for the People* (Pittsb. 1854, 12mo).—*Stand up for Jesus, a Christian Ballad* (Phila. 1858, 12mo):—*The Christian World, Book and Journal*, and *Bible Times*, periodicals, etc. See Simpson, *Cyclop. of Methodism*, s. v.

Stoddard, David Tappan, a Congregational minister and missionary, was born at Northampton, Mass., Dec. 2, 1818. At the age of ten he had made considerable progress in Latin and Greek. He was sent to the Round Hill Academy, Mass. He was early the subject of converting grace, and joined the Church, on the profession of his faith, after he had entered college. He first commenced the college course at Williams, and completed it at Yale, and took high rank as a scholar, especially in the physical sciences. He declined an invitation to go on an exploring expedition under command of Wilkes, because he considered himself consecrated to the work of the ministry. He graduated with honor in 1838, and entered immediately on the office of tutor in Marshall College, Pa. While there he was offered a professorship in Marietta College, O.; but he declined it, and entered the Theological Seminary at Andover. Before he had completed his course he was appointed tutor in Yale College, and he returned to his alma mater. In 1841 a revival occurred in the college, in which he took a lively interest and an active part. He was licensed to preach by the Congregational Association of Massachusetts, and commenced preaching; but was soon impressed with the conviction that it was his duty to enter upon a missionary life, and on application to the Prudential Committee of the American Board he was accepted and appointed to the Nestorian mission, Dec. 15, 1842. In 1843 Mr. and Mrs. Stoddard embarked for Smyrna, where they arrived in due time. Before taking the overland journey to Urumiyah, he visited several missionary stations in Turkey. Having obtained a considerable knowledge of the Turkish language, when he arrived at his destination he commenced with vigor the study of the Syriac, not only that he might preach, but also that he might assist Dr. Perkins in his translation of the Scriptures into modern Syriac. He made such remarkable progress that in five months' time he was able to instruct a class of Nestorian youths, and the male seminary was reorganized and committed to his care; it was opened with high promise in 1844. At that time, the death of Dr. Grant among the mountain Nestorians was a great affliction, and fell with grievous weight upon the mission. In addition to this, the opposition of the patriarch, combined with that of the Jesuits, circumscribed their labors. A revival occurred in 1846, of which Mr. Stoddard gives an interesting account to the Board. In 1847 the cholera raged fearfully in Urumiyah, and many fell victims to the dreadful scourge. Mr. Stoddard's health being undermined, it was thought advisable, though contrary to his inclination, that he should go to Erzerum. The journey failed to restore his health, and he returned an invalid. The tidings of the death of Prof. Solomon Stoddard had a depressing effect; and this was followed, not long after, by the death of his beloved wife at Trebizond, in 1848. With the consent of the Board, he brought his orphan children to America, intending to return as soon as they were provided for. He devoted his time to travelling through the country and presenting the claims of the great mission work. His labors were almost as incessant as they were arduous, frequently including addresses of two hours each at the missionary meetings. At length the time arrived for his departure, and he sailed from Boston in March, 1851. His return to Urumiyah was hailed with a universal welcome. Soon after his return, he began to instruct his older pupils in theology, in order to prepare them for preaching to their countrymen. In addition to his other work, he prepared a *Grammar of Modern Syriac*, which was published in the *Journal* of the American Oriental Society in 1855. Having taken his telescope with him, he pursued the study of astronomy, and furnished sir John Herschel his observations of the zodiacal light, which was courteously acknowledged. He also prepared an extended notice of the meteorology of Urumiyah, which was published in Silliman's *Journal*. His theological lectures, embracing a full course of doctrinal theology, were delivered in Syriac. After his return from a journey to Tabriz, in behalf of the mission, Dec. 22, 1857, he was attacked with typhus fever, and died Jan. 22, 1857. (W. P. S.)

Stoddard, Ira Childs, a Baptist minister, was born at Brattleborough, Vt., Jan. 25, 1792. In 1817 he was licensed to preach by the Baptist Church of Guilford. He was not ordained until 1827, when, on Sept.

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23 of that year, he became the pastor of the Church in Eden, Erie Co., N. Y., where he remained eleven years, his ministry being greatly blessed. In 1836 he removed to Busti, Chautauqua Co., N. Y., where he was a pastor four years, and then removed to Greenfield. For some time he labored for the American and Foreign Bible Society, and had brief pastorates in several places in the State of New York. He died in Busti, Jan. 12, 1878. See *New York Examiner and Chronicle*. (J. C. S.)

Stoddard, John E., a minister of the Methodist Episcopal Church, was born at Brookfield, Worcester Co., Mass., March 10, 1801. He removed, when five years of age, to Pinckney, N. Y., was converted in 1829, and received license to preach Jan. 9, 1832. He was employed by the presiding elder from August of that year until 1836, when he was received on trial into the Black River Conference. In 1843 he was, because of ill-health, made supernumerary, and held that relation until his death, at Morristown, St. Lawrence Co., N. Y., Feb. 12, 1861. See *Minutes of Annual Conferences*, 1861, p. 102.

Stoddard, Solomon, a Congregational minister, was born in Boston, Mass., in 1643, and was graduated at Harvard College in 1662. He was afterwards appointed a fellow. His health being impaired, he went to Barbadoes as chaplain to governor Serle, and preached to the Dissenters on that island near two years. After his return, he began to preach at Northampton in 1669, received a call to become their minister March 4, 1670, and was constituted such Sept. 11, 1672. He continued in that place till his death, Feb. 11, 1729. His colleague, Mr. Edwards, succeeded him. Mr. Stoddard was a learned man, well versed in religious controversies, and himself an acute disputant. He engaged in a controversy with Increase Mather respecting the Lord's supper, unfortunately maintaining that the sacrament was a converting ordinance, and that all baptized persons not scandalous in life may lawfully approach the table, though they know themselves to be unconverted or destitute of true religion. As a preacher his discourses were plain, experimental, searching, and argumentative. He was blessed with great success. He used to say that he had five harvests; and in these revivals there was a general cry, "What must I do to be saved?" He was so diligent in his studies that he left a considerable number of written sermons which he had never preached. From 1667 to 1674 he held the office of librarian to Cambridge (being the first who ever held it). He published, besides several sermons, *The Doctrine of Instituted Churches* (London, 1700, 4to):—*A Guide to Christ, or the Way of Directing Souls in the Way to Conversion* (1714), compiled for young ministers:—*A Treatise concerning Conversion:*—*The Way to Know Sincerity and Hypocrisy* (1719):—*Answer to Cases of Conscience* (1722):—*Whether God is not Angry with the Country for Doing so Little towards the Conversion of the Indians* (1723):—*Safety of Appearing at the Judgment in the Righteousness of Christ*. This last work was republished at Edinburgh (1792, 8vo). See *Biblioth. Sacra*, July, 1853; *Meth. Quar. Rev.* Jan. 1859; *New-Englander*, Nov. 1858; *North Amer. Rev.* Jan. 1859.

Stoic Philosophy, the body of doctrine held and taught by the Stoics, or followers of Zeno. It was an offshoot from the school of Socrates, but the plant was very unlike the other shoots from the same root. It was thoroughly syncretistic; and its separate doctrines, often much disguised and strangely distorted, may be readily traced to earlier systems. The philosophy was like Corinthian brass, the result of the fusion of many dissimilar materials, and unlike any that entered into its composition. The chiefs and advocates of the creed boasted of its marvellous symmetry and perfect organization. They lauded the "admirabilis compositio disciplinæ incredibilisque rerum ordo. Quæ, per deos immortales! nonne miraris? Quid enim aut in natura, qua nihil est aptius, nihil descriptius, aut in operibus manu factis tam compositum tamque compactum et coagmentatum inveniri potest? Quid posterius priori non convenit? Quid sequitur quod non respondeat superiori? Quid non sic aliud ex alio nectitur, ut non, si unam litteram moveris, labent omnia? Nec tamen quidquam est, quod moveri possit" (Cicero, *De Fin.* iii, 22, 74). There is some apparent justification for this confident glorification. The "lucidus ordo" is manifest in the Stoic system, but it is superficial and factitious. There is an artificial symmetry and an ingenious coaptation of parts which were never meant for each other. The smooth and winning exterior is deceptive. Like the "whited sepulchre," it is "filled with dead men's bones." The Stoic philosophy was full of extravagances, incoherences, and contradictions, which were softened down or reconciled only by violent interpretations, and the constant exercise of dialectical legerdemain. Its opponents exposed its innumerable petit and grand larcenies. More dispassionate judges, like Plutarch, wrote treatises to exhibit its internal discrepances. It was with good reason charged with gross absurdities, and was censured as a notable justification of the sneer, Οὐδὲν ἐστι τῶν καλουμένων φιλοσόφων ἀφιλοσοφώτερον (Athen. *Deipn.* xiii, 93). Nevertheless, the philosophy of the Stoics is sufficiently distinct and characteristic to merit the eminent and enduring ascendency which it enjoyed as one of the great Hellenic schools, and to invite definite appreciation as a philosophic creed. Philosophy, according to the Stoics, was the art and practice of virtue ("Philosophia studium virtutis est, sed per ipsam virtutem" [Seneca. *Epist.* xiv, 1, 8]). It was studied that it might be practiced; it was practiced that it might be learned; it was the theory and rule of a wise and virtuous life. The essentially ethical character and the practical tendency of the philosophy were manifested from the outset. Aristo of Chios regarded nothing but morals as belonging to the domain of philosophy, and ethics always constituted its main and determinant part. Morality was its aim, its "ratio essendi;" all the rest was its "ampla" or "curta supellex," its garniture or its scaffolding. For this everything was devised; to this everything converged; and to this all other things were fitted. Incongruities were blinked, were disregarded, were masked, or were welcomed if they aided, or did not obstruct, the attainment of the main object. Extravagances and paradoxes were cordially entertained if they conduced to the main purpose. Some of the Stoic chiefs narrowed the range of speculation to this single object; others, and notably Zeno himself, Chrysippus, and Posidonius, embraced in their teachings the whole domain of knowledge; but always in subordination to the pursuit of virtue and the wisdom "whereunto all other things shall be added." Philosophy, according to the Stoics, should be—1. Practical; 2. In conformity with reason; 3. In conformity with nature. The "jus et norma naturæ" ran through all the ramifications of Stoic doctrine. To be practical, philosophy must be rational; to be rational, it must be in perfect consonance with the constitution of man and with the process of the universe. The act of virtue must therefore rest on the knowledge of reason and of nature. This was as strenuously insisted upon by Zeno and all his disciples as by Carlyle, though in far other guise.

In agreement with these views, and also with those of previous philosophers, philosophy was divided by the Stoics into three parts: Physics, Ethics, and Logic; or, by Cleanthes, into six: Logic, Rhetoric; Ethics, Politics; Physics and Theology. The latter scheme is only a binary subdivision of the original tripartite distribution. The order of the parts was variously determined by different Stoic teachers. Logic came first with some, physics with others; but logic and physics were alike constituted mainly, if not solely, for the sake of ethics, in order to determine the character and the duties of the virtuous man. One order or another will be preferred, according to the point of view from which the whole system is regarded. If it is desirable to trace the genesis and the organic relations of the doctrine, ethics

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should take precedence, as in the third book of Cicero's tractate *De Finibus Bonorum et Malorum*, where ethics occupy nearly the whole book, only two chapters out of the twenty-two being conceded to dialectics and physics. This order of exposition would be tedious and inconvenient on the present occasion, as the other parts of the speculation would have to be broken up and dismembered, in order to show their connection with the moral tenets. If it is proposed to establish the authority and obligation of the Stoic rule on the basis of pervading law, physics, as including the constitution of the universe, and theology should come first. This sequence is unfavorable to a condensed presentation of the philosophy, and throws logic out of connection with the other parts. Hence the most convenient order is to treat first of logic, next of physics, and lastly of ethics. The means of ascertaining and securing truth are thus first considered; then the order and constitution of universal nature, by which the duties of man are determined and his actions controlled; and, finally, the obligations imposed upon man by the laws of reason and the laws of existence.

I. *Logic.*—The Stoic logic consisted of three divisions: *Rhetoric*, or continuous exposition; *Dialectics*, or discontinuous speech, specially argumentation, "inter respondentem et interrogantem discissa" (Seneca, *Epist.* xiv, 1, 17); and, thirdly, the *Criterion*, or test of truth. The Criterion was not one of the original divisions.

1. Our information in regard to the Stoic rhetoric is limited, broken, and unsatisfactory. Rhetoric, in the Stoic plan, included topics which would now be considered foreign to the art, and would be relegated to grammar. It excluded others which would seem to be essential members of this branch of discipline. To this head, apparently, belonged the fantastic etymologies which were so diligently and erroneously cultivated by the school.

2. *Dialectics* embraced expression and the means of expression—thoughts and words. It therefore appropriated much which should be conceded to rhetoric; it gave great attention to the nature and contents of sentences, and thus advanced grammatical inquiry and grammatical precision. So far as reasoning was concerned, it borrowed the logic of Aristotle and amplified it, without adding anything to it of substantial value. Like Sir William Hamilton, it introduced needless refinements and interminable subtleties. The Stoics gave their approval exclusively to the hypothetical syllogism; habitually practiced ratiocination by captious questions and evasive answers; elaborated the doctrine of fallacies, and were frequently entangled in their own toils; invented manifold and bewildering distinctions, according to the fashion of the schoolmen; and, like them, exercised themselves in continual disputation. Hence they were reproached with wire-drawn and briery argumentation: "subtile vel spinosum potius disserendi genus" (Cicero, *De Fin.* iii, 1, 8). They thus merited the denunciation and the ridicule both of enemies and friends.

3. The Stoic doctrine on the Criterion is a notable part of the general theory, and is closely associated with the whole system. It is the basis on which the theory rests, and by which its validity is upheld. It cannot be examined here in its development and details. The Stoic philosophers were harassed, as other philosophers have been, with the fundamental necessity of establishing some ground of assurance for truth—a *πού στῶ* for reason to work on. They approximated to Locke in regarding all knowledge as deducible from perceptions and conceptions, which are analogous to, but not identical with, the sensation and reflection of the English philosopher. They agreed with Des Cartes in mistaking positiveness of conviction for certitude of truth. They attached much weight to common notions—*κοιναὶ ἐννοίαι*—which are not innate ideas, but impressions and judgments in which all men intuitively agree. The reception of impressions and the formation of conceptions were purely material and mechanical processes. The former were at first represented as produced by the actual imposition of a stamp, or die, upon the sensorium. Chrysippus recognised that this view was untenable, as each successive impression would thus blur or blot out its precursors, and memory would be rendered inconceivable. He substituted the rational alteration of the percipient substance for mere press-work—*ἀλλοίωσις* for *τύπωσις*—with less lucidity than Herbert Spencer and other cerebrologists have done. No reality was attached to thought as an intellectual force, nor to thought as an intellectual product; it was but the shadow, or photograph, or physical result of the phenomena of nature. The Stoics were Nominalists after the order of the Cynics; being here, as in so many other respects, *pæne Cynici* (Cicero, *De Off.* iii, 8). A perception was simply a *fantasy*, an appearance, a mental alteration. But a fantasy was distinguished from a *phantasm*, or apparition, which was a mental delusion. A true perception was apprehended by the apprehension of the apprehensive faculty—*φαντασία καταληπτική*: "opium facit dormire, quia virtus est dormitiva." This position is a partial or qualified anticipation of Des Cartes. The invalidity and the fallibility of the *καταληπτικὴ φαντασία* are pleasantly illustrated by an anecdote told of Sphærus at the court of Ptolemy, in Alexandria (Athenæus, *Deipn.* viii, 4). A joke, it is true, is not an argument. It followed from the doctrine of perception that common notions and assured convictions were necessarily true: "All that exists takes value from opinion." Much of the ethical paradox of the Stoics proceeds from this false point of departure. It was a very rude and unsafe criterion of knowledge, and sanctioned the acceptance of whatever might be confidently believed and audaciously asserted. A justification of it from the Stoic point of view may be found in the Stoic physics. If the individual reason is only an effluence from the universal reason; if all things, and therefore all impressions, are necessarily determined by unerring law, the fantasy which is obscured by no doubt or indistinctness must be in accord with the universal reason, and must, consequently, be true. This is Spinozism, or strangely resembles it. To aid in the analysis of perceptions and thought, the Stoics devised a system of Categories, diverse in principle as in designation from the Categories of Aristotle, but consonant with their physics and metaphysics, which were, indeed, the same. Their highest conception was Being, for which was afterwards substituted *Something* or *Anything*. Under this, in regular gradation, were arranged—1. Substance; 2. Property; 3. Variety; 4. Variety of Relation. The deviation from Aristotle proceeded from the necessities of the Stoic physics, which, like Spinoza, recognised only one substance, only one real being or entity; but, unlike Spinoza, made that one substance matter. We are thus introduced to the Stoic physics.

II. *Physics.*—Like other ancient philosophers, but with greater propriety, the Stoics included theology in the philosophy of nature. They usually divided this branch of speculation into three heads: Concerning the Universe; Concerning Elements; Concerning Causes. They assumed two principles, as Plato had done: *ἀρχὰς ὕλην καὶ Θεόν, ὡς Πλάτων* (Aristocles. ap. Euseb. *Pr. Ev.* xv, 14); but in a very different sense. With Plato these principles had been distinct in character and essence, and inherently antagonistic; with Zeno they were confounded, coalescent, and virtually identical. Thus rigid materialism supplanted Platonic idealism, and the universe was filled with animated material entities, and with their constant transformations. The tendency of modern science seems to be in the direction of similar delusive hypotheses. From Heraclitus, from whom Zeno borrowed so largely, he borrowed also the dogma of the eternity and imperishability of matter; and also the four elements generated by the separation and differentiation of unqualified substance (*ἄποιος ὕλη*), and admitting indefinite combinations and transmuta-

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tions. The elements themselves and all resulting products were enveloped and interpenetrated by a subtile, elastic current of fiery ether, which blended with them throughout all their changes and determined their character and actions. This ether was the determining cause, the efficient force, in everything. All things were moulded, guided, governed, by its impregnating and sustaining flame; everything was informed and animated by it. Stars, planets, sun, moon, earth, comets—as all other things—were vitalized by it; and through all things moved the *anima mundi*, the soul of the universe.

"Namque canam tacita naturam mente pollentem;
Infusumque deum cœlo, terrisque, fretoque,
Ingentem æquali moderantem fœdere molem,
Et rationis agi motu; cum spiritus unus
Per cunctas habitet partes, atque irriget orbem,
Omnia pervolitans, corpusque animale figuret"
(Manil. *Astron.* ii, 60–65).

The Stoics differed among themselves in regard to the location of this all-pervading fire (*πῦρ τεχνικόν*). Some placed it in the centre of the earth, Cleanthes in the sun, but most assigned it to the highest atmosphere, or "extra flammantia mœnia mundi." Dr. Carpenter, as president of the British Association, at the Brighton meeting, declared unphilosophical the representation of the forces of nature as self-sustaining and self-operative. The inconsistency was unfelt or disregarded by the Stoics, as it has been by recent materialists. Their whole universe and all its members were framed out of undigested and indiscriminate matter by the motion of the ethereal fire which was distributed through all things. The light and life of the stars were supposed to be fed from the vapors and exhalations rising from the earth. These must be consumed in the long lapse of countless years. The universe would in turn become desiccated, and be consumed by the fiery currents within it and around it. A general conflagration will therefore wind up the varied drama of creation, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up." This total combustion shall be followed by the gradual renewal of all things. The process of evolution will recommence; there shall be "a new heavens and a new earth." A complete anacatastasis shall occur, to be succeeded by another total incandescence. This destruction of the world by fire was derived from Heraclitus. Other Stoics added to it, or substituted for it, destruction by flood. There were Neptunians and Vulcanians in the sect. Some of the fraternity rejected the hypothesis altogether. It will be observed in what a remarkable manner the Stoics preceded Helmholtz and his acolytes in the theory of the spontaneous consumption of the worlds by fire, and their reproduction by cooling, coalescence, division, and recomposition of parts.

Although a nominal distinction is always made by Zeno and his followers between matter and God, and is specially insisted on by Boethus, who does not admit the world to be a huge animal, yet, as God is material—only "a finer air"—as he is the creative and fiery ether which fashions, regulates, and dwells in all, it is impossible to establish any real division between the Divinity and the material universe. It is not merely, as Antonine says, that "all things are from Jove, in Jove, and converge to Jove," but all things are Jove, and Jove is all things. The Stoic identification of God with the universe was manifest to the ancients:

"Ac mihi tam præsens ratio non ulla videtur
Qua pateat mundum divino numine verti
Atque ipsum esse Deum" (Manil. *Astron.* i, 490–492).

The fiery ether constituted the Divinity of Heraclitus before being adopted as the God and soul of the universe by Zeno. Throughout the whole range of being, in its highest and in its lowest spheres, there is an inconceivable mixture of the divine and the material—*κρᾶσις δι' ὅλων*—but the divine itself is only matter sublimated. This supreme God is no independent or autonomous ruler. He is all-wise not of his own wisdom; almighty from no power of his own. He acts, like Spinoza's God, not of his own will, but from the necessity of his nature; and is obedient to the law which he seems to impose, for that law is only the process of his inevitable developments (Seneca, *Dial.* i, 5, 8). This Divinity is more shadowy than the *Nouveau Grand Etre Suprême* of Comte, though infinitely more expansive. He is simply the chain of unalterable sequences in the procession of phenomena: "irrevocabilis humana pariter ac divina cursus vehit" (Seneca, *ibid.*). An absolute fatalism evidently results from this conception of the Divinity—a fatalism not of actions predetermined, but of eventualities necessitated. It is fatalism *a posteriori*, or an inverted fatality. As all possibilities are involved in the being of God, as they occur in necessary order, and are simultaneously contained in the totality of his essence, their complexion and manifestation are foreknown to the Divinity, which, under this aspect, is named Providence. The Stoic doctrine here marches closely by the side of Spinozism. It is somewhat strange that we should owe the term "Providence" to Stoic invention. From the conceptions just explained proceeds the Stoic fate—*ἡ εἱμαρμένη*—which envelops all issues in its toils, and determines the end from the beginning. It follows, as with Heraclitus, that law is universal and all-controlling, and that nothing can elude it or bend it. Resistance and submission are alike ineffectual to break, to change, to retard, or to advance it.

"The Author of the world's great plan
The same result will draw
From human life, however man
May keep or break his law."

The Divinity is dispersed, rather than divided, among many secondary gods—"ignobilis deorum turba"—but still retains the totality of its own essence. It is the same God always under many names: *Ζεὺς πολυώνυμος*, in the *Hymn* of Cleanthes; "Jehovah, Jove, or Lord," in the tinkling superficiality of Pope. This is regarded as due to accommodation to the contemporaneous polytheism. Yet it is assuredly a natural development of the general scheme. The Divinity is in all things, and everything is divine; but it dwells with greater fulness and evidence in some of its incorporations than in others. Where its presence is amplest its manifestation may be most fitly recognised. The stars have their indwelling and presiding deities, as with Plato and others of the older philosophers. As everything is necessitated, "the stars in their courses" are subject to law. And as all the concomitants of change are concurrently under the law, and are linked to each other by the bonds of the law, astrology ("conscia fati sidera") and all forms of divination are worthy of credit. Such indications as they afford are comprehended and interpreted either by natural intuition, through a larger participation in the universal reason and a dim sympathy with its pulsations, or by observation of coincidences and acquired skill. It is almost the declaration of Nostradamus in respect to his own pretensions. The descent of the divine is not, however, restricted to secondary gods and to their starry thrones. It attends the life of the whole in all its members and in all its motions, and it accompanies the progress of the universal reason throughout all its infinite wanderings. Man is himself divine. His soul is a "vital spark of heavenly flame"—"particula cœlestis aurai." It is a spherical flame proceeding from the fiery ethereal sphere. In every one dwells a genius, angel, or dæmon; in every good man, a god. "Bonus vir sine deo nemo est" (Seneca, *Ep.* xli, 2). With all these gradations, the unity of the Deity and the unity of the universe remain unimpaired. There is only one existence, the "causa causarum, causa universalis, anima mundi, mundus"—heat, which was not merely "a mode of motion," but the cause, the spring, the substance, of all motion and of all change (Cicero, *De Nat. Deor.* ii, 9, 24). The soul and the life of man, two po-

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tencies united in one force, are themselves material. It is a "fiery particle:"

"Igneus est ollis vigor et cœlestis origo."

It is an efflux of the divine ether, as its reason is the procedure of the universal reason. It goes through its career, accompanying and animating the other matter with which it is conjoined. When its native ardor is chilled by time or consumed by action or subdued by circumstances, its corporeal alloy becomes decomposed, and it is exhaled into the circumambient air. Its subsequent fortune was variously conceived by different teachers of the school. Some maintained its immortality; others denied it (Cicero, *Tusc. Disp.* i, 31, 77). Some held that its absorption into the general body of the Divinity was immediate and universal. Others believed that such immediate return to its source was limited to the souls of the perfect, and that other souls passed through an elevated purgatory and were "purified so as by fire." Others, again, held that the spirits of the blessed dwelt in the stars, and surveyed from those lofty seats the scenes of their terrestrial experiences, awaiting the grand conflagration, when they, with all the worlds around them, should be reunited to the universal fire. Some asserted that only the souls of Stoic sages were swallowed up in the ocean of Divinity; and that the rest rotted with their "tenements of clay" in "cold obstruction's apathy." Every possible variety of opinion was entertained. Seneca's views, as on most of the tenets of the creed, are largely eclectic and vacillating. They are modifications of the Stoic doctrine and are impregnated with Platonism. They are always rhetorical, and usually careless of philosophical consistency.

Of course, under the reign of fate and of absolute law, the freedom of the will must be denied. A delusive freedom of the will was, however, imagined; and the will was supposed capable of self-determination by voluntary acquiescence in the necessity to which it was subjected. Freedom was entire submission to the law of nature and the compulsion of fate. Such, too, was the freedom of the Divinity: "semper paret, semel jussit." It was the same sort of freedom which is conceded to the will by Spinoza; but it sufficed as an apparent and precarious basis for the Stoic resolution. If there is no freedom of will or of action, and if everything proceeds from intrinsic necessity and is controlled by fate, evil can have no positive or real existence. Physical evil is, with Zeno, the incompleteness or imperfection of parts, which is requisite to the perfection of the whole. Moral evil was admitted as a counterpart of good, and as a consequence of the inharmonious admixture of constituents in humanity. But it was maintained that there was no evil for the virtuous; that "all things work together for good to them that love God," and that the good and wise man is wholly impeccable.

III. *Ethics.*—From the nature of man and the nature of evil, the transition is immediate to the domain of morals, which is occupied with the proprieties (τὰ καθήκοντα) of human conduct. This part of the doctrine constitutes the essence of the Stoic scheme. It was prosecuted by the sect, in theory and practice, with even greater earnestness than by their Cyrenaic predecessors, of whom it was said:

Τὴν δ' ἀρετὴν παρὰ γρίμμα διώκοντες κατέτριβον.

For this branch all the rest of the elaborate Stoic system was devised. Nevertheless, it was treated with much diversity by different leaders of the school. The divisions of the subject were numerous and varying, often painfully minute, and frequently irreconcilable with each other. There was looseness of distribution, as elsewhere in the Stoic system, and needless refinement in the intricate distinctions and subdivisions. We are expressly told, as might easily have been conjectured, that the subject was more simply treated by Zeno than by Chrysippus and the followers and imitators of Chrysippus. The leading topics, and these alone can claim our attention here, are essentially the same. They are the "summum bonum," or highest good; the ultimate aim of life (*finis*); the regulation of the passions; and the ordering of life. The highest good, with which the ultimate aim of life connects itself, is true happiness and its prosecution. Herillus made this scope or end knowledge, deviating in this regard from the general opinion of his sect (Cicero, *De Fin.* v, 25). Happiness can be attained solely by conformity to the order of nature, and requires willing obedience to the operations of universal law. Obedience is inevitable; but the wise and good man yields it with full consent; the fool and the knave vainly resist it ("Melius est ire quam ferri"). Law is equivalent to good, and good to law. The good, the useful, and the proper are strictly identical. All things are good that tend to the attainment of the supreme good; all things are evil that oppose or obstruct its attainment. There are only two contrasts, "bonum et turpe;" all good things are equally good. There is no distinction of things evil; all are equally bad. "He who violates one tittle of the law violates the whole law." The only opposition is between the good and the bad. But this unyielding uniformity, this hard antagonism, could not be maintained in the practical experiences of life. A system of accommodations was demanded. An intermediate term was accordingly introduced. A large class of accidents and actions—health, wealth, strength, honor, station, influence, etc.—was ranged under the wide head of things indifferent (ἀδιάφορα). This relaxation appears to have been introduced by Zeno's immediate pupil, Aristo of Chios. Things indifferent might become either good or evil, according to the use which might be made of them, or the service which they might be apt at any time to render. Whenever they were instrumentalities for the attainment of the "summum bonum," they were good; when they prevented or impeded its attainment, they were bad. When they did neither, they remained colorless and neutral. There were many distinctions, subdistinctions, and quasi-distinctions in regard to indifferences which must be passed over. There was manifold, but not very important, diversity of opinion in regard to things indifferent. Ingenious efforts were continually made to

"divide
A hair 'twixt south and south-west side."

The Stoic subtlety and cavillation, the Stoic legerdemain with words and principles, and the infinitesimal *diversifications* of the sect were nowhere more conspicuous than in the department of ethics. The Stoic school furnishes a singular anticipation of theological casuistry. Its acute but misapplied distinctions and contradistinctions find a counterpart in the controversies between the Franciscans and the Fratricelli about the interpretation of the Mendicant vow of absolute poverty. Happiness, the great aim of life, can be hopefully pursued only by the constant observance of the laws of nature: "convenienter naturæ vivere" (Cicero, *De Fin.* iii, 7, 26). This is virtue, conformity to law—the law of human nature and the law of the universe. It is also the law of God, who is himself under the law.

It is from this conception of the universality and universal obligation of law that is derived the Stoic idea of a "state of nature" and of the natural equality of all men. The latter dogma was, indeed, pressed upon the acceptance of Zeno and of the later Stoics by the cosmopolitan tendencies of the times, and by the predominant estimation and consideration of the moral character of men. It was pressed to an extreme which was singularly at variance with the prejudices of antiquity. The language of Paul on the subject of the claims of slaves is scarcely as strong as that of Seneca: "'Servi sunt.' Immo homines. 'Servi sunt.' Immo contabernales. 'Servi sunt.' Immo humiles amici. 'Servi sunt.' Immo conservi; si cogitaveris tantumdem in utrosque licere fortunæ" (*Epist.* v, 47, 1, et vide § 10, 11, 15).

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The accordance with law, the observance of those proprieties which are consonant with nature, cannot be expected without complete exemption from all perturbations and without habitual self-restraint. We are misled by inconsiderate and unregulated impulses which generate passions that blind us to our duties, and

"Now melt into sorrow, now madden to crime."

No one is free from such impulses. The vice comes from yielding to them. They are checked and suppressed when reason acts coolly and with assured judgment, and when disciplined habits of thought and feeling have been firmly established. Impulses are rational or irrational according as they are consonant with the dictates of nature or at variance with them. The irrational impulses produce four classes of emotion, springing from defects of imagination and disordered fantasies. These emotions are pleasure, desire, care, fear. Such emotions are mischievous in their tendencies and injurious in themselves. Hence, serene feelings, εὐπαθειαι, were placed in opposition to πάθη, or passions. The undisturbed flow of passive and impassive sentiment was termed εὐροια, and was indispensable to happiness.

It must be manifest that the Stoic fatalism, the absolute and uninterrmittent reign of physical and moral law, the negation of all freedom of the will, render the pursuit of virtue and of happiness an illusion. Thoughts, passions, actions, consequences, are all necessitated. The wise man has only to submit. Such inconsistencies and absurdities are characteristic of the Stoic doctrine. But the doctrine must be received as it has been delivered; for it is alone true in the estimation of the sect, and out of the sect there is no assurance of happiness. Moreover, man is a reasoning, yet by no means a reasonable, animal. It would be a bad thing for the world if man were influenced to pursue the right course by no arguments except those that are valid. The imperfections of the Stoic creed did not prevent its exercising a very potent and a very wholesome influence upon the morality of the world.

The man who upholds and practices the Stoic doctrine, who suppresses all earnest feeling and acts in accordance with reason, with nature, and with law, is virtuous, wise, and happy. To him "no evil thing can come." The requirements, it was recognised, transcend the measure of human capacities; for the universal depravity of man is a Stoic tenet, and one which is necessitated by the Stoic philosophy. In the experience of life it is necessary to divide the Stoic community, theoretical and actual, into two classes—the proficient and the progressive, the saints and the seekers. In like manner actions are divided into perfect, κατορθώματα, and meet, καθήκοντα—a division proposed probably by Zeno himself (Diog. Laert. vii, 25). The wise man is admitted by the Stoics to be, like the "summus orator" of Cicero, a dream—an ideal:

"A faultless monster which the world ne'er saw."

To this ideal the genuine Stoic will approximate more or less closely. So far as he approaches it, he will be wise, prudent, virtuous, happy; superior to the accidents of fortune; regardless of the advantages or calamities of life. He may be crushed, but he will not be cast down; frustrated, but not overcome; dishonored, yet without shame; tortured, yet suffering no evil; mangled, but whole in spirit; in every chance and change, self-centred, self-poised, serene, the same. He will always present a steady and unconquered front—

"Invicta devictum mente Catonem"

(Seneca, *passim*, v. Index; Cicero, *De Fin.* iii, 7, 26; Plutarch, *Compend. Lib. Deperd.* etc.; Brucker, *Hist. Crit. Phil.* i, 959). When troubles increase beyond remedy; when reasonable hope is extinct; when life offers no prospect of benefit to himself, his country, or his friends; even when weary of existence, the Stoic holds in his own hands the immediate means of redress and escape. A voluntary death, a dignified suicide, a prompt return to the all-receiving bosom of the universe, puts an end to vain struggles, to insurmountable difficulties, or to the faintness of the flesh (Cicero, *De Fin.* iii, 18, 60, 61).

Long as this notice has been, there has not been space to enter into the interminable details and developments of the Stoic doctrine. Its aptitude as a creed; its pretensions as a religion, especially in the practical aspects of theology or morality; its quaint agreement with much of the language and some of the dogmas of Christianity, can scarcely be overlooked, and merit most serious consideration. They have attracted the regards of many inquirers. The total diversity of a materialistic Divinity, an unspiritual humanity, and a fatalistic universe separates Stoicism completely from all revealed religion, and brings it, on several sides, into communion with Spinozism; on others, with the material evolution of much recent science. With all its syncretism, its verbal trickeries, its discords, and its excesses, it was certainly a very significant product of Greek speculation and aspiration. While renouncing human sympathies, it enlarged the narrow sentiment of civic nationality into a sense of universal humanity. It made the whole world one (Cicero, *De Fin.* iii, 14, 62, 63), and converted friendship from an indulgence into a duty. It extended the conception of law and of moral obligation, and rendered them imperative upon societies and individuals. It checked, reproved, and turned back the growing demoralization of the ancient communities; and it was, probably, an efficacious agency in preparing the pagan world for the gradual but rapid acceptance of Christianity.

IV. *Literature.*—It is unnecessary to refer to the classic authorities and the historians of philosophy. It will suffice to specify, Lipsius, *Manuductio ad Stoic. Phil.* (Antw. 1604); Gataker, *De Disciplina Stoica* (Cantab. 1653); Menagii *Obss. ap. Diog. Laert.* (Amst. 1692), vol. ii; Tiedemann, *Syst. der stoisch. Phil.* (Leipz. 1776, 3 vols.); Ravaisson, *Essai sur le Stoïcisme* (Paris, 1856); id. *De la Morale des Stoïques* (ibid. 1857); Douruf, *Du Stoïcisme et du Christianisme* (ibid. 1863); Moulié, *Le Stoïcisme à Rome* (ibid. 1865); Zeller, *The Stoics, Epicureans, and Sceptics* (Lond. 1870); Wegschneider, *Ethices Stoicæ Recent. Fund.* (Hamb. 1797); Scioppius, *Elementa Stoic. Phil. Mor.* (Mayence, 1608); Lilii *De Stoica Phil. Mor.* (Altona, 1800); Meyer, *Stoic. Doctr. Eth. cum Chr. Comparata* (Götting. 1823); Munding, *Die Grundsätze der stoisch. Mor.* (Rotterd. 1846); Heintze, *Stoic. de Affectibus Doctrina* (Wittenb. 1861); id. *Stoicorum Ethica* (Naumb. 1862); Hause, *Stoicorum de Fato Doctrina* (Nuremb. 1859); Thomasius, *De Stoicor. Mundi Exustione* (Leips. 1672); Sonntag, *De Palingenesia Stoica* (Jena, 1700); Zimmermann, *Quæ Ratio Phil. Stoic. sit cum Rel. Rom.* (Erlangen, 1858); Laferrière, *Mém. conc. l'Influence du Stoïcisme sur la Doctrine des Jurisconsultes Rom.* (Paris, 1860); Winter, *Stoicorum Pantheismus* (Wittenb. 1863); *The Ancient Stoics*, in *Oxford Essays* (1865); Toullotte, *Hist. de la Phil. des Emp. depuis César* (Paris, 1822). See STOICS. (G. F. H.)

Stoicism AND CHRISTIANITY. The Stoics and Epicureans, who are mentioned together in Acts xvii, 18, represent the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece. See PHILOSOPHY, GREEK.

1. *Biblical Connection.*—The principles of these sects require notice under this head only in so far as they are related to the teaching of the apostle, who, we are told, was regarded as "a setter-forth of strange gods, because he preached to them Jesus and the resurrection." The doctrine of the resurrection of the body, or even of the immortality of the soul, would indeed be fundamentally at variance both with the materialism of the Epicureans and with the pantheism of the Stoics.

The former, considering the soul to be, like other substances, a body composed of atoms, naturally concluded that it was resolved by death into its constituent ele-

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ments; and even more rapidly than the body, as consisting of finer and more volatile particles (Lucret. iii, 178 sq., 426 sq.; Diog. Laert. x, 63–67). The doctrine of the dissolution of the soul was even valued by these philosophers on account of its consolatory character, as enabling men to despise the terrors of the invisible world, and to look forward without fear to a release from the evils of life in the annihilation of their personal existence (Lucret. iii, 842, 850–854; comp. iii, 37; Diog. Laert. x, 124, 125). See EPICUREAN PHILOSOPHY.

The Stoics, on the other hand, from very opposite premises, arrived at a similar conclusion. With them the soul of man was regarded as a portion and fragment of the divine principle of the universe (Epictet. *Diss.* i, 14, 6: *αἱ ψυχαὶ . . . συναφεῖς τῷ Θεῷ ἄτε αὐτοῦ μόρια οὖσαι καὶ ἀποσπάσματα*; M. Antonin. *De Rebus suis*, ix, 8: *εἰς τὰ λογικὰ μία νοερὰ ψυχὴ μεμέρισται*; *ibid.* xii, 30: *μία νοερὰ ψυχή, κἂν διακεκρισθαι δοκῇ*), subject to that necessity by which the universe is governed, having no independent existence or action of its own, and destined, not indeed to perish with the body, but, when a certain cycle of duration was accomplished, to be absorbed back again into the source from which it came (Seneca, *Consol. ad Marciam*, c. 26: "Nos quoque, felices animæ et æterna sortitæ, quum Deo visum erit iterum ista moliri, labentibus cunctis, et ipsæ parva ruinæ ingentis accessio, in antiqua elementa vertemur" [see Zeller, *Philos. der Griechen*, iii, 105]). It was a maxim of the Stoical philosophy that whatever has a beginning must also have an end (Cicero, *Tusc. Disp.* i, 32: Vult enim [Panætius] quod nemo negat, quidquid natum sit, interire; nasci autem animos). They acknowledged but one real existence, which, regarded from different points of view, was both matter and God; on its passive side an original substance, on its active side an original reason; an unformed material substance, the basis and substructure of all definite phenomena, and a pervading active power by which that substance was supposed to develop itself into every variety of individual form (see Zeller, *Philos. der Griechen*, iii, 69 sq.). In this doctrine "the one remains, the many change and pass;" the Deity, or active power of the universe, produces all things from himself, and again, after a certain period of time, draws them back into himself, and then produces a new world in another cycle, and so on forever (Laert. vii, 137: *Λέγουσι δὲ κόσμον . . . τὸν Θεὸν . . . ὃς δὴ ἄφθαρτός ἐστι καὶ ἀγέννητος, δημιουργὸς ὢν τῆς διακοσμήσεως, κατὰ χρόνων ποιὰς περιόδους ἀναλίσκων εἰς ἑαυτὸν τὴν ἅπασαν οὐσίαν καὶ πάλιν ἐξ ἑαυτοῦ γεννῶν*). The result of this theory, as regards the immortality of the human soul, may be given in the words of Cicero: "Stoici autem usuram nobis largiuntur, tanquam cornicibus; diu mansuros aiunt animos; semper negant" (*Tusc. Disp.* i, 31). The utmost duration that could be allotted to any individual soul was till the termination of the current world-cycle; and it was a disputed point among the philosophers of this sect whether this extent of existence was conceded to the souls of all men or only to those of the wise (Diog. Laert. vii, 157). See STOICS.

Thus the same conclusion which the Epicureans deduced from the assumption of the multiplicity of matter was deduced by the Stoics from that of its unity: both alike recognised no real distinction between matter and spirit, and both alike inferred the impossibility of an immortal existence for any dependent being.

2. *Scriptural Analogies.*—The ethical system of the Stoics, nevertheless, has commonly been supposed to have a close connection with Christian morality (Gataker, *Antoninus Præf.*; Meyer, *Stoic. Eth. c. Christ. Compar.* [1823]); and the outward similarity of isolated precepts is very close and worthy of notice, as may be seen from a few examples which we here give:

Seneca, *De Clem.* § 5: "Peccavimus omnes . . . nec deliquimus tantum sed ad extremum ævi delinquemus." Rom. iii, 23: "Peccaverunt omnes" . . .

Ep. 1: "Quem mihi dabis . . . qui intelligat se *quotidie mori*?" Rom. xv, 31: "Quotidie morior."

De Vit. Beata, § 12: "Laudant enim [Epicurei] ea quibus erubescebant et vitio gloriantur." Phil. iii, 19: "Quorum . . . gloria in confusione eorum."

Ibid. § 15: "In regno nati sumus: Deo parere libertas est."

Epict. *Diss.* ii, 17, 22: *ἁπλῶς μηδὲν ἄλλο θέλε ἢ ἃ ὁ θεὸς θέλει.*

Anton. vii, 74: *μὴ οὖν κάμνε ὠφελούμενος ἐν ᾧ ὠφελεῖς.*

But the morality of Stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (Acts xvii, 18). But in spite of the fundamental error of Stoicism, which lies in a supreme egotism (Seneca, *De Vit. Beata*, § 8: "Incorruptus vir sit externis et insuperabilis *miratorque tantum sui*, fidens animo atque in utrumque paratus artifex vitæ"), the teaching of this school gave a wide currency to the noble doctrines of the Fatherhood of God (Cleanthes, *Hymn.* 31–38; comp. Acts xvii, 28), the common bonds of mankind (Anton. iv, 4), the sovereignty of the soul. Nor is it to be forgotten that the earlier Stoics were very closely connected with the East, from which much of the form, if not of the essence, of their doctrines seems to have been derived. Zeno himself was a native of Citium, one of the oldest Phœnician settlements. See CHITTIM. His successor, Chrysippus, came from Soli or Tarsus; and Tarsus is mentioned as the birthplace of a second Zeno and Antipater. Diogenes came from Seleucia in Babylonia, Posidonius from Apamea in Syria, and Epictetus from the Phrygian Hierapolis (comp. Sir A. Grant, *The Ancient Stoics*, in *Oxford Essays* [1858], p. 82).

3. *Literature.*—The chief ancient authorities for the opinions of the Stoics are, Diog. Laert. vii; Cicero, *De Fin.*; Plutarch, *De Stoic. Repugn.*; *De Plac. Philos. adv. Stoic.*; Sextus Empiricus; and the remains of Seneca, Epictetus, and Marcus Aurelius. Gataker, in his edition of the *Meditations of M. Aurelius*, has traced out with the greatest care the parallels which they offer to Christian doctrine. See also Walch, *De Stoicorum cum Paulo Disputatione* (Jena, 1759); Zeller, *The Stoics, Epicureans, and Sceptics* (transl. from the German by Reichel, Lond. 1870). See STOIC PHILOSOPHY.

Sto'ics (Στωϊκοί, Acts xvii, 18), a notable and well-known sect of Greek philosophers, one of the most important and influential of the schools after Socrates, entitled to claim descent from Socrates. The contentions of the Stoics with the other Socratic schools, and especially with the Epicureans, who deviated most widely from Socratic teachings, filled a large space in the intellectual history of Greece after the loss of Greek independence. The antagonism was continued under the declining Roman Republic and under the earlier Empire. During the reign of the Cæsars, Stoicism became more prominent than it had been before, and assumed the complexion of a political opposition and of republican aspirations or regrets. It at length ascended the imperial throne in the person of Marcus Aurelius, and thenceforward gradually faded away into neglect and insignificance, being completely eclipsed by the Neo-Platonic school when not supplanted by Christianity. Simplicius, writing in the reign of Justinian, remarks that the systematic instruction, or school tradition, and nearly all the writings of the Stoics had vanished. Yet if the *catena Stoicorum* be considered to terminate with the emperor Marcus Aurelius, the Stoic doctrine had maintained a vigorous existence, and had exercised a wide dominion over the minds of men, for nearly half a millennium. It had been distinguished during its long duration, not only by numerous names eminent in the chronicle of speculation, but by moulding the character of many persons prominent in public life, such as Blossius, Cato, Brutus, Seneca, and Marcus Aurelius. The better part of Roman society, in both the republican and the imperial age, was profoundly impressed with Stoic doctrine and Stoic discipline. It attained that evidence

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of general reverence and regard, the fervid professions of hypocrites and canters:

"Qui Curios simulant et Bacchanalia vivunt."

Stoicism produced its Roman poets in Manilius, in Lucan, and in Persius. It promoted the morals of the Roman world through the *Offices* of Cicero, the writings of Seneca, the *Conversations* of Epictetus, and the *Meditations* of the younger Antonine. It suggested to Roman jurists the conception of general and systematic law. It furnished principles, axioms, theories, and tendencies to the renovated Roman law, and largely affected its scientific development. Through the agency of the Roman law it has permeated all modern jurisprudence. To this day, when "the state of nature" is proclaimed, or the dogma is alleged that "all men are born free and equal," Stoic *fantasies* are revived, without their origin, their import, their application, or their restrictions being suspected. The philosophy of the Stoics, *eo nomine*, disappeared with the growth and ascendency of Christianity; but the influences of Stoicism survived, in changed guise; its spirit and its terms reappear in Christian theology, and continue to operate on the minds of men even in the present times. There has never been an age, since the Antonines, when Stoic doctrines and Stoic sentiments and Stoic austerities have not claimed, with altered face, but with the ancient arrogance, the admiration and adhesion of the world. It is not a little singular, too, that in this closing 19th century, even the most extravagant dogmas of the *visionaries* of the Porch find a counterpart in the scientific *fantasies* of Huxley, and in the cosmical reveries of Helmholtz and his fraternity. The sudden favor, the long predominance, the enduring influence, the recent though partial revival, of Stoicism can be accounted for only by recognising its peculiar consonance with the characteristics of the times when it appeared; its adaptation to the needs or appetencies of subsequent generations; its agreement with the healthy tendencies or the morbid aspirations of the human heart; and the recurrence, in our day, of social and intellectual conditions analogous to those which engendered or favored the speculations of Zeno and his followers.

I. *Origin and Development.*—1. The sect of the Stoics was founded at Athens by Zeno of Citium, in Cyprus, a town which was, in part at least, of Phœnician origin. Zeno himself has been, at times, suspected of having had Asiatic blood in his veins. The institution of the new heresy must be assigned to the close of the 4th century before Christ, or to the beginning of the 3d. There is such a total absence of contemporary information, such a dearth of authentic testimony, and so many discrepances in later writers in regard to all details that dates, events, and incidents cannot be reported with exactness or with confidence. According to certain traditions, the father of Zeno was a merchant engaged in a regular and lucrative course of trade with Athens, who was in the habit of bringing back from that city the writings of eminent Athenians and other Greeks for the instruction and edification of his son, whose studious inclinations had been early manifested. The son was, in the course of time, sent to Athens in charge of a cargo of merchandise. Having arrived in that still brilliant city, either after a prosperous voyage or after a shipwreck, he fell in with a copy of Xenophon's *Memorabilia*, and was fascinated with the delineation of Socrates and of the Socratic disputations. He determined to devote himself exclusively to the pursuit of philosophy; and of Citium, of Cyprus, and of his father nothing more is heard. Disposing of what property remained in his hands, whether much or nothing, and either distributing the proceeds or investing them in banking operations—for the traditions vary and are altogether inconsistent—he attached himself at first to the Theban Crates, the chief of the Cynic school at that time. He was repelled, however, by the coarseness, vulgarity, filthy habits, and arrogant ignorance of the Cynic tribe; and for many years he wandered from teacher to teacher and from heresy to heresy. He was for some time a follower of Stilpo the Megarian, and also of Diodorus the dialectician. He attended through a whole decennium, it is said, the instructions of Xenocrates, then the scholarch of the Academy, and afterwards those of his successor, Polemo. It is difficult to find time in Zeno's life for this protracted education; but it is needless to investigate the amount of truth contained in such reports. The variety of instructors assigned to Zeno, and his oscillations between different schools, may be only a conjectural and retrospective interpretation of the composite character and frequent inconsistencies of his doctrine. A pretty anecdote is told in connection with his extensive and diversified range of knowledge. Having asked the oracle how he should secure the best mode of life, he was told to become of the same color with the dead. Hereupon he devoted himself to the perusal of the older authors. The wide range of sources whence he borrowed his scheme of philosophy may be implied in this tale. His doctrine was compounded from materials derived from many schools. "Stoici fures" was a jesting reproach in antiquity that acquired the currency of a proverb (Cicero, *De Fin.*). The sect was certainly an offshoot from the Socratic school. It took much from previous systems. It always retained a close affinity with the Cynics, and at times, or in particular persons, was almost identified with them. Its logic it received from the Peripatetics, extending it into many bewildering refinements. Its captious and incessant disputation, its dry argumentation, its nugatory hair-splitting, its "ratiunculæ" and "ineptiæ," and "verborum conservationes," with all its briery subtleties ("subtile vel spinosum potius disserendi genus" [Cicero, *De Fin.* iii, 1. 8]), it borrowed from the Megarians. From them, and particularly from Stilpo, it received its exclusive consideration and estimation of virtue. Its physical principles it took partly from Pythagoras and largely from Heraclitus, who communicated to it the belief in the ultimate conflagration of the world and other characteristic tenets. This diversity of obligation, and the strange syncretism which proceeded from it, direct attention to the general character of the Stoic innovation, and to its peculiar relations to the political, social, and intellectual condition of the age in which it transpired.

In the full tide of modern progress and of vigorous civilization, it is difficult to form an accurate and adequate conception of the dismay, despondency, and hopelessness which overwhelm with gloom the minds of eager, active, and intelligent men when the course of political development is suddenly arrested and crushed beneath the rude coercion of military power and alien rule. In such a condition were the Greeks left after the amazing victories of Alexander the Great and the establishment of Macedonian domination or Macedonian influence. The memory of political independence and of free political action became a vain regret. The hope of renovated liberty was a tormenting dream, and must have rapidly ebbed away with the constant repetition of disheartening experiences. Political dejection, political indifference, or political servility was substituted for the violent but earnest and inspiriting conflict of parties in a free state. At the same time, the vast extension of Hellenic domination over new lands, strange people, and ancient civilizations aroused curiosity, introduced the knowledge of foreign habits of thought, and brought Asiatic tradition and Asiatic speculation within the sphere of Greek intelligence. Coincidently with these potent agencies of intellectual change the splendid systems of the great chiefs of the Socratic school reached a sudden check. Socrates had contemplated the reformation of political life and public morals by investigating the foundations of truth, discovering a basis for knowledge, and thus securing the rectification of principles. The restoration of political and social health to his city and to his fellow-citizens was his chief aim. The same purpose may be discerned throughout the writings of

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his brilliant disciple, Plato, as the *Republic* and the *Laws* may sufficiently attest. See PLATO; SOCRATES. A like design, but with broader views and with less regard to particular applications, may be ascribed to Aristotle; though his alien nativity, his restless pursuit of all knowledge, his marvellous comprehension and systematization, may disguise the tendency, and may have disguised it even to himself. Still, the moral bearing and the political direction of the inquiries of Socrates, Plato, and Aristotle can hardly be misapprehended. It is a curious confirmation of this prevailing direction of thought that Zeno's first work, composed before his separation from the Cynics, was a treatise on the *State*. This was, perhaps, the last marked manifestation of the spirit of an age that had passed away. It should be noted, too, that ethics, as such, had constituted a large part of the meditations of Socrates, Plato, and Aristotle, and had been prominent in secondary schools. The reformation of morals had been the immediate design of Socrates, and the impulse communicated by him had not ceased to operate. Indeed, the necessity for moral reform had greatly increased since Socrates urged the Athenians to a just and pure life. The crimes, the treacheries, the frauds, the greed, the selfishness, the rapacity, and the sensuality of the Greeks had been multiplied and aggravated in the days since Alcibiades and Critias; they had assumed larger proportions and greater disregard of restraint. The plundering triumphs of Alexander; the sack, spoliation, or oppression of cities; the acquisition of thrones, principalities, dominations, powers, and fortunes by the companions and followers of Alexander, raised the hopes of the enterprising and lowered their principles. If, in the days of Socrates, the reformation of knowledge was requisite for the reform of the State, after the Macedonian supremacy there was scarcely any State to be reformed. The reformation must, therefore, be restricted to private morals and to private life in order to redeem society or to insure individual contentment and respectability. Even this tendency had been already exhibited. The spirit of the approaching age is always anticipated, for "coming events cast their shadows before." Aristippus, the pupil of Socrates, preceded Epicurus in presenting pleasure as the object of life; the Megarians gave nearly all their solicitude to ethical precepts and practices; and Antisthenes, the founder of the Cynics, was before Zeno in proclaiming indifference to worldly honors, worldly cares, and every indulgence to be the essence and substance of wisdom. In the confusion or cessation of political life, in the crash of the brilliant organizations of the past, in the ruin of social health, the independence or ease or dignity of individual existence naturally engaged the attention of innocent natures and of original and inquiring minds. Earlier speculations might be continued—expanded rather than advanced; but the yearning anxiety of the time, and the "regnum futuri," centred in the individual, and sought escape both from political domination and social corruption. The need of moral satisfaction and of spiritual solace was, of course, augmented by the decay of effectual belief in the creed of polytheism.

Such was the condition of the Hellenic world when Zeno and Epicurus almost simultaneously appeared with antagonistic schemes, as with diverse temperaments, to institute new systems of philosophy, which long rivalled the Academics and Peripatetics, and divided the mass of intelligent and dissatisfied men between their contending schools.

It would be very instructive to investigate the manner in which new schools of philosophy established themselves among the Greeks. The materials for such an inquiry are widely scattered, and they are neither abundant nor distinct. The process seems to have been both irregular and fortuitous. It bore much resemblance to the institution of new religious orders in the Middle Ages; to the gathering of vast congregations of disciples by illustrious schoolmen; and to the generation of new sects and separatist churches in our time. An ardent or ambitious student, earnest in the pursuit of truth, or consumed with the desire of notoriety, full of self-confidence, and stubborn in his convictions, finds himself at variance, on some points of greater or lesser importance, with the teachers whom he has long attended; or is dissatisfied, like Lucian's curious seeker, with all. He ventilates his doubts; he discusses his differences; he argues, he extends, he corroborates, he systematizes his opposition; he draws around him others who have experienced the like dubitations, or who catch the same infection from his own vehemence; and, as the numbers of such acolytes increase, the desire and the demand for fuller and more orderly exposition, for a more pronounced assertion of differences, and for the consolidation of the dissentients become active forces, and provoke the establishment of a new congregation. A place of meeting and of formal instruction is sought out, and the groves of Academus, the shady walks near Athens, an open colonnade, a pleasant and retired garden, a retreat in the mountains, forests, or meadows, or a new meeting-house, give "local habitation and a name" to a school of philosophy, a monastic order, or a modern sect. That Zeno, during his long peregrination through the existing heresies, was speedily led to contemplate the institution of another, is indicated by the keen censure attributed to Polemo: "It does not escape my notice, Zeno, that you, in your Phœnician garb, are gliding through the gates of others' gardens and stealing their doctrines" (Diog. Laert. vii, 25).

By whatever motives induced, or by whatever circumstances favored, Zeno established a new school at Athens. At what time this occurred cannot be definitely ascertained. According to some accounts, he was thirty years of age when he reached Athens, and attended philosophers of high repute for twenty years. But the chronology of his life is uncertain and confused. The beginning of the 3d century before Christ may be conveniently accepted as the proximate date of the foundation of his school. This school maintained itself successfully against older and later competitors. It ministered to a latent and growing want. The character and bearing of the teacher gave weight to his doctrine and secured respect. He devoted himself and his instructions, with earnest assiduity, to the inculcation of individual morality and personal purity. Retaining the Cynic aim and the Cynic abstemiousness and self-sufficiency, he divested Cynicism of its coarser, more ignorant, and more offensive characteristics. He taught his hearers to seek contentment and satisfaction in conscious rectitude of thought, feeling, and conduct; to recognise and to discharge faithfully every duty; to contemn indulgences; to resist temptations; to endure with serene disregard the accidents of life; and to maintain the same unswerving equanimity in adverse and in prosperous fortune. Whatever opinion may be entertained in regard to the invalidity of his theories or the hypocrisy of members of his sect in later days, he rendered an important service to his own and to subsequent generations by winning men from the abounding infamies of the time, and guiding them to the pursuit of honesty, integrity, justice, unselfishness, and personal propriety of sentiment and action. During his extended career as a teacher he earned the cordial regard of his fellow-citizens (or rather of his fellow-inhabitants of the same city, for he refused Athenian citizenship) and of his contemporaries. Antigonus Gonatas, king of Macedon, attended his lectures, and invited him to his court; Zeno excused himself on account of his age, but sent two of his disciples to represent him. Another pupil, Sphærus, illustrated his doctrine at the court of the Ptolemies. The Athenians honored him with a panegyric, a golden crown, a statue, and a public tomb: "because he had exercised his vocation in Athens as a philosopher for many years, demeaning himself as a truly good man in all the offices of life; because he had trained to virtue and sobriety the youth who had resorted to him for in-

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struction; and because he had exhibited in his own course of life an exemplar for all, consonant with his professions and doctrine" (Diog. Laert. vii, 10). After a long life of uninterrupted but not robust health, and the guidance of his school for nearly sixty years, as was alleged, the frail, thin, dark-skinned philosopher ended his career by a voluntary death, in consequence of a trivial accident. As he was coming out of his school he fell, and broke or crushed his finger. He exclaimed, "Why call me, death? I come;" and himself terminated his existence by suffocation. He left many writings, on a great diversity of subjects, which have been enumerated by Diogenes Laertius. They have all been lost. They, like his living instructions, justified the eulogy of Antipater of Sidon, that he had shown "the path to heaven by the way of virtue:"

τὰν δὲ πόρ' ἄστρα
Ἀτραπιτὸν μούναις εὗρε σοφροσύναις.

2. The disciples of Zeno were at first called *Zenonians*, after the master. They received the name of *Stoics* from the painted porch (στοὰ ποικίλη) at the northwestern angle of the Agora, in which they were accustomed to assemble for instruction.

The numerous changes in the Stoic doctrine, and, still more, the variations and oscitancy in the exposition of that doctrine, readily explain the disappearance of the works of Zeno and of the other chiefs of the school. These changes were themselves due to the imperfections and inconsistencies in the philosophy which resulted from its syncretistic complexion, and naturally provoked and excused partial dissent, frequent rectifications, and repeated attempts at systematization. Its very defects, however, rendered it pliant, and easy of adaptation to the changing sentiments and the altering needs of successive generations, and thus maintained its vitality and increased its adaptability to dissimilar ages and circumstances. Aristo of Chios, one of the pupils of Zeno, manifested Cynic proclivities. He did not accord with the wider range of his master's expositions, and deviated widely from his teachings. Herillus of Carthage, another pupil, approximated more closely to Plato and to the Peripatetics, and subordinated the acquisition of virtue to the attainment of knowledge which should lead to virtue. Cleanthes, another disciple, and the immediate successor of Zeno in the direction of the Stoic school, differed from the founder in many important respects. The pupil and successor of Cleanthes, Chrysippus of Soli, modified, harmonized, enlarged, and reorganized the doctrine of the Porch to such an extent that the saying became proverbial,

Εἰ μὴ γὰρ ἦν Χρύσιππος, οὐκ ἂν ἦν στοά

(unless Chrysippus had lived, there would have been no Stoic school). He treated all the departments of philosophy, and treated them with fulness, ingenuity, and minuteness. To Stoic dialectics, however, he rendered such signal services as to suggest the eulogistic remark, *εἰ παρὰ θεοῖς ἦν ἡ διαλεκτική, οὐκ ἂν ἦν ἄλλη ἢ ἡ Χρυσίππειος* (if the gods had any art of dialectics, it could be no other than that of Chrysippus). In consequence of the complete redintegration of Stoicism by Chrysippus, the phrase *Chrysippi gypsum* is employed by Juvenal to designate the Stoic system. Aristo of Chios had confined philosophy to ethics, and Panætius of Rhodes, near the close of the 2d century B.C., gave his chief attention to this branch, and furnished the substance of the celebrated treatise of Cicero *De Officiis*. Posidonius, the pupil of Panætius, and his successor in the Rhodian school, was distinguished for the variety of his knowledge and for the extent of his information. The citations of Athenæus manifest the wide range of his intelligent curiosity. His collections and researches in natural history and other departments of natural science supplied Seneca with the materials for his *Natural Questions*, one of the most curious of the surviving treasures of antiquity. Posidonius numbered many eminent Romans among his hearers, and was induced, by his influential pupils of the dominant race, to migrate to Rome himself towards the close of his long life. He left the school at Rhodes under the charge of his grandson, Jason, the eighth and last of the regular succession of Stoic heresiarchs. The Stoic doctrine had, however, been very widely disseminated before this time. It had become coextensive with civilization. The philosophical treatises of Cicero show how profoundly it had interested the best intelligences under the expiring republic of Rome. The interest was not diminished by the establishment of the empire, when a wider field and a new rôle for the Stoic doctrine were presented both in public and private life. Indeed, Stoicism seems never to have been more widely diffused, more favorably accepted, or more dominant than during the first two centuries of our æra. Athenodorus of Tarsus was the instructor, the friend, and the adviser of Augustus. But independent of any personal relations, the establishment of the empire was conducive to the spread of the doctrine. The marked cosmopolitan tendency of Stoicism; the obliteration by the Stoics of all distinctions of state, race, climate, or fortune; their disregard of "race, color, or previous condition of servitude," were congenial to a universal empire, and became more pronounced under an imperial system which embraced under its rule and under one political organization Romans, Greeks, Egyptians; Spaniards, Gauls, Germans; "Parthians and Medes and Elamites, and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and Asia," etc. Hence, the Roman jurisprudence readily accepted from it dogmas which have become the foundation of natural, international, and often of constitutional law—the state of nature, the natural equality of man, etc. The influence which the philosophy of the Porch exercised on the reorganization and scientific constitution of the Roman law cannot be doubted; though the mode and the degree of its operation may still be open to debate. The most striking manifestation of the potency of Stoicism was, however, displayed in its ready coalescence with republican hopes and republican pretences. It became the characteristic and, too often, the shibboleth of a party which fretted and pouted and palavered under imperial rule, and hoped, or pretended to hope, for the restoration of the republic; which sometimes conspired against the emperors, in a small way, and, more frequently, cherished its sense of heroism by affecting conspiracy. This party found its expression alike in the philosophic ostentation of Seneca, in the conduct of Helvidius Priscus and Pætus Thraseas, in the crabbed satires of Persius, and in the declamatory and epigrammatic turgescence of Lucan. It seemed to ascend the imperial throne with Marcus Aurelius when the imperial station accepted the same moral and intellectual level with the slave Epictetus. The Stoic meditations of the emperor are, however, an evidence of the natural goodness of the man, of the purification of morals under the Antonines, of the experienced need of a new heart in society, and of the pervading influence of Christianity.

The Stoic tenets naturally underwent considerable alteration in passing from the speculative ingenuity of the Hellenic schools to the hard, practical earnestness of Roman life. They were in much closer harmony with the spirit of the self-poised, arrogant Roman people than they had been, or could be, with the versatile and vivacious genius of the Greeks. This greater harmony, with the intrinsic flexibility of Stoic opinion, facilitated the adaptation of the doctrine to the diverse idiosyncrasy of the new race of disciples. Stoicism had been syncretistic and variable from the first, as already stated. It had been variously accepted by the immediate disciples of Zeno; it had been modified, and, in several respects, transmuted by his successors. It assumed a still more unsettled and elastic character in the writings and opinions of the Roman Stoics—sometimes coquetting with Platonism, sometimes assimilating itself to Peripateticism; more commonly blending itself with

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Cynicism. Yet, with all its fluctuations, it became more influential than ever in regulating moral conduct, or, at least, moral professions, and in determining moral sentiments. With the progress of time and the enlargement of social relations and conditions, it became more of a religion than of a philosophical theory. Its teachers became preachers; its instructions resembled homilies; its assemblies were like congregations of religious worshippers. Throughout its whole duration, unity of spirit and consistency of moral tone were more regarded than uniformity of doctrine. Such unity and consistency it maintained. Hence, while the philosophic doctrine became laxer in details, it became more rigorous in its professed discipline. It was thus able to offer itself as a pagan competitor to the rising Christianity. With the growth of the new religion it gradually waned. Its discrepances, discords, and intestine controversies destroyed its authority by dividing its followers. Its extravagances and absurdities, and its want of any tenable philosophic basis, rendered it impotent in conflict with the new revelation. In its later period it borrowed much, undoubtedly, from Christian teachings; but it borrowed in vain. It was "impar congressus Achilli." The very consonance of its teachings with Christian precepts weakened it in the combat, and only promoted the victory of its rival. Yet whatever changes it underwent in its successive developments, it retained throughout its well-marked character as an authoritative scheme of ethics. The Stoics may, accordingly, be regarded as the precursors of the Christian faith in the department of practical morals, and as having prepared the path and made smooth the way for the progress and reception of its heavenly successor.

II. *Later Teachers.*—The regular "catena Stoicorum" extended only from Zeno to Jason, a period of two centuries and a half. Zeno was said to have guided his school for fifty-eight years. Among the numerous pupils of those long years are specified Cleanthes of Assos, in the Troad; Aristo of Chios; Herillus of Carthage; Persæus of Citium, a slave of Zeno; Aratus of Soli; Dionysius of Heracleia, in Pontus; and Sphærus of Bosporus.

1. *Cleanthes* was the immediate successor of the founder, and retained many of his fellow-disciples in the school. A very beautiful and most characteristic hymn, addressed by him to Jove "of many names," has been preserved, and is our most valuable relic of early Stoicism.

2. *Chrysippus of Soli* (B.C. 280–206), the reformer and renovator of the Stoic creed, succeeded Cleanthes. He was singularly perspicacious and of indefatigable industry. The works which he composed are said to have numbered seven hundred and fifty. Among his more noted disciples were his nephew Aristocreon, Teles, Eratosthenes, and Boethus.

3. *Zeno of Tarsus.*

4. *Diogenes of Seleucia.*

5. *Antipater of Tarsus*, among whose pupils was Blossius of Cumæ, the teacher and friend of Tiberius Gracchus.

6. *Panætius of Rhodes* succeeded him, and died before A.C. 111. He had several noble Romans among his hearers, including Scipio Africanus, according to the declaration of Cicero.

7. *Posidonius of Apamea* (B.C. 135–51) succeeded his preceptor Panætius, and was the last illustration of the formal Stoic school. He taught at Rhodes, where his lectures were attended by Pompey and many other eminent Romans of that day. By their persuasions he was induced to remove to Rome at a very advanced age. He left his school at Rhodes in charge of

8. *Jason*, his grandson, the last of the Stoic succession, with whom the history of the school, as such, closes; and with whom, likewise, Zeller's account of the Stoics proper terminates.

III. For the *doctrine* of the Stoics, see STOIC PHILOSOPHY.

IV. *Literature.*—To the works mentioned under this head in the notice of the STOIC PHILOSOPHY (q. v.) may be added: Büchner, *Aristo von Chios* (Leips. 1725); Möhnike, *Cleanthes der Stoiker;* Baquet, *De Chrysippi Vita, Doctr. et Relig.* (Lovan. 1822); Van Lynden, *Disp. de Panætio Rhodio* (Lugd. 1802); Bake, *Posidon. Rhod. Relig. Doctrina* (ibid. 1810); Scheppig, *De Posidon. Apam.* (Berol. 1870); Rifault, *Hist. Phil. Litt. de l'Empereur Marc Aurèle* (Paris, 1830); Suckau, *Étude sur Marc Aurèle* (ibid. 1858); Grosch, *Die Sittenlehre des Epiktet.* (Wernigerode, 1867). See STOICISM AND CHRISTIANITY. (G. F. H.)

Stokes, JAMES M., a minister of the Methodist Episcopal Church, South, was born in Livingstone Parish, La., Dec. 22, 1832. His conversion took place in December, 1858, and he studied theology under the direction of the Rev. G. G. N. MacDonnell, of Lumpkin, Ga. Here he was licensed to preach, Dec. 19, 1859. At the commencement of the war he entered the Confederate army, and, after serving fourteen months, was appointed chaplain. He resigned the chaplaincy in July, 1864, and in November, 1865, was admitted into the Georgia Conference. In 1868, a change of climate being necessary for his health, he was transferred to the Missouri Conference. For the same reason he was, in 1871, transferred to the Florida Conference. He died at Live Oak, Fla., April 19, 1875. See *Minutes of Annual Conferences of the M. E. Church, South*, 1875, p. 178.

Stola. See STOLE.

Stolberg, FRIEDRICH LEOPOLD VON, *Count*, a poet and statesman in North Germany at the close of the 18th and the beginning of the 19th century, is entitled to a place here because of the notoriety he acquired through his perversion to Romanism. He was born at Bramstedt, in Holstein, Nov. 7, 1750, of parents belonging to very ancient families. A sense of his high birth clung to him while he lived; and if to this trait we add a very tender, emotional, and impressible disposition, and, during a portion of his life at least, an enthusiastic ardor for liberty, we shall have stated the qualities by which his career was determined. At Göttingen, whither he went in 1772 after a period spent at Halle, he became a member of an association of students whose bond was the new spirit of liberty—with its ideas and hopes at that time taking possession of men's minds—and whose aim was the cultivation of poetry. In this circle he read an ode on liberty which astonished his hearers by its enthusiasm. In 1775 he travelled to Switzerland, meeting with and accompanied by Goethe on the way, and at Zurich associating with Lavater. In 1777 he became ambassador to Copenhagen for the prince-bishop of Lubeck, and established himself at the castle of Eutin, in Holstein, where Voss, the friend of his student days at Göttingen, had been settled as rector. He published a version of the *Iliad* in the metre of the original (1778), portions of Æschylus, a number of dramas with choruses, and some satirical "iambics." In 1782 he married Agnes von Witzleben, and in 1786 accepted a transfer to Neuenburg, in the duchy of Oldenburg, as magistrate. We next find him, after the death of his wife in 1788, at Berlin in the capacity of ambassador for Denmark. He continued to employ his attention with the study of the ancient classics, but religious questions began at this time to occupy a prominent place in his thoughts. His views were thoroughly orthodox according to the standard of the Lutheran Church, and his poetic temperament inclined him towards mysticism; his heart yearned for communion with God; and he was pained to find persons who ventured to believe that they could prosper without God. He protested against a reconstruction of the hymnology of the German Church in the interests of the then current rationalistic "enlightenment," and prayed that the minds employed upon such work might fare as did king Saul, "who came to disturb the prophets and ended with prophesying himself."

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In 1790 he consummated a second marriage (with Sophia, countess von Redern), and soon afterwards undertook a trip to Italy, which led him to Münster and exposed him to the influences that determined him to go over to the Church of Rome. He found at Münster a type of Catholicism in which the Christian element was prominent and the Romish element not unpleasantly noticeable. Princess Gallitzin was its leading representative, and became the principal agent in persuading him to make the desired transfer. The journey was continued to Rome, where he was profoundly stirred while witnessing the celebration of the mass by pope Pius VI, and filled with admiration for the pontiff on being admitted to an audience. He met the brothers Droste, who had been recommended to him by the princess Gallitzin, and who advanced his progress towards the Romish Church very materially, though the public avowal of his renunciation of Protestantism was delayed some years. He returned to Eutin, and entered on the performance of his duties as president of the government in the spring of 1793. The Münster coterie were from this period in regular communication with him, while his Protestant friends of former days were gradually alienated. In 1798 he notified the government that he intended to resign his offices, and in the same year he visited the Moravian community, to find, if he could, among them the peace and rest for which his soul longed; but he at the same time submitted the doubts which agitated his mind to Asseline, the exiled bishop of Boulogne, and received a reply in consonance with his desires. The transition to the Church of Rome was made on June 1, 1800, in the private chapel of princess Gallitzin. The reasons which determined Stolberg's action may be reduced to three: 1. A bald, cold, unsatisfying rationalism was in control of the evangelical churches. The formal principle of Protestantism, submission to the Bible, was loudly proclaimed, but the demands of reason allowed very few scriptural truths to stand. So emotional a nature as Stolberg's could never rest content with such a state of affairs. 2. Stolberg lacked the keen intellect and resolute will which might have fitted him to find and apply the remedy for the evils which he saw, as his high station would have enabled him to do. He was simply a man of feeling, and, in addition, a weakling who could endure no controversy, though it might assume no greater proportions than an adverse discussion of his accepted ideas. 3. He saw Romanism under a most captivating disguise. The Münster Catholics drew their inspiration from the Bible and the Christian mystics, and made the person of Christ the centre of their religious life. On Sept. 28, 1800, Stolberg, having resigned his official position, removed from Eutin to Münster and renewed his literary activity, giving some attention to the classics, but devoting himself more especially to religious work. In 1803 he published Augustine's *De Vera Religione* and *De Moribus Eccl. Catholicæ* in German, and also composed the inscription which was placed on the stone over the grave of Klopstock (q. v.), who had been the friend of his youth. Stimulated by C. A. Droste (q. v.), he began a *Geschichte der Religion Jesu Christi*, of which fourteen volumes appeared between 1806 and 1818. His patriotism in these later days was as evident as it had been in his youth. The freedom of his expressions led to his being placed under surveillance by the French invaders in 1812; and when the German rising took place in 1813 he gave four sons to the army, and composed a number of patriotic hymns. But his day was almost over. The labor required for his history was exhausting him. He turned his attention wholly upon the Scriptures, and wrote two edifying volumes entitled *Betrachtungen u. Beherzigungen der heil. Schrift*, a life of Vincent de Paul, and a work styled *Büchlein der Liebe*, with which he closed his life. He died Dec. 5, 1819, calling with his dying breath on the "Mother of God," and placing confidence in the intercession of saints, but, after all, drinking in comfort and strength from the solid promises of the Scriptures. This, indeed, was the peculiarity of Stolberg's Catholicism, that it was in the main, not Romish, but scriptural. His last words were, "Blessed be Jesus Christ." See Nicolov, *F. L. Graf zu Stolberg* (Mayence, 1846); Von Bippen, *Eutiner Skizzen*, etc. (Weimar, 1859); Goethe, *Wahrheit und Dichtung*, xviii; Voss, in Paulus's *Sophronizon, Wie ward Fr. Stolberg ein Unfreier?* (Frankf.-on-the-Main, 1819); Stolberg, *Kurze Abfertigung*, etc. (Hamb. 1820); Katerkamp, *Leben der Fürstin Amalie v. Gallitzin* (2d ed. Münster, 1839); Schott, *Voss u. Stolberg*, etc. (Stuttgart, 1850); *Gesammelte Werke der Brüder Stolberg* (Hamb. 1825 sq., 20 vols.).—Herzog, *Real-Encyklop.* s. v.

Stole (στολή), a Greek term for (1) a vesture or garment; (2) a vestment reaching to the feet, and worn by bishops and priests. This garment was originally of white linen, but so early as the beginning of the 7th century some of the younger clergy of Spain had taken to "colored oraria" decked with gold, and were not even content with *one* only. See Marriott, *Vestiarium Christianum*, p. 215.

In more recent times the stole is a narrow band of silk or stuff, fringed at the ends, adorned with embroidery, and even jewels, worn on the left shoulder of deacons, when it is called *orarium* (q. v.), and round the neck of bishops and priests. It was, probably, like the maniple, at first a handkerchief or towel. It denotes the yoke of Jesus, or, as Tyndale states, the rope with which our Lord was bound to the pillar of scourging. That it is of ancient origin may be seen by the fact that the Council of Laodicea, A.D. 364, forbade its use to subdeacons. The fourth Council of Toledo says that it is worn by a deacon on the left shoulder "because he preaches," and by a priest on the right shoulder that he may be ready for his ministrations. Anciently the stole was long, reaching nearly down to the feet. In the Western Church it is the custom for a priest, when ministering at the altar, to cross the stole on his breast and put the ends through the girdle of the alb. This has become general since about the 13th century. A bishop, as he wore a pectoral cross, wore his stole straight. The deacon, at mass, wears his stole over the left shoulder, fastened under the right arm. The stole is a symbol of jurisdiction, in which sense it is constantly worn by the pope, even when not officiating; and there is a custom in Italy, illustrative of the same principle as to jurisdiction, of the parish priest, after he has administered extreme unction, leaving the stole upon the foot of the bed, not to be removed until the death or recovery of the patient.

The stole of the Eastern priests, called *orarion*, or *epitrachelion*, is merely a long strip of silk or stuff more than double the width of a Western stole, and with a hole in the middle of the upper part, through which the celebrant puts his head. It has an embroidered seam down the middle.

In the Reformed Church the stole is still used under the slightly changed form of the *scarf* (q. v.). Until within the last few years the use of the stole or scarf was confined in the Reformed Church of England to bishops, chaplains of the nobility, members of chapters, and graduates in divinity: of late, however, it has been generally worn by the London clergy, though with what authority is not clear. See ORNAMENTS, ECCLESIASTICAL.

Stolizein (στολίζειν), a Greek term signifying "to put the chrism robe on a person."

Stomacher (פְּתִיגִיל, *pethigil*), some article of female attire (Isa. iii, 24), the character of which is a mere matter of conjecture. The Sept. describes it as a variegated tunic (χιτὼν μεσοπόρφυρος); the Vulg. as a species of girdle (*fascia pectoralis*). The word is evidently a compound, but its elements are uncertain. Gesenius (*Thesaur.* p. 1137) derives it from פְּתִיג, פַּתִּיג,

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with very much the same sense as in the Sept; Saalschütz (*Archäol.* i, 30) from פִּתְחִי גִיל, with the sense of "undisguised lust," as applied to some particular kind of dress. The latest explanation (approved by Fürst and Mühlau) is that of Dietrich (*Sem. Wörterb.* p. 290) from the Chald. פְּתַגָּא, *fine linen* (פְּתַגְנָא, overgarment), with the noun-ending *il* (as in כַּרְמִיל). See ATTIRE.

Stomion POLON ADAON (Στόμιον πώλων ἀδαῶν) is the beginning of a hymn attributed to Clement of Alexandria, and is found at the close of his *Pædagogue*. It is the oldest Christian hymn extant, and is a sublime but somewhat turgid song of praise to the Logos, as the divine educator and leader of the "human race." The title of the hymn is "Ὕμνος τοῦ Σωτῆρος Χριστοῦ, i. e. "Hymn of the Saviour Christ," and it addresses Christ as the leader of the youth, that he himself may gather them to praise him (ver. 1–8); then as the shepherd and king of the saints, that he may guide his sheep and rule over them (ver. 9–22); and, finally, as the Eternal Word, whose footsteps lead to heaven (ver. 23–53). The first part runs thus in the original Greek:

Στόμιον πώλων ἀδαῶν,
Πτερὸν ὀρνίθων ἀπλανῶν,
Οἴαξ νηῶν ἀτρεκής,
Ποιμὴν ἀρνῶν βασιλικῶν·
Τοὺς σοὺς ἀφελεῖς παῖδας ἄγειρον,
Αἰνεῖν ἁγίως, ὑμνεῖν ἀδόλως
Ἀκάκοις στόμασιν
Παίδων ἡγήτορα Χριστόν.

There are three English translations of this hymn: one by W. Wilson, in the *Ante-Nicene Christian Library*, vol. iv; *Clement of Alexandria*, i, 343 sq.:

"Bridle of colts untamed,
Over our wills presiding,
Wing of unwandering birds,
Our flight securely guiding,
Rudder of youth unbending,
Firm against adverse shock;
Shepherd with wisdom tending
Lambs of the royal flock;"

a second by Mrs. Charles, in the *Christian Life in Song*, p. 44 sq.:

"Mouth of babes who cannot speak,
Wing of nestlings who cannot fly," etc.;

and a third by Saville, found in the *Lyra Sacra* (Lond. 1865), p. 5, and adopted by Schaff in *Christ in Song*, p. 675:

"Shepherd of tender youth,
Guiding in love and truth," etc.

For the German translations, as well as for the literature on this hymn, see the very learned article on the contents and structure of this hymn by Prof. Piper, in his *Evangel. Kalender* for 1868, p. 17–39. (B. P.)

Stone (usually אֶבֶן, *ében;* but occasionally סֶלַע, *séla*, or צוּר, *tsúr*, both of which are rather a *rock;* λίθος, sometimes πέτρος or ψῆφος). In such rocky countries as Mount Sinai and Syria, stones were naturally of very frequent reference in Biblical language. See ROCK.

The kinds of ordinary stone mentioned by ancient and modern writers as found in Palestine (q. v.) are chiefly limestone (Isa. xxvii, 9) [especially marble (q. v.)] and sandstone; occasionally basalt (Josephus, *Ant.* viii, 7, 4), flint, and firestone (2 Macc. x, 3). (See Wagner, *De Lapidibus Judaicis* [Hal. 1724]). See MINERAL.

The uses to which stones were applied in ancient Palestine were very various.

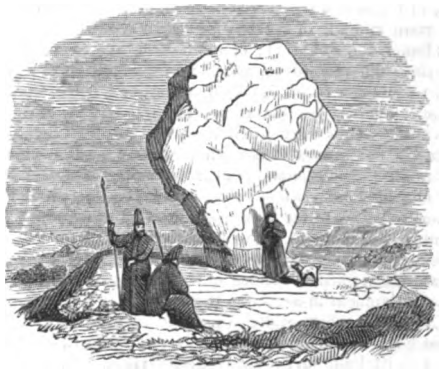
1. They were used for the ordinary purposes of building, and in this respect the most noticeable point is the very large size to which they occasionally run (Mark xiii, 1). Robinson gives the dimensions of one as 24 feet long by 6 feet broad and 3 feet high (*Res.* i, 233; see also p. 284, note). See QUARRY. For most public edifices hewn stones were used. An exception was made in regard to altars, which were to be built of unhewn stone (Exod. xx, 25; Deut. xxvii, 5; Josh. viii, 31), probably as being in a more natural state. The Phœnicians were particularly famous for their skill in hewing stone (2 Sam. v, 11; 1 Kings v, 18). Stones were selected of certain colors in order to form ornamental string-courses. In 1 Chron. xxix, 2 we find enumerated "onyx stones and stones to be set, glistering stones (lit. stones of *eye-paint*), and of divers colors (i. e. streaked with veins), and all manner of precious stones, and marble stones" (comp. 2 Chron. iii, 6). They were also employed for pavements (2 Kings xvi, 17; comp. Esth. i, 6).

2. Large stones were used for closing the entrances of caves (Josh. x, 18; Dan. vi, 17), sepulchres (Matt. xxvii, 60; John xi, 38; xx, 1), and springs (Gen. xxix, 2).

3. Flint-stones (צוּר or צֹר) occasionally served the purpose of a knife, particularly for circumcision and similar objects (Exod. iv, 25; Josh. v, 2, 3; comp. Herod. ii, 86; Plutarch, *Nicias*, 13; Catull. *Carm.* lxii, 5). See KNIFE.

4. Stones were further used as a munition of war for slings (1 Sam. xvii, 40, 49), catapults (2 Chron. xxvi, 14), and bows (Wisd. v, 22; comp. 1 Macc. vi, 51). Also as boundary marks (Deut. xix, 14; xxvii, 17; Job xxiv, 2; Prov. xxii, 28; xxiii, 10): such were probably the stone of Bohan (Josh. xv, 6; xviii, 17), the stone of Abel (1 Sam. vi, 15, 18), the stone Ezel (xx, 19), the great stone by Gibeon (2 Sam. xx, 8), and the stone Zoheleth (1 Kings i, 9). Finally as weights for scales (Deut. xxv, 13; Prov. xvi, 11); and for mills (2 Sam. xi, 21).

5. Large stones were set up to commemorate any remarkable events, as by Jacob at Bethel after his interview with Jehovah (Gen. xxviii, 18; xxxv, 14), and again when he made the covenant with Laban (xxxi, 45); by Joshua after the passage of the Jordan (Josh. iv, 9); and by Samuel in token of his victory over the Philistines (1 Sam. vii, 12). See PILLAR. Similarly the Egyptian monarchs erected their *stelæ* at the farthest point they reached (Herod. ii, 106). Such stones were occasionally consecrated by anointing, as instanced in the stone erected at Bethel (Gen. xxviii, 18). A similar practice existed in heathen countries, both in Asia and in Europe (see De Saulcy, *Dead Sea*, ii, 51, 52; Hackett, *Illustra. of Script.* p. 102; More, *Pillar Stones of Scotland* [Edinb. 1865]). See ALTAR. By a singular coincidence these stones were described in Phœnicia by a name very similar to Bethel, viz. *bætylia* (βαιτύλια), whence it has been surmised that the heathen name was derived from the scriptural one, or *vice versa* (Kalisch, *Comm. in Gen.* loc. cit.). But neither are the names actually identical, nor are the associations of a kindred nature; the *bætylia* were meteoric stones, and derived their sanctity from the belief that they had fallen from heaven, whereas the stone at Bethel was simply commemorative. See BETHEL. The only point of resemblance between the two consists in the custom of anointing—the anointed stones (λίθοι λιπαροί, Clem.



Druidical Stone of Persia.

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Cromlech at Plas Newydd.

Alex. *Strom.* vii, 802), which are frequently mentioned by ancient writers as objects of divine honor (Arnob. *Adv. Gent.* i, 39; Euseb. *Præp. Evang.* i, 10, 18; Pliny, xxxvii, 51; Theophr. *Char.* 17; Pausan. x, 24, 5; see Bellermann, *Steine zu salben* [Erf. 1793]), being probably aerolites.

6. That the worship of stones prevailed among the heathen nations surrounding Palestine (see Biedermann, *De Lapidum Cultu* [Frib. 1749]; Hölling, *De Bætylis Vett.* [Gron. 1715]; Falconet, in the *Mémoires de l'Acad. des Inscr.* vi, 513 sq. [see STONE-WORSHIP]), and was borrowed from them by apostate Israelites, appears from Isa. lvii, 6, according to the ordinary rendering of the passage; but the original (בְּחַלְקֵי־נַחַל חֶלְקֵךְ) admits of another sense—"in the smooth (clear of wood) places of the valley"—and no reliance can be placed on a peculiar term introduced partly for the sake of alliteration. The *eben maskith* (אֶבֶן מַשְׂכִּית), noticed in Lev. xxvi, 1 (A. V. "image of stone"), has again been identified with the *bætylia*, the doubtful term *maskith* (comp. Numb. xxxiii, 52, "picture;" Ezek. viii, 12, "imagery") being supposed to refer to devices engraven on the stone. See IDOL. The statue (*matstsebâh*, מַצֵּבָה) of Baal is said to have been of stone and of a conical shape (Movers, *Phön.* i, 673), but this is hardly reconcilable with the statement of its being burned in 2 Kings x, 26 (the correct reading of which would be *matstsebâh*, and not *matstsebôth*). See STONEHENGE.

7. Heaps of stones were piled up on various occasions: as in token of a treaty (Gen. xxxi, 46), in which case a certain amount of sanctity probably attached to them (Homer, *Od.* xvi, 471); or over the grave of some notorious offender (Josh. vii, 26; viii, 29; 2 Sam. xviii, 17; see Propert. iv, 5, 75, for a similar custom among the Romans). See GALEED. The size of some of these heaps becomes very great from the custom prevalent among the Arabs that each passer-by adds a stone. Burckhardt mentions one near Damascus 20 feet long, 2 feet high, and 3 feet broad (*Syria*, p. 46). A reference to this practice is supposed by Gesenius to be contained in Prov. xxvi, 8, which he renders "as a bag of gems in a heap of stones" (*Thes.* p. 1263). The Vulgate has a curious version of this passage: "Sicut qui mittit lapidem in acervum Mercurii."

8. The "white stone" (q. v.) noticed in Rev. ii, 17 has been variously regarded as referring to the pebble of acquittal used in the Greek courts (Ovid, *Met.* xv, 41); to the lot cast in elections in Greece; to both these combined, the *white* conveying the notion of acquittal, the stone that of election (Bengel, *Gnom.*); to the stones in the high-priest's breastplate (Züllig); to the tickets presented to the victors at the public games, securing them maintenance at the public expense (Hammond); or, lastly, to the custom of writing on stones (Alford, *ad loc.*). (See the monographs on this subject, in Latin, by Majus [Giss. 1706] and Dresig [Lips. 1731].)

9. The use of stones for tablets is alluded to in Exod. xxiv, 12 and Josh. viii, 32; and to this we may add the guide-stones to the cities of refuge (see Schöttgen, *De Lapidibus Vialibus* [Lips. 1716]), and the mile-stones of the Roman period (comp. Otho, *Lex. Rabb.* p. 362). See CITY.

10. Stones for striking fire are mentioned in 2 Macc. x, 3.

11. Stones were prejudicial to the operations of husbandry; hence the custom of spoiling an enemy's field by throwing quantities of stones upon it (2 Kings iii, 19, 25), and, again, the necessity of gathering stones previous to cultivation (Isa. v, 2). Allusion is made to both these practices in Eccles. iii, 5 ("a time to cast away stones, and a time to gather stones").

12. The notice in Zech. xii, 3 of the "burdensome stone" is referred by Jerome to the custom of lifting stones as an exercise of strength, which he describes as being practiced in Judæa in his day (comp. Ecclus. vi, 21); but it may equally well be explained of a large corner-stone as a symbol of strength (Isa. xxviii, 16).

Stones are used metaphorically to denote hardness or insensibility (1 Sam. xxv, 37; Ezek. xi, 19; xxxvi, 26), as well as firmness or strength, as in Gen. xlix, 24, where "the *stone* of Israel" is equivalent to "the rock of Israel" (2 Sam. xxiii, 3; Isa. xxx, 29). The members of the Church are called "living stones," as contributing to rear that living temple in which Christ, himself "a living *stone*," is the chief or head of the corner (Eph. ii, 20–22; 1 Pet. ii, 4–8). See CORNER-STONE.

STONE OF DEDICATION. An original stone, inscribed with the date of dedication, 1192, remains at Clee Church, Lincolnshire.—Walcott, *Sac. Arch.* s. v.

Stone, Cornelius, a minister of the Methodist Episcopal Church, was born at Jay, Me., and after a thorough collegiate and theological education, joined the Maine Conference in 1841. In 1858 his declining health compelled him to abandon the work of the ministry and retire to his paternal homestead. He twice represented his district in the State Legislature. He died at Jay, April 5, 1866. Mr. Stone was highly esteemed as a faithful minister and an able and discreet legislator. See *Minutes of Annual Conferences*, 1866, p. 106.

Stone, Frank, an English artist, was born at Manchester in 1800. He settled in London, and in 1851 was elected an associate of the Royal Academy. Among his religious paintings, *Christ and the Woman of Bethany* is much admired. See Thomas, *Biog. Dict.* s. v.

Stone, Isaac, a Methodist Episcopal minister, was born at Hoosick, Rensselaer Co., N. Y., March 28, 1797.

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He was converted in 1816, admitted on trial as a travelling preacher in 1822, and filled successively the following circuits and stations: Herkimer, Westmoreland, Canajoharie, Otsego, Black River, Stockbridge, Westmoreland, Rome, Verona, and Lowville, N. Y. In 1836 he was made presiding elder of Oswego District; in 1840–47 he supplied Fulton, Weedsport, Potsdam, and Watertown stations; in 1847 he was made presiding elder of Adams District; in 1848 superannuated, after which he was seldom able to preach. He died Sept. 10, 1850. He was distinguished for the depth and genuineness of his humility; he was also a man of great kindness, which was manifest in all his public ministrations and private intercourse with his fellow-men. See *Minutes of Annual Conferences*, iv, 616. (J. L. S.)

Stone, John S., a Presbyterian minister, was born at Madrid, St. Lawrence Co., N. Y., in November, 1823. He enjoyed the training and counsel of earnest, devoted Christian parents, spent the most of the early part of his life in teaching, studied theology privately, was duly licensed by the St. Lawrence Association in 1852, commenced his labors at Redford, N. Y., and was ordained by a Congregational Council in 1854. In June, 1860, he became pastor of the Church at Au Sable Forks, N. Y., which post he filled with marked fidelity, until he was constrained to enter the service of the United States, and received a captain's commission in 1862. He was killed in his first battle, May 16, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 225.

Stone, Joseph, a Methodist Episcopal minister, was born in England about the year 1742. He emigrated to America early in life, was admitted into the itinerancy in 1796, and appointed to Montgomery Circuit, in 1797–98 to Federal, in 1799 to Fairfax, in 1800–1 to Frederick, in 1802 to Huntington, in 1803 to Carlisle, in 1804 to Alleghany, in 1805 to Frederick, in 1806 to Winchester, in 1807–8 to Fairfax, in 1809 to Berkley, in 1810 to Loudon, Va.; and in 1811 the Conference granted him a superannuated relation, in which he was retained till death, Oct. 7, 1818. He was a plain, zealous, and useful minister of the Gospel. See *Minutes of Annual Conferences*, i, 324; Stevens, *Hist. of the M. E. Church*, iv, 244; Bangs, *Hist. of the M. E. Church*, iii, 98.

Stone, R. W., a minister of the Methodist Episcopal Church, South, was born in White County, Tenn., 1846. He first united with the Baptist Church in 1869, but joined the Methodists the same year. He was soon after licensed to preach, and was admitted to the Louisville Conference in 1869, but died in Allen County, Ky., Feb. 24, 1873. See *Minutes of Annual Conferences of the M. E. Ch., South*, 1873, p. 866.

Stone, Samuel, a Congregational minister, was born at Hertford, England, and was educated at Emanuel College, Cambridge. He then studied divinity under the instruction of Rev. Richard Blackerby. Being a Nonconformist, he resolved to seek the more congenial atmosphere of New England, and arrived in America Sept. 4, 1633. On Oct. 11 following a Church was organized at Newtown, Conn., of which he was ordained teacher, Mr. Hooker being ordained pastor. In June, 1636, nearly the whole Church, including pastor and teacher, removed to Hartford, where Mr. Stone labored with Mr. Hooker for fourteen years, and then became sole pastor. This position he retained until his death, July 26, 1663. The latter part of his ministry was embittered by a violent controversy in the Church, originating in a dispute on some ecclesiastical topic between himself and a Mr. Goodwin, a ruling elder. The origin of the misunderstanding is unknown. Mr. Stone published a *Discourse on the Logical Notion of a Congregational Church* (Lond. 1652); and left in MS. a work against Antinomianism, and a body of divinity. See Sprague, *Annals of the Amer. Pulpit*, i, 37.

Stone, Timothy, a Congregational minister, was born July 23 (O. S.), 1742, and entered Yale College in 1759, from which he graduated in due course. After his graduation he taught school in North Branford, studied theology under Rev. Mr. Brinsmade, of Judea (now Washington), Conn., and was licensed to preach by the New Haven Association, Sept. 24, 1765. He preached for some time in Hanover, and was then settled at Goshen, Conn., Sept. 30, 1767; and while there discontinued the use of the "Half-way Covenant," i. e. of admitting to baptism the children of parents who professed a belief in Christianity, and were not immoral in their lives, though they did not partake of the ordinance of the supper. About the year 1790 he preached the *Concio ad Clerum* at Yale. He died May 12, 1797. The following is a list of Mr. Stone's publications: *A Sermon on Selfishness* (1778):—*Sermon on the Death of Madam Faith Trumbull* (1780):—*Election Sermon* (1792):—and *Ordination Sermon* (1794). See Sprague, *Annals of the Amer. Pulpit*, i, 631.

Stone, William Murray, D.D., an Episcopal clergyman, was born in Somerset County, Md., June 1, 1779, and graduated from Washington College, Kent Co., Md. He studied divinity under Rev. George Dashiell, Baltimore; was ordained deacon by bishop Claggett, May 17, 1802; and priest, by the same prelate, Dec. 27, 1803. Soon after his ordination as deacon he was called to the rectorship of Stepney Parish, where he remained until, in 1829, he removed to Chester Parish. He was chosen bishop of Maryland June 1, 1830, and consecrated Oct. 21. He died Feb. 26, 1837. The honorary degree of D.D. was conferred upon him by Columbia College in 1830. He published, *A Charge* (1831):—*Pastoral Letter* (1835):—and *A Sermon* (1835). See Sprague, *Annals of the Amer. Pulpit*, v, 484.

Stone, William Rodman, a minister of the Methodist Episcopal Church, was born in Portsmouth, N. H., July 25, 1798, but removed in childhood, with his parents, to Boston. In his twenty-second year he united with the Church; and in June, 1825, joined the New England Conference on probation. He served in the regular pastorate until 1854, when he was appointed city missionary in Cambridge, and two years after the chaplaincy of the Middlesex County House of Correction was added to his labors. In these fields of labor he continued until the infirmities of age confined him to his home. He died at Cambridge, June 27, 1875. See *Minutes of Annual Conferences*, 1876, p. 69.

Stonehenge (Sax. *Stanhengist, hanging stones*), a very remarkable structure, composed of large artificially raised monoliths, situated on Salisbury Plain, two miles from Amesbury, in Wiltshire. Its neighborhood abounds in sepulchral tumuli, in many of which ancient British remains have been found. The fabric of Stonehenge was comparatively entire in the early part of this century, but it is now very much defaced. When entire, it consisted of two concentric circles, enclosing two ellipses, the whole surrounded by a double mound and ditch circular in form. Outside of the boundary was a single upright stone, and the approach was by an avenue from the north-east, bounded on each side by a mound or ditch. The outer circle consisted of thirty blocks of sandstone, fixed upright at intervals of three and a half feet, and connected at the top by a continu-

Stonehenge.

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ous series of imposts, sixteen feet from the ground. The blocks were all square and rough-hewn, dovetailed to each other, and fitted, by mortise-holes in their undersides, to knobs in the uprights. About nine feet within this peristyle was the inner circle, composed of thirty unhewn granite pillars, from five to six feet in height. The grandest part of Stonehenge was the ellipse inside the circle, formed of ten or twelve blocks of sandstone, from sixteen to twenty-two feet in height, arranged in pairs, each pair separate, and furnished with an impost, so as to form five or six trilithons. Within these trilithons was the inner ellipse, composed of nineteen uprights of granite, similar in size to those of the inner circle; and in the cell thus formed was the so-called altar, a large slab of blue marble. There has been much speculation regarding the origin and purpose of Stonehenge, which are still involved in much obscurity. In modern times the most prevalent opinion has been that, in common with other similar structures elsewhere, it was a temple for Druidical worship; but this belief has been somewhat shaken by the discovery of the sepulchral character of many other monuments which had been also presumed to be Druidical. The circular form has also suggested the idea of a connection with the worship of the sun: and Stonehenge may possibly have been used for the religious rites of various successive races and creeds; and also as a court of justice or battle-ring for judicial combats.—*Chambers's Encyclop.* s. v.

Stonehouse, JAMES, *Sir*, an English baronet and clergyman, was born near Abingdon, Berkshire, July 20, 1716. He succeeded to the title of baronet late in life, by the death of his relative, Sir James Stonehouse. Educated at Winchester School, he entered St. John's College, Oxford, where he took his master's degree in 1739, and his degrees in medicine 1742 and 1745. After several more years devoted to the study of medicine at home and abroad, he settled in Northampton, where he had a very extensive practice. After practicing for twenty years, he left his profession, with the purpose of entering the ministry. He was ordained deacon and priest in two successive weeks, by special favor of the bishop of Hereford; and in 1764 was presented to the living of Little Cheverell, and in 1779 to that of Great Cheverell. He died at Bristol-Wells, Dec. 8, 1795. Having imbibed infidel notions from Dr. Nichols, one of his instructors, he wrote a keen pamphlet against revealed religion, the third edition of which, however, he burned. Greatly regretting his former acts of opposition, he devoted himself to his work as minister, and also wrote several tracts: *Considerations on Some Particular Sins, and on the Means of Doing Good Bodily and Spiritually*:—*St. Paul's Exhortation and Motive to Support the Weak or Sick Poor*:—*A Short Explanation of the Sacrament of the Lord's Supper*, etc.:—*Hints to a Curate for the Management of a Parish*:—*A Serious Address to the Parishioners of Great Cheverell*. See Chalmers, *Biog. Dict.* s. v.

Stones, CUT, HEWN, or SQUARED. See MASON.

STONES, PRECIOUS. The reader is referred to the separate articles, such as AGATE, CARBUNCLE, SARDONYX, etc., for such information as it has been possible to obtain on the various gems mentioned in the Bible. The identification of many of the Hebrew names of precious stones is a task of considerable difficulty. Sometimes we have no further clue to aid us in the determination of a name than the mere derivation of the word, which derivation is always too vague to be of any service, as it merely expresses some quality often common to many precious stones. As far, however, as regards the stones of the high-priest's breastplate, it must be remembered that the authority of Josephus, who had frequent opportunities of seeing it worn, is preferable to any other. The Vulg. agrees with his nomenclature, and in Jerome's time the breastplate was still to be inspected in the Temple of Concord; hence this agreement of the two is of great weight. The Sept., Vulg., and Josephus are all agreed as to the names of the stones; there is, however, some little difference as to their relative positions in the breastplate; thus the ἴασπις, which, according to Josephus, occupies the second place in the third row, is by the Sept. and Vulg. put in the third place. A similar transposition occurs with respect to the ἀμέθυστος and the ἀχάτης in the third row. The modern Arabic names of the more usual gems, which have probably remained fixed the last two thousand years, afford us also some approximations to the Hebrew nomenclature; still, as intimated above, there is much that can only be regarded as conjecture in attempts at identification. Precious stones are frequently alluded to in the Holy Scriptures; they were known and very highly valued in the earliest times. The onyx stone, fine specimens of which are still of great value, is expressly mentioned by Moses as being found in the land of Havilah. The sard and sardonyx, the amethyst or rose-quartz, with many agates and other varieties of quartz, were doubtless the best known and most readily procured. "Onyx stones, and stones to be set, glistering stones and of divers colors, and all manner of precious stones," were among the articles collected by David for the Temple (1 Chron. xxix, 2). The Tyrians traded in precious stones supplied by Syria (Ezek. xxvii, 16), and the robes of their king were covered with the most brilliant gems. The merchants of Sheba and Raamah in South Arabia, and doubtless India and Ceylon, supplied the markets of Tyre with various precious stones.

The art of engraving on precious stones was known from the very earliest times. Sir G. Wilkinson says (*Anc. Egypt.* [Lond. 1854], ii, 67), "The Israelites learned the art of cutting and engraving stones from the Egyptians." There can be no doubt that they did learn much of the art from this skilful nation, but it is probable that it was known to them long before their sojourn in Egypt; for we read in Gen. xxxviii, 18, that when Tamar desired a pledge Judah gave her his signet, which we may safely conclude was engraved with some device. The twelve stones of the breastplate were engraved each one with the name of one of the tribes (Exod. xxviii, 17-21). The two onyx (or sardonyx) stones which formed the high-priest's shoulder-pieces were engraved with the names of the twelve tribes—six on one stone and six on the other—"with the work of an engraver in stone like the *engravings of a signet*." See also Exod. xxviii, 36, "like the engravings of a signet." It is an undecided question whether the diamond was known to the early nations of antiquity. The A. V. gives it as the rendering of the Heb. *Yahalôm*, (יַהֲלֹם), but it is probable that the jasper is intended. Sir G. Wilkinson is of opinion that the ancient Egyptians were acquainted with the diamond, and used it for engraving (ii, 67). Beckmann, on the other hand, maintains that the use of the diamond was unknown even to the Greeks and Romans: "I must confess that I have found no proofs that the ancients cut glass with a diamond" (*Hist. of Inventions*, ii, 87, Bohn's ed.). The substance used for polishing precious stones by the ancient Hebrews and Egyptians was emery powder or the emery stone (*corundum*), a mineral inferior only to the diamond in hardness. See ADAMANT. There is *no proof* that the diamond was known to the ancient Orientals, and it certainly must be banished from the list of *engraved* stones which made the sacerdotal breastplate; for the diamond can be cut only by abrasion with its own powder, or by friction with another diamond; and this, even in the hands of a well-practiced artist, is a work of most patient labor and of considerable difficulty; and it is not likely that the Hebrews, or any other Oriental people, were able to engrave a name upon a diamond as upon a signet ring. Again, Josephus tells us (*Ant.* iii, 7, 5) that the twelve stones of the breastplate were of great size and extraordinary beauty. We have no means of ascertaining their size; probably they were nearly an inch

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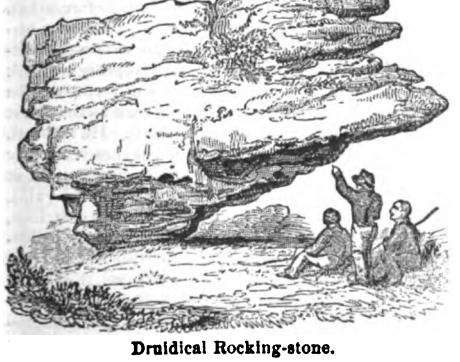
square; at any rate, a diamond only half that size, with the five letters of זְבוּלֻן (Zebulun) engraved on it—for, as he was the sixth son of Jacob (Gen. xxx, 20), his name would occupy the third place in the second row—is quite out of the question, and cannot possibly be the *Yahalôm* of the breastplate.

Perhaps the stone called "ligure" by the A. V. has been the subject of more discussion than any other of the precious stones mentioned in the Bible. In our article on that subject we were of opinion that the stone denoted was probably *tourmaline*. We objected to the "hyacinth stone" representing the *lyncurium* of the ancients, because of its not possessing attractive powers in any marked degree, as we supposed and had been informed by a well-known jeweller. It appears, however, from a communication recently made by Mr. King, that the *hyacinth* (*zircon*) *is* highly electric when rubbed. He states he is practically convinced of this fact, although he allows that highly electric powers are not usually attributed to it by mineralogists. Mr. King asserts that *our hyacinth* (*jacinth, zircon*) was greatly used for engraving on by Greeks, Romans, and Persians, and that numerous intaglios in it exist of the age of Theophrastus. The ancient *hyacinthus* was our *sapphire*, as Solinus shows.

Precious stones are used in Scripture in a figurative sense to signify value, beauty, durability, etc., in those objects with which they are compared (see Cant. v, 14; Isa. liv, 11, 12; Lam. iv, 7; Rev. iv, 3; xxi, 10–21). As to the precious stones in the breastplate of the high-priest, see Josephus, *Ant.* iii, 7, 5; Epiphanius, Περὶ τῶν ιβ' λίθων τῶν ὄντων ἐν τ. στολ. τ. Ἀαρών. in Epiphanii *Opusc.* ed. Petavius (Cologne, 1682), ii, 225–232: this treatise has been edited separately by Gesner [Conr.], *De Omni Rerum Fossil. Genere*, etc. (Tiguri, 1565), and by Hiller, the author of the *Hierophyticon*, in his *Syntagmata Hermeneutica* (Tübing. 1711), p. 83; Braun, *De Vestitu Sacerdotum Hebræorum* (Amstel. 1680; 2d ed. 1698), lib. ii, c. 7 and 8; Bellermann, *Die Urim und Thummim die ältesten Gemmen* (Berlin, 1824); Rosenmüller, *The Mineralogy of the Bible*, in *Biblical Cabinet*, vol. xxvii.—Smith. See GEM.

Stone-squarer. See GIBLITE.

Stone-worship. One of the earliest modes of commemorating any remarkable event was to erect a pillar of stone or to set up heaps of stone. These in course of time came to be looked upon as sacred, and even to be worshipped. The stone which Jacob anointed and set up at Bethel is the first instance on record of a consecrated pillar, and Vossius alleges that, at an after-period, it became an object of worship, and was conveyed by the Jews to Jerusalem, where it remained even after the city was destroyed by the Romans. According to Bochart, the Phœnicians worshipped Jacob's pillar; but whether this was the case or not, we know, on the authority of Sanchoniathon, that they had their own *bætylia*, or anointed stones, to which they paid divine honors. These, in all probability, were aerolites, or meteoric stones, as indeed appears to be indicated in the fact that Sanchoniathon traces their origin to Uranus, or the heavens. Eusebius goes so far as to allege that these stones were believed to have souls, and, accordingly, they were consulted in cases of emergency as being fit exponents of the will of Deity. Herodian refers to a stone of this kind as being consecrated to the sun under the name of Heliogabalus, and preserved in a temple sacred to him in Syria, "where," he says, "there stands not any image made with hands, as among the Greeks and Romans, to represent the god, but there is a very large stone, round at the bottom, and terminating in a point, of a conical form, and of a black color, which they say fell down from Jupiter." Sacred stones have frequently been worshipped by heathen nations, the Druids, etc., and traces of the practice are even yet to be found.—Gardner, *Faiths of the World*, s. v. See STONE.



Druidical Rocking-stone.

Stoning (רָגַם, סָקַל [Talmudic, סקילה]; λιθάζω, λιθοβολέω), as a mode of capital punishment, was ordained by the Mosaic law (see the Mishna, *Sanhedr.* vii, viii) for the following classes of criminals: 1. All who trenched upon the honor of Jehovah, i. e. idolaters (Lev. xx, 2; Deut. xvii, 2 sq.) and enticers to idolatry (xiii, 6 sq.); all blasphemers (Lev. xxiv, 10 sq.; comp. 1 Kings xxi, 10 sq.; Acts vi, 13; vii, 56 sq.), Sabbath-breakers (Numb. xv, 32 sq.), fortune-tellers and soothsayers (Lev. xx, 27); also false prophets (Deut. xiii, 6; comp. ver. 11; Mishna, *Sanhedr.* xi, 1); in fine, those who had shared in any accursed thing (Josh. vii, 25). See ACCURSED. 2. Notoriously and incorrigibly disobedient sons (Deut. xxi, 18 sq.). 3. Brides whose tokens of virginity were wanting (xxii, 20 sq.); and so an affianced woman who had complied with a seducer, together with the seducer himself (ver. 23 sq.). According to Jewish criminal procedure (Mishna, *Sanhedr.* vii, 4), the same penalty was incurred by those who cursed their parents, or had sexual connection with their mother (or step-mother), or daughter-in-law, or with a beast. In the Mosaic statute these last crimes are classed together (Lev. xx, 9 sq.), but no special mode of execution is prescribed; the connection, however, seems to point to stoning (comp. Ezek. xvi, 40; xxiii, 47; John viii, 5). Finally, Moses enacted this punishment in one case for an animal, namely, one that had been the means of destroying a human life (Exod. xxi, 28 sq.; the same is presumable in Lev. xx, 15 sq.). See LAW.

The process of stoning is nowhere described in the Bible; it only appears that the place of execution was outside the city (Lev. xxiv, 14; Numb. xv, 36; 1 Kings xxi, 10, 13; Acts vii, 56; comp. Mishna, *Sanhedr.* vi, 1 sq.), and that the witnesses threw the first stone upon the culprit (Deut. vii, 7; Acts vii, 57 sq.), in order to do which they divested themselves of their outer garments so as to have the freer use of their hands (*loc. cit.*). The Talmudists give greater details as to the execution (Mishna, *Sanhedr.* vi, 3, 4; comp. Winer, *Chrestom. Talm.* p. 1 sq.; Otho, *Lex. Rabb.* p. 361 sq.). According to them, the offender, if of the male sex, was wholly divested of clothing down to the private parts, and if of the female sex, both before and behind; and then, after being raised upon a scaffold twice as high as a man, was thrown down backwards by one of the witnesses. If he was thereby killed, the penalty thus fulfilled upon him was called הֲדָחָיָה, *impulsio;* but if he survived this shock, it became the duty of the other witness to cast a large stone (see Lightfoot, *Hor. Heb.* p. 420) upon the criminal's heart; and if this were not fatal, the bystanders were to fall to stoning. According to some rabbins (as Maimonides), the condemned man was treated to a bitter draught (wine mingled with myrrh or gall), in order to stupefy him. See CRUCIFIXION. How much of these details is of ancient origin it is impossible to determine. The precipitation

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of the culprit may have arisen from a false interpretation of Exod. xix, 13 (see B. Michaelis, in Pott's *Sylloge*, iv, 186); but this is improbable, and the allegations against this Talmudical mode of lapidation (Heinii *Dissert.* p. 145 sq.; Carpzov, *Appar. Crit.* p. 584) are without weight. Moreover, stoning was a frequent resort of a mob (a very old practice, Exod. viii, 26; xvii, 4), in order to avenge itself on the spot upon such as had excited popular ill-will (1 Sam. xxx, 6; 2 Chron. xxiv, 21; 2 Macc. i, 16; Matt. xxi, 35; Luke xx, 6; John x, 31 sq.; xi, 8; Acts v, 26; 2 Cor. xi, 25; Josephus, *Ant.* xiv, 2, 1; xvi, 10, 5; *War*, ii, 1, 3; 19, 5; *Life*, 13, 58), even among the Jewish [and heathen] populace in foreign cities (Acts xiv, 5, 19). It was likewise resorted to by the Greek rabble (Herod. ix, 5; Thucyd. v, 60; Pausan. viii, 5, 8; Ælian. *Var. Hist.* v, 19; Curtius, vii, 2, 1; see Wachsmuth, *Hellen. Alterth.* ii, 790 sq.), although the legitimate practice of stoning occurs among the Greeks, i. e. Macedonians (Curtius, vi, 11, 38; Schol. ad Eurip. *Orest.* p. 432); so among the Spaniards (Strabo, iii, 155) and Persians (Ctesias, *Fragm.* c. 45, 50); even the provincial officers used this punishment (against the Jews) (Philo, *Opp.* ii, 542). B. Michaelis adduces an example among the Germans in the Middle Ages (*De Judiciis Pœnisque Capit.* § 6). See, generally, Carpzov, *Appar. Crit.* p. 583 sq.; Selden, *Jus Nat. et Gent.* p. 534 sq.; Ring, *De Lapidatione Hebræor.* (Frcf. 1716).—Winer, ii, 521 sq. See PUNISHMENT.

Stool, in an ecclesiastical sense, is a seat for acolytes, servers, and attendant clerks in the services of the Church.

STOOL OF REPENTANCE, an elevated seat in a Scottish Church, on which persons were formerly compelled to sit as a punishment for having committed certain of the deadly sins.

Stoole, an old form of STOOL (q. v.).

Stools. The word thus rendered in the A. V. at Exod. i, 16 (אָבְנָיִם, *obnáyim*) is the dual of אָבֹן, *óben*, usually thought to be equivalent to אֶבֶן, *ében, a stone*, and in this form only occurs there and in Jer. xviii, 3. In the latter passage it undeniably means *a potter's wheel* [see POTTER]; but what it denotes in the former, or how to reconcile with the use of the word in the latter text any interpretation which can be assigned to it in the former, is a question which (see Rosenmüller, *ad loc.*) has mightily exercised the ingenuity and patience of critics and philologers. The meaning appears to have been doubtful even of old, and the ancient versions are much at variance. The Sept. evades the difficulty by the general expression ὅταν ὦσι πρὸς τῷ τίκτειν, "when they are about to be delivered," and is followed by the Vulg., "Et partus tempus advenerit;" but our version is more definite, and has "and see them upon *the stools*." This goes upon the notion that the word denotes a particular kind of open stool or chair constructed for the purpose of delivering pregnant women. The usages of the East do not, however, acquaint us with any such utensil, the employment of which, indeed, is not in accordance with the simple manners of ancient times. Others, therefore, suppose the word to denote stone or other bathing-troughs, in which it was usual to lave new-born infants. This conjecture is so far probable that the midwife, if inclined to obey the royal mandate, could then destroy the child without check or observation. Accordingly, this interpretation is preferred by Gesenius (*Thesaur.* s. v. אבן), quoting in illustration Thévenot (*Itin.* ii, 98), who states "that the kings of Persia are so afraid of being deprived of that power which they abuse, and are so apprehensive of being dethroned, that they cause the male children of their female relations to be destroyed in the stone bathing-troughs in which newly born children are laved." The question, however, is not as to the existence of the custom, but its application to the case in view. Prof. Lee treats the preceding opinions with little ceremony, and decides nearly in accordance with the Sept. and other ancient versions, none of which, as he remarks, say anything about *wash-pots, stools*, or the like. He then gives reasons for understanding the command of Pharaoh thus: "Observe, look carefully on the *two occasions* (i. e. in which either a male or female child is born). If it be a son, then," etc.—Kitto. Still others (as Knobel, Mühlau, etc.) prefer the explanation of Ibn-Gaanach, Jos. Kimchi, and Parchon, that the word signifies the *uterus* (from בָּנָה) or the female *pudenda* (from the resemblance of the parts to the generative power of the potter's wheel), i. e. "when ye observe the *obnayim* of the Hebrew women," at the moment of parturition. But this interpretation seems even more strained than the preceding ones. As the sex could only be discovered by inspecting the child itself, the word probably refers to this directly, either in the sense of *testiculi*, or from the radical import of אָבַן, which is to *separate*, i. e. distinguish (see Meier, in the *Stud. u. Krit.* 1842, p. 1050). See the *Magaz. für bibl. Lit.* i, 28; *Stud. u. Krit.* 1834, i, 81, 626; Kraft, *De Pietate Obstetricum* (Jen. 1744). See MIDWIFE.

Stope, or **Stoppe.** See STOUP.

Stopford, WILLIAM K., a minister of the Methodist Episcopal Church, was born in Dublin, Ireland, July 9, 1809. At the age of ten years he gave evidence of conversion. He came to the United States about 1827, and in 1833 was received on trial into the New York East Conference. He occupied very many important appointments, and labored in them faithfully and with success. He died June 25, 1852. See *Minutes of Annual Conferences*, 1853, p. 211.

Storax occurs only in Ecclus. xxiv, 15, as a rendering of *στακτή, stacte:* "I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odor like the best myrrh, as galbanum, and onyx, and sweet *storax*, and as the fume of frankincense in the tabernacle." In Gen. xxxvii, 25, Aquila renders נְכֹאת, "spicery," by στύραξ, as also in xliii, 11, where he is followed by the Vulg. Sweet storax is mentioned by various Greek writers, from the time of Hippocrates to that of Dioscorides. Several kinds of it were known, varying chiefly in the form in which it was obtained or the degree of adulteration to which it had been subjected. Most of the kinds are still known in commerce. It is obtained by incisions made in the bark of the tree called *styrax officinale* by botanists. This tree is a native of Greece, Asia Minor, Syria, and Palestine, and is about twenty feet high, with leaves like those of the quince, and flowers somewhat resembling those of the orange. Storax was and is still much esteemed, both as an incense and for its medical properties. It consists chiefly of resin, a volatile oil, and some benzoic acid. It has a grateful balsamic odor, which no doubt made it valued in ancient times.—Kitto. See SPICE.

Storch, NICHOLAS, founder of the religious doctrines of the Anabaptists (q. v.), was born at Stollberg, Saxony, about 1490, and was therefore a young man when Luther commenced preaching the doctrines of the Reformation. He went much further than Luther in proscribing ancient authorities, for he denounced all external documents and traditions whatsoever, and, accepting no book but the Bible, he taught his disciples to renounce the study of literature and theology, and trust to the spirit of God to enlighten their understandings. He insisted, also, on the necessity of rebaptism when that ceremony had been performed in infancy, on the principle that it was an act of faith and could not otherwise be valid. Neither Calvin nor Luther could tolerate these doctrines, and they became still more hateful to the princes of Germany when political ends and the doctrine of the community of goods were associated with them. For years previous the poor half-starved and half-naked serfs of Germany had been accustomed to assemble in great numbers, and, with "Bread and Cheese" inscribed on their

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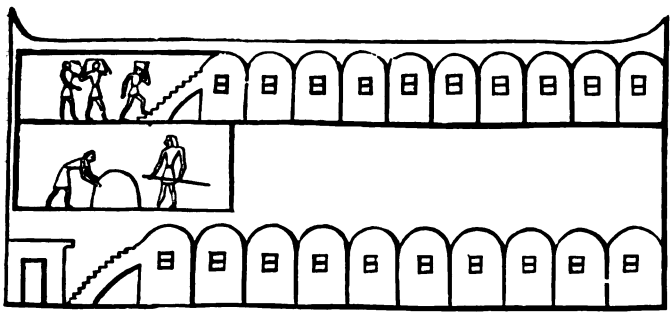
banners, had threatened the complete overthrow of the existing state of society. Storch gained many proselytes in Suabia, Thuringia, etc., which fact led to much bloodshed; and at length the elector of Saxony, at the pressing instance of Luther, banished their spiritual guide, in addition to executing their political, in the person of Münzer, in 1525. Storch was a man of the most amiable disposition; but the Baptists of the present day deny all connection with his party, to avoid the odium belonging to these scenes of turbulence. He died in Munich in 1530.

Storchenau, SIGISMUND, a German Jesuit, was born in 1731 at Hollenburg. In 1747 he joined the Society of Jesus, lectured at the University of Vienna on philosophy, and suffered himself to be sometimes influenced by the principles of modern philosophy. When his order was abolished he retired to Klagenfurt, where he died in 1797. He wrote, *Institutiones Logicæ et Metaphysicæ* (Vienna, 1769–71):—*Philosophy of Religion* (Augsb. 1773–81, 7 vols.). See *Regensburger Conversations-Lexikon*, s. v. (B. P.)

Store. See DEPOSIT.

Store-city (עִיר מַסְכְּנוֹת, *ir miskenôth, city of magazines*, 1 Kings ix, 19; 2 Chron. viii, 4, 6; xvi, 4; xvii, 12; "treasure-city," Exod. i, 11; "store-house," 2 Chron. xxxii, 28), a place of deposit, or entrepôt, for merchandise. See STORE-HOUSE.

Store-house (אוֹצָר, *otsâr*, 1 Chron. xxvii, 25; Psa. xxxiii, 7; Mal. iii, 10, a *treasury*, as elsewhere usually rendered; אָסָם, *asâm*, a *receptacle* for provisions, Deut. xxviii, 8; "barn," Prov. iii, 10; the modern *matmurât*, usually underground in the East; מַאֲבוּס, *maabûs*, Jer. l, 26, a *granary*; מִסְכְּנָה, *miskenâh*, a *magazine*, Exod. i, 11; 2 Kings xxxii, 28; elsewhere "store-city;" ταμεῖον, Luke xii, 24, Ecclus. xxix, 12, elsewhere "closet"). According to Gen. xli, 48, 49, Joseph built store-houses in Egypt, in which he laid up the superabundance of corn against the years of dearth. From the monuments we learn that such store-houses were common. The form of one of those ancient granaries is exhibited in a painting of the tomb of Rotei at Beni-Hassan. It consists of a double range of structures re-



Ancient Egyptian Store-house for Grain.

sembling ovens, built of brick, with an opening at the top and a shutter in the side. A flight of stairs gives access to the top of these receptacles, into which the grain, measured and noted, is poured till they are full. The mode of emptying them was to open the shutter in the side. See GRANARY.

Stork (חֲסִידָה, *chasidâh*; translated indifferently by the Sept. ἀσίδα, ἔποψ, ἱρωδιός, πελεκάν; Vulg. *herodio, herodius, milvus*; A. V. "stork," except in Job xxxix, 13, where it is translated "wing" ["stork" in the marg.]; but there is some question as to the correct reading in this passage). See OSTRICH. (In the following account we chiefly follow the articles found in the dictionaries of Kitto and Smith).

I. *Identification of the Scriptural Allusions.*—The Sept. does not seem to have recognised the stork under the Hebrew term חֲסִידָה, otherwise it could scarcely have missed the obvious rendering of πελαργός, or have adopted in two instances the phonetic representation of the original *ἀσίδα* (whence, no doubt, Hesych. ἄσις, εἶδος ὄρνεον). It is singular that a bird so conspicuous and familiar as the stork must have been both in Egypt and Palestine should have escaped notice by the Sept., but there can be no doubt of the correctness of the rendering of the A. V. The Hebrew term is derived from the root חָסַד, whence חֶסֶד, "kindness," from the maternal and filial affection of which this bird has been in all ages the type.

There are two kinds of stork, the *Ciconia alba* and the *C. nigra*. In Egypt the two species collectively are called *anaseh*, the white, more particularly, *belari*; in Arabic *zakid, zadig* (?), *abuhist, heklek, hegleg*, and *haji luglug*, the three last mentioned expressing the peculiar clatter which storks make with their bills, and *haji*, or pilgrim, denoting their migratory habits. This quality several of the Western names likewise indicate, while our word stork, albeit the Greek στοργή implies natural affection, is an appellation which extends to the Icelandic, Danish, Swedish, German, Hungarian, Lettish, and Wallachian languages, and is presumed originally to have been *stor eger*, i. e. migrating *heron*, with which the Greek agrees in sound but has no affinity of meaning, though it corroborates the interpretation of *chasidah* in the Hebrew, similarly implying affection, piety, mercy, and gratitude. This name results from a belief, general through all ancient Asia, in the attachment of these birds to each other; of the young towards the old, and of the parents towards their young. But the latter part of this opinion is alone verified by the moderns, in cases where the mother bird has perished while endeavoring to save her progeny. This occurred in the great fire at Delft, and more recently at the battle of Friedland, where, a fir-tree with a stork's nest in it being set on fire by a howitzer-shell, the female made repeated efforts to extricate her young, and, at length, as in the other case, was seen to sink in the flames. Without, therefore, admitting the exaggerated reports or the popular opinions of the East respecting the stork, enough is shown to justify the identification of *chasidah* with that bird, notwithstanding that some learned commentators have referred the word to heron, and to several other birds, though none upon investigation are found to unite in the same degree the qualities which are ascribed to the species in Lev. xi, 19; Deut. xiv, 18; Job xxxix, 13; Psa. civ, 17; Jer. viii, 7; Zech. v, 9.

Aggyst, the Russian (?) name of the stork according to Merrick, does not appear to be related to the Hebrew, unless it could be shown that the Esthonian *aigr*, or *aigro*, applied to the same bird, and the old Teutonic *aigel*, Danish *hegre*, Italian and Provençal *arione, aigron*, denominations of the common heron, are from the same source, and not primitive appellatives in the great Northern family of languages, which, it must be confessed, are not solitary examples in vocabularies so remote from each other. Of the smaller-sized, more solitary, black stork, no mention need be made in this place, because it is evidently not the bird referred to in the sacred writers.

II. *Description and Habits.*—1. *Generally.*—Storks are about a foot less in height than the crane, measuring only three feet six inches from the tip of the bill to the end of the toes, and nearly the same to the end of

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the tail. They have a stout, pointed, and rather long bill, which, together with their long legs, is of a bright scarlet color; the toes are partially webbed, the nails at the extremities flat, and but little pointed beyond the tips of the joints. The orbits are blackish, but the whole bird is white, with the exception of a few scapulars, the greater wing-covers, and all the quills, which are deep black; these are doubly scalloped out, with those nearest the body almost as long as the very foremost in the wing. This is a provision of nature enabling the bird more effectually to sustain its afterweight in the air—a faculty exceedingly important to its mode of flight, with its long neck and longer legs equally stretched out, and very necessary to a migrating species believed to fly without alighting from the Lower Rhine, or even from the vicinity of Strasburg, to Africa, and to the Delta of the Nile. The passage is performed in October, and, like that of cranes, in single or in double columns, uniting in a point to cleave the air; but their departure is seldom seen, because they generally start in the night; they always rise with clapping wings, ascending with surprising rapidity out of human sight, and arriving at their southern destination as if by enchantment. Here they reside until the last days of March, when they again depart for the north, but more leisurely and less congregated. A feeling of attachment, not without superstition, procures them an unmolested life in all Moslem countries, and a notion of their utility still protects them in Switzerland, Western Germany, and particularly in Holland, where they may be seen (at Middelburg) walking with perfect composure in a crowded vegetable-market. Storks build their nests in pine, fir, cedar, and other coniferous trees, but seem to prefer lofty old buildings, towers, and ruins: there are always several located on the tops of the isolated pillars at Persepolis; and they often obstruct the muezzins by nestling in their way about the summits of the minarets which these servants of the mosques must ascend to call the congregation to prayer. Several modern writers still assert the filial affection of young storks, which they describe as assisting their aged parents when they cannot any longer fly with vigor, and as bringing them food when unable to provide for themselves. Without entirely rejecting the fact of affectionate relations among these birds, it may be remarked that storks live to a good old age; and as they have a brood (sometimes two) every year, the question is, which of these takes charge of the decrepit parents? It cannot be the youngest, not as yet of sufficient strength, nor those of preceding years, which are no longer in their company. Besides, the weaker birds remain and breed in the south. May it not be conjectured that much of this belief is derived from a fact which travellers have had an opportunity of witnessing, though they could not distinguish whether the flight was composed of cranes or storks? On an exceedingly stormy day, when their southward course has been suddenly opposed by a contrary gale, may be seen a column of birds still persisting in their toil, but at a lower elevation, and changing their worn-out leader; and the bird, on taking his station in the rear, is clearly attended for a moment by three or four others of the last, who quit their stations as if to help him to reach the wake of the line. With regard to the snake-eating habits of the species, the marabou, or adjutant-bird of India, often classed with storks, is undoubtedly a great devourer of serpents, but not so much so as the common peacock, and that domestic fowls are active destroyers of the young of reptiles may be observed even in England, where they carry off and devour small vipers. The chief resort, however, of storks, for above half the year, is in climates where serpents do not abound; and they seem at all times to prefer eels, frogs, toads, newts, and lizards, which sufficiently accounts for their being regarded as unclean (perhaps no bird sacred in Egypt was held clean by the Hebrew law). Storks feed also on field-mice; but they do not appear to relish rats, though they break their bones by repeated blows of their bills.

2. *Distinctively.*—The white stork (*Ciconia alba*, L.) is one of the largest and most conspicuous of land birds, standing nearly four feet high, the jet black of its wings and its bright-red beak and legs contrasting finely with the pure white of its plumage (Zech. v, 9, "They had wings like the wings of a stork"). It is placed by naturalists near the heron tribe, with which it has some affinity, forming a connecting-link between it and the spoonbill and ibis, like all of which, the stork feeds on fish and reptiles, especially on the latter. In the neighborhood of man it readily devours all kinds of offal and garbage. For this reason, doubtless, it is placed in the list of unclean birds by the Mosaic law (Lev. xi, 19; Deut. xiv, 18). The range of the white stork extends over the whole of Europe, except the British isles, where it is *now* only a rare visitant, and over Northern Africa and Asia, as far at least as Birmah.

White Stork (*Ciconia alba*).

The black stork (*Ciconia nigra*, L.), though less abundant in places, is scarcely less widely distributed, but has a more easterly range than its congener. Both species are very numerous in Palestine—the white stork being universally distributed, generally in pairs, over the whole country; the black stork living in large flocks, after the fashion of herons, in the more secluded and marshy districts. Tristram met with a flock of upwards of fifty black storks feeding near the west shore of the Dead Sea. They are still more abundant by the Sea of Galilee, where also the white stork is so numerous as to be gregarious, and in the swamps round the waters of Merom.

3. *Social Character and Traditional References.*—While the black stork is never found about buildings, but prefers marshy places in forests, and breeds on the tops of the loftiest trees, where it heaps up its ample nest far from the haunts of man, the white stork attaches itself to him, and for the service which it renders in the destruction of reptiles and the removal of offal has been repaid from the earliest times by protection and reverence. This is especially the case in the countries where it breeds. In the streets of towns in Holland, in the villages of Denmark, and in the bazaars of Syria and Tunis it may be seen stalking gravely among the crowd, and woe betide the stranger either in Holland or in Palestine who should dare to molest it. The claim of the stork to protection seems to have been equally recognised by the ancients. Sempr. Rufus, who first ventured to bring young storks to table, gained the

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following epigram, on the failure of his candidature for the prætorship:

"Quanquam est duobus elegantior Plancis
Suffragiorum puncta non tulit septem.
Ciconiarum populus ultus est mortem."

Horace contemptuously alludes to the same sacrilege in the lines

"Tutoque ciconia nido,
Donec vos auctor docuit prætorius" (*Sat.* ii, 2, 49).

Pliny (*Hist. Nat.* x, 21) tells us that in Thessaly it was a capital crime to kill a stork, and that they were thus valued equally with human life in consequence of their warfare against serpents. They were not less honored in Egypt. It is said that at Fez, in Morocco, there is an endowed hospital for the purpose of assisting and nursing sick cranes and storks, and of burying them when dead. The Marocains hold that storks are human beings in that form from some distant islands (see note to Brown's *Pseud. Epid.* iii, 27, 3). The Turks in Syria point to the stork as a true follower of Islam, from the preference he always shows for the Turkish and Arab over the Christian quarters. For this undoubted fact, however, there may be two other reasons—the greater amount of offal to be found about the Moslem houses, and the persecutions suffered from the sceptical Greeks, who rob the nests, and show none of the gentle consideration towards the lower animals which often redeems the Turkish character. Strickland (*Mem. and Papers*, ii, 227) states that it is said to have quite deserted Greece since the expulsion of its Mohammedan protectors. The observations of travellers corroborate this remark. Similarly the rooks were said to be so attached to the old régime that most of them left France at the Revolution—a true statement, and accounted for by the clearing of most of the fine old timber which used to surround the châteaux of the noblesse.

As already noted, the derivation of חֲסִידָה points to the parental and filial attachment of which the stork seems to have been a type among the Hebrews no less than the Greeks and Romans. It was believed that the young repaid the care of their parents by attaching themselves to them for life, and tending them in old age. Hence it was commonly called among the Latins "avis pia." (See Laburnus, in Petronius Arbiter; Aristotle, *Hist. Anim.* ix, 14; and Pliny, *Hist. Nat.* x, 32.)

Pliny also notices their habit of always returning to the same nest. Probably there is no foundation for the notion that the stork so far differs from other birds as to recognise its parents after it has become mature; but of the fact of these birds returning year after year to the same spot there is no question. Unless when molested by man, storks' nests all over the world are rebuilt, or rather repaired, for generations on the same site, and in Holland the same individuals have been recognized for many years. That the parental attachment of the stork is very strong has been proved on many occasions. The above-mentioned tale of the stork at the burning of the town of Delft has often been repeated, and seems corroborated by unquestionable evidence. The name of the bird itself, as we have seen, is expressive of the same fact. Its watchfulness over its young is unremitting, and often shown in a somewhat droll manner. Tristram was once in camp near an old ruined tower in the plain of Zana, south of the Atlas, where a pair of storks had their nest. The four young might often be seen from a little distance, surveying the prospect from their lonely height; but whenever any of the human party happened to stroll near the tower, one of the old storks, invisible before, would instantly appear, and, lighting on the nest, put its foot gently on the necks of all the young, so as to hold them down out of sight till the stranger had passed, snapping its bill meanwhile, and assuming a grotesque air of indifference and unconsciousness of there being anything under its charge.

Few migratory birds are more punctual to the time of their reappearance than the white stork, or, at least, from its familiarity and conspicuousness, its migrations have been more accurately noted. "The stork in the heaven knoweth her appointed times" (see Virgil, *Georg.* ii, 319, and Petron. *Sat.*). Pliny states that it is rarely seen in Asia Minor after the middle of August. This is probably a slight error, as the ordinary date of its arrival in Holland is the second week in April, and it remains until October. In Denmark Judge Boie noted its arrival from 1820 to 1847. The earliest date was March 26, and the latest April 12 (Kjaerbolling, *Danmarks Fugle*, p. 262). In Palestine it has been observed to arrive on March 22. Immense flocks of storks may be seen on the banks of the Upper Nile during winter, and some few farther west, in the Sahara; but it does not appear to migrate very far south, unless, indeed, the birds that are seen at the Cape of Good Hope in December be the same which visit Europe.

The stork has no note, and the only sound it emits is that caused by the sudden snapping of its long mandibles, well expressed by the epithet "crotalistria" in Petron. (quasi κροταλίζω, to rattle the castanets). From the absence of voice probably arose the error alluded to by Pliny, "Sunt qui ciconiis non inesse linguas confirment."

Some unnecessary difficulty has been raised respecting the expression in Psa. civ, 17, "As for the stork, the fir-trees are her house." In the West of Europe the home of the stork is connected with the dwellings of man; and in the East, as the eagle is mentally associated with the most sublime scenes in nature, so, to the traveller at least, is the stork with the ruins of man's noblest works. Amid the desolation of his fallen cities throughout Eastern Europe and the classic portions of Asia and Africa, we are sure to meet with them surmounting his temples, his theatres, or baths. It is the same in Palestine. A pair of storks have possession of the only tall piece of ruin in the plain of Jericho; they are the only tenants of the noble tower of Richard Cœur-de-Lion at Lydda; and they gaze on the plain of Sharon from the lofty tower of Ramleh (the ancient Arimathea). So they have a pillar at Tiberias, and a corner of a ruin at Nebi Mousseh. And no doubt in ancient times the sentry shared the watch-tower of Samaria or of Jezreel with the cherished storks. But the instinct of the stork seems to be to select the loftiest and most conspicuous spot he can find where his huge nest may be supported; and whenever he can combine this taste with his instinct for the society of man, he naturally selects a tower or a roof. In lands of ruins, which from their

Stork's Nest.

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neglect and want of drainage supply him with abundance of food, he finds a column or a solitary arch the most secure position for his nest; but where neither towers nor ruins abound he does not hesitate to select a tall tree, as both storks, swallows, and many other birds must have done before they were tempted by the artificial conveniences of man's buildings to desert their natural places of nidification. Thus the golden eagle builds, according to circumstances, in cliffs, on trees, or even on the ground; and the common heron, which generally associates on the tops of the tallest trees, builds in Westmoreland and in Galway on bushes. It is therefore needless to interpret the text of the stork merely *perching* on trees. It probably was no less numerous in Palestine when David wrote than now; but the number of suitable towers must have been far fewer, and it would therefore resort to trees. Though it does not frequent trees in South Judæa, yet it still builds on trees by the Sea of Galilee, according to several travellers; and Tristram remarks that, while he has never seen the nest except on towers or pillars in that land of ruins, Tunis, the only nest he ever saw in Morocco was on a tree. Varro (*Re Rustica*, iii, 5) observes, "Advenæ volucres pullos faciunt, *in agro ciconiæ*, in tecto hirundines." All modern authorities give instances of the white stork building on trees. Degland mentions several pairs which still breed in a marsh near Châlons-sur-Marne (*Orn. Europ.* ii, 153). Kjaerbolling makes a similar statement with respect to Denmark, and Nillson also as to Sweden. Büdeker observes "that in Germany the white stork builds in the gables, etc., and in trees, chiefly the tops of poplars and the strong upper branches of the oak, binding the branches together with twigs, turf, and earth, and covering the flat surface with straw, moss, and feathers" (*Eier Eur.* pl. xxxvi).

The black stork, no less common in Palestine, has never relinquished its natural habit of building upon trees. This species, in the north-eastern portion of the land, is the most abundant of the two (Harmer's *Obs.* iii. 323). Of either, however, the expression may be taken literally that "the fir-trees are a dwelling for the stork."

III. *Literature.*—The classical descriptions may be found in Aristot. *Anim.* ix, 13 [14 ed. Schneid.]; Solin. 53; Ælian. *Anim.* iii. 23; Pliny, *H. N.* x, 16. 28. Modern authorities are, Bochart, *Hieroz.* iii, 85 sq.; Oedmann, *Samml.* v, 58 sq.; Kitto, *Pict. Bible*, note on Lev. xi, 19 *Phys. Hist. of Palest.* p. 405 sq.; Tristram, *Nat. Hist. of the Bible*, p. 242 sq.; Wood, *Bible Animals*, p. 478 sq., Thomson, *Land and Book*, i, 503 sq.; and most books of Oriental travel. See BIRD.

Stork, CHARLES AUGUSTUS G., a Lutheran clergyman, was born near Helmstädt, Duchy of Brunswick, June 16, 1764, and was confirmed at the age of fifteen. He entered the University of Helmstädt in 1782, where he remained for three years, and in 1785 became tutor to the children of a nobleman in Hadenburg. After a year he became teacher in a family near Bremen, where he stayed for two years, when he was called to a field of labor in America. His ordination soon took place, and he sailed for this country, arriving June 27, 1788. On his arrival in North Carolina he was elected pastor of three congregations—Salisbury (where he took up his abode), the Organ, and Pine churches. He also established other congregations in Rowan, Lincoln, and Cabarras counties, and paid visits to churches in South Carolina, Tennessee, and Virginia, which were without ministers. His death occurred March 29, 1831. Mr. Stork was a highly educated man, and had the reputation of being an eloquent and effective preacher in the German language. His library was bequeathed in part to the Theological Seminary at Gettysburg, and the remainder to the Collegiate Institute, Mount Pleasant, N. C. He was always, when present, chosen president of the synod. See Sprague, *Annals of the Amer. Pulpit*, ix, 88.

Storks, LEVI, a minister of the Methodist Episcopal Church, was born at Milford, Del., Dec. 11, 1796, but was brought up in Salisbury, Md. He was received on trial in the Philadelphia Conference in 1824. He became supernumerary in 1850, but in 1851 resumed his labors, continuing in them until within a few days of his death, Oct. 1, 1853. The private life of Mr. Storks, his social intercourse, his public ministry, were all calculated to impress the conviction that he had exalted conceptions of Christian dignity and ministerial responsibility. See *Minutes of Annual Conferences*, 1854, p. 341.

Storr, GOTTLOB CHRISTIAN, doctor of theology, professor of divinity at Tübingen, consistorial counsellor, and first minister to the court at Stuttgart, was born at Stuttgart in 1746, and died at the same place in 1805. The labors of Storr contributed more, perhaps, than those of almost any other man to stem the tide of neology, which at one time threatened to deluge Germany. Vexed with the wild and baseless speculations of the Rationalists, he early determined to build his faith on the pure Word of God; and in his early youth devoted himself for a long time to its exclusive study. Thus he became mighty in the Scriptures, as the *Elementary Course of Biblical Theology*, by him and Flatt, translated into English by Prof. Schmucker, abundantly shows. Other works of Storr, of great value, and eminently subsidiary to his great purpose of recalling the educated mind of Germany to the proper study and just estimate of revelation, are, *Commentary on the Epistle to the Hebrews:—Treatise on the True Object of Christ's Death:—On the Object of the Evangelical History, and the Epistles of John:—New Defence of the Revelation of John:*—and *Opuscula Academica*, several of which have been translated into English, and published in the *Biblical Repository*, the *Princeton Repertory*, etc. He also helped to advance Hebrew learning by his *Observations pertaining to Hebrew Analogy and Syntax.*

Storr Junkare, in Lapp mythology, is the god of hunting and fishing, who was highly venerated because those pursuits afforded the principal means of livelihood to the peoples of the frozen North. Storr was probably the only divinity whose worship was in any degree general; that of other gods being restricted, in each case, to a single family or clan, as a rule. Rough stones were brought into something of artistic shape, and were erected to serve as images of this God. When sacrifices were offered to him, it was customary to smear the image with the blood.—Vollmer, *Wörterb. d. Mythol.* s. v.

Storrs, Charles Backus, an eminent Presbyterian minister, was born at Longmeadow, Mass., May 15, 1794. He pursued his preparatory studies privately, and at Munson Academy; was a member of Princeton College, but did not graduate, owing to ill-health; was licensed to preach by the Long Island Presbytery in 1813; graduated at Andover Theological Seminary in 1820, and proceeded immediately to South Carolina, where he was ordained as an evangelist by the Charleston Congregational Association, Feb. 2, 1821; was occupied as a missionary in the states of South Carolina and Georgia for a year and a half, when ill-health again compelled him to rest; was stationed from 1822 to 1828 as a missionary at Ravenna, the county seat of Portage, where he gathered and built up a large church; accepted the professorship of theology in the Western Reserve College in 1828, and the presidency in 1831. He died Sept. 15, 1833. The only production of Mr. Storrs's pen was his *Address on the Occasion of his Induction to the Presidency of the Western Reserve College* (1831). He was possessed of rich mental endowments, which eminently qualified him for the president's chair and the pulpit. See Sprague, *Annals of the Amer. Pulpit*, iv, 487; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Amer. Quar. Reg.* vi, 84. (J. L. S.)

Storrs, John, a Congregational minister, was born at Mansfield, Conn., in 1735. He graduated at Yale

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College in 1756, and was tutor in 1761-62; was installed at Southold, L. I., in 1763; was absent from his parish from 1776 to 1782 on account of the war, being chaplain to the Revolutionary army for a part of the time. He was dismissed in 1787, and settled on the paternal estate at Mansfield, at the same time acting as pastor of the Church in North Windham, Conn. He died Oct. 9, 1799. His grandson is Rev. R. S. Storrs, D.D., of Braintree, Mass., and his great-grandson is the eloquent divine of the same name in Brooklyn, N. Y. See *Cong. Quarterly*, 1861, p. 265.

Storrs, Richard Salter, a Congregational minister, was born at Mansfield, Conn., Aug. 30, 1763, and at the age of thirteen went to live with Rev. Dr. Salter, who took charge of his education. He entered Yale College in 1779 and graduated in 1783. After studying theology two years under Dr. Salter, he was licensed to preach, and on Dec. 7, 1785, was ordained pastor of the Church in Longmeadow, Conn. Here he continued his pastorate until his death, Oct. 3, 1819. He was the father of Revs. Richard and Charles Backus Storrs. He published a *Sermon at the Installation of Rev. Stephen Williams* (1800). See Sprague, *Annals of the Amer. Pulpit*, ii, 257.

Story appears in the A. V. at 2 Chron. xiii, 22; xxiv, 27, as a rendering of מִדְרָשׁ, *midrâsh* (q. v.), a *commentary*, or historical statement (comp. "Cæsar's *commentaries*"). See HISTORY; TALE. In Amos ix, 6 it is the translation of מַעֲלָה, *maalâh*, a *step*, as often rendered. See DEGREE; STAIR. In Gen. vi, 16; Ezek. xli, 16; xlii, 3, the word has been supplied by the translators in the sense of the successive *floors* of a building. See ARK; TEMPLE.

STORY (or STOREY), one of the divisions of a building in the vertical direction; the space between two contiguous floors, or between two contiguous entablatures or other architectural dividing-lines that indicate floors or separations of the building. In English mediæval documents it is often Latinized into *historia*. In domestic and palatial architecture the stories are thus enumerated from the lowest upwards: basement, or underground story; ground-story, or ground-floor, at about the level of the ground; first story, usually the principal floor or story. Then follow second, third, and so on, the upper being the garrets. Entresols, or mezzanini, are considered as intermediate stories not interfering with the enumeration of the principal ones. The word is applied also to a window where the lights appear one above the other, as a "storied window."—Parker, *Gloss. of Architect.* s. v.

Story, CYRUS, a minister of the Methodist Episcopal Church, was born at Ipswich, Mass., Nov. 4, 1773, and removed to New Hampshire, and subsequently to Middlebury, Wyoming Co., N. Y. In 1818 he was received into the Genesee Conference, but located about 1835. He settled at Liberty, Steuben Co., N. Y., and after a residence of seventeen years he removed to Thurston in the same county, where he lived until his death, Dec. 15, 1864. Mr. Story was an able preacher, and a man of great integrity and uniform devotion. See *Minutes of Annual Conferences*, 1865, p. 240.

Stössel, JOHANN, a German theologian who was largely implicated in the disputes of the second half of the 16th century, was born June 23, 1524, at Kitzingen, in Franconia, educated in philosophy and theology at Wittenberg, and became master in 1549. During the ensuing interimistic disputes, and in other connected controversies, he came to hold views in opposition to those of Wittenberg, and was, on that account, called to be court preacher at Weimar. In that capacity he assisted in the reformation of Durlach in 1556, and made himself conspicuous as the advocate of an extreme orthodoxy, and in the following year he attended the colloquy at Worms, where he came into antagonism with Melancthon. Somewhat later he was made superintendent at Heldburg, and in 1558 he took part in the preparation of the noted *Confutation*, defending it against the objections of Strigel (q. v.) in a manner which characterizes an unqualified adherent of Flacianism. In 1560 he accompanied his prince to the Heidelberg disputation. His next dispute was with the Flacianists of Jena, his former friends, who began to suspect him when, in 1561, the consistory of Weimar was erected and Stössel became one of its assessors; and when he soon afterwards was made superintendent at Jena and professor of theology, and when, acting in obedience to superior authority, he closed the pulpits against the Flacianists and peaceably consorted with their opponents, the rupture became complete. The quarrel ended in a victory for Stössel and in the utter overthrow of his antagonists. In 1562 he received the difficult appointment of mediator between the Flacian clergy and Strigel, and in that capacity issued a *Superdeclaratio* in response to Strigel's *Declaratio*. The result was not favorable, however; numerous depositions followed and Strigel resigned from the university, leaving Stössel alone in the theological faculty until Selnecker and others came to reinforce him. An interval of peace now followed, during which he was made a doctor of divinity, being the first theologian of Jena to receive that degree (July 13, 1564). In 1567, however, a new sovereign recalled the Flacianists, and the latter at once issued a confutation of Stössel's *Superdeclaratio;* all ministers who had subscribed to the latter were compelled to resign their pulpits. Stössel was called by Charles Augustus, the elector of Saxony, to be superintendent at Pirna, and ultimately became the confessor of that prince. He used his influence in that position to win the elector to the support of the Crypto-Calvinists, with whom he had established friendly relations, but became involved in their misfortunes, and was imprisoned at Senftenberg, where he died on Reminiscere Sunday, 1576. His wife died at the same time, and a single grave received the remains of both. See Löscher, *Hist. Mot.* iii, 167 sq.; Planck, *Gesch. d. prot. Lehrbegriffs*, v, 613 sq.; Salig, *Gesch. d. Augsb. Conf.* iii, 14 sq.; *Acta Disputat. Vimar.* 1561, p. 251 sq.; Hospinian, *Hist. Sacram.* ii, 266 sq.; Müller, *Staats-Cabinet*, i, 153 sq.; Schweizer, *Central-Dogmen*, i, 467 sq.—Herzog, *Real-Encyklop.* s. v.

Stoup. See HOLY-WATER STOCK OR STOUP.

Stout, EDWARD, a minister of the Methodist Episcopal Church, was converted when about twenty-one years of age. In 1813 he was employed to travel on New Mills Circuit, N. J.; and in 1814 he was received on trial into the Philadelphia Conference. After the New Jersey Conference was constituted he became one of its members. In 1846 he was made supernumerary, and settled in Haddonfield, N. J., where he died, Nov. 3, 1859. See *Minutes of Annual Conferences*, 1860, p. 38.

Stover, ENSIGN, a minister of the Methodist Episcopal Church, was born at Pittstown, N. Y., May 15, 1815, and professed conversion Nov. 16, 1831. In 1837 he went to Ohio and engaged in business, but in 1838 became a local preacher. He joined the Troy Conference in 1839, and labored in it without intermission for over thirty years. His appointments were, Dalton, Mass.; Bennington, Vt.; Brunswick, Petersburgh, Argyle, Plattsburgh, Union Village, Cohoes, Waterford, N. Y.; Cambridge twice; two churches in Albany, two in Troy, and two in West Troy. In almost every appointment Mr. Stover labored the full constitutional term. Successful revivals constituted the rule wherever he was stationed, and in a majority of the above-named appointments converts were counted by the hundred. In 1871 he was superannuated, and settled in Saratoga; but he died soon after of typhoid pneumonia. Mr. Stover was a very able and successful minister. See *Minutes of Annual Conferences*, 1872, p. 42.

Stow, BARON, D.D., a distinguished minister of the Baptist denomination, was born at Croydon, N. H., June

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16, 1801. His early life was spent in struggles with straitened circumstances, in consequence of the death of his father, but he would not abandon his cherished hope of obtaining a liberal education. Providence opened the way for him to prosecute his studies, and after due preparation he became a member of Columbian College, Washington, D. C., and graduated with the highest honors of his class in 1825. Having had the ministry in view during both his academic and collegiate courses of study, he had directed his attention to the investigation of theological subjects, and therefore did not seek for special preparation for his life-work by connecting himself with any theological institution. He remained for a time in Washington after his graduation, and then accepted a call to become the pastor of the Baptist Church in Portsmouth, N. H., his ordination taking place Oct. 24, 1827. His ministry of a little more than five years in Portsmouth was eminently successful, and added so much to his reputation that he was called to the pastorate of the Second Baptist, known as the Baldwin Place, Church, in Boston, where he was installed as pastor, Nov. 15, 1832. At once he took his place among the most eloquent and successful clergymen in a city which has always had a ministry than which none perhaps in the country has stood higher in rank and influence. The pastorate of Dr. Stow at the Baldwin Place Church covered a period of nearly sixteen years. The record of his work during this time, of course omitting innumerable details, he has thus given, "I have preached fifteen hundred and sixty-six sermons, made thirteen thousand four hundred and thirty-four pastoral visits, baptized six hundred and fifty-five, attended seven hundred and fifteen funerals, and solemnized five hundred and seventy-eight marriages. During this period I have travelled over twenty-five thousand miles." In these travels was included an extended tour in Europe, commenced by his departure from Boston, Dec. 1, 1840, and ended by his return June 16 following. Soon after his resignation of the pastorate of the Baldwin Place Church, Dr. Stow received invitations from several important churches of his denomination to become their minister. He decided to accept the call of the Rowe Street Church in Boston, and entered upon his duties Oct. 19, 1848. The same success followed him in his new field of labor which had been granted to him at Baldwin Place. His second pastorate in Boston covered a period of not far from nineteen years. Nearly thirty-five years of almost ceaseless pastoral and ministerial work were thus devoted to the two churches which he so faithfully served in Boston. It is not easy to estimate the good accomplished by a ministry so long continued, or make a correct inventory of the long train of holy influences set in motion by years of consecration to the work of benefiting the souls of men, such as Dr. Stow's as a minister of Jesus Christ. Dr. Stow did not confine his labors simply to his strict professional calling. He touched life on many sides. In all good causes he took a positive and most lively interest. The institutions of learning in his own denomination, the different societies formed for missionary purposes, both at home and abroad, various benevolent organizations formed in the city of Boston, these and kindred enterprises found in him an ever-faithful friend and supporter. He was known also as an author, having published several works of a practical religious character which were well received at the time of their publication. He died Dec. 27, 1869. (J. C. S.)

Stowe, John Murdock, a Congregational minister, was born at Hubbardston, Mass., Sept. 7, 1824. He received his preparatory education in the common schools of his native town. He was a delicate youth, but a diligent and faithful student, and subsequently a successful teacher in these schools. He served as one of the commissioners of the Board of Education for several years. He was led to consider the question of preparation for the ministry, and shaped his studies accordingly. He entered the Bangor Seminary in 1854, and, after having completed the course, was ordained and installed pastor of the Walpole (N. H.) Congregational Church, Jan. 31, 1855. After serving this Church faithfully and successfully for nine years, his health failed, and he deemed it necessary to seek a new field. His relation as pastor was dissolved in 1865. He served the Church at Sullivan, N. H., as a stated supply for a period of seven years. In 1870 he was called to the pastorate of the Church in his native town, and was duly installed. In 1877 he was thrown from a wagon and received internal injuries from which he never recovered. When death came, May 9, 1877, it was sudden, but it found him prepared for his change. He was a man of solid, substantial qualities, of deep and unaffected piety. His sermons were wrought out carefully and of Biblical conception, and hence mostly of a topical character. He was loved and honored by his ministerial brethren and the Church at large; a man of the people, a faithful and successful pastor, and thoroughly devoted to his work. (W. P. S.)

Strabo (or Strabus, i. e. *the squinter*) is the homely appellative under which a not unimportant theologian belonging to the former half of the 9th century is usually mentioned in history. His real name was *Walafried* (Walafridus). He was born probably at the close of the reign of Charlemagne, and in the Upper Rhine country (though some writers call him an Anglo-Saxon); and was educated, according to some authorities, at St. Gall, under Grimwald, and, according to others, at Reichenau, under Tato, but, at all events, in the end of his course at Fulda, under Rhabanus Maurus. Afterwards he became dean of the convent at St. Gall, and in 842 abbot of the Benedictine convent at Reichenau, on an island in Lake Constance, where he is reported to have previously been a teacher. Trittenheim (q. v.) makes him to have been also president of the school in the Convent of Hirschfeld. Strabo died while engaged in a diplomatic mission to the court of Charles the Bald, July 17, 849. For a view of the uncertainties in which our knowledge of this monk is involved, see the larger bibliographical collections, e. g. those of Oudin, D. Ceillier, the *Histoire Littéraire de France* (tom. v), and Fabricii *Bibl. Latina Mediæ Ætatis*. Older sources are given in those works.

Walafried's writings usually offer nothing of historical interest to the student. We note, first, his Latin poems relating generally to Church festivals, i. e. to apostles and martyrs. One, entitled *Hortulus*, describes the author's garden. These poems have been collected in Canisii *Lectiones Antiquæ*, vi (or ii, 2, new ed.). The historical poems are also found in the Bollandists and in patristical collections. A prose life of St. Gall by Strabo is printed in Goldasti *Script. Rerum Allemann.* tom. i, and Mabillon, *Acta Ord. S. Ben. Sæc.* II (comp. Ermenrich of Reichenau, in Oudin, ii, 76). Greater importance attaches to a little compendium of Christian archæology, entitled *De Exordiis et Incrementis Rerum Ecclesiasticarum* (in Hittorp, *Script. de Officiis Divinis* [Cologne, 1568], and elsewhere). It treats of ecclesiastical usages, buildings, altars, prayers, bells, images, sacraments, in thirty-one chapters, and in a scholarly and judicious manner. In the matter of image-worship, a position midway between superstitious iconolatry and fanatical iconoclasm is assumed; and on the Lord's supper the statement is made that bread and wine afforded the most adequate symbols to indicate the union between the head and members, thus departing from the transubstantiation doctrine of the contemporary Radbert.

The fame of Walafried rests principally, however, on the great exegetical compilation (of which he was mainly, if not exclusively, the author), which constituted the principal source of Biblical learning for the Western Church during nearly five hundred years. It bore the title of *Glossa Ordinaria*, and rapidly became authoritative in matters of interpretation. Numerous

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ditions were published down to the 17th century, all of which are mentioned in the art. "Walafrid" in the *Hist. Lit. de France*, and in Busse's *Grundriss d. christl. Literatur*, § 583. The work was generally printed in connection with Nicholas de Lyra (q. v.), and has brief *scholia* interpolated between the lines of the text by the hand of Anselm of Laon in the 12th century. Walafrid's *Notes* contain the kernel of the older patristical exegesis in considerable perfection. In the 16th century the report was current that Charlemagne had caused the Bible to be rendered into German, and Flacius, in the preface to his edition of Otfried, speaks of three doctors who performed the work — Rhabanus, Haymo of Halberstadt, and Walafried; but the story is without support of any kind. See Herzog, *Real-Encyklop.* s. v.

Strada, FAMIANO, a learned Jesuit, was born in Rome in 1572, and entered the Society of Jesus in 1591. His ordinary residence was in the Roman College, where he taught rhetoric, and where he died in 1649. He was the author of *Prolusiones Academicæ* (Cologne, 1617, 8vo; reprinted at Oxford in 1631), by far his best work:—*De Bello Belgico* (Rome, 1640–47, 2 vols. fol.). See Chalmers, *Biog. Dict.* s. v.

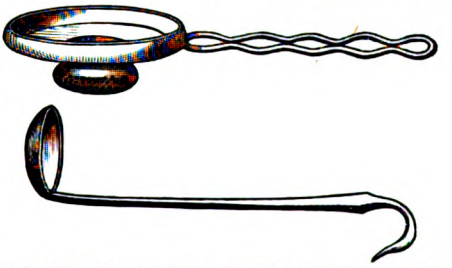
Strafmichgott-Bibel is the name of a German Bible translation prepared by Johann Piscator (Herborn, 1602–4, 4 vols.). This translation, the first which was made by a member of the Reformed Church into the German language, though complete, is very deficient, and bears its name (Strafmichgott-Bibel) from its translation of Mark viii, 12: "Wann diesem Geschlechte ein Zeichen wirdt gegeben werden, so *strafe mich Gott*." The translation closely follows the Latin version of Junius and Tremellius, and the German teems with Latinisms. For a time this version was used in Berne and other places. See *Theol. Universal-Lexikon*, s. v. (B. P.)

Strahl, PHILIPP, doctor and professor of philosophy at Bonn, who died May 6, 1840, is the author of *Beiträge zur russischen Kirchengeschichte* (Halle, 1827):—*Geschichte der Gründung und Ausbreitung der christlichen Lehre unter den Völkern des ganzen russischen Reiches* (ibid. 1828):—*Geschichte der russischen Kirche* (vol. i, ibid. 1830). See Zuchold, *Bibl. Theol.* ii, 1281; Winer, *Handbuch der theolog. Literatur*, i, 835; ii, 793. (B. P.)

Straight Street (ῥύμη εὐθεῖα), one of the ancient thoroughfares of Damascus, on which was situated the house of Judas, where Paul was visited by Ananias (Acts ix, 11). It still subsists as a narrow lane, which runs away westward from the Bab es-Shurky, or East Gate, as far as the eye can follow it among the confused labyrinth of buildings. It retains the same name in an Arabic form, *Derb el-Mustakim*. It is not *quite* straight now, nor is its architecture peculiarly imposing, yet there cannot be a doubt of its identity. In the Roman age, and down to the time of the Mohammedan conquest, a noble street extended in a straight line from this gate westward through the city. It was divided by Corinthian colonnades into three avenues, opposite and corresponding to the three portals. The visitor may still trace the remains of these colonnades. Wherever excavations are made in the line, bases of columns are found *in situ*, and fragments of shafts lying under accumulated rubbish. This street was like those still seen in Palmyra and Jerash. Its length was an English mile, and its breadth about 100 feet. See Porter, *Handb. for Palestine*, p. 451; Bädeker, *Palestine*, p. 480. See DAMASCUS.

The "Street called Straight" in Damascus. (From a photograph.)

Strain AT. The A. V. of 1611 renders Matt. xxiii, 24, "Ye blind guides! which *strain at* a gnat, and swallow a camel." There can be little doubt, as dean Trench has supposed, that this obscure phrase is due to a printer's error, and that the true reading is "strain



Ancient Egyptian Strainer and Ladle for Wine (see p. 1056).

out." Such is the sense of the Greek διϋλίζειν, as used by Plutarch (*Op. Mor.* p. 692 D; *Symp. Probl.* vi, 7, § 1) and Dioscorides (ii, 86), viz. to clarify by passing through a strainer (ὑλιστήρ). "Strain out" is the reading of Tyndale's (1539), Cranmer's (1539), the Bishops' (1568), and the Geneva (1557) Bible, and "strain *at*," which is neither correct nor intelligible, could only have crept into our A. V., and been allowed to remain there, by an oversight. Dean Trench gives an interesting illustration of the passage from a private letter written to him by a recent traveller in North Africa, who says: "In a ride from Tangier to Tetuan, I observed that a Moorish soldier who accompanied me, when he drank, always unfolded the end of his turban and placed it over the mouth of his *bota*, drinking through the muslin, to strain *out* the *gnats*, whose larvæ swarm in the water of that country" (*On the Auth. Vers. of the N. T.* p. 172, 173). If one might conjecture the cause which led, even erroneously, to the substitution of *at* for *out*, it is perhaps to be found in the marginal note of the Geneva Version, which explains the verse thus: "Ye stay *at* that which is nothing, and let pass that which is of greater importance."—Smith. There is a monograph on the passage itself by Ru-

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dorf, *De Gravioribus in Lege a Pharisæis Præteritis* (Lips. 1748). See GNAT.

Among the ancient Egyptians wine was kept in open vessels, as appears from the ladles used for serving it out; and hence small colanders were needed for freeing it from the insects which it attracted. Such strainers of bronze have been found at Thebes, about five inches in diameter (Wilkinson, *Anc. Egypt.* i, 185).

Strain, JOHN, a Presbyterian minister, was graduated from the College of New Jersey (Princeton) in 1757. It is not known under whom he studied theology. He was licensed to preach by the Presbytery of Newcastle, Pa., May 29, 1759, and ordained *sine titulo* by the same presbytery in 1761. He settled as pastor of the churches of Chanceford and Slate Ridge, York Co., Pa., where he remained until his death, May 21, 1774. "He was a preacher of uncommon power and success." See Sprague, *Annals of the Amer. Pulpit*, iii, 215.

Strange, John, a Methodist Episcopal minister, was born in Virginia Nov. 15, 1789, embraced religion when quite young, and was admitted on trial in the Ohio Conference in 1811, where he labored thirteen years with great fidelity, acceptance, and usefulness. The rest of his life was spent in Indiana. He died Dec. 2, 1832. Traditions of his eloquence and usefulness are rife through all Ohio. "He was," says a fellow-laborer, "one of the brightest lights of the American pulpit in the valley of the Mississippi in the early part of the present century. He was formed by nature to be eloquent. . . . There were times when his audiences were held spellbound by his eloquence, and sometimes they were raised *en masse* from their seats." See *Minutes of Annual Conferences*, ii, 276; Stevens, *Hist. of the M. E. Church*, iv, 383–385; Sprague, *Annals of the Amer. Pulpit*, vii, 505–511. (J. L. S.)

Strange, John R., a minister of the Methodist Episcopal Church, South, was born in Washington County, Ky., Jan. 14, 1838. He united with the Church in 1853, was licensed to preach in 1858, and in the fall of the same year was received into the Louisville Conference. He was made a supernumerary in 1863, and was located at his own request in 1865. He engaged in the practice of law until 1871, when he was readmitted into the Louisville Conference. He was again made superannuate in 1874, and died at Garnettsville, Ky., Jan. 28, 1875. "Mr. Strange was a man of more than ordinary intellectual power, and his conception of doctrinal truth was comprehensive and accurate." See *Minutes of Annual Conferences of the M. E. Ch., South*, 1875, p. 228.

Strange, Robert, *Sir*, an English engraver, was born at Pomona, in the Orkneys, July 14, 1721, of an ancient family, and, after many travels and adventures in Europe, established himself as a historian and artist in London, where he died, July 5, 1792. Besides many secular and classical subjects, he engraved several of the saints, remarkable for their sweetness, but lacking vigor. He left a list of them (*Catalogue*, etc. [Lond. 1769]). See Hoefer, *Nour. Biog. Générale*, s. v.

Stranger (prop. גֵּר, *gér*, or תּוֹשָׁב, *toshâb*). These two Heb. terms appear to describe, not two different classes of strangers, but the stranger under two different aspects—*gér* rather implying his foreign origin, or the fact of his having *turned aside* to abide with another people, *toshâb* implying his permanent *residence* in the land of his adoption. Winer (*Realwb.* s. v. "Fremde") regards the latter as equivalent to bireling. Jahn (*Archæol.* i, 11, § 181) explains *toshâb* of one who, whether Hebrew or foreigner, was destitute of a home. We see no evidence for either of these opinions. In the Sept. these terms are most frequently rendered by πάροικος, the Alexandrian substitute for the classical μέτοικος. Sometimes προσήλυτος is used, and in two passages (Exod. xii, 19; Isa. xiv, 1) γειώρας, as representing the Chaldee form of the word *gér*. A "stranger," in the technical Hebrew sense of the term, may be defined to be a person of foreign, i. e. non-Israelitish, extraction, resident within the limits of the promised land. He was distinct from the proper "foreigner" (נָכְרִי, *nokri*), inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveller; he was still more distinct from the "nations" (גּוֹיִם, *goyim*, usually rendered "heathen"), or non-Israelitish peoples, who held no relationship with the chosen people of God. The term answers most nearly to the Greek μέτοικος, and may be compared with our expression "naturalized foreigner," in so far as this implies a certain political status in the country where the foreigner resides; it is opposed to one "born in the land" (אֶזְרָח, *ezrách*), or, as the term more properly means, "not transplanted," in the same way that a naturalized foreigner is opposed to a *native*. The terms applied to the "stranger" have special reference to the fact of his *residing* (גָּר, יָשַׁב) in the land. See FOREIGNER. The existence of such a class of persons among the Israelites is easily accounted for: the "mixed multitude" that accompanied them out of Egypt (Exod. xii, 38) formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another and a still more important one; captives taken in war formed a third; fugitives, hired servants, merchants, etc., formed a fourth. The number from these various sources must have been at all times very considerable; the census of them in Solomon's time gave a return of 153,600 males (2 Chron. ii, 17), which was equal to about a tenth of the whole population. The enactments of the Mosaic law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. With the exception of the Moabites and Ammonites (Deut. xxiii, 3), all nations were admissible to the rights of citizenship under certain conditions. It would appear, indeed, to be a consequence of the prohibition of intermarriage with the Canaanites (vii, 3), that these would be excluded from the rights of citizenship; but the Rabbinical view that this exclusion was superseded in the case of proselytes seems highly probable, as we find Doeg the Edomite (1 Sam. xxi, 7; xxii, 9), Uriah the Hittite (2 Sam. xi, 6), and Araunah the Jebusite (xxiv, 18) enjoying, to all appearance, the full rights of citizenship. Whether a stranger could ever become legally a land-owner is a question about which there may be doubt. Theoretically the whole of the soil was portioned out among the twelve tribes; and Ezekiel notices it as a peculiarity of the division which he witnessed in vision that the strangers were to share the inheritance with the Israelites, and should thus become as those "born in the country" (Ezek. xlvii, 22). Indeed, the term "stranger" is more than once applied in a pointed manner to signify one who was not a land-owner (Gen. xxiii, 4; Lev. xxv, 23); while, on the other hand, *ezrách* (A. V. "born in the land") may have reference to the possession of the soil, as it is borrowed from the image of a tree *not transplanted*, and so occupying its native soil. The Israelites, however, never succeeded in obtaining possession of the whole, and it is possible that the Canaanitish occupants may in course of time have been recognised as "strangers," and had the right of retaining their land conceded to them. There was of course nothing to prevent a Canaanite from becoming the mortgagee in possession of a plot, but this would not constitute him a proper land-owner, inasmuch as he would lose all interest in the property when the year of jubilee came round. That they possessed land in one of these two capacities is clear from the case of Araunah above cited. The stranger appears to have been eligible to all civil offices, that of king excepted (Deut. xvii, 15). In regard to religion, it was absolutely necessary that the stranger should not infringe any of the fundamental laws of the Israelitish State: he was forbidden to blaspheme the name of Jehovah (Lev. xxiv, 16), to work on the Sabbath (Exod. xx,

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10), to eat leavened bread at the time of the Passover (xii, 19), to commit any breach of the marriage laws (Lev. xviii, 26), to worship Molech (xx, 2), or to eat blood or the flesh of any animal that had died otherwise than by the hand of man (xvii, 10, 15). He was required to release a Hebrew servant in the year of jubilee (xxv, 47–54), to observe the Day of Atonement (xvi, 29), to perform the rites of purification when necessary (xvii, 15; Numb. xix, 10), and to offer sin-offerings after sins of ignorance (xv, 29). If the stranger was a bondman, he was obliged to submit to circumcision (Exod. xii, 44); if he was independent, it was optional with him; but if he remained uncircumcised, he was prohibited from partaking of the Passover (ver. 48), and could not be regarded as a full citizen. Liberty was also given in regard to the use of prohibited food to an uncircumcised stranger; for on this ground alone can we harmonize the statements in Deut. xiv, 21 and Lev. xvii, 10, 15. Assuming, however, that the stranger was circumcised, no distinction existed in regard to legal rights between the stranger and the Israelite. "One law" for both classes is a principle affirmed in respect to religious observances (Exod. xii, 49; Numb. xv, 16) and to legal proceedings (Lev. xxiv, 22), and the judges are strictly warned against any partiality in their decisions (Deut. i, 16; xxiv, 17, 18). The Israelite is also enjoined to treat him as a brother (Lev. xix, 34; Deut. x, 19), and the precept is enforced in each case by a reference to his own state in the land of Egypt. Such precepts were needed in order to counteract the natural tendency to treat persons in the position of strangers with rigor. For, though there was the possibility of a stranger acquiring wealth and becoming the owner of Hebrew slaves (Lev. xxv, 47), yet his normal state was one of poverty, as implied in the numerous passages where he is coupled with the fatherless and the widow (e. g. Exod. xxii, 21–23; Deut. x, 18; xxiv, 17), and in the special directions respecting his having a share in the feasts that accompanied certain religious festivals (xvi, 11, 14; xxvi, 11), in the leasing of the corn-field, the vineyard, and the olive-yard (Lev. xix, 10; xxiii, 22; Deut. xxiv, 20), in the produce of the triennial tithe (xiv, 28, 29), in the forgotten sheaf (xxiv, 19), and in the spontaneous production of the soil in the sabbatical year (Lev. xxv, 6). It also appears that the "stranger" formed the class whence the hirelings were drawn — the terms being coupled together in Exod. xii, 45; Lev. xxii, 10; xxv, 6, 40. Such laborers were engaged either by the day (xix, 13; Deut. xxiv, 15) or by the year (Lev. xxv, 53), and appear to have been considerately treated, for the condition of the Hebrew slave is favorably compared with that of the hired servant and the sojourner in contradistinction to the bondman (ver. 39, 40). A less fortunate class of strangers, probably captives in war or for debt, were reduced to slavery, and were subject to be bought and sold (ver. 45), as well as to be put to task-work, as was the case with the Gibeonites (Josh. ix, 21) and with those whom Solomon employed in the building of the Temple (2 Chron. ii, 18). The liberal spirit of the Mosaic regulations respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian æra. The growth of this spirit dates from the time of the Babylonian captivity, and originated partly in the outrages which the Jews suffered at the hands of foreigners, and partly through a fear lest their nationality should be swamped by constant admixture with foreigners: the latter motive appears to have dictated the stringent measures adopted by Nehemiah (Neh. ix, 2; xiii, 3). Our Lord condemns this exclusive spirit in the parable of the good Samaritan, where he defines the term "neighbor" in a sense new to his hearers (Luke x, 36). It should be observed, however, that the proselyte (προσήλυτος in the Sept. = גֵּר in Exod. xii, 19; xx, 10; xxii, 21; xxiii, 9) of the New Test. is the true representative of the stranger of the Old Test., and towards this class a cordial feeling was manifested. See PROSELYTE. The term "stranger" (ξένος) is generally used in the New Test. in the general sense of *foreigner*, and occasionally in its more technical sense as opposed to a citizen (Eph. ii, 19).— Smith. See HOSPITALITY. For the זָרָה, *zaráh*, or "strange woman," see HARLOT.

Strangers, Communion of (Lat. *communio peregrina*), a punishment to which contumacious clergy were subjected in the early Church. It is mentioned in the *Annals* of the Council of Riez (A.D. 439), of Agde (A.D. 506), and of Lerida (A.D. 539). There has been much discussion as to the nature of the punishment. 1. Some confound it altogether with *lay communion*, as Binius, in his *Notes* upon the Council of Lerida, and Hospinian and the old *Glossary* upon Gratian (Caus. 13, quæst. 2, c. 11). This can hardly be true, for it is not probable that the ancient Church would use two such different names for the same thing when lay communion was a term so common. Again, they were evidently different from each other, for clergymen reduced to lay communion were totally and perpetually degraded from their orders, and could not ordinarily be restored to their office again, while those clergymen who had been reduced to the communion of strangers were capable of restoration (Council of Agde, can. 2). 2. Bellarmine (*De Euchar.* lib. iv, c. 24) and others take this punishment for lay communion, but assert that lay communion was communion only in one kind. But all public communion in the ancient Church was in both kinds. 3. The author of the *Glossary* upon Gratian fancies that it signifies communion at the hour of death, taking death to be a pilgrimage into the next life. 4. Cardinal Bona mentions the fanciful opinion of one Gabriel Henao that the communion of strangers was that which was given to such clergymen as were enjoined to go on pilgrimage, either temporary or perpetual, by way of penance. Cassander and Vossius think the communion of strangers means the oblation of the eucharist made after some peculiar rite and on some particular days for the use of strangers, and that it was put upon delinquent clergymen as a punishment to communicate with these. This interpretation is not consistent, however, with the custom of the Church; for strangers, unless they had communicatory letters to testify in their behalf, were regarded as under suspicion, and were refused communion, and only allowed common charity. According to these measures, clergymen who were delinquents were for some time treated much after the same manner, and thereupon said to be reduced to the community of strangers; that is, they might neither officiate as clergymen in celebrating the eucharist nor any other part of their office, nor in some cases participate of the eucharist for some time, till they had made satisfaction, but only be allowed a charitable subsistence out of the revenues of the Church, without any legal claim to a full proportion, till by a just penance they could regain their former office and station. Restoration was secured by private penance, for the order of the Church prohibited admittance to any clerical degree, or return to it after correction, after public penance. See Bingham, *Christ. Antiq.* bk. xvii, ch. iii, § 1 sq.

Strangers, Ordination of. The laws of the early Church forbade the ordination of strangers in any Church to which they did not belong, for the reason that it was the custom generally to ordain such only as were known to all the people, and of whose life and character they were satisfied.

Strangle (חֹנֶק, πνίγω, *to choke*). Animals put to death by strangulation, not having the blood properly separated from the flesh, could not therefore be eaten without a violation of the Noachic precept (Gen. ix, 4). The primitive Christians abstained from them, principally to avoid giving offence to the Jewish converts (Acts xv, 20). See ALISGEMA; BLOOD.

Stratford, John, archbishop of Canterbury, and

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earlier bishop of Winchester, was born at Stratford, Warwickshire, England. He was raised to the archbishopric in 1333, and died in 1348. He was arraigned on a charge of high-treason in the malversation of subsidies levied for the French war. The archbishop fled from Lambeth, and at Canterbury excommunicated his accusers, the king's councillors. He returned to London, shrouding himself under the privileges of Parliament, was forced to submit to an investigation before a jury of his peers, and the quarrel was settled by an amicable intervention. Stratford was a very charitable man and a lenient governor. See Collier, *Eccles. Hist.* iii, 63-107.

Stratford, Nicholas, a learned English prelate, was born at Hemel-Hempstead, in Hertfordshire, in 1633, and admitted into Trinity College, Oxford, in June, 1652, where in 1656 he became fellow and master of arts. After taking orders, he was made warden of Manchester College, Lancashire. He was in 1670 made prebendary of Leicester St. Margaret, Church of Lincoln; in 1673 dean of St. Asaph, at which time he took his degree of D.D., and was appointed chaplain in ordinary to the king. In 1683 he was presented to the rectory of St. Mary's, Aldermanbury, London, and in the following year resigned his wardenship. He was consecrated bishop of Chester in 1689, holding that office until his death, Feb. 12, 1707. Besides some occasional *Sermons*, he published, *A Discourse concerning the Necessity of Reformation with respect to the Errors, etc., of the Church of Rome* (Lond. 1685, pt. i, 4to; the 2d pt. followed):—*Discourse on the Pope's Supremacy* (ibid. 1688, 4to):—*The People's Right to Read the Holy Scriptures Asserted* (ibid. 1688, 4to):—*The Lay Christian's Obligation to Read the Holy Scriptures* (ibid. 1688-89, 4to):—*Examination of Bellarmine's Fourteenth Note concerning the Unhappy End of the Church's Enemies.* See Chalmers, *Biog. Dict.* s. v.

Stratius, in Grecian mythology, was a son of Clymenus. The latter having been slain by a Theban, Erginus, his successor, imposed on the Thebans an annual tribute of a hundred bullocks in punishment. After twenty years, the messengers who were despatched to demand the tribute were sent back by Hercules empty, and with the loss of their hands and noses. Among them was Stratius, who died of his wounds (Pausan. ix, 37, 1).

Stratobătès, in Grecian mythology, was one of the sons of Electryon, all of whom fell in a contest fought with the Pterelaids about their father's herds (Apollod. ii, 4, 5).

Stratonicè was the name of several persons in Grecian mythology. 1. A daughter of Pleuron and Xanthippe, and sister to Sterope (q. v.) and Leophontes (Apollod. i, 7, 7). 2. A daughter of king Thespius, and by Hercules the mother of Atromus (ibid. ii, 7, 3).

Stratten, JOHN B., a minister of the Methodist Episcopal Church, was born at Stratford, Conn., in 1785. He was admitted on trial into the New York Conference in 1811. At the formation of the Troy Conference in 1832, he became one of its members, but the next year was transferred to the New York Conference, in 1843 to the Troy Conference, in 1845 to the New York Conference, and in 1857 to the Troy Conference. In 1861 he took a superannuated relation, and made his home in Jonesville, N. Y., where he died June 20, 1863. See *Minutes of Annual Conferences of the M. E. Church*, 1864, p. 69.

Stratton, Daniel, a Presbyterian minister, was born at Bridgeton, N. J., Sept. 28, 1814. He made a profession of religion in early life, received his academical training in the Lawrenceville High-school, N. J., and graduated at Princeton College in 1833. He studied theology three years in Princeton Theological Seminary, and completed his course in Union Theological Seminary, Prince Edward Co., Va., in 1837. On April 13, 1837, he was licensed by the West Hanover Presbytery, and soon after his licensure started to a Southern field of labor, his steps being directed to Newbern, N. C., where he was ordained and installed by the Orange Presbytery, and where for fifteen years he faithfully preached the Gospel, while with a holy example he illustrated its power. In 1852 he accepted a call to the Church in Salem, N. J., and for a space of fourteen years he continued to labor among this people. He died Aug. 24, 1866. Mr. Stratton's power as a preacher consisted in appealing to the affections of his hearers. His ministry was pre-eminently a ministry of love. Again and again were strangers heard to say, "That man fills my ideal of St. John." Though greatly successful as a preacher, his greatest influence for good was exerted as a pastor and in social life. In the sick-chamber or the house of mourning he had no superiors, and but few equals. See Wilson, *Presb. Hist. Almanac*, 1867, p. 200. (J. L. S.)

Stratton, Isaiah, a Baptist minister, was born at Salem, N. J., Oct. 25, 1782. He became a member of the Second Baptist Church in Philadelphia, Aug. 14, 1808, and was licensed by that Church to preach Feb. 12, 1812. He spent some time in preaching in Philadelphia and its vicinity. His ordination took place Feb. 20, 1814, when he became pastor of the Church at New Mills, N. J., now known as the Pemberton Church. He did not long survive his ordination, his death occurring June 7, 1816. He was a young minister of much promise. See *The Missionary Jubilee*, p. 116. (J. C. S.)

Strauch, ÆGIDIUS, a Lutheran divine of Germany, was born Feb. 21, 1632, at Wittenberg. When fourteen years of age he attended the lectures at the university of his native place. From 1649 to 1651 he attended the lectures at Leipsic, and after his return to his place of birth he was made magister, and in 1653 he was appointed adjunct to the philosophical faculty. He soon advanced, and in 1662 he was honored with the degree of D.D., and in 1664 he was appointed to the chair of Church history. In 1669 he was called to Dantzic, but, on account of his controversies with the Calvinists and Papists, he accepted in 1675 a call to Hamburg. On his way thither he was made a prisoner and brought to Colberg. After his release, he started again for Hamburg, but was again imprisoned at the order of Frederick William of Brandenburg, because of his vehement preaching against the Calvinists, and was brought to Küstrin, where he remained three years. In 1678 he was released through the mediation of the people of Dantzic, and died Dec. 13, 1682. He wrote, *Dissertatio de Anno Ebræorum Ecclesiastico* (Wittenberg, 1661):—*Dissertatio de Computo Talmudico-Rabbinico* (ibid. 1661):—*Dissertatio de Computo Julio-Constantiniano* (ibid. 1662):—*De Pœnitentia Ninevitarum* (ibid. 1664):—and especially *Breviarium Chronologicum*, translated into English by Richard Sault (last ed. 1745). See Koch, *Gesch. des deutschen Kirchenliedes*, iii, 407 sq.; Jöcher, *Allgem. Gelehrten-Lexikon*, s. v.; Fürst, *Bibl. Jud.* iii, 392 sq. (B. P.)

Straughan, SAMUEL L., a Baptist minister, was born in Northumberland County, Va., July 30, 1783, and at the age of about twelve years became a clerk in his uncle's store, where he continued until his nineteenth year. He was baptized April 7, 1803, received ordination March 20, 1806, and on the same day took charge of the Wicomico Church, soon taking rank among the first Baptist preachers of Virginia. In 1807 he took charge of the Morattico Church, which he held until his death. In 1814 he was appointed by the Missionary Society of Richmond to travel in Maryland, and continued to make visits into that state for a number of years. He died June 9, 1821. Mr. Straughan published nothing except three *Circular Letters* (1812, 1817, 1819). See Sprague, *Annals of the Amer. Pulpit*, vi, 514.

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Straund, in Norse mythology, was one of the rivers of hell.

Strauniks. See RUSSIAN SECTS.

Strauss, David Friedrich, a notorious German theologian, was born at Ludwigsburg, in Würtemberg, Jan. 27, 1808. He was educated at Blaubeuren and Tübingen; in 1830 was appointed curate, and in 1831 professor's assistant in the seminary at Maulbronn; after which he proceeded to Berlin to study the Hegelian philosophy and to hear Schleiermacher. In 1832 he became under-teacher in the Theological Institute at Tübingen, and delivered lectures on philosophy in the university. While acting in this capacity, he wrote his great work, *Das Leben Jesu*, which occasioned his dismissal from his situation. He accepted the position of teacher in the Lyceum at Ludwigsburg, which he resigned in 1836 to become private tutor at Stuttgart. While there he prepared a reply to his opponents in his *Streitschriften* (1847), and in his *Zwei friedliche Blätter* he sought to place his case in the most favorable point of view. He was appointed, by the Council of Education of Zurich, professor of divinity and of Church history in the university, February, 1839, but the appointment gave such dissatisfaction that Strauss was dismissed from office, with a pension, however, of a thousand francs. In 1848 he was an unsuccessful candidate for the Frankfort Parliament, but was elected to the Diet at Stuttgart, from which he withdrew in December on account of the unpopularity of his political conservatism. After a long residence in Darmstadt, he returned in 1872 to his native town, where he died of cancer, Feb. 9, 1874, and was buried, by his own direction, without any Church service. Strauss was unhappy in his domestic life. In 1841 he married a formerly beautiful and celebrated actress, Agnes Schebert, who admired his talents; but after five years of incompatible living together, the fruit of which was a daughter, they separated by mutual consent. Besides the above productions, Strauss published an attempt to resolve theology as a whole into philosophy (*Christl. Glaubenslehre* [Tüb. 1840, 2 vols.]), and later devoted himself to romantic, political, and general literature, with occasional articles on theology, for which see Zuchold, *Bibl. Theol.* s. v.

The early training of Strauss, in the light of which the genesis of his principal work must be explained, is described by the author himself in the art. "Justinus Kerner" in the *Hall. Jahrb.* 1838, No. 1, and more fully by Vischer in the same journal, 1838, p. 1081–1120. On the relation of Strauss to the philosophy of Hegel, compare No. 3 of his *Streitschriften* and the biography entitled *Christ. Märklin*, etc. (1851). He manifested at the beginning of his studies a fondness for the fogs of transcendental romanticism, but also for the nature-philosophy of Schelling and the theosophy of Bohme. The influence of Schleiermacher aroused in him the dialectical spirit, the exercise of which resulted in urging him beyond the limits of the accepted faith. Under the teaching of Baur, sporadic doubts had risen in the mind of Strauss with respect to the credibility of the Gospel, even before his student-years had come to a close, and they were confirmed by the reading of Hegel's writings, of whose influence over him he remarks that they "had freed him from certain religious and philosophical prejudices." He now felt himself called to undertake a philosophical task which neither Hegel himself nor any of his followers had attempted to perform, namely, to carry forward with logical consistency, and to its ultimate consequences, the application of the Hegelian philosophy to the Gospel histories. The adherents of that philosophy were, as a general thing, disposed to claim for their system a triumph in relation to Christianity as the religion of the Spirit, which had never been achieved with regard to any other religion—an alleged harmonizing, namely, of its form and substance, of the expression and the idea, so that Luther's catechism, for example, and the Hegelian logic and metaphysics should be related to each other as the form is to the contents. This claim Strauss overthrew as being wholly unfounded (*Streitschr.* No. 3; *Glaubenslehre*, Introd. § 2). From the position to which he had now attained, Strauss was obliged to condemn the dogmatic method of the old Hegelians, as illustrated in Marheineke's *Dogmatik*. He demanded, as the first step in a scientific method, that the conception underlying a scriptural statement, as it existed in the mind of the writer, should be ascertained; that this should then be followed through the various heretical perversions until it becomes crystallized into a Church doctrine; and that the doctrine should be passed through the crucible of deistic and rationalistic polemics in order to its purification and ultimate restoration to the form of the original idea. In the light of this new conception of the relation between the idea and its apprehension, he came to regard a study of the life of Jesus as the most important work to which he could devote his powers. His celebrated book accordingly grew up on Hegelian ground, and not, as has been frequently assumed, on the ground of Schleiermacher. The book produced a universal sensation. It was discussed, printed in numerous editions, popularized, and translated into French and English. Its significance, in a scientific point of view, lies in the fact that it closes the epoch of undecided criticism in the field of Gospel history, and begins the epoch of radical philosophical rationalism. The effect produced by the book is primarily to be explained by the fact that this rationalism pronounced clearly and confidently the final words of negation which its predecessors had timidly withheld; to some extent also by the skill and acumen displayed in its pages; and lastly by the utterance of a confident expression of victory on the part of criticism at the very time when the Church was awaking to new life and was no less confident of victory than her antagonist. The "enlightenment" of the period had brought down the supernatural elements of the Scripture narratives to the level of ordinary occurrences. It had discovered a relationship between the myths of classical antiquity and the histories of the Old Test., and it held that the myths originated prior to the composition of the Old-Test. books. All the wonders of the Old Test. were incontinently classed as myths, and so many of the New as had not been directly witnessed by the apostles. This was the position upon which Strauss found the vulgar rationalism intrenched. He saw that its weakness lay in the admission of Christ's resurrection, and he refused to be content with what seemed to him a half-light, making the surrounding darkness more intense. He entered the way opened by the anonymous author of *Offenbarung und Mythologie* (1799), and sought to bring the *entire* life of Jesus under the mythical theory. As the most important objection to his views, he regards the composition of two gospels by eye-witnesses of the incidents they record, and the improbability of the intrusion of unhistorical elements into writings of so undeniably early a date as the two remaining gospels. This he endeavors to refute, though in a manner totally inadequate when contrasted with the consequences to which its removal would lead; and after this preliminary he conceives himself warranted to subject the narrators to an examination of character as furnishing the test by which to determine the historical claims of the gospels, with the result that he finds in the latter no testimony derived directly from eye-witnesses, but only effusions from the impure source of oral tradition. The predispositions with which a writer approaches a work of such profound and far-reaching consequence for religion and the Church are of vital importance, and Strauss brought predispositions to bear upon the criticism in which he engaged. He did not, as some reviewers have asserted, claim "entire freedom from predisposition," but "only that philosophical study had delivered him from certain religious and dogmatical assumptions," and he stated (3d ed. p. 97

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[Germ. ed.]) the assumptions by which his critique would be guided. These were an invariable sameness of nature in all that comes to pass, and a consequent impossibility that supernatural facts should occur in the course of history. In the progress of his inquiry, he shows from Spinoza that the laws of nature are simply the will of God in the course of constant actualization, and that a miracle therefore involves a contradiction in the Deity. He asserts, against Nitzsch, that the distinction between a higher and a lower nature is without meaning, "since the higher nature is still nature." The miraculous history of the Redeemer is reduced to a narration of natural events. Jesus, a pious Jew, was attracted by the preaching of the Baptist, made the usual confession of sin, and was baptized into Him who was to come. Subsequently he attained to the consciousness that he was himself the promised Messiah, and through the energetic assertion of that consciousness, his high moral principles, and his bearing, he impressed many people favorably, especially among the lower classes, and gathered about him a number of enthusiastic adherents; but having incurred the hatred of the Pharisees, he fell before their hostility, and ended his life on the cross. The miracles with which this simple history was embellished in the Church had their origin in the fancy of his devoted disciples, and came in time to be received as facts. A conclusion was appended to the book, in which the author endeavored to replace the historical with an ideal Jesus. He advanced the idea that the God-man finds his actualization, not in the individual, but in the human race as a whole. Later publications showed that under the force of adverse criticisms the author had modified his views so far as to regard the life of Jesus as extraordinary and Jesus himself as a religious genius, endowed with power to control the minds of men, and perhaps with powers of physical healing; and the concessions were carried so far (in pt. ii of *Vergängliches und Bleibendes*) as to compel the recognition in Jesus of the highest "that can be known or thought in religious things," and the acknowledgment that without him present in the mind no complete piety is possible, "so that the substance of Christianity is in him preserved to us." The earlier position was, however, eventually reassumed by Strauss. In the preface to *Studien und Charakteristiken*, written in August, 1839, he recalls the opinion he had expressed in favor of the authenticity of the Gospel of St. John, and in the 4th edition of the *Leben Jesu* he expresses regret at having nicked his sword, and returns to the negations of the 1st edition. Strauss had been charged with having given too little attention to the authenticity of the gospels in grounding his work. He made no reply, but when Baur's *tendency-theory* was published, he professed entire assent to its principles. It would seem that in this utterance he had not only hacked, but broken into pieces, his sword; for the tendency-criticism has no place for the mythical theory; the "primitive idea of Christianity in historical garb" cannot be harmonized with "legend invented without purpose." This, however, did not hinder him, when celebrating the twenty-fifth anniversary of the issue of his *Leben Jesu*, from expressing the opinion that the teachings of the book had been absorbed into the culture of the day and into the veins of science. He asserts, moreover, that during those years not a single line has been written on the topics of which it treats in which its influence may not be seen. Such an illusion respecting the state of the Church and of theological science can be explained only in view of the "isolated life" to which he was, as he complained, condemned. The speculations of the book have passed away from Germany and left no trace behind; and in but narrow circles in other lands can their influence be observed. Of responses to Strauss we notice Ullmann, *Historisch oder Mythisch?* (1838); id. *Noch ein Wort über d. Person Christi*, etc., in *Stud. u. Krit.* 1838; Tholuck, *Glaubwürdigkeit d. evangel. Geschichte* (2d ed. 1838); Hug, *Gutachten über d. Leben Jesu von Strauss* (1844); Wurm, *Leben Luther's* (Tüb. 1839); and Neander, *Leben Jesu*, 1837 (English, N. Y. 1848).—Herzog, *Real-Encyklop.* s. v. See MYTHICAL THEORY.

Strauss, Gerhard Friedrich Abraham, a German writer, was born Sept. 24, 1786, at Iserlohn. He studied at Halle and Heidelberg, and after having served as pastor in different places, he was called in 1822, as court preacher, to the cathedral in Berlin, where he died July 19, 1863. Strauss distinguished himself as pastor, preacher, and author. Of his many writings, we mention, *Glockentöne, oder Erinnerungen aus dem Leben eines jungen Geistlichen* (7th ed. Leips. 1840, 3 vols.):—*Die Taufe im Jordan* (Elberfeld, 1822):—*Helons Wallfahrt nach Jerusalem* (ibid. 1820-23, 4 vols.; Engl. transl. Phila. 1860):—*Das evangelische Kirchenjahr in seinem Zusammenhange* (Berlin, 1850):—*Abendglockentöne, Erinnerungen eines alten Geistlichen aus seinem Leben* (ibid. 1868). Besides these works, there are a large number of published sermons, preached on different occasions and subjects. See *Theolog. Universal-Lexikon*, s. v.; *Regensburger Conversations-Lexikon*, s. v.; Zuchold, *Bibl. Theolog.* ii, 1283-87; Winer, *Handbuch der theol. Literatur* (see Index). (B. P.)

Straw (תֶּבֶן, *tében* [once "stubble," Job xxi, 18; once "chaff," Jer. xxiii, 28]; once the cognate מִתְבֵּן, *mithbén*, Isa. xxv, 10; Sept. ἄχυρον; Vulg. *palea*). Both wheat and barley straw were used by the ancient Hebrews chiefly as fodder for their horses, cattle, and camels (Gen. xxiv, 25; 1 Kings iv, 28; Isa. xi, 7; lxv, 25). The straw was probably often chopped and mixed with barley, beans, etc., for provender (see Harmer, *Obs.* [Lond. 1797], i, 423, 424; Wilkinson, *Ancient Egypt.* [ibid. 1854], ii, 48). There is no intimation that straw was used for litter; Harmer thinks it was not so employed. The litter the people now use in those countries is the animal's dung, dried in the sun and bruised between their hands, which they heap up again in the morning, sprinkling it in the summer with fresh water to keep it from corrupting (Harmer, *Obs.* p. 424). Straw was employed by the Egyptians for making bricks (Exod. v, 7, 16); it was chopped up and mixed with the clay to make them more compact and to prevent their cracking (Wilkinson, *Ancient Egypt.* ii, 194). See BRICK. The ancient Egyptians reaped their corn close to the ear, and afterwards cut the straw close to the ground (*ibid.* p. 48) and laid it by. This was the straw that Pharaoh refused to give to the Israelites, who were therefore compelled to gather "stubble" (קַשׁ, *kash*) instead, a matter of considerable difficulty, seeing that the straw itself had been cut off near to the ground. The *stubble* (q. v.) frequently alluded to in the Scriptures may denote either the short standing straw mentioned above, which was commonly set on fire (hence the allusions in Isa. v, 24; Joel ii, 5), or the small fragments that would be left behind after the reapings (hence the expression "as the *kash* before the wind" [Psa. lxxxiii, 13; Isa. xli, 2; Jer. xiii, 24]).—Smith. See AGRICULTURE.

Straw Day, a term used in many parts of England to designate *St. Stephen's Day*, because on that day straw was anciently blessed.

Strawbridge, ROBERT, an early local preacher of the Methodist Episcopal Church, was born at Drummer's Nave, near Carrick-on-Shannon, County of Leitrim, Ireland, and came to the United States some time between 1760 and 1765, settling on Sam's Creek, Frederick Co., Md. He began to preach in his own house, and in 1769 was joined in his labors by Robert Williams, and in the year following by John King. In 1773 his name appears on the *Minutes* as one of the preachers assisting Mr. Asbury, but there is no evidence that he continued in the work. In 1775 his name again appears as second preacher on Frederick Circuit, but he does not seem to have had much regard for Church order, and claimed the right to administer the ordinances of baptism and the Lord's supper. In 1776 he moved his family to the

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farm of captain Ridgely, who presented to him the use of it during life. He took charge of the society at Sam's Creek, and at Bush Forest, Hartford Co., and continued to be their preacher for five years. He died in the summer of 1781. See Sprague, *Annals of the Amer. Pulpit*, vii, 3; Simpson, *Cyclop. of Methodism*, s. v.

Stream is the rendering in the A. V. of the following words in the original. See TOPOGRAPHICAL TERMS.

1. אָפִיק, *aphîk* (Job vi, 15; Psa. cxxvi, 4; "brook," xlii, 1 [2]; "channel," 2 Sam. xxii, 16; Psa. xviii, 15 [16]; Isa. viii, 7; elsewhere "river"), properly denotes a violent torrent, sweeping through a mountain gorge, like a *pipe*. It occurs only in the poetical books, and is derived from a root *aphâk*, signifying "to be strong." See CHANNEL.

2. אֵשֶׁד, *éshed* (Numb. xxi, 15), literally *an outpouring*, is a place where the torrents from the mountains flow down into the valleys and plains, i. e. a *ravine*. See VALLEY.

3. יְאוֹר, *yeôr* (Isa. xxxiii, 21; "brook," xix, 6, 7, 8; xxiii, 3, 10; "flood," Jer. xlvi, 78; Amos viii, 8, 9; elsewhere "river"), is an Egyptian word, generally applied to the Nile, or to the *canals* by which Egypt was watered. The only exceptions to this usage are found in Dan. xii, 5, 6, 7. See NILE.

4. יָבָל, *yabâl* (Isa. xxx, 25; "course," xliv, 4), denotes strictly a *deluging* rain; hence an overflowing river. See FLOOD.

5. נוֹזַל, *nozél* (Psa. lxxviii, 16; Cant. iv, 15; "flood," Exod. xv, 8; Psa. lxxviii, 44; Isa. xliv, 3; elsewhere "running" or "flowing" water), signifies a *trickling* rill, and is hardly a denominative at all.

6. נַחַל, *náchal* (Psa. lxxviii, 20; Isa. xi, 15; xxvii, 12; xxx, 28, 33; xxxiv, 9; xxxv, 6; xxxvii, 6; lxvi, 12; Amos v, 24; elsewhere "river," "brook," or "valley," occasionally "flood"), is a term applied both to the dry torrent-bed (Numb. xxi, 12; Judg. xvi, 4) and to the torrent itself (1 Kings xvii, 3). It corresponds with the Arabic *wâdy*, the Greek χειμάρρους, the Italian *fiumara*, and the Indian *nullah*. See VALLEY.

7. נַחֲלָה, *nachlâh* (only found in Psa. cxxiv, 4), is merely the fem. of the preceding. See BROOK.

8. פְּלָג, *péleg* (Psa. xlvi, 4 [5]; elsewhere "river"), denotes an *artificial* rivulet or channel for watering land. See IRRIGATION.

9. Chald. נְהַר, *nehár* (Dan. vii, 10; elsewhere "river"), corresponds to the Heb. נָהָר, *nahâr*, which designates a perennial current of water, and is the most regular term. See RIVER.

10. Ποταμός (Luke vi, 48, 49; elsewhere usually "river," sometimes "flood" or "water") is the proper Greek word for a *river* of any kind. See WATER.

STREAM OF EGYPT (נַחַל מִצְרַיִם, *Náchal Mitsráyim*; Sept. Ῥινοκόρουρα [pl.]; Vulg. *torrens Ægypti*) occurs once in the A. V. instead of "the river of Egypt," apparently to avoid tautology (Isa. xxvii, 12). It is the best translation of this doubtful name, for it expresses the sense of the Hebrew while retaining the vagueness it has, so long as we cannot decide whether it is applied to the Pelusian branch of the Nile or the stream of the Wady el-'Arish. See NILE; RIVER OF EGYPT.

Streaneshalch, SYNOD OF. See WHITBY, COUNCIL OF.

Streater, ROBERT, an English painter, was born in 1624. Upon the restoration of Charles II he was made the king's sergeant-painter, and was greatly prized by him. He died in 1680. His principal works are in the Theatre of Oxford and the Chapel at All-Souls' College: *The Battle of the Giants with the Gods* is at Sir Robert Clayton's, and *Moses and Aaron* in St. Michael's Church, Cornhill. See Chalmers, *Biog. Dict.* s. v.

Street (חוּץ, *chûts*, properly *out of doors*; רְחוֹב, *rechôb*, properly *a wide place*; שׁוּק, *shûk*, properly *an alley*; πλατεῖα, *a broad place*; ῥύμη, *a passage*). The streets of a modern Oriental town present a great contrast to those with which we are familiar, being generally narrow, tortuous, and gloomy, even in the best towns, such as Cairo (Lane, i, 25), Damascus (Porter, i, 30), and Aleppo (Russell, i, 14). Their character is mainly fixed by the climate and the style of architecture, the narrowness being due to the extreme heat, and the gloominess to the circumstance of the windows looking, for the most part, into the inner court. As these same influences existed in ancient times, we should be inclined to think that the streets were much of the same character as at present. The opposite opinion has, indeed, been maintained on account of the Hebrew term *rechôb*, frequently applied to streets, and properly meaning a *wide* place. The specific signification of this term, however, is rather a court-yard or *square*. It is applied in this sense to the broad open space adjacent to the gate of a town, where public business was transacted (Deut. xiii, 16), and, again, to the court before the Temple (Ezra x, 9) or before a palace (Esth. iv, 6). Its application to the street may point to the *comparative* width of the main street, or it may perhaps convey the idea of *publicity* rather than of width, a sense well adapted to the passages in which it occurs (e. g. Gen. xix, 2; Judg. xix, 15; 2 Sam. xxi, 12). The street called "Straight" (q. v.) in Damascus (Acts ix, 11) was an exception to the rule of narrowness; it was a noble thoroughfare, one hundred feet wide, divided in the Roman age by colonnades into three avenues—the central one for foot passengers, the side passages for vehicles and horsemen going in different directions (Porter, i, 47). The shops and warehouses were probably collected together into bazaars in ancient as in modern times. We read of the baker's bazaar (Jer. xxxvii, 21), and of the wool, brazier, and clothes bazaars (ἀγορά) in Jerusalem (Josephus, *War*, v, 8, 1); and perhaps the agreement between Benhadad and Ahab that the latter should "make streets in Damascus" (1 Kings xx, 34) was in reference rather to bazaars (the term *chûts* here used being the same as in Jer. xxxvii, 21), and thus amounted to the establishment of a *jus commercii*. A lively description of the bazaars at Damascus is furnished us by Porter (i, 58–60). The broad and narrow streets are distinguished under the terms *rechôb* and *chûts* in the following passages, though the point is frequently lost in the A. V. by rendering the latter term "abroad" or "without," Prov. v, 16; vii, 12; xxii, 13; Jer. v, 1; ix, 21; Amos v, 16; Nahum, ii, 4. The same distinction is apparently expressed by the terms *rechôb* and *shûk* in Cant. iii, 2, and by πλατεῖα and ῥύμη in Luke xiv, 21; but the etymological sense of *shûk* points rather to a place of *concourse*, such as a market-place, while ῥύμη is applied to the "Straight" street of Damascus (Acts ix, 11), and is also used in reference to the Pharisees (Matt. vi, 2) as a place of the greatest publicity; it is therefore doubtful whether the contrast can be sustained. Josephus describes the alleys of Jerusalem under the term στενωποί (*War*, v, 8, 1). The term *shûk* occurs elsewhere only in Prov. vii, 8; Eccles. xii, 4, 5. The term *chûts*, already noticed, applies generally to that which is *outside* the residence (as in Prov. vii, 12, A. V. "she is without"), and hence to other places than streets, as to a pasture-ground (Job xiii, 17, where the A. V. requires emendation). That streets occasionally had names appears from Jer. xxxvii, 21; Acts ix, 11. That they were generally unpaved may be inferred from the notices of the pavement laid by Herod the Great at Antioch (Josephus, *Ant.* xvi, 5, 3) and by Herod Agrippa II at Jerusalem (*ibid.* xx, 9, 7). Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob. xiii, 17; Rev. xxi, 21). Each street and bazaar in a

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modern town is locked up at night (Lane, i, 25; Russell, i, 21), and hence a person cannot pass without being observed by the watchman. The same custom appears to have prevailed in ancient times (Cant. iii, 3).—Smith. See Thomson, *Land and Book*, i, 38; Van Lennep, *Bible Lands*, p. 454; Hackett, *Illust. of Scripture*, p. 61. See ROAD.

A Street in Palestine.

Street, THOMAS, D.D., a Presbyterian minister, was born in 1823. After passing through the usual course of study, literary and theological, he was admitted to the ministry. In 1854 he accepted a call to the pastorate of the Presbyterian Church of Green Hill, Philadelphia, where he remained six years, preaching with great acceptance and success. In 1860 he accepted a call to the pastorate of the Presbyterian Church at York, Pa., where he continued four years, and resigned to accept a call from the North Presbyterian Church of New York city. He remained in this position until 1873, when he was called to the pastorate of the Church in Cortland, N. Y., and continued until released by death, suddenly, in the cars, on his way from Cortland to Syracuse, Oct. 16, 1878. (W. P. S.)

Streit, Christian, a Lutheran minister, was born in New Jersey June 7, 1749, and graduated at the College of Pennsylvania in 1768. He pursued his theological course under Dr. H. M. Mühlenberg, and was licensed to preach by the Synod of Pennsylvania in 1769, in the same year taking charge of the Church in Easton, Pa., where he continued for ten years. He served as chaplain of the 3d Virginia Regiment in the Revolutionary war, and was subsequently settled over a Church in Charleston, S. C. In July, 1782, he took charge of New Hanover, Pa., but in July, 1785, assumed the pastorate of a Church in Winchester, Va., his field of operations extending for more than fifty miles. He died March 10, 1812, honored and reverenced by the whole community. See Sprague, *Annals of the Amer. Pulpit*, ix, 48.

Streit, Lawrence, a Presbyterian minister, was born in Washington County, Pa., in 1820. He received careful parental and religious training; graduated at Jefferson College, Pa., in 1834; studied theology privately under the Rev. Nathaniel West, D.D.; was licensed by the Presbytery of Erie June 28, 1838, and ordained by the same presbytery in June, 1839, as pastor of Wattsburgh Church, Pa. He subsequently became pastor of Sunville and Fairfield churches, and died Aug. 5, 1858. Mr. Streit was a faithful and devoted servant of Christ. See Wilson, *Presb. Hist. Almanac*, 1860, p. 122. (J. L. S.)

Strickland, Isaac L. G., a Methodist Episcopal minister, was born in 1809, admitted on trial into the Tennessee Conference in 1834, and into full connection in 1836. He was transferred to the Texas Mission, Mississippi Conference, in October, 1838, and appointed to Montgomery Circuit; and in March, 1839, to Brazoria Circuit, where he died, July 2, 1839. He was an excellent preacher, animated by a spirit of unwavering and self-sacrificing devotion to the cause of the Redeemer. See *Minutes of Annual Conferences*, iii, 58.

Strickland, John, a minister of the Methodist Episcopal Church, South, was admitted into the Georgia Conference Jan. 10, 1850. In the civil war he was chaplain to the 40th Georgia Regiment, and on his way home contracted the illness of which he died. See *Minutes of Annual Conferences of the M. E. Church, South*, 1863, p. 453.

Strife. In the early Church it was considered a privilege to make oblations to the Church, and a sort of lesser excommunication to be debarred from doing so. The officers would not receive the offerings of persons that were at enmity or variance with their brethren, neither at the altar nor into the treasury. This custom was grounded upon the rule of our Lord (Matt. v, 23). Further, all open enmity and quarrelling, *strife*, envy, and contention, were punished with excommunication, as tendencies towards, and lower degrees of, murder. See Bingham, *Christ. Antiq.* bk. xvi, ch. x, § 17.

Strigel, VICTORIN, a Melancthonian Lutheran and professor at Jena, was born Dec. 26, 1514. He studied philosophy and theology at Freiburg and Wittenberg, and in 1544 began to lecture in those departments. The Smalcald war interrupted his career at Wittenberg, and he drifted about in consequence to Magdeburg, to Königsberg, and to Erfurt, where he renewed his professorial labors, though not regularly appointed to a chair. A settlement for him was obtained when the Ernestine gymnasium at Jena was founded and Melancthon refused to connect himself with its faculty, upon which Strigel was invited to take the vacant position. He arrived at Jena March 9, 1548, with twenty students, and gave himself earnestly to the work of promoting the growth and prosperity of the institution, whose first rector he became. In this work he was aided by Stigel, Schnepf, Justus Jonas (q. v.), and others, with whom he labored in entire harmony; but when

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Flacius (q. v.) arrived in 1557, a period of disturbance was introduced. The Flacianists urged duke John Frederic II to promulgate a confession of faith which should at the same time be a confutation of all errors, and the duke committed the preparation of the document to Strigel, Schnepf, and superintendent Hügel, all of whom protested against its promulgation as unnecessary and dangerous. Strigel offered to resign from the faculty rather than engage in the work asked at his hands, and finally declared openly that he adhered to the teaching of Melancthon's *Loci* of 1544. When the Flacian *Confutation* of 1559 was issued and was given almost symbolical authority in the churches of Ernestine Saxony, Strigel remonstrated and declared that he could not accept the confutation as of binding authority. The duke thereupon caused both him and Hügel to be seized by armed men on the night of March 25, and imprisoned until August, when, after endeavors to force him to a change of views by means of disputations with Flacius and of threatenings, he was liberated in deference to the intercession of the university, the most prominent evangelical princes, and even the emperor; but he was ordered to remain quiet and not depart from Jena until he should have made satisfactory reply to the questions on which his views were required, a sentence which became the more easy to fulfil as he fell into fever and melancholia soon after his release from prison. The brutal treatment he had undergone excited general indignation, and the duke was forced to yield so far as to appoint a colloquy between Strigel and Flacius, which began Aug. 2, 1560, at Weimar. Five points of doctrine were to be discussed, but only the first, concerning the relation of the human will to divine grace in the work of conversion, was taken up. Strigel advocated, as always, the synergistic view, and pressed his arguments with such force and skill that Flacius allowed himself to be drawn into the assertion that original sin is the very substance of man in his natural state. After this colloquy the temper of the court began to change; and when the Flacianists persisted in pressing for a condemnation of Strigel despite an intimation that the duke desired peace, the extreme measure was taken of depriving Flacius of his professorship and expelling him with his followers from the university. Strigel, on the other hand, was rehabilitated in his chair; a declaration was issued and a visitation of the churches was ordered to pacify and unite their members. The plan encountered strong opposition, however, and Strigel, to avoid further controversy, undertook a journey to Leipsic in the autumn of 1562, and then refused to return, though urged to come back by a deputation from Jena. The elector permitted him to choose between Leipsic and Wittenberg as the field of his future labors. He chose Leipsic. In March, 1563, he began to lecture on philosophy and theology, and in connection with his general duties he prepared a commentary on the Psalms, in which his synergistic views were clearly expressed. The *odium theologicum* pursued him into this refuge also, and in February, 1567, the rector closed his lecture-room and forbade the further exercise of his professorship. Appeal to the elector produced no result, and he once more sought a place where he might rest in peace. He went first to Amberg and then to Heidelberg, where he became professor of ethics, and engaged in teaching with his usual success and acceptability; but he soon afterwards died, on June 26, 1569. He ranks among the most gifted of Melancthon's pupils, and among the influential men of his time with respect both to his academical and ecclesiastical position and to his literary activity. Strigel's works include philological studies (*Euripides*), Aristotelian philosophy (*Ethics* and *Dialectics*), and theology. We mention, *Hypomnemata in Omnes Libros N. T.*, etc. (Lips. 2 pts. 8vo):—*Loci Theologici*, etc. (Neustadt, 4 pts. with appendix, edited by Pezel, 1581-84):—*Hypomn. in Epitom. Philosophiæ Moralis P. Melancthon.* (also by Pezel, ibid. 1582). Strigel included much compilation in his works, though himself a clear and strong thinker. He possessed an extraordinary memory, and followed the principle of a common ownership in literary property; but he made no secret of his method, and desired others to draw from him in a similar way. In other respects he was a worthy character, if a passionate and ambitious nature be left out of the account. See Adam, *Vitæ Theol.* p. 417 sq.; Bayle, *Dict.* s. v.; Erdmann, *De Strigelianismo* (Jena, 1658; Han. 1675, 4to); Merz, *Hist. Vitæ et Controvers. V. Strigelii* (Tüb. 1732); Otto, *De Strig. Liberioris Mentis in Eccl. Luth. Vindice* (Jena, 1843).—Herzog, *Real-Encyklop.* s. v.

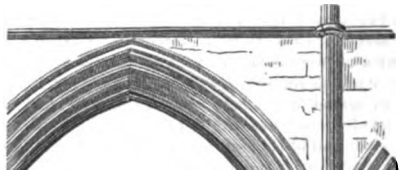
Strigolniks. See Russian Sects.

Strigonia (or *Gran*, in Hungary), the Council of, was held in 1114 by Lawrence, the archbishop. Sixty-five canons were published.

2. Orders that the epistle and gospel be explained every Sunday to the people in large churches; in small parishes the Creed and the Lord's Prayer.
3. Orders that in all large churches there shall be clerks of every degree.
4. Orders that the people shall come to the sacraments of penance and the holy eucharist at Easter and Christmas; the clerks at all the great festivals.
6. Orders that ignorant priests shall be deposed.
10. Enacts a penalty for not calling in the priest in time of dangerous sickness; in case of death, the penalty to be enforced against the wife or relations of the deceased; or, if he have none, against his agent and two of the old persons of the place in which he lived.
11. Forbids to raise to the episcopate a married man, unless with the wife's consent.
15. Forbids bishops and priests to keep slaves.
17. Forbids to consecrate a church which is not endowed.
18. Forbids to ordain a clerk without a title.
27. Directs that the bishop shall regulate the nourishment and manner of life to be observed by canons, according to their rule.
28. Declares that the children of persons who have voluntarily embraced a canonical life may not lay claim to their property without their consent.
32. Forbids deacons and priests to marry after ordination.
37. Directs that abbots shall be seldom absent from their houses, and then only for a short time, and after notice given to the bishop.
38. Forbids abbots to use the episcopal ornaments, and denies to them the power of preaching, hearing confessions, and baptizing.
39. Forbids to confer holy orders upon monks.
46. Directs that nothing be said or sung in church but what has been ordered in synod.
47 and 48. Relate to drunkenness among ecclesiastics.
49. Relates to the same vice among the laity.
50. Directs that in every city the bishop shall have two houses for the incarceration of penitents.
53. Directs that a woman thrice deserting her husband shall, if noble, be put to penance, without any hope of ever being restored to him; if a woman of low degree, be sold as a slave. Also orders that a husband slandering his wife, by accusing her of adultery, shall suffer the same punishment. Orders the same penalties against a husband deserting his wife from motives of hatred and aversion, and gives liberty to the wife in such case to marry another.
54. Deposes any clerk marrying a second time, or marrying a widow or divorced woman.
55. Appears to allow of priests who have married twice exercising their office, if their wives consent to separate from them.
59. Forbids clerks to keep taverns, or to practice usury; deposes those who drink at taverns without sufficient cause.
61. Forbids Jews to keep any Christian servants.

See Mansi, *Supp.* vol. ii, Coll. 283, etc.—Landon, *Manual of Councils*, s. v.

String (or **String-course**), a projecting horizon-



Lincoln Cathedral, cir. 1220.

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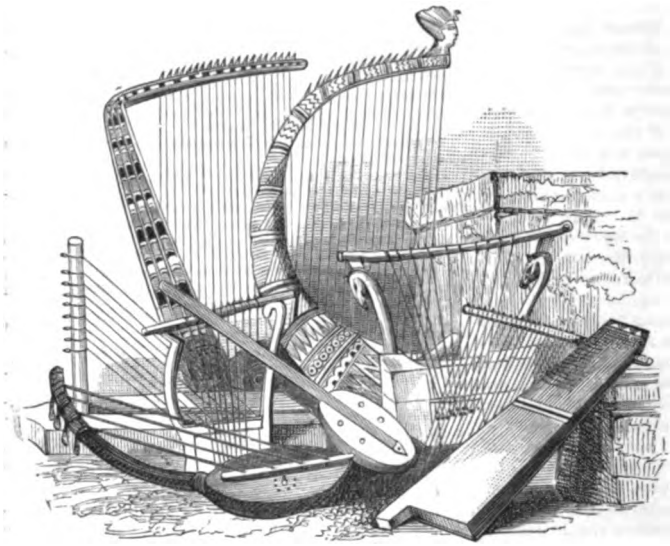
tal band or line of mouldings in a building. Round the exterior of a building the string is carried round the buttresses, and sometimes over the windows, forming the drip-stone.—Parker, *Gloss. of Architect.* s. v.

Stringed Instrument is the rendering, in the A. V., of two Heb. words: 1. נְגִינָה, *neginâh* (Hab. iii, 19), which likewise denotes the *music* of such an instrument (and so rendered in Lam. v, 14), or a "*song*" adapted to such an accompaniment (and so rendered in the titles of many psalms), or in derision (Job xxx, 9; Lam. iii, 14). See NEGINAH. 2. מְנִי, *minni* (only found in the plur., Psa. cl, 4; "whereby," xlv, 8 [9]),



Oriental Stringed Instruments.

which is of uncertain derivation and signification, but probably denotes the *chord* of some musical instrument. The Hebrews had various stringed instruments, chiefly or exclusively of the harp or guitar form; and similar ones have always prevailed in the East, if we may judge from the specimens exhibited on the Egyptian and Assyrian monuments. See MUSICAL INSTRUMENTS.

Stringfield, James King, a minister of the Methodist Episcopal Church, South, was born in Nashville, Tenn., March 27, 1839. After receiving a liberal education, he was licensed to preach in June, 1858, and admitted on trial into the Holston Conference in October, 1858. In 1862 he became chaplain in the Confederate army, and in 1869 was appointed professor at Asheville, N. C. His labors there were very brief, as he died suddenly of inflammation of the brain, June 2, 1870. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 410.

Stringfield, Thomas, a minister of the Methodist Episcopal Church, South, was born in Kentucky in 1796. He embraced religion when only eight years of age, and in his twelfth year removed to Alabama. In the War of 1812 he became a soldier under Gen. Jackson, and maintained his Christian character throughout. He joined the Tennessee Conference Nov. 10, 1816, and when the Holston Conference was set off he became a member of it. In 1825-26 the Gallagher controversy was at its zenith, and Mr. Stringfield felt called upon to defend Methodism against the caricatures and slanders of its enemies, which he did at the expense of great labor and of thousands of dollars. In 1828 he obtained leave to be without an appointment, owing to feeble health. From 1829 to 1832 he was agent for the Holston Conference Seminary, and in 1836 was elected editor of the *South-western Christian Advocate*, and filled that office until 1841. He was agent of the American Bible Society from 1844 to 1849. In 1852 he was agent for the Strawberry Plains College. He was made supernumerary in 1853, effective in 1854, superannuated again in 1856, and thus continued until his death, July 12, 1858. See *Minutes of Annual Conferences of the M. E. Church, South*, 1858, p. 25.

Stripe (usually some form of נָכָה, *nakâh, to smite;* but occasionally נֶגַע, *nega, contact;* חַבּוּרָה, *chabburâh,* or חֲבוּרָה, *chaburâh, a bruise;* מַהֲלוּמָה, *mahalummâh, a stroke;* μώλωψ, *a wale;* πληγή, *a wound*), a *blow* inflicted as a judicial punishment, usually with a rod. See BASTINADO. Among the Hebrews, to be beaten with stripes was a theocratic form of punishment for offences of the less heinous kind. It was left to the judges when to inflict them, and how many to give—limiting them, however, to forty as the greatest number that could be inflicted for a single offence (Deut. xxv, 1-3). To be sure that the punishment was kept within the bounds of the law, the custom was to give forty save one (2 Cor. xi, 24). The offender, when receiving them, was laid prostrate on the ground, and the whip was applied to his back uncovered. Many allusions are made to this form of chastisement, as a symbol of primitive dealing or disciplinary correction generally (Prov. xvii, 26; xx, 30; Psa. lxxxix, 32). See PUNISHMENT.

Stromăta (Στρώματα, *miscellanies*) is the most important work of Clement (q. v.) of Alexandria, of which the full title is *Gnostic Dissertations concerning the True Philosophy*. This work is designed to show, in opposition to the Gnostics, that Christians had their secret and deep mysteries, and were, in fact, the only people who deserve the name of Gnostics, as being alone truly learned on these subjects. For a full analysis of the work, see Riddle, *Christ. Antiq.* p. 97-107.

Strong, Cyprian, D.D., a Congregational minister, was born at Farmington, Conn., May 26, 1744 (O. S.). He graduated at Yale College, 1763, entered the ministry Oct. 7, 1766, and was ordained, Aug. 19, 1767, pastor in Portland, Coun., where he remained until his death, in 1811. He published, *A Discourse on Acts ii, 42, in which the Practice of Owning the Covenant is Particularly Examined* (1780):—*Animadversions on the Substance of Two Sermons Preached at Stepney by John Lewis, A.M., entitled "Christian Forbearance to Weak Consciences a Duty of the Gospel"* (1789):—*An Inquiry wherein the End and Design of Baptism, etc., are Particularly Considered and Illustrated* (1793):—*A Second Inquiry into the Nature and Design of Christian Baptism* (1796); and several occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, i, 651.

Strong, John D., a Presbyterian minister, was born at Rockaway, N. J., Jan. 26, 1821. He prepared for college at Millville Academy, N. Y., graduated at Williams College, Mass., in 1848, and at Auburn Theological Seminary, N. Y., in 1851; was licensed by Cayuga Presbytery in 1850, and soon after leaving the seminary he went out West and preached at Fort Madison, Ia. He afterwards became pastor successively of the Stone Church, Iowa City, Springfield, Ia.; Fairplay,

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Jamestown, Lowville, and Leeds, Wis. He died May 14, 1859. During his ministry two churches were organized under his care, and many revival seasons were granted in answer to his prayers and labors. See Wilson, *Presb. Hist. Almanac*, 1860, p. 122. (J. L. S.)

Strong, Jonathan, D.D., a Congregational minister, was born at Bolton, Conn., Sept. 4, 1764. He graduated at Dartmouth College in 1786, and was ordained, Jan. 28, 1789, colleague pastor in Randolph, Mass., where he remained until his death, Nov. 9, 1814. He published, *An Oration on the Fourth of July* (1810):—several occasional *Sermons:*—besides articles in the *Panoplist* and other magazines. See Sprague, *Annals of the Amer. Pulpit*, ii, 275.

Strong, Nathan, D.D., a Congregational minister, was born at Coventry, Conn., Oct. 16, 1748. He graduated at Yale College in 1769, was appointed tutor in 1772, and was ordained, Jan. 5, 1773, pastor of the First Church, Hartford, where he remained until the close of life, Dec. 25, 1816. He published, *The Doctrine of Eternal Misery Consistent with the Infinite Benevolence of God* (1796):—two volumes of *Sermons* (1798, 1800). In 1799 he was the principal compiler of the *Hartford Selection of Hymns*, a number of them written by himself; and in 1800 he was the originator of the *Connecticut Evangelical Magazine*. A number of occasional *Sermons* were also published by him. See Sprague, *Annals of the Amer. Pulpit*, ii, 34.

Strong, Paschal Nelson, a minister of the (Dutch) Reformed Church, was born at Setauket, L. I., in 1793. He was a lineal descendant of John Strong, the first ruling elder in the Church of Northampton, Mass., who came to this country in 1630. At thirteen years of age he entered Columbia College, and graduated with the highest honors in 1810. He studied theology with Dr. J. M. Mason, and was licensed in 1815 by the Presbytery of New York. He and his classmate, Rev. John Knox, were immediately called as colleague pastors of the Church in New York, with Drs. Kuyper and Milledoler, and were ordained and installed together by the Classis of New York, July 14, 1816. His ministry was brief, but brilliant, popular, and powerful. He was an eloquent preacher, a fine classical and exegetical scholar, evangelical in sentiment, and characterized by deep personal piety and faithful pastoral service. A pulmonary disease, for which an ocean voyage and a visit to the West Indies brought no relief, ended his days, April 7, 1825, in the island of St. Croix, where his grave and monument still are. His death was peaceful and happy. His only publication was a sermon, which attracted much attention at the time, preached Nov. 17, 1822, after the yellow fever of that year in New York, and entitled *The Pestilence a Punishment for Public Sins*. He possessed fine executive talents, and it was chiefly through him that the Board of Domestic Missions of the Reformed Church was organized. See *Life of Dr. Livingston*, p. 399, 400; Sprague, *Annals of the Amer. Pulpit*, IX, ii, 191; Corwin, *Manual of the Ref. Ch.* p. 224. (W. J. R. T.)

Strong, Thomas M., D.D., a (Dutch) Reformed minister, and brother of Rev. Paschal N. Strong, was born at Cooperstown, N. Y., in 1797, graduated at Columbia College in 1816, received his theological education under Dr. J. M. Mason and at Princeton Seminary, and settled in 1819 in the Presbyterian Church in Norfolk, Va. Thence he removed to the Associate Reformed churches of Chambersburgh and Shippensburgh, Pa., 1821-22. In 1822 he accepted the call of the Reformed Church of Flatbush, L. I., where he remained until his death in 1861. Seldom does God give to the Church a more finely rounded and exalted character. "Resolute, without arrogance; modest, without timidity; positive in his convictions, without pride of will; persevering, without pretension; diligent, without ostentation of intentions; firm, without obstinacy; tenacious of his moral and personal preferences, without bigotry or hypocrisy; quick in his estimate of duties, without wayward impulses; devoted to duty, without thirst for personal exaltation; methodical, without mechanical servility to circumstances; learned, without pedantry; and godly, without affectation of sanctity—he seemed, indeed, to illustrate how natural qualities may be toned and softened into well-nigh untarnished beauty by the power of Christ working upon them all." He was a diligent student, a prolific preacher, always earnest, sedate, and pleasant, solid and instructive, wide-awake, and devoted to his work. For thirty-four years he was the stated clerk of the General Synod of the Reformed Church. He was the balance-wheel of that ecclesiastical body, yet so modest and so genial, courteous and considerate, that he never appeared in the least officious, and was always deferred to with unquestioning respect. There was no appeal from his statements of facts and of the law of the house in that assembly. He presided over its sessions in 1836. His name and services are identified with almost every important measure of the Church during the long period of his official connection with it. His ministry was blessed with a powerful revival which gave new life to him and to his Church. His influence on Long Island was wide-spread. He published a *Hist. of Flatbush, in King's County, L. I.* (N. Y. 1842, 12mo), which is a memorial of his industrious historical research. See Corwin, *Manual of the Ref. Ch.* p. 222-226; Wilson, *Presb. Hist. Almanac*, 1862, p. 297; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (W. J. R. T.)

Strong, Titus, a Protestant Episcopal clergyman, was born at Brighton, Mass., Jan. 26, 1787, and removed with his parents to Boston in 1788. His father being drowned the next year, young Strong was taken to his grandfather's in Northampton, and in 1801 began to learn the trade of printer. In July, 1805, he undertook the study of law, then had serious thoughts of fitting himself for the stage; but in 1807 he commenced the study of theology, under the direction of Mr. Whitman, of Goshen. The same year he entered the law office of H. Townsend, of Dedham, came under the influence of Episcopalianism, and was admitted a candidate for holy orders Oct. 1, 1812. He was ordained deacon March 24, 1814, at Dedham, by bishop Griswold, and priest March 26, 1815, and at the same time was instituted rector of St. James's parish, Greenfield, Mass. He retained this rectorship until the close of his life, in June, 1855. He published (1812-51) educational and theological treatises, etc.:—*Sermons:*—*Poems:*—and contributed to the *Gospel Advocate* and other periodicals. See Sprague, *Annals of the Amer. Pulpit*, v, 575.

Strong, William L., a Presbyterian minister, was born at Salisbury, Conn., Oct. 18, 1782. He received a good preparatory education, graduated from Yale College, Conn., in 1813, studied theology privately, was licensed by the New Haven Association, and ordained pastor at Somers, Conn., by the Tolland County Association in 1814. Here he labored earnestly for twenty-five years, then removed to Redding, Fairfield Co., Conn., where he preached for five years; then accepted a call from Vienna Presbyterian Church in Ontario County, N. Y., where he was pastor for ten years, when, owing to infirmities, he retired, and removed to Fayetteville, N. Y., where he died, Aug. 31, 1859. A number of his sermons have been published, and a tract, *The Sinner Condemned Already*. Mr. Strong was an ardent evangelical preacher, thoroughly conversant with the history and polity of the Church. See Wilson, *Presb. Hist. Almanac*, 1861, p. 164. (J. L. S.)

Strong Drink. See DRINK, STRONG.

Strongdsan GAMBO, in Mongol and Thibetan mythology, is a primeval and celebrated king of Thibet who had two wives—Dara Aekkae and Kuillingtu Urultu—both of whom were incarnations of good genii. They had rendered especially meritorious service to the race of mankind, inasmuch as they had aided the wise Chutuk-

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tu in removing its sin and delivering its members: and they were consequently accorded divine honors.—Vollmer, *Wörterb. d. Mythol.* s. v.

Strophæus, an epithet applied in Greek mythology to *Mercury* in the character of porter (Aristoph. *Plutus*, 1153).

Strophius, the name of several persons in Grecian mythology. 1. The father of Scamander (Homer, *Il.* v, 49). 2. A son of Crisus, king of Phocis and father of Pylades (Pindar, *Pyth.* 11, 53; Eurip. *Orest.* 33; Pausan. ii, 29, 4). 3. A son of Pylades and Electra (Pausan. ii, 16, 7).

Stroth, Friedrich Andreas, a German scholar, was born at Triebsees, in Pomerania, March 5, 1750. For some time he was director of the gymnasium at Coburg, and died June 26, 1785, at Lauchstädt. He wrote, *Dissertatio de Codice Alexandrino* (Halle, 1771):—*Programma, quod Lectiones nonnullas Codicis Græci V. T. Exhibet, qui Venetiis in Bibliotheca S. Marci Asservatur* (ibid. 1775):—*Symbolæ Criticæ ad Illustrandam et Emendandam Alexandrinorum Interpretum Versionem ex Justino Martyre aliisque Patribus Ecclesiasticis Collectæ*, reprinted in Eichhorn's *Repertorium der morgenländischen und bibl. Literatur*, iii, 313; vi, 124, 163; xiii, 158, 168 (Leips. 1778–83):—*Index Criticus Omnium Codicum Versionis Alexandrinæ Manuscriptorum* (ibid.), v, 92, 134; viii, 177, 205; xi, 45, 72. See Winer, *Handbuch der theol. Literatur*, ii, 794; Fürst, *Bibl. Jud.* iii, 394. (B. P.)

Stroud, Asa B., a Methodist Episcopal minister, was born April 11, 1807. He was converted in 1823, admitted on trial by the Ohio Conference in 1830, and appointed to Kanawha Circuit. The following appointments were filled by him: Letart Falls Circuit, Charleston Circuit, Parkersburg and Athens circuits, New Haven, Eaton, Franklin, Monroe, Urbana, South Charleston, Reply, Cincinnati Mission, and Milford Circuit, where he died, Sept. 23, 1849. He was a faithful preacher and a most self-sacrificing pastor. See *Minutes of Annual Conferences*, iv, 386.

Stroud, Thomas D., a minister of the Methodist Episcopal Church, South, was received on trial in the Memphis Conference in 1840. In 1841 he was transferred to the Arkansas Conference, and continued to labor until a few days previous to his death, November, 1844. See *Minutes of Annual Conferences of the M. E. Church, South*, 1845, p. 23.

Strout, George D., a minister of the Methodist Episcopal Church, was born at Cape Elizabeth, Me., Jan. 24, 1802, and united with the Church April 23, 1820. He was licensed as a local preacher in September, 1827, and was admitted into the Maine Conference in 1830. He was ordained deacon in 1832, and elder in 1834. His ministry was spent in the Maine and East Maine conferences, and lasted until closed by death, at Pittston, Oct. 22, 1868. See *Minutes of Annual Conferences*, 1869, p. 145.

Strout, Joseph C., a minister of the Methodist Episcopal Church, was born at Cornish, Me., in 1833. In 1846 he was converted, and united with the Church. He was educated in the East Maine Conference Seminary, at Bucksport, and entered the Maine Conference in 1857. His ministry was very successful, but brief, as he died Jan. 25, 1862. See *Minutes of Annual Conferences*, 1862, p. 116.

Strout, Oran, a minister of the Methodist Episcopal Church, was born at North Poland, Me., Oct. 10, 1801, and united with the Church when nineteen. He was admitted to the East Maine Conference in 1853, and superannuated in 1862. He died at Searsmont, Feb. 23, 1872. See *Minutes of Annual Conferences*, 1872, p. 67.

Strozzi, Bernardo, called *Capuccino*, an Italian painter, was born at Genoa in 1581, and studied under Pietro Sorri, but at the age of seventeen he entered the Capuchin Order, and finally became a secular priest. He died at Venice in 1644, leaving many sacred pieces, which are enumerated in Hoefer, *Nouv. Biog. Gen.* s. v.

Strozzi, Lorenza, an Italian nun, was born at Capalia, near Florence, March 6, 1514, and brought up in the monastery of St. Nicholas del Prato, where she took the Dominican habit and devoted herself to religious duties, teaching, and music. She composed hymns and Latin odes on all the festivals (Flor. 1588, 8vo), which were long used in all the services, and were translated into French by Pavillon and set to music by Maudit. She died Sept. 10, 1591.

Struensee, Adam, a German theologian, was born Sept. 8, 1708, at Neurippin, in Brandenburg, of a wealthy family, and early began the study of theology with a circle of young companions, who styled their meetings *colloquia biblica*. Although warmly attached to the Moravian count Zinzendorf, he refused to join that community. In 1730 he was made chaplain of the countess Sayn-Wittgenstein, who resided at Berleburg, and after 1732 was pastor of several churches in Halle, and also occupied a chair of theology there. In 1757 he became provost of the Church of Altona: and in 1761 ecclesiastical superintendent of the duchies of Sleswig and Holstein. He died at Rendsburg, June 20, 1791. During all his life, Struensee was characterized by an enlightened piety and a most exemplary and amiable deportment. He wrote, *Betrachtungen üb. Sonn- und Festtags Evangelia* (Halle, 1747–48, 1758, 4 vols.):—*Sammlung erbaulicher Schriften*, etc. (ibid. 1755–56, 3 vols.):—*Gedächtnissreden* (ibid. 1756):—*Predigten* (Altona, 1758–60, 3 vols.):—*Theologische Moral* (Flensburg, 1765):—*Theologische Abhandlung* (Altona, 1765):—*Biblischer Unterricht* (Halle, 1768).

Strut (or **Strutting-piece**). In carpentry, any piece that keeps two others from approaching, and is, therefore, itself in a state of compression; in contradistinction to a tie, which keeps the two points of the frame to which its extremities are attached from receding, and is, therefore, in a state of tension.—Parker, *Gloss. of Architect.* s. v.

Struthers, Gavin, D.D., a Presbyterian divine, was born in 1790. He was educated at the University of Glasgow, Scotland, and after studying divinity was called to the Anderston Relief Church, Glasgow, and was ordained in 1817. He was mainly instrumental in bringing about the union between the United Secession and the Relief Church, and was the author of the address read from all the pulpits of both denominations at its consummation; also author of *Memoirs of American Missionaries* (18mo):—a *History of the Relief Church:*—and an *Essay on Christian Union*. Dr. Struthers was an earnest thinker, and died July 11, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, p. 272; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. L. S.)

Stryker, Isaac P., a missionary of the (Dutch) Reformed Church to Borneo, was born at Harlingen, N. J., Nov. 27, 1811, and was brought up to mechanical labor, until God turned him aside to prepare for the Gospel ministry. He began his studies late in life, graduated at Rutgers College in 1837, and from the Theological Seminary at New Brunswick in 1840. In November of that year, having been ordained as an evangelist to the heathen by the Classis of New Brunswick, he sailed for Borneo with his classmate Rev. William T. Van Doren and wife. He died of a swift fever at Singapore in 1842, after spending a year in Java, as required by the law of the Dutch government, and almost before the real beginning of his missionary work. He was a man of fervid piety, zealously earnest in the Christian life, and thoroughly devoted to the cause of Christ among the pagans. The mission to which he belonged, after years of patient struggles, was abandoned in 1849. Mr. Stryker was unmarried. See Corwin, *Manual of the Ref. Church*, p. 473. (W. J. R. T.)

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Stryker, Peter, a (Dutch) Reformed minister, was born in New York city in 1764, studied theology under Dr. Livingston, was licensed by the General Synod of the Reformed Church in 1788, and for over forty years actively engaged as minister of the following churches of that order: Northampton and Southampton, Pa., 1788–90; Staten Island, 1790–94; Belleville, N. J., 1794–1809; Stone House Plains, 1810–12; Berne, N. Y., 1828–29, when, on account of feeble health, he resigned all pastoral service. For many years he was the oldest living clergyman of that Church. In his best days he is said to have been "a powerful preacher, plain, practical, and pungent—a real orator." His piety was eminent. He said that not a doubt of his personal acceptance with God beclouded his soul for several years before his departure, which occurred in 1847. His end was peace, and he is remembered among the patriarchs of the Church. He preached with equal ease in Dutch and in English. See Corwin, *Manual of the Ref. Church*, p. 474. (W. J. R. T.)

Strymo, in Grecian mythology, was the daughter of the river-god Scamander, and wife of Laomedon, the king of Troy. Laomedon's queen is, however, sometimes named *Placia* instead.

Strymon, a proper name applied in Greek mythology to various persons: 1. A son of Mars and Helice, whose daughter Terina was also beloved by Mars and bore him Thrassa. 2. A son of Oceanus and Tethys, or of Pontus and Thalassa. The navigable river over which Strymon ruled was rendered unnavigable by Hercules, who drove through it the herds of Geryon.

Strype, John, an ecclesiastical writer, was born at Stepney, England, Nov. 1, 1643. After being educated at St. Paul's School for six years, he entered Jesus College, Cambridge, July 5, 1662, whence he removed to Catharine Hall, where he took his degree of A.B. in 1665, and that of A.M. in 1669. He received the perpetual curacy of Theydon-Boys, County of Essex, July 14, 1669, but left it a few months after on being appointed minister of Low-Leyton. Although he enjoyed this preferment for over sixty-eight years, and administered the sacrament on Christmas-day for sixty-six years successively, yet he was never instituted nor inducted. Soon after he went to Low-Leyton, he obtained access to the valuable manuscripts of sir Michael Hickes, and began from them some of those collections which he afterwards published. Towards his latter days he held the sinecure of Terring, Sussex, and was lecturer of Hackney till 1724, when he resigned that position. He died at Hackney, Dec. 11, 1737. His publications were, *Lightfoot's Works* (Lond. 1684, 2 vols. fol.):—*Memorials of Archbishop Cranmer* (1694, fol.):—*Life of Sir Thomas Smith* (1698, 8vo):—*Life and Actions of John Aylmer, Bishop of London* (1701, 8vo):—*Life of Sir J. Cheke*, etc. (1705, 8vo):—*Annals of the Reformation, etc., in England* (1709–31, 4 vols.):—*History of the Life and Actions of Edmund Grindal, Archbishop of Canterbury* (1710, fol.):—*Life and Acts of Matthew Parker, Archbishop of Canterbury* (1711, fol.):—*Life and Acts of John Whitgift, Archbishop of Canterbury* (1718, fol.):—*Ecclesiastical Memorials* (1721, 3 vols. fol.):—*Sermons*, etc. See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Stuart, Cohen M., D.D., a distinguished Presbyterian divine of Rotterdam, was a native of Holland and educated for the ministry in the Reformed Church. He was sent as a delegate to represent the churches of Holland in the World's Evangelical Alliance, which convened in the city of New York in October, 1873. He took an active part in all the proceedings of that august assembly, and delivered the answer to the Rev. Dr. William Adams's address of welcome to the Alliance. He also read a paper on the state of the evangelical Protestant Church of Holland and the Netherlands, which was published among the proceedings of that body. He was a member of the Evangelical Conference of the Protestant Church of the Netherlands; a very popular and successful preacher, and his death was a great loss to the general Church. Dr. Stuart was so well pleased with the American Church and people that he expressed a desire while here to remove to this country and settle among us, but providential circumstances prevented him from carrying out his wishes in that respect. He died at Utrecht in January, 1879. (W. P. S.)

Stuart, Henry B. M. C., *duke of York* and cardinal, grandson of James II of England, was born in Rome, March 6, 1725, and after the battle of Culloden, which was lost by his elder brother, April 27, 1746, he entered the ecclesiastical ranks. Benedict XIV gave him the purple, July 3, 1747, and afterwards the archbishopric of the Lateran and several other dignities. To these Clement XIII added other offices which yielded him rich revenues. But the French Revolution stripped him of all these, and he even sold his family jewels in aid of pope Pius VI. George III of England gave him a pension of four thousand pounds, which he retained till his death, at Frascati, July 13, 1807. To him are attributed *Constitutiones Synodales Ecclesiæ Tusculanæ* (Rome, 1764) and *Appendix ad Tusculanam Synodum* (ibid. 1764), which, however, are really the works of the Jesuit Stefanucci. With this prince-prelate the royal house of Stuart became extinct.

Stuart, Moses, a learned Congregational divine, was born at Wilton, Conn., March 26, 1780. He early began to develop a taste for books, reading Edwards *On the Will* when he was only twelve years of age. At the age of fifteen he was sent to an academy in Norwalk, Conn., and entered the sophomore class of Yale College in May, 1797, graduating with the highest honors of his class in 1799. The year after he spent teaching in an academy at North Fairfield, Conn., and during a part of the year following he was principal of a high-school in Danbury. He was admitted to the bar in 1802 at Danbury, but the week previous had been chosen tutor in Yale, which position he accepted. During his tutorship, desirous of procuring an appropriate work on the Sabbath, Mr. Stuart borrowed of the president Macknight's work *On the Epistles*, the perusal of which awakened him to spiritual things and resulted in his conversion. In the early part of 1803 he connected himself with the Church in Yale College, began to study theology under president Dwight, and was soon after licensed to preach by the New Haven Association. He was ordained pastor of the Church in New Haven formerly served by Dr. Dana, March 5, 1806. On Feb. 28, 1810, he was inaugurated professor of sacred literature at Andover, and continued in the active discharge of his duties until 1848, when he resigned in consequence of advancing age. After this, however, his mind retained its wonted activity, and he published two or three works requiring minute and profound Biblical investigation. Taking his daily walk, he fell, fracturing the bone of his wrist. He afterwards took a severe cold, which passed into a typhoid fever and issued in death, Jan. 4, 1852. Mr. (for he refused the title of Dr.) Stuart's life was one of incessant labor, devoted chiefly to Biblical literature. In this he led the way in his own country with most happy results. His own contributions to sacred learning are very valuable; but perhaps he did even more by the impulse he gave to Biblical study, and the sound principles of Biblical exegesis which he instilled into the minds of his younger brethren, especially in America, than by the works which he himself published. His chief writings are, a *Grammar of the Hebrew Language* (1813; of which a 5th ed. appeared at Oxford in 1838):—a *Hebrew Chrestomathy* (1832):—*Course of Hebrew Study* (1830):—a *Grammar of the New Test. Dialect* (2d ed. 1841):—*Commentary on the Epistle to the Hebrews* (1827, 2 vols.; reprinted, Lond. 1828):—*On the Epistle to the Romans* (1832; London, 1833):—*On the Apocalypse* (1845; Edinb. 1847):—*On*

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Daniel (1851):—*Ecclesiastes* (1851):—*Proverbs* (1852): *Critical History and Defence of the Old-Test. Canon* (1845):—*A Scriptural View of the Wine Question* (1848): —*Sermons* (1840–46). He was also a large contributor to the *Biblical Repository* and the *Bibliotheca Sacra*. A monument has been erected to his memory at Andover, on which he is styled "the father of Biblical science in his native country." See Sprague, *Annals of the Amer. Pulpit*, ii, 475; Park, *Funeral Discourse* (1852); *Meth. Quar. Rev.* April, 1852; *Christian Review*, April, 1852; *Journ. of Sac. Lit.* Jan. 1853.

Stubble is the rendering in the A. V. of two Heb. and one Gr. word: 1. Usually קַשׁ, *kash* (which is invariably so rendered), so called from its *dryness*, which denotes the dry halm of grain, partly as left standing in the fields (Exod. v, 12), and then sometimes burned over (xv, 7; Isa. v, 24; xlvii, 14; Joel ii, 5; Nah. i, 10; Obad. 18), and partly as broken up into chaff by treading out the grain, and so separated by ventilation (Job xiii, 25; xli. 20 [28]; Psa. lxxxiii, 24; Isa. xl, 24; xli, 2; Jer. xiii, 24). See Chaff. 2. Once תֶּבֶן, *tében* (Job. xxi, 18), properly *straw*, as used for provender. See Straw. 3. Once καλαμή (1 Cor. iii, 12), which denotes in general the stalk of grain after the ears are removed (Xenoph. *Ver.* v, 18; Sept. for קַשׁ, Exod. xv, 7; Joel ii, 5). In Egypt the reapers only cut off the ears of the corn with the sickle, leaving the straw, which they deemed worthless, to rot on the ground. Hence when the cruel Pharaoh commanded the Hebrew brickmakers to gather straw for themselves (Exod. v, 12), though guilty of excessive tyranny, he did not, as some have supposed, ordain a physical impossibility. See Brick.

Stubbs, Aaron J., a minister of the Methodist Episcopal Church, was born in Butler County, O., March 13, 1830, and was converted and joined the Church in 1849. He was admitted on trial into the Central Ohio Conference in September, 1857. In April, 1864, he was elected chaplain of the 32d Regiment of Ohio Volunteers. He lost his health while in the army, was superannuated at the Conference of 1864, and settled at Patterson, Hardin Co., O., where he died, June 14, 1865. His labors were very acceptable and useful. See *Minutes of Annual Conferences*, 1865, p. 142.

Studdiford, Peter, a (Dutch) Reformed minister, was born in New York city in 1763, graduated from Columbia College in 1786, and studied theology with Dr. John H. Livingston. He was licensed by the Synod of the Reformed Dutch Church in 1787, and settled that year at Readington, N. J., having Bedminster as an associate Church until 1800, and then ministered at Readington alone until his death, Nov. 30, 1826. In 1812 he was appointed professor of Hebrew by the General Synod. His record is that of a man of large views, much learning, and intense devotion to his ministerial work. He had a great reputation as an extemporaneous preacher, sometimes transcending himself when called upon in an emergency, and always on these occasions speaking with elaborate finish and great force. He was noted as a patriotic citizen, a faithful pastor, and a Christian of deep personal piety and of catholic sentiments. See Corwin, *Manual of the Ref. Church*, p. 229. (W. J. R. T.)

Studdiford, Peter O., D.D., a Presbyterian divine, son of the preceding, was born at Readington, N. J., Jan. 11, 1799. He early made a profession of religion, pursued his preparatory studies at the Academy at Basking-ridge, N. J., and subsequently at Somerville. In 1816 he graduated with the highest honor at Rutgers College, New Brunswick, was occupied three years in teaching, and graduated at the Theological Seminary at Princeton in 1821. He was licensed by the New Brunswick Presbytery April 27, 1819, ordained as an evangelist by the same presbytery Nov. 28, 1821, and on Dec. 2, 1821, commenced his labors at Lambertville, N. J., alternating for one year with the Solebury Church in Pennsylvania. In June, 1825, he was installed pastor of the Lambertville and Solebury churches, which relation existed most happily for a period of forty-five years. He died June 5, 1866. Dr. Studdiford was a sound and able theologian, a judicious and most instructive preacher, and admirably fitted and successful as an educator. See Wilson, *Presb. Hist. Almanac*, 1867, p. 204. (J. L. S.)

Studenz, in Slavic mythology, is the lake in the gloomy recesses of the mighty beech-wood on the island of Rügen, whose waters were used to wash the wheels of the wagon in which the goddess Nerthus had passed through the island. The slaves who performed that labor were immediately drowned. The lake swarmed with fishes, but none were allowed to be taken from it because they belonged to the goddess. Even to approach the lake was a capital offence.—Vollmer, *Wörterb. d. Mythol.* s. v.

Studies of the Clergy. In the early Church, the clergy were obliged to lead studious lives, and no pleas were allowed as just apologies for the contrary. Their chief studies were to be the Holy Scriptures, to which special attention was demanded, and the approved writers and canons of the Church. Other books were to be sparingly and cautiously used. Heretical works were to be read only upon necessity to confute them or caution others against them. Beyond this, there was no obligation on them to read human learning, nor was there an absolute prohibition of it. Where such study could be made to minister to divinity, it was not only allowed, but encouraged, and the study of such learning rightly applied did very great service to religion in the primitive ages of the Church. See Bingham, *Christ. Antiq.* bk. vi, ch. iii, § 1 sq.

Studitæ, a name given to a branch of the Acœmetæ (q. v.). One Studius, a nobleman of Rome, renounced the world, and became one of their order, erecting a large monastery for himself, which was called *Studium*, and the monks *Studitæ*. In a short time they lost their credit by joining the Nestorians.

Studitès, Simeon, is said to have been a monk in the famous monastery of Studium in Constantinople (see Müller, *Stud. Cœnob. Constant. ex Monum. Byzant. Illustratum Diss.* [Lips. 1721]), and is credited with the composition of a series of hymns of praise (see Allatius, *De Sym. Scriptis Diatriba* [Par. 1664], p. 23).

Another Simeon Studites is mentioned in Allatius, *loc. cit.* p. 152, as a theologian, homilist, and hymnographer. See Fabricii *Biblioth. Græca*, curante Gottl. Christoph. Harles. (Hamb. 1808), xi, 302–319.—Herzog, *Real-Encyklop.* s. v.

Studites, Theodore, a violent opponent of the iconoclasts in the early Church, was born in Constantinople, A.D. 759, entered the Convent of Studium in 781, and was made its abbot, or archimandrite, in 794. He soon came into conflict with the emperor Constantine Copronymus—a violent iconoclast, who had separated from his consort and was about to marry Theodora—and denounced the ban against him, besides severing his relations with the patriarch Tarasius, because the latter would not proceed energetically against the emperor. Constantine thereupon banished him to Thessalonica. When image-worship was restored, Theodore was recalled and received into favor; but he became involved in fresh troubles, this time with the emperor Nicephorus, who caused him to be imprisoned and transported to an island near Constantinople, where he remained until reinstated in his office by Michael Rhangave. When Leo the Armenian renewed the attack on image-worship (813), Studites at once rose against him with his accustomed zeal; the emperor caused him to be warned, but without result, and then called a synod at Constantinople which prohibited iconolatry (815), after which he took energetic measures for its repression.

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Studites was confined at Mesope, and afterwards (819) at Smyrna. Balbus gave him his liberty in 821 and permitted the adoration of images in private; but the zeal of Studites soon compelled his renewed banishment from Constantinople. He took up his abode on the island of Chalcis, and died there, Nov. 11, 826. He composed a number of letters, poems, and other writings against the iconoclasts, for which see Bellarmine, *De Scriptoribus Eccles.* [Colon. 1684], p. 151. Part V of Jacques Sirmond's *Opera Varia* (Venet. 1728) is almost exclusively devoted to Theodore Studites and his writings. Comp. also the literary references in Gieseler, *Kirchengesch.* (Bonn, 1846), II, i, 10 sq.—Herzog, *Real-Encyklop.* s. v.

Stuffo, an unknown divinity worshipped among the ancient Saxons, supposed to have presided over their drinking customs and to have been the patron of revellers.—Vollmer, *Wörterb. d. Mythol.* s. v.

Stuffs USED IN THE MIDDLE AGES. The names *Damask*, *Sarcenet* (*Saracenorum opus*), *Sypers* (cloth of Cyprus), and Levantine brocades, of silver and gold, made in the Lebanon; *Orphreys*, "the gold of Phrygia;" *Attalic* robes, splendid cloths of Asia Minor; and the embroidery, veils, silks, and cloths of Alexandria, bespeak the place of manufacture. Byzantium was also a considerable producer. The earlier patterns are Byzantine, with flowing and geometrical designs, animals, and birds. In the 13th century arms of donors were introduced, and in the 14th century splendid borders, representing saints, angels, and evangelists, were added to vestments. In England, embroidery of Alexandria, Indian samit, color de Painaz, Turkey-work, cloth of Antioch, Tripolis, Tartaryn, Tiretaine, cloth of Tyre (so called from its bright tint), Tarsus, India, Tarse de Nak, Tuly, Inde di Gangi, and Moire de Tarse are mentioned as used in vestments, all being of Eastern importation. —Walcott, *Sac. Archæol.* s. v.

Stuhr, PETER FEDDERSEN, a German scholar, was born at Flensburg, May 28, 1787, studied law at Kiel, and in 1806 philosophy at Heidelberg and Halle. In 1821 he commenced lecturing at the Berlin University, was promoted in 1826 as professor of philosophy, and died March 13, 1851. He wrote, *Die Staaten des Alterthums und der christl. Zeit* (Heidelberg, 1811):—*Ueber den Untergang der Naturstaaten* (Berlin, 1812):—*Abhandlungen über nordische Alterthümer* (ibid. 1817):—*Die chinesische Reichsreligion und die Systeme der indischen Philosophie in ihrem Verhältnisse zur Offenbarungslehre* (ibid. 1835):—*Allgemeine Geschichte der Religionsformen der heidnischen Völker* (ibid. 1836–38, 2 vols.):—*Das Verhältniss der christlichen Theologie zur Philosophie und Mythologie* (ibid. 1842):—*Vom Staatsleben nach platonischen, aristotelischen und christlichen Grundsätzen* (ibid. 1850). See *Regensburger Conversations-Lexikon*, s. v.; *Theolog. Universal-Lexikon*, s. v.; Zuchold, *Bibl. Theolog.* ii, 1290. (B. P.)

Stukeley, WILLIAM, an English divine and antiquarian, was born at Holbeach, in Lincolnshire, Nov. 7, 1687. He was admitted into Bene't College, Cambridge, Nov. 7, 1703, and took the degree of M.B. in 1709. He first began to practice at Boston, in his native county, but removed to London in 1717, where he was soon after elected F.R.S. The degree of M.D. he took at Cambridge in 1719, and was admitted a fellow of the College of Physicians in the year following. Later his thoughts were turned to the Church, and he was ordained at Croydon, July 20, 1720. In October following he was presented to the living of All-Souls', Stamford. He became chaplain to the duke of Ancaster, and also received from him the living of Somerby, near Grantham, in 1739. In 1741 he preached the 30th of January sermon before the House of Commons, and in that year became one of the founders of the Egyptian Society. In 1747 he vacated his preferments in the country, and received the rectory of St. George's, Queen Square. He died March 3, 1765. In addition to other works on antiquities, he wrote, *Palæographia Sacra, or Discourses on the Monuments of Antiquity that Relate to Sacred History* (1736, 4to):—*Stonehenge, a Temple Restored to the British Druids* (1740, fol.):—*Abury, a Temple of the British Druids Described* (1743, fol.):—*Sermons* (1742, 4to; 1750, 4to; 1756, 8vo). See Chalmers, *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Stumbling-block (מִכְשׁוֹל, *mikshôl*, *πρόσκομμα*, which literally denote any object over which a person may trip the foot, and hence, figuratively, a cause of ruin or disgust; but מִכְשֵׁלָה, *mukshelâh*, is only used of a physical "*ruin*" [Isa. iii, 6], or an *idol* ["stumbling-block," i. e. incitement to apostasy, Zeph. i, 6]; and *σκάνδαλον* [1 Cor. i, 23; 1 John ii, 10; Rev. ii, 14; elsewhere "offence"] is properly the *trap-stick* to which the bait is fastened in a snare). The roads in Eastern countries are, for the most part, nothing more than accustomed tracks, worn to something like a level by the passing of travellers and caravans. See ROAD. When rocks and stones are placed in these tracks, riders are exposed to great danger from the stumbling of the horses; and hence Isaiah (lxiii, 13), describing God's glorious deliverance of the Israelites from Egypt, says, "He led them through the deep, as a horse in the wilderness, that they should not stumble." Robbers and plundering hordes frequently placed huge stones and branches of trees across the roads, as stumbling-blocks to check and perplex caravans, in order that they might attack them during the confusion which such impediments would necessarily create. Thus (Jer. vi, 21), "Therefore thus saith the Lord, Behold, I will lay stumbling-blocks before this people, and the father and the sons together shall fall upon them; the neighbor and his friend shall perish" (see Hackett, *Illust. of Script.* p. 19, 22). See OFFENCE.

Stunz, S. S., a minister of the Methodist Episcopal Church, was born at Albion, Erie Co., Pa., March 26, 1828, and united with the Church in his thirteenth year. He was licensed to preach in 1850, and graduated from the Allegheny College, June, 1854. In July of the same year he united with the Erie Conference; and while filling his last appointment, acted as principal of Carrier Seminary. In 1869 he received a supernumerary relation and took up his residence in Jamestown, N. Y., where he died. Oct. 30, 1870. See *Minutes of Annual Conferences*, 1871, p. 178.

Sturge, JOSEPH, an eminent member of the Society of Friends in England, was born at Elberton, in the County of Gloucester, Aug. 2, 1793. Early in life he entered upon mercantile pursuits, in which he achieved great success. As corn-factors, the firm of J. & C. Sturge secured a distinction not surpassed by any other firm in Great Britain. He was a prime mover in many reform and philanthropic movements, and was associated with some of the most distinguished philanthropists of his day. In the House of Commons he represented Birmingham, Nottingham, and Leeds, and was always found on the side of truth and righteousness. He was an earnest advocate for the entire abrogation of capital punishment. He labored for an improvement in the discipline of prisons. He was a warm friend of the temperance cause, going so far as to refuse to sell his barley for malting purposes. He was also the promoter of the Sabbath-school movement in the Society of Friends. But the two great objects which, for thirty years of his life, secured the unflagging interest of Joseph Sturge were the abolition of slavery and the promotion of permanent and universal peace. The result of the long-continued labors of the friends of freedom in England was the proclamation of unconditional liberty to every slave in all her colonial possessions, the same to take effect Aug. 1, 1838. His advocacy of peace on Christian principles gave him a reputation throughout the civilized world. His efforts in the di-

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rection of a submission of national difficulties to arbitration rather than to the sword are well known. He promoted and arranged, in conjunction with like spirits with himself, the peace congresses which were held annually from 1848 to 1852 at Brussels, Paris, Frankfort, London, and Edinburgh. The influence of these public gatherings of the friends of peace was widely extended and of the most beneficial character. In labors like these Joseph Sturge devoted the busy years of a life reaching on to nearly threescore years and ten. He died in Birmingham, England, May 14, 1859. See *Memoir*, by Tract Association of Friends (Philadelphia). (J. C. S.)

Sturges, Alfred Gallatin, a Methodist Episcopal minister, was born at Uniontown, Pa., March 11, 1813. He experienced religion in 1829, was licensed to exhort and subsequently to preach in 1832, admitted on trial in the Pittsburg Conference in 1833, and appointed to Gustavus Circuit, Warren District. In 1834 he was appointed to Salem Circuit; in 1835 was admitted into full connection, and appointed to Erie station; in 1836, to Hudson Circuit; in 1837, to Painsville Circuit; in 1838–9, to Ravenna Circuit; in 1840–41, to Warren; in 1842, to Poland Circuit; in 1843, to Youngstown; in 1844, to Meadville, where, on account of ill-health, he was compelled to desist from labor. He died Nov. 4, 1845. Mr. Sturges possessed talents of a superior order as a minister. The high estimate in which he was held may be seen from the fact that for six years in succession he was elected to the responsible office of conference secretary. See *Minutes of Annual Conferences*, iv, 53. (J. L. S.)

Sturm, Christoph Christian, was born at Augsburg, Jan. 25, 1740, and studied at Jena and Halle. From Halle, where he preached first, he was called to Magdeburg, where he finally became the pastor primarius of St. Peter's. He died at Hamburg, Aug. 26, 1786. Sturm is the author of a number of devotional books and hymns. One of his hymns, *Auferstanden, auferstanden*, has been translated into English by N. L. F., in the *Monthly Religious Magazine*, 1865, xxxiii, 202: "Christ is risen, Christ is risen." One of his works has been translated into most of the European languages, and is known in English under the title of *Reflections on the Works of God* (often printed). For others, see Herzog, *Real-Encyklop.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. See also Winer, *Handbuch der theolog. Literatur* (index); Zuchold, *Bibl. Theol.* ii, 1292; *Theolog. Universal-Lexikon*, s. v.; Koch, *Gesch. d. deutschen Kirchenliedes*, vi, 357 sq.; *Regensburger Conversations-Lexikon*, s. v.; Federsen, *Sturm's Leben und Charakter* (Hamburg, 1786). (B. P.)

Sturm of Fulda, a disciple of Boniface, and first abbot of Fulda, belonged to a noble family living in the province of Nauricum (Bavaria), and was born A.D. 710. His parents, influenced by Boniface, devoted their son to the Church, and placed him under the care of that missionary. He now travelled with his preceptor for a time, and then retired into the Monastery of Fritzlar, to engage in scientific study of the Holy Scriptures and the doctrines of the Christian faith under Wigbert. In 733 he was consecrated to the priesthood, and at once began to engage in missionary labors among the surrounding heathen communities. His leading purpose was the dissemination of Gospel truth and the introduction of the Christian worship; but he was also earnest in the cultivation of a higher morality among his hearers. After three years of successful labors, however, he felt himself constrained to enter upon a life of greater austerity. Boniface approved of his design, and directed him, for its realization, as well as for the accomplishment of an intention of his own to found a large monastery beyond the reach of danger through incursions of the Saxons, to explore the country for a suitable site on which to erect a religious establishment. Accompanied by two associates, Sturm entered the unknown wilderness, and in three days found a place which seemed to offer every requisite except the assurance of quiet, as it was situated too near the territories of the hostile Saxons to justify the hope that it would remain undisturbed. At a later day archbishop Lullus, the successor of Boniface, founded there the Monastery of Hersfeld (768); but, by the advice of Boniface, a safer place was to be sought. Sturm now ventured into the forest alone, braving its wild beasts and its hordes of heathen, until he reached the spot where Fulda now stands, and there he found the situation of which he was in search. He returned to Hersfeld, and formed a plan for the erection of the convent; and Boniface repaired to the emperor Carloman to procure a donation of the land. At the beginning of 744, Sturm, accompanied by nine monks, took solemn possession of the locality, and rapidly pushed forward the building and arrangement of the proposed establishment. When completed, it assumed the name of the stream on which it stood, and received Sturm as its abbot. The number of monks rapidly increased, and it became necessary to arrange the plan of their government and of their ordinary life according to some strict system; and to this end a commission, to which Sturm belonged, was sent to Italy to study the methods in vogue among the Benedictines of that land. The Convent of Monte-Casino seemed to them to afford lessons in administration of especial value. They returned after having been absent a year, Sturm being detained on the journey by a severe illness at Kitzingen, on the Main; and after their arrival the discipline of Monte-Casino was introduced in all its strictness. Some of the brothers prayed, studied, or taught, while others were employed in the fields and gardens. The results of their industry, joined with the donations of wealthy patrons, greatly enriched the convent, extended its fame, and heightened the reputation of its abbot. When Lullus succeeded Boniface as archbishop, this peaceful state was rudely disturbed. Sturm demanded that the body of Boniface should be interred at Fulda, as Boniface himself had desired; but the clergy of Mayence, headed by Lullus, refused consent, and procured an order from king Pepin for the interment of the remains at Mayence. Lullus finally yielded. Another cause of trouble lay in the archbishop's assumption of the rights of ownership over the monastery, and of consequent supervision of its temporalities, which Sturm regarded as an invasion of his privileges. At the same time, three monks, who were dissatisfied with the strictness of Sturm's rule, charged him with treason against the king, and secured his citation before the court; and when Sturm, in the consciousness of his innocence, refused to defend himself, the anger of Pepin caused his banishment to the Monastery of Jumedica (now Jumièges), near Rouen. Lullus now endeavored to establish himself in the possession of Fulda; but as the monks drove away a priest whom he had appointed abbot, he gave way, and allowed them to choose for themselves. They selected Prezzold, a devoted adherent of Sturm, who at once began to labor for the pardon of his former superior; and, as other monasteries used their influence in the same direction, the end was attained. Sturm was recalled to court and reconciled to the king; and when Prezzold and his brothers of Fulda petitioned for Sturm's restoration to the monastery, the king consented, and, in addition, removed the monastery from under the jurisdiction of Lullus (762). A quiet æra now began in the life of Sturm, which continued until his death. He grew in the royal favor constantly, and by his practical genius accomplished many results which increased the material welfare of his neighborhood. In the beginning of Charlemagne's reign he was employed to preserve peace between the king and the powerful duke Thassilo of Bavaria, and was completely successful. A wider sphere opened before him when Charlemagne made war on the Saxons, in 772, and ordered a host of priests and other clergy to accompany the army in order to convert the conquered heathen. Sturm was especially prominent in this work, and achieved some real successes, as

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appears from the fact that a number of noble Saxons followed him to Fulda for instruction in the Christian faith. In acknowledgment of his services, Charlemagne donated to the Convent of Fulda an important royal domain situated in Hammelburg, on the Saale (Jan. 7, 777). When the campaign against the Saxons was repeated, in order to punish them for their revolt, Sturm was again ordered to attend the expedition; but his age forbade so great a demand on his strength, and he was left behind. He returned to Fulda, and died Dec. 17, 779. He was buried in the church at Fulda, and a simple monument was placed over his remains. At the Lateran Council of 1139 pope Innocent II canonized the worthy abbot, and in 1439 bishop John of Würzburg ordered a diocesan festival in his honor. See Eigel (abbot of Fulda 818–822), *Vita Sturmi*, in Mabillon, *Act. SS. Ord. S. Bened. Sæc. VIII*, ii, 242–259, and in Pertz, *Monum. Script.* ii, 365–377; also Sturmius Brun, *Lebensgesch. d. heil. Sturmius*, etc. (1779, 8vo); *Hist. Lit. de la France*, iv, 161; Fabricius, *Bibl. Lat. Med. et Infim. Ætatis*, iv, 214; Rettberg, *Kirchengesch. Deutschlands* (Gött. 1846), vol. i; Schwartz, *Leben d. heil. Sturmius* (Fulda, 1858).—Herzog, *Real-Encyklop.* s. v.

Sturm, Jacob, administrator of the government of Strasburg, a statesman and influential promoter of the cause of the Reformation, was born in 1489. His education was largely guided by Wimpfeling, who was an intimate friend of the family, and who preserved him from falling into the toils of monkish preceptors, and brought him under the influence of the classics instead. In 1505 he was a master of arts, and in 1506 a member of the theological faculty of Freiburg. Renouncing the purpose of becoming a priest, he travelled in different lands, and in 1514 joined the literary association of Strasburg, to cultivate the study of the classics. In 1522 he recommended, for the reformation of the University of Heidelberg, that thorough grammatical instruction should precede the study of the classics; that Agricola's method of logic should be adopted; that more attention should be given to mathematics; and that in theology scholasticism should be replaced by the study of the Holy Scriptures under the guidance of the Church fathers. He became a member of the City Council, and in 1526 chief magistrate, in every position displaying so much ability and character as to occasion the coining of a medal in his honor. He advocated liberty of conscience in religious matters, and recognised neither emperor nor pope as his spiritual head; but he desired, also, that all believers in the Gospel should unite their energies for the common work. As a statesman, he advocated an alliance of the Germans and Swiss, in order that a stronger front might be presented to the Romish powers. At Spires, in 1529, he defended the action of Strasburg in having caused the cessation of the mass in the previous year, and joined the evangelical princes in their protest, besides uniting with Philip of Hesse to prevent the condemnation of the Swiss. He attended the Marburg Colloquy, and in 1530 united with other delegates in presenting the *Confessio Tetrapolitana* at Augsburg. His endeavors to unite the Saxons and the South Germans were indefatigable, though unsuccessful. He participated in the deliberations which resulted in the *Wittenberg Concord* of 1536. At this time, too, he was enabled to accomplish the work of establishing a gymnasium at Strasburg, having, in 1528, become a member of the board of scholarchs to whom was committed the direction of public instruction. During the period of the *Interim* he not only preserved the peace in Strasburg, but also the dignity and freedom of the city. He was venerated by all parties, and prominently employed in all the great events of his time and country, having been Strasburg's representative at political and religious convocations no less than ninety-one times between 1525 and 1552. His rich acquaintance with men and events enabled him to afford valuable assistance to his friend Sleidan (q. v.) in the preparation of the latter's great historical work. He died Oct. 30, 1553, leaving behind the reputation of a model Christian patriot. His library was donated to the Strasburg School.—Herzog, *Real-Encyklop.* s. v.

Sturm, Johann, a famous Protestant schoolman, was born at Sleida in 1507, and graduated at Louvain, where he also managed a printing-office in connection with Prof. Rudiger Rescius, and published several Greek works. To sell his books, he went to Paris, and while there was invited to deliver public lectures, which he did, taking dialectics for his subject, and following the method of R. Agricola. At this time, too, he adopted the principles of the Reformation. In 1534 he was commissioned by the king and the bishop of Paris to participate in the efforts then being made to reunite the Protestant and the Romish Church. In 1537 he accepted a call to the Gymnasium of Strasburg. In his new position he advocated a union of classical culture and evangelical piety, the exaltation of the Latin language at the expense of the vernacular, the utter rejection of scholastic methods and quibbles, the simplifying of dialectics, etc. On the opening of the gymnasium in 1538, he was appointed rector for life. Though a Protestant, he retained his friendship for many Roman Catholic scholars, and hoped that the differences between the two communions might be removed—an idea frequently expressed by him, e. g. in a criticism of the popish *Consilium de Emendanda Ecclesia*, 1538. He possessed rare oratorical and diplomatic abilities, and was accordingly often employed in negotiations and missions by the Strasburg and other Protestant governments, and even by the French king. In 1540 he attended the colloquies of Hagenau and Worms, and in 1541 that of Ratisbon. In 1545 he co-operated with other agents of Germany in settling a peace between England and France: and afterwards, on the breaking-out of the Smalcald war, was engaged in an unsuccessful mission to the court of Francis I to secure help. Sturm, influenced, perhaps, by his personal intimacy with many French Protestants and also with Calvin, inclined to the Reformed rather than to the Lutheran view of the sacrament, while the clergy of Strasburg were decidedly opposed to the Reformed theology. Frequent disputes were the natural consequence, whose bitterness was increased by his persistent care for the fugitive Huguenots that were settled in the city. He also induced the scholarchs to appoint Reformed professors, defended Zanchi, who was charged with being a Calvinist, and by such means excited the persistent hostility of his clerical opponents. He was charged by duke Wolfgang of Zweibrücken with the reorganization of the Gymnasium of Lauenburg in 1564, and two years afterwards obtained for the city of Strasburg the imperial authorization for an academy in accordance with his plans. After this period no cheering incidents marked his life. The theological conflict developed increased fury. Apparently settled by the decision of arbitrators in 1575, it became more virulent than before when Sturm opposed the reception of the *Form of Concord*. His opponents finally, in 1581, induced the magistracy to deprive him of the rectorate which he had held during forty years. Exasperated by the indignity, he appealed to the Chamber at Spires, but died in 1589, before the case was decided. His plan of instruction became the model for many schools of Germany, and his name has come down to our time among the most honored of his time, no less on account of his noble character than of his learning and far-reaching labors for Protestant education and freedom. See Schmidt, *La Vie et les Travaux de Jean Sturm* (Strasb. 1855).—Herzog, *Real-Encyklop.* s. v.

Sturt, John, an English engraver, was born in London in 1658, and at the age of seventeen became the pupil of Robert White. His chief excellence lay in the engraving of letters, and the minuteness with which they were executed. He died in 1730. His best work is the *Book of Common Prayer*, which he engraved on silver plates. The top of every page is ornamented

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with a small historical vignette (Lond. 1717, 8vo). He also engraved the *Lord's Prayer* within a circle of the dimensions of a silver penny. See Chalmers, *Biog. Dict.* s. v.

Sturz, Friedrich Wilhelm, a German scholar, was born May 14, 1762, at Erbisdorf, near Freiburg. He studied theology and philosophy at Leipsic, and was appointed in 1788 professor of elocution at Gera; in 1803 he was called to Grimma as rector of the academy, retired from his office in 1823, and died May 20, 1832. He wrote, *De Dialecto Alexandrina Ratione simul Habita Versionum Libr. Vet. Test. Græc.* (Lips. 1786):—*De Dialecto Macedonica et Alexandrina* (ibid. 1808):—*De Dialecto Alexandrina* (Gera, 1788-94, diss. i-iv):—*Circumcisio a Barbaris Gentibus ad Judæos Translata* (ibid. 1791); and edited *Zonaræ Glossæ Sacræ N. T.* (Grimma, 1818). See Winer, *Handbuch der theolog. Literatur*, i, 126, 128, 885; ii, 795; *Regensburger Conversations-Lexikon*, s. v.; Fürst, *Bibl. Jud.* iii, 395. (B. P.)

Stutson, Nelson, a minister of the Methodist Episcopal Church, was born at Mouson, Mass., Sept. 20, 1829, and was converted when about nineteen. He was educated at Wilbraham, graduated from college in 1858, and joined the New England Conference in 1859. In 1869 he spent three months in Europe to recruit his health, but it continued to decline until he died, April 16, 1871, at Springfield, Mass. Mr. Stutson was a man of many rare and valuable qualities. See *Minutes of Annual Conferences*, 1872, p. 48.

Stuttgart, Synod of, held in the year 1559. It was convened by duke Christopher of Würtemberg, with the purpose of bestowing a formal sanction on the Lutheran doctrine of the Lord's supper, which had been previously recognised, but was threatened by divisions in the churches of the duchy itself, and by the overthrow of the Lutheran confession in the adjoining palatinate. It was composed of the four general superintendents and the spiritual and lay members of the consistory, together with the rector, dean, and professors of the theological faculty of Tübingen. On Dec. 19 it adopted the formulary issued in the following year, under the title *Confessio et Doctrina Theologorum et Ministrorum Verbi Divini in Ducatu Wirtemb. de Vera Præsentia Corporis et Sanguinis Jesu Christi in Cœna Dominica*. It begins with an exhortation based on Eph. iv, 14, and proceeds to declare, on the alleged basis of the Scriptures and the *Augsburg Confession*—1. That in the sacrament the real body and blood of Christ are given and received with the bread and wine, by virtue of the word or institution of Christ; 2. That the substance of the bread and wine is not changed; nor do they simply serve as types, but the actual substance of Christ's body and blood is given with the unchanged substance of bread and wine; 3. That the union of these substances is sacramental, so that no sacrament exists when the bread and wine are not used; 4. The objection against the ubiquity of Christ's body based on his ascension to heaven is removed by the doctrine of Paul, that the Lord "ascended up far above all heavens, that he might fill all things" (Eph. iv, 10), 5. Not only the faithful and worthy, but also the unworthy, partake of the Lord's body and blood in the sacrament; the latter, however, to their destruction, etc. The *Confession of Stuttgart* has been regarded by Planck and Gieseler as the first formulating of the doctrine of the ubiquity of the body of Christ; but the fundamental principle of the whole doctrine of Luther respecting the Lord's supper was the ubiquity; and Brentius, the leading spirit in the Stuttgart Synod, had expressed the opinion that Christ's human nature participates in all respects in the glory of the Father, in his larger *Catechism* of the year 1551. Calvin complains of the "Ubiquists" of Würtemberg in a letter to J. Andreæ, dated 1556. It remains to be added that Lutherans received the decisions of this synod with much hesitation, because of objectionable expressions involved in them, e. g. that the blessing of the sacrament differs specifically from other gracious gifts of the Holy Spirit; that the blessing of the sacrament is not dependent on the will of the communicant; that the blessing of the sacrament is conditioned solely on the working of the exalted God-man, etc. In the event, a reaction took place in the Würtemberg churches which opened the way for a more rational, Melancthonian view. See Pfaff, *Acta et Scripta Publ. Eccl. Wirtemb.* (1720); Plank, *Gesch. d. protest. Lehrbegriffes*, vol. v; Heppe, *Gesch. d. deutsch. Prot.* vol. i.—Herzog, *Real-Encyklop.* s. v. See Melancthon; Ubiquity.

Styglus, in Grecian mythology, a surname of *Pluto*.

Style, Old and New. See Calendar.

Stylites (στυλῖται, κιονῖται) or *pillar saints*, a class of anchorets who took up their abode on lofty pillars, where the limited space forbade their sitting or lying down, and obliged them to stand continually (hence *stationarii*), protected only by a lattice-work or board railing, or by a wall, from falling, and exposed to the open sky by day and night, in both summer and winter. See Pillar Saints.

The founder of this class of Christian fakirs was Simeon, called *the Syrian*, or *the older*, who lived in the 5th century, under the reigns of Theodosius II (408-450) and his successors. He was a native of Sisan, or Sesan, in Northern Syria, on Mount Amanus, and was of Christian parentage. He was born in 390 or 391, and in childhood watched his father's flocks in the solitude of his native mountain region. At the age of thirteen he entered a Christian church for the first time, and received impressions which led to his adoption of a monastic life. He spent two years in a convent near his home, and ten more in St. Eusebonas's convent, near Teleda, and in the latter place especially excelled all his associates in the rigorous harshness of his ascetical practices. After a time he removed to Tel-Neschi, or Telanessa (Τελάνισος, Theod.), near Antioch, and took up his abode in a hut on the side of a mountain. While there he fasted forty days, absolutely without partaking of food, in imitation of Moses and Elijah; and not only did this practice become his regular custom during the fasts of Lent, but he added to it the notion of spending the entire period standing on his feet, for which purpose he caused himself to be bound to an upright stake. After spending three years in this hut, he caused himself to be surrounded with a wall (μάνδρα, *claustrum*) and had himself fastened to a rock by a chain twenty cubits long. By this time the fame of his extraordinary piety had spread abroad, and multitudes came to look upon him, and quarrelled to touch his clothing, which induced him to erect a pillar within his mandra, which he mounted, and upon which he supported himself by being bound to an upright post (about 420). Soon that support became unnecessary, and he was able to obtain what rest he required by holding fast to the lattice with which he was surrounded. The first pillar was only six or seven cubits high; but he caused its height to be repeatedly increased, so that it was at last thirty-six cubits high; and at this altitude he spent the last thirty years of his life, from 429. The monks of the adjoining desert sought to test him by ordering him to descend from his pillar; but as he declared his immediate readiness to obey, they desisted, and acknowledged a divine call to the course of life he had adopted in his case. From sunset until the ninth hour of the next day he was engaged in devotional exercises; after that time he was accessible to all except women. Not even his own mother was permitted to enter his mandra. He dispensed counsel, preached, prophesied, wrought miracles by the power of his prayers, and interfered in the affairs of the Church generally: e. g. when Theodosius II decreed the restoration of synagogues which the Christians had taken from the Jews of Antioch, Simeon wrote a threatening letter, which induced the recall of the edict already issued. In 457 Leo I sought the advice of Simeon with respect to the Monophysite troubles

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which had broken out in Alexandria, and elicited two letters from the anchoret. Eventually a running sore broke out in his left foot, which obliged him to stand on the right foot only, and in this position he died in 459. His remains were removed with religious and military pomp to Antioch, and a magnificent church was erected in his honor on the spot where his mandra and pillar stood, three hundred stadia from Antioch. The day of his commemoration is Jan. 5. See SIMEON, ST.

After Simeon's decease the number of Stylites increased, until they became a distinct order. It became customary for wealthy people to build splendid pillars for venerated men, and to attach stairways to them by which they could be mounted. The pillar of the Stylite Daniel bore an inscription in his honor, and peculiar privileges were accorded to his class by law. On the other hand, the teachers of the Church sometimes addressed admonitions and censures to particular Stylites. Numerous Stylites are mentioned, some as late as the 12th century. The immediate successor of Simeon appears to have been the Daniel already mentioned, of whom it is recorded that he temporarily abandoned his pillar in order to defend Chalcedonian orthodoxy against the emperor Basiliscus in 476. His day is Dec. 11. A Stylite named Alypius spent seventy years on a pillar near Adrianople: commemorated Nov. 26. Two additional Simeons occur among the Stylites: one of whom died in 595, after having been standing on a pillar as early as 527, and left a letter addressed to the second Council of Nice and MSS. preserved in the Vatican Library; the other lived under Michael Comnenus (1143-80), surnamed the *Presbyter* or *Archimandrite;* also *Fulminatus*, because he was killed by lightning: also left some MSS. He was probably one of the last of Stylites. They found no acceptance in the West. Gregory of Tours mentions one, indeed, in the district of Treves; but records, at the same time, that the Gallic bishops caused his pillar to be destroyed.

See Theodoret, *Hist. Relig.* c. 26; Antonius, in *Act. SS.* Jan. i, 261 sq.; Cosmas, in Assemanni *Act. Mart.* i, 268 sq.; Maselli, *ibid.* iii, 246 sq.; Evagrius, *Hist. Eccles.* i, 13; Simeon Metaphrastes; Niceph. Call. *Hist. Eccl.* xiv, 51; xv, xviii sq.; Hospinian, *De Orig. et Progr. Monachatus*, etc., lib. ii, c. 5, fig. 1588, fol. 22 sq.; Allatius, *De Simeonum Scriptis* (Paris, 1664); Lautensack, *De Simeone Stylita* (Viteb. 1700); Sieber, *De Sanctis Columnar.* (Lips. 1714); Zedler, *Universal-Lexikon;* Neander, *Kirchengesch.* ii; Uhlemann, *Symeon*, etc., in Illgen's *Zeitschr. für hist. Theologie*, 1845, Nos. iii and iv.—Herzog, *Real-Encyklop.* s. v.

Stymphalia, in Grecian mythology, a surname of *Artemis*, or *Diana*, derived from the town of Stymphalus, in Arcadia, where a temple was erected to this goddess. It contained her image in wood, heavily gilded, and also one of the Stymphalides whom Hercules slew (Pausan. viii, 22, 5; Apollod. ii, 5, 2, etc.).

Stymphălus, a mythical king of Arcadia, from whom the marsh and city Stymphalis derived their name. He was the son of Elatus and Laodice, and was murdered by Pelops, in consequence of which crime a pestilence, or, as others say, a famine, broke out in Greece, which was finally averted by the prayers of Æacus.

Styx, in Grecian mythology, the dark river of the nether world in whose name the gods uttered their irrevocable vows. Styx is described as a daughter of Oceanus and Tethys, and as married to the Titan Pallas, by whom she became the mother of Zelus, Nice, Cratus, Bia, and others. With her children she dwelt in a magnificent palace in Tartarus, which rested on silver columns and had its roof of stone raised up until it almost touched the heavens. By Zeus she became the mother of Persephone (Apollod. i, 3, 1), and by Peiras of Echidna (Pausan. viii, 16, 1). Although a goddess, Styx appears to have been excluded from the society of the gods.

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